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THE

LIFE AND TEACHINGS

OF

Swami Dayanand Saraswati

(PART I)

BY

BAWA CHHAJJU SINGH,

Formerly Editor, The "ARYA PATRIKA" and The "ARYA MESSENGER" (Lahore),

WITH

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PREFACE.

The present work is mainly based on—is, in fact, in some degree a reproduction of—those of Lala Lajpat Rai and Mehta Radha Kishen, who have done, and are doing, so much to produce valuable and healthy vernacular literature in the interests of the Vedic Religion. The original work by the late lamented Pandit Lekh Ram has also been now and then consulted and utilized.

The undersigned is conscious of the numerous imperfections of the work he sends forth. Had his younger brother, Bawa Arjan Singh, lived, it would never have come into existence. For the Bawa, at the undersigned's suggestion, set about writing a biographical sketch of Swami Dayanand, wrote a considerable part of it, and sent the manuscript to the Vedic Press, at Ajmere, for being printed. But naught came of his labours, for the manuscript still remains unprinted and lying in the Press. Probably it will never see the light of day. It was the treatment accorded to his brother's work that made the undersigned commence a "sketch" of his own. But a man shattered in health can't do much, and it is doubtful whether the writer would have by this time reached half way, had not he chanced to show his manuscript to that truly noble soul—Lala Hans Raj—who finds his greatest delight in doing good to others and in advancing the cause of the Swami's great mission

in every way he can. The Principal of the D. A.-V. College and President of the Lahore Arya Samaj uttered words of encouragement, adding that in case the undersigned succeeded in his attempt, the Arya Pratinidhi Sabha, Punjab, should publish his work, and should, in some degree, make it worth his while to have produced it. The words of encouragement did not fall on deaf ears, and the thing was at last finished, and is now before the public.

But in spite of the undersigned's passion for 'scribbling,' and in spite of the *doubly* encouraging words of Lala Hans Raj, the undersigned (let the reader give him credit for veracity) would neve have put his work before the public in a *book-form*, had some abler man come forward to do the needful, Since, however, no such per son would come forward the undersigned thought he might as well take the place of one and do what was for him possible of accomplishment.

The reader will see that it is Lala Dwarka Das M A., Pleader, Chief Court, Punjab, who has written the Introduction. The undersigned is deeply grateful to the learned gentleman, and his only hope is, that the Lala may not find *much* to be ashamed of in the work to which he has furnished an Introduction. But after all, there could not be anything to be ashamed of in a work like the present. The greatness of a great man like Swami Dayanand needsnot literary excellence or depth of thought to be appreciated: it borroweth not but lendeth: it

is like the rays of the sun which transforms the meanest dust into particles of gold!

In conclusion, while once more pleading guilty to numerous faults of omission and commission, the writer takes occasion to assure his readers that should a second edition of the work be ever called for *in time* (*i. e.*, when as yet the writer is in the land of the living), he will endeavour to do more for them than he has been able to in his first attempt.

LAHORE: } CHHAJJUSINGH

15*th February*, 1903. }

INTRODUCTION.

There is a law in the physical world, that when the action of any of the elements is, in any place, more than usually vigorous, it is always followed by a reaction corresponding to it in volume and intensity. A violent cyclone or thunder-storm, or any other serious conflict of the elements, is, for example, generally always succeeded by a down-pour of rain, which, in its terrible character, almost equals the fury of the former. A similar law is found to hold good in the case of the moral world also. Here, too, when any race or community of men reaches a very low level of moral depravity or degradation, and when the cup of their iniquity and immorality is full to the brim, a re-action in the opposite direction usually takes place. This re-action is uniformly heralded and ushered in by a member of that community, who appears, to all intents and purposes, to be specially born with that particular object. He is not only greatly in advance of the other people, both in intellect and morals, but he is specially amply equipped with all those requirements which are so badly needed to wage a successful war against the unrighteousness and moral turpitude of his contemporaries. Being a genius and a genuine seer, he anticipates and sees things which are not only as yet sealed secrets to the others, but upon which they look in the light of extraordinary

surprises when revealed to them. His eagle-eye penetrates into mysteries which are as yet entirely foreign even to their wildest and remotest dreams, while his winged imagination soars into heights, where, he thinks, he hears the harmony of the spheres. The second sight, with which he is so richly endowed by nature, enables him to grasp, with a perspicacity and precision of which the others can form no idea, problems which lie as much above the highest range of their comprehension as the heaven lies above the earth. His hatred of all that is unholy and immoral is so strong and so pronounced, that he cannot, by any means, be persuaded to hold any parley with them, far less adopt towards them an attitude of compromise or of temporising. Conscious of the righteousness and justice of his cause and confident of the eventual success of his mission, he launches forth his sharp and incisive invectives, unsparingly and undauntedly, against all those evils which, he finds, are eating into the vitals of his people. His object being a complete eradication of the vices which have brought his country down, he does not seek any unfair reconcilation with any party.

Swami Dayánand Saraswati was pre-eminently a reformer of this type. Being one of his own countrymen, he acquired and inherited the genius peculiar to them. The spirit which breathed in him was essentially indigenous, and he was, both in his conceptions and in his methods,

entirely Aryan. Though in the boldness and height of his speculatious he was so much ahead of his people, that they did not even believe that his opinions could be honest, he was yet so thoroughly Indian that there was nothing in him, which could, in the remotest degree, be traced to any foreign influence. His education was wholly and exclusively confined to a study of Sanskrit literature, and his mind was stored, cramful, with the best and the deepest learning for which that literature is deservedly so famous. He had drunk deep and copious draughts at the fountain-head of Sanskrit Philosophy and Theology, and he was a passed master of those subtle and recondite arguments of which Sanskrit literature is so full. His mind had been ennobled and elevated by a constant study and contemplation of those high national ideals of duty, morality and intense religious faith, which abound, to such a large extent, in Sanskrit religious literature. The incomparable models of saintly life and character, with which the course of his study was so profusely strewn, had kindled and deepened within him a passionate love for all that is lofty and ethereal in human nature. He had, as if it were, personally sat at the feet of those noble and grand characters, who had made the life of an old Hindu, a life of such spotless beauty and purity. His constant communion with their spirit, while it had immensely raised his own ideals of life and character, had given his life a tone which at once marked him out as a prince among men. The genius of

the old Vedic civilisation had so strongly and so fully impressed him, that his highest ambition and his greatest delight was to revive, if possible, those good old days which were among the proudest for India. His thorough study of the ancient, especially of the Vedic, literature had made his mind familiar with the old institutions of the Aryans, and had naturally engendered in him a strong attachment for them. A thorough master of every detail connected with them, he had, with his unusual insight, seen their full effect upon the spiritual and the secular life of the ancient Aryans. He had discovered that the grandeur and solemnity of the lives of our forefathers were mainly due to their institutions and to the fidelity with which they conformed their lives to those institutions. The old Hindu lived his life on a plan which made it at once a life of extreme simplicity and of very high thinking. Caring for his body just so much as was absolutely necessary to keep it in a working order, he devoted all his energies to the cultivation of his mental and psychical faculties. They were trained by him with so much care and with such strict regard to their usefulness for the service of his fellow-beings, that he did not regard his education as efficient or complete, if it did not prepare him for a life of absolute self-abnegation and of devotion to the welfare of others. Perceiving that the old institutions of the Hindu, which regulated his life literally like a clock, had contributed very

materially in making his ideals easy of attainment, Swami Dayanand could not help developing for them feelings of great admiration and appreciation. He was so forcibly struck by the sanctity, the purity and the self-satisfied ease of the life of an old Hindu, that his conclusion that our present miseries were all ascribable to departure from the old lines, was not only reasonable but inevitable. His faith in the efficacy of those institutions as true guides and exemplars of life was therefore naturally very great. He had realized the excellent patterns of virtues, both public and private, which those institutions had fostered and produced, and he was certain that similar consequences would flow from them once again, if they were re-established and re-inforced in our society. His knowledge of the modes of life and thought, peculiar to the old Aryans, was so extensive and so profound, and his sense of their importance for a truly rational life so great, that he appeared constantly to live in the company of, and after, his ancestors.

Born in a family of orthodox and rigid Brahmins, Swami Dayanand had inherited, though in a diluted dose and in a misdirected form, some of that spirit which once animated the ancient Brahmins of India. He had from early years an intensely religious nature, and even in his younger days his tastes all tended in the direction of a highly spiritual and intellectual life. Though a fairly respectable servant of the native state in

which he lived, Swami Dayanand's father gave, in his own life, the place of honor to what he regarded to be his religious duties. These latter had an undoubted precedence over all his other secular work, and he did not deem it desirable to commence any of his other business, till he had, in his own way, done full justice to them. This ardent zeal for religious faith he transmitted to Swami Dayanand Saraswati, who, by his diligent study and devout contemplation, gave it a development which was such a marked feature of his whole life ever afterwards. He had received his education from men who were themselves very staunch representatives of the religious views they advocated. His own life had been mostly passed in the company of men who were, those of them at least with whom he was specially intimate, very earnest in their beliefs. His imagination had been fired by the glowing descriptions, which he had read in the old Aryan *Shastras*, of that sanctified life and ardent religious devotion, which some of our ancient forefathers so abundantly displayed in the midst of the daily round of their ordinary duties. The whole history, full of lessons of rare wisdom and of great practical instruction, of the rise and fall of the various religious faiths, which had their birth in this land of innumerable creeds, was constantly before his mind's eye, and he was thoroughly conversant with all its turning points. All the hoary traditions which threw such a unique halo of light and sanctity round some of the customs and institutions of the old

Hindus, were familiar to him and he gave each its due weight. He knew full well how the ancient Aryans moulded and lived their practical lives, and what high ideals and lofty motives moved and stimulated them to action. He knew what golden rules guided the old Hindu in shaping his conduct, and what hopes and aspirations surged within his breast. He had a full knowledge of all the tendencies and predilections which governed the lives of our ancestors, and he knew to what particular matters they accorded the palm of primary importance in carrying out the plan of their lives.

Swami Dayanand's appreciation of the Hindu character was not confined only to its spiritual nature. His sense of its intellectual side was also equally high. An unquestioned master of the niceties and subtleties of a philosophy, the complex and surprisingly bold theories of which, to this day, challenge the admiration of the highest intellects of the world, none really had a better opportunity of gauging the real capacities of the Hindu intellect. He had waded with delight through the minutest details of that elaborate social system which the Hindu intellect had reared with so much care and assiduity, and had discovered its conformity, in many essential points, to the laws of nature. He had found out that though in some respects it was a little too rigid, in others it was extremely elastic. The ethical and moral codes of the Hindus also bore a strong testimony in favour of the strength of their intellectual faculties. The dis-

coveries they had made in the other civilising arts and sciences, especially in those which trained the intellect so accurately and which appealed to the emotions so passionately, told the same tale.

Swami Dayanand Saraswati, whose training had been conducted, entirely and exclusively, on Hindu lines, had so considerably profited by his studies, that, though a Hindu by birth, he had, if possible, become more so in his feelings and intellect. All the equipments and accomplishments, with which he had, sometimes with difficulty and at great personal risk, embellished his gigantic mind, were drawn from the inexhaustible store-house of old Hindu literature. The more important and valuable part of his vast learning consisted of what Hindu research and Hindu genius had once achieved and elaborated. Hindu models and ideals of life formed the pabulum of his mind, and Hindu desires and Hindu objects chiefly, I may say exclusively, stirred the inmost depths of his soul. Though in possessing an unusually strong and clear intellect, he was, in great measure, indebted to the generosity of nature, yet much of the culture which made it so transcendental and usually so invincible, came from the study of Hindu thoughts. Though his disposition was, from his very birth, uncommonly religious and devotional, yet all its strength and its aerial beauty were due to the inspiration which he constantly received from our ancestors of the Vedic period. Though born in an age when selfish

ness and selfishness alone moved a Hindu to action, and when a religion, which taught such a world-wide charity, had, in his hands, come to be identified with one's own personal interests, the sympathies of Swami Dayanand were so broad that not only the Hindus but, in a way, the whole world was included within his programme of reform. It is true that he regarded his mission to be chiefly intended for the amelioration of the Hindu races, and that it was to the latter that he more conspicuously addressed his message, but the vision that a majority of the human race may, in some remote future, rally round the Vedic Religion was not entirely absent from the eye of his faith. This wide sympathy, especially with the Hindus, was the outcome of his Hindu instincts and his Hindu training.

Swami Dayanand was thus a Hindu of Hindus, both in his conceptions and his methods of reform and general lines of work. The past of the Hindus had been, beyond question, a glorious past, and as all its silver linings were vividly printed on the canvas of his mind, it inspired him with high hopes for the future. He could not understand that a race of men who had evolved such complicated systems, as the Hindu systems of philosophy admittedly are, had lost all vigour and had irretrievably passed into a state of irremediable senility. It was inexplicable to him that a people, who had enjoyed a very high level of civilization when the rest of the world was in a comparatively

barbarous condition, and who had been the pioneers of civilization for the other races, were fated to only pass away into oblivion. He found it difficult to believe that a people, whose ancestors had been providentially selected for the high and privileged office of being the recipients and the repositories of God's revelation, were in the last gasp of their earthly life. He saw distinctly the hand of the Infinite Being in the significant fact that notwithstanding the violent social and political revolutions through which the Hindus had passed and each of which had left them weaker than before, the Hindus survived to this day. The thought was to him full of meaning that while, in spite of their brilliant civilizations and their highly developed social organizations, the Greeks and the Egyptians were no more, the Hindus still struggled on, though under circumstances of a very adverse nature. That the Hindus, though subjected to a long foreign domination, which more than once threatened to crush all religious vitality out of them, still retained their ancient spiritual bent to this day, was not devoid of all lessons to him. These thoughts filled the mind of Swami Dayanand with very high hopes for the future of the Hindus, and true to his ideals he spared himself no pains in attaining his object.

Swami Dayanand was, therefore, free from all taint of foreign influence and had consequently this advantage in his work of reform, that notwithstanding the immense height from which he addressed his

people, he addressed them as his own kith and kin. He knew and understood all their weaknesses, individual and national, and he never made to them any proposals which were either extravagant or impossible of attainment. Being able to locate with accuracy the height from which they had fallen and the stages through which they had passed in their downward course, he naturally demanded that to rise again they should practically retrace each step. He did not seek to impose upon the people any outlandish scheme of reform, nor did he require them to undertake anything which was against their national genius. Knowing that the Hindu was essentially and by instinct religious, and that his ancient civilisation was based on the adamatine foundations of religion, he exhorted him to make his ancient religion a lever for his future advancement. He was fortified in this view by the universal lessons of history. History tells us of no civilisation which endured for a very long time and which was yet not based upon the firm ground of a faith in the Deity. On the other hand, its verdict strongly supports the conclusion that it is religion only which gives a nation and its institutions a really long and abiding lease of life. The interests of a social organization, the object of which is the attainment of merely temporal ends, are limited by those ends. But religion makes the interests of a society coextensive with eternity, and invests it with forces which make for that high destination.

Besides the advantage referred to above, Swami

Dayanand had another necessary qualification for his work. In fact that advantage would have been a matter of very little significance, if it were not coupled with the second. He was, in intellect, in learning and right view of things, head and shoulders, above his countrymen and occupied therefore a position which fully qualified him to assume the rôle of a leader and reformer. His knowledge of Sanskrit Grammar, Sanskrit Philosophy and of the Vedas and the Vedic literature generally, was so profoundly deep, that the sounding lead of the most learned Pandits, who came to break a lance with him, failed to fathom its depth, far less to touch its bottom. Many eminent men, who enjoyed very wide reputations for vast and deep learning, came to measure swords with Swami Dayanand, but one and all acknowledged that his scholarship was of a high order. The commonly accepted idea of a Sanskrit-knowing Pandit was that of a man who knew a great many things by-heart which he repeated like a parrot, but who was not trained to make any decent use of his thinking faculties. But this view was totally falsified in the case of Swami Dayanand. He was a man of such acute discernment and of so keen an intellect that, when in his presence, one felt greatly surprised how his thoughts were so fully divined by the great Swami long before they were uttered. His critical and argumentative powers were so fully developed and so well polished that he could go on with the exposition of a subject for hours without feeling the least mental strain. He was such a ready debater

that even in the most protracted controversies, where the forces of opposition were unusually strongly represented, he was never known to have once fumbled for an argument or a reply. His mind was trained with such strict regard to the canons of logic, that you could not address a faulty reasoning to him without its being immediately detected and exposed. His sense of relevant, as opposed to irrelevant, matters and of their comparative merit was so great, that, instead of frittering away his energies on side issues, he at once clinched the real point at issue and dealt with it with a masterful mind and an adroit skilulness. His reading of the *Shastras*, amazingly extensive as it was, had been throughout so intelligent and so thorough, that you could not quote to him any inconsistency which had not already attracted his attention and which he had not already unravelled in his own marvellous manner. He was as much at home in the midst of the complicated labyrinths and eluding intricacies of metaphysical and theological problems as when dealing with the most ordinary duties of every-day life. There was nothing in the vast range of Sanskrit literature which could either stagger him or come upon him as a surprise. He had subjected the most puzzling questions, with which Sanskrit philosophy and ontology so profusely bristle up, to such a searching and persistent analysis, that there was nothing in their minutest details which was hidden from his inquiring gaze. His mind roamed through the darkest corners and the most obscure niches of Sanskrit learning with

a familiarity which was truly astonishing. There was no conundrum in it with which you could outwit him, nor any riddle with which you could puzzle his brains.

For several centuries the study of Sanskrit had been under a regular ban. Not only had no encouragement in any form been afforded to Sanskrit learning, but it had been looked upon in the light of a positive disqualification. At times the opposing forces were so overwhelming and so obstinately defiant that they threatened the very life of that language. It did not in those days pay any person to study it. On the other hand, its knowledge marked out a person as a special object of hatred. But the most cruel persecution could not entirely deter the Hindus from that study. Those eternal springs which had so long supplied spiritual nectar to them and had always continued to feed the stream of their faith with a precious liquid, still attracted their attention. They could not bear with patience that a language, which they had learnt to associate with the gods, and a literature, a large portion of which they had been taught to regard as revealed by God, should be allowed to pass into mere oblivion. The Hindus had, therefore, always made it a part of their sacred duty to keep a knowledge of Sanskrit alive. Though the number of those who studied it was continually and steadily decreasing, there always were, in several well-known centres, a group of men, however small, who consecrated their whole lives to it. These disinterested persons took it upon themselves

to keep the flame of Sanskrit learning always alight, and their devotion and zeal invariably attracted to them a small but never-failing stream of devoted students. The latter, in their turn, took the place of their noble masters, and the torch of knowledge was thus handed down from generation to generation. Some of these torch-bearers have been men of considerable erudition, and they have literally illuminated the age in which they lived. The number of those, however, to whom the goddess of learning appeared to have disclosed her most hidden treasures and upon whom nature had profusely lavished her choicest gifts, had been in this country, as elsewhere, necessarily always small. To this class belonged the learned Shankaracharya and the astute Swami Dayanand. The mission of both had been the revival of the Vedic religion, as each, according to his lights, conceived it to be. The former had to wage a war against the Buddhists and the Hindu Ritualists, the latter against more numerous and not less formidable enemies. The work of the former, difficult enough in all conscience, had been, to some slight extent, facilitated by the fact that both classes of his foes were his own countrymen and that the weapons of attack and defence of both parties had been shaped and fashioned in the same work-shop. In the case of Swami Dayanand, he had to contend against both indigenous and alien faiths. To do his work with effect, Swami Shankaracharya needed a plentiful supply of the orthodox type of Hindu philosophical lore, and of this he had enough and to spare. If he

could prove to the Buddhists the futility of the arguments on which they rejected the authority of the Vedas, and to the Ritualists the inefficacy of mere rites as instruments for purifying life, it was more than sufficient for all his purposes. It was not necessary for him to disprove the claims of any foreign religion or to prove any of those ordinary postulates, which all the sects and faiths having their origin in this country, readily and unanimously admitted and allowed. The opponents of Shankaracharya did not look with hatred and with a superior air of disdain, upon those principles which formed the basic elements of Hindu philosophy. He had not, therefore, had to clear the ground by disposing of any of those preliminary objections, which necessarily lie on the threshold of every controversy with the followers of foreign creeds, and which, in war with the latter, have always to be first reckoned with and settled. In the case of Swami Shankaracharya, a knowledge, a thorough and extensive knowledge, of the Hindu metaphysics was all that was practically necessary.

Swami Dayanand, on the other hand, had to work under radically different circumstances. He had, unlike Shankaracharya, to defend the Vedas not only against the attacks of those who did not admit their authority, but also against the calumnies of those who, while purporting to believe in them, really reduced them to mere masses of unmeaning practices and grandly absurd rituals. Want of education and a long life of low superstitions and

credulity had so far degraded the latter class of men, that they took delight in associating the lowest forms of worship and belief with what they, in the same breath, deemed to be a revelation of the holy will of the Holiest Being. Dense ignorance prevented them from seeing that what they hugged with such a firm grasp, were, after all, only the chains of their mental slavery. Though some of the biggest and the bitterest controversies, in which Swami Dayanand was in his lifetime engaged, were waged with these people, he was not able to make many converts from among some of the learned fools who led them. He had to make gigantic efforts to carry their imagination back into the days of the old Rishis, and he found by repeated experience that in the majority of cases he totally failed to rivet it there. He adverted, times out of number, to the keys which, in the hands of their ancestors, had locked the jewels which were shut up in the Vedic caskets, but their vitiated tastes could not be persuaded to display any appreciation for them. A great deal of the work, which the indefatigable Swami did with so much alacrity, was directed towards the establishment, on a firm basis, of that method of interpretation which he wished to be applied to the study of the Vedas and the literature connected with them. A close and critical study of the Vedic literature had convinced him that our people had, in their long and ever-widening deviation from their high and right orbit, completely sorgotten the strictly scientific and etymological fystem of construing the Vedas. It had, therefore,

been one of his incessant endeavours to revive that system. The old Vedic Rishis had, in their writings, left sufficiently full materials for us to understand and apply the canons of that system to our studies. But we had, for ages, neglected the study of those writings. The study of the Vedic literature was with us a mere matter of history, and though some of us had learnt to orally refer every precept of morality and every article of our faith to their original source in the Vedas, really we knew as much of these works as of the man in the moon. The most learned Pandits among us had forgotten even as much as the names of some of the works comprised within that literature. And yet every gross superstition, every mythological tale, and every extravagant belief was preached in the sacred name of the Vedas. The voluminous works, especially the incomparable translations of the Rig and the Yajur Vedas, of Swami Dayanand, fully testify to the difficulties he had to confront when dealing with these people.

Swami Dayanand's primary object, as already stated, was a reconversion of the Hindus, and as this work was, owing to their peculiar position and environments, fraught with singular difficulties, Swami Dayanand had to devote all his attention and time to it. He had, with this object, to visit the great centres of population in the country, deliver series of lectures on various subjects, and to write out a number of books. Shankar Swami had also, in some respects, work of a similar character before

him. But he had primarily to deal with men who were well read in the *Shastras* and whose instincts had not yet become entirely un-Hinduised. Though the element of spirituality, which really animates and electrifies every system of religion, worthy of the name, was no more present in the beliefs of Swami Shankar's antagonists, their minds had not yet become entirely materialized. Altruism and self-sacrifice being still an essential ingredient of the systems in which they believed, their minds still possessed the capacity of regaining their previous elasticity and of returning to their old stand-point. Swami Shankar had only to present one or two points on the other side with lucidity and cogency to wean them back from their existing views. Shankar Swami had only to demonstrate the insufficiency and the untenability of some of the opinions of their leading Pandits, and his general victory was assured. The Pandits with whom he had to carry on polemical discussions were sincere, and as self-interest did not form the substratum of their beliefs, they readily gave in, the moment it was proved that they were incorrect. The kings and the masses followed the Pandits faithfully, and when the opinions of the latter were once shaken, the conversion of the former was only a foregone conclusion. This really explains why Shankar's success was so rapid and so far-reaching.

Swami Dayanand had to deal with men of a

different order. The priestly class among the Hindus was mostly ignorant, and even their leaders did not know anything beyond a few formulas and ceremonies. Those who had studied Sanskrit, were also so firmly wedded to the prevalent forms of beliefs, that their knowledge did not help them in differentiating between what was true and what was palpably false. Above all, their religion was a source of livelihood to the whole priestly class, and a very large majority of them only lived on the income derived from it. Thus their whole worldly prosperity, in fact the very continuance of their life, depended upon the practice of a few forms and ceremonies which was all that they understood by religion. It was, therefore, to their interest that the masses should continue their allegiance to those forms, and though the exigencies of policy sometimes compelled them to show fight, they did not, as a rule, like to run the risk of an open discussion. Some of them were shrewd enough to know that such discussion, even when not decisive, sometimes shook the beliefs of some of their followers. It was, therefore, everywhere a part of their general policy to avoid being drawn into these discussions. Swami Dayanand had great difficulty in overcoming this studied apathy on their part. He had to repeat his challenge several times in every important place, and each time in stronger and more condemnatory language, before he could induce the game to leave its lair. Thus brought to bay, the Pandits here and there did hold discussions with Swami Dayanand, but instead of availing of every

facility, to make them as thorough and as decisive as they used to be in the time of Swami Shankaracharya, they tried to resort to every possible expedient to cut them short and to leave them unfinished. Sincerity being thus at a discount, these discussions did not make any great impression upon the Pandits, except perhaps by making them more bitter against the Swami and more boastful in their vaporous talk. One or two, here and there, sometimes made a private confession of the truth of the Swami's position, but in public the attitude of one and all was generally one of avoidance and of distrust. The general mass of the Hindus also, whom superstition and credulity had made incapable of understanding and appreciating the higher truths of religion, kept steadily on in their course, not knowing that their practices and their real religion were as widely apart as the poles themselves. Hence the work of Swami Dayanand among his own countrymen was an up-hill work, and the wonder is not why he did not succeed to a much larger extent but that he succeeded at all.

