MAHARSHI DAYANAND SARASWATI.
THE LIFE
OF
SWAMI DAYANAND SARASWATI

CONTAINING
Swami's Biography, the Life of Swami Virjananda,
Dayananda's message to the world, a review
of his books, a critical discussion of his
system of education, a short discussion on the revealed character
of the Vedas and a piece
on Havan

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WITH
A FOREWORD
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TO THE MEMORY OF

MY DEAR FRIEND

THE LATE

DOULATRAM KARAMCHAND NICHANI, B.A.

TARAOHAND D. GAJRA.
A Prefatory Word.

In October 1911, Pandit Keshav Dev Shastri and several other leaders of the U. P. Section of the Arya Samaj issued a circular letter calling upon various writers in the Samajic circle to select one of the 23 subjects named by them, to write an essay upon. These essays were to form parts of a standard work on the Arya Samaj. I promised to write on the Life of Swami Dayanand. As I was at the time preparing for the M. A. Examination, I could not redeem my promise till late in March 1912, when I sent my MSS. to the learned Shastri. In the meantime, the original plan had been given up. The Shastriji tried to get my book printed, but the circumstances did not allow that.

Towards the latter part of the year 1913, I joined the Gurukula staff as Joint Professor of English. Here I showed my MSS. to Professor Ram Deva who encouraged me very much and kindly consented that the book be published in parts in the Vedic Magazine. Had not the learned Professor agreed to this plan, perhaps it would not have been possible for me to bring out the book so immediately. I, therefore, take this opportunity to heartily thank him. I must also tender my thanks to Shri Mahatma Munshiramji for very kindly sparing time, inspite of his multifarious duties, to write a Foreword for the book. In the end I must give general thanks to all the various biographers of Swamiji whose works I have consulted. Here I am more specially obliged to R. B. Master Atma Ram, Inspector of Schools for the Depressed Classes, Baroda.

SHIKARPUR, SINDH:

6th April, 1915.  }  TARACHAND DEUMAL GAJRA.
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Foreword.

The name of Dayananda is not an unknown commodity now. It is a name to conjure with in India and has travelled beyond the seas; not only to the smiling plains of France but to the sturdy cliffs of Imperial Britain as well, to the distinguished seats of German learning, to the representative of world-independence—Republican America—and even to the bleak regions of autocratic Russia and benighted Siberia.

Dayananda has been compared with the apostle of Protestant Reformation in Europe. He has been dubbed by the English educated community as the Luther of India. And no doubt there is a wonderful similarity in the characters of these two men—the greatest all-round religious reformers of the last thousand years and more. "Open as the day and bold as the sky" both the Apostles of Truth, according to their own different lights, boldly denounced the evils of their times and carried the message of peace and consolation to millions of disturbed, priestridden homes.

But there is one significant difference between the characters of these great apostles of religious reformation which has always distinguished the Aryan ideal of Dharma from the Non-Aryan conceptions of religious duty. While the life-work of the non-Aryan apostle of Pure Reason culminated in his entering the Grihastha Ashram (life of householder) by marrying a nun, the Aryan apostle, who united True Knowledge (विद्या) with Faith (अद्वा) began his life work with the renunciation of all worldly pleasures; and passing through the first three stages of human life (Ashramas अश्रम:) unscathed, so that he might shine like a sun (Aditya आदित्य:) in dispelling darkness from a benighted world, he directly entered the fourth stage.
(Sanyas सन्यास) and exhibited to astonished humanity the unparalleled powers of a Val-Brahmachary (वल भ्रमचारी).

Because Dayananda was a true Brahmachary, therefore he was a Rishi (रishi), a seer. In his waking hours he preached a hundred and one truths by word of mouth, but there was one truth which he practically preached day and night, in his waking hours and in profound sleep, sitting, walking, speaking, in all his activities and in all his ascetic practices—the truth of Divine Brahmacharya. “There is no purity without Brahmacharya and divorced from the purity of body and mind, there is no salvation,” that was the sum-total of Dayananda’s teachings.

It is the mystery of such a life—the life of a world-teacher—that Professor Tara Chandra, M. A., has undertaken to unravel, and faithfully and honestly has he tried to perform his self-imposed task. About half a dozen sketches of the great Rishi’s life have, so far, appeared in different languages but there was still a desideratum which the present work professes to fill up. Professor Tara Chandra has treated his subject from quite a peculiar standpoint—the standpoint of a loving, enthusiastic but rational disciple—and well has he maintained the spirit of impartial, critical enquiry in dealing with his subject. While on the one hand he has tried to impress the purity and grandeur of Dayananda’s character on the minds of his readers, he has, on the other hand, not tried to screen the small weaknesses of his Guru from the public eye. Equally well has the forcible writer succeeded in proving the Veda to be the fountain-head of all that is true and pure in the well-known world religions.

Lastly he has rendered a distinct service to the Vedic Church not only by his desertations on Vedic Sanskurs and the constitution of the ideal Aryan Society but also by his giving a review of Rishi Dayananda’s system of education based on a study of the practice and teaching of the ancient Rishis of Aryavarta. Time was when the
English-educated Indian treated all mention of Swami Dayananda’s name with a supercilious stare and considered his disciples to be simple, misguided fools who were sacrificing their birthright of "licensed eclecticism" at the altar of credulity and superstition. But there is a distinct change visible in the Indian atmosphere since the West has learnt—some through fears and others through love and honest appreciation—not only to respect but to admire the great apostle of Truth and Purity. And time is approaching when Swami Dayananda’s work of local patriotism will be overshadowed by his universal spirit of humanitarianism. When the materialistic West has spent itself at the altar of War and Hatred and lying down, pants for rest and "peace on earth and good-will amongst men" who will then apply the balm to the lacerated hearts of exhausted Western humanity but the great seer who steadfastly clung to satyam (सत्यम्) in an age of anrita (अनृत) and hypocrisy! "O Thou! in whom we live and who is the life of all, deign to show the right path to thy misguided children because they know not what is to their good and their salvation."

MUNSHI RAMAJI JIJNASU.
PRINCIPLES OF THE ARYA SAMAJ.

I. The Primordial Root—The Eternal Unseen Sustainer of all true knowledge, and of objects made known by true knowledge—aye of all these—is the Supreme God.

II. God is the Personification of True Existence, Intelligence and Bliss. He is Formless, Almighty, Just, Benevolent, Unborn, Endless and Infinite, Unchangeable, Beginningless, Incomparable, Support of all, Lord of all, All-pervading, Omniscient and Controller from within of all, Undecaying, Imperishable, Fearless, Eternal, Holy and Maker of the whole creation. To Him alone is Worship due.

III. The Veda is the Scripture of True Knowledge. It is the paramount duty of the Aryas to study, to teach, to listen to and to preach the Veda.

IV. We should ever be ready to accept truth and to renounce untruth.

V. All acts should be done in accordance with Dharma, that is, after deliberating what is Right and Wrong.

VI. The prime object of the Arya Samaj—Vedic Church—is to do Upkar to the world, that is to promote Physical, Spiritual and Social good.

VII. Our conduct towards all should be actuated by Love, Righteousness and Justice.

VIII. We should dispel Avidya—Nescience—and promote Vidya—Science, Spiritual and Physical.

IX. No one should be content with promoting his own good only; on the contrary, he should look his own good in promoting the good of all.

X. All men should subordinate themselves to the Laws of Society calculated to promote general well-being; they should be free in regard to laws for promoting individual well-being.
Introduction.

In obscurity is the Past involved. Over the antiquity hangs a thick cloud. But beyond this cloud is shining bright—the Glorious Sun of Ancient Civilisation. It here and there has succeeded in shattering the cloud. Even as an optimistic traveller, when lost in a dark wood, is able to see a ray of hope, even as a faithful servant of the Lord in all his troubles and turmoils feels the distantly stretching out hand to help him, so the penetrating intellect of the true antiquarian is able to see through these rents. Yes, even so. Those diffused rays passing through the shattered veil are by his quick and keen vision focussed in one place and behold! he is able to give us an impression of the past which though not descending down in details, is yet by no means vague and ambiguous.

We are taken far away into the antiquity and made to see the first fathers of humanity descending down the white tops of the hoary Himalayas (1) sweetly chanting the simple and natural notes in the unostentatious language which humanity spoke and understood then. By no means are these simple strains low or mean in their subject-matter. They are not the strains of the bards written in praise of kings (2), they are not the prayers of

(1) According to Aryan Theory man was first created in Tibet. This view is supported by both Professor Oaken and A. J. Davis. See Harmonia, Part V.

(2) Revelation ought to contain no history. Veda does not treat of any historical story. Sayan Acharya expresses the same view in his introduction to the commentary of the Vedas. For a full discussion of the subject the reader is referred to the Itihasa Nirnaya of Shri Pt, Shiva Shankar, Kavya Tiratha.
uneducated minds offered to the forces of Nature (3), they
are not the measured words written to celebrate some
old love anecdotes. They contain all the wisdom
that the Great God, in His Divine Dispensation gave
to the forefathers of humanity for the guidance of His
earring sons (4).

These worthies of a distant Past coming down th"e
ancient mountains settle themselves in the land that by
Nature was meant to be the most pleasant and the richest
spot on Earth. Through one portion flow the five silent
rivers, taking rise in the same mountain and finally
uniting together, even as separated friends inmeet in a loving
embrace. On the other side, we find the crystal Ganges
and the lovely Jumna watering and enriching the land
of the "Bulbul and the Rose" and finally meeting the
long-parted Brhamputra. On the banks of these inspir-
ing streams are engaged the forefathers of humanity in
raising the superstructure of a civilization which though
now no more existing in its pristine purity has left an
impress upon all subsequent civilizations, which being
at once simple, grand and majestic has left an ideal to be
striven after by men of all times and climes.

The basic principles of this grand civilization are
worthy of the attentive study of every well-wisher of hu-
manity. The foundation of all is laid on the unshaky rock
of Revelation. The Veda was the word of God and the fulfil-
ment of the Vedic orders was Dharma and its opposite Adharma
(5). The Veda inspired the Lawgiver (6). The Veda was the
guide of the grammarian (7). The Veda infused life in the logi-
cian (8). The Veda served to instruct the scientist and the

(4) Such is the view held by all the Rishis of ancient India.
(5) बेदः खिलो धर्म मूलं | मन्त्रं अरं २ | श्लोकः ॥
(7) See the Mahabhashya, I, 1, 1, and the Yajur Veda, 17, 91.
(8) See the Nyaya Darastha, II, 1:67.
(9) See History of Aryan Medicine by Thikur Sahib Sir Raja
Bhagwat Singhji, M. D. of Gondal.
surgeon (9), the dramatist drew his inspiration from the selfsame source and the musician moulded his melodies after the melodious mantras of the Veda. To the Vedas turned the weary philosopher for consolation, in the Veda found the sage his source of Bliss and Beatitude. The seer (Rishi) was so-called because he could see through the meaning of Vedic mantras (10).

This original fountain of all that is noble and great in humanity, this source of all the lovely streams and brooks of various sciences, this reservoir of peace and bliss was not the exclusive property of any. It was open to the Brahman, to the Kh-htriya, to the Vaishya, to the Shudra and even to the most degraded (11). No stamp of colour, no certificate of creed was necessary to obtain access to this fountain-head of Shanti. Nor did sex disable any to taste of its sweet waters (12).

In words unmistakable, in terms unambiguous did the sacred Veda speak, to the simple plain primitive man. Distinctly and clearly did it proclaim the Eternal Trinity of Gort, Soul and Matter. "Two fair birds knit together by bonds of friendship perched on the same fig tree. One of the twain enjoyed the fruit of the sweet fig tree and the other not getting into the meshes of matter ruled and controlled the first." (13).

Under the instruction of Him who is the Master and Controller of all, did these noble Aryans live a true and healthy social life. Society was full of vigour and able to perform all the functions of a sound living organism. He that swerved not from the Path of Duty (Dharma) was the member of the Great Brotherhood. He that walked away from that path was sent down to the

(10) Nirukta. 1, 20.
(11) See the Yajur Veda, 26, 2.
(12) See the Atharva Veda, Kanda 11, Prapathak 24, Adhyaya 3, Mantra 18 and Shraut Sutra.
(13) See the Rig Veda, Mandal 1, Sukta 164, Mantra 20."
class of Dásvús (14). But the four classes Brahmanas, Kshhstriyas, Vaishyas and Shudras) based on "Division of Labour" lived a vigorous life in union and acted but as a single man. And why should they have not done so when the sacred Veda itself wished it?

Their love was not bounded by the limits of Geography. It extended even beyond humanity (15). Every bird that soared aloft, every animal that grazed on grass, every creature with hair rough or soft, and every being that on troubled sea was tossed, found a loving friend in the ancient Aryan. He that hated the Aryan or whom he hated was to be conquered through the various natural agencies (16), like love, etc., that the Great God has bestowed on mankind. None was to be injured. Ahinsa was a great religious duty (17).

Co-operation was the keynote to all the social movements of the ancient Aryan. Together were men required to travel on the stormy path of life, together to face the hard worldly strife, together were they to raise the great educational institutions, together to build the great kingdoms which in one sweep took in view the whole earth, yes, together were they to discuss and devise plans for the benefit of mankind, even together did their minds act and their hearts vibrate (18). Thus attracted by love to one another did they heartily co-operate. This co-operation was not possible unless backed up by great religious fervour and noble ideals of life. To insure this, the Word of God commanded them to behave like unto the sages and seers of old (19). To be truthful and free from falsehood was essentially necessary for them. For friendship without

(14) See the Rig Veda, I, 51, 8.
(16) See the Manasa Prakrama Mantras of Sandhia.
(17) Ahinsa Parmo Dharma.
(18) See the Rig Veda, Ashtaka.8, Varga 49, Mantra 2—4.
(19) See Ibid.
fidelity, love without honesty, society without sincerity and co-operation without confidence, cannot exist. Love brought them together and truth kept them together (20). Thus secured in hearty co-operation did they start to raise a great superstructure of science on the foundations laid in the holy Vedas. In one direction we see a host of Brahmi-shis banded together to build a palace of Bliss and Beatitude where the wounded hearts might get healing and where the troubled hearts might enjoy perfect peace. Wonderful palace this! It has survived all the vicissitudes of civilizations Where great forts have fallen there this palace has stood. Time and tide have declared themselves unable to affect it. There it stands even now to receive and comfort the troubled sons of humanity. Once the eldest son of the mighty Moghul (21), wandering here and there restlessly, did find his ultimate rest therein. Once the great philosopher of Germany, Schopenhheur, did find in it the solace of his life and the solace of his death. Wonderful were the builders of this great palace. They knew the secrets which the modern world rather shuns to speak of. Their souls were illumined by the light coming directly from On High. They were the preachers of true Bhakti and Jnana. But let none suppose that they were mere dancers and singers. Let none suspect that they were unpractical men caring not for the affairs of the world. Let none entertain the idea that other useful sciences were unknown to them. They were keen logicians. They preached the ideal of practical life. "For a hundred years a man should desire to live attending to all his duties carefully." (22). Their writings show them to be conversant with almost all the useful sciences. The mention of arteries at one place positively points to their knowledge

(20) See the Yajur Veda, 1, 5.
(21) Refers to Dara Shakoh the eldest son of Shah Jahan.
(22) See the Ishavasya Mantra 2.
of anatomy and physiology (23). The story of Nachiketa and the offers made to him by Yama Acharya prove them to be the possessors of great musical instruments, swift running vehicles and various other comforts of life (21). The reference to Gandhar (Kandhar) and the description of rivers indirectly declares the writers to be conversant with geography both political and physical. The mention of Prana (25) and Rayi (two kinds of electricities) leads us to take them for great physicists. The opening verses of the Manduk Upanishad positively show them to be familiar with history. The story of Narada points to their vast study and great familiarity with the facts of the physical world. With all this knowledge they were really wise. Pride contaminated not their mind. Towards the end of the Manduk Upanishad we find the writer paying his homage to the seers (Kishis) and sages.

From the soul-elevating and heart-easing writings of these Brahmarishis we turn to Brahmanas. These are the books which are the commentaries on Vedas and which set forth the technology of various sciences (26). Honoured has been the position which they have held hitherto and honoured they will continue to be as long as the sun continues to shine.

Grammar is the next Science which attracts our attention. Before that Prince of Grammarians, Panini, took up his pen, various other writers lived and flourished. Their names are deferentially mentioned by the great author of the Ashtadyai (27) yet when pitted against that master-mind, all others dwindle down, as it were, unto nothingness. Great though by themselves they are too small to be compared to Panini. Let us hear what an impartial orientalist has to say about the Ashtadyai:—We pass at once

(23) See the Katha Upanishad.
(24) see Ibid.
(25) See the Prashna Upanishad.
(26) See the Vaisheshaka Darshana.
(27) For example Shaktiya:—Ashtadyai, 1, 1, 31.
INTRODUCTION.

into the magnificent edifice which bears the name of Panini as its architect and which justly commands the wonder and admiration of everyone who enters. Panini's Grammar is distinguished above all similar works of other countries partly by its thoroughly exhaustive investigation of the roots of the language and the formation of words; partly by its sharp precision of expression, which indicates with an enigmatical succinctness whether forms can come under the same or different roots. This is rendered possible by the employment of an algebraical terminology of arbitrary contrivance, the several parts of which stand to each other in the closest harmony and which by the very fact of its sufficing for all phenomena which the language presents, bespeaks at once the marvellous ingenuity of its inventor, and his profound penetration of the entire material of the language. (Wener's Indian Literature, p. 216).

When speaking of Panini we are naturally led to throw a glance at the work of the great writer Patanjali. Whom shall we place along side by him? Here is a mighty sage who has succeeded in handling three different sciences so thoroughly as to compel the admiration of successive generations. For the embellishment of speech he has bequeathed to us his great commentary on the Ashtadhyai, for the preservation of our health he has left us his Charaka and for leading us from the lowly things of the world to high spiritual things he has given us his admirable treatise on Yoga. Such was the mighty Rishi Patanjali—the true Yogee and lover of God—the benefactor of Man.

From Grammar unto Philology is not a sudden jump. Yaska Acharya, command this science is unsurpassed. He ever shines like a star of first magnitude in the firmament of Vedic civilisation. His great work is the golden key with which we can unlock the great safe of the Vedas and get at the jewels of unsurpassed lustre and unmatched beauty. The Nirukta is verily a legacy of which we may well feel proud.
In prosody Pingala stands head and shoulder above others. The seven notes that he treats of are the very foundation of all prosody in the world (28). None has ever gone a step further than Pingala. Such is the perfection which this science attained at his hands.

When we leave behind the literary sciences and try to study the natural and physical sciences we find the ancient Aryans equally busy and active at them. Two books testify to the great progress that they had made in medicine and sciences allied to it. Charaka and Sushruta are the two great store-houses of knowledge. They are the foundation of the European and Unani Systems of Medicine (29). Chemistry (Rasayan), Botany (Vanaspati), Zoology (Jangamavidya), Mineralogy (Khanijvidya), Physiology (Sharira Tantra Vidya), Surgery (Shalya Vidya), Medicine (Kayachikitsa), Physical Science (Padartha Vidya) and Antidotes (Agada) are the various subjects that have been treated in these books (30). The surgery of the ancient Aryans had reached a very high degree of perfection. The names of the agencies and instruments show on one hand the resourcefulness of the writers and on the other hand their keen and careful observation of Nature around them (31). Undoubtedly in some directions, e.g., the performance of operations on the skull (32), their surgery was far in advance

(28) See the "History of India" by Dr. W. W. Hunter.

(29) A European writer states that for a very long time Shark, which is the corruption of Charaka was quoted as an authority by all the European physicians.

Alexander is said to have taken with him some physicians from India. The Court of Haroon al Rashid had also two Indian physicians named Manak and Suleha to add to its attractions. Both the books, Charak and Sushrata had been translated in Arabic, etc.

(30) See Dr. W. W. Hunter's History of India.

(31) For verification refer to the various issues of the Ayurvedic Rahasya Magazine and the original works.

(32) See the History of Aryan Medicine by Thakur Sahib of Gondal.
of the modern surgery of the West. It is no wonder to note that these men who had made such a vast progress were broad-minded and liberal. Hence are not only the opinions of various medical men recorded respectfully, but the medical congresses and commissions find a place in the programme of their philanthropic work (33).

Astronomy is another science in which the ancient Aryan had special facility. The Surya Sidhanta even now continues to obtain the homage of great writers both of the East and the West. It treats of Algebra (Bij Ganiṭ), Geometry (Rekha Ganiṭ), Geography (Bhugol), Astronomy (Khagol) and Geology (Bhugarbha). It is this book which enabled Bapudeva Shastri to solve the hardest problems that were set to him. It is the knowledge based on this book which made it possible for Maharaja Jaswant Singh to correct the list of stars published by the French writer Dēla Hire. Well may then Dr. Hunter speak of the Aryan Astronomy in appreciative terms. What a pity that the ancient observatories have not escaped the ravages of revenge and bigotry (34).

One subject treated of in the Surya Sidhanta has an interest all its own. It is the theory of Manvantra as propounded by the great Astronomer on the strength of the Vedic mantras (35). The modern science, yet in its infancy, may not be able to support the theory of Surya Sidhanta.

(33) See Mans Bakshan published by Vaidya Khunilal Shastri who quotes Charak, Chikitsaka, Sthan, Adhyaya 30.

(34) To fully realize the progress that the ancient Aryans had made in this science, the reader should carefully peruse the able contributions on "Ancient Indian Astronomy" by "Jyotishi" in the Vedic Magazine.

The well-known book "Orion" by Sj. B. G. Tilak may also be perused with great benefit.

It may be noted here that the study of Trigonometry in the natural course of things ought to precede that of Astronomy, and that the former cannot be cultivated without a thorough and complete mastery of Geometry.

(35) See the Atharva Veda, Kanda 8, Anuvaka 1, Sukta 2, Mantra 21.
but the theory must interest all those who are interested in the progress of human knowledge. Under the circumstances there is nothing strange in the respect with which men like Mr. T. L. Strange look upon this theory (36).

Just as we look in another direction we find a number of enthusiastic practical men engaged in several other useful arts. Here we find the great Vishwakarma ordering and examining the manufacture of various machines and instruments; there the Great Krishna teaching the tactics of attack in the battlefield; at another place we find great architects like Nal and Nil-at their work and yet at another place we see the engineer Maya devising the plan of a palace to be built of crystal rock. Forts are building on one side, bridges are being raised on the other. Ship-building comes into vogue as the Aryans advance on to the shores of the sea (37). These ships receive various names like “Ashvati.” Airships too have found their place in the various means of transport used by the ancient Aryan (38). The Pushpaka Viman of the Ramayana is one example. The casting of gun and cannon is by no means neglected. Various are the arms used by those sages of antiquity. Fire arms find their proper place in the great catalogue. The Shataghnis—“weapons that a hundred slay”—planted on the battles of Ayodhya (39) may be even superior to the modern

(36) See Mr. T. L. Strange’s “The Development of Creation on the Earth.” Pages 98 and 108.


(38) Some Pandits hold that the very word Viman—like a bird—suggested the method of building airships. A certain Mahratta Pandit some nine years back published an appeal to the Indian gentry for helping him with money to enable him to build airships. In that appeal he stated that he had got his inspiration solely from the ancient books of India. Probably the same gentleman has already put forth a pamphlet on the subject in Mahratti.

(39) Ayodhya was the metropolis of ancient India. For its description the reader is referred to Griffith’s Translation of the Ramayana.
INTRODUCTION.

From these various arts when we turn to that great art of arts—the art of Government—we find there too the ancient Aryan unsurpassed. We find here the Parliaments, the cabinets, the various commissions and councils, all discharging their appointed duties. The true relation between the judicial, the executive and the legislative functions is well understood and beautifully worked out in practice. Government is keenly alive to the duties that it owes to the subjects. The welfare of the subject is the one end of the Government. Hence taxation receives its due consideration (41).

Education was a state function. It was free and compulsory (42). It was not confined to any one class or sex. It was all embracing and harmonious. No faculty was neglected. Bodily discipline was well looked after and special attention was paid to the food and drink of the Brahmacharies and the Brahmacharinies. The life that the student lived was all simplicity and plainness. The education given was by no means ill-liberal. Some of the sciences in which instruction was given are mentioned by Narada to Sanat Kumar as follows:—

The four Vedas, History, Grammar, and Philology, Anthropology, Mathematics, Physical Geography, Mineralogy, Logic, Ethics, Deva Vidyam (which may be translated as Physical Science), Brahma Vidya (Divine Knowledge), Zoology, Physiology and Morphology, Military Science and Art of Government, Astronomy and its depen-


(41) The sixth chapter of the Satyarth Prakash, the great work of Rishi Dayanand, Bharat Varsh ka Itihasa, by Professor Rama Deva especially the chapter on the king and his duties, and the well-known book of Jacolliot the “Bible in India,” may be profitably perused by the reader to familiarize himself with the methods of Government in ancient India.

(42) Mauu, 7, 52.
dent sciences and the science treating of venomous reptiles, etc. (43).

The highest text-book of the University was the Veda (44). Every boy was required to study it for at least 18 years and every girl for at least 9 years (45).

Society was then full of peace and prosperity. At one time we are told an ordinary cooly could get a gold coin for the labour of his day (46). Having enough and not distracted by unnecessary luxuries, people seldom had recourse to mean tricks and deceit. Men then were neither cheats nor were they cheated (47). Well then might thieves and robbers be unknown in the land of Dharma. No wonder that drunkards and gamblers existed not. Pure in thought, pure in word and pure in deed was the ancient Aryan.

To all this grandeur, Music—that master of souls and mover of hearts—lent a charm all of its own. Here was Narada playing on his pleasant Beena. Here his pupils singing their soul-stirring songs. Here Shri Krishna blowing his beautiful Bansari (flute) and there the Aapisaras executing their exquisite dance. All round indeed there was happiness and joy. Every particle of pain melted away in the melody of music.

This grand civilization was not confined to India alone. With increasing numbers, the Indians began to

(43) See Sama Brahmana, Chhandogya, Prapathaka 7, Khanda I, Pravaka 2.
(44) See Manu Smriti, 3, 2.
(45) The boy was to begin his studies at the beginning of the 8th year and finish them at the least by the end of the 25th year. The girl to begin her studies at the age of 8 and finish the by the end of year 16.
(46) See Bharat Varsha ka Itihasa, Vedic Parba, by Professor Rama Deva, p. 579.
(47) This is how Kaikyey Ashvapati addresses Uddalaka: “In my kingdom there is neither thief nor a miser, neither a drunkard, nor one who neglects to perform Agnihotra, neither a fool, nor an adulterer. Adultsress there can be none.”
move out of the land of their birth (48). One band leaving the holy land of five rivers, sojourning for sometime on the shore of the Arabian Sea, went in their ships to settle on the banks of the Nile and rear there a civilization which while admirable in itself, distinctly shows the Indian impress upon it (49). Another band yet passed on from India to people the well-known peninsula in the south-east of Europe and play such an important part in the history of civilization in that continent (50). Some men started from the religious metropolis of India—Kashi—and settled on the banks of the Euphrates and Tigris (51). Some enterprising men leaving India on her eastern coast marching on through the Archipelago and crossing the deep Pacific entered the distant Continent, Patal (America) (52). The connection established with these countries was well and carefully maintained. As the sun sends in all directions his bright rays so Indiā continued to shed the lustre of her learning on all these distant children (53). An Indian Prince sometimes married the daughter of the king of some distant land to have the country attached to the mother of all by bonds of friendship and love (54). Sometimes a great teacher moved out to put an end to a religious schism (55). The Chakarvaratī

(48) Manu, 10, 44.

(49) See Modern Review, Vol. VII. The Ancient Hindus and Ancient Egyptians.

(50) See India in Greece by Pocock.

(51) See the Fountainhead of Religion, p. 155.

(52) See “From the Caves and Jungles of India” and the Theosophist, the Vol. for 1886.

(53) See Manu, 2, 20.

(54) Arjun married Ulopi of America and Dhritrashtra Ghandhari of Kaudhar. See “From the Caves and Jungles of Hindustan” and the Mahabharata, Adi and Bhishma Parvas.

(55) See Zend Avesta, 65 and 66.
Raja called to his Yajna all the princes from all the lands to pay him homage and do him service.

This is not the fabrication of a fanciful mind. The very names of the various countries betray an Indian origin. Germany is but a corruption of Sharmani from Sharma, a title of Brahmins (56). In Ireland, Arabia, and Iran, we find the first syllables of the words but a distortion of the word Arya. Sparta is a translation of Sparda, Palasatine of Palisthan, Denmark of Dhanmarg, Sweden of Suyodha and Norway of Naravigna (57). It is not only the names of the countries that point to India as the centre of all the antiquities of humanity, but the fact that some of the lawgivers (58) of the countries that flourished in antiquity have a name similar to Manu the great law-giver of the World proves the same thing. A careful study of the religious rites and ceremonies of those ancient people will also support the above statement (59). Such was the grand civilisation of Ancient India, such the extent of its influence. With these facts before us the view of Jacoliot expressed in the following enthusiastic words is no exaggeration:—

"Soil of Ancient India cradle of humanity, hail! hail, venerable and efficient nurse, whom centuries of brutal invasions have not yet buried under the dust of oblivion! hail! father land of faith, of love, of poetry, of science! may we hail a revival of thy past in our Western future!"

(56) Note to the preface of the Rig Veda, published in London, quoted by Pandit Lekhram in his Dur Desha Yatra.


(58) Minos of Crete and Meno of Egypt are examples. See Isis Unveiled.

(59) For example, the ceremonies of Druids resemble Indian ceremonies very closely. See "Hindu Superiority."
India is the world-cradle thence is the common mother sending forth her children. Even to the utmost area: an unfolding testimony of our origin bequeathed us the legacy of her language, her laws, her morale, her literature, her religion and her lore “the life of several generations would scarce suffice merely to read the works that Ancient India has left us on history, morale, poetry, philosophy, religion, different sciences and medicine, gradually each will produce its contribution, for science too possesses faith to move mountains and renders those whom it inspires capable of greatest sacrifices.”

This remarkable civilisation and admirable advance in every direction appears to have reached its zenith under Shri Ramachandra, the ideal king of India. He in whom filial piety, fraternal feelings, conjugal love, parental affection and loyalty to the lord of Lords, had reached perfection, was indeed most suited to preside over the destinies of mankind at that very critical moment. With his head to plan and hand to execute, he succeeded in bringing to dust the learned but the proud and vain king of Lanka who tried to defy the great central authority of the king of kings (60). Ayudhya of Ramachandra is a grand sight. It is the metropolis of India. It is possessed of immense riches and is well protected by numer-

(60) The way in which Ramachandra addresses Bali proves that he was overlord:—

This land, each hill and woody chase
Belongs to Ikshavaku race.

While royal Bharta, wise and just
Rules the broad earth, his glorious trust.

The laws for those who sin like thee
The penalty of death decree.

Now Bharata rules with sovereign sway
And we his royal word obey.
ous guns and cannon planted on its high battlements. The people of Ayodhya are perfectly satisfied and ready to sacrifice themselves for the sake of their beloved prince. Such was Ramachandra and such his capital.

Every billow that mocks the moon soon falls back on the bosom of the sea. Every wave that advances on shore, is soon forced to recede. Every rise soon meets a fall and nothing can ever maintain itself on high at all. So in the natural course of things, India began to fall. Men growing rich to surfeit began to neglect the cultivation of their faculties and the training of their bodies. But a grand civilisation which had endured so long could not die at once. It was long in-dying. Nearly a thousand years before the War recorded in the Mahabharata the seeds of degeneration began to be sown. Gradually these seeds began to grow, till in fullness of time the fruit of them all—Duryodhana—appeared on the stage. In him were born, as it were, all the evils to which society had fallen prey. But the rich and luxuriant soil of India, that had so long given birth to great heroes and warriors philosophers and scientists even at this stage when the curtain was going to drop on her greatness, gave us a train of great and worthy men. Above all others stood Shri Krishna, the personification of Love and Dutv, the deep and learned Yogi. Bhishama the grandsire added awe to that scene by showing what a Brahmaehari could do and achieve. The truthful Yudhishthra, the hardy Bhima, the archer Arjuna, and the gentle Sahdeva and Nukal played their part in the closing scene. On the holy field of Kurushetra were brought together the great princes of all the lands to witness the war between Dharma and Adharma, between righteousness and wrong. Long and hard was the struggle, but at last truth triumphed and evil perished. To proclaim this eternal truth, was inaugurated the Rajsu Yajna. Here the parted brothers met, here the nations shook their hands,—but alas it was the last time. The spectacle was grand and majestic. The world had sent forth all her princes and nobles to pay their homage to the
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virtuous Yudhishtra (61). But alas! inspite of this grand scene, we were destined to fall on evil times. Soon that virtuous prince with his brave brothers retired from the throne of Indraprastha and with virtue and bravery left our Ind. Now came the time of confusion. The bonds that united India to distant lands began to be loosened till for some time it appeared that all traces would be lost. But the lovely name of Ind, inspite of the degeneracy and degradation of her poor children continued to inspire all the distant lands. Every nation that now played its part in the great drama of the history of humanity felt its success incomplete, till that land of mysteries and secrets—India—was conquered (62). The Persian under the influence of Zoroastrianism sought his glory in the conquest of India, the builder of pyramids longed to build a higher pyramid to his glory than those existing in the plain of the Nile by turning his arms against India. Alexander would not stop in his forward course till the strange weapons of the Indian proved too much for him (63). Augustus considered it an honour to have correspondence with Vikrama, the august prince of Ind. (64). Islam did its greatest service to humanity when it transplanted the sciences of India into Europe. India’s trade made Venice rich and after India did Portugal go in search. The battle which gave the final blow to the greatness of the Arab and the Venetian, and which paved the way for the advancement of the modern European, was fought in an Indian sea (65). Thus even after her fall, India, in a sense, continued to be the centre of the hopes of humanity.

(61) There were Bhag Dutta of China, Babruvahan of America, Vidalaksha of Europe, Shalya of Persia and various others.

(62) The reader is referred to the ably written article on the “Vikrama Era” in the Indian Review.

(63) See “Fire Arms in Ancient India,” in the Vedic Magazine.

(64) See Bharat ke Mahapurush in Urdu.

(65) See Johnson’s ‘Europe in the 16th Century.’
During this period extending over 50 centuries, in which India though on occasions vastly she influenced the distant lands, was far the most part confined to herself (66); there was enough internal movement to save the country from total decadence. The political life of the country continued to be a mere reflection of her religious life. The Mahabharata War, the death of the mighty Kshatriyas, the disappearance of learned Brahmans like Drona and Kripa, Vyas and Jaimini and the retirement of the Pandu brothers left the country in a great fix. Selfish men who cared for nothing but the indulgence of their own tastes—those whose existence is merely hinted at by the great writer of the Mahabharata, (67)—now posed as leaders of men. These men began to distort the original text, play fast and loose with the original writings and mistranslate the works of the great Rishis and Munis of yore. In place of the five great daily duties, the adherents of Vama Marga—which is nothing but a senseless worship of the senses—preached the five Makars or indulgence in flesh-diet (Mansa), (Mada) wine, (Matasya) fish, (Mudra) cakes and (Maithuna) copulation (68). The word Yajna, which had a very deep significance during the Vedic period, was now forced to yield the most disgusting meaning (69). In its name, horses, cows and even men were burnt alive. After neglecting the study of the Vedas, new books, called Tantras, which are full of filthy writings were composed (70). By the side of Vam Maraga, two other sects—the worshippers of Shiva and Bhakti came into existence (71). They followed the current

(66) Spread of Buddhism as far as Egypt serves as an example of the influence which India exerted on the religious problems of the world outside.

(67) See Shanti Parva Moksha Dharma.

(68) See Kali Tantra.

(69) For the original meaning of the word Yajna see various articles in the Vedic Magazine.

(70) This is the view entertained by Swami Anandgri, the well-known disciple of Shri Swami Shankaracharyaji.

(71) Ibid.
opinions and adopted most of the Vamic customs. This rule of corruption and profligacy reached its highest pitch when Mah. dhar wrote his most wicked commentaries on the Vedas. The human mind could bear no more and as is natural began to revolt against this open defiance of decency and decorum. The revolution that followed was a terrible one. Every thing that had been connected with Vam Margis was to be swept away. In that great excitement there was no time for calm study. Vam Margis were wicked—as undoubtedly they were—thefore the Vedas, under whose sanction they defended their evils, were equally wicked and the writers of the Vedas were denounced as rogues and rescals (72). If there was a God who could sanction such dirty ceremonies, he was bidden a last good-bye. With the disappearance of God, disappeared belief in the human ego, in the life beyond death and in the enjoyment of the fruits of one's actions hereafter. Thus Brahaspati, the leader of Charvaka, while he freed men from mere slavery to authority and brought them face to face with reason, failed to effect a great reform. He stumbled hopelessly in his path and once more left men to indulge in the pleasures of senses. His was a philosophy resembling in some respects that of the Epicurians. He only succeeded in removing the most wicked customs of the Vam Margis and in lending a charm to the life of luxury. There was the need then that a mightier man with higher ideals and nobler aspirations should put in his appearance and carry on the reform further. The whole country was crying for it.

At last the cry that rose on high got a hopeful reply. In the house of a mighty king was born a son, that was destined to found a religion, which continues to be professed by one-third of the human race. The great Gautama saw the dream that persuaded him to part with all the pleasures,

(72) One of the Shlokas of Charvakas when translated runs as follows:—

The authors of the Vedas were buffoons, scoundrels and devils. The words like Jarfari and Tarfari are symbolic of the rascally teachings of the pandits. (The Satyaraatha, Prakasha, Chap. XII, p. 572.)
that a youthful prince could enjoy in a palace. He desired to solve the great mystery of life, he wished to save himself from the ills of old age and pangs of death. The worldly pleasures failed to charm him. He—a mighty son of God—at last suddenly left his house in search of the secret of immortality. After undergoing many hardships and performing various penances he was moved with pity at the misery of mankind and began to endeavour to bring them out of that deep ditch of degradation. This great man had no enmity with the Brahmans nor did he desire to oppose their religion. According to his own belief he was preaching only that sacred religion which once had been prevalent amongst the Brahmans (73). His heart was deeply moved at the massacres that the Valmis were every day perpetrating in the sacred name of the scriptures. He could not bear to see so many useful animals sacrificed at the altar of folly and blind faith. The central point of his religion was Ahinsa and character. His five great commendations are nothing but a sheer repetition of the Aryan Yamas (74). Nor can we call him an atheist. He was well practised in the various practices of Yoga and be it remembered that the highest ambition of a Yogi is to attain to God (75). In one place we are told that he stated that a man who indulges not in hunting, after his death goes to the country of Brahma (God) (76). It is a question, if he preached against the Vedas. Possibly he raised his voice only against that portion of Brahmanas which the Valmis had interpolated in order to have scriptural authority for their ugly practices (77). Since the Valm Margis had

(73) See "Physical Religion" by Max Muller and Ancient India by R. C. D.

(74) See "Physical Religion" by Max Muller and Ancient India by N. C. Dutt.

(75) See "Buddhism" by Monier Williams.

(76) See "Texts from the Buddhists' Canon," &c., by Samuel Beal, Prof. of Chinese University College London.

(77) "Physical Religion" by Max Muller.
strained every nerve to declare the Brahmanas to be the Vedas, his followers began to preach against the Vedas. Under these circumstances we cannot but deeply regret the fact that Budha himself never committed his views to writing.

This want was very early felt and hence several convocations of the Budhistic preachers were held from time to time to settle the creed of Budha. This soon created scholastic wranglings and schisms in Budhism (78). But it was long before Budhism began to decay from external and internal causes. In its hey-day the message of Budhism was carried by Budhistic preachers far and wide. It appears to have travelled so far as Palestine and Egypt. (79) Christianity is indebted to Budhism for some of its most beautiful principles. Budhism spreading itself in distant lands continued to hold sway over India for nearly three centuries. During this period, the followers of Budha succeeded in idolising that mighty man and in introducing man-worship in place of God-worship (80). Every where temples came to be erected and men inspite of using their reason and intellect began to depend solely on the teachings of one great man—and these teachings too were not certain. The Brahmanas, on the other hand, in order to make their own religion as attractive as Budhism and its sister Jainism, began to build their own temples, make their own idols and preach their theory of Avatars. Thus on one side, God and the Vedas were abused and vilified and on the other, those to whom was entrusted the sacred work of teaching the worship of one living God and of preaching his Veda were employed in degrading themselves by reproducing the mistakes of their opponents. It may be noted that during this time quite a great number of books was consigned to the fire.

(78) The reader is referred to the lecture delivered by Prof. Rama Deva at the Anniversary of the Lahore Arya Samaj, 1911.

(79) See the Fountain-Head of Religion p. 17 where R. C. Dutt has been quoted.

Men's minds began to grieve and hearts melt at seeing the destruction spread round them. Oh for a hero a sage, a seer! and lo! one day a Brahman of gentle heart passing through the streets of Kashi heard the sorrowful song of a sweet little maid saying "Kim Karomi Kva Gocchami, Ko Vedanudhirishyati......Oh what shall I do, where shall I go. Is there none who shall protect the Vedic religion." As the words struck his ears, his body became wet owing to the tears that were shed. "Grieve not, oh girl!" says the future hero, "Rest assured that there is one who shall yet save the Vedic religion." No sooner were the words uttered than was taken the resolve to sacrifice life for the sake of Dharma. To a Jain school did that young man repair to familiarize himself with the views of his opponents. Unable to bear patiently the insult hurled against the holy Veda, his enthusiasm one day betrayed him and down was he thrown. Finding himself safe, he started to preach against the decayed Budhistic religion and in favour of the ancient Vedic wisdom Komural was the first man to raise his voice against the state religion and to hoist the Vedic flag once more But this child of Brahmanism overcome by remourse burnt himself alive. Thus the work was once more left undone (81). This necessiated the advent of another and a mightier man.

In the meantime a youth of Dakhan was preparing himself for the future work. At the age of sixteen after the death of his father, this loving son of his parents took leave of his mother to become a Sanyasin and to preach the Vedic religion. In search of knowledge far and wide did he wander and over what he learnt deeply did he ponder, (82). To Godpad Acharya belongs the honor of being his

(81) The reader is referred to the book "Bharat Varsha ke Mahapurusha."

(82) For the life of Shankara the reader should see the beautiful little book entitled "Shankara" published by the Society for the Resuscitation of Ancient Indian Literature.
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Guru. (83). His visits to Kumarala at the time of his death, his discussion with Mandan, under the presidency of that mighty Pandit's learned wife, fully equipped him for his great work. Thus equipped he repaired to the court of Sandhva, a man well-versed in Shastric lore and Jain literature. A Shastrarth was what Shankar wanted, a Shastrarth Sandhav at once granted. All the learned Pandits on whom Jainism and Buddhism could count, came to the court of the king from all the four directions. Grand was the spectacle that the capital of Sandhav witnessed then. Materialism and atheism, upheld by a great number of kings and learned men, were to oppose the onslaughts of a youthful Sanyasin with but a few followers. "All is spirit" said Shankar "What we see has no real existence." "All is matter," rejoined the opponents, "eternally has the world existed and eternally will it exist. There is nothing like a Creator." Long did the struggle last, but after all, the powerful logic of Shankar won the day. Sandhava, declared himself a follower of Shankara and others followed in his wake. Once more God and the Veda began to be revered and respected in this land of religion and faith. Shankara now went from one corner of the country to the other, fearlessly preaching against Jainism and idolatry. So terrible were his attacks against idol-worship that the Jains began to hide their idols by burying them under ground. The idols that are now dug out of the earth belong to the age of Shankara. Obtaining a grand success Shankara now seriously thought of giving an enduring shape to his work by establishing in various places educational seminaries (84). But alas! India was destined to undergo greater troubles and groan under the wrongs of priests. Two Jains, who as such would have considered it a

(83) It is a common mistake to suppose Kumarala to be Shankar's Guru. Pt. Lekhram has drawn attention to this fact. See his "Tarikh-a-Dunya."

(84) The Mathas are supposed to have been erected with this idea.
heinous sin to deprive even the meanest animal of its life, prepared themselves to put an end to the life of the greatest man then living (85). Meanly was the mighty Shankara poisoned and thus removed from the stage which he had once controlled with so much vigour and wisdom. With his death died the scheme of starting Gurukulas. What a pity that the only path, which would have led the people with parched palates and dried lips to the great fountain of nectar, was prematurely closed up.

Shankar left behind him two opposite forces to work their way in the country. On the one hand he left men with a sense of their duty towards God and His Word, on the other, he by teaching them that the world was a mere Illusion, left in them a tendency which developed into false Vairagya (86). For sometime both flourished side by side but ultimately one, which made less demand on the energy of men, succeeded in establishing its rule. All round there was the cry for Vairagya. The nation for a while went into slumber. The sleeping nation was awakened by the successful Scythians. A great effort was put forth to awaken the susceptibilities of the slumbering Indians. Vikramaditya was the pilot, who now began to steer the steamer of the Indian nation. That great hero by his own personal example taught his people to be active, energetic, plain and simple. Here was a king of kings, who with his own hands every day fetched from the river water for his own use (87). With the touch of such a good king the country felt itself electrified and like one man rose against the invading stranger and succeeded in repelling the advancing wave. Vikrama not only succeeded in maintaining the independence of Arya Varta but also left behind himself an example which continued to inspire those who succeeded him. Salivyan was merely walking in the footsteps of his great predecessor when he met successfully the second attempt of the

(85) See Pandit Lekhram "Sanch ko Aanch Nahin" where he quotes from Shankara Digvigiya Sarga 18.
(86) Even at present most of the lazy Sadhus, who are a disgrace to the country go round preaching that the world is an illusion.
(87) See the "Bharata Varsha ke Mahapurusha."
SCYTHIANS AGAINST INDIA. Nor was this all that Vikrama did. His court was the centre of all the learning available then. Every man that could put some claims to learning got a hearty reception in the Durbar of that national king. Above all those who found a shelter in Vikrama’s court stood the “Nine Jewels” of his. For full five centuries the impetus that learning had received under Vikrama continued to do its work vigorously. During the reign of Maharaja Bhoja literary advancement reached its zenith. His reign is the reign which sheds a lustre all its own on medieval India. In his day flourished great physicians, wise engineers and learned poets. The name of all the great men of Bhoja’s court is overshadowed by the greatest dramatist of India, Kalidas. His was the poetry which now became most popular. It at once attracted the attention of all. The ideals that it placed before the men of its age were different from those that belonged to the ancient Aryans. Love attracted Kalidas and love did he place before his students. In place of the sublimity of the Vedic Mantras, the spirituality of the Upanishads, the deep logic of the Darshanas, the natural sciences of the Upa Vedas, the men of Kalidas’s time turned their attention to the study of the beauty of form and the regularity of feature. It was the aesthetic sense of men that was appealed to by Kalidas. Be it remembered that the cultivation of the aesthetic faculty unless chastened by deep religious fervour leads but to immorality (88). In fact the writings of Kalidas led to the revival of Vam Marga which had long remained buried under-ground. Now it came out with more than its usual vigour.

With the awakening of Vam Marga, rose from their sleep Shaktism, Shaiyism and Jainism, against which Shankra had so boldly preached.

Shaiyism now made advances to the followers of Shankar. They had already been prepared for being drawn

(88) Cf. The state of Italy at the time of the Revival of Learning.
into the great whirlpool of Puranic Mythology by their neglect of the study of higher books and their love of sensualism. The ideals of chastity, purity, simplicity and sublimity for which the great soul of India, Shankar, stood up no longer appealed to his followers. The result was that they were very easily bribed. Shankar—the man who had denounced man-worship so fearlessly—was declared to be an Avatar of Shiva (89). Having gained the followers of the great Shankar, Shaivism now advanced a step further and made friends with Shaktism. Shakti was declared to be the wife of Shiva. Thus invigorated Shaivism now began to look round itself. It saw clearly that it had one rival within the pale of Brahminism and another enemy without. Seeing this it made friends with the rival within. Thus Shaivism and Vam Marga now joined together to erect temples in the names of various gods. The idols of this age clearly point to this union. Thus with its own ranks closed up, Brahminism stood opposed to Jainism.

In order to meet that enemy Brahminism now more systematically than ever adopted the ideals of Jainism with a little change. Twenty-four Avatars were declared to compete with 24 Tirthankars. To have something resembling the Jain books of Katha (mythological writings) Puranas were now composed. There was no great difficulty in writing these books as the Brahmins were partly prepared for it by the example set to them by the earlier Vam Margis and by the encouragement that they had received during the period of Renaissance under Bhoja. With the writing of the Puranas were forged those fetters which were to blind down the descendants of the noble Aryans to foolish customs and silly superstitions. In place of One eternal God of the Veda, innumerable deities came to be worshipped. The place of pure Bhakti and Jnana of Upanishads was taken by the Lila of the Puranas. Woman was dragged down from the high position which she

(89) In Padam Puran Shiva is made to say that he descended on earth in the body of a Brahmin (Shankara) and preached Advatism &c.
occupied even so late as in the time of Kalidas (90). She was declared to be Shudra, who now came to be treated as if her very touch were polluting. In order to give the monopoly of learning to the Brahmins, the doors of learning were shut against the Kshatryyas and the Vaishyas. Being assured of the ignorance of the other castes, the Brahmins also learnt to neglect higher study. Their education consisted in committing to memory a few Shlokas and in learning how to perform a few ceremonies whose meaning was as much a mystery to them as to their followers. Thus surely and slowly were the Aryans sinking under a heavy load of superstition. During these dark ages of India, sometimes here and there, men like Arya Bhatta made their appearance and did something which reminded one of the ancient faded glory of the country, but the nation as a whole remained in a state of helplessness.

When such was the state of India the world outside was in no better condition. Europe was half-civilised and half-demoralised. Christianity had lost its pristine vigour in internecine quarrels. The Pope of Rome had begun to establish his absolute domination over the body and soul of the Christians. Persia was already on decline and China had sunk in a slough of indolence. The people of Arabia (the original Arya Vaha) were following a system of religion under the name of Sabianism, which was the prototype of Indian Shaivism (91). Again for a long time the nations of the world had not come in close union.

Under the circumstances there was the need of a great force that should change the face of the earth. This movement made its appearance in Arabia under the wise guidance of Mahomed. Worship of one God was the belief of Mahomed and it was this belief that lent such vigour to that great movement which swept like a

(90) The wife of Kalidas himself was ve y learned, so learned indeed, that the pandits could not be a match for her. The tradition asserts that Kalidas owed much of his learning to his learned spouse.

(91) Pt. Lekhram’s Kuylat. Sabure Tanasaki p 140 footnote.
wrathwind over the face of the earth. In a short time great Empires fell before the vigour of the Islamites (92). Egypt was taken almost without a blow. The Roman Empire could not hold its own against this mighty force. Persia too succumbed at the great battle of Nahevand. With the fall of the Persian Empire India was brought face to face with Islam. Now the struggle was to take place between a nation that had once given birth to various nations, the nation which had once reared a noble civilisation and to all other nations given instruction, a nation which at the time, being instructed in Puranic Mythology, lay dull and dormant and a nation that had come into existence only recently, but which had in its very rudeness and simplicity the fullness of fervour and the freshness of faith. Sind being a frontier province had to bear the brunt of the first onslaught (93). The battles that were fought then have an abiding lesson for mankind. At the great plains of Dabil, on one side, under the command of Md. Kassim, stood the Mahomedans with full faith in one God and full confidence in their mission—ready to conquer or fall fighting and enter heaven—on the other side stood the brave and chivalrous Rajputs who, as it were, had sucked the martial spirit with the very milk from the breasts of their mothers. But alas! these brave and bold children of Rama and Krishna were now caught in the meshes of superstition. For several days the battle was fought and always the hardy Rajputs proved too much for the Arabs of the desert. At last the foresight of Mahomed in destroying the flag flying over the Hindu temple succeeded in weakening the confidence of his enemies. Down went the flag, and down sank the spirit of the Hindu, lie felt himself forsaken by his deity. The retreat soon turned into a rout and the Arab rule silently went on spreading over the whole of Sind. The Brahmin

(92) On the quick spread of Islam see the "Hakam's History of Europe in the Middle Ages."

(93) See the "Life of Swami" by L. Lajpat Rai, P. 59.
and his astrology would not allow the Rajput to have recourse to his arms. What a pity!

