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


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Vedas are the oldest books in world Vedas are Apaurisheyaa 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, Vishyan, Yajnya, Bhakti, Dharma, Moral, ethics, rights, duties, education, Rajya, pap-punyaa, Manvi mulaa, 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 & inferiority, 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 condemned, 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 Bharatiya Scholars follower of Western people in the Modern, age, also conditioned 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 Pratyaaksh, 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 Samanaya, interdependency, 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 naturally Sukha-Shanti and Anand. This want is global, universal rational.

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

Contribution about Ishwar -

Dayananda on the basis of Vedas and Arshagranthas 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.


One who creates, develops and destructs.

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

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

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

Vachak names:

- Prakashwarp hor ne se -

- Agni, Sab ka palan Karnewala - Prapjapati

- Vignyanswarp hor 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, sarvyna, vyapak, shuddha, sanatan, shrustikarta etc. Visheshan are coming then there the Ishwar name is to be taken.

(vi) Ishwar is shrustikarta, palankarta, sanharkarta.

(vii) Dayananda gave the gunvachak Visheshan of Ishwar on the basis of Vedas as

- Ishwar, Satchitanand swarp, Ajanam, 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 Ishwari -

- 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, nourishes & destructs the universe.

- One who gives true knowledge.

- One who co-ordinate the universe.

- One who gives karmphal - One who is Mokshadatta.

(x) There is no need of agent, to meet Ishwar.

Atma can only directly meet Ishwar.

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

(xii) Ishwar is Ruling the whole universe by laying down the rules, Niyam, which are unchangeable, shasvat.

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 Aavatar or does not send any agent, Paigambar or Aklataputra 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
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 Alpin-jya, Ishva, Dvvesh, Prayaina, 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, varu, 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 Rajdharma and all from Vedas.

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

8. He discarded Ashil meaning taken of Vedas by middle age Acharya and with proof and reasoning gave the correct & shil, 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 sarvajnya 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 Ashwaremgh, Gaumegh, Namrgh, and condemned 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, Buwabi agents were present. The whole world was in darkness, restless & divided. Dayananda being yogi on the basis of Vedas & Arshagranth and the Ishwar Vyavasita 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 Dham.
(ii) Dharma should have the true knowledge i.e. Vedas are the base of Dharma.
(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 shul sharir pure and shudh, swasth, purity the mind brain. Anthkarm 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 smriti 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 budi and vidya aur tap se atma pavitra hoto 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.
(xv) Matru-pitru, Dharm, Acharya Dharm, Brahmacarya Dharm, Grihstha Dharm, Vanprastha & Sanyas Dharm as well as Rajdharm, Krishi dharm, Rastra Dharm.
(xvi) Dharma is Nitya Shasvat one and natural, coming from Ishwar only.
(xvii) He also declared the Dharma Lakshan. 
(xviii) He also declared the one follows Dharma then he gets Abhyudaya in all fields of life.
(xix) He made the Dharma free & independant of Pandya, Guru, Karmakand.
(x) 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 everybodies 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, interdependant co-ordinated, vivekprun action leading to Kalyan.
(xx) Dharma can not be without humanity manvimulya which are to be acquired by oneself.
(xxi) Gave the importance of Brahmcarya.
(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, pratyaksha, sukhuduksa. Dyesh, Alpinya (having limited knowledge).
viii) Jeevatma can do work action but the fruit is not in his hand fruit giver is Ishwar.
x) 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.
xv) Jeevatma is neither male nor female nor neutral.
xvi) Jeevatma can pass through various yoni on the basis of his vasana.
xvii) Jeevatma's prasannata or Kalyan is in - Imandari, Daya, prem, udattikarm, Tyag, paropkar, Karuna, Kshama etc. and in the visinicity of Ishwar.
xviii) Jeevatma is in Bandhan and in the cycle of Birth and Death - But wants to become Mukt.
xix) For Mukti & to get Anand Sukha he gave the Ashtang yog and gave the real path of Upasana.
xx) For the Kalyan of Atma he also gave the Panchmahayajna.
xxi) For Kalyan he gave Sanskar.
xxii) For kalyan he also gave the real true Dharma Individual, social, national etc.
xxiii) He gave the life path of becoming noble.
xxiv) He showed that Vedas give prarana to live long and healthy life.
xxv) Vedas are also giving idea of prevention the diseases to Dukh. as well the medicines to cure.
xxvi) 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 Arshagranthas declared that -
i) Prakriti is Jad, Sadhan.
ii) Prakriti is Nitya, Anadi and Nitya.
iii) Prakriti is trigunamata 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, Panchabuth etc.
vi) Prakriti is a sadhan of Apararg & Bhog.

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, svayastha is perfect and is for the kalyan of Jeevatma.
Prakriti becomes visible and can be known by
Indriya.

He also showed the sthul & suksham state of
matter.

He separated the Karyajagat & Karanajagat.

He on the basis of Vedas said that Dravya is
not destroyed in agnihotra but it becomes suksham and
more active.

He being yogi could give the properties of the
Dravya.

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, rationalism, beneficentism and even
no accordance with universal laws. Because of this the
whole humanity was in darkness, ignorance, blind faith
and Dukha and was diseased. Dayanand showed Daya
on the mankind, world and with his tapashtya, yoga,
real upasana tried to cure the disease Root cause was
the acceptance of untruth.

In this field first of all he gave the confirmatory test parameter to know the Truth. He said that
Truth is always universal, rational, beneficent and in accordance with universal(Nature) laws, Nitya, Shaswat.