There was yet another difficulty with which Swami Dayanand had to contend in dealing with the present-day Hindus. Owing to a variety of causes, the Hindus had lost the habit of testing the truth of religion on the touchstone of reason. Their preceptors inculcated that, in matters religious, everything should be taken on the authority of others and that no one should undertake to exercise his own judgment therein. Doubt of every kind was, according to

these people, to be carefully eschewed and all door to inquiry was to be closely shut. The result was, that everything, however important its bearing on this or the next life of man, was taken on trust and the spirit of inquiry was totally stifled. Poeple loved to walk in darkness, and as in the case of the pupil of the eye, light only served to contract still further their small minds. They could not, therefore, respond to the appeals of Swami Dayanand when he offered to them a religion which demanded from its votaries, as a sacred duty, the highest exercise of the intellect of which they were capable. The Vedic religion is pre-eminently a religion of reason, and no one can fully carry out its behests who is not prepared to give the fullest scope to his intellect. Knowledge in its widest and deepest sense is according to it one of the essential means of acquiring salvation, and no one can fully benefit by this religion who is not willing to take steps to advance his knowledge. Swami Dayanand's words of admonition, therefore, fell flat on the ears of the self-satisfied Hindu, when the latter found that the former asked him to sift the truths of religion for himself in identically the same way in which he sifted so many other things relating to his life. In Swami Shankar's time the intellectual level had not fallen so low, and therefore his demands did not strike the people as being out of all proportion to their intellectual comprehension. *Pari passu*, the Pandits of Swami Shankar's time were also more intellectual men than those in Swami Dayanand's time.

The work of Swami Dayanand had been still further complicated by the presence, in his time, of certain foreign influences which had considerably disturbed the course of the Hindu mind even in its fall. The Islamic political ascendency had, by openly outraging the religion of the Hindus, done a great deal in lowering their intellectual status and in perpetuating their mental slavery. Want of general safety of life and property which was, except in some isolated reigns, the general feature of Islamic government in this country, also helped in the same direction. Although the Islamic faith, owing to its being constantly brandished over the head of the people, never influenced, in any material degree, the tenets of the Hindu religion, yet it did not fail to lend the Hindus a form of feticism which was, if not worse, at least as bad as anything already known to them. On the whole, contact with Islamic faith had only lowered the educational and moral status of the Hindus, and had, to that extent, increased their incapacity to appreciate the beauty and truth of their ancient religion.

The introduction of Christianity and of English education into the country, however, affected the Hindu religion greatly. Apart from the direct work of conversions, which were alarming even from a numerical point of view, the chief effect of Christianity consisted in weakening generally the beliefs of the Hindus. Whenever any Hindu had occasion to come into contact with the forces which Christianity had released in the country, he felt a

benumbing cold creeping over some of his religious conceptions. English education immensely accentuated this effect, and made the operation of the causes which produced it still more destructive. It let loose into the minds of our young men a flood of foreign notions and ideals which washed away whatever of Hinduism had still continued to stick to them. By bringing the full force of the exact training, afforded by the inductive and the deductive sciences, to bear upon their studies, this education produced in the minds of our youngmen a full sense of the dignity which was everywhere ungrudgingly conceded to intellect. Thus enthroned, Reason dealt very roughly with some of their indefensible beliefs, and under its strict *régime* there was a general exodus of those ideas which could not prove that they possessed any ostensible means of existence. A strange void was thus created in the minds of our youngmen which, dazzled as they were by the new light, they did not know how to fill up. In the case of some, for whom the change was too powerful to be resisted, Christianity rushed in to fill up this vacuum. Those, however, who had taken breathing-time before taking any hasty step, were also in a state of suspense, and the ground under their feet was not also firm.

It was in this state of indecision, that Swami Dayanand turned his attention to our youngmen. Knowing that they had already learnt to make use of Reason as the only safe means of arriving at the truth, he took advantage of this predilection

of theirs, and made haste to hammer into their minds the truths of the Vedic religion. The reception which was accorded to his mission by our youngmen was everywhere more or less cordial. Those who still felt a thirst for religion and from whose minds the last vestige of allegiance to the Hindu faith had not yet been removed, readily rallied round Swami Dayanand and accepted the message he had brought them. Those who could not make up their minds to at once go so far, also felt reassured by Swami Dayanand's words, and they too were convinced that it was dangerous for them to change their religion without making a full inquiry into its truths. Thus the tide of conversions, which at one time appeared to be overwhelming and extremely disastrous in its results, was fully dammed up. Conversions for the sake of religion became hereafter a rare thing among our educated youngmen.

So effectual was the check which Christianity met with in all those places where the voice of Swami Dayanand had been heard, that there was, for the time being, a sudden lull in the Christian camps. It was to them a matter of surprise that a Sanyasi, who did not know a word of English and whose whole life was a standing protest against Western civilization, was able to appeal, with so much success, to men who had become, in their mental life at least, so fully Europeanized. The secret of Swamiji's success with these men, however, lay in the fact that the religion which he preached

to them was one which, instead of humouring their credulity, made a strong appeal to their intellect. Swami Dayanand had already tried the experiment of reaching the Hindu masses through the Brahmins, some of whom he had taken in hand, but it had not been found to be productive of any good results. Though not an entirely new thing to a Brahmin, the Vedic religion had now come to him after such a long period, that he did not recognize in it an old friend and companion. He had, in all respects, become such a hopeless imbecile that the religion of the Vedas was too strong a pill to be easily swallowed by him. Though the youngmen who attended our schools were not mentally much superior to their other countrymen, yet as English education had, in one respect, cleared the way, the Vedic religion found an easier access into their minds.

The work of Swami Dayanand was thus beset with greater impediments than that of Shankaracharya, and we would be doing injustice to the former, if, in making an estimate of their relative success, we did not give those impediments their full weight. Swami Shankaracharya was born at a time when the life of an Indian was still practically governed by Hindu polity, and though his lapse from the Hindu religion was already great, his social instincts were still essentially Hindu. Swami Dayanand, on the other hand, was born in times when all this had been completely changed and when alien influences and alien tastes were

in full possession of the land. Though by no means inferior to Swami Shankaracharya, either in intellect or in the 'intensiveness or extensiveness' of his learning, Swami Dayanand had to fight against heavier and greater odds. Greater, much greater in proportion, is then his title to the glory he won, and deeper, much deeper the debt of gratitude which we owe him.

Swami Dayanand Saraswati was a man of very earnest convictions, and his faith in the future of the Hindu race was so large that he never allowed the faintest shadow of a doubt to cross his mind in this respect. His optimism was entirely due to his unshaken belief in the Divine origin of the Vedas. So firmly persuaded was he of the truth of this doctrine that he gave it the first place in his system and looked upon it as the very rock upon which his whole creed was broadbased. His other beliefs were all grouped round this central fact, and they received all their colour and shape from it. The Vedas were, to this Archimedes, the lever with which he proposed to lift the Hindus out of the rut of their degeneration, and he had not the least doubt that it was a lever of the right sort. His whole nature was so strongly suffused with the enthusiasm born of this belief, that, with this as his only weapon, he was willing to fight out the whole religious world single-handed.

Swami Dayanand was greatly aided in his work of reform by the life of celebacy and renunciation

which he undertook to live when he was hardly out of his teens. It was a purely providental act that determined him to cut off, very early, all his connection with his family and relations. His love for his fellow-beings was too wide and too deep to be satisfied with the scope which the narrow affairs of a small family afforded it. His broad heart took, in its sweep, the whole of mankind, and it was only fit that he should look at them from an entirely disinterested point of view. No personal interests tied him down to any particular line of conduct or opinion, and no bias, arising out of personal relations with others, ever interfered with the free exercise of his unfettered judgment. He did what he said, and he said what he felt. It was not necessary for him to shape and express his opinions in accordance with the wishes or the idiosyncrasies of any person or class of persons. He was perfectly free to form whatever opinions he thought were true and to express them as he realised them. This gave him an independence which formed such a conspicuous part of his character on all occasions. There was no earthly power or consideration, which could either induce or coerce him to swerve, in the least degree, from what he thought to be the truth and its straight course. He stood firm by it like a veritable rock, and the waves of the ocean beat against it in vain. The dictates of what passes as mere policy had no recommendation for him, and he set his face against them as something inconsistent with straightforwardness.

He was as blunt in expressing his opinion as he was honest in forming it. He hated shilly-shallying as a mean trick, and his mind was too magnanimous to stoop down to the devices of the cunning. He blurted out the truth in its naked form and he did not care to study whether it was dressed up to suit the tastes of his hearers or not. His standpoint, for this reason, was so much above that of the people, that he spoke to them irrespective of what pleased their sophisticated palates.

I would not be true to Swami Dayanand, if I ended without mentioning another and a more important piece of his work. He not only delivered lectures and founded Arya Samajes in various places to continue the work he started. But he has also left behind him a number of writings, some of them of very high merit. The most monumental among them is his translation of the Rig and the Yajur Vedas, to which he devoted a good deal of scholarship and research. It is, by itself, sufficient to place his learning on a par with that of the most learned Rishis who ever lived in this land of sages. Among Sanskrit Pandits, it is regarded as one of the highest flights of scholarship for one to be able to read and understand the Vedas. Swami Dayanand was not only fully acquainted with every text of these most difficult works, but he handled them with an ease and insight which were among the most surprising of his accomplishments.

Such was, in brief, the work and the character of the illustrious personage who forms the subject of these memoirs. He belonged, on the whole, to that class of angelic beings, who but rarely alight upon this globe and who are rather born than made. Their mission is the noble mission of regenerating their people, and to this end they not only consecrate all their resources but sacrifice even their ownselves. Swami Dayanand lived, in his lif-etime, up to the very highest ideal set up by these persons, and, in the end, he poured forth his very blood for it. The ability, conscientiousness and devotion with which he performed his alloted task must, in the fullness of time, fructify and lead to a better appreciation of that work by his countrymen. That the following sketches will considerably help in bringing about that happy consummation, is the earnest wish and the confident hope of a humble follower of Swami Dayanand Saraswati.

AMBALA CITY :
February, 1903.

DWARKA DAS.

EARLY YEARS.

CHAPTER I.

Swami Dayanand was born at Morvi, a town situated on the bank of the Machhooka Mahanadi, in Kathiawar (Guzerat), in the Bikram era 1881 (1824 A. D.) His original name was Mool Shankar, and his father's, Amba Shankar, who was the head of a Brahmin family of the first importance in the village, rich, prosperous and influential. Amba Shankar was in service, holding the situation of Jamadar, which office was hereditary in his family. The post of Jamadar was one of great responsibility, being much like a Tahsildarship, and the principal duty of its incumbent was the realization of State revenue. Amba Shankar had under him a number of sepoys to assist him in the discharge of his duties. The family over which he presided had lands of its own, and the income from these was largely supplemented by the interest on sums regularly lent to the neighbours in need of money.

We are told that Amba Shankar was a man of stern disposition, having no faith in half measures. When he had set his heart upon doing a thing, or

when duty called upon him to undertake anything, he would set about his task with a will, and would not rest till it was accomplished, or till it was proved that, for some reason or other, it was, in spite of the best *he* could do, impossible of accomplishment He was a religious man, almost austere in life, and so thoroughly orthodox and uncompromising was he in his views, that the slightest departure from the practices and observances which his faith enjoined, was, in his opinion, unwarranted and deserving of a condemnation. Not that he was wanting in natural affection, or lacked sympathy with his fellow-creatures at large: he had a large share of both ; but, when anybody crossed him in anything or criticised his doctrine, he had, for the time being, and perhaps for many days to come, nothing but contempt and hatred for the offender, and thought that he had no title whatever to his love and his good offices.

Dayanand's mother, on the other hand, was, like the mother of Nanak, nothing but a personation of patience, gentleness and sweetness. While her love for her child was unbounded, she had a genuine kindly feeling for all around her, ready to share their sorrows and to participate in their joys on all occasions. She was an ideal Hindu woman, unlettered no doubt, but the soul of simplicity, purity and goodness, a veritable queen of the "home."

From such a pair was Dayanand descended, and it was therefore but natural that while he should

have, on the one hand, the immutable resolves of his father, he should, on the other, possess a heart embracing a whole world in its circle of sympathy.

Dayanand was five years old when his education commenced, and this is the age at which, according to the Shastras, a child should be put to his letters, by his own parents if possible. He proved an extraordinarily apt pupil, passing from one elementary book to another in rapid succession. In his eighth year his *Yajnopavít Sanskár* was performed, and the investiture with the thread of the "twice-born" was forthwith followed by his initiation into the *sandhyá* and *upásná*. Amba Shankar, though a Sámvedi Brahman, was a follower of Shiva, and as such he taught his son, Rudri, following it by the Samhita. No pains were spared to impress Dayanand with the sacredness and superiority of the Shaiv faith, and the importance of keeping the fasts peculiar to the creed was continually made clear to him. The worship of Shiva, as the supreme, inapproachable deity, was specially insisted upon, and, in order that the deity might be always "handy," it was hinted that a clay-image of him could serve the purpose just as well as one made of stone or metal: the father's meaning being that Dayanand could have a fresh idol as often as he pleased and should worship it daily without fail.

When Dayanand had reached his tenth year, he was fairly regular in his adoration of Shiva, but

beyond paying this homage at stated hours, he did not concern himself much with Shaivism. The father, however, was not to be satisfied with this much. He was always for his observing the more rigorous fasts his elders kept, for his hearing the *katha* and for keeping long and trying vigils at night. The mother might protest that the boy was unequal to the task sought to be imposed upon him, that it was physically impossible for him to bear so much strain; yet was the father not to be easily dissuaded from his purpose. With all the allowance he made for his tender years, the effect of the loving mother's pleadings no doubt, he would take him frequently into the Shaiva temples to see what was going on there, and he would never visit a brother in faith but Dayanand was with him, to listen to what the men had to say about the excellence of Shaivism. Whatever disappointment, however, the father might have experienced, as the result of the consciousness that Dayanand was not up to the mark in austerity, he must have felt more than compensated for the disagreeable feeling by the progress which Dayanand was making in knowledge. By the time Dayanand was fourteen years of age, he knew the whole of the Yajur Veda-Samhita by heart, some portions of the remaining three Vedas and some minor works on Sanskrit grammar. He understood but little (as also his father) of what he could repeat, but even this *oral* knowledge was worth much: it was to prove of material service later on.

The fast of Shivrátrí came round, and now that Dayanand was in his fourteenth year, there was absolutely no reason, said his father, why he should not keep it. Dayanand was at first reluctant to comply with his father's wishes, but when the *kathá*, setting forth the meritoriousness of the fast, was read out to him, he consented. The mother strongly protested against her son being subjected to such a trial, saying that if he went without his usual morning breakfast and remained without food the rest of the day and the coming night, he would fall ill; but her expostulations were of no avail. Amba Shankar was bent upon having his way, and so the fast had to be kept. As the evening set in, the father and son repaired to a large Shaiva temple outside the village, where the rules in connection with the worship of the presiding deity of the sacred building were duly explained to him. One of these took the form of the injunction that the devotee who kept the fast of Shivratri, must remain awake the whole night, as otherwise the fast would bear no fruit. Dayanand found the temple fairly crowded with worshippers and priests, some in a state of excitement, while others sober, silent and thoughtful. Presently, the worship began, with the chanting of hymns, many of the laymen present cheerfully joining in singing. The first quarter of the night passed off very well, the entire congregation remaining awake and displaying all the fervour and enthusiasm which could be expected of them. In the second quarter the proceedings were less animating, but the majority

made a shift to keep awake and to go on with the rites. As soon, however, as the third quarter came, the devotees seemed to have well-nigh spent their energy and to be unable any further to cope with sleep. Nodding of heads was visible all around, and one man after another, after vainly endeavouring to battle with drowsiness and after fruitlessly exhorting his neighbour not to give in so easily, stretched himself, at full length, on the floor and commenced snoring heavily. Dayanand's father was one of the batch which was the first to fall asleep, nor were the priests long in following his example. Finding that the dread Jamadar was "safe," they stole out of the temple and lying down were soon ranging free in the land of dreams, though the more nervous of them, no doubt, now and then found themselves suddenly deprived of their newly-acquired freedom by the sight of the apparition of their stern village official. Dayanand was surprised at the scant value which these worshippers of Shiva seemed to put on the fast by practically going against their professions, but he determined that nothing should induce *him* to lose the reward which his elders had deliberately forfeited. To prevent himself, therefore, from dropping into a slumber, he took to vigorously sprinkling water over his eyes, and to thinking. While thus employed, he saw something that drew him out of his abstraction and rivetted his attention on itself. A mouse creeping out of its hole began to take liberties with the image of Shiva, and to make free with the offerings which had come to it from the worshippers. For many moments the boy watched the doings of

the little creature, possibly amused a little, but serious thoughts followed, and he mused : "Is this the Mahádeva whom the *kathá* represented as a deity with human shape, with a trident in his hand and playing upon the drum—the god who bestows a boon upon one and pronounces a curse upon another, and who is the lord of the Kailash mountain? This image has not the power to hunt away even an insignificant mouse from its presence"!

Dayanand thought long and intently, and this thinking laid the foundation of that great, all-embracing religious revolution which he subsequently wrought in the land of his birth. Thousands upon thousands of men and women annually keep the fast of Shivratri and remain awake the entire night of the 13th of Mágh, but who ever sees the deity which is the object of his or her adoration or receives the reward which he or she aspires after? Shiva, the real, all-pervading and all-powerful beneficient Being who rules the Universe, did, however, answer the prayers of a child, saying, "The boon sought after shall be thine, but there is work for thee to do, and that must be done before thou canst reach thy goal. Study the primeval Veda and enrich thyself with knowledge and wisdom, and, by means of these, bring thy brethren back to the adoration of the one only true Lord of the creation, tearing them from the worship of the *creature.*" Dayanand's soul heard the words and took in the inspiration in a vague, dreamy, half-conscious fashion, to be realized and worked out in the

gradually increasing light and enlightenment of coming years.

The late Sir Sayyad Ahmad, referring to Dayanand's reflections, sceptical in a sense no doubt, but like the intensely dark moments heralding the approach of a happy dawn of light and life, says: "What was it if not an inspiration which made Dayanand turn his face from idolatry and seek out and study those portions of the Vedas which are concerned with the unity of the formless, self-effulgent God and with His other attributes?"

The question, "Is this the Mahádeva?" again and again pressed itself upon Dayanand's attention, but no satisfactory answer was forthcoming. At last, finding himself baffled, he awakened his father and requested him to resolve his doubts for him. That gentleman, unceremoniously aroused from a refreshing, half-finished sleep, demanded in a tone of surprise and anger: "Why do you ask such a question?" Dayanand replied: "The mice are running over this image of stone, and taking unwarranted liberties with it. The Mahadeva, of whom the *kathá* spoke, is an animate being, and how can such a being permit mice to run over his body? This idol cannot so much as move its head, much less protect itself from others. It appears to me that it is utterly impossible to reach the living omnipotent Deity by means of this image!" Dayanand's father, perceiving his son's earnestness, found him-

self compelled to answer his question. He said: "The Mahadeva, who lives on the Kailásh mountain, is represented by and invoked through this image, for he cannot be seen face to face in this age of *Kaliyuga*. By being imagined as inhabiting an image of stone, metal, or wood, etc., and by being worshipped through it, he is as much pleased as though he were actually present in the idol and were himself adored." The parent added, "Your habit of raising objections is anything but praiseworthy. Why, this idol is nothing more than an *image* of the god?" Dayanand had to remain content with the answer, but reasoning like this could never set his doubts at rest. The only effect which it produced upon his mind was to shake his faith in idol-worship, to make him look upon the institution as false. And his resolution was taken then and there, that he would never in future worship Mahadeva till he had seen him face to face.

Shortly after the termination of the conversation between father and son, Dayanand craved permission to go home, for he felt tired and hungry. The permission was given (as it could not but be given under the circumstances), and a sepoy was ordered to escort him home. Amba Shankar, however, thought it his duty to warn Dayanand at parting not to eat anything during the night. But the moment Dayanand reached home, he told his mother that he was hungry and would have something to

appease his hunger with. The good woman at once brought him some sweets, and while handing them over to him, said: "Did not I tell you that you would not be able to bear the hardships attendant on keeping a fast? But you would have your own way, and you see the consequences. Eat these sweets and don't return to your father now." Dayanand fell to the viands with a will, and after having disposed of them went to bed at about 1 A. M., sleeping soundly for over seven hours. When Amba Shankar came home and heard how Dayanand had disregarded the parting warning, he was deeply annoyed and taxed his son with disobedience. Dayanand replied that the image in the temple was not identical with the Mahadeva spoken of in the *kathá*, and consequently he did not feel bound to recognize its pretensions. At this the father could only indulge in a growl of displeasure, and then kept quiet, hoping to win over his son to his views on some subsequent occasion favorable for the purpose.

But this was not to be. Dayanand had an uncle greatly attached to him. He complained to him of the pressure that his parent was bringing to bear upon him and pleaded his intercession, backing up his appeal by the declaration that keeping fasts and attending to the worship of the god interfered injuriously with his studies. The uncle interceded, supported by the boy's mother, and the result was that Dayanand ceased to suffer from the galling

restraint. Being now, in a manner, his own master, Dayanand threw himself whole-heartedly into his studies, reading, with a Pandit, Nighantú, Nirukta, Púrva Mímánsá and works on *karm kánd* (ritual). His whole time and leisure was now given to his books.

CHAPTER II.

While Dayanand was busy with his books, often revolving in his mind, in the midst of his lessons, the question which the affair in the temple had been instrumental in confronting his mind with, an incident happened which made the seriousness of the problem still more apparent to him. He was at the close of his sixteenth year when the event in question occurred, and no one need doubt that he was wholly unprepared for the said occurrence.

Dayanand had two brothers and two sisters, all younger than himself, and for whom he had great affection. One night, while his father, in company with himself and other male members of the family, was attending a *nautch*-meeting at the house of a friend, a servant came with the news that his eldest daughter, now fourteen years of age, was suddenly taken ill with cholera. Every one hastened home, the physicians were summoned, and nothing was left undone that promised to afford relief, but all in vain. The patient grew worse every moment and expired after four hours of great agony. Weeping and lamentation commenced, the bereaved mother rending the air with her cries. It was a terrible shock to Dayanand. He felt like one utterly unnerved and stupefied. "Ah!" said he to himself when he was able to reflect, "who can defy death? Not one of the beings, that ever lived

in this world, could escape its clutches. A day must come when it will lay its icy hand on me too. Is there no way in which it may be conquered ?" Petrified and plunged in a profound dream, he stood by the corpse, not shedding a single tear but thinking and thinking. His father and mother noticed his mood of abstraction, which they ascribed to want of feeling, and pointing to him they tauntingly said: " Look at that boy ! Verily, he has a heart of stone." Hearing this the other people also commenced taking Dayanand to task, observing that it behoved him to join in demonstrations of grief. But their taunts fell on deaf ears. Dayanand's grief was intense, but it was not the kind of grief that tears can relieve. He felt the loss deeply, but he also saw that it was irreparable. It was the present and the future that ought to be looked to, the past was now for ever beyond reach. Means must be found by the use of which every soul could successfully battle with death. When the parent perceived that their stinging words had failed to affect Dayanand, they said, *for the sake of appearances*, " Do you feel sleepy ? If so, go and lie down." Dayanand already longed to escape from the throng, and he went and threw himself on his bed—but not to sleep, for sleep seemed to have deserted his eyes. He lay buried in thought, asking himself again and again, "Shall I ever find a remedy for death, and, if so, when ?" When he rose from his bed in the morning, he was farther apart from the world than he was before the catastrophe.

The youthful enquirer went on with his studies, brooding over the problem of life and death ever and anon; but ere long he was destined to witness what tended to still more intensify his desire to fathom the great mystery. He was nineteen when his beloved uncle, who had so often rocked him in his lap, who had, when he grew up, so often shared his confidence and exerted himself to the utmost to assist him when he was in trouble, had an attack of the very same disease as had carried off Dayanand's loving sister. The distemper was of a virulent type, and completely baffled the skill of the physician. As the expiring man lay on his deathbed, he was looking at Dayanand with all the fondness of the fondest parent, his eyes welling with tears. Dayanand could not meet the gaze of this angel among men, and withal a person of vast learning, without bursting into tears in return, and he wept so much that his eyes swelled with weeping. The end at last came, and the house was once more a house of mourning.

Dayanand went about distracted, asking his friends and the learned Pandits of his acquaintance if they could tell him how *moksha* (liberation) was to be attained. The reply was that *yogábhyás* (contemplation or communion) was the way to obtain it. Dayanand thought over the answer, and he came to the conclusion that he must leave home. The world and its attractions were nothing to be coveted: they were transcient, of absolutely no value in comparison with the bliss of salvation. Souls

perched, as the result of *karma*, on the highest plane of existence, will think in this fashion, and average humanity is apt to misconstrue their words and actions. The fact is, that they do not look upon the world as something discardable: no, the very reverse of it, but the world is not an *end* to them, but a means of gaining what is higher than the world, what is infinitely of more value and more glorious. They think, as Dayanand thought, in the strain of the Divine verse:—

सम्भूतिञ्च विनाशं च यस्तद्वेदोभयंसह । विनाशेन मृत्युन् तीर्त्वा सम्भूत्यामृतमश्नुते ॥ यजु ४० ॥ १४ ॥

"Whoever thoroughly understands the nature of the visible creation and of the imperishable atom from which the visible creation springs *at one and the same time*, the same shall, by virtue of his knowledge of the primal atom, triumph over death, and shall obtain beatitude by virtue of his knowledge of the visible creation and by reason of his virtuous activity in that creation."

The nature of the aspirations which now filled Dayanand's breast was not long in being known to his father and mother. They were alarmed, particularly the latter, and began to devise means for preventing their son from carrying out his purpose. They were not to blame, they were actuated by love,—not the enlightened love of the saint but the intense blind love of the world's children.

A plan suggested itself for frustrating the boy. It was resolved that he should be married as early as possible. "Once he is secure in the toils of grihastáshrama," said they, "he can never give us the slip." They soon disclosed their intentions to Dayanand, who was so frightened at the idea of marriage, that he flew to the friends of the family with an earnest appeal to prevail upon his parents to delay the function. They listened to his prayer, and succeeded in inducing Amba Shankar to postpone the marriage for a year.

CHAPTER III.

A year's respite was a great thing. The premium danger was warded off, and who could say by-s affairs might take a favorable turn at the expiration of the period ? But after all, if Dayanand found that his parents were inexorably resolved upon giving him a wife, he could use his legs and put a distance between himself and the place of his birth. In the absence of immediate danger, he must go on acquiring knowledge, to fit himself for the life which he must come to lead sooner or later. He read on, therefore, with all the passionate ardour of a true student, enlarging his acquaintance with the Sanskrit language and giving in keeping to a most retentive memory a mass of facts which, though possessing no intrinsic value of their own in many cases, were yet calculated to help him to recognize and appreciate, by *contrast*, all the better the *real* truths in the fulness of time, even as darkness helps one to recognize and appreciate the worth of light all the better.