Thus defeated in his first struggle the Hindu, however, did not remain contented with his fate. Soon he picked up courage and succeeded in driving the Arab out of his country, and in recovering his lost territory. Within about two hundred years of this success India saw the birth of one of her great sons. He was Ramanuja—the man who for all practical purposes may be taken as the founder of Vaishnavism. The Vaishnava religion had come into existence before Ramanuja, but it was he who made it the rival of Shaivism. In a sense his system is an improvement on Shaivism and the philosophy of Shankara. But he could not resist the general current of the time and sanctioned the adoption of Tilak (Head Mark), Kanti (a sort of rosary hanging in the neck), Chhap (marks of iron brand on arms) and such other things. It need hardly be said that the followers of Ramanuja like the leaders of Shaivism began to compile books similar in nature to those of Shaivism. The Vishnu Purana and the Shrimad Bhagvat were now written to occupy the same place in Vaishnavism as the Shiva Purana and the Devi Bhagwat occupied in Shaivism. It may, however, be noted here that the gods of the Vaishnavites are more loving and gentle in their nature than those of the Shaivites.

As the Vaishnava sect was being established in India, that advancing wave of Islam which had once been forced to recede from Sindh, now came with greater vigour on the side of the Punjab. Be it remembered to the credit of our forefathers that in spite of the state in which they had fallen and in spite of the internecine quarrels which ultimately reduced them to the state of subjection to Islam, they did not yield easily and quickly. Well and bravely did they fight and even the daughters of Ind did not show themselves unworthy of them whose descendants they were. The story of the wife of Jaichand of Kanauj is too well known to be repeated here. But in spite of this
bravery and boldness at last the superstition-ridden descendants of the ancient Aryan had to yield to the rough and vigorous Mahomedans. With Mahomed of Ghore the throne of the Kuravas and the Pandvas passed on to the sons of Islam. But the conquest of Delhi did not ensure the conquest of India. The struggle for supremacy continued till the representatives of the older civilisation succeeded in bringing under their control the sons of Islam. Indeed, the crescent that had passed over deserts and great seas and which had crossed the high mountains, found its head lowly-hanging over the sacred Ganges (94).

During this struggle, keen and quick, for political supremacy the representatives of the intellect of India had recourse to several devices to preserve in tact their old traditions. Exclusiveness was the central pivot on which turned the whole system then. This had both its good and evil effects. It, on the one hand, failed to receive within the fold of Hinduism, the great and liberal Islamites, like Akbar and Dara Shikoh and to reclaim those sons of the older religion, who had been forcibly taken away from her, or who had accidentally lost their purity. On the other hand, it continued to infuse the spirit of martyrs in the hearts of the fallen Hindus and to give strength and compactness which were so essential then, to the whole race. Under the circumstances, it is very hard to strike a balance between its good and evil results. Among many other devices two may be specially mentioned. One was the introduction of Bards. This has brought down to us the history of those times of troubles and turmoils. No other device could have succeeded in recording the events of the times when men were not sure if they would get an opportunity of taking their next meal. Such a device is indeed worthy of all the praise that it has received at the hands of the great historian of Rajputana—Todd (95). The second device that I shall

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94) The reader is referred to Poet Halli's well known lines on the subject.

95) See introduction to the "Annals and Antiquities of Rajasthan" pp. 8—9.
mention is that of committing to memory the sacred writings. This burdening of memory had one evil effect in so far as it did not leave sufficient time for the intelligent study of the Shastras. But the good that it did is much more than the evil. At the time when "every book that was not in accordance with the Koran was destroyed as a profane production and every book that was in accordance with the Koran, as something superfluous," when the accumulated writings of past ages were consigned to fire and when libraries after libraries were destroyed, the Brahmans of Medieval India—the sons of ancient Rishis—from their resourceful brains evolved a device which boldly and successfully did defy the destroying hand of the destructive conqueror.

After the firm establishment of the Mahomedan rule over Delhi and the greater part of the country, the stream of religious movement for some time appeared to have dried up. But soon newer forces came into existence to invigorate the decaying race. The end of the fifteenth century saw the devout "and loving" Bhagta—Chaitanya—singing sweetly through Bengal. A few years passed and the well-known disciple of Ramanna, Ramanand, began his work at Benares. Kabir and Valab Acharya next advanced on the stage. The former had as his mission the uniting of the Hindu and the Mahomedan; the preaching of the identity ofRam and Rahim and the denouncing of idol-worship and such other superstitions, customs. The latter, though not so advanced as the former, had enough goodness in him. However, his creed in its later development, has in some respects approached the Vam Margi cult. Perhaps the most important reformer of the time, who did his work in Northern India, was the peace-loving Nanak. His mission was but the continuation of that of Kabir. His

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(96) For example, the reader should see Hindustan review, March 1906, pages 187-90.
(97) The reader is referred to the well known Maharaj Libel Case and various writings of Swami Blakatanand.
(98) See the "Hindu Heterodoxy" by R. C. Bose, p. 313.
preaching was simple and direct, persuasive and full of faith. His own life was an example to be imitated and was followed by devout beings. Though in that dark and ignorance-ridden age he could not reach the fountainhead of truth—the Veda—and thus have the benefit of intimate connection with the Word of God, yet he, in many respects, anticipated the reforms of the profoundest scholar of Vadhās, who came later on to revolutionise the current thoughts. During the time that Northern India was enjoying the blessings of the various saints referred to above, Southern India too was being stirred up by a great religious and social revolution. Various and many worthy saints worked there. Here the Hindus and the Mahomedans, the Brahmins and the Shudras, the males and the females, all contributed their quota to the great band of saints that strove for the benefit of mankind. Immortal are the names of Tukaram and Eknath, of Chandidev and Jayendev, of Akalbagh and Venubhai, of Domaji, and Udhav and of a host of others. They did all sincerely work in the great and glorious cause and by their preaching and teaching succeeded to some extent is shaking the hold of caste intolerance. They boldly preached against useless fasts, meaningless penances, endless pilgrimages, foolish ceremonies and absurd superstitions. They made the conception of the supremacy of one God without a second, the very fundamental principle of their religion. They did enough to discourage image worship. They preached a high conception of family sanctity and even so high as to place before their degraded countrymen the high ideal of universal brotherhood by taking up brother saints from low castes and from sects outside the pale of their own religion (99).

At last these religious movements came to be identified with political revolutions. Islam now proved a failure.

(99) To fully realize the importance of their work the reader should peruse the chapter on Saints and Prophets of Maharashtra in the "History of the Marathas" Vol. I by the late lamented Justice Ranade.
Mahomedan rule reaching its zenith under Aurangzeb, saw itself already on decline. Guru Gobind Singh in the North and Chhatra Pati Shiwaji in the South began the work of liberation. Guru Gobind was both a religious and political leader. He had in him the true devotion of a faithful devotee, the martial imagination of a military leader and the keen insight of a civil ruler. Shiwaji was, if not superior, by no means inferior to Guru Gobind. He had beside him a great saint—the resourceful Ramdas—as his Maha Purusha and guide. This mighty man of Maharashtra lent a peculiar charm to the whole movement and infused in it that religious fervour which made it possible for his countrymen to attempt to build a great Indian nation, to seat and unseat emperors on the throne of Delhi, and finally for a long time to check the advance of the foreigners who were ultimately destined to bring the whole of India under one umbrella.

The Marhattas, unable to keep to the lines chalked out by Great Shiwaji and other leading men of the nation, were predestined to fail ultimately. When that glorious and great attempt at nationalising this country was failing, all round there was confusion. A great number of men were following the profession of the mercenary soldier and the hired assassin. Bloodshed, destruction and devastation were visible all round. Helpless citizens were once more praying patiently with all their hearts, for some power to come and give them the repose necessary for the development of the arts of peace. In the meantime the wisdom of the great God had already done its work. A Company of merchants had left England and begun to settle on the shores of Indian seas. Gradually and slowly this Company went on acquiring territory till by means of the ingenious subsidiary system of alliances, all the minor and conflicting powers were brought under the control of one central authority. Now at last men could clearly see before them the whole of the Indian nation. The provincial separateness began to slowly and gradually disappear.
The establishment of the power of the Company, however, did not at once give peace to the country. For a long time discontent and restlessness continued. Till the year 1857 the people of India were not able to have any direct communication with their Empress. Everything was to be carried on through a company of merchants. How long were these Vaishyas (merchants) expected to perform the office of Kshatriyas (rulers)? At last the discontent broke out into a revolution. The men that had long been groaning, now began to cry and act heartlessly, mercilessly and cruelly. The result was the suppression of the revolution, restoration of peace and order, the abolition of the Company and the establishment direct connection between the true rulers and the ruled. So much for the political revolution. More than that was the religious world convulsed. With the Company came Christianity. With the European began the search into the antiquities of India. Christianity that had successfully flooded three continents, backed amply by the wealth of Europe and America, now stood ready to devour the ancient religions. Many and learned were the men that were renouncing the religion of their forefathers for that distorted and distant child of Buddhism. Young men were dissatisfied with their own system. Old men were looking on this separation and desertion of sons and daughters with hollow eyes unable to check it. Christian clergymen in the meantime were ransacking the ancient religious works to criticise the Hindu customs, to find out from them some prophecy in favour of their own religion and their own Messiah. At last it was announced that the Vedas could be used by the clergymen in preaching against the idolatrous ceremonies of the Hindús (100). When the clergy-men were thus busy in taking away the sons of Hinduism to their own fold and when the Pandits and religious guides of Hinduism were unable to check this unceasing drain, there appeared in the arena of religious warfare a brave and bold advocate of the Vedic religion. It was Raja Ram Mohan

(100) See Sj. Lajpatrai’s introduction to the Life of Swamiji” p. 68.
Roy, the founder of the Brahma Samaj. Here was a man who had studied Western religion and Western literature, but who had at the same time deeply drunk at the founts of the Upanishads. Carefully he surveyed the situation, cautiously weighed the two systems. The Western system was found wanting; the Eastern, therefore, was supported with all his main and might. The advancing tide of Christianity at last found a check. The learned Raja everywhere quoted the sacred Scriptures in support of his statement. He wore the sacred thread and had deep and full faith in the Vedic Revelation. But his death left his work incomplete. His followers repairing to Kashi to study Vedas for themselves, were taught the unscientific commentary of Sayana. Alas! where was the Nirukta, where the Ashtadhyayi, and where the Nighantu? The learned Pandits of Kashi—that centre of everything orthodox—without a sufficient knowledge of those valuable writings of the Rishis of yore, were unable to satisfy the cravings of those youthful sons of India, determined to critically examine the religious beliefs of their learned forefathers. Woe betide the day when those Youngmen returned disappointed from Benares. The Veda was now renounced by the Brahma Samaj and, with the advance of Keshub Chandra Sen, to the leadership of that Samaj, it became more or less a branch of Christianity. Keshub was “a Hinduised Christian or a Christianised Hindu.”

During the time when the Brahma Samaj was undergoing these changes another great force was advancing on the stage. With the advancement of Western education came Western culture and Western philosophy and Western science. The ways and manners of the Westerners were quite different from those of the natives of the land. In this great meeting of the practical West and the imaginative East a severe shock was felt. The citadel of the old civilization was resolutely attacked by the forces of the new civilization and the popular and current mythology of the time failing to satisfy the hearts of young men whose
imagination was nurtured on the systems of Mill and Tyndall, there rose a cry for freedom and even for the abolition of useful restraint. Religion now was at a discount. Several youngmen were rebelling against the national thoughts and feelings. Hundreds were finding refuge in material atheism and positivism of the West. Thousands were turning away from their old civilization and literature. The ancients came to be regarded as fools and the Velas the simple strains of the shepherds of Sapta Sindhu. The Rishis and Munis of yore were taken for barbarians and their writings but the babble of children. This was a sad spectacle. Indeed too, too sad!

And now that the Brahmo Samaj was already a failure, Christianity led a more determined attack on the ancient religion and civilization of Arya Varta—the civilization that had successfully withstood the attacks of the Greeks, of the Persians, of the Scythians and of the Mahomedans. Yes the civilization that had been the pioneer of all others in the world. The force of Christianity was by no means negligible. It was a mighty stream which for a time appeared to sweep away everything that came in its course. It broke through the first dyke raised by Hinduism against it. Pandit Din Dayal of the Bharat Dharma Maha Mandal was not far from the truth when he said that one oration of the Christian Missionary was doing greater havoc than a hundred swords of Islam had done.

Seeing the success of Christianity, Islam, Jainism, Buddhism and several minor 'isms,' tried to have a share of the tottering race represented by the descendants of the ancient Aryans. All led their attacks on this old dilapidated fort, thinking that it would soon fall. A strange conglomeration of forces this!—scepticism, agnosticism, Christianity, Islam and—alas! what not—all attack the religion of the old Aryans.

On the other hand, those within the fort were sunk in the lethargy of religious fatalism. They were over-ridden by caste distinctions and trodden down by a wily priestcraft.
They could neither think nor feel for themselves. With God directly they could communicate not. Heaven they could obtain not except through the intervention of Brahmins ignorant—as ignorant as they possibly could be. The doors of knowledge were shut against them all and they could not afford to be seekers after truth. Their religion on one side consisted in observing absurd rites, in performing expensive and wasteful irrational ceremonies, in uttering ready made prayers half-heartedly and unconsciously. On the other side, it consisted in neglecting all the duties of life, in retiring to jungles or in having overdoses of excited prayers, in suspending and even destroying the higher faculty of reason. In this state they were not in a mood to prepare themselves to meet the situation. On the contrary they were fighting one with the other and fighting over very minor and unimportant questions. One man’s salutation differed from the other’s. One man’s prayer did not agree with the other’s. One man had a prior right to have a dip in the Ganges. And all these were so many topics for quarrelling and fighting about. Alas! it seemed that the work of those great men who had laboured so sincerely and selflessly was undone. Indeed here was a terrible crisis. Need there was of a saviour to save the situation—of a religious guide to guide the erring sons of the Aryans, of a leader to continue with greater vigour the work of the various reformers and saints mentioned above.

At the time when this land of sages and seers was involved in the struggle described above, the world outside fared no better. The philosophy and literature that was successful in unhinging the minds of the Indian youths? had already done its work in Europe and America. Science and religion were at war. The priests were denouncing every step that science was taking as an act of heterodoxy and profanity. On the other hand, every day science was attacking religion more valiently. Men like Bradlaugh with their keen and quick intelligence being disgusted with the existing religion, were denouncing religion
altogether and turning atheists. Draper's book on "Science and Religion" was soon to see the light of the day and do its work of making unstable the minds of the youths of the two continents. For a time it appeared that materialism and atheism would put an end to the life of religion.

Besides this, there was a struggle—keen and quick—going on between the employers and the employed. Machinery had revolutionised the economic world. Thousands of men had been thrown out of employment. The principles of economic science that were held then were such as to make the struggle intenser rather than milder. The then system of charity too was working in wrong direction. It made the condition of the labourer worse. The labourer in this condition was attacking the employer. The employer tried to keep down the labourer. Trust, that cement of society, existed not. The stability of the society was in jeopardy. Indeed here too was the crisis reached.

Dark and dismal was the scene. The whole atmosphere was covered over with a thick cloud and perhaps without a star to melt it. Gloom overspread every face. In this helpless state the world was expecting a redeemer, a prophet, a saviour, a true hero. And where should this hero be born but in India—the centre of the hopes of humanity—the soil which may well be called the meeting place of nations. Already the representatives of most of the advanced nations of the world had been brought together on the sacred soil of this land of sages and seers to receive, as it were, the message of the coming hero. Was it not so? Certainly it was. Here and there the penetrating intellect of some of our Western brothers was able to prophesy the advent of the Redeemer to come. The world was looking for it and India's sons were anxiously awaiting it. Nay many were weeping for it. Methought many a young lady with rosy cheeks shed tears, and, cried more bitterly than that Brahman girl of Kashi whose tears fell like dew drops on the head of Kumaral Bhat. Yes in the
heart of their hearts, they were painfully repeating the formula "Kim Karomi Kua Gachhami". Their cry was not in vain. Even as the voice and pledge of KumaraJ pacified that enthusiastic lady of Kashi, so a mighty voice came to quiet them. "Remember the religion of the Vedas that has ever produced patriots and martyrs in emergencies, who have upheld the banner of truth and justice in the very teeth of persecution and oppression will not fail to give you a hero now. Calm yourselves. Be patient. Here am I studying the ancient lore, here am I wandering to learn Yoga. What for?—for saving this old religion, for protecting this fallen fort, aye protecting it at the cost of my very life. Ah! for giving peace unto suffering humanity". This a mighty voice!—a voice full of hope and peace. It was the voice of the saviour, the redeemer, the prophet, aye the voice of Rishi Dayananda. Even the voice of him whose biography I undertake to place before you, gentle reader!

Come brother—Indian brother, European brother, American brother, Hindu brother, Buddhist brother, Mahomedan brother, Christian brother, come without minding your caste or creed, your race or religion, your country or nationality, come and listen attentively to the story of the life of him, who was a true sage, a real redeemer, a sincere saviour, a perfect Yogee, a complete Brahma- chari, a hero in every sense of the word, a man who stood above all others of his time. Come, dear brother, and listen to these words which but too, too feebly bring to your ears the story of the struggle of the seer of the 19th century. Hear it patiently, hear it silently, hear it impartially and hear it heartily. Hear it, digest it, and draw inspiration from it—an inspiration which might serve to make you a noble and worthy son of humanity—aye which might lead you from the low and mean worldly sphere to the high and noble spiritual plane! Amen!
The Life of Swami Dayanand.

CHAPTER I.

The Plot Is Prepared.

In the year 1823 was born a very great man in England. An year after the house of an Oodeich Brahmin in Guzerat witnessed the birth of a child whose colossal personality was destined to overshadow all the great ones of the age. One following the traditions of the west applied himself arduously to the study of the great book of nature. The other, true to oriental ideals, devoted his days to religion. Both broke through the current opinions and, according to their lights, took their stand on the eternal rock of truth. Both dissatisfied with the prevailing religions, against them and finally found satisfaction in a belief in the original ‘Divine Influx.’ The westerner is Dr. Wallace. He of the east is the hero of this narrative.

Ambashankar, for such was the name of the Brahman in whose house the child was born, was a hereditary Jamadar in the Mourvi State. He besides possessing an extensive estate was a successful and prosperous banker. This man who through his profession paid homage to Goddess Laxami, was by his faith a devout worshipper of Shiva. Deep in devotion and full of faith, he could not brook the opposition of anybody. What he believed was right and criticism only excited his contempt and condemnation. Stern and resolute, he carried into practice all that he believed. Once that he formed his resolution he tarried not, delayed not, pressed he on till he either reached his goal or saw the impossibility of achieving his end. Such was the man who by the Great God was chosen to produce a child who would play the role of a mighty maker of history. So resolute was the father — no wonder then that the child throughout his life never betrayed weakness of will or irresolution of mind. No wonder then that through
THE LIFE OF SWAMI DAYANAND.

thick and thin the son of Ambashankar stood by truth.

The wife of this Ambashankar was made of different stuff. Gentle in her manners, kindly inclined to all around her, sympathizing with sorrow and deeply pitying pain, hers was a heart overflowing with genuine love for her child. Wide were her sympathies and intense her feelings. This lovely mother, simple, sweet and friendly was entrusted with the work of suckling that hero who proved himself worthy of her—in every way. Surely it was the influence of this lady—a type of Hindu mother—that made Dayanand have a heart that embraced whole humanity. It was the self-same influence that made him grieve at the misery of the orphan, at the trouble of the widow and at the degradation of man.

In that home presided over by the strong-willed Ambashankar and his soft-hearted spouse, there stood another being who exercised a great influence on the mind of our hero. It was his loving uncle. Sincerely did he love his nephew and unceasingly did his attachment last till at last they were parted by the cruel hand of Death. This constancy, the heavenly gift, which falls to the lot of so few, could not but have deeply impressed the easily impressionable mind of Dayanand.

In that home, under the influence of these three beings representing Resolution, Sympathy and Constancy, the child was brought up to be put to his letters at the age of five. Once put in the way, he proved to be possessed of a quick grasp and a sharp memory. Shlokas after Shlokas were committed to memory and they could be reproduced without much difficulty. Thus learning from day to day, at the age of eight, he was invested with the sacred thread. This provided the father with the opportunity of initiating his son into the mysteries of his sect. Sandhia and Upasana he was taught to perform every day. No pains were spared to impress the child with the necessity of adoring the God Shiva, the mighty King of Kailas. He was required to
have frequent and fervid prayers. To make it easier for
him, the father instructed him to make a fresh Linga out of
mud each time. In the meantime his education advanced
pace. Though a Samvedi Brahman, the father desired the
son to learn by heart the Yajur Veda Sanhita. To supple-
ment his literary education, the father frequently had the
child by him. To the temple he went not but with Daya-
nand. A brother-in-faith was visited not but in company
of Dayanand. Wherever and whenever a Katha was to be
attended, by Dayanand invariably was the father accom-
panied. Still the father was not satisfied. Austere himself
he desired his son strictly to observe the rites of the sect.
Fasting on Maha Shivaratri is verily a meritorious rite of
Shivaism. Long was Dayanand spared the trouble of ob-
serving it by the interposition of his kind mother. But at
last the crisis came.

In his fourteenth year under the pressure of his resolute
father, Dayanand, on the Chaturdashi of Magha Vadya, was
taken from home to spend this night at a temple of Shiva,
situated at some distance from the village. It was a very
important day in the life of our hero. He had consented
to the observance of the fast after hearing the Katha which
set forth in enchanting words the fruit of such a fast.
Determined was he to observe the fast to its very letter.
Determined was he to obtain that fruit. Even so. A man
of Moolshankar’s temper (for such was the original
name of Ambashankar’s son) could not be otherwise. This
determination of his, this resolution of a strong mind, this
perfect devotion to the work that he had undertaken, at
once raised him above all other devotees that had gathered
together in the temple of Shiva, that night. When these
devotees were bursting forth with enthusiasm and singing
with zealous devotion, silent, serious and patient did Daya-
nand stand. The ebullitions of a superficial enthusiasm
began soon to subside. The bubble zeal at last began to
give way. One by one the devotees found themselves
encha ined in the embrace of the gentle nurse of Nature.
Her lullaby was more effective than the devotion to the presiding Deity of the temple. Her embrace was sweeter and more charming than the company of the God Shiva. But sleep that conquered the rest was unable to conquer one devout soul in that temple. Her charms she tried, her enchantments she used, but to no purpose. The moment she tried to enter his eyes, cold water came to drive her away. Thus wore away a great part of that night. Suddenly a mouse coming out of its hole, on that cold winer night, began irreverently to help itself to the offerings spread about the idol. When that youth of fourteen saw the little creature taking liberties with the idol, doubt, that great teacher of mankind, entered his mind. "Is this the Great Shiva?" said Dayanand to himself, "is this the Great Shiva, is this the Master of Kailas, the Destroyer of the Universe, the mighty God who blesses his devotees and who curses his enemies? Is this the controller of the world? How is it possible? This idol is unable even to hunt away a mouse. How can this be the Lord of lords?" Long and intently did that youthful Moolshankar look at that idol. Long did he reflect upon what he had seen. But yet no solution of the mystery came. Persistently and repeatedly was the question: 'Is this the Mahadeva?' entering his mind. His inquisitive mind could not be set at rest. To the side of his sleeping father he ran to have his puzzle solved. The father awakened so suddenly, listened to his child patiently. But his arguments were too shallow to set at rest that serious soul, his reasons too weak to satisfy that inquisitive mind. Stock arguments these! Dayanand found no rest in them. Thus distracted and dissatisfied, to his home he repaired. Tired, fatigued and exhausted, he heartily welcomed the sweetmeats that his sweet mother had set aside for him. Thus did he break his fast to the great chagrin of his father whom he had astonished by his curious queries. The father's anger knew no bounds, but the kind intercession of the loving mother and the affectionate uncle saved Dayanand from his sire's. Thus passed away the day of the first awakening.
of Moolshankar. For two years more the boy remained busy with his studies without any kind of disturbance.

The days rolled on, when an event happened that gave a severe shock to the mind of the young hero. One evening when Moolshankar with his near relatives was merrily engaged in attending a gay party where music and dance had been called in to gratify the audience, suddenly was he called back along with his father to his house. The young sister of Moolshankar had been attacked by cholera. On hearing the news, gaiety gave place to gloom and sorrow darkened every brow. No pains were spared to save the patient from the clutches of death. But inspite of the best medical help available, the little girl fell a prey to that fell disease. It was the first time in his life that our hero witnessed the cruel scene. That pretty little girl that but a few hours before had been all joy and merriment, activity and movement, now lay before his eyes stark and stiff, cold as the clod on which it lay. Lamentation filled the chamber, cries rent the room. Amidst this din caused by the moanings and mournings of the inmates of the house, Moolshankar stood still—as still and motionless as the corpse that lay there. To those around him he appeared to be the very personification of hard-heartedness and cruelty. Little did they know that he was revolting within himself and was deeply reflecting upon the great mystery of mysteries—Life. 'Life is frail' he thought, 'and with life shall I have to part. Oh, is there no way to conquer this cruel death?' Engaged in this strife within, Moolshankar turned a deaf ear to all without. Plunged in this struggle, petrified he stood till a word from his father allowed him to retire from that scene. To sleep now he addressed himself, but sleep came not. There was no room for her. The brain was too busy to think of rest or repose. But soon the mood passed away and time, the great healer of all wounds and effacer of all mental impressions, for a while turned his energies in the direction of his studies.
A few short years and another event took place. Now that loving uncle who constantly had loved and sincerely sympathised with Moolshankar was attacked by the same cruel disease. To his death-bed he called the nephew to pronounce his last benedictions upon him. As the flame of life was extinguishing, tears were gushing out of the eyes of that sincere soul. Moolshankar could bear no more. Burst he forth now in tears. To lamentation he gave vent full and free. Crying and weeping, his heart lightened not its burden. Too, too heavily was it loaded. 'Immortality' was what Moolshankar wanted. For finding immortality he now took his vow. Attending to all his ordinary duties, his heart was inclined but to one thing, his mind was revolving but one thought. Long did he suppress the feelings, but at last out came the secret. The father was alarmed to hear it. The boy should be cured of his depressions. His thoughts should be made to run in another direction. Wedding was thought to be a good device. But the father knew not that Moolshankar was already wedded—wedded to search after immortality. After much trouble and difficulty the father was induced to have the marriage postponed for one year at least.

The respite that Moolshankar now got was well utilised in storing that retentive memory with innumerable Shlokas that ultimately proved to him to be of great use. He desired very much to go to Benares to prosecute his studies. But inspite of all his efforts, he was not allowed to follow his wishes. The mother that had till then stood by him, was now arrayed against him. Under the circumstances, he was allowed to study with a Pandit at a little distance from his native place. One day Moolshankar happened to express his hatred for the matrimonial connection. At once was the news conveyed to the father who now determined to have the son chained down to worldly affairs. No sooner was the father resolved than were preparations made for the approaching ceremony. Moolshankar now clearly saw that the only way to escape that chain was to trust to his legs.
Thus seeing no other way, one evening in summer the youth of twenty and two, coming of a rich and prosperous family, brought up by a sympathetic kind mother, for the last time threw a glance at his earthly father's house and entered the great and glorious house of the Divine Father. Freeing himself from the bonds of worldly love and affection, he started to look after his true Friend, with heart brimful of love. Inspired by the thoughts that rarely penetrate the hearts of the youths of his age, Moolshankar went forth in search of 'immortality.'

The first night was passed in a village at a distance of 8 miles from the native place. Before the next dawn the youth had already started on his journey. Throughout the day did he travel avoiding all frequented ways and by-paths. Night overtook him, tired and fatigued, in a temple of Hanuman at a certain village. Here for the first time he knew that his parents had begun to search after him. Minding not this, forward did he proceed. On the way he met some Sadhus who robbed him of his money and jewels. At Samale he was induced to wear the externals of a Bralamchari under the name of Shudha Chaitanya, pure-souled. At this place he began to practise Yoga.

Hearing of a religious fair to be held at Sidhapur, thither he turned his footsteps. On his way he was met by a Sadhu who knew him well and who prompted by the best of motives carried word to the parents of Shudha Chaitanya that he had seen him a pilgrim bound for Sidhapur. At Sidhapur, Shudha Chaitanya put up in the temple of Nilkantha Mahadeva, which was crowded with Sansyasins and Brahmacarins from all places. He now usefully spent his time in the company of learned monks. One morn, to his utter surprise, he saw his father standing face to face with him. The father was all rage and wrath at the condition of the son. The son could not suppress his emotions. Begging pardon of the enraged father he promised to go back to his house. Under a strict guard he was to be taken to the roof of his forefathers. On the
way the company halted for the night. The sentinals began to keep their watch by rotation. Hour after hour passed like that, but the young aspirant-after-Yoga had no rest. He was deeply desiring to see all the sentinels, that stood between him and the object of his aspirations and hopes, fall asleep. His desire at last had its effect. Towards the close of the night, when it was yet dusky, the sentinel on gaurd was overtaken by drowsiness. Now was the time to escape—now or never. Throwing a quick glance all round, his penetrating eye met a thick 'peepal' tree overhanging a temple. This a friendly tree! To this must Shudha Chaitanya go. Taking his 'lota,' up the tree he went and hid himself in the thick foliage. The morning found the sentinels confused and confounded. Hither and thither they ran, but of Shudha Chaitanya they could find no trace. Disappointed and dejected, they retired from the spot. Glad was Shuda Chaitanya to see them go. But throughout the day he left not that friendly tree. Night came and down came Shuda Chaitanya from his hiding place. Passing by Ahmadabad he found himself at Baroda. Here in the company of Swami Brahmanand and others he became a Neo-Vedantist. Learning that the banks of the Narbada were soon to see a great meeting of Sadhus, thither Shuda Chaitanya repaired. Here he met Parmahansa Sachchidanand and benefitted himself much in the company of that monk. Going forward he came across Swami Paramananda, with whom he studied several books.

Being a Brahmaccharin, he, in conformity with the customs of the time, used to cook his own food. This was a serious hindrance in the way of his studies. To free himself from this trouble he desired to become a Sannyasin. Swami Chidashram was approached to initiate him. But the old and cautious monk refused to receive into that Ashram a youth who was too young for it. For a time he continued to work under the disadvantage, mentioned above, when a Sannyasin of Maharashtra, Swami Poomananda, after much difficulty was prevailed upon to admit our young hero into the Sanyas Ashrama under the name
of Dayanand Saraswati. Thus born of gentle Guzeratis, taught by men of various provinces and initiated by a hardy Mahratta, Dayanand proceeded forward in search of immortality. Parting with Poornanand, he learnt Yoga from Swami Yoganand. With Krishna Shastri he studied his grammar and with some other Pandits read his Vedas. Fortunately, he soon came across two Yogis, Jwalanand and Shivanand. To these Swamis, Dayanand was much obliged and to them he remained ever grateful. To Abu Mount he next went and met there many more learned Yogis than the first two. With them he learnt many mysteries of that marvellous science. Thus wandering from place to place studying with every learned Pandit that met him, sitting at the feet of every Yogi that came across him, Dayanand at the age of thirty, in the year 1912 A. V., went to Hardwar to witness the Kumbha fair. As the fair came to an end, Dayanand turned his foot steps to Rishikesh. For a time he busied himself in Yoga. Soon accompanied by a Brahamachari and two mountaineers he pressed on to Tehri. Here for the first time he came across Vammargi Pandits and saw those disgusting books called the Tantras. The perusal of the books convinced him of their filthy nature and unhealthy influence. Ever after in his life he remained an uncompromising enemy of the view upheld in those dirty books.

To Srinagar he next proceeded. At Kedaraghat he passed some time with Ganga Giri—a learned monk whom Dayanand loved very much. In these days Dayanand was busily searching after Mahatmas and Yogis in the various mountains and jungles. Many and various were the difficulties that he underwent, great and varied were the troubles that he took. His going up Tungnath and consequent entering a deep jungle, where not only did he tear all his clothes, but his skin too, are the exploits worthy of any enterprising man in the world. Minding neither hunger nor thirst, neither the beasts of forest nor the inclemencies of Nature, did Dayanand go up the high mountains, down the deep valleys to meet and converse
with adepts. At last he turned to Okhimath. The presiding priest of the Math offered to make him his successor. To an ordinary Sadhu it would have been a very great inducement. But with Dayanand the 'gadi' of a Math had no value. For wealth he cared not. For luxuries he craved not. 'Moksha' (salvation) was his ideal. 'Moksha' his object. To 'Moksha' was he wedded and for 'Moksha' through jungles he waded. The Mahanta of the Matha with all his wealth and influence could give that not and Dayanand shall have naught but that. Mahantship was thus rejected. Joshi Matha was next visited, to the great benefit of Swamiji, since he came across several Yogis and learned Sansyasins there.

Leaving Joshi Matha behind him, Swamiji went to Badri Narayana. Learned Rawalji was his constant companion and guide here. One day he started to visit the various mountains in the neighbourhood to find some adepts in Yoga. The exploit of the day during which he tried to satisfy his hunger with pieces of ice, show him to be an extraordinary man. Here is a young man intent upon finding out Yogis and in search of his object is determined to suffer and sacrifice. The body is made to yield implicit obedience to an indomitable will. Mountains and rivers are no obstacles in the path of the young aspirant after knowledge Divine. The bitter cold of winter fails to check him from pursuing his object. On and on does he press, till disappointed and dejected, with panting breath and failing heart and with the covering of the body torn with excessive cold, back has he to return. Brave hero this! Wonderful his bravery! Oh, where shall we have his equal?

Back from this enterprise, paying one more visit to the learned Rawal, Dayanand passing through innumerable unknown difficulties at last found himself in Rampur. There he saw in the person of Ramgiri, the pitiable result of a failure to attain to Yoga. Forward did he proceed once more. At Dronasagar the buoyant spirit that had so long sustained the enterprising young man, appeared to
The plot is prepared.

desert him. Death he now desired to meet face to face. But second and more mature thought prevented him from laying violent hands upon himself. Thus overcoming that fatal desire, Dayanand in his wanderings reached the banks of the Ganges. To his great pleasure he saw a corpse running with the river. "Ah," he thought to himself, "here is an opportunity of knowing if the book that I possess on Anatomy be a trustworthy one." Jumping at once into the river he dragged the corpse to the bank. With a sharp knife he cut open that body. Finding that the book did not give a true description of the body he threw both the book and the corpse into the river. Dayanand, the seeker after Truth, could afford not to have falsehood with him. The book was false and immediately, therefore, was it parted with.

The next incident of the life of that mighty man is his staying at Chondal Garha. His falling here in the habit of taking 'bhangas' and his ultimate success in soon giving up the habit, have been so fully described by himself as merely to need a mention. The narrative is not without its lesson. In the first place, it shows Dayanand to be a highly sincere and truthful man. His narration of the whole thing is direct and plain. Truth and all truth must be told. No fault is to be hidden, no virtue to be exaggerated. Such was Dayanand's spirit and this spirit comes out here at its best. In the second place, the giving up of the habit shows the strength of the will of that friend of humanity and the hand of the Divine Being guiding that man for a great purpose to be achieved hereafter.

To Narbadda we see him next going in search of knowledge Divine. The man of indomitable courage finding his way blocked by a thick wood, plunged into it without hesitating or wavering. Forward did he press through this dreary and dark forest. The prickly shrubs tore his skin in several places, but in spite of the bleeding body he stayed not. An encounter with a wild bear left him
master of the field. Night at last came, a deeper darkness spread over that dark wood. As out from it he came, another and more dangerous forest spread out before him. This too he entered boldly and bravely. Like a snake, upon his stomach did he creep till he found himself in an open space. Huts were visible but Dayanand wished not to trouble the inmates at that unseasonable hour. Night was passed in the foliage of a tree. The dawn discovered a pleasant brook singing sweetly by and in it Dayanand had a refreshing dip. After the wash, to his prayer he addressed himself, when the generosity of the principal man of a party passing by, supplied him with nourishing milk. Three long years he wandered along the banks of that river, separating or rather uniting the north and south of India.

Here was Dayanand now, with resolute will of his father, the wide sympathies of his mother, the unceasing constancy of his loving uncle, well and thoroughly educated in the school of hardships and adversity. Far and wide had he travelled, up the mountain had he gone and down the valleys he had descended, rivers had he crossed and recrossed innumerable times, sages and seers had he met, yet greater number of cheats had he seen, much had he read and more had he learnt. Yoga and its mysteries had he examined. Thus stood Dayanand now ready to receive, but knowing it not himself, the mission of his life. Long had the plot been under preparation, well and carefully had it been ploughed. Now was wanted a worthy gardener to lay out the garden, now was needed a careful man to sow the seeds—seeds that would bring forth the fruit for which humanity had long been waiting.
The Life of Swami Dayanand.

CHAPTER II.
The Garden is laid out.

WHEN Swami Dayanand was wandering on the banks of the Narbada in search of a Guru, he happened to hear of a learned Landi Sanyasin at Muttra. Far had his fame reached by this time and wide was his name known. This was Swami Virjanand. He came of a Brahman family of the Punjab—that province of India which has been so rich in giving birth to saints and sages, to warriors and spirited leaders. To Kartarpur, the town which is inseparably united with the illustrious name of Nanak, belongs the honour of being his birthplace. In the Samvat 1854 when the Sikh empire was at its zenith under the 'Lion of the Punjab,' Swami Virjanand was born. At the age of 5 that little child, owing to an attack of smallpox came to lose his sight. Seven years more and his parents shaking off this mortal coil, left this helpless child of theirs to the care of a weak brother and a wicked sister-in-law. Being harassed and troubled beyond bearing, the child suddenly left his parental roof to seek shelter with Him Who ever unceasingly cares for His own. After undergoing many an unknown suffering, the boy at the age of 15, reached Rishikesh. Full 3 years he remained there deeply meditating and calmly contemplating on the attributes of the Diety. Gayatri he incessantly repeated and for hours together he sat in one place without stirring at all. Simple and spare was the diet that he used at this time. Living this life of asceticism long enough, he at last felt inspired.

Thus inspired Virjanand went to Hardwar where he was initiated into Sanyasa by Swami Parmanand and began to devote himself whole-heartedly to the study of Vyakarana and the Shastras. With his quick grasp, keen
intellect and retentive memory, he soon found himself master of his subject. Pupils now began to gather round him. His fame continued to increase till he came to be commonly known as 'Prajna Chakshu Swami.' One day when he was bathing in the Ganges at Swaron, his melodious and flowing voice attracted Vinai Singh, the Raja of Alwar, who happened to be there. As the Swami came out of the river, the Raja approached him and requested him to go with him to Alwar. The Swami being a recluse did not like to go in company of a Raja. But when the Raja persisted too much and promised to read Dharmic books regularly in company of the Swami, Dandiji went with him. For a long time everything went on well. One day, however, the Raja failing to study with Swamiji at the proper time, Swamiji got annoyed. No more would he like to be with the Raja. He being a Kshatriya had broken his word; Swami as Sanyasin could not break his. Caring neither for the pleasure of the Raja nor for the immense wealth that had been trusted to his care, the blind ascetic taking Rs. 2,500 with him left the capital suddenly. Such was Swami Virjanand, a resolute, firm and independent Sadhoo.

We find this devout monk next at Muttra, engaged in giving tuition to various pupils. One day the pupils of Krishna Shastri of the Deccan who was at the time at Muttra, happened to have a discussion on Grammar with the pupils of Dandiji. In the discussion neither party would yield. At last the Gurus were dragged into it. A day was fixed when the two great grammarians were to meet face to face, to measure swords. But the Shastri kept back and Dandiji getting no word from his pupils remained at his house. The pupils, in the absence of the principal combatants, began to discuss the point. The President of the meeting, being partially inclined, decided the dispute in favour of Krishna Shastri. A great injustice was done. The 'Prajna Chakshu Swami' could bear it not. He was all indignation. It was righteous indignation. He appealed to the Collector of the district but to no effect.
The learned Pandits of Kashi were then approached; but alas! those who were to be the impartial judges had already been bought by bribery. To Agra did the Swami next proceed to consult the learned Shastri of that place, but to his chagrin he found that that gentleman, too, had sold his vote for a paltry sum of Rs. 300. This incident left a deep and abiding impression on the mind of Dandiji. Oh, for an authority—an authority that was beyond corruption—to support his position of whose correctness he was dead sure! Long did he look for this authority. At last the day came when to his great pleasure he found the authority. A Deccani Pandit was repeating the Sutras of Ashtadhyai, to which the Swami listened with rapt attention. As the recitation of the Brahman progressed, conviction forced itself on the mind of Dandiji that Krishna Shastri was wrong and he was right. His enthusiasm knew no bounds. At once a change came over him. From the books written by ordinary men to those written by Rishis, he at once transferred his allegiance and accordingly did he modify the course of studies for his pupils.

The next incident of Dandiji's life which attracts our attention shows that he highly valued the discovery that he had made. The key that could unlock the lock of that great treasure—The Vedas—had at last been found and now this key was to be placed before the world. When Raja Ram-singhji saw Dandiji at Agra, the Raja requested him to accompany him to Jeypur. To this Dandiji would not consent unless the Raja would promise to study Ashtadhyai for 3 hours a day. The Raja being unable to agree to this, Dandiji put forth another proposal. "Raja," said Dandiji, "call a congress of the various learned men of the earth. There shall I proclaim before the world the superiority of the writings of the Rishis over those of ordinary men. All shall I challenge then to dispute my position. Success is sure to be with me. This shall then be announced before all. Everyone will then pay homage to the writings of the
Rishis, enthroned they will be in the hearts of all men. To commemorative this day, an era will be begun in your name, making you immortal like unto Vikrama." Such was the enthusiasm of the man and such his confidence. His bodily infirmities were too great to enable him to carry the torch of that immortal light as far and as wide as he desired. Was there none to whom that torch may be handed over safely? Verily, Virjanand was one of those few men—those worthy torch-bearers—who kept the Vedic light shining throughout the dark ages and this noble man was waiting to find a worthy pupil.

At last an apt pupil came. One day in the year 1860 A.D., Swami Dayanand knocked at the door of the old blind ascetic of Muttra fame. "Who is there?" said a voice from within. "Dayanand," was the reply. The voice from within enquired if Dayanand knew something of Grammar. "I have studied Saraswat and some other books on Grammar," rejoined Dayanand. With this, the door opened and in did Dayanand go. Closely and carefully the old Sanyasi examined the newly come pupil and found him worthy of being entrusted with the sacred trust. "My son," said the old Virjanand, "you want to arrive at the truth, don't you? Listen then to what I say. In two periods can the Sanskrit literature be divided. The first period embraces the whole literature produced before the Mahabharata. This is the healthy literature being produced by great and noble seers (Rishis). The second period comprehends all post-Mahabharata writings. These writings are the production of narrow-minded and bigoted beings and have served to degrade Dharma. Abjure then the books of these bad authors and concentrate your attention on the Rishikrit Granthas (books written by seers) only."

Thus the first message was delivered and reverentially
THE GARDEN IS LAID OUT.

with a gentle bow did the pupil receive it. No time was wasted in any more ceremonies; at once the pupil seriously took to his studies. Many a charitable man was induced to help Dayanand.

Some sent him bread through a period of famine which visited Muthra then; some supported him after the famine had subsided; another gave money for his midnight oil; and yet another paid charges for his milk. Thus supported by these charitable men, Dayanand whole-heartedly devoted himself to his studies. His love for his studies was only matched by his reverence for his old Guru. Him he served as sincerely and selflessly as he could. For him he daily fetched a number of jars of Jamna water from a great distance. His punishment he always received with a good heart and ever after remembered it with enthusiasm. In spite of all this sometimes the old Guru who had suffered terribly at the hands of the cruel world grew much angry with Dayanand. A little before the time when Dayanand took leave of his Guru, the master kicked out that obedient pupil and was induced to receive him back with very great trouble. For two years and a-half Dayanand sat at the feet of that Noble Guru and drank deep at the fountain of immortal learning. At last the time for parting came. With a few cloves of which Virjanand was extremely fond, Dayanand approached his Guru, bowed to him, begged for his benediction and desired to obtain permission to go. "Dayanand," said the old Guru, "I want as my Dakshina something else which you possess". "With all my heart I shall give it," replied the pupil, "let me know what it is". "Hear then, my child," rejoined the Guru, "the world all round is full of ignorance and misery. Men are wrangling over castes and creeds. They know not what is right and what is wrong. Go and teach them the worship of one God and the study of the sacred Shastras. Go my son, go and hoist the flag of the Veda once more in the land of sages and seers. Go and do your work with all your might and let God be your guide." Once more did Dayanand make his obeisance most reverentially and humbly and retired from the city of Muthra.

Thus by the hands of Rishi Virjanand the seeds were sown in that naturally vigorous soil, well ploughed and carefully prepared. Deep down were they buried in order to grow with the greatest possible luxuriance. The hopes of that enthusiastic, labour-loving and painstaking gardener were destined not to be disappointed. They were rather thoroughly and completely realized. The seeds took time in sprouting and growing, but when they grew, all round was seen a field full of beautiful verdure presenting a ravishing scene to the eye.
THE LIFE OF SWAMI DAYANAND

Chapter III.

THE SEEDS SPROUT AND THE PLANTS GROW.

Leaving Mathura Dayanand came to Agra. His lectures soon attracted many men. Here he gave the first proof of his profound learning and deep insight in Shastric lore. When Swami Kelash Parbat could not explain some Shlokas of Gita, it was Dayanand, the pupil of Rishi Virjanand, who came to his help. So lucid and attractive was his explanation that he was requested to conduct the Katha himself. Finishing the Gita, he began with Panchadashi, but when he came across the statement that God is subject to illusion, he at once threw down the book declaring it to be Manushyakrit (written by an ordinary man). His Guru's first injunction was that he was not to read and preach Manushkrit Granthas and this he was prepared to follow to the very letter. Agra also saw his first compilation Sandhya, of which 30,000 copies were distributed free of charges by one Ruplal. Here he was often engaged in practising Yoga himself and in teaching it to others. Idolatry was now denounced by the great Swami.

From Agra passing through Dhowlapur, Dayanand arrived at Lashkar Gwalior. When he was there, he found the Raja busily engaged in making preparations for the recitation of Bhagwat. Great was the number of the Pandits gathered there and many were the preparations made. Dayanand being approached to give his views on the subject declared it to be of no merit to have Katha of a book like Bhagwat.

Karoli where he spoke on many religious topics to the Raja, was next visited. To Jeypore Dayanand then proceeded. Here he had many discussions in which he was invariably successful. On one occasion some of the State Pandits
being unable to meet his arguments were driven to make
the shocking statement that *Mahabhashya* was no authority.
When asked to put this statement in black and white, they
refused point-blank. The Thakore of Achrule happening
to go to Jeypore got the benefit of the lectures of Swami
Dayanand Saraswati *Manu Smriti* and *Chandogya* and
other *Upanishadas* were during these days read by Swamiji
to the Thakore Sahib and a great concourse of people. This
*Katha* induced many men to give up flesh-eating and drink-
ing.

A Shastrarath taking place between *Shivites* and *Vaish-
navas*, Dayanand's help was sought by the former. Heartily
Dayanand came to their help, but his not bowing to the
idol of Shiva as he entered the temple of the Raja made the
*Shivites* angry with him. So angry were they indeed
that they saw to it that the Raja never met Dayanand face
to face. But in spite of this, Dayanand's work had its full
effect. Thousands renounced Vaishnavism and flocked
to the fold of Shivaism and took *Rudraksha* rosaries which
Dayanand distributed with his own hands.

Passing through Krishna Gadh and Ajmere, Dayanand
arrived at Pushkar to be in time to attend the religious
fair held there. At this place Bankuth Shastri and,
Swamiji held a discussion at the end of which the whole
matter was referred to Aghori, the Guru of Bankuth Shastri,
who gave the verdict in favour of Rishi Dayanand. During
the time that Dayanand was at Pushkar he continued to
preach against idolatry and the wearing of *Kanthi*. The sect
of Ramanuj was attacked vehemently and determinately.
There was only one more event of interest which took place
here. It was the effort of Swami Dayanand to bring a
Dravid *Sanyasi* to an open discussion with him. But the
effort ended in a failure.

To Ajmere, then, the Swami retraced his steps. Openly and
vehemently he continued to denounce idolatry to the great
chagrin of the Brahmans. For the first time in his life the
Arya Sanyasin with his profound Sanskrit learning met the Christian clergymen face to face. To the Rev. Gray, Rev. Robinson, and Rev. Schoolbred belongs the honour of being the first Christian preachers who held discussions with that mighty man of India. So impressed was the Rev. Robinson with Swamiji’s learning that when the Swami paid him a visit, he of his own free will gave him in writing his high opinion about the great man who was destined to give an effective check to the advancing wave of Christianity.

At Ajmere Dayanand paid a visit to Mr. Davidson, the Deputy Commissioner of the place and desired him to move the Government to put an end to the various superstitions that were eating into the vitals of the society. Here he, with his sound arguments, supported by all the weight that facts and figures could add to them, succeeded in convincing Colonel Colebrookes, the Agent to the Governor-General, of the prime importance of putting an end to cow-slaughter. But the Colonel being unable to do anything substantial did what he could. He gave a letter of recommendation to Swamiji and advised him to see the Governor-General.

From Ajmere Dayanand went to Krishna Gadh, where he exposed the Gokula Goswami sect of the Vaishnavas. Soon Dayanand found himself once more in the beautiful city of Maharaja Jeysingh. With great difficulty was Dayanand induced to pay a visit to Raja Ram Singhji in his palace, but as the Raja at the time happened to be out on some business Dayanand quietly returned to his residence and in spite of the efforts of the Raja never again went to his palace.

Departing from Jeypore, Dayanand went to Agra, where a great Durbar was held. His pamphlet on Bhagwat being freely distributed, created a great stir. Doing his work at Agra, Dayanand, on a loving and reverential visit to his Guru, proceeded to Mathura. Glad was the Guru to see his parted pupil and happy was he to solve all his difficulties
and put an end to his doubts. A muslin piece, 2 golden Mohars, and the pamphlet on the Bhagwat was all that Dayanand presented. But with heart was it presented and heartily it was received. With his doubts removed, his difficulties solved, his knowledge extended and his enthusiasm redoubled Dayanand with the benedictions of his old Guru left Mathura for Hardwar, where the usual Kumb fair was to take place. Thus at the most, proper time were the weeds growing by the side of those sprouting seeds removed by the most careful gardener to enable the plants to get greater amount of food and to grow more luxuriantly and vigorously.

On his way to Hardwar, the Swami dropped down at Meerut for some time. Being questioned as to how he was able to keep the sexual instinct in complete subjection, he answered that regular life, love of God, proper sleep, and scrupulous avoidance of exciting sights and evil thoughts could enable every one to bring to heel that passion which when let loose was a cause of the ruin of all.

Hardwar, that very attractive place situated at the feet of the majestic Himalayas overlooking the crystal waters of the Ganges, calmly flowing as she just emerges out of the mountains, viewing in distance the perennial verdure on the lofty hills, grand owing to the natural scenery rarely matched by that of any other place, with its climate invigorating and refreshing is a place by nature meant to attract every one. Its name Hardwar—the door of God—proves beyond dispute the attraction that it had for the ancient inhabitants of this land. This place with its pleasing appearance has been chosen to witness every twelve years a grand religious fair. Innumerable men attend the fair. The Sanyasi, the Vairagi, the Gosain, the Udasi, the Nirmala, the Nanga, every one turns to Hardwar to have a dip in the purifying waters of the Ganges at the time of that Mela. Householders are present in thousands in the Mela. Grand is the spectacle and majestic the sight seen
then. Just at the time when Dayanand finally parted with his Guru, Hardwar was to witness one such Mela. Dayanand who wanted to raise his voice against superstition and ignorance took this as a golden opportunity for commencing his work.

Amidst innumerable tents of all sorts and varieties with which Hardwar was studded then, was at the time seen a simple shed with a peculiar flag—the Pakhand Khandani Dhvaja—flying over it. This was the residence of that solitary monk who in defiance of all the time-honoured superstitions fearlessly in the presence of the Rajas and Maharajas, Sadhus and Sanyasis, Pandits and Mahants, raised his voice far above the din around him. Strong and stentorian as the voice was, it failed to produce great impression. Dayanand felt this very keenly. The fair served to make him more keenly alive to the degraded state to which the society had fallen. He saw the Sanyasins divided within their ranks, degraded from the high ideal of their life and of no service to society. Gosains he found marrying and enjoying all sorts of luxuries in defiance of the express injunctions of the Shastras. Vairagis presented another painful spectacle. Vairagis only they were in name. Lazy, idle, and given to one thousand and one dirty habits, they knew only how to eat to surfeit. Yogis knew not a single practice of Yoga. They indulged in intoxicating drugs of all sorts and knew not a single letter of the alphabet. The Grihasti Brahman, too, knew but how to get as much as possible, out of his foolish followers. The laymen were mere slaves to the authority of these foolish priests; knowledge of religion they had none. They knew not how to use their reason and exercise their judgment. Money they had enough and with money they wanted to purchase the highest bliss. Seeing this, the tender heart of Dayanand received a rude shock. With his heart overflowing with grief Dayanand continued his lectures. At last one evening at the end of an enthusiastic lecture he parted with all that he had crying “Sarvang Vai Purana Gaung Sawaha.” To his
The Seeds Sprout and the Plants Grow.

