

Chapter - 4

Social Reforms and Religious Renaissance

Indian Religion, Society & Culture had been strong, glorious and prosperous from the ancient time. Uncountable foreign invaders attacked India. Whenever India was attacked by foreign invaders or they administered India. A big stork reached to Indian culture & religion, But the format of our culture remained unchanged and unified even after such attacks.

In this period, due to development of disturbing circumstances, whenever Indian religion & society got affected from traditional beliefs, poms and social evils etc. entered in the society, then the social and religious reformers and leaders gave the message to destroy such evils in the manner of a reform movement. It may be a Bhakti Movement of middle age or social & religious renaissance of 19th century.

BHAKTI MOVEMENT :-

In India a long & strong convention existed of Devotion (Bhakti).

The beginning of Devotion in the middle age firstly started in South India and the devotees of Lord Vishnu played a very important role in the Reforms Movement.

In India in middle age & pre middle age the main three schools of Bhakti were in existence.

1. Shaiv (Shiv) School
2. Vaishnav School
3. Sufi School

SHAV Thought (Mat) or opinion

The Devotees of lord Shiva were called Shav. There was a time when Shaiv School had been strongest in Hindu Religion. In the records of Pal, Sen and Chandel Kings the prayer starts from “Om Namah Shivai”. In South, the followers of Shav were known as 'Naiyarr', they were 63 in numbers. In 12th century in South India 'Veer Shaiv Mat' was started. The followers of this school or Mat (Opinion) were known as 'Lingayat', they used to believe in non violence. In the history of Hindu Religious Renaissance, the name of Shankracharya is specially remembered as a leader, who led the movement speedily. Who established four maths in Badrinath, Puri, Dwarika & Sharnngari (Mysore) respectively. In the long period of time, the Hindus were divided in Shav Matt, Veer Shav, Pashupat, and Kapalik etc.

VAISHNAV Thought (Mat) or opinion

Vaishnav mat or opinion had been very much popular in middle period of India. The worshippers of Lord Vishnu were called as Vaishnav and followers of Vishnu were called as Aalwar in South India. They were 12 in numbers. The Aalwar Saint formulated the principles of Bhati (Adowring) more popular in South India. Such Saints, of course, came from the common class of the society, but they possessed higher values in themselves.

In their education the mixture of Bhakti and Karm knowledge were available. They used to

worship the Sagaroun Bhakti. They developed the literature in Tamil language. The Bhakti movement was expanded in North India afterwards. and in its expansion Ramanand, Vallabhacharya, Madhvacharya, Nimbarkacharya, Ramanujacharya and Chetanya Maha Prabhu, are main Saints. In Rajasthan also in Vashnav community, the Vishnoi community, Jasnathi community, Ramsnehi community, Dadu community, Niranjani community, Charnadasi community and Lal Dasi community etc. took birth and developed also. All these saints belonged to Nirgun community. These Saints also contributed to a great extent in the Social and Renaissance Movements.

SUFI Opinion (Mat)

The Islamic mysticism is called as "Sufism". The wordly meaning of Sufi is Uon (wool) Sufi Saint used to wear the labada of white cloth like wool (Ruei) and due to this, they were known as Sufi. The Sufi opinion (Mat) and Hindu Ideology were having much more similarities in the field of conventions and beliefs. According to Sufies, the uniformity of God lies in diversity. There are two main objects of Sufism i.e. direct dialogue with god and serve Humanity according to Islam. The main communities in Sufism are Chisiti, Suhrawardi, Kadri and Naksh Bandi community. The main Sufi Saints includes the names like Shaikh Muhinidin Chisti, Shaikh Hamidudin Nagori, Bhaktiyar Kaki, Nijamuddin oliya, Shaikh Salim, Bahaudin Jakariya, Saddudin Aarif, Shaikh Bukhari etc.

In Middle Period, all these three opinions played very important role in the field of Religious Renaissance. In the next 19th & 20th century also the Religious and Social Reforms movements continued. Such movements also provided remarkable contribution in the field of Renaissance. On the one hand, such movements reduced the Social & Religious Evils, and on the other hand this Renaissance provided a new power & strength to the Indian National Movement.