The twelve months slipped by quickly enough, and the suspicious parents must renew their importunities as regards an early celebration of Dayanand's nuptials. Before, however, they had time to approach him on the subject, Dayanand commenced importuning them for increased facilities for the

acquisition of knowledge. He said that it was absolutely necessary that he should go to Benares to prosecute his studies further with advantage. It was the great seat of Sanskrit learning, and experts in different subjects could nowhere be found in larger numbers. The request took the parents' breath away, and they told him shortly that they would not accede to it. To weaken their opposition and to ultimately bring them to comply with his wishes, Dayanand spoke to them of the value and excellence of brahmcharya, drawing upon the Shastras and ancient history for quotations and examples to illustrate his meaning. But all would not do. They would not listen to his representations, and informed him that he must be a householder before many days were over!

Dayanand's parents acted after the fashion of other parents in India when they insisted upon his marrying. Indeed, they showed themselves vastly more prudent than the majority of parents in their country do. This majority, as we are well aware, is only too fond of seeing their children married before they are ten or twelve years of age, and some, overpowered by their love for their offspring, will go so far as to get them bound in the holy bonds of wedlock in their eighth year. Dayanand was now fully twenty years old, and, to judge from what he was when he appeared before the public, he must have been a healthy and powerful youth at this time, or even a year or two earlier. But for all this, it cannot be denied that Dayanand's

parents were also short-sighted like many more others in their situation. They could not rise to the height of realizing the greatness of perfect brahmcharya, of conceiving the vast possibilities of the thing. Dayanand looked to the ideals of ages gone by. If no one married in those till he had completed his twenty-fifth year, and if large numbers never married till they had reached their thirty-sixth or forty-fourth year, he could not understand why the descendants of these men should be hurried into marriage before they had reached even the minimum marriageable age. And, further, why should not an individual be permitted to forego entrance into the grihasthâshrama when, swayed by a natural, intense, over-powering impulse, he would rather be wedded to a life of study and contemplation? The Shastras allowed such a concession in rare cases, and were not wholly unacquainted with Brahmcharis and Barhmcharnis of the type in question. It was, however, clear that the young man's parents were fully determined to disregard the rules of brahmcharya in their son's case.

One of the greatest causes of India's greatness, in times of yore, was its adherence to the law of brahmcharya. It secured each individual a perfectly developed body and a well-disciplined mind, cultured in various degrees. The result of this was that every individual was a man, even something of a *hero*, physically and morally, and serviceable to himself and others, intellectually. India was certainly low in the days of Magesthenese, but

even then the land was very loyal to the requirements of brahmcharya and every town and city and village abounded in the right sort of men and women. The present national degradation will never cease till the nation is once more affluent in true Brahmcháris and Brahmchárnís. Where the body and mind are weak, there must be cowardice, physical and moral, and all the innumerable evils which are born of these. Mark what the Upanishat taking its inspirations from the Word Divine says of brahmcharya :—

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशतिवर्षाणि तत्प्रातः सवनं चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातः सवनं तदस्य वसवोऽन्वा यत्ताः प्राणा वाव वसव एते हीदन्सर्वं वासयन्ति ॥ १ ॥

तञ्चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातः सवनं माध्यन्दिनं सवन मनुसन्तनुतेति माह प्राणानां वसूनां मध्ये विलोप्सीयेत्युद्धैव तत एत्यगदोह भवति ॥ २ ॥

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यंदिनं सवनं चतुश्चत्वारिंशदक्षरा त्रिष्टुप् त्रैष्टुभं माध्यन्दिनं सवनं तदस्य रुद्रा अन्वायत्ताः प्राणावाव रुद्रा एते हीदंसर्वं रोदयन्ति ॥ ३ ॥

तञ्चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माध्यन्दिनं सवनं तृतीय सवनमनुसन्तनुतेति माहं

प्राणानां रुद्राणां मध्ये यज्ञो विलोप्सी येत्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

अथ यान्यष्टाचत्वारिंशद्वर्षाणि तत् तृतीयसवन मष्टाचत्वारिंशदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा वावादित्या एतेहीदं सर्वमाददते ॥ ५ ॥

तऽएतदित्रिधा यासि किञ्चदुपतपेत्स ब्रूयात्प्राणा आदित्या इदं मे तृतीय सवन मायुरनुसन्तनुतेति माहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेतयुद्धैव तत एत्यगदो हैव भवति ॥ ६ ॥

Briefly interpreted it means :—

There are three kinds of brahmcharya, the ordinary brahmcharya, the middling brahmcharya, and the highest brahmcharya. The ordinary brahmcharya is the living a life of perfect celebacy, devoted to study, up to one's twenty-fourth year. The student must bear in mind that the keeping this brahmcharya secures one an exemption from physical and mental ailments and a life of peace and tranquility ranging over seventy or eighty years. The middling brahmcharya is

to the fullest development of the physical powers, gives the mind a thorough control over the body and the senses, and makes one a terror to the wicked and the sinful, physically, morally and intellectually. The teacher should impress the value of the forty-four years' brahmcharya upon the student's mind by pointing out its advantages. The highest kind of brahmcharya is the living a life of perfect celebacy, devoted to study up to one's forty-eighth year. Even as the perfection of the alphabet lies in forty-eight letters, even so does the perfection of brahmcharya consist in forty-eight years. This brahmcharya conduces to the fullest and harmonious development of all the powers of man."

Finding that nothing that he could say would move his parents, and that his mother in particular was dead against his leaving home, Dayanand, in despair, asked to be permitted to reside at a village a few miles from his own, and where the landed property of the family principally lay. The father thought that Dayanand would not object to take care of the property, and he proposed that he should take upon himself the work and the responsibility of a superintendent. But Dayanand was disposed to do no such thing. He wanted to reside in the other village because a learned man resided there, and if he was not to be allowed to go to Káshi, he might as well study for some time with this learned man. This request was granted, and Dayanand

village would enable him to continue his stud. some time, it would be a distinct relief to him away from his parents. They were continu talking of his coming marriage, which was annoyi to him, and he knew that if he ever ventured t intimate that he preferred remaining as he was, he was bound to be severely taken to task for harbouring such a foolish (!) idea.

Dayanand commenced his studies with the new Pandit, and the latter was delighted with his progress. One day, in the course of conversation, Dayanand openly confessed to his teacher that he had no intention whatever of marrying, and that he positively disliked being a "householder." The teacher reported Dayanand's words to his father, who had him immediately re-called to his native village, and ordered that preparations for his marriage should be made without delay. Dayanand was at a loss what to do. He consulted with his friends, but they, like his parents, being unable to sympathize with his lofty aspirations, advised him to marry. After much reflection, he was convinced that his only means of escape from marriage lay in *flight*. He had already counted upon the possibility of such a contingency, and now it must become a fact. Any hesitation, when affairs had come to such a pass, would be fatal. He must bid farewell to home and friends once and for ever,—in that lay his salvation. Just as the preparations, which had been pushed on with startling vigour during a complete, and when a week or

ore would find him married, Dayanand braced self for a final effort, and so soon as the shades of to the evening came on, he stole out of the house, gives ith his mind fully made up never to set foot in it the s again, if he could help it !

RENUNCIATION.

CHAPTER IV.

Dayanand left his father's home in the Jeshth of 1903, and he was at this time over twenty-one years of age, a likely youth with intellect stamped on his forehead, but, withal, simple and artless in the extreme. The first night he passed at a village some eight miles from his own, and long before it was dawn, he was speeding along by-ways and unfrequented paths again. When the evening set in, he had done about twenty-five miles, and, being too tired to proceed farther, he put up in a temple of Hanúmán, in a certain hamlet. He did well to have avoided the highway, for his father, interpreting his absence only too correctly, had despatched servants in pursuit, and they were searching for him. Even before he had time to leave the temple, and this he did on the third day after quitting home, he heard from a petty official that a party of horsemen and foot-sepoys had visited the village to which the temple was attached, looking for a lad named Mool Shankar. Dayanand thanked Heaven for his narrow escape and resumed his journey. He had not gone far when he fell in with a party of begging mendicants, who, engaging him in conversation, so wrought upon

idol. "As long as you don't give up everything of value, you possess, to the image," said they, "so long you need not expect to rise above worldly attachments." Dayanand believed the impostors and parted from them considerably lightened of his valuables.

While pursuing his flight, Dayanand heard that there was a large gathering of Sádhus at Sayle, a town some six miles from Mooli, a well-known station on the Wadhwan-Morvi line. Dayanand turned his steps towards this town, which he duly reached, finding the house of Lala Bhagat, a distinguished saint, crowded with wearers of ochre-colored clothes. Here a Brahmchari conferred upon him the privileges of the order to which he himself belonged, and named him *Shuddhachaitnya*(pure-minded), making him put on ochre-colored garments and keep a *karmandal* (the beggar's gourd) as his constant companion. Following in the footsteps of the Sadhus of the place, Dayanand began to practise austerities. He held idol-worship in abhorrence, but he was still under the influence of superstition in various ways. As an instance of this, he was one night sitting under a tree and practising yoga, when, all of a sudden, a curious noise, made by some birds roosting on the tree, broke upon his ears. He was alarmed, thinking that the tree was haunted by evil spirits, and getting up in haste joined his group! Leaving Sayle, Dayanand arrived, in his new habilaments, at a town called Koutha Gangad, in small principality, near Ahmedabad (Guzerat). The town

was alive with the presence of numerous Bairágís, who had managed to entangle a princess in their toils. These worthies, seeing Dayanand habited in reddish-yellow garments, had a derisive laugh, their secret object being to win the new-comer over to their order. Dayanand would not be caught this time, though he suffered himself to be persuaded so far as to part with his stock of silk-*dhotís* to them and to buy three rupees worth cotton ones instead. Here Dayanand stayed for three months, known to all his neighbours as a Brahmchari.

Ere turning his back upon Koutha Gangad, Dayanand learnt that the annual fair at Sidhpur, a Railway station on the bank of the Saraswati, would take place in a few days. Thinking that he might come across some Yogi there who could point out to him the way to salvation, Dayanand set off towards the locality. In the way he encountered a Bairagi, whom, on nearer approach, he recognized to be one perfectly acquainted with his family. When the eyes of the two met, tears rolled down their cheeks. On the Bairagi's asking why he saw him dressed in ochre-colored garments, Dayanand told him all. The Bairagi was at first moved to laughter, but soon assuming a stern, serious tone he told him that he had made a great mistake in taking the step he had. After this the pair separated, each pursuing his different way. On reaching Sidhpur, Dayanand put up in the temple of Nilkanth Mahadeva, already crowded with Dandí Swa-

Wherever Dayanand heard was a learned and pious man, there he would go and converse with the worthy soul. In his ecstacy he little dreamed, that something unpleasant was in store for him and that he must soon face it.

The Bairagi, whom Dayanand had met on his way to Sidhpur, had communicated with his parents, telling them, in his letter, where Dayanand could be found. We won't say it was treachery on his part; on the contrary, it may be that that he was actuated by the best of motives. Perhaps, like many others, he could not understand Dayanand (it was apparent from his parting rebuke to Dayanand that he did not), and he thought he was doing the youth good in informing his parents of his whereabouts. But whatever the real fact, certain it is that it was *his* communication that once more set the father on the son's trail. Amba Shankar came accompanied by several sepoys and went through every part of the fair, making inquiries about his missing son. His efforts were at last crowned with success. Entering one morning the temple of Mahadeva, he found himself suddenly face to face with Dayanand. Seeing him dressed in ochre-colored clothes, he flew into a passion and, in a voice of thunder, asked : "What means this ?" So terror-inspiring was his visage that Dayanand dared not meet his gaze. He raved and stormed at the youth, calling him the disgrace of his family, the cause of eternal shame to his race, and so on. Dayanand was in a mortal fright, and moving from his

place, fell at his sire's feet, saying that he had done what he had by the evil counsel of others, and that he fully intended to return home from Sidhpur. He humbly craved forgiveness for any offence he might have given, and said he was thankful to his father that he had taken so much trouble on his account. This show of contrition and humility failed to appease the anger of Amba Shankar. Taking hold of his garments, he tore them to pieces, and dashing his bowl on the ground smashed it to fragments. Then having dressed him in a new suit of clothes he took him to where he had put up, and said, "Would you kill your mother by running away from home ?"

In spite of all that Dayanand had said to set his father's mind at rest, the old man had no faith in his words. He stationed the sepòys upon him, giving them strict orders not to let him go anywhere. Night came, and still Dayanand found himself watched as closely as ever. He was helpless, not knowing what to do, and bitterly thinking of the turn which affairs had taken. For he had, as his father had rightly suspected, no mind to go home. It was fright that had made him tell an untruth : in his heart of hearts he resolved to re-gain his freedom as soon as he saw a chance of doing the same. While he lay in his bed, despondent and musing over his fate, what did he find on stealing a look at the guard but that he had fallen asleep ! "Now or never," said Dayanand, and creeping out of the room he ran with all his might.

He had gone about half a mile, when he saw a temple with a lofty *pîpal* tree growing near it, and shading the building on all sides by its huge branches. He could not but see that the guard would soon awake, and, missing him in his bed, would give an alarm, upon which his father and his attendants would be again after him. Under the inspiration of the moment, Dayanand climbed up the huge tree and hid himself on a lofty branch just near the top of the building. He had not been settled many minutes in his "retreat" when several horsemen came dashing in the direction of the tree, but, though they looked closely into every nook and corner of the temple, they failed to find any trace of their master's son. The priests of the temple were interrogated, but they could give no information. At last, disappointed with their fruitless search, the pursuers turned back and were soon lost to view. During the time the search lasted, Dayanand had sat closely "packed up" and did not so much as breathe, for fear his presence might be detected by anyone. The sun at last rose, but Dayanand would not leave his hiding-place yet. He was in fear of the priests, of his father and his men, and even of a casual way-farer whom he might meet in the event of his leaving his retreat before night-fall. He had nothing to eat, but he had a *lota*-ful of water, and of this water he partook when he wanted to refresh himself. When the livelong day had at last ended, he slipped down the tree, halting at a village some four miles from the temple. Early in the morning he started off afresh, and, passing

through Ahmedabad, arrived in Baroda. Here associating with the Sanyasis and Brahmacharis of the Non-dualistic school, he himself became a Vedánti, believing in the identity of God and Soul. During his residence here, he heard that a meeting of learned Sadhus was shortly going to be held on the bank of the Nerbuda, and no sooner did he hear this than he set off towards the place specified, to be present at the Conference. Reaching there, he had a talk on the Shastras with Sachchdanand Parmahansa. At this place hearing that a large number of learned Brahmcharis and Sanyasis lived along the bank of the river, Dayanand proceeded in search of the same and met several. With one of these—Parmahansa Parmanand—he resumed his studies, and, in the course of a few months, had gone through Vedantasara, Arya Harímedhe Trotak, Arya Harí Har Trotak, Vedántaparibhasha, and similar other works.

CHAPTER V.

As a Brahmchari, Dayanand, in conformity with the usual practice, had to cook his meals himself. This greatly interfered with his studies. To be rid of this trouble, he made up his mind to enter the Sanyas-Ashrama. The initiation would be, moreover, useful to him in another way: it would give him a name which would completely hide his identity and would minimise the chances of his being reclaimed by the members of his family. They knew him as Shuddhachaitnya, but when the name had been dropped in favor of a sanyas-name, a great clue to his whereabouts would be lost, and he could then count upon the enjoyment of greater freedom in his movements. With this idea in his mind, he requested a Sanyasi named Chidashram to give him the sanyas. His request was refused on the ground of his extreme youth. The refusal, however, had no discouraging effect upon Dayanand. He was firmly resolved upon being initiated, and he stayed a year and-a-half on the bank of the Nerbuda, studying and waiting for his chance. In the meantime, a Dandi Swami and a Brahmchari came and halted in a forest near the town of Chalodar. The name of the Dandi Swami was Purnanand. The Brahmchari, who was a Dakshani Pandit, and who was extremely pleased with what he saw of Dayanand, introduced him to the Sanyasi, and a conversation on Brahm-vidya

ensued. Dayanand could not but perceive that the Sanyasi was a man of profound learning, and he moved the Dakshani Pandit to request him to initiate him into the sanyas. The Pandit conveyed his wishes to the learned Sanyasi, making a powerful recommendation in his behalf. The youngman, he said, was passionately devoted to the study of Brahm-vidya and valued it above all things, but, as at present circumstanced, could not fully satisfy the craving of his soul. For, as a Brahmchari, he had to prepare his food with his own hands and to attend to sundry other similar things, *which* took away a large portion of his time. In order that his entire time and leisure be at his disposal, to be exclusively devoted to study and reflection, it was necessary that he should enter the sanyas, and might it not be hoped that the erudite Swami would grant his application? Swami Purnanand's first answer was much the same as that of the Chidashram Swami. He declared that he could not see his way to initiate one so young, and he added: "I belong to the Maharashtra. The youngman ought to wait upon some Gujrati Sanyasi and get initiated by him." To this the Dakshni Pandit replied that when the Sanyasis belonging to the Deccan went so far as to initiate into the sanyas even *men of inferior castes*, Swami Purnanand should have no objection whatever in bestowing the privileges of the order upon one who came of a prominent Brahman family. After much discussion the Swami was prevailed upon to entertain the youngman's petition, and on the expiration of the third day after the meeting, the

important function took place, and Shuddhachaitnya came to be named what we have called him from the very beginning of our Sketch—Dayanand (Saraswati). Dayanand stayed and studied with Swami Purnanand for a short time and then left for Dwarka.

Dayanand was a Sanyasi in his twenty-fourth year, but his initiation did not mark, as in most cases it does and ought to, the completion of his education. To all intents and purposes, he was still a Brahmchari, and he himself felt that he was such. His initiation had, however, given him one thing,—made him *absolutely* his own master, and this was a privilege, for which, as we are aware, he intensely longed, with the one, sole object that he might drink his fill at the fountain of knowledge.

In the course of the new trip which Dayanand had undertaken, he came to hear of one Swami Yoganand, an adept in Yoga-vidya. He went to him, and commenced with him the study of the highest branch of metaphysics. When he had gone through some elementary works on the subject, he proceeded to Chitore, where he came across a Brahman named Krishna Shastri, who was well-versed in Sanskrit grammar. With this Shastri he read for some time, and then left for another town, where he studied the Vedas with a certain Pandit. Here, after some time, he met two Yogis, named Jwalanand Puri and Shivanand Giri. Associating with them he resumed the practice of yoga,

and he would often hold discussions with them on the science of yoga. Eventually, the two Yogis left for Ahmedabad, telling Dayanand that if he would learn sômething more of their science, he should follow them shortly to the place they were bound for. After the expiration of a month, Dayanand left for Ahmedabad and rejoined the Yogis. They were true to their word, and initiated their new disciple into the great mysteries of Yoga-vidya. Dayanand fully availed himself of their instructions, and he always thought of the two Yogis with a feeling of profound gratitude.

At Ahmedabad, Dayanand heard that Koh Abu was the abode of many distinguished Yogis, and he set off thither. On reaching the top of the mountain he found that the report was not unfounded. Many Ráj-yogis dwelt there, and he waited upon them. These Yogis, Dayanand declares, had a deeper insight into their science than even the first two Yogis, from whom he parted at Ahmedabad. He stayed with them, and learnt many more valuable secrets. Thus wandering about, Dayanand met many more Yogis and Pandits, deriving considerable benefit from their company and improving himself physically, intellectually, and morally. He made a point of staying wherever a truly learned man was found, and of studying with him in the capacity of a humble student. He was thirty years old when he joined the Kumba Fair of Haridwar (1912 B. E.) As long as the fair lasted, Dayanand remained in the wood surrounding the Chandi

Hill, practising yoga, and on the termination o the fair he went to Rishi Kesh, where he had inter views with many Yogis and mahatmas and learn more of practical yoga from them.

CHAPTER VI.

Erelong Dayanand withdrew from the society of his teachers at Rishi Kesh, and passed some days in solitude, dividing his time between study and contemplation. One day, in a solitary ramble, he came across a Brahmchari and two Sadhus, natives of the hills, and joining them, the party left for Theri, a famous seat of learning. While staying here one of his new acquaintances sent him an invitation to dine at his house. At the appointed hour a servant waited upon Dayanand, who, accompanied by a Brahmchari, repaired to the house of his would-be host. On arriving there, he saw that a Pandit was cutting up meat, and that a few steps farther on, several Brahmans were engaged in cooking the same article. Heaps of bones lay beside them, and heads of several animals ready cooked. The sight greatly disgusted Dayanand, and though the master of the house extended to him a cordial welcome and pressed him to enter the best room in the house, he found himself compelled to return to his dwelling at once. "Don't let me disturb you," said he, "but go on with your work," and uttering these few words he came back to his cottage and felt at ease. Before many minutes, however, had gone by, a fresh man waited upon him, and informed him that everything was ready and that his presence alone was wanting. "Every

variety of meat-dish," explained the messenger, "will be served to your holiness, it has been prepared expressly for yourself, and the master hopes it will please you." Dayanand replied that the very sight of meat made him sick, to eat the same was out of the question, and that if the man's master must have him share his hospitality, he could send him some flour and vegetables, and his own Brahmchari would do the cooking. The disappointed host had to comply.

Shortly after this, Dayanand asked the two Pandits for a loan of the books whose praises they so warmly sang, and the Pandits willingly agreed to lend him the entire lot. Dayanand, however, chose those only which go under the name of the "Tantras." No sooner had he opened one of these than he was astounded at the nature of its contents. They were so obscene, so utterly subversive of the moral and social relations which have ever existed and ought to exist between one member and another of a family and between one member and another of society at large, that no one, not absolutely and hopelessly depraved and debased, could help recoiling at the bare contemplation of what they taught. And one book was as bad as the others, teaching little else than what will vitiate and degrade, what will brutalize. Things, many and various, have brought about the fall of India, but nothing has perhaps contributed more to prostrate the Indian community morally and intellectually than the Tantras. Alas! that such a literature should have ever come to exist in the land

of the saints and sages. Dayanand's soul sickened as he turned over the leaves, and at last he threw them away with a loathing. During the rest of his life he never thought or spoke of these but his heart was filled with indignation at the villainy of those who had brought them into existence.

From there Dayanand set off towards Siri Nagar, and, on reaching there, put up in a temple on the Kidár Ghat. Here he had occasional discussions with the Pandits, and whenever he found one of these too warm an admirer of orthodoxy, he would quote from the Tantras and so completely seal his lips. Of the Sadhus whom Dayanand met at this place, Ganga Giri pleased him the most. Dayanand came to have great esteem and regard for him, and stayed with him for two months. As soon as the autumn set in, he, in company with the two hill-Sadhus and his Brahmchari, left for some other locality, and visiting Paryág (Allahabad) and other places, arrived at the tomb of Agast Muni, thence proceeding to a hill named Shivpuri. This is the place where some people (the Jains) believe salvation is attainable while one is yet living. Dayanand passed the four months of winter here, and then separating himself from his companions, bent his steps towards Kidar Nath Ghat alone. Passing through the Gupt Kashi, Gouri-Kund and Bhim Ganga, he reached the temple of Tarangi Narayan. He did not seem to like the place at all, and consequently returned

to Kidar Ghat without delay. When he had seen sufficient of the inhabitants of this place, he thought he would visit the neighbouring hills. These hills are covered with perpetual snow, but the fact did not signify much to Dayanand. He had heard that these were the abode of mahatmas, and he must seek them out in defiance of every inconvenience and danger. He went and commenced making his inquiries. But no useful information was forthcoming. The people interrogated would either deny all knowledge of the existence of men Dayanand was after, or would tell such stories regarding them as no man with a grain of common sense would believe. Dayanand did not know what to do. After fruitlessly wandering for twenty days exposed to the piercing, intense cold of the mountains, he retraced his steps to Kidar Ghat.

His recent excursion in the hills, though attended with much suffering, had created in Dayanand a great liking for the free and bracing mountain air, and one day he ascended the Tungnath Hill. The temple on the summit he found crowded with priests and crammed with idols, and not much pleased with the sight, he prepared to descend the same day. He saw before him two paths, one leading to the west, and the other to a place called Nairat. He took the one leading to a jungle, and before he had gone far, he found himself in the midst of a thick wood. Sharp stones and huge boulders lay strewn everywhere, and the streams and rivulets were wholly destitute of water. Laying

hold of the grass and of the dried-up bushes, Dayanand made a shift to reach the bank of a stream, and mounting the ridge of a hill ran his eye in every direction. Nothing but inaccessible steeps and jungle were to be seen. The sun was near setting, and Dayanand could not see how he would manage to pass the night in such a dreary place without food and water. At last he resolved to seek some habitation. His progress was slow, and the thorny bushes through which he had to pass tore his garments to shreds and drew blood from his body. He, however, went on limping along with wounded legs and lacerated feet, and, after undergoing many hardships, lighted on the highway. He had to grope his way in the darkness, and in time, the signs of habitation appeared. It was an insignificant, uninviting hamlet, and Dayanand set off towards Okhimath to which it led. Here he passed the night, and as soon as it was morning, proceeded to Gupt Kashi. Desirous of exploring Okhimath at leisure, he returned to it again, and found that almost all the caves were inhabited by impostors. Here a great Mahant wanted to make Dayanand his disciple, offering him much wealth and assuring him that he should succeed him to the *gaddi*. Dayanand rejected his offer, saying that if he wanted wealth he should not have left home and separated himself from his parents and friends. At the same time he told him that even in the event of his settling down with him, he could not gain the *object* for the accomplishment of which he had severed his connection with the world. The Mahant urged Dayanand to stay with him for

some time, but he refused, returning to Joshimath the very next day. Eventually, he met many learned Sanyasis and Yogis here, and he took further lessons from them in connection with practical yoga.

CHAPTER VII.