Guru, the old ascetic Swami Virjanand he sent a Muslin piece and a copy of Mahabashya that he owned.

Being disencumbered of all the little that he had, for two years and-a-half, Dayanand travelled up and down the stream practising complete self-control and self-denial. Clothes he had none, and bedding he cared not to have. For days together he went without food and when he ate, his food was of the coarsest kind. Yoga he constantly practised and ever and anon prayed unto the Great God to give him strength and power to free the country from the fetters of superstition and ignorance. This course of life was occasionally varied with discussions in Sanskrit held with the Pandits that came across him. All that were attracted to him were taught the Gayatri and given the Yajnopavit. Thus wore away many days when the Thakor of Karvers requested Swamiji to perform a grand Yajna. Various and many were the Pandits invited, attractive and punctilious were the ceremonies performed. The Yajna conducted by a man of Dayanand's calibre failed not to leave a happy impression on the minds of all. He created a stir. Men of many places now thronged around the learned monk to receive instruction at his hands.

Anupshahar was the next place that saw the eloquent Sanaysin preaching with his clear and distinct accents. Shastri Hari Balab Parbati came determined to convert Swamiji to idolatry. For full seven days the discussion was held between these two learned Pandits. Both were deeply read and well versed in the Sthras, both had fluent and flowing Sanskrit words at their command, but after all the balance began to turn in favour of the Sanyasi. With a sincerity rarely met with in this insincere world, with a moral courage which is more or less a luxury in these evil days, the Shastri declared himself converted to Dayanand's views. Convinced of the folly of paying homage to stones and stocks, the learned Shastri took all his idols to the banks of the Ganges and threw them into the stream. His
example was followed by many others, a number of temples were robbed of their ornamental, precious idols, to the great grief of the priests, the avenues of whose revenues were thus closed up.

A few days more and Karanvas had once more the fortune of receiving Swamiji. This time Rao Karana Singh of Barriley happened to be there. Being a follower of Rangacharya he had heard of Dayanand’s teachings in no good mood. Now he went to see the Sanyasin who had the courage to denounce the faith which the Rao embraced. A short talk ensued. The Rao began to lose his temper, while Swami Dayanand stood all calm and cool. The Swami’s words, however, which were uttered most deliberately and carefully only served to enhance the rage of the Rao. Forward did he step and putting his hand to the hilt of his sword commanded the Sanyasin to be silent. But the Sanyasin would not be silent. His Dharma demanded him to speak the truth and speak it boldly. Come what may, he will not degrade himself by turning away from the path of Dharma. To the protection of Swami got up Thakur Krishna Singhji with a staff in his hand. Karana Singh had now to retire from the scene. Not long after he, however, paid another visit to Karnavas and now tried to have Dayanand removed from the world by the treacherous hand of the hired assassins. The assassins at the dead of night approached the hut where Swami was putting up, but inspite of the rebukes and reproaches of the Rao Sahib all the three times that they went near the cottage their heart failed them and their courage deserted them. Back they returned followed up by Thakur Krishna Singh and others who, being informed of what was passing, had arrived at the scene. In spite of all this Dayanand deemed it below his dignity to report the matter to the police. He harboured not revenge in his heart. His self-control and magnanimity succeeded in drawing to him several Punjabi soldiers that were at the station at that time. One more thing that attracts our attention
at this time is Swami’s view on Shudhi. The Reis of Dharampur who had recently entered the fold of Islam inquiring if he could be purified was told that by adopting Vedic practices he could once more be taken back into his original religion.

From Karanvas passing through Chashni and Taharpur Swamiji arrived at Anupshahar. Raja Jaikrishendas paid him a visit there and Sayyad Mohammad became fully convinced of the correctness of Swamiji’s views. Idolatry continued to be attacked vehemently and its advocates, as hitherto, felt themselves unable to support it. Many of them threw their idols into the Ganges. This was too much for some bigoted Brahmins to bear. One at least thought of quietly poisoning Dayanand. A betel leaf containing poison was given to Swami which the unsuspecting man swallowed with the result that he began to grow uncomfortable. To the Ganges he at once repaired and began to perform Neolikarm to save himself from the evil effects of the poison. Sayyad Mohammad knowing the wicked man who had poisoned the Swami caused him to be sent to the prison on some other charge. When Swamiji came to know of it he mildly rebuked the Sayyad stating that he had come into the world to free men from the snares of superstition and ignorance and not to send them to prison.

At Ramghat, Dayanand was seen sitting in meditation with Padam Asan. This created a great stir all round. Passing through Atroli, he visited Chhalesar, where idols of 20 temples were thrown into the stream running by. Sworan saw Dayanand holding a discussion with the well-known Pandit Angad Shastri. The Shastri was one of those noble hearted men who always stand by truth. Feeling the strength of Dayanand’s arguments, from an opponent he at once turned into a friend. Such was the influence of Dayanand’s success that thousands of men from various places, flocked to hear his eloquent words and unanswerable logic and hundreds began to perform their daily duties like Sandhya &c., with great regularity. The news of Dayanand’s work was carried by Pandit Yugalkishore to Swami Virja-
nand in rather disparaging terms. But Yugalkishore was merely struck with surprise when he found his old Guru in full sympathy with whatever Dayanand preached. Dayanand approached one Kailas Parbat and asked him to help the cause of reform. Kailas desired the Swami not to speak against idolatory and the Puranas. This the Swami was not prepared to do. To his mind idolatry was the root of all dispute and wrangling and the Puranas were the source of every evil with which society was afflicted. In vain did Kailas use his effort to uphold the falling cause. In spite of all that he did, hundreds of men flocked to Dayanand's standard. There is one more event connected with Swami's work which requires especial attention. Dayanand with full faith in his own conviction was prepared to do his best to convince every one.

One day one Nanga Sadhoo began to preach against Dayanand. When persistently asked to hold a Shastrath with Dayanand, the Nanga left the place and proceeded on to the side of the river followed by Dayanand. Soon did the sturdy Sanyasin overtake the runaway Sadhoo. "Sadhoo, show me reasons for believing in idolatry" said Dayanand. But the Sadhoo had, as it were his lips sealed. "You speak not," said the Rishi, "because you hold not the truth. Do not mislead ignorant men."

Shahjahanpur was next visited. Here Dayanand was deep-ly grieved to hear of the death of his revered Guru Virja-nand Dandiji. "Ah, to-day the 'sun of Vyakaran' has set," exclaimed Dayanand in the agony of his heart. Some Vairagi tried to make an attempt on the life of Swamiji, but was checked from carrying out his purpose by the intervention of some Thakur. Kakora which was busy with a religious fair soon found Dayanand preaching there. From Kakora dropping at Naroli and Kampal, Dayanand went to Kayas Ganj.

To Farakhabad Swamiji next turned his footsteps. With his usual energy and activity he began his work. Such was the influence of his speeches that a certain rich man who
was building a temple of Shiva, decided to start a Sanskrit school in the building. For a pretty long time the school continued to flourish. His lectures here created a great excitement. Pandit Gopalacharya came to hold a discussion with Swamiji, but feeling his position unsafe he retired from the scene and proceeded to Kashi. The Pandits of Kashi were hired to give a written document in favour of idolatry. With this *sannad* with him Gopalji returned to Farakhabad and held a wild and great ceremony in honour of his so-called victory. A big piece of bamboo was fixed in the ground and men were required to pour water over it. Dayanand merely laughed away the matter and all wise men began to smile at this childish play. Failing here, the worthy Pandit and his associates had the meanness to incite the authorities against that benefactor of theirs. But when they failed in this effort of theirs they thought of making an attempt to put a period to the life of that useful soul. Some of Dayanand’s friends advised him to live under their protection. “Your protection,” remarked the Swamiji, “can be useful only here. I trust myself to the protection of Him Who ever has an eye on me.”

When the Brahmans saw themselves thus reduced to a degraded position, Haldar Ojha came forward as the great prop of that falling cause. He was a Tantric Brahman and this he clearly showed when during the discussion he spoke in favour of drinking. For two days the *Shastrarth* continued to be held till late in night. Every inch of ground was well contested. But the tide soon began to turn in favour of the greatest logician of his age. At the end of the discussion the Ojha was removed from that place almost fainting.—so deeply did he take to heart his defeat. Departing from Farakhabad Swamiji went to Kanouj passing some time at Sinbirampur and Jalalabad. Here the Swami came in contact with Pandit Hari Shankar, who openly accepted the Vedic religion. Cawnpur was soon electrified by the lectures of Swamiji Maharaj. His humorous remarks, his
eloquent words, his unmatched logic, succeeded in enlightening the minds of many seekers after truth. One man refused to follow the usual custom of giving clothes to the presiding priest of his temple stating that his God never suffered from heat and cold. Another man turned the stone that he was accustomed to worship, into a mill-stone. The entire orthodox community was stirred to its very depths by seeing the success of Swamiji. A Sadhoo, by name Brahmananda, was put forward to try conclusions with the heretic Sanyasin. His invectives and anathemas served only to make the Swami's cause stronger. The first attempt failing, the Brahmins put forth another and a more vigorous effort to hold their position. All elements of opposition to Dayanand were brought together. Two rich Brahmins who were known for endowing many temples, considered it a point of honour to come to the defence of the custom which gave them the opportunity of posing as highly religious people. Haldar Ojha in whose heart was rankling the defeat of Farakhabad desired to wipe away that dishonour by meeting his opponent once more with better preparation and in a more determined encounter. Laxman Shastri desired to add to his honour by proving himself to be a great bulwark of the Puranic religion. Common people were appealed to in the name of their old religion. Thus prepared, the Brahmins demanded a Shastrarth from Swamiji. Swamiji without any hesitation accepted the challenge. On the 31st of July 1860, in the presence of over twenty thousand men the opponents met exactly at 2 p. m., the presidential chair being adorned by Mr. W. Thaire, the learned Joint Magistrate of the place. Every question that the Ojha asked was successfully answered, every objection that he raised was cut to pieces. At last Mr. Thaire, after hearing Swamiji read a certain Sanskrit book and asking some questions left his chair courteously saluting the Sanyasin. In spite of this the Puranic Pandits had recourse to their usual tactics. Amidst deafening cheers was the Ojha declared successful. With great noise was the Ganges hailed. But this was not
THE SEEDS SPROUT AND THE PLANTS GROW. 29
deemed sufficient. The editor of the Sholai-Toor was induced
to publish a report declaring the Ojha to have won the day.
Truth, however, soon came out. The Ojha, who left no stone
unturned to have his so-called victory trumpeted forth, found
it necessary to publish a notice desiring all those who every
day were throwing idols after idols into the Ganges, to
hand over the poor gods of stone to the presiding priest of
a certain temple to save them from the early death that
they met by being drowned in the sacred waters of the
Ganges. When word was carried to Mr. Thaire informing
him of the article appearing in the paper, he at once express-
ed his indignation and handed over the following note to
the gentlemen that carried the news to him:
“GENTLEMEN,

At the time in question I decided in favour of Swami
Dayanand Saraswati Fakir and I believe his arguments are
in accordance with the Vedas; I think he won the day.
If you wish it I shall give you my reasons for the decision
in a few days.

W. Thaire.”

Such is, in brief, the description of all that passed at
Cawnpore. Leaving this place behind him, Dayanand
passing Rarnnagar, arrived at Benares, the capital of the
Puranic Pandits on the 22nd of October 1861 A. D. The
whole of that 'city of myth and marvel' was in a ferment.
The enemy had entered the very citadel. No more could the
pillars of orthodoxy sleep soundly. Dayanand, on the
other hand, strained every nerve to bring matters to a
危机. The chief of Kashi, the support and prop of
orthodoxy, called a council of war. Every Pandit who
could claim a following came to give his view on the sub-
ject. "Dayanand," said the Pandits with one voice, "at
every step demands quotations from the Vedas with which
unfortunately we are not conversant. Let the encounter be
postponed for 15 days to enable us to collect Vedic authorities
in support of our position." The request was at once granted and with a vow to make the best possible use of the short time at their disposal, the Pandits parted. That fortnight was one of the busiest at Kashi. Night and day were spent in turning over the leaves of various books. Deeply were the Pandits pondering over the passages that they could collect. All were in communication with one another to prepare to present a bold front to the assaulting Sanyasin. At last the Pandits prepared to meet him openly. But inspite of all their preparations, they were determined not to allow the Sanyasin to have the best of it. In Dayanand’s success they saw their dishonour, in his defeat their honour. Every care, therefore, was taken to terrify that bold ascetic, who single-handed, as it were, had entered the metropolis of his opponents to meet the odds against him. Sunday found all offices closed and all officials at leisure. Their presence was not desired by the Puranic Pandits who were determined to declare Dayanand defeated by fair or foul means. Sunday, therefore, in spite of the express wish of the officials, was avoided. But this they did not think sufficient to insure their success. They tried to impose on Dayanand’s imagination. A grand feast was held some time before the hour for the Shastrartha arrived. Pandit after Pandit seated on a beautiful Palik in his best attire, his followers holding Morchhuis behind him, entered that grand maidan beautifully decorated for the occasion. Worldly-minded Pandits these! They knew not that this big farce could but provoke a laughter from him to whom had been entrusted the sacred work of raising the fallen Arya Varta, of bringing back to humanity that Word Divine of which man had forgotten the memory in the hubbub of worldly affairs. One more step was taken to weaken the cause of the man who depending on his own learning only, had the courage to oppose the innumerable learned Pandits of Kashi. No friend of Dayanand was allowed to be by his side on that memorable day. To add to this a number of irresponsible rogues had made their way to the very centre of that
assembly to hoot and harass the solitary monk. Thus prepared the Pandits of Kashi began the discussion. Question after question was raised and answered, argument after argument was successfully refuted. Once during the discussion Dayanand made the honest confession that he remembered not all the Védas by heart. No sooner was the statement made than down were all the Pandits of Kashi upon him. "Why came you to Kashi," inquired Vishuddhananda, "when you remember not every thing?" "Know you all by heart?" asked Dayanand. "Answer then what you mean by • Kalamśangia. The head Pandit of Kashi, the learned Vishuddhananda, was non-plussed. Bal Shastri came to his help, but he was silenced by being asked to support his statement by examples. Towards the evening's dusk Pandit Madhav Acharya presented a manuscript to Dayanand and desired him to explain the word Purana in the passage. Dayanand asked Swami Vishuddhanand to read the passage; but the learned Sanyasin of Kashi excused himself by stating that he had no spectacles with himself. On this Dayanand took the manuscript and began to read it in the dim light of the dirty lantern which was being shaken by the man who held it in his hands. Hardly two minutes expired when the head of the Pandits of Kashi was on his feet saying that it was growing late. It was a signal for all to rise. All round there was a hue and cry. The stentorian voice of the solitary monk was drowned in the deafening cheers given by the followers of the Puranic Pandits. Some had the kindness to throw dung and dust on the devoted head of Dayanand. But in spite of the treatment that Dayanand received on that remarkable day, he felt no depression. The condition of these learned Pandits only served to make him more earnest in his work. Continued he on his mission unceasingly and unfailingly. In spite of all the trickery and chicanery of its learned men that capital of orthodoxy was shaken to its very foundation.
Thus the various storms that blew including the one which was thought to be strong enough to sweep away everything in its way, passed over that growing garden without affecting it in any way. The plants grew with all the imaginable vigour and luxuriance. The ground was fertile and the gardener careful, the seeds were of the soundest kind and the environments in spite of the occasional unfavourable winds were most favourable. No wonder then that when the garden grew, it looked all fresh and beautiful. Pleasant was the scene to be seen. Wherever the eye looked, it met with greenness and verdure. Breezes passed singing through rustling leaves of the plants. He that entered it, only longed, longed very lovingly, to see the plants variegated with various flowers. This longing was natural enough to be soon satisfied. In a short time buds began to make their appearance on the tender twigs of these pleasant plants.
THE LIFE OF SWAMI DAYANAND

Chapter IV

THE BUDDING OF THE PLANTS.

The Kashi Shastrartha left the Pandits in a very sullen mood. The enemy whom they had tried to bring down continued to work with more than usual zeal. Thousands flocked to hear his inspiring and eloquent words. The proclamation ordering every true follower of orthodoxy not to visit the Swami under pain of being expelled from his caste did not serve its purpose. Foul play, then, they had recourse to. A Brahman took a delicious dish to Dayanand. But the Swami having already taken his meals and yet not wishing to disappoint the gentleman who had the goodness of bringing to him that dish, took out of it a betel-leaf. The moment Dayanand put that shining green thing in his mouth, his mouth grew bitter. Out spat he the leaf and sent it to be examined. It was found that the leaf had been poisoned.

The Kumbha fair at Allahabad soon drew away Dayanand from Kashi. The Poranic Pandits continued to grumble at the success that the Swami achieved there; but lovers of truth were merely enjoying it heartily. Taking leave of Allahabadis, Dayanand, passing two months and a half at Mirzapur, once more entered the capital of orthodoxy. This time the fallacies of Neo-Vedantism were chiefly exposed. During his second visit to Kashi, the Rajas of Bharatpur, Riwan, and Nairwan, had the pleasure of hearing the convincing arguments of Swamiji in support of Theism. Retiring from Kashi, for over a year Dayanand visited several places on the banks of the Ganges. Here he was busily engaged in inspecting various schools that had been started at his suggestion, in imitation of one at Farakhabad. This year over and once more was the Kashi public invited to the grand religious feast that Dayanand offered to everyone. With a mighty voice Dayanand proclaimed the glory
of the ancient Aryan religion and ancient Indian civilisation.

By this time thrice had Kashi been visited and Dayanand thought of paying a visit to the City of Palaces. At this time a Sanatan Dharma Rakshani Sabha had been set on foot at Calcutta, and it was deemed desirable to start a Sanskrit Pathsala there. Nothing was so dear to Dayanand and nothing so near to his heart as the propagation of the Vedic religion and spread of the knowledge of Sanskrit. Heartily would he co-operate with the Sabha. In fact, he had himself been thinking of having a system of seminaries with Kashi as the centre. On his way to Calcutta, Dayanand first dropped down at Dumraon, where he was well served by Nagahi Udasi. To Patna he next proceeded. Here hundreds flocked to hear his lecture on the sublimity of the Vedic religion. It was at this place that Swami Dayanand by his argument which was at once simple, direct, and convincing, made a gentleman realise that it was of no merit to sever connection with the world. Here too he showed that he had been endowed with the art 'unteachable and untaught.' He that doubted Dayanand's ability had in a few minutes to bow respectfully to the great Swami. At Monghir, which next heard Dayanand's thundering speeches, a Mouni Sadhu was made to give up his foolish vow of not speaking and thus made useful to society.

Bhagalpur was fortunate to be visited next. No sooner was he there than the people from different places began to frequent Swamiji's residence. Every evening witnessed a great fair. The information of Swami's work being carried to the Raja of Burdwan, he sent his Pandits to Swamiji. For full four hours the Pandits engaged themselves in holding a talk with Rishi Dayanand and when they parted, they did so, with a promise to make the Raja pay a visit to the Swami. The Raja, who had a leaning towards Christianity, when he arrived at Swamiji's house, found him busy in a talk with Christian missionaries. Most attentively did the Raja listen to it and when he left the place, he left his Pandits behind, to take the Sanyasin
to his Bungalow. But the Sanyasin who ever loved solitude did not like to put up at the Raja's. On this account the Raja waited once more upon Swamiji and this time found him engaged with Brahmos, who desired to embrace Dayanand's views if their "great ones" at Calcutta did so. On one occasion, a Head Master with a number of pupils went to see Swamiji. He was taught that the four Varnas were not one and the same thing and that promiscuous eating was by no means desirable. There is one more event which attracts our attention and hence requires to be mentioned. A Brahman convert to Christianity heard Swamiji's lectures and on hearing them he bitterly rued and repented the hour when he had renounced his fore-father's religion. Alas! that he did not meet Dayanand earlier. Pandit after Pandit he had visited to get his difficulties solved, but, unfortunately, none had succeeded in setting at rest his disturbed mind.

December 1872 saw Dayanand in India's former capital. Mr Chandar Shinghar Sen, Bar.-at-law, at whose invitation Swamiji had proceeded to Calcutta, received him at Howrah station and took him to Baboo Sundar Mohan's garden. As at other places, so here Swami's residence was crowded every evening with men of various natures and temperaments. Amidst the rest, Pandit Hemchandra Chakravarti needs special mention. Many and various were the questions that he put to Dayanand. Every question of his got a loving and satisfactory reply. Indeed the Pandit soon learned to love Dayanand for his many and varied qualities both of head and heart. It was through Dayanand that he felt inspired to go through all the Upanishads and it was with Rishi Dayanand that he afterwards completed the study of Upanishads. This Pandit one day asked Dayanand if the general opinion entertained of the writer of Sankhya was correct. "No," said Dayanand, "Kapila was no atheist. He had full faith in God and His Word. Selfish and ignorant men understand not his philosophy. Read the commentaries of
Rishis. Friend, be assured that the writers of the Darshanas are not at variance with one another. They independently and separately treat of one of the six causes which have been instrumental in producing the world. Nyaya speaks of atoms, Mimansa of action. Sankhya treats of the combination of elements and Vaisheshaka of time. Patanjala describes the work of thought and intelligence and Vedanta of the creative Deity.” Others that came, ever found a great attraction in Dayanand. The true enquirers that came went away satisfied. His arguments were simply unanswerable and his appealing irresistible.

At this time though in a very prosperous condition and almost at their zenith, the Brahmos were divided within their ranks. On one side was Keshab, more inclined to Christianity than to Hinduism and having a positive hatred for wearing the sacred thread and performing Homa. On the other side stood Maharishi Devandra Nath Tagore, the lover of the old scriptures and the wearer of the sacred thread. His house was adorned with a beautiful Vedi, decorated with select quotations from the sacred books. Dayanand, of course, stood for the Vedas and everything Vedic. Such, indeed, was his love for the Vedas that he wished them to be studied everywhere. Visiting Prasanna Kumar Tagore’s Sanskrit College he spoke so warmly and appealingly that the good Babu agreed to include the Vedas in the course of the studies of that College. The Swami was highly pleased, when he saw the Vedi described above in the house of Devandra Nath Tagore. But inspite of his decided leaning, Dayanand was dear to Keshab Chandra Sen. To his house Keshab invited Dayanand to deliver a sermon. At the anniversary of the Brahma Samaj Dayanand was especially invited to attend. On many occasions Dayanand and Keshab conversed together. Once we are told they had a discussion on “Transmigration of Souls.” It is of no use to express one’s sorrow to see that the substance of the discussion was not committed to writing. It was probably at Keshab’s suggestion
that Dayanand took to wearing full dress. One conversation between these two mighty sons of India has been carefully preserved by the biographer. "Dayanand," said Keshab, "I wish you knew English to make me a worthy companion on my visit to England." Dayanand answered, "Keshab, I am sorry to see that you know not Sanskrit. You want to preach in English. Your voice shall not reach the masses. How good would it be, were you conversant with the ancient scriptures."

At Calcutta Dayanand changed his usual system and began to speak in Hindi. To this he was led because Pt. Mahesh Chandra Nyaya Ratna, to the great indignation of some of the audience, on a certain occasion, mistranslated Swami's Sanskrit lecture in Bengali. Here too Keshab Chandra Sen gave a hint to Swami Dayanand. It will not be out of place to say a few words about Pt. Taranatha Tarak Vachaspati. So long as Dayanand was not at Calcutta the Pandit spoke highly of his own qualifications and lightly of Dayanand's. However, when Dayanand was there he came not to speak to him. Public opinion forced him out of his hiding place. In great anger he approached the ascetic with seventy questions. But the answers were such as made him go down on knees before the sage of the 19th century. About four months were thus passed at Calcutta.

April of the following year came and Dayanand was at Hugli. The Rev. Lal Behari Dey came to see the Swami. When he heard Swami's exposition of the Varna Ashrama system, he heartily repented of having embraced the religion of Jesus. Pt. Taracharana was induced to hold a discussion with the Swami. Idolatry was the subject of the discussion. After a short time the learned Pandit was reduced to such straits as to call every kind of worship useless. "There you are," said Dayanand. "You yourself speak against Idolatry, don't you?" All present were merely wonder struck and in privacy the Pandit
assured the Swami of his full conviction; the worldly affairs did not allow him to openly avow it.

Leaving Hugli, Dayanand arrived at Bhagalpur, where Manmath Nath Chaudhri, B. A. sought his company and followed him for an year and-a-half to study Sanskrit. Patna, where Dayanand was declared to be a German missionary, was next visited. At Chapra he held a discussion with a Pandit ordering a curtain to be put between himself and the Pandit who said that he did not like to see the face of an atheist.

Ara and Dumraon were the other places to which Dayanand went. Pt. Durgadutta of the latter place held a discussion with Swamiji, but he had to eat the humble pie. Yet in order to gain cheap notoriety, the Pandit, after Dayanand’s departure, brought out a book in which Dayanand was made to speak in the following strain: “Durga Dutta, you are Brahma. (The Pandit was a Navin-Vedantist), whereas I am a Jiva (man). How do you expect a Jiva to equal Brahma?” Poor Pandit this! He forgot that according to his (Pandit’s) belief Dayanand too would be Brahma.

Visiting Mirzapur, where the Sanskrit school was put an end to, Dayanand went over to Cawnpur. Here he delivered one lecture on the parade ground where the native soldiers were present. During his stay at Cawnpur Dayanand was very fond of swimming and practising Yoga.

Taking leave of Cawnpur, Dayanand proceeded to Farakhabad, where he requested Sir William Muir, Lieutenant-Governor of the North-Western Provinces and Oudh to exert himself for the protection of the cow. From Farakhabad, Dayanand proceeded to Aligarh by way of Kush Ganja and Chalesar. Pundits and Moulvis kept company with Dayanand the whole day long. His audience had representatives of every caste and creed. Verily men of all shades of opinion profited by the visit of that learned man to the place which was destined to be a centre
of learning. Hathras and Maisan were the next to see their heart strings vibrated by Dayanand's hands.

Vrindaban was now visited at the suggestion of his classmate Pt Ganga Duttaji. It was the time of a great fair, called the Ratha Mela. The whole village was full of life. Pandits from all places and the Vaishnavites from the distant corners of the country were present. None dared to face Dayanand. The famous Rangacharya, so long as Dayanand's voice was heard in the vicinity, continued to declare himself unwell and unable to stir out. The Jamuna now received a Saligram (idol) from Pt. Madan Duttaji who declared himself a convert to Swamiji's views. A passing visit to Marash, Chhalesar and Allahabad and once more, roaring like a lion Dayanand made his entry into Kashi. This time the Raja of Kashi made atonement for his past sins. He invited Swamiji to his house and received him most respectfully. Openly he confessed the wrong that he had done to Dayanand at the time of the first visit of that great man to the capital of orthodoxy and promised not to interfere in his work thereafter. Sir Sayyad Ahmed Khan, at that time Sub-Judge of Benares, made acquaintance with Dayanand now and several times invited him at his bungalow.

Allahabad was soon revisited and Swamiji this time came in close contact with the students of the Muir College. They felt the electrifying touch of Dayanand's Rishity hand and ever after continued to be his great admirers and supporters of the Arya Samaj. Passing through Jubbulpur and Panchavati Dayanand arrived at Bombay in the year 1875.

Dayanand, at Bombay, exposed the Vallabhacharya sect, placing before public all its evils. This sorely annoyed Acharya Jiwanji who was the chief representative of the sect. Dayanand's cook was hired for Rs 1,000 to poison him. But Dayanand came to know of the whole affair before the assassin returned from the council hall of Jiwanji Maharaj. One word from Dayanand and out
was the assassin with the confession. Dayanand deemed it below his dignity to take revenge on that dastardly man. The cook was heartily excused and the note of Jiwanji quietly torn. Failing in his fell purpose Jiwanji induced Gattu Lal to organise a grand meeting against Dayanand. Gattulal, though blind, was a very learned Pandit. Every care was taken to make the meeting as successful as possible. Learned Pandits were invited by hundreds and each was given eight annas as Dakshina. But no good came out of the whole affair. Once more Jiwanji hired assassins to despatch Dayanand. For a long time they visited every morning the road to which Dayanand went to take walk, but they durst not approach the Rishi. One day Dayanand enquired if they were there to kill him. The assassins were thunderstruck. They spoke not a word, but quietly went their way, never to disturb Dayanand again. Jiwanji finding himself defeated at every point suddenly disappeared from the scene. To Madras he went in order to avoid Dayanand.

Two Shastrarths on a small scale were held in which Dayanand’s opponents were worsted. Dhvantinivaran, a pamphlet on Navin Vedanta, was published and the leading city of the Western India was full of excitement and movement owing to Dayanand’s thrilling eloquence. Men now anxiously desired to have some regular society established to perpetuate the mission of Swami Dayanand. Long had the garden been in growing; the plants had for a long time attracted the eyes of many by their beautiful verdure, already the angles of the topmost leaves of those lovable plants were full of tiny buds and men could not but earnestly wish to see those buds open up and present to the eye a sublime scene altogether. A prayer of heart never goes for nothing; how could then the earnest and silent prayer of so many serious and sincere souls fail to have its fruit? Soon in the presence of the glorious sun did the buds unfold their hidden attractive hues to charm and enchant all.
THE LIFE OF SWĀMI DAYANAND

Chapter V

The BUDS OPEN UP.

At the invitation of Rao Bahadur Gopal Rao Hari Desha Mukha, Swami Dayanand, attended by the learned son of the Rao Bahadur, left Bombay for Ahmedabad. A distinguished Seth received him at the station and took him in his gari to the town. On their way to the town, the Seth seriously spoke of his charity of three lacs on the building of a big temple. Striking his hand with violence on the carriage deeply did the Swami regret the event. Better it would have been, had that large sum been spent on some Sanskrit Patshala. No sooner did the Swami speak, than the Seth decided to see the Swami measuring swords with the supporters of idolatry. Pandits from distant places were invited to hold a discussion. Full five hours did the ‘Samvad’ last, but the Pandits yielded not. Abusive expletives were their strongest arguments and these they used in profusion. At last Rao Bahadur Gopal Rao and Bhai Bholanath got up and declared the Swami successful.

Rajkot with its Rajkumar College next attracted Dayanand Sarswati. Twelve lectures he delivered there on various topics. To the great pleasure of the Principal and his pupils Dayanand visited the Rajkumar College and delivered a lecture there. When Dayanand departed, the Principal presented him with two copies of the Rigveda.

Towards the end of January of the year 1875, Dayanand found himself once more at Ahmedabad, now exposing the “Swami Narayan” sect. Speeches alone were not to do this work. His powerful pen was called in to help his eloquent tongue. Baroda being full of political disturbances, Dayanand gave up the idea of visiting that place and went over to Bombay. In his absence, the zeal of the people had rather slackened, but no sooner was Dayanand on the spot than enthusiasm once more began to prevail. Panachand Ananji Parekh was selected to form the rules,
of the society to be soon established. When the rules had been approved of by the most important followers of the Vedic religion, they were formally announced before a public meeting held on the 10th of April 1875. Thus ushered into the world the society which has as its aim the establishment of universal brotherhood and the revival of the Vedic Religion in every land. Twenty eight was the number of the rules formed then. The Samaj being established at Bombay, Dayanand, thinking it necessary to further expose the Narain Swami sect, proceeded to Ahmedabad. But as soon as he left Bombay the Pouranic Pandits announced that Dayanand had left in fear of them. The new Arya Samajists could bear that not. A telegram brought Dayanand back to Bombay.

Dayanand's coming threw a shroud over the light-hearted Pouranic Pandits. Their buoyancy now left them. They began to put an end to their tall talks. But the laymen thought it necessary to have the matter thoroughly thrashed out. At last through the efforts of Thakur Jivan Daya!, an orthodox Marvari-Shiv Narayan Benichand decided to persuade his Guru Kewal Nainacharya to hold a public discussion with the heterodox Sanyasin, Dayanand. Framji Cawasji Institute, was the place where the meeting was to take place. The hall on the appointed day presented a grand spectacle. Pandits, Pleaders, doctors, merchants—in short, men of all professions, all callings—flocked to the hall in numbers. On the left side of the central table which was adorned with a great number of scriptural writings was seated Swami Dayanand Saraswati in his simple attire. The chair on the right hand for a long time remained empty. The Acharya tried his best to make himself conspicuous by his absence from the meeting. But his 'Chelas' allowed it not. Their faith was on trial and they liked not to be deserted by their Guru. The Acharya, after all, was forced to be present. When once in the hall he tried to waste his time in useless talk without proving
his contention. When he found all his arguments rebutted he quietly left the hall without holding any discussion. Great was the disappointment felt by his followers but they knew not how to avoid it. Men that had come to hear the learned discussion now turned to Dayanand for a discourse on idolatry. It was an eloquent address—eloquent beyond description—that Swamiji delivered that evening. He began by taking ‘Na tasya Pratimaasti’ as his text and ended by asserting that idol-worship was a sin of the direst kind. The President R. B. Seth Bechardas thanked the learned Sanyasin and put a beautiful garland round his neck.

After this Swamiji left Bombay for Poona and delivered there fifteen lectures on different topics. The substance of the lectures was then published in the form of a booklet. But Poona people did not receive the great reformer in a proper way. Let us hear what a Marathi paper has to say about the Poona affair:

"In response to an invitation from the influential and learned portion of the Poona Community, Swami Dayanand arrived here staying during the months of June and July, 1875. We had occasion to hear some fifteen or sixteen lectures in the local Hindu Club Building. These meetings were always full and fascinated with the style of speaking of the great orator and moved by the Upadeshi which his speeches contained. The truth loving people of the time received him in a manner at once cordial and respectful. One day they seated him on an elephant and took him through the various parts of the city. The greedy, mischievous, hair-brained, thoughtless, selfish, and vindictive individuals in the Poona community, however, could not bear to see this honour shown to him and they did what they should have abstained from doing. Under these circumstances Police assistance became a matter of necessity."

From Poona the Swami was soon back to Bombay. Brahmós now paid him frequent visits and held with him
many discussions. Amidst those who visited Swami, may be mentioned Baboos Navinchandra Roy and Partap Chandra Mozumdar and Dr. Bhandarkar. For a long time the Brahmos felt that Swamiji's mission could not succeed unless their help was sought. But subsequent events have proved their views to be totally mistaken. This time Dayanand was at Bombay for nearly eight months. Amongst the many lectures that he delivered the one describing the causes of the degraded state of the Indian Rajas was greatly interesting and highly instructive. Dayanand this time paid a visit to Bishop Wilson, who in spite of his promise to see Swami Dayanand in his house and to hold a discussion with him, never turned up. When Swamiji was leaving Bombay, he was asked by the Brahmansto hold a discussion. At once he consented and the 27th March 1876 saw Swami Dayanand and Pandit Ramlal Shastri of Nadia Shantipur, under the presidency of the learned Bhojaji Shastri, engaged in a disputation on "Idol-worship". Pandit Ramlalji long wandered away from his subject, but being reminded by the president not to digress, remained all silent. The president declared Dayanand victorious and the meeting dispersed. Such was the effect of that day's discussion that one Jiwan Dayal Nark Dayal publicly declaring himself to be an Arya, challenged all Brahmins to prove that idol worship is allowed by the Vedas and get a reward of Rs. 125. None dared come forward. Dayanand's arguments had succeeded in putting an end to the boasts of all the learned Pandits of Bombay.

Taking leave of the Bombides, Dayanand for the fifth time visited Farakhabad. A Christian missionary hearing Swamiji's speech expressed the pious wish to see Dayanand soon a follower of Jesus. Dayanand retorted by stating that many a Christian in a short time would find shelter in the Vedic religion. Kashi was next visited and arrangements were made for the printing of the Rig Veda Adi Bhashya Bhoomika with the local printers, i.e., Lazarus and Co. Jaunpur, Ayodhya, Lucknow, Berrilley,
Shahjahanpur and Karnvas were each visited in turn. During this tour Dayanand spent the greater part of his time in writing the book—Rigveda Adi Bhashya Bhoomika. At Lucknow he began to pick up English at the suggestion of his friends. However this was given up in a very short time. At Karnavas, Dayanand expressed his desire to preach at the ensuing Darbar to be held at Delhi. The Thakurs of the place who were very great admirers of Swamiji undertook to make all arrangements during the Durbar time.

Delhi then witnessed a very grand scene. The Rajas and Maharajas all came to grace that auspicious occasion with their presence. Near the residence of the Nawabs and the Rajas of Oudh was seen a goodly looking tent pitched in a pretty good garden. At the gate in bold type were the words: "Residence of Dayanand Saraswati." The doors of this house were opened to all. He that had been hard pressed by the troubles of the world, could go there and feel himself at ease. He that knew not how to solve the knotty problems of religion could not find a better guide than the one who lived in that tent. The man who was desirous to see the cause of the social reform progress could not but benefit himself by paying a visit to that corner of the Imperial City. In fact it was a place which had something to give to every man to whom life was a serious affair, who believed earnestly that he lived for something higher and nobler than mere drink and food. Such men flocked in thousands to that tent every evening and heard the soul-stirring and heart-elevating speeches of the 'guiding spirit of his times.' The Raja of Indore anxiously desired to have a great assembly where all the Chiefs of India should be brought together to profit by Dayanand's mission. But during that time of political ceremonies and rites, the plan fell through. Dayanand always loving unity and co-operation called the leading men of various views to his residence to try to make them work for one cause, in one direction. Babu Keshab Chander Sen,
Babu Navin Chandro Roy Lala Kanhyalal Alakhadhari, Munshi Indramani of Moradabad, Sir Sayyad Ahmedkhan, Babu Harishchandra Chintamani and Swami Dayanand Saraswati sat together one day to devise and discuss a plan of bringing about unity between various sects. But unfortunately that plan of co-operation could not be made to work, since these great ones held different views on fundamental principles.

Dayanand, at the suggestion of Lala Kanhyalal Alakhadhari and others, seriously thought of paying a visit to the province of India washed by the five rivers—the place where probably the ancient Aryans first settled. But before Dayanand could give a practical shape to his thoughts he was required to present himself at a unique mela to be held at Chandapur. That small village in Shah Jahanpur District is now inseparably connected with the first congress of religions that has been held in modern India. The idea of this religious fair, where representatives of different religions were called, originated with one Lala Pyaralal. The necessary permission of the authorities for holding the fair being obtained, many men went to that little village which then put on an appearance altogether different from its usual looks. All round there was movement and activity. Dayanand, attended by Munshi Indramani of Muradabad, represented the great Vedic religion. Christianity amidst several others sent Rev. Scott and Rev. Parker to plead her cause in that great court of communities. Islam had several advocates present there and amongst the rest may be mentioned Moulii Md. Kassim and Sayyad Abdul Mansoor. The representatives of the Vedic religion were the first to reach the place. Dayanand expected that the fair would last from 5 to 8 days. But the Moulvies and Reverend clergymen could not afford to spend more than two days on that important occasion. Of the 2 days the first was lost in digressive useless wrangling between the representatives of the prophet of Arabia and of the "Son of
God”. Terms, after all, being settled, the following five questions were proposed to be considered at that grand mela:—

1. When, out of what and why did God create the world?

2. Is God all-pervading?

3. How can God be just and merciful?

4. Which books are best fitted to be styled as the revealed ones? What proof can be brought forward to show whether the Bible, the Koran or the Veda is the word of God?

5. What is salvation and how can it be attained?

When the first question had been discussed and Dayanand had successfully maintained his position against the onslaughts of the preachers of Islam and the teachers of Christianity, the Rev. Scott gave expression to the following significant words. “Hear my dear Brethren, the Pandit can reply to this question in a thousand ways, and if a thousand men like us were to combine, even then he could reply to them. Hence it is not desirable to prolong the discussion on this subject.”

Dayanand’s arguments produced a wonderful effect on those who came to see him defending the Vedic principles against the attacks of Islam and Christianity. “He is a thousand times better and wiser than he is spoken of,” expressed some. “Verily” said the other “he is irresistible”. Dayanand’s name was on every tongue and his reasoning was the common topic of talk. When the time of recess expired once more the place of discussion was alive with the talks of crowds that had gathered together there to lend an attentive hearing to the advocates of the three mighty religions of the world. There being no time, only the last question, that on salvation, was taken up for discussion. Dayanand opened the debate. Before, however, the time for discussion expired one of the reverend gentle-
men called Dayanand aside for a private interview, when some of the clergymen making use of that golden opportunity declared the meeting dissolved. The audience began to leave the place and soon it became beyond the power of any to control that large assembly. Thus ended the great fair of Chandapur. Let readers be fair Judges of the "fair" means that were employed to put a period to the discussion. The views of Swami Dayanand on these two questions have been summed up as follows:—

"God made the world from the Prakriti, which is the material cause of the Universe and is also eternal. As God is eternal even so is this material cause. God has neither beginning nor end and the same is true of Prakriti.

God makes the primeval root substance assume various phenomenal shapes. God works upon subtle elements and evolves out of them gross materials. At the time of Pralaya God separates the atoms. The process of evolution and involution under Divine direction and control is constant and unceasing......Whatever is, shall be in future and whatever is not, can never be. Something can never come out of nothing......Now if God is to be considered as the material cause of the Universe we are forced to the conclusion that He constitutes the world, just as the jar cannot be different from the earth (of which it is composed); if He be the efficient cause, His position becomes analogous to that of the potter who cannot fashion the pot without the earth and if He be considered to be a general (Sadharan) cause, the world cannot arise of itself from Him even as the jar can not of itself arise from the earth. In two of the three cases, God, it would be evident, is reduced to the position of a jar (something devoid of consciousness or intelligence). If the phenomenal world were God, God would be responsible for all sins, such as theft, &c. which is absurd. The substratum of the universe is, therefore, something different and eternal, and God is the
maker and fashioner of things, &c., of various forms and shapes. The soul is also by its inherent nature, eternal and the gross world is phenomenally eternal. We cannot escape these conclusions.

"Now, as to the time when the world was created. Listen friends. We can reply to this question, but you cannot. When you affirm that your system of faith came to exist only 180, 1300 and 500 years back, these systems cannot throw any light on the question of the world's age. The Aryas have been in possession of information on the point since the dawn of creation. Remember that light was carried from this land to other countries a fact which is proved by the histories of those countries. Knowledge went from Aryavarta to Egypt, from Egypt to Greece, from Greece to other countries of Europe, and so on; none but the Vedic religion can tell us how old the world is. The Aryas know from the verses bearing on the creation and dissolution of the world, in the Shastras, that a thousand Chaturyugas constitute one day of Brahma. A Brahma day covers the time from the creation of the universe to its dissolution and a 'Brahma Ratri' from the dissolution of the world to its next creation, after a thousand Chaturyugas. There are fourteen 'Manvantras' in one 'Kalpa' and one Manvantra is equal to 71 'Chaturyugas'. The present is the seventh 'Manvantra,' the Swaymbhuva, Svarochisha, Auttama, Tamasa, Raivatu, and Chaksusha having already expired; in other words, 1,960,852,976 years of the world's age have passed away and 2,333,227,024 still remain. The histories of our country unanimously corroborate it and this calculation is to be found in astronomical treatises and changes are made in the same in accordance with the principle just enunciated. The year as it passes diminishes the future age of the world and increases the number of years already passed. All genuine histories of Aryavarta are at one on this point, and there is not the least disagreement among them,
"When the Jains and the Mahomadans began to destroy the historical works &c., of the Aryans, the Aryas committed the chronological formula to memory and they would repeat it daily one and all, from an old man to a child. The Sankalpa describing the age of the world runs as follows:—

'Om! Tat sat (i.e. he whose name is Om, is the true Lord). In the second division of the first half of the day of Shree Brahma, in the second foot of Kaliyuga of the 28th Chaturyuga of Vaivaswata, in such and such a part of the year, in such and such a season, paksh, divas, nakshatra, lagan, mahurat, this act is performed and it shall continue to be daily performed, in future by the eldest as well as the youngest member of the family.'

"This furnishes a system of calculation in connection with the age of the world. If any one doubts it he should know that the mode of counting days, &c., set forth in the Sankalpa, is identical with that given in the astronomical works. No one can gainsay it. The system of entries in the cash book and ledger which are made according to dates cannot be questioned. If any one refuses to believe it, he should be called upon to state his belief on the subject, and if he says that the world was created six or seven or eight thousand years ago and quotes his scriptures to support his assertion his statement, we maintain, would be equally open to the charge (which in his ignorance he brings forward against the Aryan Chronology). The science of Geology supports the conclusion already arrived at (viz. the world is 19,638,529,76 years old).

'The information which our religion is capable of giving on the point under discussion is afforded by none else. It is desirable that all should believe it to be true.

As to why God created the world, we reply that the Jiva (Soul) and the material cause of the Universe are eternal by nature and the actions of the individuals and the visible world are phenomenally eternal. At the
time of dissolution some actions of men remain unrewarded and unpunished, and it is with the object of meting out to them the reward of their actions that God creates the world and dispenses impartial justice. Further the attributes of knowledge, power, mercy and creation inherent in God also call for their natural and legitimate exercise and hence God creates the world. Just as eyes are meant to see and ears to hear with, even so the creative power of the Deity exists for creation. God has created this world for the exercise of his powers, so that His creatures may benefit themselves by the innumerable things it contains. He has blessed them with eyes, &c., for the attainment of Dharma, Artha, Kama and Moksha. Similarly, there are many other reasons for the creation of the world, and they cannot be all set forth here in consequence of the time, at my disposal being short. The wise can think them out for themselves."

"Mukti means emancipation, i. e. liberation from pain of every description and the attainment of bliss in the infinitely intelligent and blissful Supreme Being. The first means for its attainment is virtuous conduct............. As long as a man in utter disregard of the will of God, commits evil deeds, he cannot in any way obtain salvation. Such a wicked man is called asura, dushta, daitya. The Veda says :-

असुर्या नाम ते ठौका अन्वेष तमसा विता: इत्यादि।

"He who destroys the purity of his soul i. e. who acts in disregard of the will of God and against the dictates of his own conscience, is asur, rakshasa, dushta, papi and neech."

"The following are the ways of attaining salvation :-

1. Virtuous conduct.

2. The acquisition of true knowledge, i. e., the study of the Divine Word—the Veda; improvement of Jnana (knowledge) and love of truth.

3. Associating with truthful and virtuous men.

4. Withdrawing the Manas, the senses and the Atma from untruth and leading them towards truth and wisdom by the practice of Yoga."
5. **Stuti** or meditation on the attributes of God.

6. **Prarthana** or devout and sincere prayer after the following style:—O Lord of the Universe! Benevolent Father! lead us from untruth to truth, lead us, Oh Blissful Master from darkness (ignorance and unrighteousness) to light, lead us, All-pervading Lord from the turmoils (sufferings, i.e. birth, death, &c.) of the world to immor-

"When a man contemplates God from the core of his heart he enjoys peace ineffable .......The people should cast off prejudices, and rejecting untruth and accepting truth strive for the attainment of felicity. Injustice is the result of unrighteous regard for ourselves........the pursuit of selfish ends is also termed anarth. The desire or pursuit of happiness in accordance with the dictates of dharma and artha is Kama, and the pursuit of the samvay unrighteous methods is designated Kukarma. Salvation is obtained by means of dharma, artha and Kama. Conformity in life to Divine Will, as has already been stated. constitutes dharma and its disregard adharma. These things lead to mukti, and naught else. It is attained by self-exertion and not otherwise.

"Salvation is impossible of attainment by a mere belief in another individual, for when salvation is the result of intercession from without, God has virtually no power to grant it ; in other words, God is not independent in the matter. Such a being cannot be God! The true God can never stand in need of any one's intercession, for He is Omnipotent. I believe all wise men regard Him as such and if influenced by prejudice some do not, that is a different matter.

"The truth is that God grants salvation to righteous people, who perform noble acts for the attainment of that exalted position. He does not require the assistance of anybody in the matter. It is man who stands in need of his fellow-beings. God wants no one's help, nor is He of a capricious nature and were He such, He would be perpetrating gross acts of injustice. He does not in point of
fact deviate from His nature at all. He gives salvation to His truthful, righteous devotees and keeps them in a state of perpetual bliss."

After finishing his work at Chandapur, Swamiji on the 31st of March 1877 found himself at Ludhiana as a guest of Lala Kanhaiyalal Alakhadhari, an Urdu author of no mean order. Soon Swamiji's magnetism succeeded in attracting to him men of various communities and orders. The preachers of Christianity flocked to hear the thunder of the most violent denunciator of superstition of every kind. Often they engaged themselves in having a dharma-charcha but every occasion saw them resume silence before the all powerful logic of Dayanand. Krishna's character once supplied the topic on which the reverend gentlemen chose to speak. But in the presence of Dayanand they could not run down that mighty son of India with impunity. Krishna to Dayanand was a personification of goodness and knowledge and this he maintained by quoting the Mahabharata and other Arsha Granthas. Krishna of Puranas was the production of the distorted imagination of their authors.

At Ludhiana Dayanand saved some erring sons of ancient religion from falling into the clutches of the missionaries. Amidst the friends, that Dayanand made, may be mentioned Mr. Carr Stephen, the Judicial Assistant Commissioner. An Englishman of liberal views and unbiased mind, Mr. Stephen subscribed to Dayanand's Veda Bhashya and gave some donation in addition.

Ludhiana having listened to the thrilling eloquence of Dayanand for twenty days allowed him to proceed to the historical city of Lahore. No sooner was Dayanand there than a new life was infused in the inhabitants of the city that had once seen the majesty and grandeur of the 'Lion of the Punjab'. These inhabitants, or more properly those who were educated, were either sceptic or atheistic, either members of the church that had been set on foot by Ram Mohan Roy or men restless owing to a failure to find a suitable religion for themselves. All round, thus,
there was an unsettled state. In the heart of their hearts, the wise amidst the Lahories were sending up prayers to have some one who would give them rest. That some one now came in the body of Dayanand. He was not long there when a Samaj was started—a Samaj that grew with greater vigour and ampler luxuriance than the one at Bombay. At Lahore the principles of the Samaj were modified, the ten main principles now being made more definite and separated from the Upaniṣams or bye-laws. The Bombay and other Samajes soon accepted the remodelled rules which continue to have full force even at present.

The Lahore Samaj continued to advance by leaps and bounds and Rishi Dayanand occasionally took an opportunity of paying visits to outstations for Prachar work. In the month of July 1877 Dayanand was seen giving expression to his eloquent utterances in the city which has been rightly styled as the religious capital of the Punjab. Dayanand’s presence in the city was most opportune. A number of young men whose imagination had been fed on the writings of the different preachers of the Gospel of Mary’s son, were making preparations to bid last farewell to the religion of their ancestors. Dayanand’s lectures served their purpose and these young men continued to remain in the fold of their forefathers. Both the Christian missionaries and the Pundits of the Puranic religion in vain tried to meet Dayanand successfully. The latter one day promising to hold a discussion with Swamiji adopted their usual tactics, throwing stones and hurling abuse at the devoted head of Dayanand. But in spite of all this opposition the religious capital of the Punjab followed the example of the secular capital and established a Samaj there.

Gurdaspur gentry soon performed the pleasant office of welcoming to their home the unsurpassed revivalist of the age. An electric current passed through the whole locality. Both the friend and the foe were up and doing. Friends came to hear, admire and applaud; while men of
narrow minds and shallow intellects vilified and abused the learned lecturer, thus according to their wont proving themselves to be uncompromising enemies of progress. However, in spite of their worst efforts Gurdaspur followed in the wake of the two premier cities of the province and started a Samaj there.