The Reasons of Social & Religious Renaissance:-

1. The Religion of Indian people's and Society gradually started to become the victim of conventions and Karmkands. The Muslim and Christian Prophets of Religion started to take advantage of such shortcomings and as such the Indian people got influenced by such Religious prophets and Religious Molvi. At such event the Hindus opened their eyes and started to think about the Restrictions to be Imposed on such religious Evils as a necessary step. Hence the Reformers provided new inspiration to the Indian Society as well as to the Religion. They developed the feelings of paying honour to the ancient glory and highest ideals. Such attempts also provided growth to such Reformative movements.
2. The Indians got the opportunities to study and know about westron thoughts and knowledge in the regime of Britishers.
3. The Christian missionaries actively advertised the values of Christian religion. A big reaction developed due to such Religious expansion by missionaries and Indian people started to reduce social & religious evils and made some attempt to become conscious about such movements.
4. The Indian people opposed the British thoughts and living style due to Economic Exploitation of India by Britishers.
5. The Indian Newspapers and literature of the than period, also provided strength to encourage National feelings. Among such Literature, the novel 'Anand Math', 'Komudi conversation' and Marathi novel '**Shivaji**' is to be remembered.
6. In India, the beginning of Printing Press, the publication of Newspapers & Magazine in local and English language from 1875. They made acquainted, the Indians, to know about

and realise about social evils and it inspired to get freedom from such evils.

7. At this time, in Europe also, the Philosophical and Intellectual thinking was at its swing, the free thinking and logicalism was given importance. The Indian Thinkers while following the same method, made acquainted the Europe about Indian culture and knowledge.
8. The thinkers in India also got inspired from the glorious past of India. Many European intellectuals and thinkers liked to get inspiration from such glorious past. William Gones and Max Mooler, translated Indian Ancient Book's in English.
9. In the middle of 19th century, the intellectuals of Bengal, through Calcutta Hindu College, gave birth to the feelings of change in the mind of the people.
10. In this period, great persons like Rajaram Mohan Roy, Swami Dayanand Saraswati, Swami Vivekanand, Keshavchand Sen, Ishwar Chand Vidhya Sagar, Jyotiba Phulle etc. social reformers, provided the element of consciousness in Indian Society & Religion both.

Main Social Reformers :-

1. Brahma Samaj & Raja Ram Mohan Roy-



Raja Ram Mohan Roy
1772.

The man of multifaceted talent Raja Ram Mohan Roy was the Pioneer Person for the movements of Social and Religious reforms in India. He is also called the pillar of Indian Nationalism. He was born in Radha Nagar Village of Bengal, on 22nd May

He was having the knowledge of Arbi, Sanskrit, Pharsi, Bangla language along with the knowledge of greek, hibu languages also. He was very much inspired and influenced from western thoughts. He did not like the bad conventions and blind faith prevailed in the Hindu society. He gave the message to get rid of it. He was also against to Idol worshipping. He established 'Brahma Samaj' on 20th August, 1828 with the object to stop the influence of Christian religion and to get relieved the Indian people from the bad conventions. The basis of Bramb Samaj is mainly 'Vaid' and Upnishads.

The main Principles of 'Brahma Samaj' are as under:-

- i. God is one, creator of the world, protector, vivid, uncountable and shapeless.
- ii. The worshipping of 'god' should be done with spiritual feelings without any discrimination of caste or community.
- iii. To realise and to get rid of from the sinful actions and bad habits, is the only way to get freedom from such things.
- iv. Soul is immortal. It is responsible with the god only.
- v. Prayer is necessary for spiritual progress.
- vi. All are equal in the eyes of god and it accepts the pray of all equally.
- vii. Brahma Samaj believes in the theory of results oriented action.
- viii. It believes in the investigation of truth.

Brahma Samaj used to be tolerant for all the religion. It was made clear at the time of establishment of Brahma Samaj, that all the people, without any discrimination, can use the Samaj for the establishment of the Sovereignty of 'Eternal Truth'. In this Samaj no Idol, of any one will be established, No animal will be slaughtered and no other religion will be criticised.