Parting company with the mahatmas of Joshimath, Dayanand set off towards Badri Narayan, and on arriving there visited the great temple. It afforded him great pleasure to discover, in the person of Rawalje, the Mahant of the temple, a man deeply read in the Shastras, and he conversed with him for several days on the subject of the "Vedas and the Darshanas." Dayanand was informed by the Mahant that learned Yogis, adept in the science of yoga, were not to be met in the neighbourhood of Badri Narayan. The information was extremely disappointing, but as such men now and then came to visit the temple (so his host assured him), he determined to look out for these, and in the meantime to explore the neighbouring hills, to make certain if these were wholly destitute of the presence of Sadhus and Sanyasis of the right type. Early one morning he left Badri Narayan, and, proceeding along the foot of the hills, arrived at the margin of a stream called Alakhnanda, and following the direction of its current struck into a wood. At this time, the entire mountain was wrapped in a covering of snow, and it was with the greatest difficulty that he reached the source of the stream. The place appeared to be walled in by lofty hills on every side, and no path was visible which might be followed. Dayanand was in great distress. He was very lightly clad, and the cold was so intense that

he could hardly stand it. He had nothing with him to subsist upon, and his exertions had so sharpened his appetite that, as a last resource, he began to eat ice. But such food was anything but inviting, and Dayanand had to give up going on with his repast. "Let me see, if I can cross the stream," said he; "I might find a way out of the difficulty on reaching the other side." In pursuance of this resolve he descended into the stream, but it was no joke to cross it. The water was shallow in some places, but very deep in others, and pieces of ice with sharp, piercing edges were whirled down the current in hundreds every minute. And the bed of the stream was strewn with stones, some lying flat, with surfaces extremely slippery, and others planted upright with points that would penetrate the flesh like a pointed piece of iron. The attempt was made, and when Dayanand reached the other side, his feet were wounded and bleeding and utterly benumbed with cold, and he felt like one in a state of stupefaction. For many moments he sat all but forgetful of himself and of what was going on around him, but there was danger in continuing as he was, and with a vigorous effort he roused himself from his torpor. Finding that his legs and feet refused their office, he tightly wrapped both in his torn garments and essayed to move forward, but the attempt was unsuccessful. "Oh! that some fellow-creature would come to help me," he exclaimed; "if I stay longer where I am, I should certainly perish without realizing the dream of my life—the accomplishment of the object for which I

left home." While he was looking wistfully in every direction to see if he could not spy some one who might be of service to him in his trouble, his eye lighted on two hill-men advancing towards him. They made their obeisance to him and offered to take him to their huts. Dayanand, while begging to be excused from accepting their kind offer, told them what had brought him in that dreary region. Upon this, the hill-men offered to lead him to a place named Sidhpat Tirath, which offer he thankfully accepted. The next instant he had to refuse it. "I am perfectly exhausted," said he, "and at this moment can't move a step. You had better leave me to my fate." The two hill-men sadly bade him farewell and ere long were lost to sight. In time, Dayanand, by the grace of God, came to feel better and resumed his wandering, and passing through Basooha, a Tirath, and skirting Mangram, he reached Badri Narayan at about 8 P. M. His prolonged absence had made the good and learned Mahant very uneasy, and as soon as the latter saw him, he felt that a load had been taken off his heart. At supper Dayanand ate sparingly, and then retired to rest. With the appearance of morning, he took leave of his host, and proceeded towards Rampur. In the way, he stopped with a Yogi and passed the night at his cottage. This man, according to Dayanand, was deeply learned in Sanskrit literature, and his words had a most encouraging effect upon him. As soon as the day broke, Dayanand set forward, and travelling through jungles and over hills, he arrived at Rampur, put-

ting up at the house of Ramgiri.

This Sadhu commanded great respect in Rampur by virtue of his pure character—a commodity which one's worst enemies will seldom fail to appreciate. He was an eccentric man, passing sleepless nights, and often talking to himself in loud and lusty tones. One not in the secret would think that he was talking with somebody in his room, for he always seemed to address a second person. Often he would commence screaming, and if anyone rushed to his rescue on such occasions, he would, on entering the Sudhu's room, find that there was nobody there but himself. Dayanand sought an explanation of this singular conduct, but his disciples could give him none except that such was their preceptor's habit. Dayanand sought a private interview with the Sadhu himself, and learnt that he was engaged in accomplishing the *siddhis* of Yoga-vidya. His conversation, however, led Dayanand to the conclusion that his knowledge of the science and practice of yoga was imperfect. Leaving Rampur, Dayanand turned his face towards Kashipur, and from there went to Daronásagar, where he passed the entire winter.

During his residence here, it, one day, came into his mind that seeking the heights of the Himalayas he should destroy himself; but with reflection better counsels prevailed. It was a cowardly act, he confessed to himself, a true manly soul ought to fight out to the end, acquire all he can of knowledge and wisdom and then resignedly wait for the call.

The most vigorous and elevated natures are not wholly above the weakness of giving way to despair, but, unlike average humanity, they will not surrender themselves to it body and soul : they will get over the fit and will re-enter upon their work with their wonted energy and with a renewal of their determination either to reach the goal, or to perish nobly in the attempt. Dayanand felt, in the light of Shastric teaching and in the light of the light within, the heritage of past *karma*, that his was to try, in faith, and not to be impatient for the fruit : God would send the fruit in His own good time, if he was true to himself and to his mission.

From Daronasagar, Dayanand pressed on to Moradabad, and visiting Sambhal and Garh Muktesar reached the banks of the Ganges. One day, as he sat near the water's edge, *thinking*, he spied, all of a sudden, a corpse being carried down by the rapid current. Dayanand had with him, along with other books, some works on physiology and anatomy, and he had often given time to the study of these. But his knowledge was mere book-knowledge, untested and unverified by actual observation and experiment. The sight of the corpse reminded him that here was his opportunity, and he forthwith plunged into the river and dragged the body to the shore. Taking out a sharp knife from his pocket, he cut open the body near the heart, which he tore out, and began to examine it closely. He found that the description of the heart,

as given in his books, was totally wrong. After that he cut open the head and the neck, and, as formerly, discovered that his books did not describe their anatomy correctly. He was disgusted with the spurious compositions, tore them to pieces and flung them into the river along with the corpse. The incident shows Dayanand's love of knowledge and research. To the Sanyasi the touch of even some living men is pollution, and they will on no account bring any part of their frame into contact with a corpse. Dayanand deliberately and of his own accord handled a corpse, proving thereby that true knowledge is worth more than mere sentiment, and that true men of science will have it in spite of sentiment.

CHAPTER VIII.

Dayanand stayed for a short time on the bank of the Ganges, and then left for Furrakhabad. Before the next year (B. E. 1913) had quite run its course, Dayanand had visited many places lying between Allahabad and Cawnpur. Subsequently proceeding to a place in the vicinity of Benares, he put up, on reaching his destination, in the temple of Vindyachal Ashvanji, where he spent one whole month. Then going to Benares proper, he stayed there for twelve days in a cave. Here he came across many individuals profoundly versed in Sanskrit literature. Chandálgarh was the next place he visited. Here he put up in the temple of Durga Kohu, and applied himself whole-heartedly to the study of Yoga-vidya and to the practice of its teaching. At this time he contracted a bad habit of drinking *bhang*, and he would often take such copious draughts of it as to become intoxicated. One day he went to a village in the vicinity of Chandalgarh, and stopped in a temple. Being under the influence of *bhang*, he thought he heard Mahadeva and Párvati talking about him. The latter contended that it was better for Dayanand to become a householder, but the former was dead against the man's marriage, referring, in derision, to his state of inebriation. When Dayanand awoke from his slumbers, he remembered the dream and was disgusted at its absurd nature. It was raining hard at the time, and to enjoy the

cool, refreshing breeze he had established himself in the verandah of the building. All of a sudden his eye rested on a gigantic image of the Mahadeva's bull, with which the temple, in common with other structures of its kind, was provided. Taking up his bundle of clothes and books he dropped them into the hollow of the bull's capacious belly, and himself standing by began to ponder over his recent dream. Happening to peep into the bull's belly a moment after, he was surprised to find that it had an occupant in the shape of a human being. He extended his hand towards him, which so frightened the man that, rushing forth from his place of concealment, he fled towards the village. Dayanand appropriated the vacated bed, and passed the rest of the night snugly ensconced inside the bull. As soon as it was morning, an old woman came and worshipped the animal, presenting it with an offering of *gur* (raw sugar) and curds. Nothing could be more welcome to the hungry occupant of the bull. He had a hearty meal, and the curds being sour, materially helped him to get over the effects of the intoxication. Henceforward Dayanand never drank *bhang*.

In the Chaitra of 1814, Dayanand set off in search of the source of the Nerbuda, having heard that the tract around was the abode of learned Sanyasis and Yogis. Proceeding along the bank of the stream, he found himself in a great jungle, not wholly destitute of huts at irregular intervals. Stopping in one of those, he drank some milk and then resumed

his journey. He had advanced about a mile and-a-half when he found himself in a wood still more dreary, abounding in plum trees and prickly shrubs, and choked with tall grass which completely hid the path from view. While making his way through these, he suddenly found himself confronted by a huge black bear. The ferocious animal reared itself on its hind legs, and with a terrible roar advanced towards him. For one instant Dayanand stood rooted to the spot, but the next he was as calm as ever, and taking up a stick hit the bear on the nose. The blow was dealt with a tremendous force, and proved effective. The animal ran away shrieking with pain. The men in the huts, hearing the noise, hurried out with clubs and hunting dogs, and finding a Sanyasi in trouble (as they thought), offered him help and service, adding that the jungle was the abode of numerous bears, tigers, elephants, etc., and advising him to cut short his journey. Dayanand declined their assistance with thanks, and informed them that he was bent upon proceeding forward and taking his chance. The villagers at parting presented him with a stout club, saying that it would be of great use to him in his dangerous trip. Dayanand accepted it, but the next moment he threw it away and fearlessly advanced on his track. For hours he travelled on. At last the sun went down and everything was enveloped in gloom. No light indicating habitation could be seen anywhere. Now and then he stumbled against trees rooted out by elephants. To add to his distress, he soon found his passage blocked by a still more awful and almost impenetra-

ble jungle. Nothing but thorny hedges and prickly pears were visible on all sides. To turn back was out of the question. Dayanand crept into it on his knees, and, following a zig-zag track, at last emerged into open space. He felt utterly exhausted with the effort. His clothes were torn to shreds, and his body was wounded in twenty places and bleeding profusely. It was, however, no time and no place to make a halt. The darkness was gathering apace overhead, and it was no longer easy to distinguish objects even at short distances. Dayanand moved forward as best he could, and having steered clear of many dangers and through continuous masses of rank vegetation, lighted on some straggling huts girt round with heaps of cattle-dung. A stream of clear, transparent water flowed not far from the huts, and the sheep and goats were still grazing on its bank. Dayanand saw a neat cottage standing under a tree and wished very much to go into it and rest, but then it would inconvenience its inmates, and to inconvenience them he did not like. So he climbed up the tree and passed the night on it. As soon as it was dawn, he alighted from the tree and, going to the margin of the stream, washed his wounded feet and other parts of the body, and then prepared to engage in *upasna*. Before, however, he could sufficiently compose his mind for his devotions, he heard a noise resembling that of the roar of a wild beast, but it was nothing but the sound of a tom-tom. A party of villagers, composed of men and women, was advancing towards him with a large

number of cows and sheep, on its way, no doubt, to some temple to celebrate a religious festival. When the procession was sufficiently near to where Dayanand sat, it came to a halt at the sight of a stranger in such an isolated locality, and an old man detaching himself from the rest came forward and asked Dayanand where he had come from. Dayanand replied that he had come from Benares and that he was proceeding towards the source of the Nerbuda river. On hearing this answer the party departed, and Dayanand became absorbed in contemplation. About half an hour after this, a man, who appeared to be a person of consequence, followed by two servants, came and sat down near Dayanand. He invited Dayanand to go home with him, but Dayanand begged to be excused, saying that he was allright where he was. When, in answer to his inquiries, he made known to the chief what he was after, the old man was pleased and ordered his servants to stay with him and show him every attention. Learning that the Sanyasi abstained (at present) from the use of solid food, he had a large bowl filled with milk brought to him. Dayanand partook of the refreshing article, and with the setting in of the night retired to rest. To guard against the attacks of the wild beasts, the chief had a fire lit around the stranger, and Dayanand slept soundly till morning, under the watchful eye of the assiduous chief's servitors. On getting up, he performed his ablutions and then did his *sandhya*, after which he proceeded on his way, eventually reaching his destination. For three whole years he wandered along the banks of

the Nerbuda, and it was during these wanderings that he came to hear of the great Sanyasi Virjanand at Mathura. Something whispered into his ear that this was the man he had been looking for in vain for so many years, and towards Mathura, accordingly, did Dayanand bend his steps.

SWAMI VIRJANAND.

Virjanand belonged to that part of India which has, from times immemorial, been pre-eminently the birth-place of the saint and the sage, which has produced, in the course of ages and centuries untold, some of the most distinguished thinkers and teachers and representatives of heroic and chivalric impulse and instinct, with whose names the annals of Aryan antiquity are familiar. He belonged to the Punjab, being a native of Kartarpur, a small town situated on the Beas, one of the two rivers which enclose the extensive tract known as Duába Bist Jullundur. Long before Virjanand was born, no less than two centuries before that event took place, Kartarpur had come to be associated with the last years and the death of one of the greatest benefactors of his mother-land in her days of suffering and sorrow. Guru Nanak, the founder of Sikhism, the reviver of that pure theism which the primeval Scripture of mankind inculcates, passed the closing decade of his life in this place, and here his re-generated spirit, a heir to the enduring bliss that falls to the lot of the truly emancipated alone, shook off the mortal coil.

Virjanand was born in 1854 B. E., at a time when the Maharaja Ranjit Singh sat on the throne of the Punjab, and when the Sikh Empire was in the zenith of its glory. He was a Brahman by birth, his father's name being Narayan Dutta. He was hardly more than five or six years of age when he had an attack of small-pox, which left him blind for life. The parents were totally unprepared for the misfortune which had overtaken their younger and favorite child, and their grief was unbounded. But the inevitable had to be accepted. As will almost always happen in such cases, the helpless condition of the boy only contributed to intensify the parents' consciousness of the claims which he had on their tenderness and care, and he became a greater pet with them than ever. The father, who had already taught him something more than his letters and who had had abundant proof that he was a child of remarkable intelligence, eager to learn, came to the conclusion, after much thought and reflection, that the best course for him to adopt in regard to his blind son's interests, both temporal and spiritual, was to continue his education. The resolution was carried out, but Virjanand was not to reap the fruit thereof long. He was destined to face another calamity in the near future, and the calamity came, leaving him an orphan at the age of eleven!

By the death of his parents, Virjanand was thrown on the mercy of his elder brother and his wife. The elder brother might not be naturally unkind, but he was weak-minded and entirely

guided by his wife, who was cruel in the extreme, hating her brother-in-law with all the hate of a woman. She was always tormenting the poor boy, flinging the most cutting taunts at him, and boldly hinting that he would be better out of the house than in it. Virjanand would often reply, which rendered her still more savage, and she would beat him unmercifully. At last the crisis came. Convinced that his sister-in-law was bent upon getting rid of him and that his brother also, led and intimidated by his despotic spouse, was arrayed against him, deliberately conniving at her faults of *omission* and *commission*, he parted company with his father's home and cast himself adrift on the wide world.

God, however, will care for His own, and, in obedience to the promptings of a happy impulse, Virjanand, though no more than twelve years old yet, set off towards Haridwar. It was a painful journey, extending over weeks and months and exposing the boy to numberless hardships, but at last it was accomplished. After halting at various places for periods varying in duration, he found himself, in his fifteenth year, at Rishi Kesh. There he commenced a life of study, more specially of contemplation. Going to the bank of the river he would sit there for hours together, repeating that noblest of the Veda-mantras —the *gáyatri*—and meditating on the nature and attributes of the Divinity of which it so comprehensively speaks. For three years did he thus employ

himself, bearing hunger and thirst and the inclemency of weather, and utterly regardless of the dangers which beset a place like Rishi Kesh in those days. Verily the fiercest denizens of the forest become as lambs when brought into contact with the true worshippers of the Lord. At any rate, such worshippers fear naught but the Lord, and they will be loyal to Him under the most trying circumstances. Having reached his eighteenth year, Virjanand returned to Haridwar, to be initiated there into sanyas, in response to the summons he thought he had received in a vision he saw in his former place of residence. He sought out a worthy Sanyasi named Parmanand, who, according to his wishes, admitted him to his order, bestowing upon him the name with which we are already familiar, namely, Virjanand (Saraswati). Virjanand now applied himself to his studies with renewed vigour, and had, in a short time, made sufficient progress to be able to compose original verses in Sanskrit. He had real esteem for the Brahman who helped him in his studies at Haridwar.

After a few years spent exclusively in his own improvement, Virjanand began to take in pupils himself, and was pleased to discover that he was a complete master of the Madhya Kaumidi, and could teach it with ease. But an occasion now and then arose when a wider and more comprehensive knowledge of Sanskrit grammar was demanded than that which an acquaintance with the Madhya Kaumidi, however thorough, places at one's disposal.

To make up his deficiency, Virjanand removed to Kankhal and there went through the Siddhant Kaumidi with a competent man, teaching it at the same time to his own pupils. As soon as he had finished the book, he left Kankhal and, following the course of the Ganges, arrived in time at Kashi. Here he stayed for over a year, studying and mastering Manorma, Shekhar, Naya, Mímansa, and works treating of Vedantic philosophy, astonishing all around him with his intellectual acumen and the depth of his learning, and gaining from them the appellation of Prajnachakshus Swami, or the Swami "with eyes of understanding." On completing his twenty-second year, Virjanand bade farewell to Benares and proceeded to Gaya. On the way he was set upon by robbers, but before these miscreants could do him any personal injury or strip him of what little he had with him in the shape of money, a Sardar, attracted by the tumult, appeared on the scene and made the fellows take to their heels. A few moments were sufficient for the nobleman to appreciate the worth of the Sadhu to whom he had been of service, and he kept him in his tent for full five days, showing him every attention and profiting by his teaching. On the sixth day Virjanand resumed his journey and reached his destination without meeting with any further adventures of an unpleasant character. At Gaya he continued to live for a considerable period of time, studying the Vedanta Shastra (of Vyasa) and other kindred works, and then left for Calcutta. How long he stayed at this place is not known, but

certain it is that, on his return from the great city, he resided for some time at the town of Swaron.

It was while Swami Virjanand was stationed at Swaron, that he made the acquaintance of the Maharaja Vinay Singh of Alwar. More correctly, it was the Maharaja that fell in with the Swami and made his acquaintance. While the latter was one morning standing in the Ganges, reciting the Vishnu Stotra of the great Shankra, the Maharaja, who had come to bathe in the river and was actually having a wash at the time, felt as if fascinated by the rich and thrilling tones in which the song was being poured forth. As the melody died away, much to the regret of the listeners in the neighbourhood, and the Swami came out of the stream, the Maharaja approached the Sadhu of marvellous voice and, entering into conversation with him, was struck with his erudition and with the loftiness and purity of his ideas. The request was not long in coming that the Swami would accompany His Highness into his dominions, but, to the surprise of the Maharaja, it was refused: "You are a Raja, and I am a recluse," said the Swami; "how can I live with one of your station and surroundings?" The Maharaja, instead of taking the refusal in ill part and turning away, became more determined than ever to have his desire realized, and one day going into the garden where Virjanand was putting up, pressed his request with so much humility and earnestness, that Virjanand at last yielded, but not till His Highness had agreed to the condition that he should read with the Swami for three hours daily, and that if he missed

but a single lesson, unless under circumstances beyond his control, the Swami was at liberty to at once leave his Court. Having reached Alwar, the Maharaja assigned the Swami a palatial building to reside in, and commenced his studies. He proved a very good pupil, taking his lessons regularly and treating Virjanand with all the respect due from a disciple to his preceptor. The courtiers remarking their master's faith in the Swami and perceiving that he was really a man of sterling worth and deep learning,—one who could only influence his associates for the better, became his sincere admirers and availed themselves of his counsel and company as often as they could. Not so the illiterate and selfish Brahmans around the person of the prince! They scented in the new-comer an enemy who would spare no pains to weaken the hold of superstition on the Maharaja's mind and to thus render him less liable to be led astray by them. Virjanand heard of their machinations, but caring neither for prince nor peasant but in the prince and peasant's own interests, he was, perfectly indifferent as to what they thought of him and as to what plots they formed against him.

Virjanand had been teaching the Maharaja three years, when, one day, His Highness, forgetting that it was time for his lesson, joined a party of pleasure and spent several hours in enjoyment. The result was, that it was extremely late when he put in an appearance at the house of his preceptor, whom he found in a temper. "You have broken

your promise, Maharaja," said he, "but I will not, and I now think myself absolved from my engagement." His Highness expressed regret at his conduct and promised a better behaviour in future, but it was in vain. Virjanand set off from Alwar for Bhartpur without so much as informing the prince that he was going. Possibly, he was convinced that the Maharaja found study *no longer pleasant*, and this being the case, there was no reason why he should not be strictly uncompromising in adhering to the condition of his engagement in his dealings with His Highness.

Having arrived at Bhartpur, Swami Virjanand stayed there, at the request of Maharaja Balwant Singh, the ruler thereof, for six months, and, when taking his leave of the Maharaja, he prepared to depart to Marsan, a small town, the Maharaja presented him with four hundred rupees in cash and a shawl. At Marsan, the Swami stopped for some time with a wealthy *reis* named Teekam Singh, and then returned to Swaron, where he fell dangerously ill, the physicians actually going so far as to give him up. But the Supreme Healer came to his assistance, for a nobler mission was yet in store for him, and he must live for many a years yet to accomplish it !

It is not known how long Swami Virjanand stayed at Swaron after he had recovered his health, or what places he visited after he had left Swaron the second time; but what is posi-

tively certain is, that late in the year 1893, B. E., he arrived at Mathura, and taking up his quarters in a temple resumed his work of teaching. As one day after another passed away, the liking of the Swami for Mathura grew stronger and stronger, and finally he became resolved to permanently settle down in the place. Accordingly he rented a suitable building, and, reorganizing his classes, formally opened a school. His fame, as a pre-eminently competent and successful teacher, spread in the city and in its vicinity, and he had no want of pupils. And he was ever ready to measure his strength against all who should dispute his learning. Only a single instance would suffice. Rangacharya, the famous leader of the Vaishnovites, came on a visit to Mathura, and his *guru*, Krishn Shastri, also soon followed him, from the Deccan. The pupils of Virjanand and those of Krishn Shastri met, and a discussion took place between the parties as to the nature of the *smás* (combination) in AJATUKTI. The disciples of Virjanand held that it was *shashti tat purshа* (Genitive Determinative Compound), while those of Krishn Shastri contended that it was *saptmi tat purshа* (Locative Determinative Compound). Neither of the two parties would yield, and each referred the question to their *guru* for a decision. Virjanand assured his disciples that they were in the right, while Krishn Shastri told his that truth was on their side. The result of this was, that a discussion was arranged between the teachers, Seth Radha

Krishn being assigned the position of *madhyasth*, or of one who was to declare, on the termination of the debate, as to which of the two parties had been victorious. The condition of the shastrarth was, that the party who should come to be defeated should lose two hundred rupees to the other, the Seth supplementing the amount due to the winner by an additional hundred from his own pocket. The news of the approaching discussion spread throughout the city, and the people flocked, in crowds, to the place where it was to be held. The vidyarthis on both sides took their seats, the presidential seat was duly occupied, and the representative youths from each group stood up to have a tilting before the principal combatants should arrive and the shastrarth proper should commence. Several vidyarthis of Virjanand had express orders to come and inform him at once when the Shastri arrived, so that he might be on the spot without delay; but the worthy Shastri never put in an appearance, and the Swami waited for the report of his arrival in vain. The Seth being rather partially inclined towards the Shastri and probably well aware how trying it would be to the Shastri to make good his position in an encounter with the Prajnachakshus Swami, had the shastrarth held between the vidyarthis themselves, finally giving it as his judgment that Virjanand had been worsted in the struggle. The bulk of the huge gathering was astonished at such a verdict. When Krishn Shastri had failed to make his appearance and when no shastrarth had

taken place between him and Virjanand, how could the Seth, in justice, declare that Virjanand had been routed? Full of indignation at the conduct of the Seth, the Swami saw the Collector, Mr. Alexander, and requested him either to get a shastrarth held between Krishn Shastri and himself, or, in the absence thereof, to compel the Seth to make the total sum of five hundred rupees over to him (Virjanand). Mr. Alexander counselled the Swami not to bother his head about the money, for the Seth was rich and powerful and could, if necessary, spend thousands to vex and harass him even though he was in the right. In the meantime the Seth had not been idle. He got the Pandits of Agra and Benares to certify, in writing, that Virjanand had been defeated by the Shastri, and was, of course, the winner of the sum staked on the issue of the encounter. Virjanand deeply felt this gross injustice, and he wrote to and called upon the Pandits of Benares (Pandit Káká Ram Shastri, Gaur Swami, Kashi Nath Shastri, etc.), to solemnly declare as to who was in the right. These Pandits confessed that the right lay on his side, but added they: "We have already signed the Seth's paper, and we can do no more?" Pitying these selfish men, the Swami went to Agra, but the reply of the Pandits of that place was the same as that of their brethren of Mathura, and he returned from his fruitless trip utterly disappointed. To make his assurance doubly sure, he commenced an investigation of the question which had given rise to the shastrarth that never came off, and, while yet busied with his

books, he heard one day, early in the morning, a Dakshni Pandit repeating the Páninî. He listened attentively, and as the Brahman's recitation progressed, the conviction forced itself on his mind that Krishn Shastri was wrong and that he was in the right. From that day, Swami Virjanand transferred his allegiance entirely to the works of the Rishis, and began to instruct his disciples too in the same.

Six months after the Swami had been so shabbily dealt with, Lakshman Jyotishi (astrologer), a disciple of Krishn Shastri, fell dangerously ill. The astrologer thought it was the Dandi Swami's curse that was at the bottom of his illness, and, being under such an impression, he sent a request to Seth Ram Krishn to see the Swami and, by making him a reparation, to secure his forgiveness. The Seth duly waited upon the Swami and made known to him the Jyotishi's request, adding that he was willing to offer the Swami double the amount he had lost if he would but grant the forgiveness sought for. Swami Virjanand, in reply, bade the Jyotishi and the Seth to disabuse their minds of the impression they were under, for man could do nothing and everything rested with God. "You have nothing to apprehend from me," added he; "indeed, I would go so far as to give a thousand rupees from my own pocket to save the Jyotishi." The Jyotishi died on the following day. Virjanand had uttered words of truth, for God alone can save.