Taking leave of the inhabitants of Gurdaspur, Dayanand after visiting Amritsar went to Jullandur. No less than forty lectures were delivered at that place. Amidst the incidents round which the interest centres, may be named Dayanand’s lecture, denouncing, in unmeasured language, connection with prostitutes to which the Sardar, in whose Bungalow Dayanand was putting up, had fallen a prey and Dayanand’s discussion on “Transmigration and Miracles” with Maulvi Ahmed Hussein. An account of the discussion was published by the learned editor of the “Wazir-i-Hind,” a Mahomedan gentleman of liberal and unbiased mind. The writer notes with regret the lightness and folly of the Maulvi, who after the discussion exhorted the ignorant brothers of his faith to proclaim him victorious and parade him throughout the city. At the time when Dayanand left Jullandur, that town which since has proved itself to be so active and energetic in the cause of female education, in particular, and other Samajic work in general, had not as yet seen the rose of a Samaj standing all bright to attract and charm its inhabitants.

Ferozepur Cantonement was next visited. Thither Swamiji went in response to the invitation of the Hindu Sabha of the place which counted amidst its members most of the citizens of light and leading. Dayanand’s presence gave a new life to the place. Men’s sensibilities were awakened and their energies made to work in the right direction. Verily it was so. To-day Ferozepur is justly proud of the great orphanage which has long given shelter to many a wounded heart—aye the orphanage which, if not the foremost, is undoubtedly one of the foremost in the Samajic world. Whose spirit is it that has made Ferozepur the centre of the hopes of so many sincer
souls; whose spirit is it that in its aid has made the fervent prayers of thankful hearts, unceasingly night and day travel up to the foot of the Most High? Oh it is Dayanand's spirit.

Rawalpindi next attracted Dayanand's attention and to it he repaired on his great mission. Dayanand's arrival here soon made the town put on a new look. Some with gladdened hearts began to work in right earnest to make Dayanand's mission a success, others, on the other hand, every day grew more and more gloomy to see their old friendly superstitions shaken and their old system upset. But Dayanand stood for truth and hence he triumphed. Soon Rawalpindi saw itself adorned with a beautiful flower of the Vedic Church.

Jhelum and Gujrat now received the mightiest reformer of his age and listened to the eloquent words of a man whose equal it is not easy to find. Jhelum which now saw the sweet smelling rose of the Arya Samaj adorning the banks of its beautiful brook, afforded Dayanand an opportunity of meeting a very old Yogi who was well versed in the Vedic lore. It gave Dayanand great delight to speak to that Sadhu in Sanskrit and Dayanand, in the short time that was at his disposal, tried to get as much pleasure as possible. Gujrat, on the other hand, gave a hearty reception to Dayanand—pouring down a shower of stones at him. But these lifeless pieces of matter could succeed not in hindering Dayanand in his work Dayanand who was full of vivacity and vigour.

Wazirabad, where a Samaj was already in existence demanded Dayanand's presence and that demand was not to go unsatisfied. Soon was Dayanand there. The Pouranicics could bear not his presence and hence they left no stone unturned to disturb him. One day an assault was made on Swamiji. But as Shri Shanker Acharya had once dispersed the mob with his Danda, so did Dayanand do now. Unable to do mischief in presence of Dayanand's magnetic personality the brave soldiers of the Pouranic faith led an attack on the lonely clerk of Swamiji and to their honour succeeded in bringing him down to the ground.
GUJRANWALA, the place that had once witnessed the bold Sikhs and the wise English meet in a battle, now saw preachers of Christianity measuring swords with the great exponent of the Vedic religion. Strange were the tactics that the representatives of Christ had recourse to. They decided to have a discussion with Dayanand under certain conditions. But they desired him to reason with them, when all the sacred clauses of the compact had been broken by them. In spite of all this, Gujranwala remained not behind the sister cities, but in the presence of the master saw the Samaj established within its precincts.

The city that in history will always be associated with the name of Moolraj, now saw Rishi Dayanand leading his attack against the fort of superstition and ignorance which the Goswamis and others had raised there with great trouble and difficulty. But before Dayanand’s attack no fort could stand and that at Multan was razed to the ground. Though a very few men joined the Samaj at the time, yet in the heart of their hearts many were converted. A man that declared himself an atheist after studying fourteen hundred books, as he said, found himself converted to theism within 72 hours. Swami’s visit to Multan is connected with a very interesting experiment with regard to the effect of meat-diet on man’s spiritual advancement. A Pandit who as a vegetarian made some progress in Yoga found himself deprived of all that he had attained, when he, per chance, tasted of the soup of flesh.

To Roorki did the Rishi now repair. With its flourishing college, Roorki had produced many men well acquainted with Western philosophy and European
learning. Dayanand, aware of this, began to treat scientific subjects and, to the utter surprise of the students of the college, proved that every science of which the West was so very proud was known to the ancient Aryans. In support of every statement that he made he quoted chapter and verse. Amidst other things Darwin’s theory was treated at full length and its defects pointed out with great accuracy of reasoning and weight of argument. Christianity and Islam now found Dayanand paying them great attention. Whenever he criticised these religions, he criticized them as one who had a thorough mastery over his subject. When a Samaj was established at Roorki Dayanand turned his footsteps to Aligarh where Thakursi Moolsi, Harashchandra Chintamani and Shyamji Krishna Varma came from Bombay to visit him. Sir Sayad Ahmad Khan invited the Rishi, but, owing to ill-health the invitation had to be declined with thanks.

To Meerut Dayanand then turned his footsteps and as was his wont he mercilessly exposed all evil customs and superstitious beliefs. In return for his noble work Dayananda here received an abusive letter. But such abuses could interfere not with his work. A few days passed and Meerut saw a flourishing Samaj established there. The historical city of Delhi—the once mighty capital of Rajput and the Mogul—next felt Dayanand’s touch and found its honour increased by the possession of a branch of the society which has as its prime object to do good to the world.

Ajmere, Pushkar, Masoodha, and Nasirabad were, now visited to their great benefit. It may be noted that Dayanand’s lectures at Pushkar were chiefly delivered in order to expose that filthiest of the Hindu sects—the Vam Marga. At Ajmere many Mahomedans attended Dayanand’s lectures. Amongst the rest was the proprietor of the “Rajputana Gazette,” Maulvi Md. Murad Ali, who, ever after, remained a great admirer of Shri Swami Ji and a great protector of cows. Jeypur and Rewari were the other two places in Rajasthan that profited by the presence of
Swamiji. The Raja of Jeypur through the intervention of selfish people was kept back from paying a visit to Swami Dayanand, whereas Roy Yoddhister Singhji of Rewari made it a special point to profit as much as possible by the presence of Swami. Many were the men that at that place became Swamiji’s warm and enthusiastic admirers. Some of them have proved to be staunch and strong Samajists.

Leaving Rewari and staying for a short time at Delhi and Meerut, Dayanand went to Hardwar which was to witness once more the grand fair of Kumbha. Lacs of men had come together there to have a dip in the sacred waters of the Ganges. Dayanand wished to purify their interior, to wash their mind of all ignorance and superstition. Lest any should fail to get opportunity of doing so, Dayanand took care to put upon the walls of every temple, on the pillars of every bridge, on the prominent parts of every rendezvous of sadhoos and fakirs, notices such as ‘they that run might read’ and reading might run to hear Dayanand. The notice was a well written thing containing the beliefs and opinions of Swami Dayanand. Towards the end there was a warm and enthusiastic appeal—as appealing as any might be—to awaken the race to the dangers which threatened it in the face. Here then was the mighty master, Rishi Dayanand, with but a few followers thundering at the top of his voice against superstitions which were held dear by these lacs of people that had run forth to Hardwar to meet the unseen Hari. These men were not all illiterate or ignorant. Amongst them were all the learned Pandits that Brahmanism could count upon. That great Sanayasin of Kashi fame, Swami Vishudhanand stood above all other Pandits. Besides others there were the learned Guru Swami, Devagiri and Jiwan Giri. To them Dayanand sent especial invitations. But none came to hold discussions with Swamiji. However, several Pandits joined together, met every day at a particular place and invited Dayanand to go to their lecturing hall. Dayanand whose
penetrating intellect could see behind the curtain, refused to go there. He wished to have Shastrarth at some neutral place, provided that Swami Vishudhanand who was to adorn the chair, desired a discussion to be held. To Vishudhanand then the Pandits turned. But the learned Sanyasin of Kashi was a noble-minded foe of Dayanand. Dayanand's life he did not like to put in danger. The Pandits were asked to leave the place and Dayanand through a note was asked to be on his guard. Vishudhanand's letter was read out by Pandit Bhimsen to the public the evening that it was received.

The Pandits thus deserted by their head, the righteous Vishudhanand, knew not what to do. At last one strange plan was suggested and carried through. A number of fakirs were taken to the Ganges to be purified, because they were alleged to have once followed Dayanand's views. But the cat was soon out of the bag. One of those who took part in that affair came out with the secret and published the detailed information of that grand success of the Puranic Pandits. Of the incidents at Hardwar, that of a Vedanti Sadhoo, eighty years old, who came to convert Dayanand to his views and went away with his views modified to those of Dayanand, may well be mentioned. Throughout the time that Dayanand was at Hardwar he was suffering from diarrhoea. But in spite of his illness, he left not Hardwar lest his brave enemies should accuse him of cowardice. When, however, the mela was over Dayanand sent away Samajists out of Hardwar as soon as possible to avoid, cholera that soon made its appearance. Himself, he left for Dera Dhun to give a little rest to his constitution after the hard task done at Hardwar.

At Dera Dhun Swamiji had to do his work in spite of the weakness. Nine lectures in all were delivered. Of them one in which Christianity, Islam and Brahmanism were all criticized is worthy of note. It made a clergyman lose his temper in open Sabha, it made Mahomedans ready to drink the life blood of the man who had dared criticize
their faith and the Brahmans were simply worth with Dayanand. After Dayanand had left Dera Dhun, a Samaj was established in that place.

Leaving that hill station, Dayanand went to Moradabad after staying at Saharanpur, Meerut (where Col. Olcott and Madame Blavatskey met him for the first time), Aligarh and Chhalesar. At Moradabad, at the request of the Collector, was delivered in the camp a lecture on the policy of kings. When the lecture was over, the Collector deeply regretted that a man of Dayanand’s views existed not at the time of the great mutiny. Oh had he been there, there would have been no 1857!

A Samaj being established, Dayanand started from Moradabad for Badayun, where a Samaj had been established a little before his going thither.

From Badayun Swamiji went to Barreily. It was here that Mahatma Munshiram who was at the time inclined to atheism first saw Dayanand and argued with him. Munshiram felt himself defeated at every point. It was also here that Swami Dayanand, in spite of a word sent to him by the Commissioner of the place, boldly and bravely criticized Christianity and other religions. It was also here that Swamiji visited a Christian church to meet Rev. T. Scott and there spoke against man-worship. Yet Barreily had one more incident connected with Dayanand’s visit. It was a discussion held between Swamiji and Rev. T. Scott.

A short visit having been paid to Shahjahanpur and Lucknow, Dayanand went to Farakhabad where the existing Samaj was greatly strengthened and a house purchased and a good sum subscribed for the Veda Bhashya. From Farakhabad Dayanand by way of Cawnpur, Allahabad and Mirzapur went over to Damapur. Various lectures were delivered at the place. His lecture on ‘Desha Bhakti,’ his assertion that Islam should be criticized and his view on ‘Chhut Chhat’ expressed before one Mr. Jones, a European merchant, are worthy of note.
To Benares then Dayanand bent his course. A Samaj and a Vedic press were established this time. It may be noted that one Pandit Jugulkishore, a Puranic, who tried to fabricate false things against Dayanand, was, on his using indecent language, driven from the Brahma Amrat Darshni Sabha. From Benares Dayanand went to Lucknow and then to Farakhabad, where he clearly told a European that since he was in the habit of taking flesh and using wine, he could not be initiated into the mysteries of Yoga. Minapur next heard Dayanand's eloquent speeches and in response to his appeals a Samaj was established there.

From Minapur to Meerut, where he met Pandita Ramabai, the Master turned his footsteps. Going for a short time to Dera Dhun Swamiji soon returned to Meerut whence he proceeded to Agra. It was here that Dayanand had first begun his work. Now after seventeen years Dayanand was on the spot where he had delivered his maiden speech. When he had first entered Agra he was but a lonely Sanyasin, without any one to support him. When he entered it this time, he had already the most intelligent part of the educated men of the country as his admirers. Now he came as a master of thousands of followers. And right it was that the man should be received with great honour. And what greater honour could he have desired than the establishment of a Samaj? And lo! there was a Samaj very soon started in the city that had long been the first town after Delhi in India.

Bharatpur, Jeypur, Ajmere, Masaoodah, Rajpur, Beawar, Beura and Chitour were next visited. Jeypur found itself adorned with a Samaj. At Ajmere Dayanand was busily engaged in helping those poor men who had been rendered homeless by the fire that broke out there. Masaoodah found Rishi Dayananda officiating as the Ritwij at the two great Yajnas performed by the Rao Sahib. Many men, including some Jains, were invested with the sacred thread. Banera gave Dayanand an opportunity
of examining some rare manuscripts lodged in its library and of exposing the dirty commentary of Mahidhar on the Vedas. At Chitaour Dayanand was visited by most of the 'nobles of the Odeypur Court' and the Maharana Sahib. He requested Swamiji to go to Odeypur, but the offer was declined with a promise to visit the Capital as soon as practicable after seeing Bombay.

On his way to Bombay Dayanand broke his journey at Indore, whose Raja was an enthusiastic admirer of Swamiji. But unfortunately the Raja was not in his capital; therefore Swamiji resumed his journey in a short time. No sooner was Swamiji at Bombay than the Raja, who now was back in his capital wired to him to return. Dayanand responded by stating that he would pay a visit to Indore after doing his work at Bombay. At Bombay the breach with the Theosophical Society widened still further. The Col. and the Madame tried to avoid a meeting with the man who but a short time ago was their master, guide, patron and initiator. Dayanand had no faith in half measures. When the leaders of the Theosophical Society came not face to face with him, he openly disclaimed them. Then began a war of pamphlets which ended in a complete separation of the Arya Samaj and the Theosophical Society.

This time the Bombay Samaj finally accepted the rules and bye-laws framed at Lahore, and purchased a plot for the Samaj mandir. The first anniversary of the Samaj too was celebrated with great eclat. Dayanand was the chief speaker of the anniversary. Leaving Bombay, Dayanand, passing through Khandava, arrived at Indore. Unfortunately the Raja was absent this time too and he lost the only opportunity that he could get of sitting at the feet of the profoundest Vedic Scholar and learning the principles of Government as taught by the most ancient of the sages.

To Udeypur then Dayanand turned his footsteps. This State, the pride and ornaments of all Rajputs, the State that had given birth to Partapa and Sanga, the State that
had for twelve years defied the flower of Mogul army, yes the State that had witnessed many Juhars, including the one of famous Padmanî, the State whose kings had the purest Aryan blood running through their veins, whose sons had remained faithful to her under all crises, whose soldiers had on many an occasion preferred the sharp edge of broad swords to the collar of submission and slavery, yes even the State whose daughters were rightly proud of their chastity and purity, aye the State whose name ever inspires noble feelings and infuses elevated thoughts, whose ideals attract the admiration of every lover of liberty—that State was at the time ruled over by Maha\-rana Sajansing, the Sun of the Aryan nation, the man whose equal in morals, purity, love and chastity it is hard to find. This Sajansing, true to the traditions of his ancestors, received the greatest religious teacher of his age, Shri Swami Dayanand Saraswati, with all the respect and reverence due to his learning and piety. Sajansing was not a man of ordinary calibre. He was highly intelligent and possessed of penetrating mind. Besides, his was a serious and silent soul. Life to him was not a mere pleasure. In this he stood above the princes of India of that time.

He was deeply alive to the obligations that he owed to his subjects. Sajansing was by nature fitted to greatly profit by Dayanand's instruction. In a very short time the princely pupil learnt to love the lovable teacher. Morn and eve he visited his master and read with him several books. The Aryan Philosophy and the Aryan politics, the Aryan epic and the Aryan grammar, he regularly read and carefully digested. Nor was Sajansing a mere theoretical man. He laid to heart all that he learnt and carried into practice all that he loved. From day to day the king began to follow a definite course of life. Upasana was to be performed every day and Havan was never to be neglected. The duties of a good and virtuous prince were carefully attended to. Sajansing under Daya-
nand’s healthy influence soon turned into an ideal Aryan king.

As the great Shivaji at the suggestion of his great Mahapursha, Swami Ramdas, changed the Persian names of his officers into Sanskrit ones and adopted the national customs, so Sajansing, under the influence of Dayanand replaced Persian characters and Persian designation by those of Sanskrit.

Dayanand’s presence had not only profound influence on the Rana but it succeeded in infusing an altogether new life in the whole Court and city. For nine months Dayanand was at Udaipur and during this period he took the opportunity of establishing the Paropkarni Sabha which was to be the executor of his will. The members of this Sabha were some of the greatest men of India then living. Amongst other things the Sabha was required to manage the Swamiji’s property in a manner which should deal with benevolent purposes, viz. (a) the printing and publishing of the Vedas and books supplementary to their study, (b) the preaching of the Vedic religion by sending missionaries to different parts of the world, (c) the supporting and educating of orphans in India.

Rishi Dayanand now thought of departing from Udaipur. The Maharaja did not like to part with his Guru. But the Guru’s duties demanded his presence elsewhere. The call of duty was to be obeyed. But before Dayanand finally departed the Raja with great liberality donated Rs. 20,000 towards the Veda Bhashya and Rs. 800 to the orphanage at Ferozepur. Nor was this all. Yet greater sums were promised for greater works. But unfortunately those plans were not destined to be carried into effect. One of these plans must needs be mentioned. One day Dayanand accompanied by Sadhu, Atma Nand went up the Fort of Chitour. Chitour whose soil had been dyed by the blood of thousands of noble Rajputs; Chitour, that had witnessed a numberless hand-to-hand struggles; yes, that Chitour which had successfully oppos-
ed the assaulting ranks of the advancing Mahomedans; Chitour, whose bulbulis sing the praise of her ever patriotic sons, even Chitour under whose walls had fallen the noble souls whose equal in valour and chivalry, magnanimity and bravery we find not elsewhere; yes, Chitour that had seen numerous Thermopylaes and numberless Marathons; the very Chitour that had given birth to Sanga and Partapa; aye Chitour with which are inseparably united the lovely names of Krishna Kumari and Padmavati—yea the Chitour whose walls and roofs, whose gates and doors, whose jungles and parks, whose beasts and birds—all, all sing martial strains and patriotic songs, whose lyres awaken the memory of the days gone and whose ruins remind us of the revolutions of the time. Where is a man so hard-hearted that he goes up that fort and does not feel touched? And who had gone there now? It was Dayanand who had sucked pity and kindness, sympathy and love with the very milk of his mother. Gentle Dayanand, friendly Dayanand—oh he could bear not to see those ruins. He thought he heard the voice of all those that had fallen under those walls. “Dayanand” said the voice “see the state of our sons, sympathise with them and try to raise them.” The voice was heard and the response was made. A deep sigh and Dayanand turned to Atmanand. “Atmanand”, said the Rishi, “look you at the fort. See it is the fort which inspired every man to do his duty. Oh! what a nice thing it would be if a Gurukula could be opened in this very fort! Oh, then the youths of the country will get the proper sort of education”. “Right you are my Master”, returned Atmanandji. The plan was communicated to the Rana whose treasury was open for all such great works. But Dayanand thought the time was not ripe. One Raja should not support the kula. It should be made the common cause of all. With this idea in his head, Dayanand started to secure the co-operation of other chiefs. A little after he left, the capital of Mewar found its beauty ten times enhanced by the establishment of a beautiful Samaj.
Shahpur was next visited to the great benefit and profit of Sir Nahir Singhji Varma, the great Bhakta of Swamiji and the present secretary of the Paropkarni. The Raja soon established a Yagnashala in his capital and till now continues to be one of the best Arya Samajists.

Now is then the garden ready. Various and variegated are the flowers seen. Turn, where we may our eye, it everywhere meets the most lovely scene. A rose-bed is here; a piece full of sun-flowers is there, an ornamented bed of beautiful white lilies is seen on one side and a carefully laid out plot full of narcissus and jassamines is found on the other. Besides these flowers, innumerable buds are in the process of opening and a numberless number of them are seen just making their appearance in the angles of thousands of green and attractive leaves. The eye feels a delight beyond description in looking at the variegated verdure. The nose is full of sweet smell carried to it by the gently blowing breeze producing peculiar musical notes. To the delight of the ear many birds with the pleasantest plumages hovering over the flowers sweetly sing. The heart is ravished and the soul enchanted to see such a scene. Oh for the facile pen of a novelist or the sweetly flowing measured words of a poet, for the life-like description of a great colourist or the artistic hand of an ingenious painter to give us a vivid impression of the matchless scene!

CHAPTER VI.

The passing away of the Rishi.

When at Shahpur, Dayanand got an invitation from Partab Singh, brother of Jaswant Singh, of Jodhpur. It was not the first time that Dayanand had been asked by the Raja to visit their State. But till now he had no opportunity of going to that State. This time in response to the warm invitation, Swamiji took leave of the Raja of
Shahpur and proceeded to Ajmere. But before that great man finally left Shahpur, the Raja told him something in confidence, "Maharaja," said the Raja, "beware of Jodhpuris, they are men of very irascible nature and they are a prey to great evils". "I mind that not; the evil must be uprooted and the more deeply it is rooted, more determinately and vehemently must it be attacked. Where there is the need of an axe, I shall not use a nail —parer".

On his way to Ajmere Dayanand was overtaken by heavy rainfall and a violent storm. Off fled the covers of carriages. With great difficulty did he and his companions reach Ajmere. For the day that he was there, he did all that he could to help his fellow-brethren. They that came with doubts, went away with their doubts removed. Now pressed he on to Jodhpur. At Pali Dayanand exchanged railway carriage for a palanquin (for Jodhpur was not then situated by a Railway line). On the morrow of the day on which journey was begun, Dayanand, early in the morning according to his wont, began to walk on foot. As soon as he was down, down came every man. All followed the Master on their feet. Next day Dayanand was at Jodhpur, the capital of the Rathores. These were the same Rathores, who once had ruled over the whole of India from their capital at Kanouj, yes, the same Rathores, who once received homage even from the kings outside Aryavarta; the same Rathores who, to wreak their vengeance on their rivals, the Chohanas of Delhi, brought about the invasion of Mohammad Ghori, the originator of the great storm which like a terrible whirlwind swept over the whole of India, sparing not Kanouj itself—the Rathores who brought Sher Shah, the conqueror of Hamayun to such narrow straits, yes, the very Rathores, one of whose branches had given birth to Durgadas, the very thorn in the side of Aurangzeb—aye the Rathores whose history is full of many an anecdote of chivalry and tale of bravery.
their State were not what their history would make us expect them to be. The king, Raja Jaswant Singh was shoulder deep in love of a prostitute Nanhī Jan, who was consulted on every important affair and who wielded very great power. Through her alone could one get to power and pelf, honour and wealth. Under her patronage the Mahomedans were all powerful in the State. They were preferred to the hardy Rajputs, to the gentle Aryans and even to the nearly related princes. Above them all stood Bhaiya Faiz-ul-Khan, the prime minister, who was the very personification of bigotry and narrow-mindedness. Everything that was not Mahomedan was hateful to his heart. In his garden did Swamiji put up.

For sixteen days the Raja did not turn up. Dayanand was advised to pay him a visit in the palace. But a Sanyasin he, he would not go himself first. At last on the seventeenth day the king, as it were, remembering the traditions of his forefathers went to see the Sanyasin and receive instruction at his hands. On coming before Swami-ji, he would not sit in a chair, till Dayanand taking him by his hand gave him a seat proper to his position. A rich present was made to the learned monk who received it well. For 3 hours the Raja sat there and with rapt attention listened to what Dayanand said on Rajniti supporting himself at every step by quotations from Manu. When the Raja left, he desired Dayanand to begin his course of lectures.

No sooner did the lectures begin than a storm began to rise against Dayanand. To Mahomedans these lectures were so many cuts of arrows. They could not bear to see their follies and foibles exposed by the fearless preacher. Their influence, they thought, was being undermined. Their leader Bhaiya Faiz-ul-Khan could control himself not. "Dayanand!", exclaimed he, "were this a State of Mahomedan prince you would not be spared for a day," "Ah!", retorted the Rishi, "were it so, two Rajputs would I order to look after you".
Besides the Islamites the followers of Chakrant sect of Vaishnavas were also dissatisfied with the Rishi who had the courage to tell them that the right sort of Tapa was self-control, not the burning of the body. When thus two important sections of the State were trying to make a common cause against the most fearless preacher of Truth of his age, there took place an accident which shall be remembered as long as a representative of the ancient Aryans exists on the surface of the earth. One day Dayanand went to see the Maharaja in his palace. Horrified was he to see the Raja putting his own shoulder under the planquin of his paramour as in the hurry of the moment it had rather leaned too much in one direction. The life-long Brahamchari heaved a cold sigh on seeing this state of the man who traced his genealogy to the great Aryan Rajas of the old. Calmly he rebuked the Raja and openly in that day's lecture did he thunder against prostitution. Nor was this all that was done. A letter, at once full of hope and enthusiasm, of reproach and reprimand was addressed to Partab Singhji. This was too much for the prostitute to bear. In conjunction with other people she began to revolve the plan of taking revenge upon the Rishi.

When 12 days had gone by, the Rishi who had been a little suffering from catarrh began to feel one night a strange movement in his stomach. Restlessly did he pass the night, vomiting several times and late did he leave his bed on the next day. But during the night that self-sacrificing son of humanity disturbed not the sleep of any of his companions. When he left his bed he threw up twice and began to feel much troubled. Havan was performed to purify the air and some medicine of his own preparation was taken. But the medicines did no good. Dr. Suraj Mal was then called in. But his medicine, though it did a little good in stopping vomiting, failed to give any relief from pain. Raja Partab Singh then sent for Dr. Ali Morad Khan, a much trusted and favourite servant
of the State. But the Doctor's medicine, instead of doing any good, brought on diarrhoea. This had a terrible effect upon the iron constitution of Dayanand. Every time that Dayanand answered the call of nature, he fell in a swoon. In spite of this the learned Doctor continued to treat Swamij for over 15 days. Dr. Suraj Mal was not in favour of giving the drugs that were being administered. But his was a voice in wilderness. Perhaps these drugs were not administered without purpose. Was it not that that trusted friend of the Raja was but playing the part of a foe in the guise of a friend? The circumstantial evidence points to this. When it was clearly seen that the drugs administered were every day making the patient more and more weak, Dr. Adams was called in. But he was not allowed to treat Swamiji independently. The Mahomadan continued to treat in conjunction with Dr. Adams. One does not know why it was so.

In the meantime a member of the Arya Samaj, Ajmere, read the news of Dayanand's illness in the 'Rajputana Gazette'. He informed other members who dispatched a friend to ascertain the truth of the statement (for Dayanand had prohibited all his companions from communicating the news of his illness to the friends outside). When the news was carried to Ajmere, the Telegraph Signallers began to find themselves rather overworked. Electricity now carried messages from Ajmere to all over India. Every town and city of importance began to inquire about the Rishi's health. Friends and followers now turned their steps to the place where Dayanand was. Several men ran down from Ajmere to Jodhpur. At their suggestion and in response to his own innermost feelings, Dayanand decided to leave Jodhpur for Abu.

The Raja, a descendant of Rajputs,—Rajputs who for the sake of their honour had on many occasions burnt alive their daughters, sisters and mothers, flung themselves on the sharp edge of broad swords, destroyed their splendid cities and ruined their palaces and forts, parted from
their brothers and relatives, aye they that had sacrificed everything near and dear at that sacred altar—the descendant of such heroes—the Raja of Jodhpur was deeply pained and grieved to hear of Swami Ji's resolution. What a disgrace that a Sanyasin, whose fame had travelled to the antipodes themselves, who in learning was matchless and in piety unsurpassed, should enter a Rajput State at the invitation of its Raja, all hale and hearty and should leave it in an advanced state of a dire disease. But the Raja while feeling all this so very keenly knew not what to do. At last after much persistence on one side and resistance on the other, the Raja yielded. In agony of heart he came to see off the Rishi. With his own hands he bound a bandage round the stomach of the Sanyasi now lying prostrate in the State palanquin. When the party started, the Raja on foot walked by the side of the palanquin, till they were outside the garden gate. When he finally parted, he expressed his heartfelt sorrow and his burning grief which were of no avail.

With great care and caution did the party travel. Dr. Sūraj Mal was in attendance upon the great Sanyasin. At Kharchi (Marwar Junction) a medicine was brought by a gentleman from Ajmere. It did some little good. From Kharchi they continued to move towards Abu when they were met by Dr. Lachhman Das who had just been transferred to Ajmere. But when he found Swamiji in such a serious state, he retraced his steps to Abu. For two days the Doctor treated the patient producing some good effect; but being a Government servant, he was ordered to proceed at once to Ajmere. Seeing no 'go', he put in his resignation; but the resignation was rejected. Under the circumstances he could stay not and with a heart overflowing with grief he left for Ajmere. On the way he met several friends, and sobbing and sighing he described to them Swamiji's state entreating them all to take the Rishi to Ajmere. On the other hand, Jaswant Singh of Jodhpur had no rest. He was deeply in grief. Now and then he
sent some one to Abe to bring to him the news of Rishi’s illness. Dr. Adams and Dr. Lachhman Das were there several times. Raja Partap Singh himself visited Dayanand on the 26th of October.

After much trouble, Dayanand in deference to the views of his loving followers, against his own will, left Abe for Ajmere. On the 27th he was there. For 3 days the devoted Lachhman Das treated him without any benefit. In spite of the best efforts of the Doctor, the patient continued to grow worse. On the 29th, Dayanand rising up with the help of his friends, sat in his bed for a pretty long time, being all the time absorbed in prayer. Men all round became glad to see Swamiji thus sitting without any one’s help. But with the advance of night Swamiji felt greater and greater trouble. However, he suppressed every kind of feeling; calm and quiet did he look. When on the morrow a Yunani physician, Peerji and Dr. Newton were called in, Dayanand, though a victim to a thousand nameless pains and aches, sighed not, sobbed not. His expression betrayed not any sign of restlessness. His look showed him to be all collected and patient. The physician was wonderstruck to see such patience in that mighty man. Never in his life, said the Doctor, had he seen such a brave man—a man that had conquered every sort of pain.

Poultice was ordered to be applied to his breast. But after a short time Dayanand threw it off. Of no use was it then. At eleven, for the last time Swamiji attended to the call of nature. After that he cleansed his teeth and ordered a barber to shave him. When the man had done his work to Swamiji’s full satisfaction, he was awarded five rupees for his trouble. Then sitting on his cot for some time, Dayanand stretched himself there. Hour after hour rolled on and hour after hour the peons of the Telegraph Office brought messages to enquire after Dayanand’s health and hour after hour telegrams were sent to different places.
Once Lala Jiwan Das approaching Swamiji said, "Sir, where are you now?" "In God's wish" was the reply. At four he called Atmanandji and Gopal Giriji to his side by turn. "What do you desire?" said the Swami. "May God make you all right", replied they. "This body, oh, mind it not. Live happily and at ease," rejoined Daynand.

Now all the visitors from out-stations gathered together and stood in front of Rishi Dayanand. Long and intently did he look upon them. That glance—the last glance of that mighty man—was a wonderful glance. It is beyond the power of pen to describe its effect. Tongue cannot tell what magnetism was there in that glance. The eyes of the Rishi at the time were more eloquent than the most eloquent speech that he had ever delivered in his life. His expression was more effective than the most cogent arguments that he had ever brought forth in support of his contention. With his eloquence he had succeeded in softening the hearts of thousands, with his arguments he had supported his position against the assaults of tens of thousands, with his unanswerable logic he had conquered many. But now at the time of his passing away, he had yet to make a greater conquest. Amidst the visitors that stood before him was a youthful Panjabi with a look, intellectual beyond description and with an expression that spoke all seriousness. This was Gurudatta Vidyarthi of the Panjab University. He, the very flower of that University, had ever stood first in his examinations. His genius was versatile. There was no subject for which he had no aptitude. Philosophy he loved and liked very much. He was thoroughly familiar with the most important publications of the Weston the subject. For Science he had such an aptitude that in the year 1886 he passed his highest examination with the greatest distinction. Literature he knew well and the beauties of poetry had deeply affected his naturally poetic mind. Of the classical languages, he was familiar with Persian, Arabic and Sanskrit. Long hours
had he passed in company of mystic writers like Hafiz and Rumi. But this master of various subjects had been most deeply affected by the most fashionable writers of the West at that time, especially those who had written on metaphysics. Nights had he kept up, days together had he perused different books, deeply had he pondered over what he read. Yet in spite of his learning, this great student of Mill and Tyndall, Huxley and Spencer had found no rest. His mind had in vain sought for that peace after which the human heart ever hankers. In this state then stood the representative of the European and American learning, being tossed over the troubled waters of doubt. That glance, that wonderful glance of Rishi Dayanand, the glance that was full of kindness, of confidence, of faith, of love, aye the glance that expressed one thousand and one things which cannot be put in words, had its greatest effect upon the impressionable mind of the Vidyarthi. The glance put an end to his torturing doubts. They all disappeared even as the clouds disappear before the bright shining Sun. His scepticism and atheism now existed no longer. God and God's love showed themselves to him in all their glory.

The glance having done its work, Dayanand ordered all to retire behind his back. When all had retired, he ordered them to throw open all the doors and windows of the house and also to have an opening in the roof of the house. What he desired was done. He now enquired about the day, date and month. The query being answered, Dayanand began to reverentially repeat Vedic Mantras. Prayer then was offered in Sanskrit and Hindi and then in a sweet musical voice he repeated the Gayatri Mantra. As he went on repeating, his mind got concentrated and for a short time Dayanand was in 'Samadhi'. Opening his eyes with a lovable expression, in words which spoke deep and unceasing love, said the Swami, "Oh Merciful, Oh Almighty God! Is this Thine desire? Is this Thine desire? Thy Will be done! Ah, Wonderful are Thy
ways!". Thus with a joyful heart, with a soul full of pleasure and delight, and with a single effort did the Rishi shake off this mortal coil.

Throughout the day the people of Ind had been busily engaged in collecting materials for illuminations to celebrate the day which has been immemorially connected with the name of him who is the pride and ornament of this eternal land—Shri Rama, the obedient son, the affectionate brother, the faithful husband, the loving father in fact, the most perfect type of man and the noblest model of a righteous king. As men began to put up their lights with the setting of the sun, passed away the 'Sun of Sanskrit learning.' In Rishi Dayanand died the prophet of peace, the Saviour of mankind, the very heart of the land that is the centre of human hopes, aye, the advocate of rightful religion, the supporter of the weak, the helper of the cow, the friend of the orphan and the sympathiser of the widow. In him passed away the Redeemer of the age. Gloom overspread every place and dark was every face. The Hindus, the Mohammadans, the Christians, the Jains, all that had in his life-time vilified and harassed him, now rushed forth to express their sadness and sorrow at such an early and unexpected death of that mighty man. All differences were forgotten and all prejudices cast aside. With one voice humanity began to weep and the press put on a dress expressive of great sorrow. Meetings were held in numerous places to think out means of perpetuating a memory which will be ever green in the minds of men.

Ajmere on the night slept not quietly. The shopkeepers came out of their beds to supply the materials for burning the body. Here was seen one Samajist with a sad look purchasing sandal, there another overspread with sorrow buying ghee, and yet in another place a third one with an expression that was thunderstruck looking for something else. The morrow at last came. In spite of the telegraphic message of Rana Sajansing, Dayanand's body was taken to the crematorium that morning. In front of the
body were four Pandits chanting Vedic Mantras and behind was a large concourse of men. Passing various main roads the party at last reached the crematorium and kept down that honourable burden. Vedi took a pretty long time in preparing and in the meantime Pandit Bhagmal began to comfort the minds of those present with his eloquent words. When he had had his say, Pandit Sunderlal began to address the audience. But deeply involved in sorrow he found his voice choked and his heart bursting and therefore he proceeded not with his speech. By the time, the Vedi was ready and the body was kept in its proper place to be burnt. It was burnt along with Samagri strictly in accordance with the injunctions laid down in the Sanskar Vidhi. When the body was burnt down to ashes, the friends and admirers of the Rishi turned to their homes with heavy hearts.

Such was Rishi Dayanand, such the scene of his death! He died, we are told, of poison. Pandit Lekhram’s enquiry tells us that the Rishi had been given powdered glass in his milk. Thus one more great man fell a victim to the ingratitude of man for whom he had struggled, lived and breathed. The Rishi is gone. We cannot call him back. Oh! When shall we have a hero like unto him?
CHAPTER VII.

The Man—His Mission and His Method.

SECTION I—THE MAN.

The greatest sage that lived and preached in the last century was a type of a perfectly developed human being. No power of his, either of body or of soul, had been neglected. All had been awakened, strengthened and developed to their utmost capacity. An Aditya Brahmachari, Rishi Dayanand was the personification of bodily power, of mental vigour, of moral strength and spiritual development. With his tall erect figure, over six feet in height, his naked body which showed to advantage his well-knit and fully developed muscles, his broad and expansive forehead, the singularly perfect symmetry of his frame and with his built that showed itself full of unusual activity and vigour, Dayanand appears to us as the type of the BRAHMIN that lived and flourished in the days of the glory of this glorious land. That body which had been developed to its perfection after passing through a thousand and one processes of education, provided the great Rishi with a constitution that could put forth an amazing power of resistance, a constitution that could patiently bear all the inclemencies of weather, ay, the constitution that could defy Nature itself. When ordinary men shivering with cold in rooms within rooms covered themselves with heavy quilts and warm blankets, Dayanand all naked slept comfortably on the friendly bed of the sands by the banks of the sacred Ganges. When the worldly-wise men, fearing sun-shine, left not their houses, Dayanand, bare-footed and bareheaded, wandered in search of his beloved object under the scorching heat of the summer sun. He could bear every trouble with utmost ease. Even as the Alps had no existence for Napoleon, so the high Himalayas disappeared before the great energy that Dayanand could put forth. Verily upon that body
Dayanand could draw at any time and under all circumstances. The bill of a sound banker is always honoured and so the Rishi's body in response to a call from that wonderful master prepared to do with the greatest speed all that it was commanded to perform.

Sardar Bikrman Sing, once conversing with Rishi Dayanand, showed himself rather sceptical about the powers that Brahmacharya can confer on its devoted votaries. Dayanand at that time, merely stated that all Shastras, with, one voice, declared that a Brahmachari possesses wonderful powers. This, however, satisfied not the sceptical Sardar. In the evening of the day, Dayanand, at the time when Sardar had got into his carriage ready to go out for a drive, stood stealthily behind the carriage and stretching forth his strong arm, clinched a wheel of the carriage with his iron hand. The Sardar and his syce, ignorant of the fact, urged on the horse to move. But the lashes and whips of the groom proved utterly useless. The horse in spite of his best efforts moved not an inch. Behind looked the Sardar and was surprised to see Dayanand holding fast his carriage. With a smile, said the Rishi, "Here is an experimental verification of the statement of the Shastras, (1) Verily, Brahmacharya is the source of great physical strength". Dayanand who by nature had a large heart, used this great physical strength for the benefit of those who stood in need of his help. On one occasion, passing by a road he saw a poor cart-driver belabouring his oxen because they were unable to drag the cart, which had unfortunately got stuck in mud. Vexed was the poor driver and more vexed the dumb creatures, Dayanand felt for both. Asking the driver to move aside, he quietly removed the oxen and himself dragged that cart loaded to its utmost capacity, out of mud. (2).

With a body strong, healthy and gigantic, Dayanand had an intellect at once bright, clear and penetrating. With

(1) Sir Lajpatrai's Urdu "Life of Swami Dayanand," P. 455.
(2) Ibid.
the subtelties of metaphysics and niceties of logic he was thoroughly familiar. The sophistries of his opponents never succeeded in confounding that fine debator. With a wonderful ease he exposed all their fallacies and errors. There was nothing so hard as his intellect could not grasp. With the mightiest problems of life he could grapple with much ease and comfort. Where ordinary men were confounded and confused, from there Dayanand came out with such facility and readiness as have excited the admiration even of his bitterest enemies. This power of comparing, judging and reasoning, Dayanand had great scope to use. His was a memory that falls to the lot of very few. Easily he remembered all that he was taught and long did his memory retain what it once learnt. It was this wonderful memory which enabled Dayanand to give quotations after quotations in support of his statements. Verily Dayanand’s memory was a great store-house of learning. Prof. Max Muller tells us that Dayanand remembered all the four Vedas by heart. Possibly he knew much more by rote. Babu Mathra Prashad, the late secretary of the Ajmere Arya Samaj stated that the Swami cited the authorities in support of his Veda Bhashya almost always from memory. (3) Such a memory was a necessary complement of his keen intellect and powerful imagination. His was an imagination primarily like the imagination of a great and successful military commander. Even as Emperor Napoleon could with the help of his powerful imagination survey the resources of his enemies and plan the plan of meeting his opponents successfully, so could Rishi Dayanand look through the power of those who came to discuss with him and devise the plan of meeting them in the intellectual warfare. Often, his opponents were struck to see him anticipating their questions and their line of argument. Inspite of this, his imagination

(3). The writer was told the fact personally by Babu Mathraprashad at Ajmere in the year 1903.
was not without a true poetic touch. Though Dayanand has left us very few pieces of his composition and though his prose writings are full of logical accuracy and mathematical calculations, yet we have every reason to believe that if Dayanand had devoted himself to poesy he would have proved himself to be a first-rate poet. The story of a Pandit asking Dayanand to compose Shlokas like those of Bhagwat and Dayanand’s extempore attempt on a homely subject need hardly be repeated here. (4).

When we look upon his mind as a whole, we find it a mind capable of acquiring proficiency in every branch of knowledge. Undoubtedly, Dayanand had a versatile genius. His attainments were also every way worthy of his native ability. True it is that Dayanand was not a linguist that unlike Raja Ram Mohan Roy he was familiar with no language but Sanskrit, but in his own sphere he had perfect mastery over every subject. The world had not seen such a profound scholar of Sanskrit as Dayanand for several centuries. He was thoroughly familiar with every science which is treated in the various books of that rich and luxuriant language. In one book he tells us that after careful study he holds nearly 3,000 books to be authoritative on various subjects. No doubt then that Dayanand had read books which may be calculated, at least, at twice that number. Grammar he had studied with Rishi Virja-nand, the greatest grammarian then living. To familiarise himself with the niceties of Nyaya he had sat at the feet of some of the greatest masters of that science. All the mysteries of Yoga had been revealed to him by Bhavani Giri and Ganga Giri. The other Darshnas he new perfectly well and the Upanishads he had studied most carefully. The Vedas he knew by heart and understood every word contained therein so thoroughly and well as to excite the envy of the greatest Sanskritist.

(4) The Subject was a conversation between shoes and the Kharaivas (Indian wooden shoes)

(3) Bhranti Nivaran
Jyotish (astronomy) and Ganat (mathematics) he could handle with greatest ease and facility. His many prescriptions, collected by the late lamented Pt. Lekhram, prove him to be a physician of no mean order. The plan that he suggests for building houses shows him to be familiar with engineering. His scientific interpretation of Veda Mantras brings out clearly his thorough acquaintance with a vast number of useful sciences and arts. This Dayanand, a scholar of high order, had not neglected minor and meaner arts. His recitation and reading with proper emphasis and right intonation, correct accent and exact modulation induced many a learned enemy of his to stand stealthily behind him to pick up that beautiful way of doing those things. Music, that mover of hearts and controller of passions, too, was known to Dayanand. (7) Often would he chant Veda-Mantras in various tunes to the great pleasure of those who were his companions. Eloquence, whose powers can charm the soul, was at the beck and call of the Rishi.

So able, so great, Dayanand was not contaminated by pride. He was humility itself. "Dayanand", said some one, "you are a Rishi." "Ah," replied the Swami, "you call me so because in this age flourish not the Rishies of old. Had I lived in the time of Kanad I would have hardly been put in the category of good Pandits." "Are you God or God-inspired?" asked A.O. Hume. "Neither", said the Rishi, "I am a mere servant of His," (9) The humble soul of the Rishi, the soul that was altogether free from Ahankar, worked on vigorously without a desire for the fruit of his labour. His was a labour of love, labour done with Nish Kama Vriti. Inspite of his successes in religious discussions, he never thought too much of him-

(6) See the Sanskar VidhiGrahastha Ashram.
(7) See the footnote at P. 203 of Swamiji's Life by Ram Bilas Sharda.
(8) See Lala Lajpatrai's Life of Swami Dayanand P. 129.
(9) The answer was given to a letter of Mr. Hume in connection with the Swami's Veda Bhashya.
self. To him Shastrarth was not for victory or defeat. It was a means to arrive at truth. (10) Looking at things from that point of view, he always entered the lists most calmly and quietly. Self-possession was one of his greatest virtues. In the hottest discussions he betrayed not impatience. Abuses were hurled upon him and in return he used not a severe word. He stood all serene and calm. Verily, Dayanand had risen superior to Krodha, that great fault which so often mars the character of a man. But be it remembered that Dayanand’s calmness was not a shallow thing. Behind it was an enthusiasm—a deep and zealous feeling for his cause. And in support of this cause of his, he showed, when necessary, that rightful indignation which is such a powerful instrument in the hands of a proper person to serve the cause of virtue, ay, the indignation, for which the immortal words of the Vedas direct man to pray unto Rudra. (11).

His moral courage too is worthy of admiration. Let any body be annoyed with him, he would not compromise his position. Nor would he, in deference to some body’s feelings, ever do a thing in privacy which he may have to retract in public. When asked by a clergyman to dine with him, he refused point-blank to do so. At Dehra Dihun he left a dinner untasted because it had been cooked by a woman of a very low birth. (12) On the other hand when a Bairagi brought dinner to him, he gladly took from him. In the same way when some body told him that he could not carry to him Kacha food, Dayanand ordered him to carry the thing without taking into consideration those trifling matters. At Tehri he refused to dine at his host’s who was a flesh-eater. Yes, Dayanand did what he thought right, caring not if some one took offence with him. No wonder that Dayanand who in early life

(10) Such was Dayanand’s own opinion as expressed to friends.

(11) Compare the opinion of Il Penseroso in the Theosophist of February 1882.

had broken all ties of family relation-ship *fell not* in love of any. "Moha" could not mislead him.

Simple, unassuming and unostentatious, Dayanand was a man of very few wants. He lived often on the coarsest diet and for a long time wore no cloth excepting his *Lan-gota*. Even at the time when he could command lacs, he never went in for dainties and luxuries. His was a life of "plain living and high thinking." Such Dayanand, so simple and plain, could never fall a victim to love of wealth. No doubt, he raised large sums from Rajas and Maharajas. But this money to him was a means to a certain end. It was used in a thousand ways for the benefit of mankind. This shows Dayanand to be a Sanyasin of the kind described by Manu. (13) Caring not for his comforts, having no attachment with worldly things, much superior to *Lobha*, Dayanand was able to do his work selflessly and fearlessly. Verily his life was a great *Yajna*—a sacrifice in more than one sense.

Dayanand's purity, however, commands our highest admiration. He was pure in thought, pure in word and pure in deed. Whatever his bitterest enemies have to say against him, none dare doubt the purity of his character. He lived a life of a strict *Brahmacharin* and *Brahmacharya* conferred upon him great and vast powers. Women he never allowed to approach him. Once, when at Bombay some ladies saw him, for they had not been blessed with male issue, he said that he was not from amongst those Sadhus who could give children to women. (14) At Lahore (15) and at several other places he advised ladies not to attend his lectures, but rather send their husbands to hear him. When through mistake some ladies entered his apartment, he took exception to their behaviour and ordered them to be off. The servant was reprimanded and advised to be more careful

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(13) Manu, 11. 6,

(14) See P. 122 of Ram Bilas Sharda's *Life of Swamiji*.

(15) See P. 353 of Lajpatrai's *Life of Swamiji*.
in future. (16) A Brahmacharin himself, he advised his followers to be strict Brahmacharins. Everywhere he laid greatest possible stress on social and individual purity. Connection with prostitutes he denounced in unmeasured language and a sensual regard for beauty was to him a mortal sin. He was also very strict regarding food and drink. His food was "Satvic" and his drink consisted of pure water and milk. He did not use intoxicating drugs that are a bane of the myriads of Sadhus in India.

The secret of Dayanand's success in conquering self was ardent and earnest prayer. Once, when asked how he could conquer "Kama" that grossest of passions, he replied, it is not a great thing. Think not, speak not of evil, shun it altogether. Whole day long let your mind be busily engaged in thinking of God and your heart long after him. Kama then will trouble you not." Yes, Dayanand was ever prayerful. Being a Sanyasin he was under no obligation of Shastras to perform the daily duties—like Sandhya and Havan, yet however, he never—not even on his death bed—neglected to pray at the proper hour. His prayer was not a formal heartless prayer. Nor was it a feverish agitation of mind. It was a silent, calm and at the same time fervid prayer due to the realisation of the Divine Power. It was this realisation which enabled him to State in the Satyarat Prakash that God's existence can be proved by Pratapsha Pramana (direct cognition). In search of immortality Dayanand had left his house and in its search he had met Yogies of the highest order. He had been taught that immortality was impossible unless one realised the Divine existence. Accordingly he worked in that direction and arrived at his destination by the path of Yoga. Sitting in Samadhi for eighteen hours together, (17) Dayanand was called a

(16) P. 861 of the Life of Swamiji by Pt. Lekhram.
(17). See the Dayanand Dig Vijyarka.
perfect Yogi and an Avatar of Jar Bharta. (18) Yes he had Yogic powers, undoubtedly very many of them. But the man possessed of true spiritual insight never went in for abusing these powers. The so-called spiritualists of Europe, most of whom are as far from true Yoga as the uncivilised people of Africa from the elements of reading and writing, use their whole time in working upon the imagination of their brethren. Instead of walking themselves on the right path and leading others on to it, they merely spend their energy in confounding and confusing the brains of others. Swami Dayanand never showed any body any Sidhi (wonderful feat) of Yoga. He considered it a sin. To this effect he once wrote to Col. Olcott. (19) He well knew that the people of the world were more of sight-seers than serious students. He was ever prepared to initiate into the mysteries of that wonderful science, all those who were determined to learn it. (20) One thing more, Dayanand, a true Yogi himself, exposed all those tricks for which some men go in, in order to deceive and rob their fellow-men. He asserts that a Yogi cannot break the Laws of Nature—for they are the immutable Laws of the High and Holy God. (21).

Such was Dayanand—a type of a perfectly developed man. One of his biographers compares him with the sage and saint whom the Word Divine differentiates from ordinary mortals by conferring upon him the epithet of “Dhir” Another speaks of him in the following strain:—“A most winning sweetness ran through his life. In his leisure hours, when his friends came to consult him about their difficulties of life, what a joy was imparted by the innocent expression of his face and that merry peal of laughter. He sat there like a patriarch, checking enthusiasts in their wild

(19). The letter is dated 14th July 1880.
(20). e.g., Luxmanraj Hari:
career apportioning responsibilities among different defaulters, it luminating, by his valuable suggestions, all those dark problems which perplexed his audience. Art, knowledge, craft, trade, questions of the world, in short, every thing that refers to man interested him......His large heart burst within him on seeing the grief of the orphan, the misery of the poor and the degradation of the fair sex. He lived for them, worked for them and that gives the true measure of the depth of his piety, pity and the extent of his charity."

Dayanand, therefore, was not an ordinary mortal. He was undoubtedly a Saviour, a redeemer, a hero and a hero at all points. 'Canst,' that most detestable thing, he had none of it. Hypocrisy and heroism are contradictory terms. Sincerity makes a hero. A hero without sincerity cannot exist. And Dayanand was pervaded by a deep great genuine sincerity.' Through this sincerity he was devoted to his work with a singleness of purpose and fullness of heart. Through thick and thin did he remain true to his cause. Come what may, he would budge not an inch from his position. Suffering he saw in all its forms and rose superior to it. Men would pour down a shower of stones on him and he would calmly bear it. Threats of death had no meaning for him. Nothing, absolutely nothing, could shake him in his purpose. Ah! he was endowed with constancy, the gift of Heaven.