Raja Ram Mohan Roy got inspiration from the

incident of his Bhabhi who got Sati, (went into fire in a living state) to oppose the Sati Pratha. He made the attempts to legislate law against 'Sati Pratha' and it was declared unlawful in the Act of the year 1829. It was made by William Bentik.

Leaving a side this action, Rajaram Mohan Roy also opposed child marriage, untouchability, multi marriage and Intoxication etc. He established the Vedanta College, English School and Hindu College in Calcutta. He published Sanvad Koumudi in Bangla, 'Miratul' Newspaper in Pharsi and Brahmbkalin magazine in English language.

In the year 1833, Rajaram Mohan Roy expired in Bristol city of England. After the death of Rajaram Mohan Roy, Devendra Nath Tagore and Keshav Chand Sen made the progress of this institution. Afterwards Brahmb Samaz got divided into two parts, one was 'Aadi Samaz' and the other was Indian 'Bramb Samaz'. In the year 1867 Atmaram Pandurang established 'Pratha Samaz' being influenced from Bramb Samaz, which was afterwards got progress by the efforts of Mahadev Govind Ranade. At the first time 'Brahmb Samaz' started such reforms and due to such functions, Rajaram Mohan Roy is also known as Renonior of New Era.

2. Swami Dayanand Saraswati & Arya Samaj (Society)-

Likewise Bramb Samaz, 'Arya Samaz' also took the mission of Social & religious reforms at the national level. Swami Dayanand Saraswati was the founder of 'Arya Samaz'. **He was born in 1824** era in the Tankara district of morvi area of Gujarat state, in the traditional family of



Dayanand Saraswati

Brahmin caste. In the childhood his name was 'Mool Shanker'.

One day, he could see that in the temple, a rat was sitting on the top of 'shivling' and was eating prashad, it made him to disbelieve the worshipping of idols. At the age 21 years, he left the house and accepted his teacher (guru) to Swami Virganand Ji of Mathura. He got the education and knowledge of Veds from him. His teacher told him that 'live and teach veds'. He was the first person who accepted Hindi as National Language and the 'Swaraj' as the basis of works & actions.

From the year 1864, Swami Ji started preaching publicly. The main object of Swami Ji was to abolish the evils of Hindu Sama' & Religion. He was having full faith and attachment with the Ancient Vedic civilization, culture & Religion. While staying in Udaipur in year 1874, he wrote the most famous book 'Satyarth Prakash' and he established 'Arya Samaz' on 10th April, 1875.

Main principles of Arya Sama are in the following manner:-

1. To emphasise on the truthfulness of 'Veds'
2. To worship though Havan and mantra, according to Vedic methodology.
3. To get Rid of telling a lie and to apply the truth in the life, was highly emphasised.
4. To increase the Education & to remove illiteracy.
5. To oppose ancient beliefs, idol worshipment and Avatarism.
6. Female education and widows to be remarried, to be encouraged.
7. God is most powerful, shapeless and eternal.
8. All persons should behave with affection to each other as per the norms of their religion, was emphasised.
9. To expand and to increase importance of Hindi & Sanskrit language.

10. To understand that the enrichment and betterment of all the people is helpful to his progress.

Swami Dayanand Saraswati criticised the prevailing bad conventions in the society and received public support in setting aside such situation. He also opposed untouchability, child marriage, killing of female child, veil conventions among ladies, idol worshiping, religious blind beliefs and old traditions. He supported the ladies education and right of ladies. He told that the right to study veds of ladies are equally available rights of gents in the society. Arya Samaz always believed in the movement in the society. He also emphasised to allow such persons to adopt Hindu religion, who got converted to other religion due to some specific circumstances.

Swami Dayanand Saraswati also provided strength to the Indian National Movement. He at the first time used the word 'Swaraj' (Government of Indians) for the achievement of Freedom. He made to understand the people to use local products and to discard foreign products. He told that "Swaraj is always better than Foreign Rule, even if there might be maximum Evils".

The 'Arya Samaj' also contributed a lot in the field of Education. In the name of Arya Samaz there are so many schools, colleges, Gurukuls and other institutions are being regulated and running, which have made a great contribution in the progress of Educational field.

Swami Dayanand Saraswati passed his last days in the state of Rajasthan. On 30th October, 1883 he expired in Ajmer.