In the beginning of Samvat 1918, a grand Durbar was held at Agra, in which almost all the leading Native Princes took part. Maharaja Ram Singh of Jeypur was one of those who attended, and hearing that a Dandi Swami of no uncommon type was present in the city, requested him to pay him a visit. When the Swami came, the Maharaja rose and advanced as far as the door to receive him, and conducting him to his own *singhásan* seated him thereon. After the two had talked a little, the Maharaja expressed a wish to learn *Vyakarna* (grammar) from the Swami. The Swami replied: "I should be only too happy to accede to Your Highness's wishes, provided you would bind yourself to study with me for three hours daily. Works like the Ashtadhyai are a hard reading, and need sustained application."

On second thoughts, His Highness decided not to read Panini or any other similar book. It would (as the Swami had kindly put it in plain terms) require a severe intellectual exercise and considerable time daily to be finally mastered, and His Highness doubted if he could stand the one or regularly spare the other. "If you would kindly prepare an easy book of your own on grammar," said the Maharaja, "I should be glad to learn it." Of course, the Swami could not do it, for that would be an insult to the Rishis, and there was an end of the matter. At parting the Maharaja presented the Swami with two hundred rupees, two gold mohars, and a shawl, but the Swami refused to

accept the gift, saying that it was not from interested motives that he had accepted the Maharaja's invitation. The Maharaja did not think it prudent to insist, but after six months sent the things back to the Swami from his own dominions, assigning him further an allowance of rupees fifteen monthly. Another prince allowed the Swami four annas a day and on the income thus accruing the Swami principally lived.

Swami Virjanand was a distinguished figure at Mathura, being looked upon, and rightly, as one of the greatest Sanskrit scholars of his time in India, and a person of real sterling worth in every respect. Whenever any stranger of consequence visited Mathura, he was sure, be he a Native or a European, to call upon the Swami and have a talk with him on literary or other subjects. His deep learning and his fearless advocacy of what he thought right, won him the respect of all but the selfish. If a European or a Native misquoted the Scripture, or did not take care, or was unable, to be correct in his pronunciation of Vedic words, he was snubbed there and then. And, as we have seen, the Swami was ever ready to vindicate his views when anyone took exception to them, and nothing gave him so much pleasure as a *public* discussion with the supporters of the false orthodoxy of modern times.

The books which, among many others, he held in the greatest abhorrence, were the Puranas. His contempt for these was so absolute that he would sleep with the Bhagwat placed under one of the legs of his

couch. And he was not much to blame for his attitude towards the Puranas. Apart from the fact that they are childish and unscientific productions, they are, in many places, as immoral as the Tantras, and hence can produce no healthy effect on the reader's mind. Is it possible that any moral man can tolerate the supremely disgusting and insufferable stuff to be found, for instance, in the Linga Purana? The feats of the Linga, though heroic (!) indeed, are a record of shame, a tale of utter indecency and obscenity. Do such books teach *religion*? If the reply be in the affirmative, then we say that they teach a religion which, in the largest number of cases, can only *debase* and do nothing else.

Further, a scholar like Swami Virjanand could not but feel that it is the Puranas that have been chiefly instrumental in holding up the true Vedic Religion to the ridicule and contempt of a large portion of mankind. For it is they that have evolved a jarring and inharmonious *multiplicity* out of a perfect, all-embracing Unity. In the heat of party strife and swayed by selfish impulse, they relegated the Supreme, of whom the Veda speaks, to the background, and set up each of the various *names* and *forms* under which He appears in the Scripture, as an independent and absolute Deity. Shiva, Vishnu, Brahma, Devi, and so on, are no longer names of the same all-wise, all-powerful and all-pervading Lord, but figure in the pages of the Puranas as *separate* and *distinct* existences, perpetually at war with each other and

fiercely disputing or ignoring each other's claim to the sovereignty of the universe. And thus, thanks to the Puranas, idolatry has sprung up where the worship of the one and only God originally existed, the many false ones have come to usurp the place which rightfully belongs, has always belonged, and shall ever belong, to the *Parmátmá* alone. No genuine follower of the Vedas can help resenting the foul treachery of the authors of the Puranas, and of Swami Virjanand nothing less could have been expected.

An anecdote is told of the Swami, which shows how he felt towards the misleading modern compositions. Mr. Priestley, the officiating Collector, and a really worthy European, calling upon the Swami one day, asked if he could do him any service. The Swami replied that the greatest service the Collector could do him was to get hold of every copy of the Kaumidi existing in the land and to have it thrown into the Jamuna. Such is the value which the true jeweller will always place on all false brilliants!

Swami Virjanand was of medium height, sparely built, and fair in complexion. He lived principally on milk and fruits. He would often put some *saunf* (anise seed) into his milk before drinking it. Once, through mistake, he swallowed arsenic, in sufficient quantity to kill a man. Prompt measures were taken as soon as the mistake was discovered. By having water, in copious quantities, but slowly

and in the form of a thin stream, poured on his head, by placing the body in a particular position, and by the action of will-power on the internal apparatus that ought to have been influenced under the circumstances, he was at last fortunate to escape the great danger that threatened his life.

Swami Virjanand died of colic pains in Samvat 1925, at the age of seventy-one. It is said that two years before his demise, he had foretold his disciples that he should die on a certain day and of such a disease. He left his property worth Rs. 525 to Pandit Jugal Kishore, one of his pupils. When Swami Dayanand heard of his teacher's death, he exclaimed: "Verily, the sun of Vyakarna has set!"

Virjanand's entire life passed in teaching, but the only man who came up to his ideal of a pupil, whose heart beat in response to his own, who promised to *realize* the aspirations of the Blind Swami's great soul, was Dayanand.

AT MATHURA.

CHAPTER IX.

Dayanand reached Mathura on the 2nd of Kartak 1917, B. E. (November 14, 1860), and put up in the temple of Lakshmi Narayan. The accounts he had heard of Virjanand's learning proved only too correct, and he immediately sallied forth in quest of his dwelling, which he was not long in finding. For there was scarcely anyone in Mathura who was unacquainted with the name of the Dandi Swami, who had not heard of his vast learning, and who did not know that the stern old Sanyasi always lived with his doors shut. Dayanand knocked at the door, and the question came in sharp tones from within, " Who is there ? "

" A Sanyasi, Dayanand by name," was the reply.

" Do you know anything of Sanskrit grammar ?"

" Yes, I have studied Saraswata, etc."

At this reply the door opened, and Dayanand went in. Virjanand examined Dayanand, and, on the termination of the examination, told him that there was a vast difference between the true Aryan Literature and the books composed by common mortals, and as for himself, he had absolutely no respect for the latter and never taught them. Dayanand could not disabuse his mind of the idea he had clung to for

years, in a moment, but the arguments of the Swami prevailed, and he eventually consented to have nothing to do with the works which had not the stamp of true science and true wisdom on them. He even went so far as to present the Jamuna with his old stock, so that Virjanand might be pleased and admit him as his pupil. But, though all this was satisfactory enough, the fact could not be lost sight of that Dayanand was a Sanyasi, and Virjanand could not see how a Sanyasi could afford to carry on his studies with him. "I am not in the habit of teaching Sanyasis," said he; "but if I take *you* in as a pupil, how will you manage to live?" Dayanand replied that he would find himself food somehow or other, no matter if it was the coarsest possible: all that he cared for was knowledge, and that, he hoped, Virjanand would not refuse him. Finding him persistent in his entreaties, Virjanand at last granted Dayanand's prayer, and having raised a subscription of thirty-one rupees got him a copy of the Mahabhashya to commence his studies with.

Shortly after Dayanand had come and taken up his abode at Mathura, a severe famine spread in the land, and even the well-to-do became sparing of their gifts to the suppliants. The hospitality extended to the vidyarthis began to be more or less withheld, and they were often hard put to it for a meal. Dayanand behaved manfully in this period of trial, living on roasted gram, or on dry bread made of the same article, from day-to-day. These came to him from the house of Durga Khatri,

Dákawála. Nothing less can be expected of a true Sanyasi, or of a true Brahmchari. In whatever character Dayanand may be regarded, he proved himself fully worthy of it. An austere life is an essential condition of true brahmcharya, and a Sanyasi that is not perfectly contented with whatever the householder gives him in the shape of victuals, belies the traditions of the order to which he belongs.

In course of time, a certain Pandit Amar Lal, a man of philanthropic impulse and of unbounded charities, struck with the virtues of Dayanand, took upon himself to supply him with food and with books. He made a point of taking him daily home and of seeing him take his meals in his presence. If ever he had invitation to dine at a friend's house, he would never obey the call till he had first fed his guest at his own house. Dayanand was deeply beholden to this generous man, and his gratitude lasted till death. It is said that the Pandit feasted no less than one hundred and twenty-five Brahmans daily at his dwelling! Another person, to whom Dayanand was indebted for pecuniary help, was one Hardev, who used to give him two rupees monthly for "milk."

A money-changer, named Govardhan Das, also assisted him according to his mite, defraying his expenses on oil, which came up to four annas a month.

Dayanand's life at Mathura was a life of incessant toil. He read day and night, spending hours in thought and contemplation, and frequently holding discussions with his fellow-students on various subjects of importance. In his moments of leisure, he would speak to those around him on the value of brahmcharya, and exhort them, the Brahmans in particular, to be regular in the performance of their *sandhya* and their *agnihotra*. His extreme thirst for knowledge, his quick and clear perception of the nature of things, his lucid and convincing expositions of Shastric teaching, and, above all, his righteous ways made him a favorite with the vidyarthi community, and his company was sought after by them, one and all.

Dayanand's reverence for Virjanand increased daily. He loved and served him with his whole heart, performing most cheerfully the humblest offices to please him and to make him more comfortable. He would sweep the floor, and bring pitcher after pitcher of water from the Jamuna, so that the dirt might be effectually washed out of the house and his preceptor have his daily bath unstintedly. Virjanand was often cross with his foremost pupil, and, in his anger, would order him to be driven out of the house ; but Dayanand would not mind this roughness and would re-gain his favor by his humility and his attentions. Whenever he found that his own entreaties were of no avail, he would get some influential man to intercede for him with his teacher, and the desired forgiveness was

eventually obtained. Swami Virjanand, it is said, would frequently inflict corporal punishment upon Dayanand. One day he dealt him such a blow with his stick as to seriously injure his hand. The only reply which Dayanand made to his *guru* was to address him as follows : "Most holy Sir, you should not give yourself so much trouble on my account. My body is hard as iron and cannot feel much your stick. Your own delicate hands might suffer by the exertion, and *that* would give me real pain." The mark of the blow remained on Dayanand's hand as long as he lived, and whenever he looked at it, the remembrance of the "debt immense of endless gratitude," which he was under to his *guru*, would make his whole being thrill with emotion.

Dayanand read with Swami Virjanand for two years and-a-half, and during this period he had mastered Ashtadhyai, Mahabhashya, the Vedanta Sutras, and many other works. And when his course of education was finished, and he thought it was time for him to leave, he, in conformity with the usages of olden times, approached his *guru* and, laying half a seer of cloves before him, asked for permission to depart. Virjanand gave him his blessing and called upon him to produce, after the fashion of the students of yore, suitable *dakshina* (present) marking the termination of his course of education. Dayanand made answer that he had nothing that he could venture to offer to his most revered *guru*. "Do you think I would ask you for anything you

have not got ?" was the rejoinder. Being silenced by the loving rebuke, Dayanand said : "Most holy Sir, I am ready to lay at your feet whatever you think I have really got in my possession." "Dear son, you have got it, and that is *true knowledge*. If you would pay me my *dakshina*, give this knowledge to thy mother-land. The Vedas have long ceased to be taught in Bhartvarsha, go and teach them ; teach the true Shastras, and dispel, by their light, the darkness which the false creeds have given birth to. Remember that while works by common men are utterly misleading as to the nature and attributes of the one true God, and slander the great Rishis and Munis, those by the ancient teachers are free from such a blemish. *This* is the test which will enable you to differentiate the true, ancient teaching from the writings of ordinary men."

Dayanand bowed his head in acquiescence, assuring his *guru* that he should do his best to accomplish the task set him, upon which the *guru* once more gave him his blessing and permitted him to depart. How far Dayanand kept his word and how far he succeeded in redeeming that word, is known to the world. Few men have laboured as Dayanand did. His self-sacrifice and his patriotism were of the highest possible type, almost unique and inapproachable in their character, and who can say but that they might once more prove the making of India ? Verily, they will !

WORK.

CHAPTER X.

Dayanand's life, as we are well aware, had, for years, been the life of a Brahmchari and a Sanyasi combined, and anything but lacking in the bánprast phase. He had from his childhood upwards been passionately fond of study, profoundly meditative and wholly indifferent to the comforts and *attractions* of the world. We may, in the contemplation of his personality, before, in obedience to a welcome summons from a great teacher, he appeared on the arena of great reforms, recognize in him almost exclusively the Brahmchari, but what of that? His was an ideal brahmcharya of the ancient type, identical with and embracing both the banprast and the sanyas. He devoted long periods to reflection and self-subjugation, and he was formally initiated into the sanyas, and was thus Banparsti and Sanyasi in one. But we maintain that even if he had not gone through the *forms*, even if he had not put on ochre-colored garments and sought the forest and the cave, he would still be a true Banparsti and a true Sanyasi, for it is the spirit which imparts life and reality to all distinctions, titles and appellations. Henceforward, we shall know him as *Swami* Dayanand Saraswati.

Virjanand's great pupil entered upon the work which he might take in hand as of *right*; but it was not much that he accomplished during

the first five years (Samvat 1920—25), the greater part of this period being applied to a revision and review of his past acquisitions. The strongest man when preparing for a leap would go back several steps to be able to put with success his entire energy into the exertion awaiting him, and so it is with the preacher and the teacher However able and gifted these may be, they must needs take a stock of all their resources before they burst upon the public, to brave and to bend it to their will and to thus accomplish the great mission of their life. Whatever little we know of the work of Swami Dayanand during the five years specified, may be described in the compass of a few chapters.

Soon after parting with his teacher, the Swami visited Agra. Here he put up in Lala Galla Mal Aggarwal's garden, giving himself up to his books and preferring retirement. One day, a wealthy Sanyasi, named Kailas Parbat, came and halted in this very garden and commenced a *katha.* The Gita is no easy book, and it were no surprise if an average Sadhu, acquainted but imperfectly with the Shastras, should break down when expounding a particularly difficult verse. Kailas Parbat, in due course, coming to one of the difficult couplets, failed to explain it to the satisfaction of his audience. Some one among the gathering humbly requested Swami Dayanand, who happened to be by at the time, to interpret the verse. The Swami complied, and his exposition was so learned and beautiful that the listeners were charmed. Kailas Parbat

joined in the applause, praising the Swami's superior learning and advising those desirous of study to come to him for their lessons. The counsel was the reverse of distasteful to the individuals to whom it was given, and several of them commenced coming to him for instruction.

At the request of the people, the Swami began here a *katha* of the Panch Dashi. But he had not gone through many pages when he came across a passage which said that God himself is subject to the power of *máyá* (delusion!) Hastily throwing down the book, the Swami informed the congregation that he should no longer have anything to do with such mischievous and misleading stuff. It was the composition of a common man, and he could not, in defiance of the express orders of his *guru*, and to the prejudice of the works of the Rishis, give his countenance to it. The Swami got the *Sandhya* (the Arya Prayer-Book) first published at Agra, and the publication pleased his admirers so much that a gentleman named Ram Lal had thirty thousand copies of it distributed *gratis*. During his residence at this place Dayanand was in constant correspondence with Swami Virjanand, removing the doubts that arose in his mind from time to time. He sometimes waited upon him in person, to have answers in full.

In Samvat 1921 (1864 A. D.), after about two years' residence at Agra, Dayanand set off towards Dhaulpur in search of the Vedas, and from here he repaired to

Lashkar Gwaliar. Early in 1865 A. D., the Maharaja had the *saptáhik* or seven-days *katha* of the Bhagwat set up. No less than four hundred Pandits were to take part in and conduct the rites connected with the *katha*. Hearing of this, the Swami, who was then on the Abu Hills, came down with four or five vidyarthis, and began to fearlessly expose the absurdities and the immoral teaching of the book. The Maharaja was not long in being informed of the Swami's arrival. He at once ordered some of his men to wait upon him and to ascertain his opinion as regards the desirability or otherwise of the *katha* which the State Pandits had commenced. The Swami's reply was that such a thing, as the result would show, could be productive of nothing but pain and suffering. "If His Highness is sincerely desirous of doing something meritorious," added the Swami, "he should have the Bhagwat discontinued in favour of "Gayatri-recitations." When the reply was communicated to the Maharaja, he burst out laughing, remarking playfully that it was not for him to contradict a Sanyasi like the Swami; but as for himself, he could not revoke his order, as the preparations in connection with the *katha* were complete. The *katha* came to an end, but, strange to relate, the very night the reading terminated and the royal drums beat to announce the joyful event, the Maharani was prematurely confined and gave birth to a still-born child. And only a month or two after cholera of a virulent type broke out in the city, carrying away thousands, including the Maharaja's own son. Of course, the

Swami was no believer in miracles. When he spoke unfavorably of the Bhagwat, he did so because the book is really an execrable production and an outrage upon the glory of the Supreme, who alone should be worshipped and adored. Honoring and reading such books can do no good to any one either in this world or for the next. If a series of misfortunes befell the Maharaja, they were not the effects of the Swami's prophecy. The Swami must have spoken of the evil of reading the Bhagwat, in like terms, in many other places, and it may be presumed that the announcement did not lead to anything like the disastrous consequences which followed his declaration in the Gwaliar State. Enlightened men will always be careful how they connect as *cause* and *effect* events not linked together by any such relation, events which are mere accidents and nothing else.

The Swami repeatedly sent challenges to Ranacharya, Gopalcharya and others for a shastrarth, but no one came forward for a discussion.

Leaving Lashkar Gwaliar, Swami Dayanand proceeded to Karoli, and thence having passed into the capital of the Jeypur State, in company with three Brahmans, put up in a garden. Three or four shastrarths were held here, on a minor scale, and in each of these his deep learning and acute reasoning extorted admiration from all present. In one of the discussions, held in the presence of Vyas Bakhshi Ram, in a State Mandir, the Raj Pandits went so far as to deny that the *Mahabhashya*

was an authoritative *Vyakarna!* When the Swami called upon them to put the same in writing, they looked foolish and said nothing. At the request of Thakur Ranjit Singh of Achrol, conveyed through Thakur Hamir Singh of Bekaneer, the Swami visited the former, and the two conversed on dharmic subjects. The Swami's words produced the desired effect on the Thakur's mind. He gave up idolatry, and going daily to the residence-place of the Swami, would hear him explain the Manu Smriti and the Upanishads. The *katha* was attended by many other people besides. The expositions of the Swami were so clear and so conviction-carrying that his listeners could not fail to be influenced for the better. Witnesses are not wanting, even so late as now, whose sense of gratitude compels them to depose that they were real gainers by the Swami's presence in their midst. If they were addicted to drinking, it was that noble individual whose comments on the words of the Rishis weaned them from their evil habit. If they were loose in morals and were wont to set the dictates of virtue at defiance, it was he who taught them to behave better. And so on. Every man who had occasion to come in contact with the Swami, felt all the better for having been in his company.

The Swami, though a believer in one God and teaching Him alone, had still the symbols of Shaivism on his person. He converted thousands of people to his own purer form of Shaivism, distributing *rudrakshas* (necklaces or rosaries) to all his admirers.

It was he who initiated the Maharaja Ram Singh into the creed.

In Samvat 1922 (March, 1866) Swami Dayanand left Jeypur for Pushkar, where a great fair was going to be shortly held. Having reached this place, he put up in the Brahma Mandir, and, inviting discussions, commenced a vigorous refutation of idol-worship. Many Brahmans took up the challenge, but were invariably worsted in the struggle. Seeing how utterly unable they were to cope with the Sanyasi, they, in their despair, waited upon a learned man named Baikunth Shastri, and solicited his help. The Shastri promised to hold a shastrarth with the Swami at his own quarters, but failing, for some reason or other, to keep his appointment, the Swami himself repaired to *his* abode, and the contemplated discussion came off in the presence of four hundred Brahmans. The Shastri spoke in favor of the Bhagwat, and the Swami against the teaching of that book. So scathing was the Swami's criticism on what the Shastri had said and so unanswerable were his arguments that the Shastri had no alternative but to take shelter, like average Pandits, in mere "word-controversy." But here also he found in his antagonist more than his match.

As a last resource, the Shastri conducted the Swami to his *guru*, who, on hearing the arguments of both parties, gave his verdict in the Swami's favor. Baikunth Shastri bowed to his master's superior judgment.

and had the frankness to acknowledge in public that Dayanand was in the right.

It would appear that during his continuance at Pushkar, the Swami had ceased to be even a nominal adherent of Shaivism. He advised the people to cast off the great symbol of Shaivism —the necklace, and to have nothing to do with the creed. As the reverse of this, Baikunth Shastri was deluged with complaints against the Swami, but that good man replied that he failed to see why he should meddle with the Sanyasi's doings. "But," said he in conclusion, "whatever the worth of Dayanand's teaching, he will never succeed in his mission till he has gained some prince as his disciple."

CHAPTER XI.

AJMERE—THE AGRA DURBAR.

The next place which Swami Dayanand visited was Ajmere (30th May, 1866). Here, as usual, he commenced exposing the Bhagwat, proclaiming it as an immoral book out and out, and false in its teaching. He denounced the temple also, and fearlessly gave it out as his opinion that religious necklaces and rosaries were nothing better than so much wood. The Pandits of Ajmere were horror-struck at the views of the Swami, and went into paroxysms of rage over them, but, being unable to meet him in argument, they could do no more than send him the following in writing:—

1.—A Sanyasi should not stay more than three days in any village or city.

2.—He should never drive in a carriage.

These were the questions, though not in the usual interrogative form, and the Swami replied to them in writing, pointing out, at the same time, the mistakes with which the composition of the Pandits bristled.

At Ajmere the Swami had a discussion with the Rev. Mr. Grey, the Rev. Mr. Robinson and Rev. Schoolbred of Biawar, on "God, Soul, the Laws of Nature, and the Vedas." The

discussion lasted for full three days, and the Rev. gentlemen found it hard to face their antagonist. As an interchange of civilities, the Swami saw Mr. Robinson at his own house. On this occasion, the Padri asking the Swami if it was true that Brahma, influenced by lust, ran after his own daughter, the Swami replied that the story was a libel on one of the greatest of Rishis, that if the deed, of which the story spoke, was ever done in the world, it must have been done by a depraved mortal, scarcely deserving the name of "man." Rev. Mr. Robinson was a great admirer of the Swami. He gave him a certificate, stating that the Swami was profoundly versed in the Vedas, and that he had never seen so learned a man in his entire life. Such individuals, wrote the Padri, were rare in the world, and their company could not but be productive of good to all. The document enjoined upon all who wished to see the Swami to treat him with all possible respect. The Swami also called upon Mr. Davidson, Deputy Commissioner of Ajmere, and, in the course of conversation, said to him : "People of false creeds are plundering your subjects. The King being like a father, it behoves the representatives of Government to take steps to remedy the evil." The Deputy Commissioner's answer to this was, that the policy of Government was perfect neutrality in matters of religion.

The Agent to the Governor-General in Council was another European gentleman with whom Swami Dayanand had an interview at this place. The

Swami talked to him on the necessity of protecting the cows, setting forth, in detail, the benefits which Government and the people would derive from the adoption of the measure recommended. The Agent admitted the force of the Swami's arguments, but said he was sorry he could do nothing in the matter. This worthy gentleman gave the Swami a letter, saying that it would secure him an introduction to whomsoever it was shown. He further sent a letter to Raja Ram Singh of Jeypur, in which he expressed regret at His Highness having given but an indifferent reception to a man of the Swami's stamp.

It was a rule with Swami Dayanand to never allow a woman to come into his presence. At Ajmere, a large number of ladies, hearing of his fame, came to receive *updesh* from him, but they had to go away disappointed. The Swami had them informed that he never preached to women, and that if they must receive *updesh* from him, they should send their husbands to him, who might hear what he had to say and communicate the same to them.

Hearing that a grand Durbar was to be held at Agra (November, 1866), Swami Dayanand felt that he could not miss such a splendid opportunity for the determination of truth, and consequently left for the place in company with five vidyarthis. The Durbar came off, and was a magnificent affair, all the Native Rulers of the country with their followers being present on the occasion. The Swami commenced his *updesh*, publishing at the same time,

in Sanskrit, an eight-page tract, showing the puerile character of the teaching of the Bhagwat. Thousands of copies of this publication were distributed free among the gathering, to the real delight of all true inquirers, particularly of those who could understand Sanskrit.

In the meantime, receiving from the Maharaja of Jeypur an invitation for a discussion with Rangacharya, the Swami left for Mathura to have an interview with his *guru* before obeying the call from His Highness. The meeting between the teacher and the pupil was most cordial. Laying two gold *mohars* and a muslin-piece at his preceptor's feet, and presenting him, moreover, with a copy of his tract on Bhagwat, the Swami at last asked for leave to depart, informing the great man that he should next preach at the approaching Haridwar Fair. Virjanand, with his heart overflowing with joy at the work that was being done, blessed his noble disciple, wishing him the fullest measure of success in his mission. The two were not destined to see each other in life, again !

From Mathura, the Swami proceeded to Jeypur. The Maharaja expressed a wish to see him early, but before the wish had time to be realized, some one informed His Highness that the Swami was an enemy of Shaivism and of idolatry. On hearing this he was deeply offended, and determined not to admit the Swami to an audience. It was, therefore, nothing strange that the Swami, ignorant of the

change that had taken place in the Maharaja's mind, should, on reaching the palace, be informed that His Highness was 'out.' The Swami guessed the truth, and observing that a Sanyasi like him could afford to dispense with the company of princes, returned to his quarters.

CHAPTER XII.

The Kumbha Fair at Haridwar.

Haridwar is a place situated amidst surroundings of surpassing beauty, in the midst of a scenery the most glorious and bewitching of its kind. The rock and hill about is covered with verdure of superb loveliness and generally wrapped in a mantle of clouds developing new shapes and new colors every moment. The river Ganges, round which Nature has wrought itself to such exquisite charm and fascination, lends, as it speeds on its eternal course, an attraction to the locality which is simply irresistible. No place could be more welcome to a person of a contemplative and devotional turn of mind than Haridwar, and no place is more adapted for a sanitarium. The climate is bracing, and as regards the water of the Ganges, it has been testified by men of science that it is the purest imaginable. No disease-germs or bacilli can flourish in it, it kills them im-

mediately after they are thrown into it.* Epidemics, no doubt, now and then, break out even at Haridwar in these days; but man, when acting in ignorance, or under the guidance of a perverted judgment, will turn the best gifts of God into a veritable curse.