Sincerity taught him to suffer patiently. It made him altogether indifferent to his personal ends. "After name and fame he hankered not, for pelf and power he cared not." He practised self-abnegation and preached self-sacrifice. "Be not satisfied with your own good alone, but seek your good in that of others," was his motto. (22) And to this did he conform his practice. The Mahantship offered by the proprietor of Okhimatha (23) was not accepted and

(23. See The Life of Swamiji by Rambilas Sharda P. 17.)
the offer of the Gadi of the richest temple of Udaipur per-
emptorily declined. (24) And why? For it would have
made him rich by making the world poorer. It would
have sacrificed the common weal for Dayanand's benefit.
It would have only served to keep the world in ignorance
for ages to come. This was repugnant to Dayanand's
spirit. "You shall be declared Nishkalank Avatar, Daya-
nand, if you cease to criticise idolatry," such was the in-
ducement offered by the Puranic Pandits. "Blasphemy," said
Dayanand, "I want it not. The good of the world I
want, not my fame." (25) Yes he ever hated big titles
and high-sounding epithets. Once it was proposed to
make him Patron of the Samaj. "No," said Dayanand,
"no, this will bring trouble on you and reduce our Samaj
to the position of so many new sects. It will introduce
Gurudom in the Samaj. I want neither a new sect nor Gurudom."
"Be then our Parama Sahayaka (supreme suppor-
ter)" said the members. "Neither," rejoined the Rishi.
"God is your Parama Sahayaka." Replying thus he
left his name free from Kalank (blot) for ever and for ever-
more.

Closely allied to his sincerity was Dayanand's love for
truth. Dayanand loved truth above all other things. A mere
glance at the principles of the Arya Samaj would show
Dayanand's regard for truth. In all of them, both directly
and indirectly, does he teach us to be truthful. Nor is it
that he preaches only by precept. Dayanand was a thor-
oughly practical man. His own life was one great attempt
to arrive at truth and to hold fast to it. Once he tore
open a corpse floating in the Ganges to see if the book that
was in his possession contained a true description of anat-
omy. (27) In search of truth, he entered a very
thick jungle on the banks of the Narbada and boldly

(26). See Lajpat Rai's Life of Swamiji P. 354.
(27). Ram Bilas Sarda's "Life of Swamiji" P. 20.
passed through it, though his body was torn by prickly shrubs. To know the exact truth about Yogis and their powers he wandered far and wide throughout the country. On account of his regard for truth, he was prepared to acknowledge his mistakes if any. In his introduction to the Satyarath Prakash, he states that in case he was convinced of the wrongness of any statement of his, he would correct it most readily. Once while preaching at Moradabad, he pronounced a certain word wrongly. On this a boy told Swamiji, "Swami, you have pronounced this word wrong." "Yes, I committed the mistake" said the Swami. When the boy, not satisfied with this, persistently began to repeat his statement, Dayanand said, "I acknowledge my mistake. Why do you continue to play your boyish pranks?"(28) It was this same love of truth that made Dayanand recount faithfully all the virtues and vices of his early life in a lecture delivered at Poona. Loving truth himself, he wished others also to pay homage at its altar. When Gopal Rao Hari, the editor of the "Paya-nand Dig Vijyarka," made some wrong statement in his paper, Dayanand on knowing it at once despatched a letter to him to correct the statement.(29) Lover of truth he indifferently saw the Theosophical Society breaking away from him, Munshi Indramani turning a traitor and several others deserting him.

His sincerity and love of truth made him confident of his ultimate success. That 'Truth triumphs,' he fully believed. His confidence in his mission produced in him great optimism which sustained him at all crises. "You will soon turn a Christian" said a clergyman exultingly. "I? I shall never," replied Dayanand. "In a short time you will

(28) See P. 898 of the Life of Swamiji by Pt. Lekhram.

(29) See p. 875 of the same.
find thousands of Christians accepting Vedic religion.” (30) The Brahmos too thought that Dayanand could not prosper, unless through their help. But sadly were they disappointed to see his indifference to every thing but his own mission. The Puranics did not wish him success. Every nerve was strained to malign him, every effort was made to descredit his mission. But in vain. “He is a Christian missionary in disguise” said some. “He is a spy,” said others. But Dayanand, devoted whole heartedly to his work, had no time to attend to these things. On he went with his work sustained by his never-ceasing faith and untiring zeal. That unconquerable will, that sturdy optimism would falter not, fail not, come what may. It was through this hopefulness that ‘alone he raised his voice in assemblies where not one heart was ready to cheer him and back him with a “well-done,” where thousands were stirred by the devil to bring him to grief and sorrow.” Wonderful confidence this! Wonderful the faith! Hundreds it has inspired to press on till the goal is reached. Thousands it has sustained in their zeal and enthusiasm. To Millions it sends out a ray of hope in the darkest hour and ‘many a forlorn and shipwrecked brother’ hearing of it ‘shall take heart again.’

Dayanand, faithful to his mission, true to his work, was never prepared to compromise his principles. Undauntedly would he preach them, fearlessly teach them. “Shall I strive to please the Maharaja of Jammu and Kashmir or shall I strive to carry out the mandates of Ishwar—the Sovereign of sovereigns—embodied in the Vedas?” (31) does he pertinently ask. He would strive to please Ishwar—not this man nor that man. From the king down to the beggar all

(30) The event took place at Farakhabad.

(31) The Vedic Magazine Vol. II, Nos. 11—12 p. 27.
are to be told the truth, be they pleased or not. The mighty Raja of Jodhpur is to be rightly rebuked. His minister is all-powerful. But the power of the minister fails to daunt Dayanand. In his very presence the follies and foibles of Islam are exposed. He threatens the Rishi, but to no purpose. The princes of blood at Jodhpur are not what they ought to be and this pains Dayanand. At once in his style so simple, so pathetic, so gentle and so full of sincerity, he addresses a letter to Partab Singh and asks him to show it to Babaji.

(32) He pays a visit to the Rev. Scott in his Church on Sunday evening and the Rev. gentleman requests him to address the audience. He ascends the platform and in that place full of zealous Christians, he boldly criticizes Christianity.

(33) In a temple overflowing with devotees, standing on a piece of stone, Dayanand, in his stentorian voice, declares the piece of stone under his feet to be noway inferior to the idol to which the devotees made obeisance.

(34) While residing in the house of Nawas-Shah at Lahore, he, in his presence, preached against Islam. “Dayanand,” whispered some one, “if you do like this, none will even lend a house for you.” “I care not for this,” replied the Rishi. “I am not prepared to sell my faith for the comfort of sleeping under a roof. I shall preach the truth however much I may suffer.”

(35) Yes, he cared not for suffering. Suffering was welcome to him. A Kshatrya draws a sword against him, ordering him to refrain from criticising his beliefs. But the sword of a Kshatrya is unable to shut

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(33) Introduction to it by M. Munshiram.

(34) The anecdote refers to Poona. The writer learnt it from Mr. Shrinavas Rao Karpoor B. A., L. C. E. at Hyderabad (Sind) in June 1911.

(35) See the Life of Swami Ji by Lala Lajpatri p. 365.
the mouth of that mighty man. "You are a Kshatrya," says Dayanand, "well then be true to yourself. Kill me. I am a Brahmin. I shall be true to myself and shall continue to preach the truth, inspite of your sword." Saying this he went on with his discourse.(36)

And this was not once only. On every critical occasion, the Rishi proved himself a bold denunciator of falsehood and an honest preacher of truth. When at Barriely, he, one day to the great joy of some Christian officers present, delivered a lecture against the Puranics. But when Dayanand noted the joy dancing in the eyes of the white men he changed his subject and led an attack on Christianity. The officers felt this rather too keenly; the morrow came and the banker at whose house Dayanand was putting up had to see the District Magistrate. "Tell your Pandit to soften down his criticism, else he would come to grief," said the Sahib. With the message the man attended upon the Rishi. In a half broken language he gave it out with great difficulty. Dayanand heard it silently and in the evening of that day delivered a lecture on 'truth.' In the course of his lecture the Rishi remarked, "People say, 'speak not truth for the Collector becomes angry, the Commissioner is annoyed, the Governor grows wroth. O, let the ruler of the three worlds get angry. Truth I will speak. My soul is immortal. Let any who likes take this body.'(37)

Verily attachment Dayanand had none. Not for his life too. Let then life depart, but with truth he would not part.

Fearless, dauntless, Dayanand hated every evil with all the hatred that he could command. Hating evil, he hated not its perpetrator. Wonderful was his magnanimity. How often did he save those who wronged him! He had in

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(36) It refers to the well-known Karnwas incident whose various versions are given in Pandit Lekhram's Life of Swamiji.

(37) See Introduction to the Life of Swamiji by Pt. Lekh Ram.
his hands the note in which the plot for poisoning him was clearly hinted at. But the Rishi thought it below his dignity to proceed against the culprits. Quietly he tore the note. (38) A constable, who admired him, got some one who had troubled the Swami, punished. The Swami did but ill brook the news. (39) At Kashi, a Brahmin gentleman brought to him pudding that had been poisoned. “Eat of it first yourself,” said Dayanand who could see through the things owing to his Yogic powers. The Brahmin refused. With his usual thunder Dayanand fell upon the Brahmin. Half dead was the assassin with fear. His looks grew all pale. “Let us send for police,” said a friend. But Dayanand “who came to the world to make man free from meshes of ignorance and not to send them to prison,” at once rejected the proposal. (40) He severely rebuked the members of the Farkhabad Samaj, for getting their ‘enemies’ punished by a court of law. (41) These are but a few instances of the magnanimity of the mighty master. If we carefully study his life we find it but one great sacrifice. Verily, Dayanand breathed, lived and died for mankind. No wonder then that he blessed them that cursed him, favoured them that did him wrong, laboured to improve them that threw thousands of obstacles in his way. Yes, Dayanand forgets and forgives all personal injuries. A right sort of Hero he—where shall we have his equal in magnanimity?

The magnanimous Rishi, he is the proper man who can attract others. His figure stately, his eyes eloquent, his voice charming, Dayanand was simply irresistible. Even

(38). The note was written by an Acharya of Gosaen sect and given to Swami ji’s servant who was hired to poison him.

(39). The incident refers to Anupshahar. The name of the constable is Sayyid Mahomed.

(40). Swami ji’s Life by Lekh Ram P. 876. (41) Same P. 874.
his enemies succumbed to his magnetism. Men came resolved with the dire purpose of doing him to death, saw him from day to day passing all alone in the dusk of the dawn, but dared not approach him. Their resolution failed them, and directly did they confess their fault. (42) The hired assassin—even he the most diabolical creature—could not hold the secret within him. Out came it rushing. (43) The proud Rajput found his wavy sword useless before the sweet vibrations of his voice. (44) The confirmed atheists who had faith in none, found their hearts melted by a mere look of his. Mahatma Munshi Ram on entering the lecture hall at Barriely and seeing the face of the Rishi, had half his doubts scattered to winds. Seth Luxami Narayan, with the important message of the Commissioner, hanging on his lips, dared not approach that Rishi. His friend, an atheistic gentleman, came to his help. But when he was in the presence of the master, he found himself unable to perform his office. With great difficulty could he only say:—“Sire, Seth Luxami Narayan has to say something to you.” (45) To Col. Olcott, Dayanand appeared ‘strikingly handsome; tall, dignified in carriage and gracious in manners’ and he ‘made a very strong impression on his imagination.’ Madame Blavatsky considered ‘his personal appearance’ to be ‘striking’ and thought that he bore a ‘charmed life.’ The editor of the “Unity and Minister” found himself “deeply affected by seeing him” and considered “his grandeur no way inferior to the grandeur

(42). As an illustration may be quoted the story of the 4 hired assassins who watch Dayanand from day to day on the Valkeshar Road, Bombay.

(43). Swamiji’s servant hired by Chimanlal Maharaj.

(44). Refers to Karnavas incident.

(45). M. Munshiram’s Introduction to Pt. Lekhram’s Life of Swamiji.
of a king." He along with other Brahmos' heartily revered the great Swami.' (46).

Such, dear reader! was the mighty Rishi of the 19th century. Such was the greatest Indian Reformer after Shankar. He was amongst the mortals not in vain. He had a message to deliver to man—a message full of hope and faith—a message for making man happier, better and nobler. In feeble words, do try I to convey to you his message. Mind not, friend, my feebleness and weakness. Attend to the magnitude of the message, keep before yourself the greatness of him who was entrusted with the work of carrying the word to us and be prepared in solemnity and seriousness to hear the message, to assimilate it and to act upto it. Yes, assimilate and act upto it, for by so doing alone shall you and yours be happy; by so doing shall the world come nearer the Millennium.

(46). See the Arya Patrika 14th December 1897,
Before we hear what Dayanand teaches, let us enquire if indeed he was a world-teacher. Dayanand was a great man and a great man is ever misunderstood. In fact the misunderstanding varies directly with the greatness of the man. He is viewed through the coloured glasses of different individuals. His admirers often project their own feelings in him and see in him not the real man, but what they wish him to be. The result is that different men interpret him differently and much confusion follows.

What is true of every great man, is true of Dayanand. Though Dayanand lived very recently and put his teachings in a definite form, yet different men have interpreted him differently. To some he is the advocate of the education of women, to others he is the revivalist of the institution of Brahmacharya. In the eyes of some he is a social reformer, in the eyes of others he is a patriot of the highest order. Some love to think of him as 'the Hindu of the Hindus,' the great lover and Saviour of the Hindu race, others see in the Rishi the Saviour of Mankind. To these last Dayanand is the 'prophet of peace,' the teacher of humanity. Dayanand was undoubtedly all this. Vain is the fight between those who think of him as a Hindu patriot and those who take him for a cosmopolitan. He was a Sanyasin, the lover of all men irrespective of caste or creed, race or religion. Yet he had a due consideration for India's welfare. Dayanand's was no doubt a 'mission Universal,' yet he had a message for Arya Varta too. Let us him what his mission is. In the Preface to his Satyarah Prakash in words unmistakable and in terms unambiguous he tells us:

"Though we were born in Arya Varta and still live in
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it, yet just as we do not defend the evil doctrines and practices of religions prevailing in this country, on the other hand expose them properly, in like manner we deal with alien religions. We treat foreigners in the same way as our own countrymen as far as elevation of human race is concerned. It behoves all men to act likewise.

To lay yet more stress on this point he says: "The only way of bettering the state of mankind is to preach the truth." Towards the conclusion of this preface he states: "..............we endeavour for the betterment of the Human Race." In the Introduction to the 11th Chapter of the same book Dayanand earnestly prays unto the High and Holy to inspire the souls of all men to strive to have one great religion on the Earth. The Introduction to the 12th Chapter contains the following significant words: ".................To conduct debates oral or written in a friendly manner in order to uphold truth and destroy falsehood, is the bounden duty of all men. Else man will not be able to progress." In introducing his criticism on the Bible, the Rishi speaks in the following strain:—"............By this writing, it is intended, that all men should easily see, discuss, write..................It is proper for every human being, after perusing the books of different religions, to give or publish their opinion for or against them." In the foreword to the 14th chapter occur the following pregnant words: "The object aimed at by this criticism is to contribute to the elevation of the human race and to enable all men to sift truth. At the end of the 14th chapter Dayanand introduces a list of his beliefs with the following beautiful and pleasing passage:—

"I believe in a religion based on universal and all-embracing principles which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is
that the religion in question is called the primeval eternal religion, which means that it is above the hostilities of all human creeds whatsoever. Whatever is believed in by those who are steeped in ignorance or have been led astray by the sectaries is not worthy of being accepted by the wise. That faith alone is really true and worthy of acceptance which is followed by the Aptsas, i.e., those who are truthful in word, deed and thought, promote public good and are impartial and learned; but all that is discarded by such men must be considered as unworthy of belief and false.

"My conception of God and all other objects in the universe is founded on the teachings of the Vedas and other true Shastras, and is in conformity with the beliefs of all the sages, from Brahma down to Jaimini.............. My sole aim is to believe in truth and help others to believe in it, to reject falsehood and help others to do the same. Had I been biased, I would have championed any one of the religions prevailing in India. But I have not done so. On the contrary, I do not approve of what is objectionable and false in the institutions of this or any other country, nor do I reject what is good and in harmony with the dictates of true religion, nor have I any desire to do so, since a contrary conduct is wholly unworthy of man."

Besides even a casual student of the "Light of Truth" will be struck to see Swamiji every now and then using the expression 'Manushya Matra' and 'Manushya Jati. Undoubtedly he, whose life-long preaching was 'Mitrasya' Aham Chakshusha Sarvani Bhutani Samikshe (with the eye of a friend look upon every sentient creature), could not but work for the benefit of the whole human race. How is it possible that the sincere revivialist who believed that the Vedas were revealed by God in the beginning of the creation for the benefit of mankind—equally for the Brahmin and the Kshatriya,
the Vaishya and the Shudra, for the woman and even for the most degraded—yes, how is it possible that this Revivalist should have gone against the commandments of the Word of God and worked for the cause of one single nation only. No Dayanand could not do that. True to his mission he tells us, "To do good to the world is the prime object of the Arya Samaj" (47) The Paropkarini Sabha is required to appoint Upadeshak Mandalies (bands of preachers) to carry the torch of Vedic light from country to country and island to island to enable mankind to distinguish between truth and falsehood. (48) Amongst the rules of the Gau Rakshani Sabha (society for the protection of cows) we come across the following:—(5) Since this work is for the benefit of all, this society is justified in expecting help from any one and every one (in the world). (6) All those societies which hold it dear to do self-sacrificing deeds in every land and every island, are considered to be the helpmates of this Sabha."

In his letter of the 26th July 1887 addressed to Col. Olcott, Dayanand, expressing his joy at the connection with the Americans, thanks the Lord and states that he desires that Idolatry and other superstitions should die out of the whole world and that the one true Vedic religion should prevail everywhere. Exactly after two years Dayanand put forth a public declaration in which he mentioned his connection with the Madame and the Colonel in very hopeful terms. Towards the end of this declaration, the Rishi earnestly and fervently prays unto the great Lord so to arrange matters, that it may be possible for the learned men of the whole world to join the Vedic Church. Such was Dayanand's most pious wish. In the face of all these facts none can assert that Dayanand was for India alone, that his was a cry for Swaraj, or that

(47) 6th Principle of the Arya Samaj.

(48) Section 2 Rule I of the Paropkarini Sabha.
he was revolutionary in his tendencies. Let those who still cling to that superstition read what a biographer of his states: “He never sat at the feet of a Mazzini or a Garibaldi but drew his inspiration from Kapila and Kanada. There are some who believe that Dayanand was a revolutionary. But let it be remembered that it was a Sanyasi, a hermit, an ascetic, a Yoge, Swami Virjanand, who fired him with enthusiasm to hoist the flag of “Om” once more in the land of the Vedas.”

But if Dayanand wanted to establish God’s kingdom on earth, he believed that in the achievement of his aim India would play a part peculiar to herself. He may not have necessarily believed in “India being the promised land and Indians a chosen race.” He need not have been partial to any nation or any land. Yes, he need not have had any attachment for this land or that land. With all that he could not forget India’s past history, her sacrifices in the great and glorious cause of the Vedic faith, her present state, being of all countries the nearest to the pure Vedic faith, and above all her great potentialities. It was this feeling based on historical knowledge that made Dayanand give, in his programme, an important place to India. Writing to Madame Blavatsky, he says, “We from the time of the creation and Vedic revelation have been always holding to the same thing; what if owing to our folly and lack of good Upadhyaks for sometime, most of the Aryans have in some points acted against the Vedic religion; yet in greater number of their practices they act according to the Vedic dictates; hence they that desire their own good and that of others should join the Arya Samaj.” (49) In spite of the present degraded condition of the country, he believed that our fall, though wonderful in itself, had not resulted proportionately in such a great corruption, as prevailed in other religions of a recent date. This he clearly ex-

(49) Swamiji’s Life by Ram Bilas Sharda, P. 226.
pressed to a European gentleman. Yes, there is no great
wonder in that. India is undoubtedly the centre of the
hopes of humanity: Her name has inspired the nations
of the past, it inspires the nations of the present and I will
ever inspire the nations to come. Such India! Such her
influence,—she could not but be given a prominent
place by him who wanted to bring comfort to
mankind. Verily before the ideal of the brotherhood
of nations could be realised, Indian unity should be
brought about. This consideration throws a flood of light
on all those passages in which Dayanand laments
over the fall of the Aryans. This consideration
explains Dayanand’s sincere efforts at the reformation of
India. It was this thought that made Dayanand call
together the different great men of India at the time of the
Kaisari Darbar to exhort them to put their heads together
to insure the improvement of India’s state. Under the influ-
ence of this thought Dayanand lays down in the principles
of the Arya Samaj framed at Bombay: “Two kinds of
purity should be attempted, in this Samaj, for the love
of the motherland.” The letter addressed to the Secretary,
Arya Samaj, Dinapore, in which Dayanand desires that
serious attention be paid to the upliftment of India, was
also written with this idea (50). In that very letter says
the Rishi: “From this country have knowledge and happiness spread over the whole world.” Verily once more will
the Vedic religion and the consequent happiness, spread
over the whole world from this country. Therefore let this
country be raised to the spiritual leadership of the world.

Such was, in brief, Dayanand’s view of his mission.
It was the improvement of the whole human race that he
desired. Arya Varta was to play an important part in this
work. What did he place before us then? Before Daya-
nand came on the stage of the world’s history, there was
a great struggle all round. Amongst other points of con-

(50) See pp. 369-370 the Life of Swamiji by Pt. Lekhram,
lict was that between faith and philosophy, between reason and religion, science and spirituality. Since the battle of Mahabharta selfish men had been trying their best to divorce religion from reason. Their one aim was to keep ordinary men in ignorance. Such had been their influence that many a man had, like Bacon, adopted the motto: "Give things of faith to faith and of philosophy to philosophy." Prophets rose, sages came, seers preached, but none ever tried to reconcile spirit and matter. One based his religion on love, another on faith, a third on illusion and many on devotion. In spite of their efforts the material science progressed and determinately attacked religion. Religion that had bidden good-by to reason knew not how to hold its own. It was yielding at every place and then came Dayanand to tell us that Religion and Science are no enemies. Verily science is but a handmaid of religion. It was but natural that Dayanand should have preached that doctrine—the very central point of his whole system. He was a profound scholar of the Vedic lore and as such he could not but hold this principle, since the writers of that literature announced it at the top of their voice that reason and religion were friends. Said the Rishi Kanad: "No Mantra of Veda is against reason." (51) Manu declared, "whatever is settled by logic is the religion of Veda." The writer of the Nirukta calls Logic a Rishi. (52)

Having reconciled religion and reason, the Rishi reviewed the world round. Philosopher-like he sat and tried to solve the mystery of existence. Various were the explanations given by various sects. On one side were the materialists, who denied the existence of God. On the other side stood the Neo-Vedantists who called the world an illusion. "All is matter" said the materialists. "Force is found wherever there is matter." "All is spirit," said the

(51) See Vaisheshak VI. I
(52) See Nirukta VIII. 12,
Neo-Vedantists, "matter that you see is a mere illusion." Between these two extremes stood many other sects warring one with the other. The God of one was the resident of the fourth sky. That of another lived on the seventh. A third found its God always fighting with another God of evil. Some looked for their God in Kailash Parbat and others in Gau Loka. Dayanand saw this conflict and saw it to grieve. He felt man had been dragged down from his dignity. Surveying all round him, he tried to give to the world the sublime conception of one Supreme Being preached in the Veda.

The atheist said: "There never was an author of this world, nor is, nor ever shall be. The world is what it is, from eternity, it was never made, nor shall it ever come to be destroyed." To this the Swami replied:—

"There can be no motion or any thing which motion produces in the absence of a mover (an intelligent efficient cause). The earth and similar other objects that we see, fashioned and constructed on a wise and skilful plan—these can never be eternal. That which is the result of combination, has no existence prior to the taking place of the combination (which gave it its present form) and it ceases to exist when disintegration ensues. If you refuse to believe this, you may break or melt or burn the hardest stone you can get hold of, a diamond, a piece of steel, &c., and ascertain for yourself whether or not all these are made up of separate particles. If the things and objects (we recognise and perceive) are made up of separate particles, a time must come when the particles will separate again. (53)

The argument of those who believed in spontaneous production of the world Dayanand rebutted in the following words:—

"If the world were a spontaneous creation (i.e. if it possessed the power to create itself), it would never be..."

(53) The Satyarth Prakasha pp. 229—30 (Translation by Chhaju Singhjee)
destroyed. If the power to destroy itself were inherent in it, it could not create itself. If the power to create itself and the power to destroy itself both were inherent in it there would still be no assured system or order in the success of creation and destruction. If, on the other hand, you ascribe creation and destruction to an efficient cause, you will have to admit that the efficient cause is something distinct from the principles and substances which undergo birth and destruction. Verily, in the event of creation and dissolution being spontaneous (the result of self-exertion on the part of atoms), they would not take place at stated and fixed periods. If we are to believe that creation is a spontaneous action, why is it that we do not see another earth, sun, moon, &c., spring into existence in the vicinity of our planet? The fact is, that whatever things spring up from combination of other things—trees, grass, insects, worms, &c., spring into being as the result of the combination of God-made things. Just as 'haldi' (turmeric), 'choona' (lime) and decoction of sour lemon do not of themselves move from their places and combine, but, on the contrary, combine through the agency of some one, and, as further, they can form 'roli' only when mixed together in proper proportions, and not otherwise; even so the primary atoms of matter cannot, of themselves, fashion themselves into anything, much less into anything useful or serviceable, unless the Supreme Being combine them with his wisdom and skill. Hence it follows that the world is not inherently self-creating but the production of Divine skill and wisdom” (54)

To make his position still more clear, the Swami says: “Dead and inert substances cannot combine together of their own accord and according to some design, unless the conscious Being—God—fashions and shapes them. If they

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could combine together by virtue of inherent properties why does not another set of the sun, the moon, the earth and other planets spring into existence by itself?” (55)

Answering the question as to why cause should not have a cause, if there can be no effect without cause the Rishi says: “Oh, ye simple brethren! why do you not use your common sense a little? Mark there are only two things in this world, cause and effect. WHATSOEVER is cause (absolute) can never be effect; and WHATSOEVER is effect can never be cause at the same time...............He who wants to know the cause of a cause, the effect of an effect, is blind though he sees, is deaf though he hears, and is ignorant though well-read. Can there ever be the eye of an eye, the lamp of a lamp and the sun of a sun?” (56)

Settling with the materialist and the atheist Dayanand turns to the Neo-Vedantists. Theirs is the theory that in one form or another is believed in by the greater part of the world. Started by the great Shankar Acharya, developed by many men of vast learning and penetrating intellect, beautifully sung by the Sufis, supported by some of the savants of Europe, and upheld by some of the great scientists, it appeals very strongly to the heart of an ordinary mortal. Many a man finds in it his solace. To Dayanand, the student of ancient writers, this theory did not appeal. The Vedantist asserts: “All is God. Par Brahma was one. Maya projected itself in Par Brahma and He became diversified. Soul considers itself Jiva and believes in its existence to be real, simply on account of illusion.” This theory when carried to its logical conclusions either launches us in the absurd position of believing that while one part of God is impure, sinful, miserable and full of pain, the other part is pure, sinless, happy and full

(55) See the Satyartha Prakasha P. 425 (Hindi 9th. edition)
Translation by Dr. Bhardwaja.

(56) Do. P. 232 Dr. Bhardwaja’s translation.
of joy; or it leads to the belief that there is no punishment for sins, that after death there remains nothing of the soul, that the most sinful man and the purest man have but the same lot. Thus it destroys the moral sense of man, makes the foundation of society weak, and pulls down the whole superstructure. To many a man, it serves as a stimulus for committing sin. The lives of most of the Sadhus bear testimony to this.

Dayanand himself once believed in Vedant. But the study of the ancient books revealed to him the weak points of the theory. He often came in contact with the Adwait-wadins and held warm discussions with them. He has successfully refuted all the arguments advanced by the Vedantists. "The world is unreal like a piece of rope mistaken for a snake", says the Vedantist. "You have fallen into this error by believing a piece of rope to be real and a snake to be unreal. Is not snake also real?" (57) "Brahma becomes ignorant of Brahma, he forgets his own nature," says the Vedantist. On being asked the cause of this he states: "Avidya or nescience is the cause." Then Dayanand corners him and forces him to state: "It (Avidya) is indescribable, in other words, it cannot be said of it that it.............is real or apparent." On this he retorts: "This is quite absurd, for on one hand you say that it is Avidya and on the other you hold that it......cannot be said to be real or unreal." (58) "There is space in a pot, there is space in a temple, there is space under the sky. Though there appears to be plurality of spaces, there is in reality only one space. Just in the same manner", says the Vedantist, "Brahma appears to be diverse to us owing to Maya and Avidya." "This assertion also," replies the Rishi, "does not hold good. Just as you believe the pot.

(57) See the Satyarth Prakash Chap. XI, P. 305, (Hindi 9th edition).

the temple and the sky in the example cited by you to be distinct from ether, in like manner why do you not believe the material world and soul to be distinct from the Supreme Spirit and the latter distinct from the former?" (59) The common argument of the sun and his reflection in a thousand pots is met as follows:

"The sun, the water and vessels have definite forms. The sun being different from water, its reflection is possible. The Great God being formless pervades the whole universe. The one is the pervader and the other is the thing pervaded...............Reflection is impossible without form...............If the Great Being is not distinct from the human soul, the human soul ought to be omniscient and omnipotent but it is not so.................Then there will be no need for the soul to strive and to obtain Mukti because it is ultimately to join Brahma of which it has been supposed to be a part................." (60)

Dayanand then corrects the conception of God of other sects and creeds. He reconciles the two attributes of Nyaya (justice) and Dyaï (mercy) apparently opposed to each other. Justice is the external phase of mercy which is the internal. (61) The word "Sarva Shaktimana (all-powerful)", which has proved to be the stumbling block of many, is explained next. To the objector's question whether God is All-powerful, the Swami answers:—"Yes, He is; but what you understand by All-powerful is not right. It really means that God does not require the least assistance from any person in all His works such as Creation, Sustenance and Dissolution of the Universe, and administration of Divine Justice. In other words, He does all His works with His own infinite power." On the objector's


(61) The same Chap. VII, P. 188.
stating that he believes that God can do what he likes and that there is none above Him, the Swami says: "What does He like? If you say that He likes, and can do all things, we ask 'Can God kill Himself?' or 'Can He make other gods like Himself, become ignorant, commit sins such as theft, adultery and the like? or can He be unhappy?' Your answer can only be in the negative as these things are opposed to the nature and attributes of God. Hence your contention that God can do all things, does not hold good. Our meaning only, therefore, of the word All-powerful is true."(62).

Having defined the limits of Omnipotence, Dayanand raises the question if God can produce an effect without cause. He answers "No; because that which does not exist (in any form) cannot be called into existence. It is absolutely impossible,(63) 'Nothing can ever become something, nor can something ever become nothing. These two principles have been rightly ascertained by the true seers of nature.'................. It is clear therefore that he who believes this world to have been created without a cause really knows nothing."(64) What then is the cause of the world? From where has it come? "God," writes the Swami, "is the efficient cause of this Universe, but the material cause is prakriti—the primordial elementary matter."(65) Has not prakriti emanated from God, even as the spider's web comes out of its own body? To this the Swami says: "If, as you say, God were the material cause of the Universe, He would become transformable, conditioned and changeable. Besides the nature, attributes and characteristics of a material cause are

(63) Dr. Bhardwaj's English Satyarth Prakash p. 286.
(64) " " " " " " p. 297.
(65) " " " " " " p. 277.
always transmitted to its effect. Says the Vaisheshika Darshana: "The effect only reveals whatever pre-existed in the (material) cause." How could then Brahma and the material world be related as (material) cause and effect? They are so dissimilar in their natures, attributes and characteristics. Why! Brahma is the personification of true existence, consciousness and bliss, the material universe is ephemeral, inanimate and devoid of bliss. Brahma is Uncreated, Invisible, while the material world is created, divisible and visible. Had the material objects, such as solids, been evolved out of Brahma, He would possess the same attributes as the material objects. Just as solids and other material things are dead and inert, so would Brahma be, or the material objects possess consciousness just as Brahma does. Moreover, the illustration of a spider and its web does not prove your contention. Instead, it disproves it, because the material body of the spider is the material cause of the filaments, whilst the soul within is the efficient cause. In the same way, the All-pervading God has evolved this gross, visible Universe out of the subtle, visible Prakriti that resided in him. He pervades the Universe, witnesses all and is perfect Bliss."(66).

Whence has, then, Prakriti come? "It is beginningless" says the Swami. "Three (entities) God, soul and the prakriti are eternal." For the Rig Veda says: "Both God and soul are eternal, they are alike in consciousness and such other attributes. They are closely associated together—God pervading the soul—and are natural companions. The prakriti which is likened to the trunk of a tree whose branches are the mutiform Universe, which is resolved into its elementary condition at the time of dissolution, is also eternal. The natures, attributes and characters of these three are also eternal. Of the two—God and the soul—the latter alone reaps the fruit of this tree

(66) Dr. Bhardwaj's English Satyartha Prakash, pp. 282-83.
of the Universe—good or evil—whilst the former does not. He is the All-Glorious Being who shines within, without and all around. God and the soul and the prakriti, all these are distinct from one another being different in their natures, but they are all eternal.” (67)

“If God and the human soul be different, how will you interpret the following mighty texts (Maha Vakyas) of the Vedas? ‘I am God!’ ‘Thou art God!’ and ‘The soul is God!’ asks the monist. To this the Swami says: “These are not Vedic texts at all, but quotations from the Brahmins. They are nowhere called ‘mighty texts’ in the true Shastras. Their true meanings are as follows:—We take the first quotation which does not mean “I am God” but “I live in God.” Here is used what is called ‘Substitution of the thing that contains or supports for the thing which is contained therein or supported thereby;’ Just as we say ‘watch platforms are shouting.’ Now the platforms, being inanimate do not possess the power of shouting, hence it means that the men on those platforms shout. Thus the platforms, that support the watchmen, are substituted for the men who are supported. Similarly it should be understood in the above text that God the supporter is substituted for the soul which is supported thereby or contained therein. If you say; that all things exist in God, what is then the special object of saying that the soul exists in God? We answer that though it is true that all things exist in God, but nothing is so close to God as the human soul, being possessed of similar attributes, it is only the human soul that can know God and during the time of salvation lives in the very presence of God, having direct cognisance of Him all the time. Hence the relation of God to the soul is that of the container or supporter to the thing contained therein or supported thereby and that of companion to another. It is clear, therefore, that

(67) Satyarth Prakash, p. 277.
God and the soul are not one. Just as a person says in reference to another: "He and I are one, i.e., in complete harmony with each other, in the same way, the human soul, being irresistibly drawn towards God by its extreme love for Him and thereby completely immersed in Him during Samadhi can say "God and I are one" that is, in harmony with each other as well as occupying the same space., That soul alone can declare its unity or harmony with God by virtue of similarities of attributes that becomes like God in its nature, attributes and character."

God's soul and the _prakriti_ are then three eternal co-existing entities. Soul is also a free agent. How is it that God who has not created them comes to have control over soul and matter. Swami Dayanand solves this difficulty by arguing thus:—

"Just as a king and his subjects live contemporaneously and yet they are subject to him, so are the soul and the _prakriti_ under the control of God. Why should not the soul, with its finite powers and the dead inert matter be subject to His powers when He creates the whole universe awards souls the fruits of their deeds, protects and sustains all, and possesses infinite powers. It is clear, therefore, that the soul is free to act but is subject to the laws of God in reaping the fruits of its acts, while the Almighty God is the creator, protector and sustainer of the universe." (69)

In what relation to each other do the human spirit and the Divine spirit stand? "Just as they (God and the soul) stand to each other in the relation of the _pervader_ and the _pervaded_, so do they do in the relations of one who is _served_ and the _servitor_, the _supporter_ and the _supported_, the _master_ and the _servant_, the _ruler_ and the _ruled_, the

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(68) The Satyarth Prakash, pp. 255-56.
(69) Ibid, pp. 309—310
THE LIFE OF SWAMI DAYANAND.

FATHER and the SON.” (70) Yes, they are like the father and the son: “for even as the father (and the mother) loves his (and her) children and wishes them every kind of happiness, so God ever shows mercy to His eternal children and subjects and hence for their guidance He reveals His will through the Veda.” (70a) The Yajur Veda too declares: “The Great God—the King—reveals all kinds of knowledge to the human souls His eternal subjects—through the Veda. (71) To this Veda the Primitive Revelation—Dayanand wants to lead the wandering sons of Humanity to dispel their ignorance and to give them peace.


(70a) The Rig Vedadi Bhashya Bhoomika, p. 15.

(71) The Satyarth Prakash (Bhardwaj’s), p. 277.
“The kind Father revealed His will for the guidance of His erring children.” Such was the belief of Swami Dayanand and such the belief of every great religious teacher and preacher of the world. This belief, in later days, came to be a mere tradition without the original spirit. Glimpses of the original truth were seen, here and there. But the complete will of the Lord was hardly known. Great teachers rose to bring man back to the original fountain. But their followers misunderstood the spirit of their masters and taking advantage of the general faith either wilfully or ignorantly passed off that as revealed word which was either the figment of their own brain or their distorted interpretation of the original word. This strange mixture of good and bad, truth and falsehood, reason and unreason represented religion everywhere. It was represented in Europe, by the medieval Christianity. This Christianity heedlessly and despotically made pronouncements in the name of truth. Every man who pronounced a Theory that clashed with the Biblical Story of Genesis, Incarnation, Resurrection, Miracles etc., was persecuted. He should either go to the gallows or retract that which he honestly believes to be truth. This highhandedness of official Christianity naturally made man sympathise with the persecuted. The result was that science, which should have been the handmaid of religion, defeated Christianity at every point. The worst
defeat that religion suffered in this conflict was given to it by the Theory of Evolution. Perhaps no Theory has ever gained so much popularity in such a short time as the Theory of Evolution.

Before we discuss this theory and its extended application to human history we shall state the reasons, which have made the theory so popular. The narrow-mindedness and dogmatism of the religion existing in Europe—a narrowmindedness which made men so ignorantly obstinate as to assert that a certain fall of waters had remained unchanged in all its details ever since it was first created by the fiat of the despotic Jehovah—was a most important cause of the popularity gained by the Theory of Evolution. Men who saw clearly that the world in which they lived was ever changing could not give their allegiance to statements like the above.

The character of the men who were the propagators and originators of this theory was another important cause of its popularity. The honesty and modesty of Darwin, his vast studies and experiments and his indefatigable labour and complete devotion to this theory contrasted very sharply with the bold dogmatism and unfounded assertions of his opponents. Those interested in the preservation of the Biblical religion instead of carefully analysing the facts adduced by Darwin in support of his theory, made vague objections to it.

Another reason is to be sought in the human mind and the effect produced upon it by the circumstances then existing. "There seems a natural tendency in men's minds to seek after unity in the essence of things. The "unities" of the poets no less than the uniformitarian and evolitional theories of scientists are the phases thereof. The importance of this tendency is not to be minimized. It may be instinctive groping after truths whose real roots and meanings have not yet been scientifically fathomed
and comprehended.”(72) At the time when the Theory of Natural Selection was placed before the educated world by its renowned originator, a mass of facts had been collected by the learned in Europe. This mass was lying as an unorganized thing. Human mind demanded a hypothesis by means of which that mass should be changed into an organic totality. On this account the Theory of Evolution was eagerly caught hold of and worshipped.

Lastly "he (Darwin) has set forth the hypothesis of Evolution in so energetic and thorough a manner that it perforce attracts the attention of all thoughtful men in a much higher degree than it did before the publication of the Origin."(73) Darwin had great faith in his theory. In the year 1837 he wrote in his notebook "my theory would give zest to recent and fossil comparative anatomy; it would lead to the study of instinct, heredity and mind heredity—whole metaphysics."(74)

Being pervaded by an undying faith, the great evolutionist applied himself closely to the study of nature and collected a mass of facts to support his hypothesis. As the critics of Darwin had not his grit and were rather superficial, it was natural that his theory should have become popular.

Such are some of the causes of the popularity of the Evolution Theory. They sufficiently explain its wide application to almost every branch of study. Huxley in 1885 remarked, "Whatever be the ultimate verdict of posterity upon this or that opinion which Mr. Darwin has propounded; whatever adumbrations or anticipations of his doctrines may be found in the writings of his

(72) Questions involved in Evolution from Geological Point of View. The Journal of the Transactions of the Victoria Institute Vol. XXXIII.
(73) The "Darwin and Modern Science" p. 447.
predecessors; the broad fact remains that since the publication and the reason of the publication of the *Origin of Species* the fundamental conception and aims of the students of living nature have been completely changed. But the impulse thus given to scientific thought rapidly spread beyond the ordinary recognized limits of Biology; Psychology, Ethics, Cosmology were stirred to their foundation and the *Origin of Species* proved itself to be the fixed point which the general doctrine needed in order to move the world.”(75) What Huxley wrote in 1885 is as much true now as then. C. Bongle writing in the year 1909 states, “We find traces of Darwinism almost everywhere. Sociological systems differing widely from each other have laid claim to its authority; while on the other hand, its influence has often made itself felt only in combination with other influences. The Darwinian thread is worked into a hundred patterns along with other threads.”(76).

From the above it is clear that the Theory of Evolution has two sides. Firstly there is its biological aspect treating of the generation of species from some one form. Its application to human history, tracing the social, political, religious and other ideals of the modern man to show “gradual development and holding out a promise of Eternal Progress” is its second phase. It is this second phase which clashes with Revelation and it is with it that the present chapter has direct concern. With regard to the first side only a few arguments would be suggested to show the reader that Evolution is after all a hypothesis and that it has many difficulties to contend with.

First it fails to account for the origin of life or to show that it is possible to produce living out of the non-living matter.


(76) Ibid p. 465.
Darwin himself never proposed to solve this question. His followers, however, postulated that the living or the organic had been produced out of the non-living or the inorganic. But till now it has not been possible to prove that the living can come out of the non-living. This is clearly acknowledged by many scientists. In the "Fragments of Science" it is stated: "Such faithful scrutiny fully carried out would infallibly lead him to the conclusion that, as in all other cases, so in this the evidence in favour of spontaneous generation crumbles in the grasp of the competent enquirer." (78)

The same is the opinion of Samuel Daring who writes, "On the whole, therefore, we, must be content to accept a verdict of 'non-proven' in the case of spontaneous generation, and admit that, as regards the first origin of life science fails us, and that there is at present no known law that will account for it." (79)

Life is supposed by the evolutionist to be associated with the complex inter-relations and inter-actions of the highly complex substances known as proteids. This physico-chemical theory of life fails to explain the internal unity — the common purpose — of the organism. Scientists of note state that "unless, as the Germans say, we throw away the baby with the bath, we cannot ignore the most salient fact, that all the manifold chemical processes are correlated and controlled in a unified behaviour, — in purposive agency. Even the amoeba is no fool." (80) Now for the explanation of this unity and purposiveness, Dr. Hans Driesch postulates "an immaterial autonomous factor or 'entelechy' which punctuates the transformations of energy that go on within the being." (81)

(78) Vol. II. p. 319.
(81) Quoted in the Vedic Magazine Vol. VI p. 94.
ed by Dr. Haldane in the following words, "The physico-chemical theory of life has not worked in the past and never can work. As soon as we pass beyond the most superficial details of physiological activity, it becomes unsatisfactory; and it breaks down completely when applied to fundamental physiological problems such as that of reproduction." (82)

The theory of natural selection postulates a fierce internecine struggle ever going on among individuals of the same species and among individuals of different species and between species and species. Now it would appear that this struggle in the case of simpler organism like amoeba has little meaning. But for the development its should have been severest there. In the case of many higher animals again the competition is to a great extent neutralised by combination even between species of different kinds. (83)

Again it is doubtful that the 'fittest' would always survive the struggle. It is not the weakest that is always picked out by the enemy and killed. Much of the destruction is a matter of mere blind chance. On the contrary it is probable that the strongest has to bear the brunt of the struggle and to perish. Even if this 'strongest' escapes death, in all probability much of what makes him the 'strongest' would disappear. Thus it would fail to form the basis of future progress. (84)

The theory of natural selection assumes continuity in nature. But this has been questioned by De Vries who writes, "Species have arisen from one another by discontinuous, as opposed to continuous process. Each new unit forming a fresh step in this process, sharply and

(82) Evolution by Thomson and Geddes p. 203.


(84) Ibid pp. 266—69.
completely separates the new form as an independent species from that from which it sprang.” (85)

The discontinuity above referred to, stretches like a great gulf, not only between the inorganic and the organic, but also between the vegetable and the animal kingdoms, the introduction of sensation or consciousness constituting the fundamental difference. A similar gulf separates the moral from the material universe. The theory of evolution fails to explain the noble nature of man. Dr. Wallace tries to bridge over these gulf's by pointing ‘to an unseen universe — to a world of spirit—to which this world of matter is altogether subordinate.’ To this world 'we can refer those progressive manifestations of life in the vegetable, animal and man — which we may classify as unconscious, conscious and intellectual life — and which probably depend upon different degrees of spiritual influx.' (86)

So far as the body of man is concerned it appears that there has been no change or progress in it since man first appeared on the earth—"The human body, so far as we know, has not been improved within the period recorded by history.”(87) The above is further supported by the following occurring in the Journal of the Victoria Institute, (London), "One of the two oldest skulls known to us, the Engisskull, shows no inferiority to an average modern skull.”(88)

Lastly, the Theory of Evolution denying the existence of the Creator, fails to explain the existence of the immense beauty, the outcome of an intelligent design, which is to be seen everywhere in nature.

(85) Quoted in the Evolution by Thomson and Geddes p. 126.
(86) The “Darwinism” p. 476.
(87) Quoted by Prof. A. Senior Ph. D and C at his Dundee Address to the British Association.
As already remarked the Theory of Evolution in its biological aspect having little concern with the present discussion, only a few difficulties which the theory has to overcome have been pointed out here. Beyond that nothing regarding it need be said.

The more important question is that of evolution in human history. The evolutionists believe that "the human race were utter savages at the beginning and after myriads of years of barbarism, man has, but very recently found his way into the paths of morality and civilization." (89)

This requires a careful consideration. The first thing which strikes a student of history is the persistent tradition of a Golden Age in the past. This tradition is not the tradition of any one nation. It is the tradition of every nation that has existed on earth. The above may be illustrated by a few examples.

The Chinese believe:—"In the first age of perfect purity, all was in harmony and passions did not occasion the slightest murmur. Man united to sovereign reason within, conformed his outward action to sovereign justice. Far from all duplicity and falsehood, his soul received marvellous felicity from heaven and purest delight from earth." (90)

Regarding the Red Indians we read, "They indicate also, like the mound-builders who preceded the north American Indians, that man's earlier state was the best and that he had been a high and noble creature, before he became savage." (91)

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(89) Hereditary Genius by Francis Galton p. 350.
(90) The Bible Myths Their Parallels in Other Religions by Doane. P. 14.
Max Müller writes to say, "It is a constant saying among African tribes that formerly heaven was nearer to men than it is now; that the highest God, Creator himself, gave formerly lessons of wisdom to human beings, but that afterwards he withdrew from them and dwells now far from them in Heaven." (92)

Prof. J. Aveny says: "The legend of the Singphos (an aboriginal tribe of India), to which we have already alluded is that they were originally created, and established on a plateau called Majai-Singra-Bhumi, situated at the distance of two months' journey from Sadiyu. ......... ............... during their sojourn they were immortal and held celestial intercourse with the planets and all heavenly intelligences. ........." (93)

Regarding the Babylonian conception of the Golden Age, Alfred Jeremias states as follows: "The age of perfection lies at the beginning. Just as pure knowledge, revealed by the Godhead, lies at the beginning, so that it is the task of science to discover the original truth by observation of the book of Revelation written down in the stars and obtain freedom from the errors which have crept in through human guilt, so also the age of pure happiness lies at the beginning." (94)

In Egyptian records of the 14th century B.C. (Turin Papyrus of Kings) reference is made to two dynasties of Gods which peopled earth before human beings and to "the counsels of them of old, who listened to Gods."

The Edenic age of the Bible and the Kuran, the Abiiot of Homer, 'who passed their days like the Gods in Universal peace and plenty,' the passages in Ovid, the

(92) The Hibbert Lectures, p. 175.
(94) The Encyclopedia of Religion and Ethics, V. 187,
spiritually produced creatures of the *Pahalav Bündahishn*—all these and many others are fragmentary reminiscences of the Golden Age in the past.

References to this age are also found in the *Vishnu, Padama, Brahnavarta, Bhagwat* and other Puranas. The *Mahabharata* says, "Oh best of the Bharata race! In the Kreta age, everything was free from deceit and guile, avarice, covetousness. Virtue like a bull was among men with four legs complete."(95)

Not only does the Evolution Theory clash with this general and widespread tradition, for which the Evolution is not able to offer any explanation, but it also breaks down when it is applied to the history of linguistic, religious and some other faculties of man.

Language has been considered by great linguists as a barrier between man and beast. Prof. Max Muller states: "Now, however much the frontiers of the animal kingdom have been pushed forward, so that at one time the line of demarcation between animal and man seemed to depend on mere fold in the brain, there is one barrier which no one has yet ventured to touch—the barrier of language."(96).

In support of the above Prof. Max Muller quotes from Locke who writes: "This I may be positive in, that the power of abstracting is not at all in brutes and that the having of general ideas is that which puts a perfect distinction between man and brutes. For it is evident, we observe no footsteps in these of making use of general signs for Universal ideas, from which we have reason to imagine that they have not the faculty of abstracting or making general ideas, since they have no use of words or any other general signs."(97).

(95) Vana Parva, 'Chapter CXC', quoted in the *Vedic Magazine* Vol. VI, p. 640.
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Not only has language been represented as the barrier between man and brute, but it has been held as the one side of the coin whose second side is thought.

"Without language," says Schelling, "it is impossible to conceive philosophical, nay even any human consciousness."(98) Herder, Von Humboldt, Hegel, Hamilton and many others pay allegiance to this view. Prof. Max Muller holds that "we never meet with articulate sounds except as wedded to determinate ideas, nor do we ever, I believe, meet with determinate ideas except as bodied forth in articulate sounds. I therefore declare my conviction, as explicitly as possible, that thought in the sense of reasoning is not possible without language."(99).

Now where is origin of language? From time to time various theories have been proposed. First is the theory of convention. This is the theory of Locke and has the strong support of Adam Smith. According to it "man must have lived for a time in a state of mutism, his only means of communication consisting in gestures of the body and in the changes of countenance, till at last, when ideas multiplied that could no longer be pointed at with the fingers, they found it necessary to invent artificial signs of which the meaning was fixed by mutual agreement." (100).

This is as good a theory as that of social compact. Those who believe in this theory, in the first place, transfer their own thoughts to the primitive man who according to them could not have possessed such a developed mind as they do. Secondly the theory fails to explain

(100) Dugald Stewart's works, Vol. III, p. 27, quoted by Muller in the Science of Language.
how these men came to an agreement and in what way they held the discussion to decide the merits of each word.