Man can not create the knowledge, but the know-
ledge comes from Ishwar.

Ishwar has created the universe for the Kalyan
of Atma.

Ishwar is Nimitakarn and free from all but
present in all.

Dayanand showed that prakriti, Atma & Paramatma all the three are Satya, nitya, Anadi and
independent.

These are also present in Karyajagat and have
their own separat satta.

Matter, prakriti, universe is Sadhan. Atma is
Sadhak paramatma Ishwar is Sadhya.

Prakriti matter is Jad without knowledge. Atma
is chetan with little knowledge. Ishwar is Mahachetan,
onnipresent, omniscient, omnipotent. It is Anandswarup.

So he showed traittwad, defined Dev Devi,
Chetan Dev & Jaddev.

Ishwarwani is perfect True knowledge beneficial
to all universal as it is the knowledge of Ishwar.

He separated Vedas from Brahman, upanishadas,
Darshan smriti and declared as Swatatha praman.

He gave the paratha praman to Arshagranthas
of Rshi Upanishadas,smriti,Darshan, etc.

He separated the unarsha literature and said that
cannot be praman.

He gave the sound reasoning for the Ishwarwani
Vedas calling it Apaurushiya.

He showed that never Atma can become
paramatma.

He showed that Mukti is also for limited time
and not forever.

He showed the real Adhyatm, real Dharma.

He said that Tatvajnan is not speculatory or
superstitious, blind faith. But it is the True knowledge
of the things that are present in Karyajagat and
Karanajagat. It can be tested by Tark & Praman.

He discarded the Adytawad, vishistadvyetwad,
Avatarm, Paigambarwad, Aklataputrawad,
Shunyawad, Nastikwad, Vikaswad, Puranwad.

He discarded Murtipuja and showed as avedic

He defined every word in philosophy and gave
correct Vedic view.

He showed that Truth is not changing according
to time, individual, or place but always present and al-
ways beneficial.

Vedas are full of true knowledge of all fields
in seed form.

Vedas are not only for Karmkand but give guide-
lines in every walk of life.

He explained rebirth and showed its validity
from Vedas.

He from Vedas showed that there is no excuse
in Ishwar Vyavastha and hence one has to suffer ac-
cording to the deeds.

Great contribution of Dayanand is that he
gave the Vedic philosophy in totality, co-ordinated,
linked, with purpose. He did not ferce the knowl-
edge but always linked with Atma Kalyan, with
parparvaran, sharir, family, society, nation, universe &
kalayan,sarvhit.

Declared that Manav jat is one and castism is
wrong avedic.

Varn-Ashram is based on Gun, Karm, Swabhav.

He co-ordinated the shad darshan and showed that
they are useful and purak to each other and sup-
port vedas and hence vedic.

Contribution to Viyajna & 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 sci-
ence. 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 Adharp
viman Bana sakata hun.

3) Chemistry, Botany, Zoology, Jyotish, Geogra-
phy, Chikitisa, Tarvidiya, ganitvidya, viman vidya, etc.
were shown from Vedas by him. See Ridvedi bhashya
bhumiaka.

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 develop-
ment of characters by marriages Vedic laws for mar-
iages he gave and are ahead of modern genetics.
Sukham sharir is the carrier of our pravriti, knowledge & gun, he declared from Vedas. This is not known to modern genetics yet.

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

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

He gave the concrete and shawat vijnan of origin of universe, origin of life aim of life Ishwar vyavastha & eternal shawat laws on the basis of Vedas.

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

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

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

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

Without any machinery he explained all the Graha, 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, bhum 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) Satipatha he showed vedvirudh and publically condemned and discarded.

iii) Bal-vivah : he showed as ved-virudh and publically condemned gave reasoning for not doing balvivaha 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 sahhaboi or touch. But Dayanand declared this as ved-virudh and publically condemned this and removed injustice on them.

v) Casteism : Due to the ignorance in middle age varn & caste were by birth & profession and they were not having marriages inbetween, the idea of Uchhaynishch was there because of this niche were the sufferer and were dominated, insulted. Dayanand showed this varn & casteism on birth is ved-virudha and faulty. It should be on Gun-karm swahay and free marriages should occur. Since then inter caste marriages started.

vi) Mrutak shraddh practice also he showed as Ved-virudh.

Murtipuja also showed as Ved-virudh.

vii) He corrected all the sanskar, vivaha, Antyavidhi etc.

viii) He declared that Ayurveda is Vedic and useful, should be followed.

ix) He discarded Phalitjyotish as Ved-virudh and jyotish is Vedic.

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

xi) He tried to preserve the Indian natural krishi.

xii) He tried to have a common language for all i.e. Hindi.

xiii) Tried to protect society from the effect of Modern culture (Bhogwadi) 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 losing 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 Guru kul.
The syllabus of education, method of teaching.

5) Gave importance of Brahmacarya.

6) Gave Varn & Ashram vyavastha.

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

**Contribution to Nation & Universe :-**

Dayanand being yogi and loyal real sineere Bhakt, his knowledge was vast, vast as the Vedas as the Ishwar and as the Ishwar vyavastha. Hence as a chikits 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 : Rigvedi Bhashya bhumi ka, Ved Bhashya, Sanskar Vidhi, Panchmahayajna, Gokarnoddhi, 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, law. 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 definition of Ishwar, religious books, practices are reformed. The world is coming to the Vedas. He glorified,deginned Vedas & made global.

He gave the selfish 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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