The Ganges has always been a favorite with the best representatives of the Aryan nation in Science and Literature. Many of those writings which embody the highest and most valuable thoughts of our saints and sages were produced on the banks of the

*Mark Twain, in his recent book, named "Following the Equator," gives the results of the examination of the Ganges' water by Dr. Hankin, Chemical Analyzer to the Government of N.-W. P. of Bengal, in the following words:—"When we went to Agra, by and by, we happened there just in time to be in at the birth of a marvel—a memorable scientific discovery—the discovery that in certain ways the foul and derided Ganges' water is the most puissant purifier in the world. This curious fact, as I have said, had just been added to treasures of modern science. It had long been noted as a strange thing that while Benares is often afflicted with cholera, she does not spread it beyond her borders. This could not be accounted for. Mr. Hankin, the scientist in the employ of the Government of Agra, concluded to examine the water. He went to Benares and made his tests. He got water at the mouth of the sewers where they empty into the river at the bathing ghats : a cubic centimeter of it contained millions of germs ; at the end of six hours they were all dead. He caught a floating corpse, towed it to the shore, and from beside it he dipped up water that was swarming with cholera germs ; at the end of six hours they were all dead. He added swarm after swarm of cholera germs to water ; within six hours they always died to the last sample. Repeatedly he took pure well water which was barren of animal life and put into it a few cholera germs. They always began to propagate at once, and always within six hours they swarmed—and were numerable by millions upon millions.

Ganges or in its vicinity, and much of that poetry which bears on it the stamp of true genius and of which we are deservedly proud, was given us by those who were familiar with the noble stream and its environments. The name of every grotto and cave, of every tank and fountain in the neighbourhood of Haridwar, bears witness to the sincere and genuine character of the regard in which the place was held by the illustrious Aryas of yore.

For ages and ages was Haridwar the residence-place of the sage and the saint, and of the literary man, who taught, and inspired with lofty thought and high resolve, all who came in contact with them, and life in India was a life of happiness and peace, of righteous activity and continual progress. But a time came when the true thinker, the true instructor, and the true writer had all but ceased to exist in places like Haridwar, and when impostors of every description sat bold and conspicuous on the vacated seats, in hundreds and thousands. It is difficult to say when precisely the reign of "sham" commenced, but there is ground to believe that it commenced long before the commencement of the Christian Era. When Heiuen Tsang, the Chinese traveller, visited India, and he came here in the seventh century after the death of Christ, he found Haridwar much the same thing as it is in these days. Among thousands of pilgrims that came to bathe at Haridwar in those days, the belief was common that a plunge in the Ganges was a sure and certain means of obtaining salvation. There

was never perhaps a time when fairs were not held at Haridwar; but while originally the people flocked to the place from motives born of an *enlightened* perception of the real factors in the evolution and development of the soul,—from the consciousness that the company of the wise and good was indispensable for spiritual elevation, they came in the latter ages (which followed soon after the great battle of Kurukchhetra had permanently crippled, almost utterly paralyzed, the Indian intellect), to make it their periodical rendezvous mainly led by a hankering after a *bath* in the waters of the Ganges, believing, in their ignorance, that no more was required to wipe out all moral and spiritual sins and to secure endless bliss in the world to come. Swami Dayanand knew what Haridwar once was, and what it latterly had been, and he made up his mind to pay it a visit on the approaching Kumbha Fair (Baisakh, 1924, B. E.), to do all in *his* power towards exposing imposture, and to disabuse the layman's mind of the impression that Haridwar was a *Tirath* in the true sense of the word. He was there a month before the actual date of the Fair, and he found the place choked with the votaries of a thousand-and-one false creeds, stiff with self-conceit and engaged in fierce disputation with one another, purely worldly considerations being at the bottom of most of the quarrels. The Swami fixed upon Sapat Srot, a place at a distance of three miles from Haridwar, and right on the path which leads to Rishi Kesh, and having constructed some thatch-work on the spot chosen, took up his abode therein. He named his quarters—*Pakhand Khandni* or the

"exposers of sham and imposture," telling all who came to hear him that bathing on the steps of Haridwar was, *spiritually*, entirely useless, and that the worship of God alone, as taught in the Scripture and the Upanishads, could give salvation. Along with preaching, a *katha* of the Upanishads was commenced, and the tract on Bhagwat was once more distributed in thousands. Offerings came to the Swami in cash and kind, but these were invariably distributed among the poor at the close of each day. Pretended Sadhus and Sanyasis, the apostles of Vámargism and Jainism and of other kindred systems of faith, whose principal object seems to be more or less to sap the foundation of all that is calculated to raise humanity Heaven-ward, generally kept their distance from the Swami's quarters, calling him all manner of names and denouncing him as an innovator of the worst possible type!

Maharaja Ranbir Singh of Jammu and Kashmere was one of those notables who went to see the Swami during the Durbar-days. A friendly discussion took place on the 11th *mantra* * of the 31st Chapter of the Yajur Veda. The Swami explained the meaning of the *mantra* at length, showing how the metaphorical language of the Veda, when translated in

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* ब्राह्मणोऽस्य मुखमासीद् बाहूराजन्यः कृतः । ऊरु तदस्य यद्वैश्यः पद्भ्यां शूद्रोऽजायत् ॥

plain terms, meant no more than that the Brahmans or those well-versed in Divine Knowledge occupy the highest position among all the *varnas*, the Kshatriya, the Vaishyas and the Shudras, standing below them, and above or below each other in the order of their varying degrees of merit and sterling worth. Those who held that the Brahmans had proceeded from the mouth of God, the Kshatryas from His arms, and so on, were in the wrong, for God has neither mouth nor arms, nor thighs, nor feet: He is the *incorporeal* progeniter of the entire universe. The Maharaja's spokesman, the famous Vishuddhanand, had to accept the Swami's exposition, though he would not acknowledge as much. It is certainly an utterly futile attempt on the part of idolators to seek in the Scripture for authority in favor of idol-worship. The Word of God emphatically declares :—

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥ यजु० ३२० म० ३ ॥

"He, the Supreme, of infinite glory, has no likeness, weight or measurement."

Other similar discussions took place, the Swami doing his best to give the inquirers an insight into the teaching of the ancient sages and leaving nothing unsaid that would destroy the hold of superstition on their minds. The rich and poor, the high-born and men of humble birth, were all equally welcome to hear his words of truth, of right and justice.

CHAPTER XIII.

A Shastrarth.

The Kumbha Fair had left the saddest impression on the mind of Swami Dayanand. He had gone there with great hopes, had put his whole energy into the work that had carried him thither, but, for all that, the Fair left his spirits weighed down and depressed. So much idolatry, so much degrading and debasing adoration of the temporal, so much chicanery and fraud, so much of all that is low and mean, he had never before seen in one single spot, and his soul sickened at the sight. It was not only the ignorant and illiterate that clung to and cherished error, that did what should not be done, that followed and worshipped what should not be followed and worshipped; but even learned Pandits and Sadhus deliberately went in for practices and advocated views that reason and authority alike condemned as objectionable and injurious. Could one individual correct the perverted judgment of millions, could he cope with any success with the hydra-headed monster of unwisdom and delusion that sat enthroned on the heart of the mighty, myriad-manned Hinduism and regulated its life of thought and action? The spectre of doubt rose in Dayanand's mind, and he felt despondent. "The nation is leagued against itself, knowingly courting its destruction, and hard

it is to help it," mused he. As might be expected, the fit of despondency did not last long, the great man's soul rose above doubt and despair, and he exclaimed, " I must go on ; all that I need is more force—moral and spiritual force—that comes from thought-austerity, from spiritual discipline (*tapa*)." The realization, by the Swami, of the need of having more *tapa* (force) was followed by his distributing among his followers all he had in the shape of clothes and utensils and cash, sending out of his money Rs. 35, together with a copy of the Mahabhashya, to his *guru* at Mathura. Kailas Parbat Swami, who happened to be with Dayanand when the distribution took place, asked the meaning of this strange behaviour. Dayanand's reply was, that he wanted to be perfectly independent and unencumbered, to be absolutely simple in life, and to teach unhampered and unfettered. All this took place about a week or two after the Fair had come to an end.

Swami Dayanand had now nothing but his *kopín* on, and his *karmandal*, and he began to be much alone. But it would not do. Many people knew him, sought him out, and disturbed his devotions. One day, some one, a selfish Brahman, no doubt, writing on a slip of paper in Sanskrit the words—*the Vedas are nowhere compared to the Bhagwat*, pasted the slip against the door of Dayanand's hut. When the offensive words caught the Swami's eye, his heart filled with indignation and he commenced denouncing and exposing the Bhagwat again. Not

tha[illegible]more th any way affected his recently-formed
res[illegible]he sh He would wander along the banks of the
Ga[illegible]es was said, till his *tapa* was complete, and
dur[illegible]fs of se wanderings he would speak in Sans-
krit[illegible]ry dec
[illegible]in the

L[illegible]d, in Haridwar, Swami Dayanand repaired to K[illegible]ng bu[illegible]kesh, and, after staying there for four or fi[illegible]tones s, he returned to Kankhal, and following the c[illegible]on w of the stream, arrived at Landhora. He had [illegible]ot eaten anything for the last three days, and felt terribly hungry. When he found that he could hold out no longer, he asked a peasant for something to eat. The man gave him three *baingans* (fruit of the egg-plant), and with these he appeased his hunger. Self-denial and self-control of this kind was practised day after day, and with the greatest cheerfulness. At night the Swami would lie down on the bare ground, on sand, wherever it was to be had. If anybody wanted to speak to him, he would answer him in Sanskrit only. Now and then a shastrarth would be held, and on such occasions also, the remarks he had to make would be made in Sanskrit alone. He would not stop long in one place: on the contrary, his movements were always rapid, and if he was here to-day, to-morrow he might be found miles away. But wherever he went, his virtue and profound learning drew crowds. He taught *Gáyatri* to all who came to him, and gave the *Yajnopavit* to the "twice-born" in large numbers.* At Miranpur (a village 20 miles from Roorkee) he had a discussion with the Pandits for two days.

At the request of Thakur Sher Singh, ...run-... Vas (a village), the Swami, assisted by ...orty Pandits—from Anupshahar, Danpur, ...Vas, Ahmednagar, Ramgarh, Jahangirabad, etc ...d in the performance of a "Yajna" on a grand ... So well was everything managed and so fai... the ancient ritual followed, that the functio... ...aced the happiest effect on the minds of the po... ...n in the neighbourhood. A desire to tread or ...re in the footsteps of the sages of yore was a... ...sed in the minds of the twice-born classes, and Brahmans and Kshatryas and Vaishyas thronged around the Swami from all sides, with a prayer to be invested with the "sacred thread." Nothing could give him greater pleasure than to comply with such a prayer. But at the same time that he did positive work, he took care that the negative was not left undone. The preaching of the *Gurumantra* and the investiture with the sacred thread and similar other things were uniformly followed (provided the Swami's leisure permitted) with a merciless exposure of the Puranas, and of the Tantras, Vamargism, polytheism, and so on. "Whatever makes you forget virtue in the most comprehensive sense of the word," he would say, addressing the people, in the course of his observations, "whatever makes you take to drinking, to adultery, to stealing, to lying, and so on, the same is the destroyer of the soul, and must be shunned."

At Anupshahar a discussion on idol-worship took place with Shastri Hira Balbha Parbati. It lasted

for more than six hours, and as the condition of the shastrarth was, that whichsoever of the parties was defeated, the same should accept the beliefs of the other, the Shastri, on finding the victory declare itself for Dayanand, rose from his seat, and, in the presence of the full assembly, acknowledged, in Sanskrit, that the learned Sanyasi taught nothing but the truth, and that the worship of stocks and stones was false. After this taking up the *chauki* on which the *thakurs* (idols) were placed, he flung it into the Ganges. On the same day, one Pandit Tika Ram, who was a priest in a temple situated on the bank of the stream, severed his connection with the temple and the idols for good, and got employment for which his literary attainments fitted him. Also four more individuals renounced idol-worship, and, casting away their necklaces and rosaries, became the worshippers of the one true God ! Well has Mehta Amin Chand sung :—

उपज्यो दण्डी छिपे पाखण्डी, डरे हैं घमण्डी धूर्त अन्याई ॥ १ ॥

विद्या पाकर निकला दिवाकर, तिमिर हटाकर ज्योति दिखाई ॥ २ ॥

आये हैं स्वामी दयानन्द नामी, गर्ज सभा में सिंह की न्याईं ॥ ३ ॥

सत्य का मण्डन दम्भ का खण्डन, कर पाद तिलक की धूल उंडाई ॥

डरे हैं प्रमादी अनीश्वर वादी, पौराणिक दें राम-दुहाई ॥ ५ ॥

बड़े २ नास्तिक होकर आस्तिक, हाथ जोड़ आए शरणाई ॥ ६ ॥

वेदों के बल से युक्ति प्रबल से, कलियुग की काया पलटाई ॥ ७ ॥

तप अखण्ड से तेज प्रचण्ड से, रिपुओं की छतिया धड़काई ॥ ८ ॥

योगीश्वर महर्षिः आत्मदर्शी, दिग्विजय जिनके हिस्से में आई ॥ * ९ ॥

"The Dandi has appeared, the hypocrites have betaken themselves to their hiding-places, the vain and conceited are in a fright, the vile and the unjust (with them.)

"Shining with the effulgence of knowledge, has the sun come forth, dispelling the gloom and ushering in the light.

"The Swami, known by the name of Dayanand, has come into the meeting, with the thunder-roar of the lion.

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* Fragment of a song by the late lamented Arya poet.

"He advocates truth and denounces fraud, thus holding up the signs and symbols of superstition to the contempt and ridicule of the world.

"The idle talkers, the disbelievers in God, and the believers in Mythology, are rending the air with their cries.

"Great atheists have become theists and wait upon him with folded hands.

"By his Veda-given strength and by his cogent argument he has transformed *Kaliyuga* into its opposite.

"By the force of unbroken austerity and by the splendour and might of his spiritual power, he has struck terror into the hearts of the wicked.

"He is *Yogishwara*, a great *Rishi*, perfect in self-knowledge,—one who is triumphant everywhere by the might of his truth."

CHAPTER XIV.

An Attempt on the Swami's Life.

The shastrarth at Anupshahar had been far-reaching in its effects. Thakur Mukand Singh, of Chhalesar, a Chauhán Kshatrya by caste, had been, throughout, present at the discussion, and was one of those who, at the termination of the discussion, had been compelled to come to the conclusion, in spite of their long-cherished belief to the contrary, that the worship of idols was degrading and sinful in the extreme. As soon as he returned to his village, he informed his kinsmen that it was his intention to have all the family-temples—some thirty in number and scattered in different hamlets—thoroughly "overhauled" and relieved of the presence of idols for good. And in pursuance of this resolve he had all the images lying in the temples in question removed from their strongholds and thrown into the Kali Nadi, or the Black Stream. This action was deeply displeasing to his castemen, and as many as sixty villages in the neighbourhood actually went the length of indulging in the threat that the perpetrator of such a sacrilege should be out-casted without delay. The threat somehow or other was not carried out, the Thakur's castemen being wise in their generation, as persecution, in the majority of cases, will only add fuel to the fire and strengthen and invigorate

where it seeks to crush. Verily, the preacher of truth is a mightier and more irresistible iconoclast than kings and princes with unlimited brute force to accomplish their purposes with !

While Swami Dayanand was yet staying at Karn-Vas, the report went round that a remover of the "forehead-mark" had made his appearance in the vicinity, and it was nothing surprising that a conservative man like Rao Karn Singh, a *reis* of Baroli, a disciple of the Shaivite Rangacharya, who had come to bathe in the Ganges, should, on learning the nature of the doctrines which the Swami preached, become his mortal foe. One day the Rao was condescending enough to pay a visit to the Swami, accompanied by twelve armed men. The Swami received him with great courtesy, though he could not help smiling as soon as the mark on the Rao's forehead caught his eye, and asking him further, in Sanskrit, why he, a Kshatrya, had put the beggar's sign on his person. This made the already angry Rao still more angry, and he enquired in a gruff voice, "Where shall I sit?" "Wherever you like," was the reply. As he had come with the sole object of venting his rage, he declared that he should sit just where the Swami sat. The Swami answered that he was welcome to please himself, and he made room for him, at the same time, on his own seat. As soon as the 'big' man was squatted down, he turned his blood-shot eyes towards the Swami and exclaimed in wrathful tones: "Mendicant! you are not doing the right thing in disbelieving in the Ganges and the

Tiraths. If you say anything against them in my presence, I shall deal with you severely." The *fearful* (!) words failed to move the Swami, and, after the fashion of true Sanyasis, he calmly replied: "If you want to fight, you had better go to the Rajas of Jeypur and Dhaulpur; but if, on the other hand, you want to hear truth sifted and differentiated from falsehood, then invite your *guru* Rangacharya here, and we shall be ready for him." Having said this, the Swami entered upon a vigorous exposure of the Chakránt Faith, of which the Rao was a follower. At this the Rao was beside himself with passion, and laid his hand on the hilt of his sword. Before, however, he could use the weapon, a follower of his, one Baldev Parshad, a wrestler by profession, stopped him, saying, "Don't trouble yourself, Sir; I shall finish with the audacious Sadhu in the twinkling of an eye." The wrestler raised his hand to strike, but Swami Dayanand was too quick for him. Seizing his arm, he gave him a push which sent him several paces back, reeling! The men around the Swami (there were some fifty of them) were astonished at this sudden attack on an inoffensive person, and that a Sadhu, and one of them, Rao Krishn Singh, also a *reis*, standing up, addressed the bold Rao Karn Singh and his band *meaningly* in these words: "If you molest this Sanyasi, you will only carry from here a broken skull!" Crest-fallen and gnashing his teeth in impotent rage, Karn Singh rose and beat a hasty retreat, vowing to be even with his enemy at some other time. After he had gone, many of the assem-

bly stood up and gave it as their opinion that such conduct should not be left unreported to the Police. The Swami, while thanking them for their regard for him, observed that if Karn Singh had failed to acquit himself as a true Kshatrya should, it did not follow that *he* too should prove himself false to his *Brahminism?* "I have, moreover," added he, "received no hurt. The shame of the thing is enough for the Rao. If he is wise, he won't repeat his feat again."

This was the first attack on the Swami's life, but, as we might suspect, it was not the last, even on the part of Karn Singh. Soon after this, he tried to incite some Bairagis to assault the Swami, promising that if they brought him his head, they should be liberally rewarded. "You are, each of you," said he, to make his persuasion the more effective, "single and alone in the world. If you do what I tell you to, you will save *dharma* from being defiled." The Bairagis, however, refused to commit such a horrible deed, telling him to keep his money to himself. Foiled here, the Rao once more sought assistance nearer home, and arming three of his followers with swords sent them, at 2 o'clock in the night, to the hut where the Swami was putting up, with instructions to cut off the heretic's head and bring it to him. The men went, but when, noiselessly opening the door, they peeped into the hut, they found the Swami awake, and at this their courage failed. The Swami suspecting the truth, bade them, in a loud voice, enter and fear nothing, but the villains

only became more frightened and sped away. The Rao, who stood concealed in a corner not far from the hut, sent his servitors twice again on their fell errand, but each time, the craven-hearted miscreants, finding their would-be victim on his guard, had no alternative but to steal back to their master. Eventually, while perhaps a fourth attack was being meditated, the Swami came to the door of the cottage, and inquiring, in a voice of thunder, why they did not enter, the four plotters felt so unnerved as to take to their heels and disappear in the darkness of the night. The noise aroused, Kaithal Singh, who, in obedience to the orders of his master, Krishn Singh, was sleeping in the hut to guard the Swami against his enemies, and he, dashing towards the village, informed the Thakur of what had transpired. Krishn Singh came at once accompanied by three or four of his servants, and with many other people of the village, and seeking out Karn Singh bitterly reproached him for his doings, sternly commanding him to forbear, "or," added he, "I will make you rue your foolishness." The father-in-law of the Rao coming to hear of what his son-in-law was up to, advised him to leave the place, as the Kshatryas of the locality were bent upon his destruction. The Rao was now really alarmed, and, following the counsel given him, left for his native village, where he fell into a lingering illness, which left him a raving maniac.

After the occurrence above referred to, it was seriously suggested to the Swami that he should

remove to some other locality, to avoid coming to harm. The only reply which he vouchsafed to this was: "No one can harm me. It is not man that guards me but the Great Lord, who protects me everywhere. Don't be anxious on my account. I have strength enough to kill an enemy with his own weapons." Such is the deep, enduring faith of the true Sanyasi in his Maker! And never did any one, whoever he was, Sanyasi or householder, trust in Him in vain!

CHAPTER XV.

Another dastardly attempt—A Shastrarth.

Swami Dayanand was well aware of the value of winning youngmen over to the Truth, and consequently whenever he came across these, he made a point of addressing them a few weighty words which never failed to lead, sooner or later, to results of a most gratifying character. One day, while, during his wanderings, he sat on the bank of the Ganges, thinking and enjoying the bracing breeze, two youngmen, approaching him from behind, commenced rubbing ashes over his naked body. Turning round, the Swami fixed his piercing gaze on their faces and, pleased with the results of his survey, asked them how they passed their time. They replied that they were students, studying the Bhagwat and the Kaumidi. The Swami, while commending their studious habits, informed them that the books they were reading were utterly worthless productions, and advised them to go on with the Ashtadhyai, the Manu Smriti, and the Upanishads instead. At the same time he spoke to them on the true Vedic Religion, showing, in the course of his remarks, how mischievous and false the Chakrant Faith was. The students were greatly impressed with the Sanyasi's words, and going into their village, repeated to their elders what had been said to them. They also succeeded in inducing

a Pandit of the Chakrant Faith to accompany them, with a view to hold a discussion with the Sanyasi, but the moment the Pandit set his eyes on the Sanyasi, he turned upon his heel, and entering a temple, hid himself there. Evidently, it was not the first time the Pandit had seen the Swami, he was well aware how he should fare in a discussion with such a man. The people were displeased at his precipitate retreat, and the majority were convinced that the Chakrant Faith, which many of them were going to embrace, was not worth their acceptance. The Swami was unwearied in pointing out the excellence of the *Vedic Sanskars* to the "twice-born" and, as we have seen, he invested many a member of this community with the "triple sacred thread." Of those who received the *Yajnopavit* from the hands of the great man, the largest number belonged to the Kshatrya castes, inhabiting the villages situated in the neighbourhood of Karn-Vas. The priestly class was in despair, and exasperated beyond measure, at finding their tricks exposed and their influence undermined, and they again and again asked themselves the question: "Are we really powerless to get this man out of the way, once for all?" Perhaps not as a Brahman of Anupshahar undertook proves and *very nearly* succeeded in proving. The Swami's lectures on "Idol-worship" becoming intolerable, a priest, with his heart filled with hatred but yet suppressing his real feelings with a powerful effort, came up to him with a smile and presented him with a betel-leaf. The unsuspecting Swami took the leaf, but before he had eaten it many minutes, the poison

swallowed with it began to show its effects. Realising his danger, he sought the bank of the Ganges without delay, and descending into the water set about doing the *Neoli-karm,* or swallowing large quantities of water and passing out the same, according to a *prescribed method,* from the intestines, so as to carry away gradually all hurtful matter from the stomach. The process was successful, and the Swami's life was saved. But according to the fashion of great men, and in keeping with the traditions of the order to which he belonged, the Swami did not so much as administer a reproof to the murderous Brahman. Others, however, were not so forgiving. When Sayyad Mohammad, the Tahsildar of Anupshahar, heard of the Brahman's doing, he was very angry, and had the scoundrel sent to prison in a case pending in his Court against him, though lighter punishment could have fairly satisfied the ends of justice. The Swami had great regard for the Tahsildar, but when the latter came to see him, after the Brahman had been incarcerated, and told him how the fellow had been dealt with, the Swami felt annoyed and would not talk with the official. On the Tahsildar's inquiring what he had done to displease the Swami, the answer was given in these words: "I have come into the world to release people from captivity and not to see them sent to prison. If the Brahman would be base, why then let him have his way; why should I be false to my own self?" It is said that the Brahman was shortly acquitted in an appeal.

At Anupshahar, the Swami had also a discussion

with Sadhu Krishnanand Saraswati, on "Idolatry." The Sadhu finding himself unable to make good his position on the authority of the Scripture and the ancient Shastras, became irrelevant and sought shelter in Nyaya. But the Swami was a greater and a truer logician than the Sadhu, and here also he found himself driven to the wall. However learned our Pandits may be, they set the slightest possible value on 'relevancy.' The fact is, that they are seldom conversant with the works of the sages. No wonder then that the Swami always spoke of the authors of Chandrika, Kaumidi, and other books, in terms of absolute contempt.

Austere in life, seeking, even during intensely cold nights, no better bed than a heap of rice-husks, defying sickness of all sorts or taking in sickness if he ever did take, his only sovereign medicine, the *tulsi* leaves ground with pepper, remaining days and nights wrapt in contemplation on the bank of the Ganges, giving good counsel to all who came to him, and constantly distributing the *Gayatri mantra**, written with his own hands, among high and low, Swami Dayanand lived out the five years from Samvat 1920 to 1925. He did little in the way of teaching during this period, sending those who seemed really desirous of study to his *guru* at Mathura, with letters of recommendation. While at Shahbazpur, he received the news of Swami Virjanand's death, and, in tones of

* At Belon (as in other places), the *mantra* was distributed in large numbers.

deep grief, exclaimed, "The highest authority on Vyaḳarna is no more." It was after the demise of his revered preceptor that Dayanand set regularly to work, and of this we shall know in the following pages.

CHAPTER XVI.

The Establishment of Schools.