Another objection to the convention theory is that it has no historical basis. Prof. Potts writes: "If we consider that, whatever view we take of the origin and growth of language, nothing new has ever been added to the substance of language, that all its changes have been changes of form, that no root or radical has ever been invented by later generations, as little as one single element has ever been added to the material world in which we live; if we bear in mind that in one sense, in a very just sense, we may be said to handle the very words which issued from the mouth of man when he gave names to all cattles and to the fowls of the air and every beast of the field, we shall perceive I believe that the Science of Language has claims on our attention, such as few sciences can rival or excel." (101)

Another theory which is put forward by some of the Evolutionists is Onomatopoetic Theory. 'One of the first steps in the making of the spoken words was taken by human beings when they imitated the calls or other sounds produced by living things, and tacitly agreed to recognize the imitation as a symbol of making it... After a time, words which were at first simply imitations and which referred only to the things that made these sounds, came to refer to certain qualities of the things imitated, so that the naming of the other than natural objects, such as qualities, began, leading ultimately to the use of words for qualities to many and different objects in the way of abstractions." (102)

This theory, too, is not at all supported by any existing tongue. The number of words formed on this:

(101) Pott Etym Forsch II, 230.
(102) The Doctrine of Evolution by Crampton, p. 221.
basis is very small and they are more or less sterile—very few derivations being formed from them. Prof. Max Muller, in connection with this theory, writes: “The absurdity of this theory is obvious. The English word ‘horse’ is derived from the Latin ‘equus,’ Persian ‘Asp,’ Sanskrit ‘Asva.’ What similarity is there between these words and the noise which the animal makes? How again were the abstract ideas of ‘thinking,’ ‘doing’ and others put into words. With the exception of a few Onomatopoetic words which are not the tools but the playthings of language, nearly all the words of a language may be reduced to roots which have no similarity of sound with the objects denoted by them. The Sanskrit ‘Asva’ for example signifies ‘swift,’ that being the general quality detected by man in the animal to which he gave the name.” (103)

One more theory to explain the origin of language is the Interjedional Theory. Regarding this, Prof. Max Muller states, “Our answer to this theory is the same as that which we gave to the ‘Bow—Vow’ theory. There are no doubt in every language interjections, and some of them may become ‘traditional,’ and enter into the composition of words. But these interjections are only the outskirts of real language. Language begins where interjections end.” (104)

Prof. Max Muller himself reduces the material of language to some 400 to 1000 roots. These, according to him “may be called phonetic types.” The learned professor adds, “And whatever explanation the psychologist or the metaphysicist may produce, to the student of language these roots are simply ultimate facts. We might say with Plato, that they exist by nature, though with

(103) Quoted by Pt. Vishnu Lal—A Handbook of the Arya Samaj, p. 21

Plato we should have to add that when we say by nature, we mean by the hand of God." (105)

Thus we conclude that language is a gift of God bestowed upon man in the beginning of creation. Were it not so, were it a human invention, we would find men inventing language even now. But all experiments hitherto performed to see if man can learn the use of language, without being provided with one ready-made, have failed. The experiments are said to have been performed by Psammetichus of Egypt, the Swabian Emperor Frederic II, James IV of Scotland and Akbar the Great of India. The last is said to have shut up thirty children before they could speak and put gaards over them, so that nurses might not teach them their language. This he did in order to find out what language they would speak, since he was resolved to follow the laws and customs of the country whose language was spoken by them. At twelve years of age the children were brought before the Emperor and a great assembly of linguists. "Every one was astonished to find that they did not speak any language at all." (106)

The results of the above experiments lend support to the following arguments of Swami Dayanand in favour of revelation. "If a child be brought up in a solitary place or in company of ignorant persons or beasts, he will become just like them when grown up." (107)

Language is not a human invention but a gift of the Great Father bestowed upon His children. Was there originally one language or no? That is an interesting question Prof. Max Muller writes "...................... can we reconcile with these three distinct forms, the radical, the termina-


(106) Transactions of the Victoria Institute, Vol XV, P. 335.

tional and the inflectional, the admission of one common origin of human speech? I answer decidedly, Yes." (108)

And again he writes "If you wish to assert that language had various beginnings, you must prove it impossible that language could have had a common origin." (109)

What was that primitive language? The scientists have not yet found out that language. Swami Dayanand, on the other hand, believes that the language of the Veda is the primitive language of man. Regarding the genesis of various languages he says. "Owing to differences of place, time, owing to inertia and laziness of man, the one original language in practice has come to be divided into many." (110) The above explanation of the Swami includes the "Law of Least Effort" and other physical laws by the help of which the scientists usually explain the genesis of the languages of the same family. Against the position taken by Swami Dayanand, it would be urged that the natural process through which a language has to pass, is from radical through terminational to inflectional, that the genesis of monosyllabic languages from the language of the Veda is not possible. It may be said, in reply, that the development may have followed the opposite process, that "phonetic decay or the Law of Least Effort is constantly working in favour of monosyllabism, that many Tibetan words, at present monosyllabic, were formerly polysyllabic that the polysyllabism of the roots of the Bantu family is well-known (111) and that the languages of savages which are "degraded and decaying fragments of the nobler formations" (112) support Dayanand's theory.

(109) Ibid, P. 466.
(110) The Upadesha Manjri, p. 139 (Lecture on History).
(112) The Chips from a German Workshop p. 225.
The following suggestive remarks on the language of the Veda may be profitably quoted here:—

"A study, however superficial, of the Veda, will not fail to impress upon our minds not only the simplicity but also the great antiquity of the Veda and its wholly unsectsarian, universal character. The language of the Vedas, its purity, simplicity, and universality, the absence of sectarianism and the elucidation of general principles in it, all point to its great age. It is not Sanskrit, as is commonly believed. Sanskrit, the classical language of India and the eldest sister, according to Prof. Max Muller, of Zend, Greek, Latin, etc., is only a daughter of the Vedic tongue. Sanskrit, Zend, Greek, Latin, Gothic, Anglo-Saxon, Icelandic and the other members of the Indo-European group of languages are all connected with that of the Veda in a very remarkable manner. Nay, some scholars even hold that the so-called Dravidian and Semitic groups are also related to the Vedic language. The late Prof. M. Sheshagiri Shastriyar of Madras, a philologist of no mean order and a writer of several original works on philological research, finds a striking relation between the Vedic tongue and Tamil, Hebrew, Arabic, etc.

Not only Sanskrit, Zend, Persian, Greek, Latin and the other members of the so-called Aryan family of languages are closely connected with that of the Veda, but it seems certain that even the so-called Dravidian and Semitic groups differ from one another so much that they are commonly supposed to be quite independent families, and yet the Vedic tongue supplies a connecting link between all these various groups. This shows how old the Veda must be—to what a great antiquity it takes us. What Sanskrit is to the venaculars of Northern India, or Latin is to those of South-west Europe, to a certain degree the Vedic tongue appears to be to the Aryan, Dravidian and Semitic groups—groups so different from one another that till recently they were thought to be not cognate but quite independent." (113)
A glance over the history of religion would show how defective the Evolution theory is. The Evolutionist holds:—

"The natural course would now seem to be that this supersensuous world should develop into the religious world as we know it, that out of a vague animism with ghosts of ancestors, demons and the like, there should develop in due order momentary gods (Augenblicks—Göthev), tribal gods, polytheism and finally a pure monotheism." (114)

Thus Evolution requires that monotheism should be the latest phase of religion. But the facts point exactly to a contradictory state of things. The more ancient a religion is, the purer is the conception of the Deity and the more perfect is its monotheism. As days roll on that pure conception is slowly forgotten and corrupt polytheism and fetishism take the place of lofty monotheism.

Speaking of the religions of Africa Prof. Max Müller remarks. "But I maintain that fetishism was a corruption of religion in Africa, as elsewhere, that the negro is capable of higher religious ideas than the worship of stocks and stones............." (115)

Of the Kaffirs of Natal, it is affirmed, that "They have a tradition of a former worship of ‘one God’ which has now almost died out." (116)

The legend of Singphos an aboriginal tribe of India is that "during their sojourn there (at Majai-Singra-Bhumi), they were immortal and held celestial intercourse with the planets and all heavenly intelligences following the pure worship of the Supreme Being." (117) It is further stated that of the attributes of the Supreme Being they can give no account at present.

114) Darwin and Modern Science, p. 503.
As with these savages, so with those of Australia and Polynesia there is a dim conception of a Supreme Being. The name of the Supreme Being is known; sometimes some traditions regarding creation are also current. But the general tendency is to forget the traditions. The result is that the idea has already become dim and is every day becoming more and more so. (118)

On Ancient Egyption belief in one God, Cudworth has observed:—"Having now made it undeniably manifest that the Egyptians had an acknowledgment amongst them of one Supreme, universal and unmade Deity, we shall conclude this whole discourse with the two following observations; first that the great part of the Egyptian polytheism was really nothing else but the worshipping of one and the same Supreme God, under many different names and notions, as of Hammon, Neith, Isis, Osiris, Serapis, Kneph; to which may be added Ptha, and those other names in Jamblicus of Eicton and Emeph. And that the pagans universally over the whole world did the like, was affirmed also by Apuleius in the fore-cited passage of his......the whole world worshipped only one Supreme Numen in a multiform manner; under different names for one and the same supreme God might therefore be mistaken by some of the nottish vulgar amongst the Pagans, as well as they have been by learned men of later times, for so many distinct unmade and self-existent deities." (119) The same book makes the following remarks regarding the classical gods of Greece.

"Herodotus after giving an account of the origin of the names of the principal Grecian divinities proceeds to tell us, that being at Dodona, he was there assured (apparently by the priests of the far-famed temple of Jupiter) that anciently the Pelasgian ancestors of the Grecian people sacrificed,

(118) The Journal of the Transactions of the Victoria Institute Vol. XXXII, p. 61.—The following.

(119) The Hindu Mythology, pp. 27-29.
and prayed to gods to whom they gave no name or distinguishing appellations; for, he adds they had never heard of any; but they called them gods as the disposers and rulers of all things. It is hence evident that the Pelasgians can have acknowledged but one God; for where many gods are believed distinguishing appellations will and must be given; but the unity of the deity precludes the necessity of names.”(120)

It has also been often said that monotheism of earlier Parsi scriptures is more complete than that found in later scriptures. The idea of duality slowly engrafted itself on the earlier monotheism; owing to the forgetting of the real significance of the original writings (121)

What is true of other countries and nations is true of Bharat and its Aryas. All attempts made to show that there has been an evolution from element worship or polytheism to monotheism in the Veda have broken down. According to Swami Dayanand, the Veda nowhere enjoins the worship of more than one God. The European writers who believe that the different portions of the Veda were composed at different times find the idea of one supreme God even in those parts which they suppose to be the oldest parts. This is very clear from the following quotations.

Commenting on the 17th verse of 54th hymn of Book III of the Rig Veda Griffith remarks, “The meaning, as Prof. Ludwig points out, is that the glory of the gods consists in their recognition as forming a part of the true Supreme and all-embracing divine principle in which as the absolute good, all, their individual attributes are absorbed and vanish.”(122)

(120) Mitford quoted in the Hindu Mythology, p. 61.
(121) A separate evil spirit of equal power with Ahura Mazda and always opposed to him, is entirely foreign to Zoroastrian Theology though the existence of such an opinion amongst the ancient Zoroastrians can be gathered from some of the later writings such as Venidad. (Haug's Essays, p. 30.)
Louis Jacobi writes:—

"The pure Hindu religion recognises and admits but only one God, thus defined by the Veda: 'Him who exists by himself and who is in all, because all is in him'." (123)

Abbe Dubois says:—

"There appears to be no doubt that their Brahmin ancestors worshipped only this one Supreme being; but with the lapse of time they fell victims to idolatry and superstition and shutting their eyes to the light that they presented stifled the voice of conscience." (1:4).

Similar is the opinion of Maurice Phillips, Monier Williams, Sir William Jones and William Warder. Even Max Muller states: "The idea of one God is expressed with such power and decision that it will make us hesitate before we deny to the Aryan nations an instinctive monotheism." (125)

The above quotations clearly support Max Muller's conclusion: "The more we go back, the more we examine the earliest germs of any religion, the purer, I believe, we shall find the conception of the Deity." (126).

The history of other religious ideas also is similar to this. A few words may be said regarding one. The Evolutionists represent the primitive man as a flesh-eater (sometimes a cannibal) pursuing animals for his food. Vegetarianism according to some of them would be an exaggeration of the feeling of pity in man. But when we look to the scriptures we find it otherwise. Regarding the conception of the Golden Age of the Greeks, it is stated:—

"Among the various bits of specific theory imported into the Golden Age by the philosophers, one of the oldest and most important was the doctrine of vegetarianism. This doctrine doubtless goes back to the older Orphies, but the most prominent representatives of it in antiquity were

(123) The Bible in India.
(125) A History of Ancient Sanskrit Literature, p. 568.
the Pythagoreans. The earliest reference to it, now surviving, is a fragment of Empedocles (1270) and the most complete discussion of it in connection with the Golden Age is Ovid Met., XV, 96 F. In this famous passage Ovid introduces Pythagoras himself as the expounder of his own doctrine. The essence of it is that, in the Golden Age, men lived upon the fruits of the earth, and that the degeneration of the later age is marked by the departure from this rule” (127).

The Zoroastrians too are represented as vegetarians from the earliest times. Bhishma Pitamah states in the Mahabharta:—

“In yajnas and such other good works, the pure-souled Manu has considered Ahinsa (abstinence from every kind of injury to other sentient beings) as Dharma (duty). It is the selfish, who, being covetous of eating flesh, kill animals in connection with yajnas or otherwise” (128).

The revered founder of the Arya Samaj supports the same view in the following words: “Nowhere in the scriptures and other authentic books it is written that horses, cows and human beings should be killed and offered as sacrifice in the sacred fire called Homa....... Now mark what the Shatpatha Brahmin says on the subject:—‘A King governs his people justly and righteously. This is called Ashva Medha. To keep the food pure or to keep the senses under control or to make a good use of the rays of the sun or to keep the earth free from impurities (clear) is Gomedha.”(129).

A careful study of the Bible, too, shows that the primitive man was a vegetarian. (130)

The above facts clash so violently with the Evolution Theory, that their explanation should be sought elsewhere.

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(130) The Genesis I. 29 and II. 16. In Isaiah (I. 11—14) God condemns animal sacrifices. Jeremiah (VII. 22) and Psalms (I i. i —719) have also a bearing on this point.
It may be that the religious ideas of the highest kind are inherent in human mind. But if it were so, the savage, who has come to forget those noble ideas, should be able to rediscover them himself. But history shows that no savage race, which has once fallen off from the primitive high state, has been able to approach that state again except through external help. Religion, in the higher sense of the word, has flourished in the lands that lie close together and are near to the land from which have radiated forth the original religious ideas.

The only theory which can explain the phenomenon is the Revelation Theory—the theory that states that the Divine Father—the source of all knowledge—revealed His supreme will for the guidance of his children. This revelation of the Divine will is contained in the Veda—the most ancient document in the world’s library—the document whose mutilated translation made a veteran scientist and evolutionist like Dr. Alfred Russell Wallace candidly say:—“The wonderful collection of hymns known as the Veda is a vast system of religious teaching as pure and lofty as those of the best portions of the Hebrew scriptures. If we make allowance for the very limited knowledge of nature at this early period, we must admit that the mind which conceived and expressed in appropriate language such ideas as are everywhere apparent in these Vedic hymns, could not have been in any way inferior to those of our best religious teachers and our poets—to our Miltons and to our Tennysons” (131).

That the Veda in fact contains the Revealed knowledge is also demonstrable by a study of comparative theology. It is a well-established fact of comparative theology that every prophet calls himself a transmitter or the reviver of the original religion and not a preacher of a new religion. All refer to an anterior pure religion to which they desire to lead back the world. H. P. Blavatsky observes:—“More than one great scholar has stated that there

was no religious founder, whether Aryan or Turanian, who had invented a new religion or revealed a new truth. These founders are all transmitters, not original teachers. Therefore is Confucius shown by Dr. Legge, who calls him "emphatically a transmitter; not a maker" as saying:—
'I only hand on; I cannot create new things. I believe in the ancients and therefore love them'." (132).

The Confucian writers are further reported to state that they preach what they have learnt from the ancient writers of 'Sentences' (Sutras) and 'couplets' (Shlokas) (133). These were clearly the Rishis of ancient India who got their inspiration from the Veda. The Sutta Nipata states:—
"When the great Muni was at Saravasti certain old Brahmins came to listen to his teaching. They asked him if the Brahmin Dharma was the same as in ancient days. Buddha replied that in olden times the Brahmin Dharma was completely different. It was this Dharma that he proposed to restore in its original purity." (134).

Of the Egyptians, it is said that they believed that the knowledge given by Hermes was contained in four books and that their great reformer Appolonus believed that animal sacrifices could not be put an end to, unless some Brahmin from India went to preach there (135).

The indirect influence of the Vedic Revelation in the Greek thought too is very distinctly seen. Most of the great men—Pythagoras, Solon, Lycurgus—of Greece are represented by historians as travelling to India to complete their education. A beautiful passage from the "Metamorphoses" of Ovid is quoted in the Vedic Magazine to show how closely was the Greek religious thought connected with the Indian thought (136).

(133) Quoted by Prof. Ram Dev in his article on Swami Daya Nand and the Veda in the Prakash, 26-10-13.
(135) Prof. Ram Deva's article on Swami Dayanand and the Veda referred to above.
The story of the Zoroastrian religion is similar. Dr. Haug writes:—"In the Gathas (which are the oldest parts of the Zend—Avesta), we find Zarathushtra alluding to old revelation (Yas XL, VI, 6) and praising the wisdom of Soashyants, Atharvas, "Fire priests," (Yas XLVI, 3, XLVIII 12). He exhorts his party to respect and revere the Angra (Yas XVIII, 15) i. e., the Angiras of the Vedic hymns, who formed one of the most ancient and celebrated priestly families of the ancient Aryans, and who seem to be more closely connected with the ante-Zoroastrian form of Parsi religion than any other of the later Brahminical families. These Angiras are often mentioned together with the Atharvans, or "fire-priests" and both are regarded in the Vedic literature as the authors, (we should say Rishis) of the Atharvangiras, or the Atharvan or Angiras Veda, i. e., the Veda of the Atharvans or Angiras." (137)

Christianity is a daughter of Buddhism and at the foundation of Islam are the principles of Judaism and Zoroastrianism.

It is not tradition alone which proves that the Veda is the fountain head of religion. But a critical study of the various religions of the world shows that the fundamental doctrines of all the great religions are the same, that their loftiest description is to be found in the Veda and that the differences of various religions melt away when they are traced back to their original source, the Veda. For instance, the doctrine of Trinity is to be found in every religion of the world living or dead. The details of the doctrine in different religions closely agree. The true significance of this doctrine comes out when it is traced back to the Veda. For one explanation of this doctrine the reader is referred to an interesting work of Pandit Shiva Shanker Kavya-Tirtha—the Trideva Nrinya. (138)

(138) The writer proposes to deal with this question in a future work of his "Unity within Diversity."
The moral precepts of Budha are but a mere repetition of our own Yamas and Niyamas. The Ten Commandments of Moses are more or less repetitions of the ten Laxanas of Dharma (essentials of religion.) The Quran contains similar precepts. The threefold division of sin as given by the Parši Scriptures comes to us as if it were our own. The theory of Satan and sin can be traced from the Quran and the Bible back through Zend Avesta to a beautiful allegory in the Veda. (139) Similar is the theory of some of the modern Hindu sects. The Papa Puršya of the Vam Margis is the prototype of the Semetic Satan. In the same way the Cosmology of different religions can be traced back to that of the Veda. Verily the Vedas are the original fountain head in which the various brooks and streams have taken their source. It may further be added that even as the real leader of men is free from all bias and ill-feeling, so the true Revelation—Veda—is free from all sectarianism. "Just as the language of the Veda furnishes a unifying bond between the different Aryan, Semitic and Dravidian groups of languages so does the subject matter (called Devta in Vedic literature) of the Veda supply a much needed unifying bond between all the various conflicting sectarian creeds and faiths, whether of Indian, Iranian or of Judaic origin. The Brahman's Brahma, the Parsi's Asura, the Jew's Jehovah, Adam, Abrahim, &c; and the Siva of the Saivite, the Vishnu of the Vaishnava, the Schari Aditi of the Shakra, the Ganpat of the Ganpatya, the Surya of the Suryas, the Agni of the Fire-worshipper, the Vrishabha (Basava) of the Lingayats, all of these and many more are found in the Veda in their pure original significations devoid of any deprecatory or disparaging ideas or associations attached to them by later generations. This shows that the Veda is not, as is commonly supposed, the

(139) The Rig Veda I. 32. For full discussion see the Fountain-head of Religion by Rai Ganga Prashada, M. A.
book of any one sect, people or nation; but that it is the sacred scripture of the entire human race. The Brahman, the Parsi, the Jew, the Christian, the Mahomedan, all can derive inspiration from the universal unsectarian pages of the Veda, as it belongs to all of them. It belongs to the European as much as to the Asiatic, to the West as much as to the East.” (140).

It has been stated that the great religions of the world preach the same moral ideals. The loftiness of these ideals may be seen from the following taken from Manu: “Ten fold is the path of Dharma. Forbearance, forgiving, control of mind, avoiding theft, cleanliness, mastery of other senses, thoughtfulness, acquirement of Knowledge Divine, truthfulness and eschewing of anger are the ten signs.” That the oldest code should preach so high and lofty moral ideals makes the case for evolution a hopeless one. The evolutionist says: —“But times have changed and ethics has become very different with passing decades. Our civilisation has resulted in a developement of human sympathy as an emotional outgrowth of necessary altruism. ......... As we look back over the long series of stages leading to our own system of conduct the most striking feature of history is increasing power of self-control or inhibition” (141).

History, however, refuses to support this theory. The morals of a society are reflected in its literature. If we try to study, for instance, the society of the ancient Aryans of India, through their literature, we shall find them having attained a wonderful loftiness in morals. The great evolutionist, Dr. Wallace, after reading the beautiful episode of Savitri in the Mahabharta of R. C. Dutt, declares, “No one can read his (Dutt’s) beautiful rendering without feeling that the people

(140) The Vedic Magazine Vol I, No. 8.

(141) Doctrine of Evolution by Crampton, P. 287.
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it describes were our intellectual and moral equals.” (142)
But when we remember that Mahabharta is after all a product of a dark age in the Aryan history, that it depicts a period when the high ideals had already been forgotten, when people intoxicated with the pleasures of wealth and power had bidden farewell to 'Dharma,' we feel ourselves on a firmer ground to renounce the Evolution Theory. To have a real idea of the achievements of the ancient Aryans in the realm of Ethics we shall refer to the Ramayan and other earlier works. Here is a picture of society during the days of Dasharatha:—

Each man contented sought no more,
Nor longed with envy for the store
By richer friends possessed.

*    *    *    *

None deigned to feed on broken fare
And none was false or stingy there.

*    *    *

And none was faithless or forsworn,
A braggart or unkind.
None lived upon another's wealth,
None pined with dread or broken health,
Or dark disease of mind.
High souled were all, the slanderous word,
The boastful lie were never heard.
Each man was constant to his vows;
And lived devoted to his spouse,
No other love his fancy knew,
And she was tender, kind and true. (143)

With the above may also be read the following "Oh Rishi, in my land there is neither a thief nor a miser, neither a drunkard nor an irreligious person. There is not a man who is false to his wife and a woman is not here that is unchaste.” (145).

(142) Social Environment and Moral Progress, P. 10.
(143) The Ramayan Canto VI (Griffith’s Translation).
(145) The Chhandogya V. ii. 5.
What is given above may well be contrasted with the following picture of Modern European society as painted by some Western Poets.

Are there no wrongs of nations to redress
No misery-frozen sons of wretchedness;
No orphans—homeless, straining with their feet
The very flag-stones of the wintry street;
No broken-hearted daughters of despair;
Forlornly beautiful to be your care?
Is there no hunger, ignorance or crime? (146)

Again—

What of men in bondage toiling blunted
In the roaring factory’s lurid gloom?
What of cradled infants starved and stunted?
What of woman’s nameless martyrdom? (147)

And again:—

Why do they prole of the blessings of peace? We have made them a curse,
Pickpockets, each hand lusting for all that is not its own;
And lust of gain, in the spirit of Cain, is it better or worse
Than the heart of the citizen hissing in war on his own hearthstone?

Peace sitting under her olive, and slurring the days gone by,
When poor are hovell’d and hustled together, each sex, like swine.
When only the ledger lives, and when only not all men lie;
Peace in her vineyard—yes!—but a company forges the wine.

(146) T. L. Harris.
(147) Mathilde Blind.
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And the vitriol madness flushes up in the ruffian's head,

Till the filthy by-lane rings to the yell of the trampled wife,

And chalk and alum and plaster are sold to the poor for bread,

And the spirit of murder works in the very means of life,

And sleep must lie down arm'd, for villanous centre-bits

Grind on the wakeful ear in the hush of moonless nights,

While another is cheating the sick of a few last gasps, as he sits

To pestle a poisoned poison behind his crimson lights.

When a Mammonite mother kills her babe for a burial fee,

And Timour—Mammon grins on a pile of children's bones,

Is it peace or war? (148)

Thus it is clear that the progress enunciated so boldly by the evolutionist is a mere vision, a day-dream. How is this high achievement in morality to be explained except on the theory of revelation? Do not those whose morals were so lofty, themselves, declare that their conduct was based on the principles laid down in the Veda?

As there has been no progress in the morals of man—changes backward and forward like the swing of a pendulum, having always occurred—so there are no signs of any progress either in the mental power or in the actual achieve-

(148) Tennyson's Maud.
ments of human mind. (149) This is admitted by most of the students of the ancient civilizations and ancient records.

Wallace speaks of the Egyptian civilization in the following strain: "for our present purpose, however, the Egyptian civilization is important, because it presents us with the most definite proof of the attainment of a high degree of what is specially scientific attainment at the very dawn of historical knowledge. This is well exhibited by that most wonderful work of constructive art—the great pyramid of Gizeh—which though not quite the earliest, is the largest and most remarkable of about seventy pyramids in various parts of Egypt. The internal structure of this pyramid is its most interesting feature, because it shows clearly that it was designed to be not only the

(149) It is interesting to note that the theory of Evolution fails to explain the existence of certain faculties in man. For instance the Faculty of Mathematics which is as ancient as any other in the history, would have no bearing whatsoever on the 'struggle for existence.' The Hindus, who latterly became the teachers of the Mohammedans in this Science, could not withstand their onslaughts in the battlefield. The Romans fell before the 'barbarian' Teutons notwithstanding the fact that the latter knew little of Mathematics. Similarly the artistic faculty of the ancient Grecians so well developed could not save them from the attacks of the Romans who were much their inferiors. Though Italy produced many artists in the 16th century, yet she was only the battle-ground of contending foreigners, now serving one master, now another. The case of musical faculty is similar. Huxley is reported by Wilfred Ward to have said:—"One thing which weighs with me against pessimism, and tells for a Benevolent Author of the Universe is my enjoyment of scenery and of music. I do not see how can they have helped in the struggle for existence. They are gratuitous gifts." (Italics are ours). That men do not owe these powers to Evolution is also supported by the fact that the difference of the degrees in which these powers are found in various men is very great. Were they a result of the struggle for existence the difference would not be so marked. No sparrow for instance differs much in intelligence from an average bird of its class.
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tomb of the King who built it, but also a true astronomical observatory, during his life.” (150)

Of India the same writer says: “Accompanying this fine literature and moral teaching in ancient India was a civilization equal to that of classical races, in grand temples, forts and palaces, weapons and implements, jewellery and exquisite fabrics. Their architecture was highly decorative and peculiar and has continued to quite recent days.”

The ruins, he adds, “show an originality of design, a wealth of ornament, and a perfection of workmanship equal to those of any other buildings in the world.” (151)

Others too are very eloquent in praise of Indian architecture. Says one: “The ancient Hindu sculpture can boast of an almost unrivalled richness and beautiful minuteness of floral ornaments which claim and excite our warmest admiration.” (152)

Another says, “The natives of that country (India) have carried the art of constructing and ornamenting excavated grottoes to a much higher degree of perfection than any other people.” (153)

A third adds: “In the richness of decoration bestowed on their pilasters and among other things in the execution of statues resembling caryatides, they (Hindus) far surpass both those nations (Greek and Egyptian).” (154).

Dr. Forbes Watson says: “The study of Indian art might in numberless ways improve the character of the everyday articles around us (Englishmen).” (155)

(150) Social Environment and Moral Progress, pp. 17—18.
(151) Ibid p. 15.
(152) The Hindu Mythology, Preface p. VII.
(153) Geographical Ephemerides Vol XXXII. p. 12
(154) Prof. Heeren quoted in the Hindu Superiority, p. 392.
As regards iron-manufacture, Professor Wilson says, "Casting iron is an art that is practised in this manufacturing country (England) only within a few years. The Hindus have the art of smelting iron, of welding it, and of making steel, and have had these arts from times immemorial" (156).

The same learned writer says:—"They had acquired remarkable proficiency in many of the ornamental and useful arts of life." (157)

The Hindus were perfectly well-acquainted with the constituents of gun-powder—sulphur, charcoal, and salpetre—and had them all at hand in great abundance. (158) They used Areoplanes (159) probably railways (160) and appear to have known tricycles (161). So wonderful was the mechanism of their Maya Sabha, which accommodated thousands of men that it required only ten men to turn and take it in whatever direction they liked." (162)

"Their surgery is as remarkable as their medicine." (163) "A special branch of surgery was devoted to rhinoplasty, or operations for improving deformed ears and noses and forming new ones, a useful operation which European surgeons have borrowed." (164)

"Their chemical skill is a fact more striking and more unexpected." (165)

(159) The Pushpak Viman, of Ramayana.
(160) Kulyat Arya Musafir, p. 419, where reference is made to one of the edicts of a Raja who ruled 4000 year back. The edict runs as follows: "No wood should be burnt in the smoke-carriage. But instead pit coal should be used."
(161) The Vedic Magazine, Vol. VIII, pp. 7—9
(162) An American critic quoted in Hindu Superiority, p. 376.
(163) Elphinstone History of India, p. 145.
(164) The Indian Gazetteer quoted in the Hindu Superiority, p. 304.
These were some of the achievements of the Aryas of ancient India. Their achievements in other sciences and arts were equally remarkable. An idea of their luxuriant literature on every subject useful to man, may be formed from the following remark of Edward Carpenter:

"The works of Agastya Muni alone would fill a whole library." (166)

It is not that the ancient Indians alone had reared a beautiful civilization, which if not superior to the modern civilization was no way inferior to it, though not of exactly the same nature, other nations of antiquity too had built up vast civilizations. The ruins of the golden temples, and of vast bridges over steepy mountains in Peru and Mexico, the wonderful wall of China, the references in her traditions to marnier's compass and gunpowder, the architectural remains in Greece, whole libraries of bricks of Nineveh and Babylonia and many other decaying trophies of the conquest of nature by the ancient man still teach us to moderate our claims and to humble our pride. Where did the ancient nations get stimulus for rearing these wonderful civilizations of the past? Let the students of antiquity give an answer.

"Zoroaster was a mere reformer. In India do we find the origin of the ancient religion of the Persians" (167).

"The Zoroastrians were a colony from the Northern India (163). The fact is further supported by the striking similarity of the languages of the two countries. Sir William Jones "was not a little surprised to find that out of ten words in Perrons's Zind Dictionary, six or seven were pure Sanskrit." (169).

(166) A Visit to a Jnani.

(167). The Dabistan.

(168). The Science of Language, P. 253, (Max Muller).

"The Chaldeans, the Babylonians and the inhabitants of Colchis derived their civilization from India" (170). Bali, the first king of the Assyrians, was "a great king of India in ancient time" (171). "Probably the builders of the Egyptian pyramids and the Buddhist temples were the same artizans" (172).

Prof. Heeren is astonished at the "physical similarity in colour and in the conformation of heads" of the ancient Egyptians and the Hindus, (173) "Ethiopia and Hindustan were possessed or colonized by the same extraordinary race" (174). "The land of Hellas, a name so dear to civilization and art was so called from the magnificent range of heights situated in Baluchistan styled the Hela mountains." (175) "Turvas and his descendants who represent Turanians are described in the later epic poem of India as cursed and deprived of their inheritance" (176) and hence their migration. Col. Todd has "often been struck with a characteristic analogy in the sculptures of most ancient Saxon cathedrals in England and on the continent to Kanya and Gopis." (177) The myths of Scandivians are derived from those of the Hindus." (178) The civilization of Burmese and the Tibetans is derived from India." (179). The colonization of the Eastern coast of Java "by Brahmns is" "a fact well established by Sir Stamford Raffles" (180) Baron

(173) The Hindu Superiority, P 152.
(175) India in Greece, P. 48.
(178) Theogony of the Hindus, P. 169.
(179) Wilson.
(180) Heeren's Historical Researches, Vol II, P. 303
Humboldt, the great German traveller and the scientist describes the existence of Hindu remains still found in America (181). The ancient edifices of Chichen in Central America bear a striking resemblance to the topos of India." (182). "Yes we may add that the remarkable fact remains that the Peruvians, whose Incas boasted of the same decent (as Rama from Surya), styled their greatest festival Ramsitva" (183). "We shall agree at last with Mr. Bryant that the Egyptians, Indians, Greeks and Italians proceeded originally from one central place and that the same people carried their religion and sciences into China and Japan, may we not add even to Mexico" (184).

The above quotations show that "all agree in one thing, in representing civilization as having been introduced (whenever it has been introduced) not from within but from without" (185).

This supports Swamiji's statement:—

"It is certain that all sciences and religions which have spread in the world, have been disseminated from the country of Arya Varta" (186).

Whence did the Indians get their civilization? The only possible answer is from the Veda. Were it not so the Aryans of India from the earliest times to this day would not have looked up to the Veda as the treasure-house of all learning. The deep reverence in which the Veda has been held is clear from what follows.

(181). The Hindu Mythology, P. 350.
(182). Eastern Monachism.
(186). The Satyarth Prakash, p. 276.
Kanad the greatest physicist of India says: "Being the word of God and defining Dharma and God and being revealed by God, the Vedas should be considered eternal." (187) Turning to Goutama a great logician of the world, we hear: "All should believe in the authority of the Veda, the eternal Word of God. Because all pious men who are free from defects, kind and preachers of 'Truth,' masters of all sciences and Yogis of the highest order like unto Brahma, consider the Mantra as authoritative as the Ayur Veda." (188) Patanjali the mighty Rishi who has handled three different sciences—pertaining to speech, mind and body—and handled them so successfully that his works continue to be admired by the world, in his aphorisms on Yoga writes: "God who is the Guru of the great ones in the beginning of the creation as well as our Guru is eternal." (189) Here the word Guru suggests at once the idea of revelation, which could be none else but the Veda.

Kapila is another great philosopher of whom we are rightly proud. He has been sometimes called an atheist. But to us he is a good theist. However he wants proof for every thing. He would not take anything for granted. He may be called a thorough rationalist. In his great book, in one place he writes: "The Veda being revealed as an special act of Dispensation of the Divine Being ought to be taken as authoritative." (190) Vyas, the author of the voluminous Epic Mahabharata, of the song Celestial and of the Brahma Sutra, remarks: "the Rig and other Vedas which are the mines of all sciences and like the sun are illuminators of all objects and treasure-house of all kinds of knowledge have originated from Brahma." (191).

(187). Vaisheshak, I. 1. 2.
(188). Nayaya, II. 1. 67.
(190). Sankhya V. 1.
(191). Vedanta, I. 1. 3.
Manu, the greatest lawgiver of the world, and Jaimini, the most celebrated pupil of Vyas, are also of the same view.

Swami Shanker Acharya who has been styled the subtlest of the Hindu logicians in his commentary of the Vedanta Darshana explicitly gives allegiance to the authority of the Veda. He believes that the character of the Veda as the treasure of all knowledge is so well-known that writing much on that subject is unnecessary. As with Shanker so with the reformers of Medieval India, Veda is the real revelation. Even the modern reformers have held up the authority of the Veda. Swami Dayanand, of course, was a thorough and thorough believer in the Veda. Swami Vivekanand, the great Indian Missionary to the West, the inspired son of Parmahansa Ramkrishna, believes that "there is no new religious idea preached anywhere which is not found in the Vedas." Keshab Chandra Sen, who abjured the Veda, had towards the later part of his life to visit Ramkrishna, a believer in the Vedas, for inspiration. Raja Ran Mohan Roy, the first Brahmo leader and the first Hindu revivalist of modern times writes: "We will not deny that the reviewer is correct in remarking that we consider the Vedas and the Vedas alone, as the authorized rule of Hindu theology. They are the sole foundation of all our beliefs and the truths of all other Shastras must be judged of according to their agreement with them. What we consider as revelation is contained in the Vedas alone; and the last part of our holy scriptures treating of the final dispensation of Hinduism form what is called 'Vedanta.'" (192).

In the face of all these assertions one fails to understand how the theory of Evolution can hold its own against Revelation.

Sometimes it has been argued that the existence of savages militates against the Revelation Theory. If a just God revealed His will for the guidance of His children, that will should have reached all, and therefore there should have been no savages. These savages are yet in the state, in which the civilized races once were. But the above position is not borne out by tradition or history. It has been already shown that the savages possess traditions of a former better state. The complex character of their religion proves that their ancestors lived in purer ideals. The complex etiquette of theirs points to a high state of civilization. Also "linguistic enquiry shows that the languages of savages are degraded and decaying fragments of nobler formations." (193) Thus it appears that the savages "are not races in early infancy but in worn out decrepitude" (194), probably degenerated remnants of more civilized races, which had been overpowered by enemies and driven to take refuge in woods (195) and that ages before the barbarian, civilization existed on whose relics he trampled: the forests of uncounted centuries cover the graves, the temples, the fortresses of empires whose very names are lost for ever." (196).

It might be enquired how such degradation is possible. In reply to it, it is stated that maintenance and attainment of civilization involve much trouble and also require association with other races. Man has much inertia in him and if he is not spurred on by competition or higher ideals of life, he naturally falls into the slough of ignorance and vice. How quickly man can fall and

(193) The Chips from the German Workshop, P 225
(195) Neibihur quoted by Whatley.
(196) Bruce’s Manual of Ethnology. So
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degenerate may be made out from the following few instances.

Regarding Ireland it has been remarked "probably no country more distinctly bears in its history proofs of the facility with which a comparatively civilized country may become reduced to barbarianism in a short space of time than Ireland. In the time of the Anglo-Saxons it was known as "the island of saints," the abode of learning and the arts and the School of the Youth of France and Britain; but after the Danish and Norman invasions had passed over it, it became a mere battlefield of conflicting parties; its Churches were laid in ruins and its people became barbarous and ignorant, (197).

Cannibalism perhaps marks the lowest depth to which humanity can sink. Concerning the introduction of this practice in Tasmania; it is stated that the name of the man who first began cannibalism by way of revenge barely fifty years before Tasman landed was well remembered (198).

It may be added that by the time Tasman landed, the practice was common throughout the island. The decadence of the Indian commerce and trade and the degeneration of American Indians who enjoyed a high degree of civilisation (199) at the time of Spanish invasion are some other instances.


(198) Idem, P. 135.

(199) The writer of the Incidents of Travel and Exploration in the land of Incas writes:—

"I call it, the Spanish conquest, outward because there was undertaken a better Government, better protection for life and better facilities for the pursuit of happiness, than have existed since the conquest or do exist to-day" (P. 537)

The destruction of this civilization was very systematically planned and carried out. Cortez in a report to Charles V. writes: "I formed the design of demolishing on all sides all the houses in proportion as we became masters of streets so that we should not advance a foot without having destroyed and cleared out whatever was behind."
Thus the existence of savages strengthens rather than weakens the Revelation Theory. That the savage communities have been isolated communities situated usually in out-of-the-way continents or lonely corners of the earth's surface, just where the weak would be driven by the strong (200) goes to give additional strength to the theory which postulates the necessity of external help for starting and developing civilization.

The civilizations above referred to point to a very remote antiquity. True Revelation should be anterior to all the civilizations, living or dead. The Veda is so. There is no reference whatsoever in the Veda to any historical event, not even to that great and important event which has been mentioned by the scriptures and writings of almost all the nations that flourished in antiquity. "All the ancient works such as the Brahmanas, the Avesta the Old Testament, Manu, Mahabharata, &c., describe the deluge which was brought about by the melting of the ice collected during the last Ice Age or Glacial Period, as it is termed by the Geologists. In Manu we have a hint that already six such deluges


Islands of Poli Ynesia, Australia and the centre of Africa came to be inaccessible as the civilization began to decline in the remote past. In Asia and Europe and north Africa the civilized nations of antiquity flourished, in parts near one another so as to inspire and bend over high ideals to other neighbours. In America the civilization continued to flourish in the central part after the people in the outlying islands and extreme north and south had become barbarians. "When the Spaniards in 1517 after 28 years occupation of the West Indies, their first discoveries in the New world, landed upon the coast of central America, they were struck with amazement of the contrast between the state of countries which now opened to their view and those which they had previously became acquainted with in those regions; instead of naked and timid savages they here beheld populous nations under the dominion of powerful monarchs."
have taken place on our globe and this agrees pretty accurately with the view of some modern scientists that at the least there have been five Glacial periods on earth. The Old Testament account of God creating the world in six days and taking rest on the seventh day may probably have something to do with the same fact. However this may be, whether there was only one deluge or many, the Veda does not give description of it; as we find in the Brahmanas, the Avesta, the Old Testament, Manu, &c. One may possibly find in the Veda the general theory of glaciation, but no particular description, in detail of the particular deluge or deluges, is given in the Veda. What does this show? If there was really a deluge, are we to suppose that the Veda is anterior even to the deluge? We think no other alternative is left to us. We have a description of the deluge in the most ancient commentaries of the Veda, and none at all in the Veda itself. We cannot suppose that the Veda which describes even stones rivers, trees, etc., could fail to dwell upon the deluge if, of course, the deluge had occurred before the Vedic Hymns were sung. Even such a fragmentary book as the Avesta gives us an account of the deluge, and the Veda is not fragmentary like the Avesta; we think no part of the Veda is lost to us as the great part of the Avesta is lost unfortunately. The irresistible conclusion is that the Veda is anterior to the deluge, while the Brahmanas, the Avesta, the Old Testament, etc., are posterior to it.” (201)

The Vedas are the books which, unlike all other "revealed" works, do not describe a single thing which may be against Nature. The affirmations of the Vedas, on the other hand, are the positive laws of Nature. Their word-structure besides is founded on a super-human principle. Other writings have been tampered with. But none has ever dared to interfere with Vedic composition. The metres, the modulations, the accents, the emphasis, all are

peculiar here, so very much that they are beyond imitation.

All the sciences and arts are described in their rudimentary form in the Vedas. "A mere glance at the contents of the Riga Veda will convince any one of this fact." Rishi Dayananda in his well-known book, the Rig Vedādi Bhāshīya Bhoomika has successfully tried to establish this. All the Rishis and the Munis of the yore, themselves, sang in so many words that the real source of their inspiration is the Veda. That most of the Shastras should be called Angas (Branches) and Upangas (sub-branches) of the Veda, is not without meaning. Surely this points to their dependence on that great store-house of wisdom. The method of instruction employed by the Veda is unique. For example the rudiments of the science of arithmetic are presented in the following striking manner:

"God is one. He is not two. He is not three. He is not four. He is not five. He is not six. He is not seven. He is not eight. He is not nine. He is not ten." (202) Here the Mantra stops. It need hardly be said that the whole science of arithmetic is based on the first nine figures and the zero. The Mantra clearly gives clue to this fact.

This then is the peculiarity of the Veda. It claims and claims rightly to enlighten mankind on all points of interest. No other book, upheld as revealed, contains the germs of all the various sciences. (203) Surely, therefore,

if there has been any revelation and undoubtedly there has been, it is the Veda.

A few objections would yet be raised to the Theory of Revelation. The believer in Evolution would say: "Continuous evolution leaves no gap for revelation sudden and complete. We have henceforth to ask, not when was religion revealed or what was revelation, but how did religious phenomena arise." (204).

This objection is based on the supposition that there is no sudden change or transformation in nature. All is slow uniform progress. But this belief in uniformity and continuity is probably due to the fact that the age of science has been the age which has showed 'the least of patient temper of enquiry.' Already it has been pointed out that the theory of continuity has been impugned by De Vries who believes in the Mutation Theory. The students of Chemistry, too, are familiar with sudden and complete transformations. "The most obvious characteristic of a chemical phenomenon is that all the physical properties of substances alter, that this alteration is abrupt, that in fact products are different substances." (205)

This suddenness also shows itself in the law of genius. It is held that the acquired characteristics of a parent are not transmitted to children and that the results of education are not cumulative. Yet occasionally an exceptional man suddenly appears in a family and very often he in his turn gets children that are below the average.

If the evolutionist objects to the Revelation on the score of discontinuity and suddenness he should explain how a member of a barbarous tribe, which has for centuries lagged behind the civilized nations and which according to him has not yet sufficiently evolved, is able to learn in

(204) Darwin and Modern Science, p. 498.

(205) Alexander Smith's Chemistry, p 5.
a short space of a few years (206) all that the humanity has acquired after a painful and tedious struggle. If it be argued that the man under question can pass through all the necessary steps which the race has taken thousands of years to pass through, in a few years, why it may be asked these years may not be reduced to months, weeks, days, hours or minutes. If a million years can be reduced to 25 years, there appears to be absolutely no objection to the reduction of 25 years to 25 seconds or so. Thus the theory of sudden and complete revelation is not at all repugnant to science.

There are some who “feel considerable difficulty in ignoring the different stages of religious evolution which the Vedas themselves present.” They give various reasons for seeing religious evolution in the Veda. For instance some think that the Atharva Veda is an after addition, that originally there were three Vedas and this, they add, is clear from the fact that in the Vedic literature there is mostly mention of three Vedas only. Further it is said that in the earlier Vedas there is no mention of the Atharva Veda. In reply to their statement the following from Muir’s original Sanskrit Texts is reproduced. What Mr. Muir says closely agrees with the views of Swami Dayanand.

“When the Hindus speak of three Vedas, they mean that there is a triple Veda, consisting (1) of recited verses (rich), (2) of verses sung (Saman) and (3) of formulas in prose (Yajush), all the three words being comprehended under the name of “mantra.” Altogether independent of the three sorts of mantras is the number of the collections of them. Though there were hundred collections of

(206) The results achieved by the schools of the savages prove this. In the “Times” (September 28th, 1888) it is stated “there are two Schools at Moravian Mission stations in Victoria and scholars are mostly aborigines; but the schools have passed their examination as well as any other schools in that colony and education given there is not inferior to that of our board schools.”
mantras, the Veda is, and remains, threefold. It happens by accident that the Hindus possess four such collections (and in a certain sense, five), which usually bear the name of the Sanhitas of the Rigveda, Samaveda, Yajurveda (white and black), and Atharva Veda.” (207)

And again:

“The Atharvaveda may, however, be referred to under the appellation of “chhandas” in the following passages, according to the indication of the St. Petersburg Lexicon, where the second sense of the word chhandas is thus defined. “A sacred hymn, and according to the first three texts about to be quoted, especially that sort which is neither Rich, Saman, nor Yajush: hence perhaps, originally, an incantation. The texts referred to are A. V. XI 7, 24: Richah Samani Chandamsi Puranam Yajusha Sahā Uchhishtayaj Yajnire.” “The Rich, Saman, and Chhanda, verses, and the Purāna with the Yajush, sprang from the Uchhishta (remnant of the sacrifice)” ; (R. V. X. 90, 9) Tasma 1 Yajnat Sarvahutah richah samani jājñire chandamsi jājñire tasmāt yājus tasmād ayayat! “From: that universal sacrifice sprang the Rich-Saman,—and chhandas—verses: from it sprang the Yajush.” * * *

“The Atharvān is similarly mentioned in the Satapatha-Brahmana, X. III. 4, 3. 7 Tan upadisati. Atharvano veṣah so’ yam” iti............8 “Angirasoveda ‘so’ yam” iti.” He teaches them thus, “the Atharvans are a veda; it is this........(8) The Angirases are a Vedas it is this.” (208)

There is one thing more in favour of Swamiji’s position. If the Atharva Veda were a forgery of later times, the author or the authors of the Atharva Veda
should have taken special care to impress their readers with the revealed character of the book. But there is no such tendency to be detected anywhere in the book. On the contrary in many places only three Vedas (meaning three kinds of knowledge) are enumerated. In the 20th verse of 7th hymn of the 10th book all the four Vedas and ‘Purānam’ are mentioned but the 14th verse of the same hymn speaks of only three Vedas. From the above it is clear that Swamiji’s interpretation of the ‘three Vedas’ (Triveda) is born out by the Veda itself.

Another argument given to show the evolutionary character of the Veda is the arbitrarily fixed barrier between Chhandas and Mantra periods. This conflicts with the fact that no Aryan scholars speak of such distinction between Chhandas and Mantras. The ancient writers like Vyas, Pantanjali, Yasaka and Goutam should have detected this difference more easily as they, being nearer in time to Vedas, are expected to know more about them than the scholars of the present age. Not only they do not assign Chhandas and Mantras to different periods, but on the contrary they believe that the Mantras and Chhandas do not differ at all. Yasaka expresses this view in the Nirukta. (209) The Shatpatha says:—

“The Mantras are called Chhandas for a knowledge of all human conduct is bound up with them. It is through them that we learn all righteous conduct.” (210)

The evolutionists also argue that in the earlier parts of the Vedas there is element worship and that the pure monotheism appears later on. It is indeed interesting to note that at least one European writer arrives at a conclusion quite contrary to the generally received opinion. Writes Mr. Maurice Phillips:—

“The conclusion, therefore, is inevitable viz., the

(209) VII 12.
(220) Shatpatha VIII 2.
development of religious thought in India has been uniformly downwards and not upwards, deterioration and not evolution. (211) 

The higher up to the source of the Vedic Religion we push our enquiries the purer and simpler we find the conception of God. In proportion we come down the stream of time the more corrupt and complex we find it. (212) 

* * * We have seen already that the loftiest conception of God in conjunction with the most intense ethical consciousness of sin found expression in Varuna, the oldest God of the Aryans.” (213) 

The results at which the European writers have arrived are confoundingly conflicting. The reason is that they start with certain pet theories of theirs and to prove them, they disregard the clearly enunciated rules of ancient writers and the Veda itself. To illustrate, those who see in the Veda evolution from element worship to monotheism forget that even in the first book of the Rig Veda, the idea of the Fatherhood of God—an idea which is considered to be the highest religious idea—is very clearly enunciated, (214) and that the Veda says that Varuna, Mitra, etc, are the names of the One eternal God. (215)

(211) The Teachings of the Veda, p. 291. 
(212) Idem p. 104. 
(213) Idem p. 103. 
(214) For example the Rig. I. 1. 9 says Oh All knowledge God! You whose praise is sung by the Veda and by men, be a cause of our happiness even as a father is the cause of the happiness of his children.” 
(215) That supreme spirit is the protection of all and pervades and gives light to all bright things. He is also called Indra, or. the glorious Mitra, or the friend; Varuna or the greatest and the best; Agni, or the adorable. Though one, He is called by the learned by many names, such as Agni, the adorable; Yama, the ruler; Matriishva, the Mighty.” 
Rig I. 164. 46.
The Veda then is the word of God. In answer to those who object to the Veda being the word of God on the score that "God is formless and hence unable to give utterance to words," states the Swami:—

"Though there are no instruments like mouth, etc., within the mind, yet as within it in mental processes, words are used in the form of question and answer, the same should be believed of God." He adds that "God did not publish Vedas at the beginning of the creation in the form of books, but rather inspired the minds of the Maharishis, Agni, Vayu, Aditya and Angra with the Vedic knowledge." (216) For a time the Vedas continued to be remembered by heart hence the name Shruti. However towards the reign of Ikshavaku they were written down in the form of volumes in which they exist now.

Dayanand, then, came to unfurl the flag of the Veda and to proclaim its eternal voice and preach its everlasting truths to the representatives of all the nations of the world. He came to unite the East and the West in one harmonious blend. He came to revive the ancient Brahminism even as Budha did three thousands years ago. He came to teach the "love of ancient" like the prophet of China. He came to place before the Christian world the "word that was with God" and of which Christ had spoken. He published the "four books of Hermes" and showed how animal sacrifices might be put to not in Egypt alone, but in the whole world. For the dying Zoroastrians he brought new life and new vigour from the ancient Angiras. For the Aryans of India now hopelessly divided, and deeply degraded, he brought the voice of hope and bond of union. He taught them to throw their idols into one great ocean—the eternal god of the Veda—he asked them to forget their differences and to return to the original source of all their sects the everlasting Veda. Not that alone! He taught all mankind to.......

The various scriptures to their proper place which is subordinate to the worlds scripture—the Veda which is as much the book of the Hindu, as of the Muhammadan, as much of the Christian as of the Jew and thus be united in a brotherhood that can survive all the storms and whirlwinds that are so common in this world of mortals.

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SECTION IV.

THE MISSION—(continued).

THE GOLDEN AGE TO COME.

"Back to the Vedas; back to the only spring and unpolluted fountain of the delicious waters of knowledge Divine! yes, back to this fountain to moisten your parched palates and dried up lips. Back to this haven of safety to save yourselves from the dashing billows of sin and vice." Such appears to be the constant cry of Dayanand. "By faith in the revealed character of the Veda alone can man become happy" (217) for, they "alone enjoy eternal bliss who study the Vedas, live a righteous life, become perfect yogis and realize God" (218) and "that country alone prospers where Brahmacharya is properly practised, knowledge is keenly sought after and the teachings of the Vedic religion followed" (219) the Vedas alone he considers the supreme authority in the ascertainment of true religion—the true conduct of life. Whatever is enjoined by the Vedas is to him right, whatever condemned by them is wrong. (220) This Vedic religion of his, then, should spread far and wide to give peace to the troubled humanity. For "when a Sanayasi by the preaching of the right conduct of life as enjoined by the Vedas will create harmony and love among people and nations hostile to each other, he will be the saviour of hundreds and thousands of lives." (221) "Therefore," writes the Rishi," it behove Sanyasins to devote themselves assiduously to the preaching of truth and enlighten-
ing the minds of the people who are in the doubt, to the
studies of Vedas and Shastras and thereby promote the
good of the whole world." (222),

Through the Veda the world's good shall be promoted. Through the teachings of the Veda peace shall come on earth and happiness rule every home. Through the Veda shall be hastened the advent of the Golden Age—the age of which the poets have sung, the philosophers dreamt and to which the prophets have pointed.