3. Ram Krishna Mission and Swami Vivekanand-

Swami Vivekanand made acquainted to the whole world about the qualities and good values of Indian culture, religion and society. He got birth in the family of Vishwanath Datta of Bengal on 12th January, 1863. His childhood name was Narendra



Swami Vivekanand

Nath Dutt. Swami Ji was having a specific Influence on him, of his mother Smt. Bhuvaneshwari Devi. He studied western philosophy along with Indian philosophy. He was having much more interest towards spiritualness, since childhood.

He met, his teacher (guru) Ram Krishna Paramhans, in the year 1881, in South, who made him to feel & realise about the affection with God. Since that time Swami Vivekanand started to be a student of Ram Krishna Paramhans.

Swami Vivekanand was aiming at three major functions:-

1. To discuss and to explain the 'Religion' in such a way by which it could be recognised by all people, it was the first motive.
2. The faith of Indian people decreased towards religion due to western education, so to restore the faith & attachment towards religion was his second motive.
3. To develop the feeling of 'self pride' in Hindus, was his third motive.

Swami Ji explained the meaning of religion, it means that religion is the development of good values, which is inside the human beings living religion, is neither in existence in religious books nor in existence in the religious principles. It only resides in the feelings and thoughts of a man.

Swami Vivekanand started moving in the various areas of India, since 1891. He tried to know about position and miserable state of Indians. He got the golden opportunity to participate in world level Religious conference in Chicago (America) in the year 1893. He reached to attend this conference after overcoming a lot of problems and Barriers. Swami Ji made the world acquainted by his lecture about the strength and ability of India in the field of solving

the problems of any kind of the world. India is fully empowered with the wisdom in the field of intellectualism, religious, good character, spiritual and philosophical to the extent that no other country is empowered in this field and having no comparison. Swami Ji got all the audiences fully influenced by his affectionate lecture. On the next day in the local newspaper 'Harold' it was written that "In the Parliament of Religion, Vivedakant is the only great person". It appears after hearing his lecture that to improve such a knowledgeable country (India) it is a talk of foolishness to send Foreign Religious Preachers"

Swami Vivekananda was the student of Vedant Philosophy. He was of the opinion that Vedant develops our self confidence and consciousness. Swami Ji insisted upon the object to eliminate illiteracy and poverty and to help the orphans. He protected Indian nationalism and inspired to worship India as a 'mother'. He provided inspiration to the youth that always have the feeling of attachment towards the country.

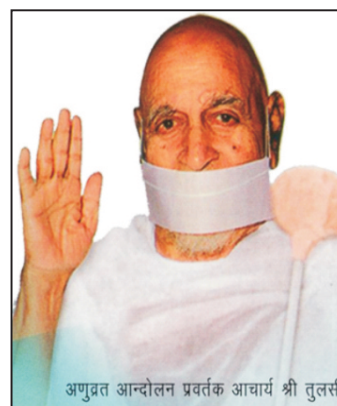
Swami Vivekananda established Ram Krishna mission on 05th May, 1897 in 'Bellur' of Calcutta with the mission to advertise at the higher level the preachings and educational values of his teacher (guru) Ram Krishna. Before this in 1887 A.C. Era, Ram Krishna Math was established in Tara Nagar. Swami Ji started the advertisement and expansion of values and organisation setup of the society, through Ram Krishna Mission. But the legitimate position came into being in 1903 after his death, when it was registered as a community.

Ram Krishna mission is having various branches in India as well in foreign countries. Ram Krishna mission stands for such values, ideals and principles, which can be adopted by people of all kinds of cultures and religion. Through the mission the work of, preachings the people and to develop treatment, Educations, and to provided help to the sufferers of famine, earthquake, flood and infectious diseases, used to be done.

Swami Vivekanand carries a very important position in the field of human services. He used to criticise the Stereosity (Traditionalism), blind faith, poverty and illiteracy. He never accepted the untouchability and class based differences. He also encouraged the feelings of public welfare.

4. Acharya Tulsi & Anuvrat Movement

India got independence and freedom on 15th August 1947, after a long period of Foreign rule.



People got generated new expectations in the golden morning of freedom, but the news which was reaching after the newly got independence, were very much full of anxiety.