It was about the close of the Samvat 1925, that Swami Dayanand, now resolved to have more system and regularity in his work, arrived at Furrakhabad. He had, as the result of prolonged reflection, come to the conclusion that schools and seminaries of a superior type were badly wanted in the country, and that preaching and shastrarth-holding, though extremely valuable in their way and indispensable for the success of his propaganda, could not alone achieve all and everything. One great object, therefore, which his lectures at Furrakhabad were intended to serve, was to make clear to the people of means and influence, who could be brought to sympathize with his mission, the necessity of providing increased facilities for the acquisition, by promising vidyarthis, of sound and thorough education in Sanskrit. The words of such a Sanyasi could not wholly fall on deaf ears. Lala Panni Lal Seth, a Vaishya, who had for some time past been building a *Shivála* for the location therein of a *Shivalinga*, was so impressed by the Swami's speeches that, bidding eternal farewell to idol-worship, he had a Patshála opened in the newly-constructed building, undertaking further to pay Rs. 30 a month to the Pandit who was put in charge of the institution. As to the expenses of food of students, some fifty in

number, another generous man, Lala Durga Parshad, made himself responsible for defraying these. The Swami himself assisted in teaching the vidyarthis as well as the outsiders, and to many he gave the *Yajnopavit.* This Patshala, in the interests of discipline and good management, was eventually removed to some other building. It remained in existence for about seven years.

The second Patshala, which the Swami established, was the one founded at Kashganj in Samvat 1927, Lala Girdhari Lal, Shop-keeper, undertaking to pay Rs. 1,700 towards its expenses from his charity fund (*dharma-khâta*). A Pandit on Rs. 15 a month was engaged to do the teaching work. This Patshala remained in existence for about four years, being partially supported by the people in general who sent it donations from time to time on occasions of joy in their families.

The third Patshala was established at Mirzapur, in the same year as the second. Thanks to the large-heartedness of the people, it had an income of one hundred rupees a month to defray its expenses. The Patshala ceased to exist after three years.

The fourth Patshala was established at Chhalesar, at the request of Thakur Mukand Singh, who had gone to Benares to bring the Swami, so that the opening ceremony might be performed in his presence. After a feast given to the Brahmans, on a grand scale, the Patshala was opened. It drew vid-

yarthis from distant places, and remained in existence for six years.

The fifth Patshala was opened at Benares, in Samvat 1930, and put in charge of a Pandit, engaged on a salary of Rs. 25 a month. It was soon discovered that the Pandit, afraid of his brethren and influenced by selfishness, was unwilling to work conscientiously and on the lines suggested by the Swami, and he was consequently replaced by a better man. The Patshala died out after three years.

The rules in force in these Patshalas were generally these:—

1. No vidyarthi shall be admitted till he has first thoroughly learnt his *sandhya*.

2. All vidyarthis shall be instructed in the Vedic Granths only—Ashtadhyai, Mahabhashya, and so on.

3. Every vidyarthi shall rise early in the morning and do his *sandhya*. The vidyarthi who fails to observe this rule shall forfeit his day-meal, care being taken that he does not go into the village (or city), to get from there anything to appease his hunger with. He will get his supper only after he has done his evening *sandhya*.

4. No vidyarthi (from mofassil) shall be permitted to visit the village (or city) except for the purpose of having his meals in response to a casual or permanent invitation.

5. The vidyarthis from the mofassil alone shall have food at the expense of the Patshala Funds, the local ones providing for themselves.

6. The intelligent and hardworking vidyarthis shall receive special consideration at the hands of the managers, as regards the quality of food supplied to them.

   The students who acquit themselves well in the examinations shall be allowed an extra quantity of *ghee.*

7. All vidyarthis shall make a point of joining daily in the *Agnihotra.*

The above are excellent rules, and the Swami took care that the teachers working the different Patshalas did not connive at the infringement, by the students, of any rule having for its object the maintenance of *discipline;* he further did his best to have the right kind of instruction imparted to the students, and to make them eschew entirely the misleading writings of the latter-day Pandits ; but for all that he found that the Patshalas did not show any desir-

able results. The vidyarthis sent out by the seminaries, after their course of education had been finished, for *updesh*-work, relapsed, with a few exceptions, into orthodoxy, and commenced the *pope-lila* of their forefathers. This was most disappointing, and under the circumstances, the Swami had no alternative but to close these schools, one after another. Whatever funds were yet in hand, to the credit of these schools, were merged into the fund raised for the publication of the "Veda Bháshya."

CHAPTER XVII.

Further Updesh.

While the Patshalas were being established and worked, Swami Dayanand's energies continued to find an outlet in preaching as before. His advocacy of the primeval Vedic Religion and his chastising of modern superstitions provoked, as it had done already, the fiercest opposition, and frequently so maddened an individual here and there as to lead him to attempt the daring Sanyasi's life. The discussion which took place at Garhya Ghat, for instance, and which reduced the Pandits defending idolatry and other similar institutions to a state of utter helplessness, soon brought on the Swami the ire of the Thakur of Ahe-Udesar, who would be satisfied with nothing less than with cutting short a career which was proving itself so fatal to the interests of orthodoxy. The Thakur, who had given a daughter to the Maharaja of Jeypur, was haughty in the extreme, and intolerant of everything which did not seem to fit in with the old order of things. Accompanied by four retainers, two armed with the sword and two with clubs, the nobleman came and sat by the Swami, and commenced talking after the style of a person having some wicked purpose in view. The Swami, regardless of what he said, severely criticised the Bhagwat, and, on the termination of the speech, rose and entered a mausoleum. Thinking that he had been foiled, the enraged chief from the

Etah District ordered his servants to go and seize the Sadhu and bring him into his presence. The other people who had been listening to the Swami's criticism and counsels took objection to such a queer order and requested the Thakur to rescind it. The latter refusing to comply, rough hands were laid on his followers and they were completely disarmed. Livid with passion at the failure of his scheme, the big man retired, making a virtue of necessity and postponing his vengeance to a future date, which, alas for his hopes, never arrived!

From Garhya Ghat the Swami proceeded to the town of Swaron, at the earnest request of many. In this place lived hundreds of Brahmans, who never cared to perform their *sandhya* and *gayatri*, and with whom self-interest was always the one thing to be consulted. Having reached his destination, the Swami took up his quarters at "Ambagarh," and began his work. A Pandit, named Narayan, was so impressed with his teaching that, being thoroughly convinced that the Vedic Religion was the only true religion in the world, he renounced the Chakrant Faith, of which he had hitherto been a zealous follower. The incident produced a sensation in the town, and the sole topic of conversation everywhere was the arrival of a Sanyasi who denounced all modern creeds, whether based on the Puranas, or Semetic in their origin. On the third day after the conversion of Narayan Pandit, the wealthiest and most prominent inhabitants of the town, accompanied by several hundred men, waited upon the Swami, with

a request that a shastrarth on "Idol-worship" might be held. The Swami cheerfully acceded to the request. Pandit Khamai represented the idolators. The Pandit had, however, asked and answered but a few questions when he miserably broke down. The followers of the Chakrant Faith raised a howl at this, to wipe out, no doubt, the disgrace that had been the portion of their spokesman. Upon this the leading men of the town interfered, saying that the meeting had been convened for holding a shastrarth and not for making a noise. "Argue the thing out with the Sanyasi, if you would," said they, "but do not create a disturbance." No one came forward, the effect of which was that another votary of the Chakrant Faith, one Pandit Gobind Ram, accepted the Vedic Religion.

Finding the shame of the defeat something too much for them (for the common people now began to look down upon them), the Pandits of Swaron appealed to Pandit Angad Ram Shastri, of Badrya, for assistance. This man had the reputation of being the most learned individual in the neighbourhood, being specially well up in Nyaya and Vyakarna. The discussion, as before, was on "Idol-worship." After the Pandit had had his say, the Swami refuted idolatry on the authority of the Vedas and Shastras, concluding his remarks by an exposure of the Bhagwat, which, as he proved, was childish in its teaching, and faulty as regards its grammar and composition. The Pandit was a great admirer of the Bhagwat, but he was also open to truth. When

he heard the criticism of the Swami, he could not but feel that it was just and reasonable, and taking hold of his *shaligram*, which he worshipped daily, he consigned it to the waters of the Ganges, declaring, at the same time, that he should no longer do *katha* from the Bhagwat or any other Purana. His example was not lost upon others. Gosain Baldevgir and many of the relatives of the Pandit himself dealt by their images in the same fashion, installing, in their place, the only one Lord of the Universe, *on the throne of their hearts.* This was the second present of the images to the Ganges.

Pandit Jugal Kishore, a fellow-student of the Swami, happening to hear some of his lectures (while Swami Virjanand was yet alive), carried a most unfavorable report of his work to the great teacher. "He is spreading *adharma*," complained the Pandit, "for, among other things, he says that the worship of *shaligram* is false." Virjanand answered that *shaligram* etymologically meant nothing but *a heap of rice*, and it was useless to worship such a thing. "But why does he run down the *kanthi* and *tilak ?*" persisted the discomfited Pandit. Swami Virjanand, in reply, asked the Pandit to quote authority in support of *his* contention. No answer was forthcoming, and the Pandit after some hesitation exclaimed, "If the required authority does not exist, then here goes," and tearing his *kanthi* from his neck he threw it away !

The Swami stayed in the vicinity of Swaron for six months, teaching, preaching and reclaim-

ing people from superstition. There were readings from the Manu Smriti and the Mahabharta instead of from the Puranas, and the Pandits breaking away from the Kaumidi commenced the study of Ashtadhyai, under the guidance of the Swami. The spurious *stotras* lost their charm, and the *Gayatri* became, in scores and hundreds of households, the vehicle of meditation and contemplation. The apostles of the Chakrant and other creeds began to be scarce, Rangacharya, of Brindaban, the most famous member of his fraternity, purposely avoiding paying visits to villages and towns where there was danger of his being brought face to face with the man he dreaded. Kailas Parbat Swami, with whose name the reader is already familiar, was so very angry at what fell from the Swami's lips that, in loyalty to his orthodoxy, he thought it his duty to write a pamphlet in Sanskrit, warning the people to beware of Dayanand and of his new-fangled creed, and to, in no case, hear his lectures *before* they had carefully gone through his own production. A glorious testimony this to the sound, irresistible logic of Dayanand !

At Garhi, a village some twelve miles from Swaron, the effect of the Swami's preaching was that a certain Kshatrya, a person of considerable influence, tore off his *kanthi*, and giving up idolatry, became the worshipper of the one true God. This wealthy man had great faith in the Bairagis, and the latter were in such a passion over his desertion that they made up their minds to kill the Sanyasi who had

so grievously injured them. Their plots, however, eventually came to nothing.

A great fair was held at Kakora, and the Swami preached on the occasion as usual, shaking, in varying degrees, the belief of his ever-shifting audience in orthodoxy. A large number of men waited upon him and besought him not to run down idolatry and the Puranas, but their prayers were in vain His reply was: "The things of the world which yield pleasure to you, have no charm for me. To me there is pleasure in the contemplation and adoration of God alone, and in carrying out His commandments. I shall work with the one, sole object of disseminating the true Vedic Knowledge." The Swami challenged any one to come forward and prove that the ancient Aryan Religion was not the purest and noblest of all, but though the votaries of the Chakrant Faith came to hear him in hundreds, not one of them would take up the gauntlet. The Collector, who was present at the fair in connection with his official duties, would now and then come to see the Swami and treat him with marked respect.

CHAPTER XVIII.

The Shastrarth at Furrakhabad.

The leaders of orthodoxy in Furrakhabad, seeing a Sanyasi establishing schools in their midst with the avowed object of reviving the study of ancient Sanskrit literature, to the prejudice of the modern productions, and preaching doctrines subversive of Puranic teaching, lost no time in calling upon Pandit Siri Gopal, a native of the Meerut District, to take up the cause of idolatry against the new-comer. A shastrarth came off in May, 1869. The Pandit quoting a verse from the Manu Smriti, which says that *púja* is due to *devtas*, etc., contended that the worship of idols was inculcated therein. The Swami replied that the word *'puja'* meant *honoring* or *showing reverence*, and that in the verse quoted it signified nothing more than the doing of *Agnihotra*, or treating with respect men distinguished for their learning and virtue. The discussion was prolonged as to the meaning of the verse, and it became every moment clearer that the Pandit was unable to uphold his position, his adversary being unquestionably a man of superior learning and deeply read in the Shastras. The Pandit perceived the impression which the Sanyasi had produced, and dreading lest all should be lost, hurried off to Kashi (Benares), and succeeded in obtaining from them a *Vyavastha*

Patra in Sanskrit, supporting idolatry. The document, signed, among others, by Swami Vishuddhanand, ran as follows:—

The Vyavastha Patra or the Authoritative Document.

"The worship of the images of *Shiva*, *Vishnu*, etc., of *Shivalinga*, the *Shaligram* stone, and so on, which ought to be attended to by men of all the four *varnas*, is lawful on the authority of many a verse in the *Puranas*. To those who, on the authority of the Shruti and the Manu Smriti, prove the worship in question as false, and who further do not believe in the eighteen *Puranas*, in *Gaya*, the *Shradhas*, and similar other things, we reply that their contention, that the adoration of *Shivalinga*, etc., is not in accordance with the teaching of the Vedas, is a mere assertion. In the *Devi*, the *Atharvashirsh*, the *Gopal* and other Upanishads of the Atharva Veda, the worship of idols is allowed, even as the worship of the Linga is allowed in the *Villw Upanishad*. And in the *Devi* and *Atharvashirsh* it is written that the man who worships the *Atharvashirsh*, not *knowing him*, regains purity after ten million recitations! Recitations unite a deity with a new idol, and the chanting of *mantras* for endowing the idol with *pranas* (life), does establish, in the image, the *pranas*. And in the *Gopaltápni* it is written, the Narayan Dev said, 'Just as there are seven regions on the summit of the Meru Mountain, even so there are seven regions or cities in this revolving world, the true region among these latter being the

Brahma Gopal Puri—Mathura.' On the authority of this quotation there are, on this earth, twelve forests, such as the *Pradhaban*, and twelve images of the twelve *Lingas*,—*Bhadreshwar*, etc. Here (*i.e.*, in this world) whatsoever people worship the forms or figures, they cross the ocean of death and obtain salvation. Again, it is written in the *Adbhudhshánti* of the *Vinshiti* Brahmana of the Sama Veda, that the temples of the gods tremble, and that the idols laugh, weep, sing and feel pain. Similarly, it is written in the *Kaushak Grah Parishishta* of the Sama Veda that the images of gods dance, shine and move. It is also written there that eight months after the weeping and roaring of the idols in a *Shivala*, the king dies, and the fact is undoubted. It is further written there that the king is destroyed when the flags erected in honor of *Derraj* (chief deity) fall or are broken, or when the wild beasts invade the temples, etc.

"And in the *Ashvalayan Grah Parishishta* there is the injunction that in the *Navgrah Yajna*, a copper image of the sun, a crystal image of the moon, and a ruby or sandal-wood image of *Mangal* (*Mars*), should be established, on a *singhasan*. Further after giving instructions as regards the establishment of particular idols, the book says that the householder should do *havan* daily and worship the deities, for by worshipping the deities alone does the householder obtain good desires. Again it is written there that the householder is at liberty to worship *Hari-Har, Ganpti, Skandh*, or any other

deity he likes. Deities are summoned *into* and dismissed *from* the idols. One having established them in fire, in the sun, in one's own heart or on a raised platform, should worship them. The idols which do not possess the exact *forms* of the deities they represent, *into* or *from* them their respective deities cannot be summoned or dismissed. The deities are near unto the idols which represent their exact forms. As regards *movable* idols, the presence or disappearance of deities *in* or *from* them is a matter of imagination one way or the other, and with respect to the every-day idols established on a *sthandila* or raised platform (for the time being), the deities can be made to come *into* or depart *from* them, at pleasure. The worship is done by the worshipper standing before the idol facing the east, his own face being towards the west, and the temple in which the worship is done should be facing the east. And in the *Villw Upanishad* it is written that Shiva said to Sanka, 'Just as there are leaves on the tree, even such leaves should be offered unto me.'

"Now we shall speak of the worship of Mahadeva: 'The worshipper after having bathed and cleaned himself, and having made an idol of clay or some other thing, should take his seat on a spot plastered over with cow-dung, etc." These words clearly prove that Bodhayana was a believer in the worship of idols.

"And in the Manu Smriti the worship of deities,

the bringing of fuel, etc., is enjoined. Kuluka, commenting on the verse containing the injunction, says that in the idol, etc., *Hari-Har*, etc., should be worshipped, and again it is written therein—*Mridangam daivtam*, etc.," which also refers to idol-worship. Hence Kuluka also speaks here of a stone-image, etc. It is, further, written therein (*i. e.*, in the Manu Smriti),—'*Jirna devâyatan*, etc.'

"The shadow of *devtas, raja* and *guru*, etc." Only images can have a shadow. 'The being near to the *devas* and the Brahmans.' This too can hold good of images only (*i. e.*, the presence of the word *deva* shows that *idol-worship* is sanctioned, for *being near* to an *idol* implies the *worship* of *the idol*.) Again, it is written (in the Manu Smriti): 'Temples should be erected where the boundaries meet.' What do all these things mean? Only, that the worship of idols is perfectly allowable.

"If it be asserted, in connection with the foregoing quotations in support of idolatry, that the *method* of doing the worship not having been described, the worship of idols cannot be attended to (for the injunction is as good as useless), then we reply that your objection is equally telling against *Ashtika*, *Agnihotra*, etc., for the Manu Smriti is silent as to the method of constructing or performing these also. If it be asserted that the method of doing the *Agnihotra* is set forth in the Kalpa Sutras, then we say that the method of doing idol-worship has also been described in the Bodhayana Kalpa,

and this is why the Manu Simriti says nothing on the point. Bodhayana's *Sutra* has already been quoted. Hence the worship of *Shivalinga* being a source of progress, has been enjoined in the Shruti, the Smriti, and in the other Shastras, and this is the reason why good men do idol-worship in all the four quarters of the world. This is known to all. To assert that the *Puranas, Gaya, Shradhas,* etc., have no authority to back them, is to give a proof of one's own stupidity.

"In the *Taittireya Aranyaka* it is written: 'Brahmanáni itihásán puránáni, etc.,' *which* proves that the *Puranas* are authoritative. Similarly, the words in the *Atharvashirsh* are: 'Itihas puránánám.'

"Manu also has said: 'In the *pitrikarm,* he should read to his class-fellow.' In the Mahabharta too it is written: 'Let him know the Veda by means of the *ithásas* and the *puránas.*' In the *Anushásshan Parab* it is written: 'That whatever reward is obtained by reading the eighteen *Puranas,* etc.'

"On the strength of the foregoing authorities, the *Puranas* are proved to be authoritative. Hence *Gaya, Shradhas,* etc., must be accepted as indisputably authoritative institutions. Similarly, idol-worship is also lawful on the authority of Shruti, Smriti, Kalpa Sutras, etc. This has been written briefly."

The foregoing document speaks for itself. It contains no authorities from the Vedas in support of

idol-worship, and any passages that it may be said to embody in support of idol-worship from the other Shastras, either do not, in point of fact, uphold idolatry, or, being at variance with the teaching of the Scripture, are spurious and unauthoritative, and must be resjected as such by all impartial minds. The document, however, was a rare acquisition to Pandit Siri Gopal, the more so, as it had been obtained without incurring much expense, and he could not make too much of it. A copy of the document was shown to the Swami, and he could not help laughing, observing at the same time, "Is that the learning of the Kashi Pandits ?"

Siri Gopal had the *Vyavastha Patra* nailed to a bamboo near the place where the Swami was putting up, and the sight attracted thousands of ignorant men, who, at a word from the Pandit, began to drench it with water, being under the impression, no doubt, that the bamboo, for the time being, represented some deity, *Shivalinga* perhaps ! When the Pandit was asked to repair to the Swami's quarters and have a shastrarth, he replied : "If I go there, I shall be defeated, and if the Swami comes to me, he will be defeated. He has placed his abode under the influence of a charm !" As to the Swami, his answer to those who wanted a shastrarth to be held was : "What would be the good of my going and holding a shastrarth with a man who cannot so much as tell the masculine from the feminine gender !"

The excitement and enthusiasm of the illiterate

mob, however, was tremendous, so much so that the authorities thought there was going to be a breach of the peace. On the information furnished by Munshi Bakhtawar Lal, Superintendent, the Collector sent the Head Constable to the Swami to inquire what the uproar meant. The Swami replied that he was not responsible for it, being in his own quarters, and that it was not for him to bid the mob disperse. Upon this the Constable went to the Pandit and called upon him to clear the spot of the multitude. A few words from the Pandit, and as many from the Police official sternly bidding the gathering to be off, brought about the desired consummation. Two Policemen were appointed to prevent over-zealous followers of idolatry from breaking into the Swami's quarters and creating a disturbance.

The second shastrarth which Swami Dayanand held at Furrakhabad, was that with a Pandit named Haldar, who, at the request of the orthodox Furrakhabadis, had come all the way from Cawnpur for the purpose. The discussion came off on 19th June, 1869, and was, as might be expected, on "Idol-worship." Ere the parties had spoken much, Haldar, who was a Tantrik (believer in the Tantras), and held that indulgence in flesh and intoxicating liquors, the unlawful gratification of the lower possions, and other like things, were far from being objectionable—perhaps positively essential to the attainment of salvation, leaving the subject under discussion commenced defending "drinking," contending that the use of alcoholic drinks was justifiable on the occasion of a

Sautramani Yajna. In reply the Swami pointed out that the word *sura*, when employed in connection with such *Yajnas*, did not mean *alcoholic* liquors, but the juice of healthy and delicious fruits. It was *somaras*, he added, that was imbibed on the occasion of a *Sautramani Yajna*, and not an intoxicating liquor. The Swami's remarks on "drinking" certainly did not tend to advance idolatry in the affections of the audience!

Finding the ground slipping from under his feet, the Pandit Haldar asked the Swami the definition of "*Sanyasi.*" The Swami furnished the required definition, asking the Pandit, in his turn, the definition of "*Brahman.*" No satisfactory answer was forthcoming, for, being a Puranic, the Pandit would not commit himself, and drifted into irrelevant matters. The Swami did his best to bring him to the point originally under discussion, but it would not do. Quoting a *Sutra* of the Mahabhashya, the spokesman for the orthodox commenced a discussion thereon, and the Swami had no alternative but to send for the book and show to the people assembled how the Pandit was wrong here also. The discussion lasted till one o'clock in the night.

CHAPTER XIX.

A Visit to Cawnpur.

Leaving Furrakhabad and visiting Kanauj, Bathora and Madarpur on his way, Swami Dayanand reached Cawnpur with the commencement of the rainy season (Samvat 1926 A. D. 1869). The local Paper (*Sho'la-i-Toor* of 27th July, 1869), noticed his arrival in the following words :—

"For some days past one Maharaj Dayanand Saraswati Swami has been in our midst. He is putting up at the newly-constructed *ghat* of Lala Dargahi Lal, Pleader, Civil Courts, on the bank of the Ganges. He will not speak in any language other than Shastri or Sanskrit—neither in Nagri, nor in any foreign tongue. He is a recluse, avoiding bustle and crowd. His appearance is that of a true saint. He is wholly opposed to the worship of idols, and to the erection of temples for purposes of idolatry. He maintains that idol-worship is not inculcated in the Vedas. This Swami is a scholar among the Pandits of India, a man of unique erudition. In the Vedic and Shastric grammar and in logic he is deeply versed, and one of the chosen Pandits. He gives himself out to be a native of the Deccan. When he was five years old, his father commenced teaching him the Veda. At Mathura he perfected his knowledge of Sanskrit. For some time he stayed at Jeypur also, and there he had discussions on the "*Hindu Faith.*" After

that he went to Gwalior and to Furrakhabad, and there also he had discussions with the Pandits. Now ever since he has been at Cawnpur, his fame has been going forth. We hear that a large meeting will he held at the *ghat* referred to on 31st July, 1869. Maharaj Haldar Ojha, a native of the village Hola, who has been staying for some days past in the newly-constructed temple of Maharaj Guru Parshad and who is perfect in the Sanskrit language, will attend the meeting and will hold a discussion with Swamiji."

Almost simultaneously with reaching Cawnpur, the Swami had a manifesto put up in Sanskrit, in which speaking of the contents of the twenty-one Shastras,—the Vedas, the Upavedas, the Vedangas and the Upanishads, he acknowledged them as *authoritative*, adding that whatever in the *Rishi Granths* (the compositions of the sages) too was opposed to the teaching of the Veda, to Vyakarna and to virtuous conduct, was also rejectable. In illustration of his position he said: "There are eight *gups*, which ought to be rejected, and eight *true things*, which ought to be done or accepted." These he, respectively, enumerated as follows:—

The Eight Gups.*

1.—All the works published by common mor-

* Things that injure and debase.

tals—the *Puranas*, such as *Brahma-vaivarta*, etc.

2.—The worship of stones, etc., in the belief that they represent *devtas*.

3.—*Shaiva*, *Shaktik*, *Vaishnav*, *Gánpatya*, and other orders and sects.

4.—*Vamargism*, taught in the Tantras.

5.—The use of intoxicating drugs and liquors, such as *bhang*, etc.

6.—Adultery.

7.—Fraud, conceit, lying, etc.

8.—Theft.

THE EIGHT TRUE THINGS.

1.—The twenty-one Shastras,—the *Rigveda*, etc., of Divine origin, or works coming from the *Rishis* and *Munis*.

2.—Serving the *guru* from the commencement of the *Brahmcharya Ashrama*, and the study of the Veda, in keeping with the behests of *Dharma*.

3.—The performance, in keeping with the Vedic *Varna* and *Ashrama*, of the practical duties, *sandhya*, *agnihotra*, etc.

4.—Conjugal faith, based on the teaching of the Shastras, the performance of the five daily *maha-yajnas* (great duties), sexual connection with the wife in proper season, regulation of conduct in conformity with the behests of Shruti and Smriti.

5.—The practice of *tapa* (severe contemplation, etc.), of *yama* (self-control, etc.), rising gradually to the trance-stage of *upasna*, and the observance of the *Banprast Ashrama*, in the company of, and under instructions from, the righteous.

6.—Meditation, interspection, indifference towards the temporary and transcient, the cultivation of spiritual knowledge, the non-desire of fruit of action on being initiated into sanyas.

7.—A constant effort to subdue and conquer, by science, mundane and spiritual, birth and death, joy, and grief, lust, anger, avarice, partiality, and the evils of bad company.

8.—The destruction of all pain—resulting from ignorance, self-conceit, love and hate, fear

of the dissolution of the body, from *tamas*, *rajas* and *satva*, and the realization, after shaking off the hold of the Five Elements (*panch mahábhúta*), of the nature of *moksha* (salvation) and the bliss attendant thereon.

CHAPTER XX.

The Cawnpur Shastrarth.