Such is the promise of the Rishi! Such the hope held out by him! How shall that be realized? How that promise redeemed? How shall the approach of the millennium be hastened? "Produce a better and manlier race change your environments—change them to those of the Vedic times," would the Rishi say in reply. A better and a nobler race! How can that nobler race be produced? Sacrifice yourselves and you shall have nobler sons. Part with present pleasures and you shall have future happiness. Doubt not that it is in your power to produce the children of the type you like. "As there are sciences of improving all other things, so there is a science of producing noble children. To this should men attend most assiduously, for on the betterment of children necessarily depends the progress and improvement of the family and the want of goodness in children is sure to be followed by the degradation and fall of the family." (223)

The Swami in his various writings describes in detail the essentials of "this science of sciences, this foundation of all true reform." Writes he, "As far as possible the semen collected during Brahmacharya should not be wasted. Even as the produce of a good seed and fertile field are good, so the children of strong and good parents are of a superior character. He that approaches his wife

(222) The Satyarth Prakash, p 178.
(223) The Sanskar Vidhi (or the Handbook of the Aryan rituals).
in proper season and avoids the forbidden nights is a
Brahmanchari though married. The production of good
children depends upon the food, etc., of the parents.
They should meet in sexual embrace after necessary pre-
paration and ceremonies........(224).

The preparation referred to may be considered under
two heads—the physical and the spiritual. The physical
relates firstly to the food which the parents take. Besides
prescribing medicines like 'Sarvoshadhi', the Swami
makes the following general remarks on the subject :-

"It behoves both parents before, during and after con-
ception to avoid the use of such foods and drinks as are
intoxicating, decomposed (lit. foul-smelling) non-nutri-
tious (lit. dry), and prejudicial to the growth of intellect,
and to use those articles that are productive of mental
tranquility, health, strength, intellect, energy and good
temper—qualities that go to make a man refined. Such
foods are milk, butter, sugar, cereals, etc.—foods and drinks
that help to make the reproductive element (both male
and female) of the highest quality, free from all faults and
imperfections." (225).

The purification of the surrounding atmosphere by
burning of fragrant, odoriferous, strengthening drugs forms
another important item of the physical preparation. The
Swami also writes that the husband and the wife should
'see' the sun. This has been regarded by some as a relic
of old superstition tolerated by the Swami to reconcile the
mass of the Hindu population. Such as think this way
have never fully realized the life-giving powers of the
sun—the source of life and light. The scientists, how-

(224) The Satyartha Prakash chap. IV and the Sanskar Vidhi
Garbhodan.

ever are beginning to realize the importance of this old Vedic ceremony. Dr Cowan writes to state:—

"An enjoyable walk and saunter of an hour or more, into the pleasant morning sunshine. Breakfast at about 8 o'clock—a breakfast of plain unstimulating food. Again into the open air and bright sunshine and for a couple of hours the husband and wife should lovingly and enthusiastically exchange thoughts, hopes and desires (before undertaking to produce new life)."

Dr. Cowan's suggestion and this remarkable Vedic ceremony are based on the realization of the great power of the sun. The following from Dr. Foote's Popular Cyclopedia will give the reader an idea of the power of the sun.

"Dr. Moore the metaphysician, speaking of the necessity of sunlight, says that:—

'A Tadpole, confined in the darkness, would never become a frog; an infant, being deprived of heaven's free light, will grow into a shapeless idiot instead of a beautiful and responsible being. Hence,' continues the same writer, 'in the deep dark gorges and ravines of the Swiss valleys, where the direct sunshine never reaches, the hideous prevalence of idiocy startles the traveller. It is a strange melancholy idiocy. Many of the citizens are incapable of articulate speech. Some are deaf; some are blind; some labour under all these privations; and all are misshapen in every part of the body. I believe there is in all places a marked difference in the healthfulness of houses according to their aspect with regard to the sun, and those are decidedly the most healthful, other things being equal, in which all rooms are, during some part of the day, fully exposed to the direct light. Epidemics attack inhabitants of the shady side of the street, and totally exempt those on the other; and even in epidemics such as ague, the morbid influence is often thus partial in its labors.'
"The inhabitants of the southern slopes of mountains are better developed, and more healthy than those who live on the northern sides; while those who dwell in secluded valleys are generally subject to peculiar diseases and deformities.

"Eminent physicians have observed that partially deformed children have been restored by exposure to the sun and the open air. As scrofula is most prevalent among the children of the poor in crowded cities, this is attributed by many persons, to their living in dark and confined houses such diseases being most common among those residing in under-ground tenements."

So much for the physical side of the preparation. Now turn we to the spiritual. It consists in spiritualizing the whole atmosphere. The melodious chant of the Vedic Mantras, the feeling and fervent prayers, the Havan that makes the individual forget himself in the universal, that connects man with nature—significance of all these to describe would take too long. I, therefore, content myself by culling the following from my notes on the Sanskar Vidhi:

As the incense ascends to heavens, so the couple preparing to discharge their most sacred duty slowly approach the Most High through His works. The Jatharagni (the digestive fire) is the first to be viewed as a great purifying force—purifying the body. The blaze in front is next meditated upon as the purifier of the immediately surrounding atmosphere. From the particular to the general does the mind proceed next. Fire is viewed as the great purifying force in nature. From fire to the sun is no long jump. The latter is the great source of light and life for our planetary system. His purifying power makes it possible for man to live. But whence its power? The all-pervading electricity (Prajapati) gave birth to the sun and sustains him yet. So the couple pray that even that
all-pervading electricity may be conducive to their health and to the health of the child to come. Having ascended to these dizzy heights, the devotee now realizes his limitations before the All-pervading, the Limitless and so devotedly and fervently he says, "Lord, my powers are limited. I have done what I could. Oh, through thy Mercy let my unintentional mistakes be corrected."

After offering this general prayer, the couple proceed to carefully eschew such faults as they can. But highly spiritual, viewing the Divine Fingers in all their affairs, they remember the Lord as the source of light and pray that the fountain of all ill-will and sin may be dried up. But the light must be perceived before the sin can be completely destroyed; so in the next mantra the immanence of the Lord is meditated upon. Now the Lord and the Yajman meet face to face. The Yajman proceeds to lay bare his heart before the Almighty and wishes that all possible obstacles in the way of the great Yajna that he is about to perform be removed. To feel vividly the power of the Lord, the Yajman meditates upon His merciful aspect. Realizing this aspect, he prays for bliss and destruction of the bondages. A wish for peace to all then escapes them and they end with a desire that the particular Yajna may end in peace.

Thus prepared the husband and the wife are advised to meet when "they are perfectly healthy, mutually happy and free from sorrow." (226).

This first act completed, there begins a period of utmost watchfulness and care. "Blessed is the mother," says the Swami, "who never ceases to impart a religious tone to the mind of her child from the time of conception till his knowledge is perfected." (227).

He further writes: "In the matter of diet and dress they should follow the rules laid down by Charak and

(227) Ibid p. 22.
Sushrut, and in the matter of keeping each other happy they ought to practise the system taught by Manu. During the time of conception, the mother ought to be very careful of her diet and dress. Till the birth of the child those articles only should be used as are productive of intellect, strength, beauty, health, energy and mental tranquility, and such other good qualities.” (228).

“The period of gestative influence,” writes Dr. Cowan, “is to be divided into two sections, the first four months and the last five months. During the first four months the physical in mother should predominate and during the last five months the mental should predominate.” Swami Dayanand recognizes a similar principle and prescribes two ceremonies to mark the different stages in the development of the embryo. The first of these is called, Punswanam and the second, Simantonyan. The Swami writes “It (the first) should be performed when strength can be gained. The second Sanskar is called Simantonyan by which the mind of the woman is satisfied and her heart pacified and the embryo becomes steady and safe and develops daily.”

It would be difficult to describe in detail these ceremonies. But it may be remarked that the chief feature of the first is the administration of certain Vaidic drugs and interest of the second gathers round husband’s combing the hair of his wife, the woman’s fixing her attention on the contents of a cup full of Khichri (Rice and Dal cooked together) and calling to her mind some figure which she wishes to impress upon the child and lastly singing of melodious songs in accompaniment of various musical instruments. In connection with the last I again quote the following from my notes:—

“The opening song of this musical piece is a significant one. It is the first lesson of patriotism and true national-

(228) The Satyartha Prakash, p. 23.
ism taught to the child. Before the child is born he is taught to love his country, to wish it peace and prosperity. "The land of birth is heaven" says the Sanskrit proverb "Patriotism is the basis of faith" according to an old Arabic saying. The great poet of Scotland reverentially bows at the altar of this great virtue when he sings:

"Breathes there a man with soul so dead,
Who never to himself hath said,
'This is my own my native land!'
Whose heart hath never within him burned,
As home his foot-steps he has turned,
From wandering on a foreign strand."

"The child should have a living soul and not a 'dead' one. He should have the fire of patriotism in him. To those who are ever ready to pounce upon Swami Dayanand this might offer a ready handling. "Oh Dayanand's Mission is a political one! This is what we have been always impressing upon public. Is not this Mantra a clear commentary on his feelings? He wanted even unborn children to be patriotic". But let them carefully read the mantra before publishing their rash judgment. "Our King is the giver of peace; may our fellow-citizens be wise and thoughtful. May the.................banks of that lovely stream be full of ascetics". Indeed so! Ascetics are true teachers, who check the erring worldly men in their headlong rush after mean and sordid gain".

The child that has been so carefully looked after during pregnancy and consciously called into life, is received in a most impressive and solemn way. Before the delivery everything is kept ready. There are the fragrant incense, clean white clothes, the shining gold pen, sweet honey and nourishing ghee (clarified butter). It is welcomed into a world where atmosphere is thoroughly spiritualized—spiritualized by fervent and feeling prayers, by
elevating and ennobling thoughts, by subtle and sweet melodies of the Vedic mantras. What significance these things have, how they impress the small brain, we with our psychological and logical theories may not be able to fully realize. But the Rishis of the old knew by their Yogic powers what all this means. Dayanand, their representative, lays down that after the child has been washed clean, on its tongue should be emblazoned the eternal word "O M" with the golden pen. "Om"—'Om' Oh child, is the word that should ever be on your tongue." In the ear of the child is uttered the formula Vedesi, (Thou art the Veda—the knowledge Divine). Thine is it to struggle and to strive to have the glimpse of the Most Sublime." A gentle tap on the shoulder and an impress with the nose on the skull, dropping of a few drops of honey and ghee and letting in the child's mouth a little of the gruel made of rice and oat are the other items of the ceremony. As these ceremonies are being gone through, the chant of the mantras continues. What are the mantras? Hard would it be to explain them at full length here. They that want to enjoy their charm should refer to the original. It would be sufficient to state here that they are the prayers of the heart, they are the outpourings of the devout soul. They contain the practical lesson which even the oldest of us might learn, they impress upon the new-comer the importance of following nature, of serving humanity, of having undying faith in the Unseen and of living and labouring for that faith. Prayer for the welfare of the child ends the ceremony.

For ten days the prayers for the moral and physical welfare of the child are regularly uttered in the house and on the 11th come together all the relatives and the friends of the family to name the little thing to distinguish it from all others. Thus are established the first bonds with friends. This naming too is done not in a haphazard way but they that are present, first put themselves in a devout
reverential mood of mind and then consult together to find out a name that is easy to pronounce, sweet to hear, and pregnant with meaning, ever inspiring its bearer to deeds great and glorious. A prayer for a long and happy life and the friends disperse. Two or four months more and again the priests and the elders come to teach the child another useful lesson. By nature we seek the company of Nature. Flowers of variegated colours, verdant leaves interspersed with various fruits, murmuring brooks, birds with bright plumages and sweet singers of Nature, the twinkling stars, the placid moon and the glorious sun—all appeal very powerfully to the innocent child mind. But Alas! how often are these our inner feelings cruelly crushed. Dayanand wants parents to learn that the crushing and suppressing of the natural inclinations of the growing children shall produce but men of stunted growth and these sure shall retard the approach of the Golden Age. So he tells the parents to take the children out to gardens, in open air to breathe freely and comfortably, to draw their attention early to Nature and train their senses by making them see the charms that Nature spreads round us. The first step towards this is the Nikhraman—the Sanskar under consideration. The sun and the moon are shown to the child which is taken out to enjoy pure air. But as if to warn us against a mere worship of external nature, the Swami orders us to repeat the Vedic Mantras while seeing the sun. The Lord is contemplated in this Mantra as: “The Eye of the World, the Benefactor of the noble and the learned and the Eternally Pure.”

When the child is 6 months old, another ceremony is performed to mark the first appearance of the new powers of digesting light food and of picking up words here and there. The same spiritualization as before, similar lessons of not thwarting nature, the same oblations poured in the sacred fire and the same sweet music of the melodious Mantras mark the ceremony. The food that is given
to the child, just to taste, consists of well-cooked rice mixed with ghee and honey. (229) When the child is either one or three years old, its hair are all shaven off, evidently to give it relief from the possible troubles caused by teething. This is Mundan (tonsure). In between this Sanskar and the Upanyan (the wearing of the sacred thread) there is one ceremony. It consists in boring a hole in either of the ears. The ceremony has the support of the old Hindu medical authority, Sushrata. It is supposed to be a preventive against hernia. Well would it be if modern medical men attend to this question and try some experiments (230).

The Upanyan is performed when the child is eight years old. It is followed by the Vedarambha (initiation into the Vedic Sciences). These two mark the time when the child begins to attend his school. But before the child is fit for joining a school, his education is by no means neglected. Besides prescribing the various ceremonies mentioned above, the Swami lays down the following injunction:—

"A mother should so instruct her children as to make them refined in character and manners, and they should

(229) The following from Dr. Cowan in a way shows the necessity of this ceremony. The growth and protrusion of the teeth is a certain index of the development of the child's digestive organs, and indicates with great exactness that a change of food is required, and that the digestive organs are in a condition to dispose of the simple varieties of nutriment upon which the child will now be required to subsist. This usually happens from the tenth to the fourteenth month, and if the child has been accustomed gradually to other nutriment, wearing will in most cases be attended with little or no inconvenience. This change should be very gradual, and commence soon after the protrusion of the two first teeth.

(230) Mr. H. D. Sadarangani, formerly Professor, Sind College, actually saw a case of hernia cured by boring a hole through the cartilage of ear. For further information on the subject, the reader is referred to the Sanskar Chandrika—exposition of Karan Bedha Sanskar."
never be allowed to misconduct themselves in any way. When the child begins to speak, his mother should see that he uses his tongue properly, so as to pronounce letters distinct in the right place and with the right amount of effort...............she should try to cultivate a sweet, subdued and pretty voice in her child. In his speech, letters, syllables, words, conjoined words and stops should be distinctly discernible. When he begins to talk and understand a little, he should be taught how to address his superiors, and inferiors, father, mother, king and a learned man, and how to conduct himself in their presence so that he may never be slighted in company, but be always treated with respect. Parents should endeavour to inculcate in the minds of their children an intense desire for the love of knowledge, elevating company and control of the senses” (231).

The child is now brought before his future Guru (Teacher and spiritual Guide) and the initiation ceremony begins. “For the sake of realizing the Lord, for acquiring knowledge Divine, do I approach you”, so says the child to his Guru. Lovingly does the Guru respond and hands over simple yet clean and tidy clothes to the child and invests him with the sacred thread, the token of student life. Now are chanted prayers to put the mind in a mood to appreciate the beauties of higher spiritual life. When the thoughts have been sufficiently elevated, the Guru and the Shishya (the disciple) pray unto the Glorious Living Lord, the Support and the Life of the universe, the Giver of peace and the Master of vows to give them strength to keep the vows which they make at the time the Acharya now enjoins upon the child to keep good company and prays unto the Most Holy to help the child in this. The teacher holds the fingers of the pupil in his own hand and passes down water in his hand to

(231) The Satyarth Prakash, pp. 24-25.
that of the pupil, as symbolic of affection and of giving instruction to the pupil. A number of ceremonies follow. The teacher concentrates his mind upon the features of the pupil and touches his various organs to impress his own spirit upon him. The Mantras that accompany these ceremonies, tell the pupil to be clean in his dress, strong in his body and to be serviceable to humanity and to yield his heart in love and reverence to the Guru. In conclusion, the Acharya says unto the Shishya, “the Great God is your teacher primarily and I am a mere instrument of His.” The sciences that are to be studied are now enumerated. The first and the foremost is the Pran Vidya (the science of spirit), Ethics theoretical and practical, Divinity, Hydrology, Botany, Meteorology, Geology and Physical Geography, the science treating of the properties of Light and Heat and Physics are the sciences to be studied. But these sciences are to be studied as subservient to the great science of sciences, the science of making the world happier. All this forms Upayan.

The Veddrambha is yet more impressive and significant. Some of the prayers are common to both these sanskars. The especial features of the Veddrambha are the teaching of the most sacred of the Vedic hymns—Gayatri—to the pupil, giving him the dress of a Brahamchari, Acharya’s gazing intently into his eyes to influence his brain in a subtle and mystic way, the father’s long and parting discourse apprising the child of the laws of Brahamcharya and impressing upon him the necessity of following them, the child’s going a-begging and thus becoming a child of the whole community and lastly, imparting to him the useful and the important lesson of respecting the educated and the advanced souls and preparing himself for the purpose of serving mankind. Such is the initiation ceremony prescribed by the Swami for those who shall be the first members of the manlier race
to come. With these ceremonies begins the child's education. He is now the child of his teacher and not of his father. He is preparing himself for the service of society. He is learning under the guidance of his Guru, the path that leads to the Lord. In order to reach his goal safely and successfully, he has taken the vow of Brahmacharya. He has promised to preserve the reproductive element in his body most carefully. For this purpose he lives a hard and simple life. The Swami writes:

"A Brahmachari (male or female) should abstain from meat and alcohol, perfumes, garlands of flowers, tasty food and drinks, the company of the opposite sex, sour articles and injury to all living things, from anointing the body and handling the reproductive organ unnecessarily, from the use of collerium, from the use of boots and shoes and of an umbrella, or a sunshade, from harbouring low passions such as anger, avarice, carnal passion, infatuation, fear, sorrow, jealously, malice, from singing, dancing, playing, gambling, gossipping, lying and backbiting, from looking upon women with an eye of lust), and embracing them and from doing harm to other people, and indulging in such other evil habits. Let every student sleep alone and never lose his reproductive element. He who loses it through passion, breaks his vow of Brahmacharya."

(232) For the development of spiritual Life, he is required to daily perform his Sandhya (the morning and evening prayer). I quote the following from an article of mine to give the reader an idea of Sandhya."

"It starts by contemplating God as the personification of Light and Love and as Distributer of Peace unto all. With the mind put in this attitude, the devotee looks to his body, the physical thing nearest to him and prays that

(232) The Satyarth Prakash pp 53-54."
its different parts may be strong and vigorous. Praying for power, he forgets not to pray for goodness. He remembers:

"It's excellent.

To have a giant's strength. But it is tyrannous.

To use it like a giant."

and prays that with the strength of the body he might have purity and excellence. The Mantra is highly elevating and there is a natural connection between the phases of the Lord in which He is viewed and the importance of the organ or the sense that is to be pure. If the prayer is for the purification of the head, the Lord is viewed as the Life-giver and supporter of the world. How beautiful and natural the relation! For the purification of the Hridya, the Lord is contemplated as 'Mahan' (the Great)—great are the powers of heart—great both for good and evil. Regard and admiration, respect and reverence, generosity and charity, affection and love, all flow out of it. It too is the seat of evil passions like dislike and aversion, contempt and scorn, narrowness and stinginess, malice and hatred. Through the heart are the enemies conquered. Its evil passions repel all friends and change them into rebels. It can take man to Heaven, it can pave his path to hell. Verily, it is Mahan and well has God been invoked as Mahan. They alone can realize the underlying beauty of the Mantra who ponder over and meditate upon it.

"The body being strengthened, the organs purified, the devotee approaches his Lord and tries to realize Him as the soul of his soul, as the Giver of Beatitude and as the Dispenser of Peace. A close connection is formed. Seeing the power within, the devotee looks without to see its play. The world is the product of that power.

"Rit (knowledge Divine) and Sat (Nature) proceed from it. The mountain like waves of the sea, the thunder of the heaven, the lightning of the cloud, the moon and the sun, the stars and constellations, the expanse of the
earth and the glory of the Antriksha, all are the manifestation of the self-same power. To view the power more closely, to realize it more vividly and to feel it more intensely, the devotee turns all round, seeks it in all directions. To the east he views it in the sun, the giver of light and heat and finds that its rays are a protective force. In reverence bows he to the rays, bows he to the power of the Lord and through them bows to the Lord Himself—free from all earthly connections. To make his environments suitable for the growth of spiritual life, he prays that this protective power—a combination of Light or Jnan (knowledge) and Heat or Prema (Love)—might serve to make him friend to all and all friends to him and might put an end to every kind of hate. Similarly is the glory of the Lord seen in all the six directions and every time is the pious wish for protection and peace most piously expressed. The vivid realization of the play of the Divine power in nature and her glory makes him once more go deep down in the recesses of the unseen and lo! passing by the flag-staffs of nature, the Bhakta sees now face to face Utam Jyoti (the Grand Light), free from all darkness, everlasting, ruling all and giving light to all. Realizing the bliss he cries, "wonderful art thou—wonderful art thou—Thou art the life of all the things; thou art the source of the strength of the sun and the eye. Under thy control are the earth and heaven. Verily, thou art the soul of the movable and the immovable. May I realize the reality! May I realize the reality!"

"The trance passes and the dead realities of the world force themselves on the Bhakta, for long life, for vigorous body, for sound organs, the devotee prays. But then comes to his mind that most sacred of the Vedic hymns—the hymn with which he was initiated into the path of Dharma and for a pure heart and elevating thought he approaches his Lord. Finally, realizing the Peace-giving,
the Bliss-yielding nature of the Divine, completely he resigns himself to the Higher Will. This is Dayanand's method of destroying Avidya; this is the Sandhya.” (233).

The student is taught to seek his own good in that of others, to serve mankind with heart, by being required to perform Havan and to render practical help to the villages near by when they are in trouble. On such days Schools are to be closed. What Havan is, may be made out from the following quotation from the article referred to above:—

"By the side of Sandhya or the Brahma Yajna, stands in Swamiji's system Tārā in or Deva Yajna. It is not to be mistaken for a mere mechanical process for the purification of the air. It has a deep significance. It throws the individual into the universal. It connects man with the forces of nature and establishes a direct communication between them. It practically teaches man to seek his good in the general weal, to feel his life in the all-embracing life. And look at the Mantras how forcibly and elegantly do they remind the Yajman of the higher spiritual life. Oh how beautifully does each speak of the Lord and His power! Each mantra reminds the repeater of his own insignificance in the great Yajna of the Lord and so he says: "I do this for thy sake—I do this for thy sake.” (234).

Upto the 25th year at least, a male student receives this kind of education. (235) Now he takes leave of his


(234) The Vedic Magazine, Vol. 7. No. 5. S. Dayananda and Bhakti. For a full treatment of Swamiji's system of Education, the reader is referred to the Section VI.

(235) Girls receive education upto 16th year,
teacher who sends him to the world with due ceremony and solemnity. With 8 jars of water he takes bath, praying that he be strong enough to resist eight temptations of abusing his power gained by Brahmacharya, that he may enter the world for increasing wealth, for securing fame, for preaching the Vedic doctrine and for obtaining that which accrues from following the path chalked out by the Vedas. Many more prayers follow and the last words of the teacher are spoken. How beautiful are these words!:

"My children! Always speak the truth, lead a virtuous life, abstain from sexual indulgence, never be negligent in learning and teaching, devote yourselves to sciences, (physical and spiritual) till your knowledge is perfect, then procure for your preceptor anything that he needs. Thereafter go and get married. Never be indifferent to truth and religion, never neglect your health or the cultivation of any skill or talent you may possess. Never be indifferent to the acquisition of wealth, power etc., never neglect your studies. Never neglect to serve your father, mother, teacher and all the preachers of the true religion (Aithis). Love virtue and shun vice. Imbibe our virtues not our faults and imperfections. Always keep the company of those Brahmans: amongst us who are imbued with piety; put your trust in them and them only. Be charitable. Give in faith or without faith. For fame, or through shame, give. Give whether through fear of public opinion or simply for keeping your word. Always give. If you are ever in doubt as to the truth of any practice of religion, or any doctrine or mode of divine worship, follow the practice of those highly virtuous Brahmans, whether Yogis or not, who are free from prejudice, charitable in disposition and well versed in philosophy and science (physical and spiritual), and extremely desirous of furthering the cause of righteousness. This is the advice. This
is the commandment. This is the mandate of the Vedas. Ay, this is the law. Follow this advice. Obey this law."

(236).

The next concern of the student is to seek his profession. He must follow that profession which is suited for him on account of his education. His profession and education will also determine the class of the society to which he goes. The individual is for the society and he should do that which is best suited for the society. What exactly this means is clear from the following taken from the Satyarth Prakash:

"By the application of this law, each class, being comprised of individuals who possess all the qualifications that are necessary for admission into it, is kept in a stage of unadulterated purity, that is to say, no Kshatriya, Vaishya or Shudra is allowed to enter into or remain in the Brahman class. Similarly, Kshatriya, Vaishya and Shudra classes also remain unadulterated. In short, there can be no admixture of classes, hence no class will be disgraced or become the subject of reproach in the public eye.

"Q.—Supposing a family has only one child and that enters into a different class who will then look after the old folks? Besides, the family line will die out. How would you provide for such cases?

"A.—Neither will the old people be neglected, nor will the family line come to an end, because the state—the Political and Educational Assemblies—will provide them with children of their own class in exchange for their own children, hence, there will be no confusion or chaos in the society.

"Classes of all persons should be determined according to their qualifications, accomplishments and character in the twenty-fifth or the sixteenth year, according as they

(236) The Satyarth Prakash, pp 54-55
are males or females. They should also marry persons of their own *Class*, namely, a *Brahman* a *Brahmani* woman a *Kshatriya*, a *Kshatriya* woman; a *Vaishya*, a *Vaishya* woman; and a *Shudra*, a *Shudra* woman. It is then and then only that the people will faithfully discharge the duties of their respective *Classes* and secure, thereby, perfect harmony.” (237)

What this class system is, we cannot better describe than in the following words of Babu Bhagwandas M. A.:

“The ancient traditional polity of this land bases itself expressly on the main lines of differentiation to be observed in the Human Race. It recognizes, firstly, a two-fold division therein, *viz.*, (I) the less evolved, technically called ‘once-born,’ (238) in whom the power of introspection, self-consciousness, self-analysis, self-examination, deliberate self-control and self-guidance has not arisen, and (II) the more evolved, the ‘twice-born,’ the regenerate, in whom such power has developed more or less. Under the second class a further threefold sub-division is recognised, *viz.*, (a) the men of thought, (b) the men of action, (c) the men of feeling (and art, industrial and fine), according to the predominance, in the individuals concerned, of the one or the other of the three well-known aspects or functions or faculties of the mind. All three are equally ‘regenerate.’ The older indigenous vocation-names of the three will be readily recalled; but their original significance has become corrupted, and so their use now-a-days causes only misunderstanding. In other modern counters of thought, the types may be designated as (a) intellectual, (b) militant, (c) industrial. The fourth class, (I, above), is that of the unskilled laborers. Of


(238) The Swami defines the once born or *Shudra* as ‘one that does not learn anything even after a good deal of teaching, being ignorant and destitute of understanding.’ (The Satyarth Prakash, p. 89).
course there are endless grades and shades under each, with cross-mixtures and combinations besides; but these four are undoubtedly the main broad classes.

"Corresponding to this division of labor and duty, is the division of remuneration, in the old scheme.

"The man of thought, as legislator, priest, educationist, judge, was given more honor and less power and wealth. "The man of action was given more power and less honor and wealth.

"The man of industrial and fine art and feeling was given more wealth and less honor and power."

Such is briefly the constitution of the society which Dayanand proposes for the betterment of humanity. It would not be out of place here to give Dayanand's views on the functions of the four classes or the four important organs of the body politic:—

"The education of the country and preaching of religion should be entrusted to Brahmins, because, they, being men of profound learning and exemplary character, can discharge those duties most satisfactorily. By entrusting the affairs of the state to Kshatriyas, a country never suffers through misrule or mismanagement. Tending the cattle, etc., should be entrusted to Vaishyas, as they can do this work properly. A Shudra is to do menial service, because being ignorant through lack of education, he is fitted for nothing higher but can minister to the physical requirements of a community.

"It is the duty of the ruler and other responsible persons to see that all the four classes discharge their duties faithfully." (239)

The question of marriage is the next important question that would confront the young man now settled in

(239) The Satyarath Prakasb, p. 112.
life. To perpetuate and intensify the character developed in these young men, Swami Dayanand lays down very careful and detailed injunctions on this all-important subject. He in the first place enjoins upon the degenerate and the sickly, to refrain from entering into matrimonial alliances. Writes he:

"In connecting himself with a wife, let a man studiously avoid the ten following families, be they ever so great in political power, in rank, or ever so rich in cows, goats, horses, elephants, gold or grain.

"The family which is not religious, that which is destitute of men of character, that in which the study of the Vedas is neglected, that which has thick and long hair on the body and that which is subject to such diseases as Piles, Consumption, Asthma, Bronchitis, Dyspepsia, Epilepsy, Leprosy and Albinism: because all these faults and diseases are transmitted to the offspring. Therefore both husband and wife should come from good (physically and morally and intellectually) families.

"Let a man never marry one who is pale and anemic, nor one who is altogether a bigger and stronger person than himself or has a redundant member, nor one who is an invalid, nor one either with no hair or too much hair, nor one immoderately talkative, nor one with red eyes." (240).

He recommends marriages between persons coming from different and distant places.

He also wishes that the partners of life should be very carefully mated. Writes he:—

"It should be borne in mind that the bride and the bridegroom should not before marriage be allowed to meet each other in retirement, since, such a meeting of young people may lead to bad consequences.

(240) The Satyarth Prakash, p. 96.
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"When boys and girls become of a marriageable age, in other words when only 6 or 12 months are left in the completion of their Brahmacharya and education, let the photographs or pictures of boys be sent to the teachers of Girls' Schools and those of girls, to those of Boys' Schools.

"Let the teachers then send for the diaries of those who are alike in outward appearance and study them carefully. When they find any two students (one male and the other female) resemble each other in disposition, temperament, character, and accomplishments and consider them suited to each other for marriage, let them place the photo and the diary of one in the hands of the other and ask them to inform them of their intention (i.e., whether they would care to marry each other or not) if they be quite willing to marry each other, let the Return home ceremony of both be performed simultaneously. They should be allowed to converse with each other or hold a discussion (on any subject to test each other's knowledge and ability) in the presence of their tutors, parents and other respectable people. What ever questions or answers, on any private subject, one would like to put or give to the other, should be done in writing before the assembly. As soon as they feel that their love for each other is strong enough to entitle them to marry and have, consequently, made up their minds to do so, the very best arrangement should be made with regard to their diet so that their bodies, that had weakened through the practice of rigid discipline and hard life of Brahmacharya, and strict devotion to studies, may soon gain in flesh and strength just as the new moon grows into the full moon." (241)

The ceremony of joining the two in wedlock is now performed. The space at our disposal would not permit us to describe the ceremony. Suffice it to say that it is a solemn

ceremony most solemnly performed to impress upon the minds of the marrying couple the solemn and sacred duties of *Grahastha*. The one aim of Swami Dayanand is to inspire the couple to transmit to their 'dearest pledges,' a noble and a pure heredity, to inculcate in their character the virtues which they have acquired with so much labour, to look after their education with utmost care and concern and yet to serve those who are near by them. To give the reader an idea of the picture of home and home life painted by the Rishi, the following is quoted from an article of ours on the subject:—

"In peace the two live together for 'they........treat each other lovingly and live in harmony. They never quarrel with each other and neither is false to the bed of his or her partner. One yields lovingly to the control of the other and is yet supreme within the little kingdom itself. The other (more hardy by nature) holds the entire control over the affairs without.' (S. P., p. 110).

"Thus do the two live together interdependent. Their dependence on each other, their living together has a set object before it. The heart of each belongs to the other, but the hearts of both together are consecrated to some noble ideal. And why should it not be so? On the solemn occasion of their marriage, each said to the other: 'May thy heart be mine and mine be thine; oh! may the hearts of both be of Him Who is the Dispenser of all beatitude.'

"Noble ideal of friendship this! Indeed noble. Thus striving 'fearlessly and firmly,' for the achievement of the ideal before them, the young couple soon find themselves surrounded by a little army. Smiling faces, rosy cheeks, Oh! they play their pranks and babb'e 'Ba,' 'Ma' on their knee. With their advent comes a new phase of life. New kinds of love and newer duties arise. To enhance the joy and to add to the happiness of the world, the young father and mother—they that follow the path chalked out by Dayanand—'treat these new comers with love—love deep as ocean.'
"Pervaded by this incomparable love, gladly the parents take to the instruction of the children. The result is that the children ' lose not their temper and utter not rude words; they cultivate ' sweet and specific speech.' With such instruction, such love and such ideal before them, they grow into good and loving creatures. Brothers hate not brothers, sisters bear no grudge against their sisters. Lovingly they meet together, lovingly they walk together on the path to peace and joy. Sweet is their conversation."

(S. V. p. 173).

"Thus living together, thus discharging their duty to their children both together walk on the path of Dharma, strive for the good of their townsmen, of those who live in the forests near by. In assemblies speak they the truth and spread the knowledge of self-control to make the world happy. Thus, by thought, by word, by deed they avoid sin." (R. V., B. B. 253). (242)

Twenty five long years are spent in living the life of a Grahashti. Now old with years and wise with experience, with hearts mellowed down by loves and hates, the Grahas this retire to jungle—not to waste their time, not to lazily loiter here and there, but to apply themselves for preserving and transmitting the spiritual treasure of the land accumulated in forests, for taking up the tuition of the children of the soil. "Exhausted men," might say some one. "How can these exhausted men do teaching work?" Exhausted they are not, though somewhat physically weak. But the weakness of body is more than counterbalanced by the accumulated experience, by the mellowed heart and by the spiritual inspiration. A teacher who has not been a father, who knows not what it is to love and look after children, who has studied not practical Psychology by observing his dear ones, whose knowledge of human emotions is what he has gathered from books alone, hardly deserves that title. The system which relies upon this ill-prepared, inexperienced youth, just fresh from his

school or college stands self-condemned. Dayanand, the
promiser of the Golden Age, the benefactor of mankind
and the Yogi who could see into the inner nature of things
has well written, "Let him (the man who has retired from
the world) constantly devote himself to studying and
teaching, retain a calm mind, be a friend to all, conquer his
passions, bestow upon others such gifts as knowledge and
be kind to all living beings. Let him not receive gifts
from others. Thus should he conduct himself." (243)

This life of love and meditation, of learning and teaching,
is called Banprastha in Dayanand's system. It might
last the for whole of the remaining life in the case of an or-
dinary man and for 25 years in the case of a man of a superior
nature—of Brahmin type. The last portion of that
man's life must be spent in preaching to people and in
purifying society. This man is the real head of
Society. He is even above Brahmin. His word is law.
He is Sannyasi. He is "one who is in communion with
God and possesses that holy nature by which all wicked
deeds are renounced, in other words, one who practises
good deeds, and eradicates sin and vice." (244). His
duty it is to "enlighten the minds of Grihasthis and
others on all questions, remove their doubts, free them
from (the fetters of) all kinds of unrighteousness and
conduct and help them to follow the path of rectitude."
(245).

Thus have briefly been described the general princi-
pies on which Dayanand proposes to reconstruct society
in order to make the world happier. A few words for the
supreme society—the state might form a fitting con-
clusion to this Section. To hit off in a few words the
characteristics of the constitution of Government, we

(244)  The Satyarth Prakash, p. 174.
(245)  Ibid  p. 171.
might call it 'an open aristocracy of intellect and character.' Its basis is democratic, yet it is an aristocracy. The vote may belong to all, but the votes of all are not of the same value. This character of the constitution is clearly brought out in the following words of Dayanand:—

"Let all men, therefore, elect most learned men, as members of the Educational Assembly, most devout men, as members of the Religious Assembly and men of most praiseworthy character as members of the Legislative Assembly; and let that great man among them, who possesses most excellent qualities, is highly accomplished and bears most honourable character, be made the Head or President of the Political Assembly." (246).

"Let no man transgress that law which has been passed by an Assembly of ten men learned and wise, or at the very least of three such man. This Assembly must consist of members who are well-versed in the four Vedas, keen logicians, masters of language and men conversant with the science of religion, they must belong to the first three Orders—Brahamcharya, Grihastha and Vanapa- rastha.

"Let no man transgress what has been decided by even an Assembly of three men who are Scholars of the Rig Veda, the Yajur Veda and the Sama Veda respectively.

"Even the decision of one Sanyasi, who is fully conversant with all the four Vedas is superior to all the twice-born (Dwijas) and should be considered of the highest authority. But let no man abide by the decision of myriads of ignorant men.

"Even a meeting of thousands of men cannot be designated an Assembly, if they be destitute of such high virtue as self-control or truthful character, be ignorant of the Vedas and be men of no understanding like Shudras.

"Let no man abide by the law laid down by men who are altogether ignorant, and destitute of the knowledge of the Veda, (Knowledge Divine) for whosoever obeys the law propounded by ignorant fools, falls into hundreds of kinds of vice! Therefore, let not ignorant fools be ever made members of the aforesaid three Assemblies—Political, Religious and Educational. On the other hand let learned and devout persons only be elected for such high offices." (247).

Thus in Dayanand’s Golden Age, children born of psychologically and physiologically mated couples, consciously called into life, well educated by spiritually advanced and experienced men, shall enter the world determined to enjoy a vigorous and happy life, retire from it to preserve the accumulated treasure of Divine Wisdom and finally help to keep the various nationalities cemented together by strong ties of co-operation in service of the Lord and His children. Then shall the world enjoy profound peace; then shall have come the Kingdom of God on earth!

(247) Satyarth Prakash, p. 186-87.
THE MAN, HIS MISSION AND HIS METHOD.

SECTION V.

THE METHOD.

Dayanand as a Writer and a Preacher.

For his mission—the mission to bring man back to the Vedic days, to make him happy, to end his woes and to add to the total weal—the mission which Dayanand loved with the devotion of a single-hearted and almost infatuated lover, he worked from day to day, week to week and month to month, never ceasing, never tarrying. Forward and onward did he press. His method was every way worthy of him. For the propagation of his mission he worked as a writer, a preacher and a teacher.

As a writer, Rishi Dayanand has a charm peculiar to himself. His style is simple, direct and appealing. His words are well selected and pregnant. His arguments are convincing and free from fallacies. In his writings he uses all logical devices and shows himself to be a perfect master of that science. All his statements are supported by quotations from the Vedas and the Shastras. This shows him to be a man of deep and vast learning. Of his writings

The Satyarth Prakash

attracts our attention first. It has been styled the Magnum Opus of Rishi Dayanand. It is divided into two parts. The first part is an epitome of all the Vedic principles. The second part consists of Dayanand's criticism of the various sects and creeds of the world. The first part awakens and strengthens in readers an interest for the study of the recondite truths contained in the Vedas. The second part attempts to save mankind from the clutches of the sectaries and the selfish priests. The first part shows the right path to be traversed by the pilgrim. The second part puts up signals at the traps and pitfalls.
On the Satyartha Prakasha, the first edition was printed at Benares. The proofs of the second edition Swamiji had been examining at Jodhpur before he fell ill. The two editions differ in some points. Before taking up the question of differences let it be stated that the language of the two editions is markedly different. The language of the first edition is not Arya Bhasha proper. It is more or less a dialect of the United Provinces. It is more allied to Brij Bhasha than to Arya Bhasha proper. The second edition, on the other hand, is written in standard Arya Bhasha. This difference of language clearly shows that the first edition is the translation from the original Sanscrit by some Pandits. The second edition, on the other hand, shows that Swami's hand is concerned in the writing. It may also be stated that the language of the Kashi Shastratha resembles the language of the first edition.

Of the differences, first relates to Mritaka Shrdha. The first edition allows it, whereas the second edition does not. The discrepancy is due to the selfishness of the Pandits employed in translating. In support of this view the following facts may be noted. In the first place, long before Swamiji arranged for the publication of the first edition of the Satyartha Prakasha, he preached against Mritaka Shrdha at Anupshahra. (248) Secondly, on his way to Calcutta he exposed the Garura Purana at Patna. (249). This Puran is an important book in support of Shrdha. Thirdly, the first edition of the Satyartha Prakasha was published in the year 1875. But in the year 1874 was published Sandhya by Swamiji. In the latter book Swamiji distinctly writes against Mritaka Shrdha. (250) Fourthly, at Hatiras in the year 1871.

(248) See the Life of Swamiji by Ram Bilas Sharda, p. 55.
(249) See the Life of Swamiji by Ram Bilas Sharda p. 89.
(250) Ibid. See its pp. 20-21.
Swamiji, in a public lecture, spoke against Shradha. (25.) This lecture has been noted by Munshi Kanayalal Alakhdhari, the well-known Urdu writer and the forerunner of Swami in the Punjab. Fifthly, at Poona in the year 1875, Swamiji delivered a lecture on the same subject. In this lecture, too, he strongly spoke against Mritaka Shradha. Noting all these facts, every truth-loving man would say that Swamiji had never been in favour of the custom of feeding Brahmanas in honour of manes (pitrás).

The other important question relates to meat-eating. In the first edition of the Satyarth Prakasha flesh-eating is allowed, whereas in the second edition it is strongly condemned. Some hold that Swamiji was at first in favour of flesh-eating, but afterwards he was against it. Those who hold this view should carefully note the following facts.

1.—Before Swamiji went to Muttra to study with Rishi Virjananda, he was invited by a Tantric Brahmana at Tehri. Here he was offered meat. Dayananda declined to take it, stating that the very sight of flesh sickened him. One cannot understand how a man who felt sick at the very sight of flesh could consistently preach in favour of meat-eating (252).

2.—In the first edition of the Satyarth Prakasha where meat eating is allowed, there it is stated that flesh be taken after performing Havan with it. Now this is a principle of Tantric sects and it is known to every body that after the Tehri incident Swamiji ever held the Tantras in contempt and considered them to be highly immoral books.

3.—Shortly after taking leave of his Guru, Swamiji visited Rajpoetana. For some time he lived with the

(251) See the Kulyata Arya Musafir, p. 195.

(252) See Lala Lajpatrai’s life of Swamiji, p. 161.
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Thakore of Achrol. Swami Ji's biographers assert that here he preached against meat-eating and drinking and that on account of his lectures several nobles gave up the use of those two forbidden things. This was long, long before the first edition of the Satyarth Prakash was published.

(253)

4.—In the year 1876 Mahashaya Liladhar Haridas put forth the Satya—Asatya Vichar. This gives the principles on which the Arya Samaj at Bombay was started in the year 1875. The book condemns the use of meat and wine (pp. 28—34). (254)

5.—In the year 1875 Swami Ji delivered lectures at Poona. These were published in Marathi language. One of the lectures was on Ahinsa. In this lecture Swami clearly stated that no animals should be liked. Another lecture is on Sanskars. In this lecture the word Yajna is defined. In the definition states the Swami, "That flesh should be used in Havan is a fabrication of the new Pandits ..........Flesh eating is altogether unworthy."

6.—At Jodhpur Dayanand took a very keen interest in Kanwar Shersing because he was a strong vegetarian.

(255)

In the face of all these facts every sensible man would be prepared to believe that Swami Ji was never in favour of flesh-eating. Those within the ranks of the Arya Samaj who yet cling to that old superstition that Swami Ji was once for flesh-eating should consider this that by holding this view they involve their Guru in a serious difficulty. Closely connected with the question of meat diet is the question of the Swami Ji's views about the protection of kine. In the first edition of the Satyarth Prakash


(255) Swami Ji's Life by Pandit Lekhram, p. 862.
Prakasha where meat diet is allowed there is also allowed the use of beef. "Now, it is an undeniable fact that long before Swamiji thought of writing the Satyarth Prakasha, he spoke to Mr. Davidson at Ajjore for the protection of kine. (256) One fails to understand how the Rishi who, from the very beginning of his public life to the end of it, laboured incessantly for the protection of the kine, would have allowed the use of beef. Are the "samajists" yet prepared to bow to truth or not?"

Other differences are not so important and far reaching. Of them, one—the difference of views on Niyoga and widow-marriage—may merely be mentioned. It must needs be stated that as soon as Dayananda knew of the "mistakes" in the first edition of the Satyarth Prakasha, he at once notified it to the public that the book was not authoritative.

The first chapter

of the book treats of the various names of God. "Om" is shown to be the Holiest and the Best Name of His. The chapter is indirectly a refutation of the charge of polytheism so commonly brought against the Veda. The chapter ends with a discussion on the "Manglacharan" of the Puranic Pandits.

The second chapter

inculcates the necessity of producing healthy, strong, and virtuous children. It teaches how children may be looked after and educated in the early years. Horoscope is called "horror-scope" and the existence of genii, &c., is denied.

The third chapter

is on Brahmacarya. This is Swamiji's favourite subject. A perfect Brahmachari himself, he lays greatest possible stress on the observation of Brahmacarya. He

(256) See Swamiji's Life by Lala Lajpatrai, p. 186,
desires the student to be superior to all the eight ways of spoiling one's self. Amongst these eight, one is "reading of love stories, etc." For keeping senses under control he advises the students to practise Pranayama (deep breathing). Prayer is considered to constitute an important factor for the realisation of one's aspirations and aims. Every student is advised to pray at least two hours daily. Performance of Havan is obligatory on every student.

The classes of Brahmacharya are next mentioned and it is stated that those who remain Brahmachari upto 48th year of their life would be able to live to the age of 40) years. The following table shows that the length of life varies with the number of times an animal breathes every minute. (257)

<table>
<thead>
<tr>
<th>Name of animal</th>
<th>No. of breaths per minute</th>
<th>No. of years it lives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rabbit</td>
<td>38</td>
<td>8</td>
</tr>
<tr>
<td>Monkey</td>
<td>32</td>
<td>21</td>
</tr>
<tr>
<td>Dog</td>
<td>29</td>
<td>18</td>
</tr>
<tr>
<td>Horse</td>
<td>19</td>
<td>50</td>
</tr>
<tr>
<td>Man</td>
<td>13</td>
<td>100</td>
</tr>
<tr>
<td>Snake</td>
<td>8</td>
<td>120</td>
</tr>
</tbody>
</table>

Longer the period of Brahmacharya, the greater the practice one will have in deep breathing and consequently the less will be the number of times that one will breathe per minute.

The corresponding marriageable ages of boys and girls are given and then follows a discussion on the method of recognising truth and a description of the method of learning.

**The fourth chapter**

opens with a discussion of the Svayamvar (marriage based on the choice of the bride and bridegroom.). The marriage

(257) Swamiji's Life by B. Rambilas Sharda, p. 263
between individuals separated by long distances are recommended. Parenthetically caste system is criticised and the ancient Varna system is upheld. The Rishi then speaks of the ways and means by which a home may be made a heaven. Niyoga is then shown to be necessary at the time of difficulty and it is to be performed for the sake of procreation only. The chapter ends by showing Grihastha Ashrama to be the very pivot on which the whole society turns.

The fifth chapter

teaches us how to spend the part of our life after completing the Grihastha Ashrama. It is a notable fact that the modern civilisation has utterly failed in making man happy. There is a constant war going on between the rich and the poor. All efforts to stop the struggle have ended in failure. Another great curse of the present civilisation is the drudgery that men have to undergo. Most men have to work like galley-slaves. Time for rest never comes. Men go on sweating till the last hour of their life. This state can only be improved by reviving the ancient Varna-Ashrama system. According to this system the last half of one's life is to be spent in working for the attainment of salvation and for the service of our fellow men. For 25 years after completing Grihastha, a man has to live as a Banprasti in a jungle praying, studying and living a life of simplicity and piety. The last 25 years are spent in doing the work of a preacher. At this stage a man has to give up all attachment to worldly affairs. This is Sanyasa.

The sixth chapter.

deals with society as a whole. It speaks of three councils (Sabhas); Dharma Sabha (for religion), Vidya Sabha (for education), and the Raj Sabha (for political purposes). The president of the last is called the Raja. "The Raja is not Raja by Divine Right. Nor is his power absolute.'
A Raja is the creature of the people and his power is limited by the existence of a Raja-Sabha. In this chapter Swamiji, with great force, states that the king and his servants must be just. Rishi Dayanand presents a very lofty ideal of justice. Partiality is to be shown to none, not even to son, brother, father, Guru or teacher. In one of his lectures at Poona, he speaks of justice. In this lecture he relates an old story according to which King Sugara severely punished his wicked son.

Before finishing the chapter he speaks of various subjects relating to king and his duties. Taxation, legislation, execution of justice, art of fighting and carrying on diplomatic correspondence all find their proper places. One thing may be noted that here too Dayanand takes an opportunity of laying stress on the observation of Brahmacharya and abstinence from wine and such other things.

The Seventh Chapter speaks of God and His Nature. The Rishi explains the true meaning of Prarthna (prayer) and states that: "Men should strive to obtain that for which they pray." He next treats of Yoga and the right way of Upasna (approaching God). Neo-Vedantism is strongly and vigorously criticised. Towards the end, the eternity and revealed character of the Veda are established.

The Eighth Chapter is on Creation, Sustenance and Dissolution. It proves God to be the efficient cause of the World and establishes the Vedic doctrine of eternity of God, Soul and Matter. Tibet is pointed out as the places where man was first created. The boundaries of Arya Varta are stated and many facts of Astronomy, supposed to be modern discoveries, are shown to be known to the ancient Aryans through the Veda. It is stated that the moon and other Lokhas (planets) &c. are inhabited by creatures of some kind. God is proved to be the ultimate support of the Universe.

(258) Wallace, also, nearly supports this view in his "Darwinism," cf. A. I. Davis' view in Harmonia, Part V.
The Ninth Chapter

is headed "Knowledge and Ignorance, Bondage and Liberation." The fourfold character of Knowledge and Ignorance is beautifully described and Moksha (Salvation) is held out, as the highest ideal for man. The different sheaths of body are vividly described and on the authority of the Rig Veda it is stated that the emancipated soul enjoys salvation for "Mahakalpa" only (36000 times the time of creation & dissolution) (259). The Theory of Transmigration is established with very strong and unanswerable arguments.

The Tenth Chapter

deals with Conduct—desirable and undesirable; food permissible and forbidden. Every man is advised to control his senses in the same way as a wise coachman controls his horses. It is the bounden duty of all to serve parents, teachers and Atithis (Learned Sanyasins who visit householders without giving any notice of their coming). Of "Foreign travel" he speaks as follows:

"The people of Arya Varta did undertake journeys to foreign countries for purposes of commerce and with a view to settle disputes on international affairs. The present dread of destruction of purity and religion are due to ignorance. By paying visits to foreign countries one learns much about the manners and customs of the people inhabiting those regions. There is neither pollution nor sin in learning virtues from others. When we do good work and travel in distant countries no sin is committed. . . . . Can there be any progress in a country without travelling in and trading with foreign countries? Poverty and misery will fall to the lot of those people who are like "Koopamondookas" (frogs in a well). Ignorance and superstition are responsible for the loss of our independence, wealth, ease and happiness." (260).

(259) Similar seems to be the view of Swami Ananda Giri as expressed in his Karka on Shankar Bhashya of Chhandogya Upanishad.

(260) The Satyarth Prakash, chapter X., p. 276-78 (Hindi 5th. Ed.)
On the question of food he strongly condemns the use of meat diet. He advances very strong arguments in favour of the protection of animals. In one place he states:

“When these useful animals were not slaughtered there was peace and plenty in the land, but....... the case is quite different .... People should not use decomposed food or the food that is stinking or loathsme in any way.” (261) He allows Dwijas to take food cooked by the hands of Shudras. Interdining is necessary among Dwijas and Aryans to ensure their progress. But he states that the food prepared by the hands of flesh-eaters should not be taken.

The last four chapters respectively give criticism on Religions of Arya Varta, Jainism, Budhism and Atheism, Christianity and Judaism, and Islam.