Violence communal tension, unsocial environment and increasing trend of immorality, shocked the soul of ninth Acharya Tulsi, belonging to Terapanth community of Jain Shwetamber religion.

In his mind a very natural question arose whether we got freedom to face such situations? The freedom fighters of National movement saw the dreams, whether such were the dreams, which they presumed. Love of people, what they didn't do, to get freedom? Whether, the environment of violence, killing each other, communal tension Rapes, corruption, immoral actions etc, will be able to protect the freedom? Looking to such situations Acharya Tulsi, realised his duties and thought that this is not the time to keep mum or silence. His heart awakened. He started to provide a new direction to the unsound society with oath.

The man who took such oath, was Acharya Tulsi, the 09th Acharya of Terapanth Society of Shvetamber Jain Religion. Acharya Tulsi was born on Kartik Shukla Dvitiya of 1971 A.C., in the village

namely 'Ladnu' of Nagore district. His father's name was Jumar Mal Khetar (Oswal) and mother's name was Vadna Ji. He received the initiation (determination) of becoming Muni, by the blessings of Asthmacharya Kulu Gani of Terapant, when he was of eleven (11) years only. At the very early stage, while attaining the age of 22nd year only, He became the Acharya of Terapanth Religious organization. He took a lot of revolutionary steps through such religious organisation.

Prexa Dhyana, Science of Life and Anuvrat Movement are some of such revolutionary steps.

He was a spontaneous poet, excursion writer, researcher, a man of progressive thoughts, social reformer and fully against the traditions. He expired on 23rd June 1997 in Gangashar (Bikaner)

Such revolutionary personality like Acharya Tulsi who took the oath to provide a new direction to India, such opportunity was received by Sardarshar (Distt. Churu) On 1st March, 1949 among the ten thousand audiences Acharya Tulsi announced, "Anuvrat thoughts movement", while interpreting the National, Social and worldly situations, in the reference to provide a new power to moral values. And he explained the importance of code of conduct of Anuvrat to all the human beings and realised them to awaken, for the compliance of one's duties. He also explained the rules and framework of Anuvrat. While explaining all the rules of Anuvrat, he provided the information about 75 rules. He explained the importance of such rules like 'Anu means importance of fast'. After hearing the analysis of such rules, momentarily 71 persons decided to become follower of Anuvrat and they took the oath for the becoming Anuvrati.

The rules of Anuvrat were meant for all the persons of the society, like Businessmen, students, advocates, politicians, industrialists, doctors, engineers etc. The main object of Anuvrat was to advertise its principles and to ensure that all the persons in the society are working according to such principles and the morality is being established in

the field of life. For examples- the businessmen should not measure in less quantity, not to mix unwanted elements in the goods, and not to store much, for creating the crisis of shortage of materials, the students should not copy in examinations, and should pay respect to the teachers. Such rules were meant for all the followers of Anuvrat. The declaration of Anuvrat movements reacted much in the society and it started to expand from Kashmir to Kanyakumari and from Assam to Rajasthan.

The former President Dr. Rajendra Prasad and the former Prime Minister Pandit Jawahar Lal Nehru, Jai Prakash Narayan etc. fully admired such movement. Acharya Tulsi was recognised as the founder and path finder of this movement.

Although this Anuvrat movement, was started by Acharya Tulsi, being the Acharya of Jain Terapanth religious organisation, but this movement was of such nature that it did not join any religious organisation and as such any person who might be of any caste, religion or society, could become Anuvrati in his walk of life.

Anuvrat always opposed the castism, communalism, untouchability etc. The class of women were paid full respect. This is a pure movement for the expansion of morality and strongness of good character and values, in the society. It is a movement for humanity, this can be called as the religion of the century or it may be called synonymically as a religion of human beings. This gives the inspiration to live without any intoxication and gives priority to authenticity in life. This is neither any Ism nor any religion and it is not a movement being protected and sponsored by any politician or industrialist. This is purely a movement without any violence but it is meant only for the welfare of human beings. It is a Anuvrati movement without any pressure, but to become Anuvrati voluntary.