Speaking of the Koran Swamiji, in one place, says, “Whatever truth it contains has its origin in the Vedas.” Such, in fact, is Swamiji’s view about all religions. They are mere corruptions of the eternal Vedic truths.

The Veda Bhashya

attracts our attention next. The importance of the work can never be too much emphasised. This work alone by itself is sufficient to make Dayanand’s name immortal. Verily Dayanand achieved what was not even dreamt of by many great men. The translations of the Veda that had been written in Kaliyuga were altogether against the spirit of the original. They instead of leading men to the eternal source of Bliss and Beatitude, the fountain-head of Peace, produced in them an aversion for the study of those sacred writings. It was reserved for the Rishi of the 19th century to give us a rendering of the

(261) The Satyarth Prakash, chapter X, p 811-82
(Hindi 9th Edition)
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Veda strictly in accordance with the spirit of the original and consonant with the oldest and hence the most authoritative commentaries.

Swamiji's Bhashya is a great work. It has made it easy for every man to approach that great treasure house of all learning and knowledge and obtain that peace and happiness after which human heart ever hankers. Oh! how beautiful would it have been, had he been spared to us to complete this great work. The importance of the work may be realized from the fact that the late lamented Pundit Gurudatta—though possessed of sharp and penetrating intellect himself—always felt thankful to the Rishi for his Bhashya, since it made it easy for him to understand the Veda. It may be noted here that in the Bhashya, Sanskrit is the work of Swamiji and Bhasha that of the Pundits. On account of this the Bhasha Bhashya, in some places, is misleading.

Before Swamiji undertook to translate the Veda, he wrote out a book of nearly 400 pages in Sanskrit & Hindi. This is styled the Rig Veda Bhashya Bhomika—an Introduction to the Translation of the Rig & other Vedas. It opens with a discussion on the Veda—its nature, revelation, &c. Various other subjects including Brahma Vidya (Divine Science) and several branches of physical science are treated. The Veda is proved to be the original source of all. Then follows a discussion on books authoritative and inauthoritative. The Veda is believed to be authoritative in virtue of its being revealed. Other books in order to be authoritative must not be contrary to the spirit of the Veda. Some of the Vedic allegories which have been misunderstood by the Puraniks are next explained. Then follows a discussion on the necessity of Bhashya. The modern translations of Sanyana, Mahidhar and their European followers are shown to be worthless. As usual in the book the original Sanskrit is Swamiji's, whereas Bhasha is the work of the Pundits.
The book has been called the "epoch-making" book of Rishi Dayanand. Undoubtedly it deserves that title. It is a book which has produced revolution in the methods of interpretations of the Vedas. It has succeeded in producing a very great influence on European Orientalists. For example, the influence of this interesting book on Prof. Max Muller is very clearly seen from the following facts. In his book the "Physical Religion", while commenting on word "Yajna" he acknowledges that the word should not be translated as "sacrifice"; in the ancient writings it was used for any action and in time it came to mean "a sacred and solemn act". Similarly he renders the word 'Hu' (the root of 'Havan') into 'pouring' (oblation) (262). Regarding the meaning of Devata he says: "They are things, persons, causes, according to the varying dispositions of the poets; and if we call them gods or goddesses, we must remember the remarks of an ancient native theologian, who reminds us that by Devata or diety, he means no more than the object celebrated in a 'hymn" (263). On the Swamiji's book is also based Pandit Gurudatta's "Vedic Terminology & European Scholars." This latter was once a textbook at the Oxford University.

Of the Vedang Prakash a short notice may be taken. It is a book double in size of the Satvarth Prakash. It consists of 16 parts. Of these two, Sanskrit Vakya Prabodha and Vyavahar Bhanu, are the original productions of Rishi Dayananda. Of these two, Vyavahar Bhanu is a book which teaches practical sagacity and worldly wisdom. It is written in a popular and pleasing style. It will amply repay a perusal. Of the other parts the last, "Nighanta" is a dictionary of Vedic words by Maharishi Yasak. The remaining parts treat of Maharishi Panini's Ashtadhyayi arranged on a new plan. In the present age when the study of Sanskrit is at a discount, it was very necessary..."
that Swamiji should have produced a book of that kind. It may be noted that the greater part of the book is the work of the Pundits under the guidance of Rishi Dayanand.

Swami Dayanand had a wish to write a translation of Ashtadhyai according to the order in which it has been originally written. This would have been a very beautiful thing. But alas! death snatched him away too soon.

The Panch Maha Yajna Vidhi has been called by Lala Lajpatrai the most popular book of Rishi Dayanand. It is a book which forcibly brings to our mind the necessity of the performance of five daily duties. These five Yajnas are a right method of insuring our own progress and the progress of others. They inspire and purify our souls and at the same time inculcate the necessity of serving and doing good to others. The first Yajna is Brahmayajna which consists in performing Sandhya, promising with the Lord to refrain from injuring others and studying sacred Shastras.

Deva Yajna or Havan is the second daily duty. It chiefly consists in burning odoriferous substances. The Swami describes the advantages of the Yajna in the following words:—“The scent (of sweet smelling substances that are not put in fire but kept in the house) has not the power to rid the house of its impure air and replace it by pure air. It is fire alone which possesses that power, whereby it breaks up the impurities of the air and reduces them to their component parts, which getting lighter are expelled from the house and are replaced by fresh air from outside..........Yes the amount of suffering a man inflicts on his fellow beings by polluting the air and water with the waste products of his system and consequently bringing on disease become the measure of his sin, to atone for which it becomes incumbent on him to do Havan and thereby purify air and water to an extent equal to and greater than the mischief he has done.” (264).

(264) The Satyarthya Prakasha, Chapter III, p. 43 (Bhardwaj).
The same renowned reformer writes at page 28 of the Rig Vedadi Bhashya Bhumika—another of his most important works to the following effect:—

"When we perform Havan by pouring oblations of oderiferous substances in the fire, the air of the house getting attenuated on account of the fire, grows light and rises up. A vacuum is produced. On account of it, pure air rushes in from all sides. The house containing pure air, it (its inmates) becomes immune to disease.

"The air associated with sweet-smelling particles, introduced in it by means of Havan, goes up to purify and to increase the quantity of the rain water. On account of rain vegetables grow and become pure. This slowly adds to the happiness of the world. Such is our certain belief."

The above views of the Swamiji have the high sanction of the Vedas. In the 8th Mantra of the first chapter of the Yajur Veda, fire is represented as the divider into particles of all substances. In the 2nd and 3rd mantras of the same chapter Yajna is spoken of as the purifier of air and in the 12th its purifying power is compared with that of the sun. The 19th Mantra describes Yajna as the destroyer of Rakshas (germs). The 20th Mantra of the next chapter states that fire removes poisons from food materials. The power of Yajna in causing rain is described in the 13th, 21st and 25th Mantras of the first chapter.

Thus it will appear that Havan is performed (1) to attenuate air to help ventilation, (2) to purify air and destroy poisonous germs present in it and (3) to bring down seasonable and abundant rain.

That the first object is served by Deva Yajna, no one possessing a knowledge of the methods employed for ventilation can doubt. However, for fire to be an effective ventilator, it is necessary, that it should be kept under the control of him who employs it as a ventilating agent. For
this purpose and for distributing temperature properly various kinds of stoves have been devised. In all probability the ancient 'Kundas' of which quite a number are mentioned in the Shastras and whose size and shape varied with the object with which the Yajna was performed and with amount of the substances to be burnt, were built on a similar principle as the modern stoves. The purpose also appears to have been served by the kind of the fuel employed and by the varying sizes of the pieces of fuel used.

To show that the Havan was performed to serve the second object and that that object was realized we would try to establish:

(1). That the ancients knew of the germ theory and believed Havan to be a destroyer of various germs.
(2). That the substances used for the Havan appear to possess disinfecting properties in a high degree.
(3). That the experience supports the theory of the ancients.

For demonstrating the first proposition many and interesting quotations can be cited. But we shall content ourselves with a few only. In the Shatapath Brahmin (XIV. 4) the officiating priest is required to shake off the black antelope skin, saying at the same time "Rakshas are removed." This shaking off he is desired to do aside (so as the impurity may not fall again into sacrificial vessels). It is further stated that by shaking thus all the impurity is removed. In another place (Rig VIII V. 9) it is written. "A Brahmin who possesses vast collection of medicines is called Bhishma. Thereby he is the killer of Rakshas and the remover of diseases. Some of the synonyms for Rakshas such as Naktamchar and Nishachar show that these germs are lovers of darkness. The synonyms like Khechar (moving in sky) Gochar and Mahichar (living on earth) and a Mantra of the Yajur Veda lead
us to believe that these organisms are widespread. Their names like Bhishma (terrible) Kula (fatal) Ghora (causing fear) establish their dangerous character both to man and beast. That they are called Probhava (growing in abundance) is a clear proof that their prolificness was very well known to the ancients. The Atharva Veda (II 37-2) states that the disease organisms are both visible and invisible whereas the fourth Mantra of the same Propathaka says that they can live in bowels, head and neck of man. The Yajur Veda (XVI 32) says that they enter body through food and drink. In the Atharva Veda (XII. 3. 15; IV 3-2; IV, 10-6 etc.) it is stated that these organisms can be destroyed by means of certain plants, strong smell of certain herbs and by (the use of) conchshell. From what we have stated it is clear that the Vedas believe in the germ theory and state that the germs can be destroyed by strong odours of certain herbs. The Atharva Veda (1-18-1 and X. 161) states that these germs are destroyed by fire or electricity. Thus the disinfection theory summarized would mean that the high temperature and strong odours made powerful and subtly extended by means of Yajna destroy the germs in air, etc.

The proposition is strengthened by the fact that many Yajnas are performed for curing diseases and in these Yajnas the quantity and quality of these oblations vary with the disease. In Yajna for curing certain disorders of the embryo 800 oblations of the decoction prepared from a mixture of dried ginger and milk, are poured in the Yajna fire along with oblations of ghee. (The Sat Dharma Parcharak of the 3rd Phalguna 1968). For consumption Dhup Batis, prepared from sandal, camphor, flowers, etc. are to be burnt and 1000 oblations of pure cow ghee are to be offered on the first day. On the 2nd, 3rd, and 4th, 1000 oblations of sesamum, rice, fresh grass (Dhurva), barley and oats well mixed up with honey and ghee are to be offered. On the following two days oblations of cow’s ghee, and honey and on the 7th and 8th day the sticks of
Peepul and Achyranthes aspera well greased with ghee are to be burnt.

To free a country from an epidemic one lac oblations of boiled rice mixed with sesamum are recommended. For this purpose are also recommended cow's butter (clarified), sesamum, rice, milk, fresh grass Achyranthes aspera and several other things. That different substances should be used for different Yajnas, cannot be an outcome of superstition or an accident. It surely points to some science whose principles we are not able to grasp at present.

As regards the properties of the substances necessary for various Yajnas we might say a few words. Musk is described by the writer of the Raja Nighantu, as a substance which in its pure state when thrown on fire breaks up into small particles without burning.

Of it the Encyclopedia Britannica (p. 90) says: "A grain of musk will distinctly scent millions of cubic feet of air without any appreciable loss of weight and its scent is not only more penetrating but more persisting than that of any other known substance."

Camphor is another substance commonly used for Yajnas. The Cyclopedia states that, "camphor and some volatile oils have been employed as air disinfectants but their virtue lies in masking and not destroying noxious effluvia," William Whitla's Pharmacy etc. (p. 347) states "The vapour is represented to produce marked effects upon catarrhal affections of respiratory membranes."

Safron is said to be an antidote (R. N.) and a germicide (Bhava Prakash). Its pills are said to be kept in Persia for easy parturition.

Nutmeg and mace both are said to contain a volatile oil evaporating at 160° and 16.5° respectively. Both are said to be germicides (B. P). The former is also said,
to be destroyer of bad odour and the latter an anti-dote (B. P.)

Ghee is indispensable for Yajna. The Sushruta recommends it for long life and strong memory. The same book also states that it is destroyer of Rakshasas and poison.

Of cocoanut the Encyclopedia Britannica says that it contains an oil of disagreeable odour from the presence of volatile fatty acids. The palm date is recommended by Bhava Parakash as an antidote against wine poisons.

That experience lends its support to the view that Yajna is helpful in destroying germ organism can be made out from the following:

"In a very learned discourse on Empericism and Science which formed the leading article of the Pioneer of the 6th September there occurred the following statement:—So too the theory that fires in public places tended to diminish Epidemics was a theory based upon rough empirical observations. It was connected with the discovery—a very notable one in the progress of Humanity—that Fumigation prevents the decay of animal substances. That was probably a purely accidental discovery, and it was only in our time and in the West that it was found by patient experiments that the effect of smoke is antiseptic or in other words, that there is something in wood smoke that is fatal to the germs that cause decomposition. M. Trillat finds that the rapid combustion of considerable quantities of sugar produces vapours of Formic aldehyde—a powerful germicide. This antiseptic exists in the smoke of most wood fires. In 2 lbs of fuel, pine wood contains 32 centigrams of aldehyde, oak wood 35 centigrams, refined sugar 70 centigrams and ordinary incense 18 centigrams. The fires lit during epidemic, therefore, had a direct physical and chemical action in addition to the moral effect of enabling people to do something to release themselves from hopeless
and terrorised inaction! So the Homa of ancient India was not for nothing." (2:5)

The *Arya Patrika* quotes from Rai Baijnath. The learned writer says: "Thus for the higher classes of Hindus I suggest the reversion to the daily *Homa* ceremony of their ancestors as an effective preventive against plague. It has been proved from experience that houses in localities badly infected with plague were free from disease if the inmates daily performed Havan. The ingredients employed are all well known disinfectants and germicides and I should suggest its adoption by all Hindus."

The proposition that *Yajna* produces abundant and seasonable rain is backed by an interesting Theory. It is stated (*Yajur* 1:25) that the special substances burnt in the fire rise up to the clouds and these with the help of the rays of the sun make the clouds pour down showers and then the bright rays of the sun also rain down.

In connection with this it might be stated that in the Brahmanas there is described a special *Yajna* called *Kariri* (Lit means of controlling the clouds). Further in the Vedas in many places it is stated that the particles of the substances burnt help in bringing down rain by means of producing great electric force in the heavens.

The following goes to show that the Aryan theory closely resembles the modern theory on rain production.

"The laborious observations of C. T. R. Wilson of Cambridge, England, probably give us our first current idea as to the molecular processes involved in the formation of rain. After having followed up the methods inaugurated by Aiteken, showing that the particles of dust floating in the air, no matter of what they may be composed, become by preference the nuclei upon which the moisture begins to condense when air is cooled by expansion, Wilson then

(265) The Indian Review April 1912.
showed that in absolutely dustless air, having, therefore, no nuclei to facilitate condensation the latter could only occur when the air is cooled to much greater extent than in the case of the presence of dust. More remarkable still, he showed that dustless air having no visible or probable nuclei, acquired such nuclei when a beam of ultra-violet light, of the Rontgen rays, or the uranium radiation or of ordinary sunlight was allowed to pass through the moist air in his experimental tube. In other words their rays produce a change in the mixed gas and vapour similar to the formation of nuclei. The nuclei thrown in the experimental tube by the discharge of electricity from a pointed metal wire produced very dense fogs by means of expansions slightly exceeding those required for ordinary dust. Finally Wilson, has been able to show that when dust particles are electrified negatively their tendency to condense vapour upon themselves as nuclei is much greater than when they are electrified positively.

At this point we come in contact with views developed by J. J. Thompson as to the nature of electricity and the presence of negative and positive nuclei in the atmosphere. According to him,

“In the ionization of gas by Rontgen or uranium rays, the evidence seems to be in favour of the view that not more than one corpuscle can be detached from any one atom. Now the ions by virtue of their negative charges act as nuclei around which drops of water condense when moist dust-free air is suddenly expanded.” (266)

The third is Pitri Yajna. It consists in serving, giving food and respecting one’s elders, teachers and other useful members of the society. The other names for this

(266) The Encyclopædia, article on Meteorology.
Yajna are Shraddha and Tripana. The scope and the importance of the Yajna (267) can be made out from the following list of the ‘Pitras’ (those who are to be served).

1. **Soma Sada** = A profound student of physical and spiritual sciences.

2. **Agnishwata** = electrician, &c.

3. **Barhishad** = one devoted to the advancement of knowledge and other useful works.

4. **Somapa** = one who experiments on new medicines, etc.

5. **Havirbhuja** = one who is learned and does not use meat, wine, etc.

6. **Ajjapa** = curators of museums, libraries, etc.

7. **Sukalin** = one who spends his time in promoting truth and righteousness—a preacher.

8. **Yama** = a judge.

9. Father.

10. Grandfather.


12. Mother.


14. Great grandmother (Do.)

15. Wife.

16. Sister, &c.

17. People of the same stock and old men and women in general.

The fourth is the Balivaishva. This enjoins that a little of the meals prepared should be thrown into fire and some be given to a degraded, diseased or poor neighbour and

(267) For details, refer to the Satyarth Prakash, pp. 125—127 (Bhardwaj).
food be given to dogs, ants and some other animals. Here is the best way of reconciling the rich and the poor. Shall we ask if charity can go further?

The fifth is the *Atithi Yajna*. This consists in serving and feeding any learned man or guest that happens to visit us. This was considered in the days of yore a very sacred duty of every householder. This freed the real reformers and public workers from the anxiety of providing themselves and at the same time supplied the society with honest sincere preachers.

**The Sanskar Vidhi**

is the book of Aryan rituals. It should, however, be borne in mind that the ceremonies given therein, are not merely dead ceremonies, blindly following the custom, but rather scientific methods for making man perfect. In all ceremonies, Havan and singing form an integral part. Of *Havan* already something has been said. Music, one need hardly remind readers, is one of the grandest achievements of human beings. It inspires the soul with noble feelings and pure thoughts.

There are in all sixteen *Sanskars* including the burning of the dead body. The first *Sanskar* is called the *Garbhodan*. It is a *Sanskar* of whose revival, the world stands very badly in need. It is the method of producing good, healthy and strong children. If at all we want the next generation to consist of pure men we should forthwith go in for this *Sanskar*.

Of the other *Sanskaras* the *Upanayan* and *Vedarambha* (the ceremony of giving sacred thread to a child and sending him or her to Gurukula) are very important.

*Samavartan* corresponds to the conferring of degrees by the University. *Vivah* (marriage) is another important *Sanskar*. The ceremony clearly brings out the sanctity of marital connection and the indissolubility of
marriage tie. It teaches the bride and the bridegroom to treat each other with love and affection. Entrance to Vanaprastha and Sanyas gives opportunity for two more ceremonies. It need hardly be said that the body of the dead man is required to be burnt. The modern scientists are now understanding the beneficial effects of disposing of the dead in this way.

The Gokarnanidhi, otherwise known as the 'Ocean of Mercy,' attracts our attention next. In this book the Rishi strongly commends the vegetarian and condemns the flesh diet. In support of his views Dayanand advances mathematical, medical, rational, scriptural, economical, sanitary and historical proofs. Then follows a discussion between a vegetarian and a meat eater. A discussion between the toper and the sober is next given. From the concluding remarks we take the following:

"So, ye wise and virtuous men, why don't you protect these animals with your life and wealth. Alas! what a pity it is, that the cow, the goat, and the other serviceable cattle, or the peacock and the other scavenging birds, when caught hold of by their destroyers, look supplicantly at us, bewailing the heartlessness of the persons in power.......... Blessed were the noble people of Aryavarta, who, in harmony with the eternal laws of nature, spent their life and property in the acts of benevolence. To the same end, the Aryavartish emperors, kings, ministers, and millionaries kept forests on half the earth for the support of birds and quadrupeds, and obtained therefrom the pith of vegetables, milk and the like purified alimentary articles, the eating of which favoured health, vigour, courage, and similar praiseworthy qualities. Also, the conservation of trees produced plenty of rain, moisture and purification of the atmosphere. When birds and quadrupeds were numerous, manure was also abundant. But the ways of the people of present time are just the reverse of
what they ought to be. May the Almighty Lord of the Universe bless you with His mercy and grace, so that you may abstain from hurtful and delight in beneficent acts, and both you and we may live happily, in peace. Do not throw away to the winds the lesson contained in these arguments but always keep it in mind. Act upon it and be ready to save the life of these defenceless animals.

"O Supreme Ruler of the Universe and its Mightiest Monarch! If none save these animals, condescend soon to protect and cause us to protect them. Amen!" (268)

The Aryoddeshyya Ratnamala is a vocabulary of one hundred religious words. It is highly useful.

The Arya Bhivinaya is a collection of Vedic hymns with a Bhasha translation for prayer.

The Bhramochhedan is a reply to the objections of Raja Shivaprasad. Swamiji would not have written this book had not the Raja in his support got the opinion of the well-known Sanyasin of Kashi—Swami Vishudhananda.

The Bhranti Nivaran refutes the objection of Pundit Mahesh Chandra Nyaya Ratna against Swamiji's Bhasha.

The Veda Virudha Mat Khandan is a criticism on Valabhacharya sect.

The Vedanta Dhwantinivaran gives Swamiji's views on the neo-Vedant.

The Narayan Swami Mat Khandan is a criticism on a sect of Vaishnavas existing in Gujrat.

Besides being a voluminous writer, Dayanand was a mighty speaker. For preaching purposes he went from North to South, from East to West. He

(268) Translation by Master Durga Prashad.
visited most of the important towns of India. As an orator he was unrivalled. Madame Blavatsky says: "Certainly there was no better or grander orator in Hindi and Sanskrit than Swami Dayanand throughout the length and breadth of this land." Mahatma Munshiram who has heard orators like Keshub Chandra Sen, Lal Mohan Ghosh, Surrendranath Bannerji and Mrs. Annie Besant deliver their speeches during the very best period of their careers, writes in all sincerity of heart that the effect which Dayanand's lecture produced upon his mind, was never produced by the speech of any one and that he has not found the eloquence of Dayanand's simple words in the orations of any other person. "His voice was clear and loud, well-calculated to give expression to every shade of feeling ranging from a sweet childish caressing whisper to thundering wrath against the evil doings and falsehoods of the priests." A writer in the Vedic Magazine, speaks of his voice in the following terms: "His flexible but powerful voice which could be modulated to varying pitch, which changed tone as the speaker passed from serious to gay and which served its master alike well in creating amongst the audience the feeling of sorrow, shame, ridicule, laughter and anger." We are told that "crowds went to listen to his masterly lectures which were couched in homely and forcible language." His speeches were such that they that came to scoff began to pray, and they that came to abuse and villify him often found their hearts softened and minds captivated. Such was that mighty orator. No wonder that the Gujral Mitra asks the following pertinent question: "Who will not miss on our public platform the deep fervour of his language, the unopposable artillery of his forensic eloquence, the honesty of his purpose?"

If Dayanand was a great orator, he was yet a greater debator. Debate had been with him a life-long work. His native powers had been developed to their utmost capacity.
by constantly discussing with monks. When he began his public career, this remarkable power of his, he turned to great use. Many Shastrathas (discussions on scriptures) did he successfully hold with the orthodox Brahmins, Christian clergymen and Mahomedan Moulvies. Never was advanced an argument which he could not answer. No sooner somebody raised an objection to his position than rushing came the reply. He could always command ready answer. In order to catch him in a trap, some one asked, "are you a Jnani (learned) or Ajnani (uneducated)?" "In some subjects," replied the Rishi, "I am Jnani and of others I am ignorant." The man was completely nonplussed. (269) An agitated clergymen who would not wait even for a few minutes approached Swami ji at the time when he was busily engaged with something and enquired: "Whence have I come? Where am I and whither shall I go?" "From Pol (space) have you come, in Pol do you live and into Pol would you go," said the Swami. (270) In a minute was the man silenced. A Pandit with whom Swami ji wanted to have a Shastrartha said "I do not want to see your face, since your look will pollute me." "See not my face," rejoined the Rishi, "there is nothing in seeing the face. I want you to have a Shastratha with me. Hang a curtain and speak from behind it." The Pandit knew not how to meet this argument and quietly, therefore, did he follow the Swami ji's suggestion. (271) "Dine with me from the same dish," said a Europern gentleman. "Why should I do it?" asked the Swami. "It will make us love each other more," replied the gentleman. "Well said," retorted the Rishi, "I believe the European gentlemen never quarrel and disagree." The poor man, he could speak not a word more. (272).

(269). Ram Bilas Sharda's Life of Swami ji, p. 142.
(271). Ram Bilas's Life of Swami ji, p. 102.
Swami was witty and humorous too. "What do you do" enquired the Swami from a Brahmin. "I recite the Katha of Bhagvata," replied the Brahmin. "Well then," said the Rishi, "go to your native place and finish up your Katha soon, for in 20 days I shall be there." (273) One day some illiterate men who came to hear Swamiji’s lecture took a seat higher than Swamiji. "Be down," said some one to those men. "Do not remove them" said the Swami, "see those birds too are sitting over my head." (274) "Give me your Lota (jug)" said some one. "I shall fill it with water to pour it over Mahadev." "Why do you take my Lota?" asked the Swamiji, "when nature has supplied you with one. Fill your mouth with water and pour it over Mahadev." (275) One Rughnath went to see Swami Dayanand. "What are you?" inquired Swamiji. "I am a Pujari (a temple priest)," replied Rughnath. "What is the meaning of Pujari?" asked the Swami. The Pujari could give no answer. "Well," added the Swami, "Pujari is made up of two words, Puja (worship) and Arik (enemy). Do you understand what you are?" (276) The Pandit quietly went his way. Meeting a Moni (one who does not speak) Sadhu, said Dayanand, "If you are a fool, then remain quiet by all means; but if you know anything open your mouth." At once the Sadhu began to speak. (277) He often used to say that the Har Pouris (a staircase believed to lead to God) at Hardwar are nothing but Had (bone) pouris. 'Durga Puja' he used to call Murga (cock) puja (worship).

Thus did Dayanand use his thrilling eloquence, his pleasantly telling humour, his wonderful powers of debate and his elegant and flowing pen to popularize the mission of his life. The success that his work met is a deservedly rich tribute to his great powers.

(273) Ram Bilas’s Life of Swami, p. 62.
(274) Ibid
(275) Ibid p. 73.
(277) Ibid p. 9.1
THE METHOD—(CONTINUED).

Dayanand as an Educationist.

Busily engaged in writing the various useful books, and running up and down the country for preaching, Rishi Dayanand also took care to teach pupils whenever he could get them. Taking into consideration his many engagements, we may without the slightest hesitation call Dayanand a practical educationist. Had he been wholly devoted to Education, he would have undoubtedly been one of those who have been greatest 'doers' in the educational world. His love for his pupils was in no way less than that of Pestalozzi: (278) his enthusiasm too can be favourably compared with the zeal of that great educationist of the West. As an organiser Rishi Dayanand, however, was superior to Pestalozzi. He started several Pathshalas (schools) in various places, under his guidance. Inspite of innumerable difficulties which in the case of an ordinary mortal would have been insurmountable, Rishi Dayanand saw these Pathshalas working for a pretty long time. Unfortunately, however, he failed to come across men who could understand and sympathise fully with his ideals. This fact ultimately succeeded in putting an end to those beautiful schools. However, it should be remembered that during the time that the Pathshalas existed, they served a very useful purpose. Some of our best Pandits have been the product of these Pathshalas. The names of some of these are given by Pandit Lekhram in his 'Life of Swamiji.' Besides instituting these Pathshalas, the Rishi sometimes gave instruction to casual

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(278) For an example of his love for his pupils, see Pandit Lekhram's Life of Swamiji, P. 770.
pupils. Amongst these were some very great men. As an illustration the names of Hemchandra Chakarbarti, Maharana Sajansing, Maharaja Nahirsing and Laxman Rao Deshmukh may be mentioned. The progress that some of these pupils of that great master made, in learning various Shastras, testifies to the success of Rishi Dayanand's method of teaching (279).

In addition to being a 'teacher,' the Rishi was an educational philosopher. He was great both as a doer and a thinker. He has not written any treatise on education. But being an all-sided reformer, he treats of the subject in his various writings. Busy as he was with his multifarious duties, it will be too much to expect him to give us a detailed theory of education. Yet those who carefully read his writings would be struck with the general theory of education which he propounds. As with Pestalozzi, so with him there was no hope except in education, to rescue men from degradation and misery. That this is in fact his view, can be clearly seen by even a superficial reader of his great book the Satyarth Prakash. In several places does he ascribe the present condition of the people of Ind to the neglect of higher education and he forcibly points out that the only way of making men happy is to give them proper education (280) Lover of humanity. Dayanand, who with full conviction believes education to be the means of bettering the state of mankind, emphatically states that it is the duty of every father and mother to educate their children. In support he quotes the following from Chanakya: "That father is an

(279) For instance in about 8 months, th Maharana familiarised himself with the more important subjects of six Shastras, three chapters of Maha and some portions of grammar.

(280) The Satyarth Prakash Chap. III P. 73 (Hindi 9th. Ed.)
enemy to his child, that mother his foe, who do not educate him. In an assembly, he (the child who is not educated) looks like a crow amongst the swans.” (281) He does not stop there. But on the authority of the great Aryan law-giver, Manu, he desires a king to encourage the educated men every way. He states, that by so doing, the country shall progress and advance in civilization. (282) He further encourages all to work sincerely and strenuously in the cause of education by telling them that of all the gifts that a man can bestow upon another the one of knowledge is the highest. (283)

To Comenius is said to belong the credit of demanding education for all irrespective of sex, caste or creed. But here is the Rishi of the 19th century demanding education for all on the authority of the following Mantra of the Yajur Veda: “I (God) have given this word (revelation) which is the word of salvation for all people, Brahmans, Kshatryas, Vaishyas, Shudras and Atri-Shudras.” (284)

Rishi Dayanand believes not in caste by birth. He, therefore, is prepared to give an opportunity of reaching the highest rung of ladder to every human being. (285)

The education for woman is considered highly necessary and its need is supported by very strong arguments. The objection of the orthodox is met by quoting the following Mantra from the Atharva Veda: “Just as boys acquire sound knowledge and culture by the practice of Brahamcharya and then marry girls of their own choice, who are young, well educated, loving and of like temperaments, so should a girl practice Brahamcharya, study the Veda

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(285) The same Chap, IV P. 88.
and other sciences and thereby perfect her knowledge, refine her character, and then give her hand to a man of her own choice, who is young, learned and loving.” (286)

Dayanand does not stop with a demand for education for all. He goes a step further. He wants that education should be compulsory for all. Writes he: “Both State and society should make it compulsory to send the children to school after the 5th or 8th year. It should be a penal offence to keep a child at home after that age.” (287)

Compulsory education without being free may be a source of mischief to many. It may cause misery to many poor parents. Dayanand understands this well. Hence he desires that education should be free for all. Not only this! According to Swami Ji’s system students should not only be exempted from fees, but they should be fed, clothed and supplied with books, and other necessaries from the funds of the institutions. For this purpose kings are enjoined to help all educational institutions with funds from state treasury. (288) Besides all house-holders are required to consider it their bounden duty to give a part of their meals every day to Brahmacharins. This system has many and far-reaching results. In the first place it puts an end to all artificial distinctions between Brahmans and Shudras, princes and peasants, the rich and the poor. It gives an opportunity of according the same treatment to all. And this is what Swami Dayananda demands in the following words: “All scholars should be treated alike. Be they princes and princesses or the children of the beggars, all should practise asceticism.” (289)
This equal treatment gives an opportunity to those who are born with silver spoon in their mouth to realize and feel the difficulties of the poor. This creates great sympathy and love between the rich and the poor. The result of such a system may be seen in the lasting and constant friendship between Shri Krishna, the king of Dwarka and Sudhama, the poor ragged Brahmin.

In the second place, the system creates a sort of mutual help and co-operation between the various elements of society. Every householder gives some food to some Brahmachari. This is his religious duty. As such every body would perform it with greatest pleasure. The result would be that men would love children of whole community as they would their own children. The system would yield all the benefits of Platonic system without its evil results.

At this stage Dayanand's ideal of education may be studied. What does he mean by 'Education?' Swami Dayanand wanted to make men happy on earth. For this it is necessary that the society should be remodelled. But individual improvement should precede the social improvement. This Dayanand clearly lays down in the 6th principle of the Arya Samaj. Now it may be asked: "In what does the individual improvement consist?" Dayanand answers the question by stating that the body and the soul of the individual should be developed. (290) He further lays down that every human being, morning and evening, should pray unto the Almighty to grant him or her a vigorous healthy and long life and a soul free from all evil desires and passions, possessed of a keen intellect. (291) He then adds that men should endeavour to get that into their possession for which they pray: else the prayer

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(290) The 6th principle of the Arya Samaj.

(291) See his Panca Maha Yajna Vidhi.
is useless. (292) From this it is clear that Dayanand by education understands the development of both the body and the soul. This reminds us of Plato's definition of education.

It should be remembered that Dayanand himself a fully developed man could not but preach this high and noble ideal of education. He emphasises it as much as possible. In many places in his writings the idea is bit by bit developed and clearly brought before the reader. Body according to him should be so developed as to be used by its possessor very easily in every work. (293) This idea of his brings to one's memory the following words of Prof. Huxley: "..........................that his body is the ready servant of his will and does with ease and pleasure all the work that as a mechanism it is capable of." Similarly with Prof. Huxley he holds that the passions of a truly educated man should be trained to come to heel by a vigorous will and that he should be a servant of a tender conscience. (294) He also believes that the mind of an educated man should be stored with the knowledge of the nature of things around him and that the educated man should be able to make proper use of things for his own benefit and that of others. (295) But while desiring the development of all the faculties of man, Swami Dayanand like unto Pestalozzi puts the moral and religious education first. To him the man who is not moral, inspite of his education, is worth nothing. (296) On this account he lays down that the teacher should so behave as would

(292) The Satyarth Prakash, Chap VII p. 194.
(293) In the Satyarth Prakash, Chapter III, he prescribes Tap (ability to bear difficulties) as an essential for a man. See also the Sanskara Vidhi Vedarambh Sanskara.
(294) Satyarth Prakash, Chapter III, p. 45.
(295) Vyabhar Bhanu, p. 4.
(296) Satyarth Prakash Chapter III, p. 16.
influence the student to be 'learned, good, humble, true, religious. ...' (297).

Dayanand also believes that the development of body and soul mutually affect each other. According to him a sound body is necessary for having a sound mind. He also with Rousseau believes that 'passions find lodgment in effeminate bodies.' According to him a good intellect is necessary for having good morals. Indeed no body can differentiate between right and wrong, unless possessed of a good intellect. In his immortal book, the Satyartha Prakash, he states, 'By the increase of the bodily strength and activity, the intellect becomes so subtle that it can easily grasp the most abstruse and profound subjects. It also helps to preserve and perfect the reproductive element in the human body which in its turn produces self-control, firmness of mind, strength, energy and acuteness of intellect.' (298).

Such then is Dayanand's ideal of education. He has pitched his aim as high as possible. With this ideal before him Dayanand gives a serious thought to the educational machinery. It is believed by all great educationists that in the education of children mother's influence is the profoundest. "No mother, no child," says Rousseau. Pestalozzi most earnestly addresses himself to mothers to show them the great power that they wield in the education of their children and states, "The mother is qualified and qualified by the Creator Himself to become the principal agent in the development of her child." On this account Comenius makes mother's breast to be school for infancy. Swami Dayanand is conscious of the mother's influence. He writes in one place that mothers make the children. The very second sentence of chapter II of Sat-

(297) The Vyabvar Bhanu p. 19.

(298) The Satyartha Prakash, Chapter III, p. 36.
yarthā Prakasha runs as follows: "Fortunate is that family, extremely lucky those children, where mother and father are educated."

Believing in the mother's influence, Dayanand, however, unlike Comenius, does not make mother's breast the first school for the child. He goes deeper down into the subject. He seems to believe that "teaching and preaching education (in the narrow sense of the word) and co-association can mould the superficial character of man only, but one thing that can strike at the deeper root and more permanent character is heredity." Hence he lays the firm foundation of education by inculcating rational and scientific marriages at an advanced age. (299) Those men who are diseased or any way unfit to produce and bring up healthy children are debarred from marrying. Next it is considered a very serious affair to usher into the world a human being like ourselves. The parents are, therefore, required to carefully observe the law of periodicity. (300) Besides they should see that they take pure and nourishing food. When meeting in a conjugal embrace they should harbour good thoughts and pure feelings, so as to leave a deep impression on the mind of the child that is to come into the world. After conception throughout the period of pregnancy the mother is enjoined to follow a set of strict laws. She is to abstain from food that would harm in any way the unborn child; she is to avoid all those movements that may be injurious to the embryo. All evil thoughts and desires are to be shunned. On the other hand, she should take to those habits of life which would quicken the development of the embryo and leave upon it impressions of good and noble feelings. (301) Swami Dayanand, during the period of pregnancy

(299) The Satyarthā Prakash, Chapter IV and the Sanskar Vidhi Vivah Sanskar,

(300) Satyarthā Prakasha, Chapter II and IV the Sanskar Vidhi Garbhadan.

(301) See Supra, Section IV of this Chapter.
requires two Sanskars (lit. Methods of purifying) or ceremonies to be performed. These are performed at particular stages of the development of the embryo and are based on certain scientific principles (302).

With the birth of the child is reached the next stage in its education. Now the "school of Infancy" of Comenius plays its part. The entrance of the child into this school is solemnised by certain ceremonies. One part of the ceremony consists in the repeating in the ear of the child the expression 'Vedosi' (Thou art Veda) and writing on its tongue 'Om' (the holiest name of God). (303) From the birth on to the fifth year of the child, it receives education directly from the mother. During these five years the child is expected to learn how to speak with proper accent, to walk gracefully and to do such other things in a suitable way. As the child grows older and able to understand things, it should be taught the proper way of talking and behaving towards its superiors and equals (304).

Rousseau desires the father to see to the training of the child whom its mother has suckled. Swami Dayanand realizes the importance of father's influence on the child. Hence with the fifth year the child is entrusted to the father's care. Now the mother's position is secondary. During this period Swami Dayanand wishes the child to be constantly by the side of the father, to observe things around him. The child is also expected to learn such practical and useful things as the proper method of chewing food, of drinking water, of walking on the way, etc. The father should also teach the child the simple reading and writing of the mother tongue. This idea of Rishi Dayanand closely

(302) See the Sanskar Vidhi, p. 15—51 and supra section IV.
(303) The Satyarth Prakash, Chapter II and Sanskar Vidhi Jata Karma.
(304) Do. do Chapter II, p. 25.
resembles that of Comenius who lays very great emphasis on the study of mother tongue. Dayanand then states that if possible some other language may also be taught to the child. During this period we are told by Froebel that the verbal memory of the child is very sharp. Swami Dayanand knows this and therefore advises the father to make the child commit to memory Shlokas bearing on moral subjects and Sutras of Grammar and other books. This saves the waste of memory which may occur if child is left without work altogether (305).

The commencement of the eighth year marks the beginning of the school education (306). The entrance of a student into school is to be celebrated with great solemnity and awe. For three days the student is to take a particular kind of food only. He is, then, on an auspicious day brought face to face with his next Guru—the Achārya (teacher). A great ceremony is to be performed when all the relations and friends of the family are invited and when the teacher after getting several promises from the new pupil invests him with Yajnopavita (sacred thread). On the next day another ceremony called Vedarambha (beginning of the Vedas) is to be performed. The child now puts on the dress of a Brahmachari and stands in great reverence and awe before his mother, father and teacher. After the ceremonies are over the father gives a long lesson of advice to the child, laying as much stress as possible on the advantages of Brahmacharya. The child gives a short reply to the advice of his father and makes a bow to him. (307)

Swami Dayanand, like Rousseau, believes that the students should be brought up far away from the hubbub and din of city life (308). But unlike him, he does not

(305) The Satyarthi Prakashā, Chapter II, p. 25.
(306) The Satyarthi Prakashā, Chapter III, p. 33. Very sharp children may be sent to school at the age of 5.
(308) The Satyarthi Prakashā, Chapter III, p. 33.
preach the doctrine of one teacher, one pupil. On the other hand, Swami Dayanand’s ideal institution consists of several students and some masters living together as the inmates of one family. The name of the institution Gurukula or Acharyakula clearly brings out this idea. These Gurukulas are to be situated far away in some lovable park or jungle if possible by the side of some murmuring stream. It may be noted that like some of our modern educationists, Swami Dayanand enjoins that the teacher or the Acharya should not be interfered with, (309) He is the competent person for making man out of a child and he should be left to himself to do that work. Laymen are but poor judges of his work.

This Acharya then is to be the perfect master of his pupils. With such a power in his hands, he is a very great force for either making or marring the character of those entrusted to him. On account of this, very great care is to be exercised in selecting an Acharya. Dayanand requires an Acharya “to be a thorough master of the Vedas with their various branches, free from dishonesty and fraud, teaching others with love, increasing the happiness of others with all his main and might, impartial, self-controlled, perfect gentleman” (310). In another place he defines an Acharya to be one who with his body, mind, and wealth works with utmost love and affection to make the student religious and learned.” (311) It would seem that Dayanand would like to have teachers every way worthy of being compared to that great Western Educationist who was prepared to work for his boys “on the very heights of the Alps and as it were without fire and water.” (312).

(310) The Aryoddesha Ratanamala.
(311) The Vyavahar Bhanu p. 7.
(312) C. I. Vyavahar Bhanu, p. I.
This Acharya—the self-sacrificing teacher of the future hopefuls of the country—is required by Rishi Dayanand to treat his pupils with kindness and affection. He would be a father to his pupils. He is to use sweet words and teach his pupils pleasantly. (313). If it be necessary to have recourse to punishment, it should be used with the purest intention of improving the pupils. Corporal punishment is not condemned by Rishi Dayanand. But it is to be such as not to do any injury to the pupils and as would not be against our sense of decency (314). Indeed such should be the behaviour of the teacher to the taught, as would make the latter place full confidence and trust in the former. The result of this would be that like the pupils of Pestalozzi, the students would never become obstinate when punished. If the teacher is to treat the students with love and affection the students too are required by Dayanand’s system to treat the teacher with utmost reverence. Every day the pupils should begin and end their lessons by bowing to him. They should serve him and stand up whenever he approaches them. His seat should be considered sacred and no student should sit on it. (315) Indeed such should be the relations of the teacher and the taught, that they would smile and weep together.

Where such cordial relations exist between the teacher and the taught, there it is but natural that the school mates be true friends and helpers of one another. This is what Dayanand wants. He desires it very much that men should live in harmony with one another. On account of this he advises the teacher to inculcate the spirit of love and mutual help in pupils. (316).

(313) The Satyarth Prakash, Chapter III p. 47.
(314) The Vyavahar Bhanu, p. II.
(315) The Vyavahar Bhanu, p. 10 Ad.
(316) In the Sanskrit Vidhi at p. 97 a student is strongly advised to observe ‘Yamas’ the first of which is to give up enmity and jealousy.
In these schools the aim of the teacher should be to develop all sides of the pupils. Swami Dayanand in the 3rd chapter of the Satyartha Prakasha writes in the following strain: "The academical education consists of physical, moral, intellectual and spiritual training."

For the spiritual and moral training the Acharya is first of all required to see that the students pray regularly. Both morning and evening the students, and the teachers are required to sit calmly in some retired corner and for one hour to meditate on the nature and attributes of the Lord. (317). The master is required to see that the students breathe in an atmosphere of purity. No dirty word, no ugly thought is allowed to approach them. The books that are placed in the hand of the students are such as speak of pure and noble thoughts. All books that speak of love stories and other exciting things are banished from those schools, (318) the abodes of purity and simplicity. The master then is always to look to himself. He is the ideal whom the boys imitate and hence he is to see that there is nothing wrong with him. Besides the books that Dayanand prescribes for the study of the students are such as contain many moral lessons. These lessons come to boys most naturally and without an effort for the direct teaching of morality. (319). Then the epics, the Ramayana and the Mahabharata, are to be read in schools which would work on Dayanand's system. (320) Now these epics being based on history constitute a beautiful instrument for inspiring the practice of virtue. Dayanand also fully realises the effect on morals of carrying oneself well. He lays very great stress on the point. He would like that every student

(318) c. l. The Satyartha Prakasha P. 33 (319) Manu, Upanishadas. &c.
(320) The Satyartha Prakasha chap III P. 68.
should be courteous and well-behaved. (321) This reminds us of the following words of Pestalozzi in his letter to his friend: ".....the mere habit of carrying oneself well does much more for the education of the moral sentiments than any amount of teaching and lectures....."

Before finally leaving the subject of moral education, it may be noted that with all the ancient writers of India Dayanand holds that Pranayama (Deep Breathing) is essential for the moral development of the pupils. The control of breath makes it possible for one to control his senses. Him whose senses are under his control, sin can approach not. Swami Layanand desires that the students both girls and boys should take a vow of chastity and celibacy. They should observe the laws of Brahmacharya. And for achieving success in this direction Swami Dayanand thinks it highly necessary to practice Pranayama daily. (322).

For the development of the physique of the pupils the Guru is required to see that the students live a life of regularity. He is to send the boys on long walks both evening and morning. (323) Besides they are to be made to do any other work which be necessary for the benefit of the institution. They have to bathe every day in some tank, river or lake. Dayanand wants that the pupils should live on a simple and plain diet. Their food is to be one very simple and plain. All fish, flesh, eggs, garlic, leeks, onions, mushrooms, sweet juices, all sweets turned sour, stale food, intoxicating liquors and drugs and leavings of others are to be scrupulously avoided. Nor is the food taken to be in excess of sufficient quantity. Whosoever is to be eaten is, is to be eaten in a collected state of mind.

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(321) The Satyarth Prakash Chap II. The Vyavahar Bhanu p. 8.
(323) For performing Sandhya and receiving Bhiksha.
well chewed. (324) Special care is to be taken of drinking water. It is to be taken after being filtered.(325). The mouth, the hands, and the other parts of the body are to be well washed at various times and also the clothes are to be perfectly clean. In short, Dayanand, like Rousseau, believed that temperance and labour are the two great doctors and that cleanliness is the most important part of the hygiene.

Turning to intellectual education, we find that Dayanand's system is no way inferior to the system which is now advocated by most of the educationists. As Comenius desires to sharpen the desire of the students for learning, so Dayanand wants that the boys' hunger for learning should be sharpened. The methods suggested are almost similar. Comenius wants that parents should praise learning and learned men, &c. Dayanand on the authority of the Atharva Veda (326) wants that such stories should be told to the boys as will impress upon their minds the grandeur of Brahmacarya and the advantages of liberal education. Comenius wants the teacher to be kind and fatherly and the same is the principle of Dayanand's system of education. The buildings of schools in the system of Comenius should be light, airy, cheerful, &c. Swami Dayanand also requires that the schools should be situated in some pleasant spot where nature can be seen at her best. Comenius would like that the subjects taught should not be too hard for the learner's comprehension. Similarly Dayanand writes: "As the powers (of assimilation) of the students increase so the higher subjects should be taught to them." (327) Comenius wants that fables and allegories should be introduced. One of the books which

(324) The Sanskar Vidhi p. 87. Satyarth Prakash, p. 48
(325) The Satyarth Prakash, Chap. II, p. 31
(327) The Vyavahar Bhaum, p. 8.
Dayanand wants the students to learn—a book that has been written by himself—contains many beautiful stories. (328) Comenius would like to introduce public examinations and award merit. In his schools Swami Dayanand held regular examinations and always gave reward to those who were deserving.

As to practical hints to the teacher, we find that Dayanand wants the teacher to be always sure of what he is going to teach. Besides the teacher is required to be very vivid and clear in describing things. (329) Dayanand desires boys to know things as much as words. (330) He understands that the child is active by nature and therefore the senses are to be used. Manual labour to him is not below the dignity of a student. (331) Once in one of his Pathshalas he taught the students to build a Kacha wall with their own hands. Like a noble and good school master he himself took part in the work. He also lays great stress on 'thinking' on the part of the student. The student is not to be a mere receptacle. He is to well chew and digest what is taught to him. One of the exercises prescribed is that the student should sit in solitude and meditate upon what he is taught. (332) Further we are told that in order to make sure that the students have well grasped what was taught to them, Dayanand in his schools used to order them to hold debates upon different subjects. Dayanand like Pestalozzi wants to produce 'child-helpers' from amongst his pupils. In one place he advises students to teach others and states that by so doing they will be able to master the subject much better than otherwise. (333).

(328) The Vayavahar Bhanu, p. 8.
(329) Do, p. 12.
(331) Do. and the Rigvedadi Bhasya Bhoomika, p. 339
(332) Do. p. 9 & 19
(333) Do. p. 21.
For the education of the mind, Dayanand prescribes quite a number of subjects. For a course extending over 22 years he prescribes Grammar, Prosody, Poetry, History, Philosophy, medical science, politics, music and mathematical sciences. (334) It may be stated that the study of language and literature is highly pleasing and intelligent. Grammar contains classification and as such it is very conducive to the development of reasoning. Swami Dayanand lays very great stress on the study of Grammar. (335) According to him it forms the very basis of education. It need hardly be mentioned that the Grammar of Panini is superior to all other grammars in the world. (336) Its study is highly interesting and in the highest degree calculated to develop the reasoning power. It should be noted that Dayanand does not want a mere memorisation of grammar. He writes: "The man who reads merely the reading, but does not go into the spirit is like a beast of burden." (337)

Poetry of Sanskrit literature, simply flowing and well polished, is highly calculated to develop the imagination. Besides the allegories and stories so abundant in that rich and varied lore serve the same purpose.

Memory in Swamiji's system is to be developed by remembering Shlokas and Sutras and by learning the fundamental principles of the various sciences mentioned and by committing to memory the formulas of mathematics.

From the subjects prescribed it appears that Swami Dayanand like Comenius desires his pupils to know

(335) See his Vedanga Prakasha Sandhi.
(336) C. F. Weber's Indian Literature.
(337) The Sutyartha Prakasha, Chap III, p. 69.
something at least of everything. But he attaches the highest importance to the study of the Veda. Supported by the great law-giver, Mann, he says: "One who neglects the study of the Veda is degraded to the position of a Shudra along with all the members of his family." (338). The importance attached to the study of the Veda is due to the nature of its contents. There is no subject which is not treated in its elementary form in the Veda. The study of the Veda gives a very liberal education. Like Comenius, Swami Dayanand wants his pupils to study only the standard books on various subjects. (339) All books written by selfish and greedy men are excluded from his course of studies. He condemns the writings of this nature with very great vehemence. In the third chapter of the Satyarth Prakasha, for the benefit of those who want to follow his system of education, he gives a list of books worth studying and names of some of those books which should not be studied.

Before finishing the subject it may be stated that Dayanand has no faith whatsoever in mixed schools. He, on the other hand, wants to keep boys and girls separate. He believes that otherwise students will not be able to observe Brahmacharya. But Brahmacharya is the very corner-stone of Swamiji's system of education. To be able to thoroughly observe the laws of Brahmacharya, students are required not to see, speak to, play with, hear stories or speak, &c., of the members of the opposite sex. (340) Hence Swamiji lays down that the Shalas of males should be on one side of a town at a distance of 8 miles (341) and those for the girls should be on the opposite side at the same distance. The conductors of

(339) do. PP. 67-68.
(340) do. P. 33.
(341) do. do.
the schools for boys should be all males and those of the schools for the girls, all females. (342).

He further lays down that males should remain celebate at least upto the 24th year of their age and the girls upto the 16th year. However they might extend the period of their study. A male student might study upto his 48th year and female student upto 24th year. (343).

Such was Swami Dayanand—the very perfection of the development of which man is capable. He stands forth before us as the true representative of the ancient Rishis and Munis, Yogis and Mahatmas. He is the advocate of Vedic Revelation; and as such is free from all bias and prejudice. His mission is Universal. Every man of whatever caste or community, creed or colour, race or religion, finds the portals of the palace of Bliss and Beatitude built by the mighty master open to him. Nor is this all. Dayanand loves man, loves him with all his heart. He likes not to enjoy the happiness alone. Full of Daya (mercy) he calls every brother to share with him the Ananda (Bliss). Hence his method is all-comprehending, all-embracing. No good plan that ever was devised for making man happy escapes the great Rishi.

Such a man, with such a mission and following such a method shines like the glorious sun in the firmament of our times. In his pure and bright light, the stars of the first magnitude, the beautiful Venus along with all the planets and 'the queen of the night' all dwindle away. Yes such is Dayanand, undoubtedly such. Oh where shall we have his peer!

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343) do. do. p. 41
### ERRATA

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