The rules of this movement are separately made out for various sects like businessmen, teachers, students, advocates, politicians,

industrialists, doctors, engineers etc. They may follow the rules according to their interest. Basically, all the rules have been classified in 11 rules in the form of code of conduct for all the classes of the society.

Code of Conduct of Anuvrat:-

1. I will never kill any innocent person at any time.
 - Will not commit suicide.
 - Will not kill the child in womb.
2. I will not attack at all.
 - Will not support the policy of attacking.
 - Will make attempts for the disarmament and peace in the world.
3. I will not participate in destructive oriented work.
4. I will have faith in the unity of human beings.
 - I will not underestimate any person on the basis of caste or colour etc.
 - I will not follow untouchability.
5. I will bear religious tolerance.
 - I will not support communal violence.
6. I will be honest in the field of profession and behaviour.
 - I will not harm anybody for self selfishness.
 - I will not be untruthful in mutual behaviour.
7. I will decide the limits of collecting wealth and period (Brambhcharya) unmarried life.
8. I will not do any immoral work in relation to selecting the choice or election field.
9. I will not give any shelter to socially bad conventions of the society.
10. I will live the life, completely free of intoxications.
 - Will not use intoxicating things like wine, charas, ganja, choras, heroine, bhang,

tobacco etc.

11. I shall be conscious about the protection of good environment.
 - Will not cut green trees.
 - Will not misuse the consumption of water and electricity.

For all Anuvraties, it is mandatory to adopt & follow compulsorily all the principles of Anuvrat. There are lakhs of people in the country who are living as Anuvraties and who are advertising the moral values, peacefulness, coexistence and brotherhood. Anuvrat committees are working in the country for expanding Anuvrat.

5. Maharishi Parashurama

Parashurama was the sage of Treata era. He was born in Bhrigu vansh. His father's name was Jamadagni and Mother's name was Renuka. Delighted by sonsatship yagya organized by Maharishi Jadagni, he was born on vaishak shula tritiya (Akshaya Tritya). He was the fifth child of his parents and he is sixth incarnation of Lord Vishnu. He is also known as the incarnation of charge, after his birth, father named him Ramabhadra after his name keeping ceremony. Due to being the son of Jamdagni, he is also known as jamdagneya and being born in the bhigu dynasty, he is known as bhargava. He always respected parents and elders and he obeyed them. Parshruram's initial education was completed by his mother Renuka in the ashram. His upbringing was done in the picturesque environment of nature in the ashram. So he had lively relation with Shiv nature animals and birds. He understood the dialect of birds and was also proficient in talking to them. He used to be friend of many violent wild creatures by his behavior. After that he received education by staying in the ashram



of Maharishi Vishwamitra and Hrichik Rishi. Influenced by his abilities Maharishi Kashyapa gave him vaishnavi mantra and maharishi hrichik gave him sarang named deevya dhanusha. He was a strong devotee of Shiva, he pleased lord shiva's through hard austerity on the kailash mountain and received vidhyadabhi parshu and he began to be called Rambhadra from Parshuram.

Parshuram wanted to spread propaganda of vedik culture in the world. Even though he himself being a Brahmin used the right of kshatriya as a weapon and proud to false that description of man is determined from worth not by karma. They were very powerful themselves.

Parshuram was committed for the honour of the woman. He tried to awaken the woman, Lopa Mudra, wife of Rishi Atri, Anusuya wife of Augustya. In the era of Mahabharata, when ganga son Bhishm had kidnapped Amba, the daughter of Kishiraj, he also fought with Bhishm to protect her. During the Treta Yuga in Satyawar, when Shri Ram broke Shiva's bow, his roar filled. Its ejaculation spread throughout the universe there was also a dispute with Anuj Laxman of Shri Ram on the subject but when he came to know that the Lord Shiv Purshotam Shri Ram dissolved the bow, quietly gone from there.

Parshuram was also the ultimate "gobakta". This dynastic ruler Karthvirajirajna has received the blessing of freshening, with a ruthless penance Shiva Dattatreya appearing to worship in the ego of power Shashtra Bahu defeated Kamdhenu given by Devraj Indra, in the ashram of Rishi Jamdagni after killing the enemies Kapila Kamdhenu returned to the Parshuram and took the ashram.

Parshuram was also a great donator. By defeating the Haiyya Vansh's kings he performed Ashva Megha Yag and the entire land was donated to Maharishi Kashyap. After this he abandoned his weapons and on the Mahendra mountains he made the ashram for tapasya. According to ancient history and purans these mythologies, it is believed

that there are seven such great men in the world to be immortal and all the divine power are endowed with Parshuram in it. Even today, he is present on Mahendra mountain. A man remains for a longer period in his life and healthy through remembering him daily in the morning.

Important Points

1. The main object of the religious & social reforms movement of 19th Era, was to eradicate the wrong traditions & conventions, prevailing in the society.
2. Mr. William Jones & Max Muller translated a lot of Indian mythological books into English.
3. Raja Ram Mohan Roy was the Pioneer of Indian Renaissance.
4. The religious & social reforms movement, played a very important role in National Movement.
5. Raja Ram Mohan Roy and Swami Saraswati established in the year 1828 and Arya Samaj in 1875, respectively.
6. In the world level religion, organised in Chicago, in the year 1893, Vivekanand was recognised as one of the greatest personalities of the world.
7. Swami Dayanand Saraswati written the most popular book, namely "Satyarth Prakash" in Hindi in the year 1874, while residing in Udaipur.
8. Swami Dayanand Saraswati was the first person, who used the word "Swaraj".
9. Swami Dayanand Saraswati expired at Ajmer, in the 1883 Era.
10. Acharya Tulsi was the Pioneer of Anuvrat Movement.
11. Anuvrat movement is the movement of morality, which is not connected with any religion or community.

Objective Questions:-

1. Arya Samaj was established by whom?
(a) Raja Ram Mohan Roy
(b) Keshav Chand Jain
(c) Swami Dayanand Saraswati
(d) Devendra Nath Tagore
2. Who is known as the Pioneer of Indian Renaissance?
(a) Swami Vivekanand
(b) Swami Dayanand Saraswati
(c) Ishwar Chandra Vidhyasagar
(d) Raja Ram Mohan Roy
3. The conversation 'Komudi' was published by whom?
(a) Raja Ram Mohan Roy
(b) Swami Vivekanand
(c) Ram Krishna Paramhans
(d) Devendra Nath Tagore
4. In which year 'Brambh Samaj' was established?
(a) In 1862 (b) In 1828
(c) In 1875 (d) In 1893
5. What was the name of Swami Dayanand Saraswati in childhood?
(a) Narendra Nath Dutt (b) Mool Shanker
(c) Jata Shanker (d) Bhawani Shanker
6. Who is the pioneer of 'Anuvrat Movement'?
(a) Dayanand Saraswati (b) Vivekanand
(c) Keshav Chandra Sen (d) Acharya Tulsi

Very Short Answer Type Questions:-

1. In which year & month, Swami Vivekanand Saraswati was born?
2. At which place, Swami Dayanand Saraswati

was born?

3. Who was the founder of 'Aadi Brambh Samaj'?
4. At which place Swami Dayanand Saraswati was expired?
5. When Anti 'Sati Pratha' law was enacted?
6. Who started the 'Anuvrat Movement'?
7. What is the meaning of 'Anuvrat'?

Short Answer Type Questions:-

1. What do you know about 'Shudhi Movement'?
2. Who was Ram Krishna Paramhans?
3. What is the contribution of Raja Ram Mohan Roy in the National Movement?
4. Describe the primary informative things about Swami Vivekanand?
5. Explain the main objects of 'Arya Samaj'?
6. What is Anuvrat movement?
7. Explain the Social Reforms made by the 'Brambh Samaj'?
8. Explain the contribution of Swami Dayanand Saraswati in National Movement?

Essay Type Questions:-

1. Explain the main reasons of the Indian Renaissance, started in 19th century.
2. Write about the messages, preachings and life of Raja Ram Mohan Roy.
3. Write about the life and principles of Swami Dayanand Saraswati.
4. Write an essay on 'Anuvrat Movement'.
5. Write about the contribution of Swami Vivekanand in the field of Indian Society, Religion and National Movement.

Answer to objective type question

1. (c) 2. (d) 3. (a) 4. (b) 5. (d) 6. (d)