The pasting up of the foregoing manifesto in different parts of Cawnpur, and the presence of the author of the manifesto in the midst of the population of that town, produced the result that might naturally be expected. The entire Hindu community was in a ferment, and the representatives of orthodoxy, its *leaders*, were in a state of positive alarm. A man named Brahmanand Saraswati was put forward to try conclusions with the 'heretic' Sanyasi, and duly waited upon the latter with a large following, but all his arguments taking the form of invective and anathema, the discussion proved nothing but a disgusting farce, and evidently extremely disappointing to his admirers, as, without much delay, they appeared at the Swami's quarters with their favorite Pandit Haldar Ojha, perhaps the most astute and learned champion of the Puranic Faith in their city, at the time. It was a tremendous gathering that was to hear the shastrarth, being composed of no less than twenty thousand persons, or thereabout. The official element was fully represented. Mr. W. Thaire, Joint-Magistrate of Cawnpur, and a tolerable Sanskrit Scholar, being nominated *madhyastha*. The discussion commenced at 2 P.M. (31st July, 1869), and the parties spoke in Sanskrit only.

At the outset Pandit Haldar Ojha, addressing the Swami, declared that the manifesto he had issued was grammatically faulty. To this the Swami replied that the Pandit was talking after the manner of school-boys and not after two serious and grave men of advanced years, who, in the hearing of thousands, were to speak on a subject of the greatest importance. "If you think," he added, "my manifesto grammatically faulty, come to me to-morrow, when we are both at leisure, and I will make everything clear to you."

The rebuke had its effect, and the Pandit came to the point without any longer beating about the bush. Asking Swami Dayanand if he believed in the Mahabharta, and getting an answer in the affirmative, the Pandit quoted a verse from the book, saying that a "Bhil learnt archery by practising in the presence of an image of Dronacharya," and then observed that idol-worhip was justifiable on the authority of the great Epic. To this the Swami replied: "I want you to quote a passage which *enjoins* idol-worship. That which you have quoted contains no injunction whatever: all that it says is, that a certain Bhil did such and such a thing, as the ignorant and illiterate will always do. The Bhil was not a *Rishi* or a *Muni*, nor had he been taught to do what he did by any (saint or sage.)"

To this no answer was forthcoming, and the next question, which the Pandit asked, was: "If the Veda does not *enjoin* idol-worship, where does it

condemn it ? Let the Swami show it." The Swami made an exhaustive reply, and as soon as he had done speaking, Mr. Thaire, taking a piece of paper, containing something from the Pandit's pen, handed it over to the Swami, and asked him to decipher it. The Swami did as desired, thereby removing the Joint-Magistrate's doubt as to whether the Sanyasi, though such an eloquent speaker, could actually *read !* Next Mr. Thaire asked the Swami: "What do you believe in ?" "In the one only God," was the reply. Upon this dropping a courtesy to the Swami, he rose and, taking up his hat and stick, left the assembly. This was a signal for dispersion, but the mob, inspired by the leaders, would not disperse quietly. "Hail! mother Ganges, hail!" they shouted out at the top of their voice, and an admirer of the Pandit went so far as to throw pice over his head, bawling out at the same time that the Swami had been defeated !

That the imaginary victory of the Pandit might have all the weight of a genuine fact, a man named Guru Parshad waited upon the Editor of the *Sho'la-i-Toor* on the following day, with an account of the discussion, for insertion in the Paper. The Editor declined to accede to his request, on the ground that the account was a one-sided statement, and that, in the event of its appearance in the *Sho'la-i-Toor*, complications might arise, which might place the press in a serious position and cause it heavy loss. "The officials, you know, were present at the discussion," he observed, "and their testimony would have weight in

a Court of Law." Guru Parshad told him not to fear, adding that, if it came to the worst, he should be ready to spend as much as ten thousand rupees from his own pocket to shield the Paper. The assurance had its effect, and the following lines in connection with the shastrarth appeared in the *Sho'la-i-Toor* of 3rd August, 1869:—

" In our last we announced the arrival in this city of Dayanand Saraswati Sanyasi, and the fact that a shastrarth had been arranged between him and the Pandit Haldar Ojha, to come off on the 31st of July (1869). The discussion did take place on the date specified. From the very day, Dayanand Saraswati, in the disguise of a Sanyasi, came and took up his quarters at the newly-constructed *ghat* of Lala Dargahi Lal, Pleader, near the Ganges, a stir has been created in the city and its neighbourhood. The high and low have all come to see him, and he has warned every one against 'idol-worship,' saying that it is unjustifiable.

"Coming to hear of this teaching of the Swami, the *reises* of the city, as well as its learned Pandits, went to the Swami and gave him proofs of every description, on the authority of the Shastras, in support of 'Idol-worship.' Upon this the Swami declared that twenty-one Shastras alone were of Divine origin, and the rest nothing but idle gossip and unworthy of being followed.

" Inasmuchas it is objectionable in all creeds and

among all classes to speak harsh of a déity or god, the practice being nothing short of 'hellish' according to the Hindu creed, it was the unanimous opinion of Messrs. Guru Parshad Shukal and Prag Narain Tiwari that a shastrarth ought to be held, so that proofs in support of idolatry might be furnished. With this object in view, the name of an Englishman, who is thoroughly versed in Sanskrit, etc., was proposed as that of a person who could act as *madhyastha*. It was no other than Mr. Thaire, the Assistant Collector, Cawnpur District, who possesses a sound and perfect knowledge of Vyakarna, etc., on whom this responsibility devolved. Lachhman Shastri of Batora was also summoned and appointed to act as *madhyastha* of the shastrarth between Haldar Ojha and Dayanand Saraswati.

"The discussion was to take place at 2 P.M. on 30th July, 1869. At the hour fixed, the learned Pandits, the *reises* and officials of the city and others present at the *ghat* made up a huge crowd, and the people from the neighbourhood had also thronged there. The shastrarth commenced between Haldar Ojha and Dayanand Saraswati on 'Idol-worship.' Whatever statements the Saraswati made in condemnation of idolatry, to the same the Ojha replied by quoting from Shruti, Smriti, the Vedas, the Upanishads, the Bharta, the Manu Smriti and other works which, as the Swami in his printed manifesto says, constitute the 'Vedas.' He further showed to the Englishman and the other *madhyastha* the pages on which the authorities quot-

ed were to be found, and they read out the same. From these it was fully apparent that the worship of idols was absolutely necessary for the *Hindus*. After this the Sanyasi was asked to show, from the Shastras, authorities condemning idol-worship. The Saraswati observed, in reply, that these Shastras also contained many false things, upon which the Ojha (in continuation of his remarks) observed that *'the shadow of a* devta (*god*) *and of a* guru (*preceptor*) *should never be crossed.* A *devta* having no shadow, the line in the Shastras should be taken as referring to the shadow of an *idol.*'

Lachhman Shastri, *madhyastha* † quoted largely from the Vedas, the Vedanta, the Mimansa, from the Dharma Shastras, etc., and from these quotations it appeared that the worship of idols was right All the *madhyasthas* accepted this verdict and praised the Ojha. The statements of the *madhyastha* Lachhman

* This is a misstatement. All that the Swami said was, that these Shastras were *authoritative*, but that the four Vedas alone, being of Divine origin, were *infallible.* (*Footnote to page* 144)—ED.

† One of the arguments advanced by this gentleman was that God being *all-pervading*, was present in idols and images too, and that hence idol-worship was "right." The Swami's reply was: "God is present in *everything*, and why should He be taken to be specially present *in idols of stone*, etc.? And, further, Why should the *lifeless* and *unconscious* be worshipped rather than the *conscious* and *intelligent ?*" The Pandit was silent.—ED.

Shastri, as also the statements and arguments of the Ojha, were acknowledged to be true and sound, and hence the European *madhyastha* gave it as his judgment that since the Saraswati had failed to furnish proofsand to give answers according to the Shastras, it was perfectly allowable for the *Hindus* to do idol-worship, and further, that idolatry was inculcated in the Shastras. Hence the Ojha was victorious and the Saraswati defeated. As soon as the judgment was given, the *reises*, who were present there, burst into shouts of joy, declaring that the Ojha had won the field. At this time, Mr. Prag Narain Tiwari threw, as charity, rupees and pice over the head of the Ojha, and then all returned to their homes. This shastrarth was due to the energy and high-mindedness of Messrs. Shukal Parshad and Prag Narain Tiwari. Both these gentlemen have constructed, in the city of Cawnpur, grand and magnificent temples at an enormous cost, and have thus done themselves good in this and for the next world. It was proper that a shastrarth should take place in this town, and one did take place, resulting in additional glory to 'idolatry.'

As soon as the Paper was in the hands of the people, they went to the Swami and read out the account to him. He observed that he was neither glad nor sorry at what had been written: none but the foolish would recognize victory or defeat as the *end* of a shastrarth. The reply was far from being satisfactory to the Swami's well-

wishers, and, annoyed at the want of fairness which the writer in the Paper had displayed, they waited upon Mr. Thaire, and respectfully asked him what *he* thought of the account. Mr. Thaire having heard the statement from beginning to end, wrote the following letter and handed it over to them:—

"GENTLEMEN,

"At the time in question I decided in favor of Dayanand Saraswati Faqir, and I believe his arguments are in accordance with the Vedas. I think he won the day. If you wish it, I will give you my reasons for my decision in a few days.

Cawnpur. "Yours obediently,

"(Sd.) W. THAIRE."

The above letter was printed with a complete refutation of the assertions in the *Sho'lu-i-Toor*, and scattered broad-cast in the city. But valuable though Mr. Thaire's letter was, it was hardly indispensable. The worshippers of idols themselves furnished a stronger testimony to the truthful character of the Swami's doctrines. Snatching up their idols, they commenced throwing them in the bazaars or into the river—a procedure unquestionably annoying to the Ojha and his supporters. Unable to see the images treated

with scant respect, the Ojha had a Notice printed and copies of it pasted in scores of places, requesting the people, in Sanskrit, Hindi and Urdu, to cease from throwing idols in the bazaars or into the river, and to restore them to their places in the temples! The Notice ran as follows:—

"Many Brahmans, Kshatryas and Vaishyas, in accordance with the religion of Dayanand Saraswati, giving up their own family faith, are throwing the images of deities into the river Ganges, a practice which is most objectionable. This Notice is issued in order to convey to the people, who have accepted or should come to accept the religion of the Swami, the request that they would get any idols they may have, taken into the temple belonging to Maharaj Guru Parshad Shukal, or into that belonging to Maharaj Prag Narain Tiwari. If they cannot find leisure to do it themselves, they should send us information, and we shall arrange to have them removed. The sin of throwing away the images or flinging them into rivers is pointed out in Sanskrit.

"OJHA HALDAR."

The editorial which appeared in the *Sho'la-i-Toor* of 3rd August 1869, in connection with the Ojha's Notice, might be given *verbatim* here :—

"Through the wholesome influence of the Swami's company many people have commenced throwing

their idols into the river. The Ojha has, therefore, issued a notice, declaring that the practice is objectionable according to the Hindu Shastras, and adding that whoever be disposed to throw idols into the river, the same should have them sent to the Pandit and not incur the penalty attending the sin of throwing them into the river."

Such is the might of truth. No amount of sophistry or underhand dealing or prejudice can suppress it: it must eventually vindicate its majesty and prevail in spite of them. As an illustration of the truth of this fact, we may give here the following story:—

"My younger brother," says a gentleman, "having bought some publications of the Swami, brought them home. I took him severely to task for having done such a thing. The books, however, having a winning look about them, I could not resist the temptation of looking into them. And once begun, I could not leave them unfinished. The inevitable result came —I renounced the worship of idols and became a humble follower of the Vedic Religion*"! The story is one of the many similar ones that might be told!

* The event referred to in the story happened much later probably in the Samvat 1939.

CHAPTER XXI.

The First Shastrarth at Kashi.

For ages and centuries untold has Kashi (Benares) been the seat of learning in India, and the centre of religious influences. No European city, ancient or modern, not even Rome, has ever been or is so powerful with the student or with the religious inquirer as Kashi in this continental country. It has all along been a conglomeration of teaching and examining universities, without system and without method, no doubt, according to the present-day conception of a teaching or an examining university, and its theology, pure and ennobling, or adulterated and debasing, has made itself felt among millions and millions from an antiquity dating back thousands of years. There is reason to believe that in the earlier periods of its existence Kashi was an educational locality of the highest scientific value, and the inculcator of the purest religious sentiment. Its observatory and the fact that the Puranic literature, the necessary consequence of the ascendency of Jainism (the child of Budhism) had absolutely no existence in those days, lead to no other conclusion. As time went on, and the genuine thinker and teacher became every day a scarcer commodity, the great city degenerated into a "sham" of its former self, and the reign of imposture

set in everywhere. It may be grand even in these days, but its grandeur is the grandeur of the fabled "tree of knowledge," offering an inviting and delicious fruit no doubt, but leading to the eater's banishment from Paradise once and for ever! Or its grandeur may be likened to that of a certain temple mentioned in the history of Nanak's life, attractive from without but within presided over by a hypocrite, whose only business was to plunder and fleece the traveller who happened to take shelter within its walls. Kashi gives knowledge, but a knowledge that fills the mind with superstition and leads the soul astray. It extends a hearty welcome to every way-farer that would travel Heaven-ward, but instead of showing him the way, it strips him of all his store and compels him to tread the path of destruction, which can only lead to darkness (in the life to come!)

Ever since the birth-hour of Jainism Kashi has been the stronghold of Puranism, and greater and more learned champions of idolatry and kindred institutions will be found nowhere. Swami Dayanand felt that if he was to deal Puranism a blow from which it would find it hard to recover, if he was to bring home to the orthodox world the truth (though it might never acknowledge it) that the worship of stocks and stones was absolutely false and degrading and opposed to the teaching of the Scripture and the ancient Shastras, he must assault the "citadel of myth and marvel itself." With this conviction in his mind, he

quietly left Cawnpur in the Kartak of Samvat 1926 (22nd or 23rd October, 1869), and reaching Kashi took up his quarters in Anandbag, right on the road leading to Durgakund. His shastrarths at Furrakhabad and Cawnpur had already made him widely known in the leading orthodox circle at Benares, and the news of his arrival spread like wild-fire in the city. Pandits and vidyarthis flocked to him from all sides, displaying their learning and their powers of argument, but invariably returned discomfited and crest-fallen. The public at large heard the Sanyasi's arguments with wonder and astonishment, tried to say a word in favor of idolatry, but finding themselves compelled to be silent, returned home in doubt and despair. And as the Swami was, from the very first, bent upon being the aggressor, to bring matters to a crisis in this great city of idol-worshippers, he, one day, wrote down a question connected with a subject dealt with in the Mahabhashya on a piece of paper, and sent the slip to the famous Pandit Raja Ram for an answer. The Pandit sent back the reply: "Let a knife be placed between us before I answer your question. If I can satisfactorily answer the question, I will cut off your nose, but if I fail, you may cut off mine!" When the answer was conveyed to the Swami, he said: "By all means. Put two knives instead of one. If you are for a *shastrarth* (weapon-contest), instead of a *shástrárth* (Shastric contest), we might as well go in for it."

The place where the Swami had put up was one

of the most frequented ones. It was visited by thousands of vidyarthis daily, and by Bairagis in huge crowds. A party of the latter one day waited upon the Swami, but perceiving that they were wholly unable to maintain their ground against their adversary, they took to abusing him. This was a species of argument which the Swami would not condescend to answer, and his opponents finding themselves baffled (how they wished they had a member of their own order to reply to!), retired, indulging in still more foul language. Somebody carrying the news of this most unbecoming behaviour to the Maharaja of Benares, he administered a severe rebuke to the offenders, observing that every one was welcome to have a shastrarth with Dayanand, but that no one was to abuse him under any circumstances.

The Swami's fearless and thorough exposure of idolatry at last aroused the Maharaja of Kashi to a sense of the danger which menaced the dominance of orthodox belief under his very nose. He called together a meeting of his Pandits and emphasised the necessity of their holding a shastrarth with him without further delay. After much deliberation the necessity of a discussion was admitted, but it was hinted that a discussion with Dayanand could not be held till it had been first ascertained what books he believed in. "He is in the habit of setting down this and that book as utter nonsense," complained the Pandits, "and who knows but that he may try with us the same trick just when we are

on the point of running him to earth!" Very modest this of the Pandits, but, for all that, the Maharaja could not but admit the justness of their contention, and authorized them to take the necessary steps towards finding out what constituted *authoritative* literature in Dayanand's opinion. Accordingly, five Pandits—Shalig Ram Shastri, Dhondi Raj Shastri, Damodar Shastri, Bhardwaj and Ram Krishn Shastri were deputed for the purpose. When these gentlemen put in an appearance, some one from among the numerous students, who surrounded the Swami at the time, gave out that vidyarthis from the opposite party were approaching, and the result was, that when the Pandits disclosed their errand, the Swami indifferently replied that the discussion should come off in a few days, and under the supervision of the City Kotwal. As to what Shastras he believed in as authoritative, he would give a written answer to the question as soon as the *Pandits* from the opposite party saw him. The five Pandits not quite clear as to what the reply meant, returned to their chiefs, but soon discovering the mistake that had been committed in ignorance, they once more waited upon the Swami, and informing him of their status, begged for an answer to their question. This time the Swami gave them the needed answer, telling them to put down, in writing, that he believed in, as authoritative, the four Vedas, the four Upavedas, the six Angas, the six Upangas and the Manu Smriti. The Pandits asked on what authority the Swami believed these books to be authoritative. "I will answer

this question he time of the shastrarth," replied the Swami, "if you ndits desire to have it answered." Again the Pa asked to be informed as to what particulur in the Manu Smriti the Swami regarde meaningless interpolations, and false. The answ f the Swami was the same as before. The le s of orthodoxy could not reasonably take exceptu to their opponent's reply, and consequently they about set making preparations for a "tussle." Monday, November 16, 1869, was fixed as the date of the shastrarth, by mutual consent. Knowing how much depended upon the issue of the struggle, the Pandits resolved that the learning of the city should be completely represented on the occasion. The news of the discussion was received in the various parts of the city, and in the neighbourhood of Benares, with mixed feelings, profoundly stirring whatever their nature, for it was apparent to every one, on whatever side arrayed, that a crisis was at hand. The officials of the city, yielding to a natural curiosity, sharpened by the intense prevailing excitement, suggested an alteration in the date fixed, but the Maharaja of Benares, for reasons of his own, expressed his inability to adopt their suggestion, and desired that the shastrarth should come off on the day specified instead of on—*Sunday*. The specified day came, and at the hour appointed Anandbag presented a spectacle superbly grand and imposing. Some affirm that no less than fifty thousand persons were present on the occasion, while others put the number at a considerably lower figure, asserting that the gathering did not exceed ten thousand souls. Whatever the actual

number, there is reason to believe [illegible]h!" Very the biggest assembly of its kind [illegible]or all that, Benares. Of the most famous Pan[illegible]e justness of its vicinity, the names of some may [illegible] take the Swami Vishuddhanand, Pandit Bal [illegible]nsti- Shivsahai, Madhvacharya, Vamnacharya [illegible]n. Deva Datta Sharma, Pandit Jai Narain Tarak [illegible] pati, Pandit Chandar Singh Tripathi, Pandit [illegible] Mohan Tarak Vagish, Pandit Kashi Parshad Shiromani, Pandit Harikishn Vyas, Pandit Navin Narain Tarkalankar, Pandit Madan Mohan Shiromani, Kailashacharya Shiromani, Pandit Meo Krishn Vedanti, Pandit Ganesh Shrotray, Pandit Tara Charan Naiyayak (the Maharaja's own Pandit). Many of the richest and most influential local men, many Thakurs from the villages around, and several ministers of the Gospel (Bible) formed part of the surging mass of humanity assembled. The police arrangements were satisfactory, the Kotwal with fifty of his men being in attendance, but in spite of all that they could do, a large number of the rowdies of the town, notorious characters, out and out, found their way to the very spot where they were least wanted,—the spot reserved for the controversialists and the pick and cream of the locality. The well-wishers of the Swami, apprehending personal violence, made known their anxiety to him, adding that had the discussion taken place at Furrakhabad, there would have been no fear of a disturbance. At this the Swami burst out laughing, and replied, "It is always the firm conviction of genuine Yogis that the sun of truth is stronger than any forces which darkness can muster. He, who following the Will Divine, is above

this question at th
Swami, "if you Pa eaches the truth, what has *he* to
Again the Pandits ch hide not the truth through fear.
particulur verses eir lives rather than be false to a
garded as c mmandment. I have nothing to be afraid
answer c live for the Ishwara and the dharma. Let us
leaders and see what happens." After uttering these
tion
words the Swami desired a barber to be summoned, and having got himself thoroughly shaved, he had a bath and spent some moments in contemplation and meditation, and then taking his meal repaired to the meeting.

The Maharaja of Kashi and his son soon followed. As soon as His Highness entered the assembly, the orthodox Pandits rose and gave him their blessing, and disregarding all discipline, followed at his heels and surrounded the Swami, thus largely usurping the place which, in all fairness, belonged to the Swami's supporters. They further had an order issued by the Maharaja that no more men should be allowed to come near the Swami or the Pandits, which meant nothing less than the exclusion of the Swami's admirers from where they had every right to be present! Of this move the Swami was duly informed, and he, in his turn, informed the Kotwal of what had been done. That good official perceived the justice of the complaint, and at once conducted Pandit Jyoti Saroop and other sympathisers and followers of the Swami to him. The latter received them with every mark of respect, and desired them to take seats near himself. Nothing could be more distasteful to the orthodox Pandits, who made a significant sign to the Maharaja,

as much as to say that the adv[illegible]ever Dayanand's ranks was wholly undesirable, [illegible]dit Dayanand alone was more than a match for them [illegible]. The c[illegible] understood the sign, desired that the Pandits should take the front places, and that Jyoti Saroop should retire to a distant seat. Similar shameful treatment was meted out to the other supporters of the Swami, but it was no time to grumble, for a shastrarth must be had at any cost, and so he kept quiet and let the Maharaja and his Pandits please themselves.

Before the shastrarth began, Swami Dayanand asked the Maharaja of Benares if he had brought the Vedas with him. The reply was, that the Pandits present knew the Vedas by heart, and hence it had been deemed unnecessary that they or the Maharaja should come provided with the Books in question. Upon this the Swami observed that, in the absence of the Vedas, the import and drift of an authority could not be fully understood, as the passages preceding and following a quotation cited had often an important bearing on the quotation, and minimised the chances of its being twisted and distorted to suit a present purpose.

Presently after this remark from the Swami, the rule was laid down and proclaimed by the Kotwal, Pandit Raghu Nath Sahay, that only one Pandit was to speak with the Swami at a time, and accordingly Pandit Tara Charan Naiyayak came forward to open the discussion. On his admission that all who were faithful to the requirements of *varna* and *ashrama* believed in the

Vedas as the final authority, the Swami desired him to cite, from the Scripture, a passage which enjoined the worship of *Shaligram* and other images, and to declare, if no such passage existed, the truth. To this the Pandit making no satisfactory reply—indeed, he did little more than seek to evade the question, Swami Vishuddhanand cried out: "Vayas says in a *Sutra* that the Creator of the world is a conscious, intelligent Being and not inanimate; where is the authority for this in the Vedas?" The Swami answered that the question was wholly irrelevant, adding that nothing should be said by either party that had not something to do with the subject under discussion. Vishuddhanand, compelled to come to the point, rejoined that since the worship of Brahm was allowable in the mind and in the sun, there could be nothing objectionable in worshipping the *Shaligram* also. To this the Swami replied that, although such expressions as—*mano Brahm iti upásit* and *aditya Brahm iti upásit*, were to be met with in the Brahmanas (which, in the opinion of the orthodox, were identical with the Vedas!), no such injunctions as—*páshán Brahm iti upásit*, were to be found in these works, and under such circumstances, how could the worship of *Shaligram* be justifiable? Swami Vishuddhanand made no reply to this, but another Pandit Madhvacharya stepped forward and, quoting a *mantra*, asked what it was with. "With clouds, wells, tanks, etc.," was the reply, and the Swami cited authorities from the Niruhta and the Brahmanas in support of his reply. On being thus answered the Pandit turned his attention to the

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word ‘*Purana*,’ asking if the in the affirm of the
the Vedas. The Swami repl occurred in a acti-
adding that although the were had it an e was
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ference to the Bhagwat o nt in discussing th
Purana. Many minutes were s Pandit Bal Shastmi
point, Swami Vishuddhanand another, and Swa he
and others, speaking one afte ne. Once while im-
Dayanand replying to each all rom the Upanisha ms,
Swami was quoting a passage fr shouted out th the
the orthodox Pandits in a body e found in thar.
he passage was nowhere to nt observed thing
Jpanishads, upon which their oppon be found to for-
f what the Pandits asserted shoul le was defeate in-
rue, he would acknowledge that ment, but it w ion
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CHAPTER XXII.

The Press on the Kashi Shastrarth.

The shastrarth at Kashi was an event of the greatest importance, and created a profound sensation throughout the country. The utter incapacity of the most famous Benares Pandits to cope with Swami Dayanand in learning and argument, and the unrighteous course which they had finally adopted to overcome him and to wipe out their disgrace, were duly noticed by the Press in every part of India and freely commented upon. We shall have to content ourselves with quoting the remarks of only a few of the papers. The *Hindu Commentator*, a Sanskrit journal of Calcutta, whose editor was present at the discussion and took notes, wrote, as follows, in its issue of December, 1869 :—

"Swami Dayanand is a Sadhu, who has girded up his loins to destroy falsehood by the dissemination of truth.

"*Swami Dayanand*—Do *Indra* and other *devtas* exist in heaven (*swarga*) ?

"*Swami Vishuddhanand.*—The very *mantras* of the Vedas are *devtas.**

(At this answer the Maharaja of Kashi frowned).

"*S. D.*—How is worship to be done, then?

"*S. V.*—Through the image of *Shaligram*, etc.

"*S. D.*—Where is this written in the Vedas?

"*S. V.*—The Sama Veda alone has a thousand *shakhas*. Have you read them all?

"*S. D.*—Listen! listen! The thousand *shakhas* mean nothing more than that the Veda can be interpreted in a thousand ways. The Samhita is one and one only.

"*S. V.*—Yes, even *that* or *space* is God†

* When Swami Vishuddhanand called the *mantras*, *devtas*, the Maharaja at once perceived that a condemnation of idolatry had come from his own Pandits, at which he was surprised and frowned, and when, afterwards, Vishuddhanand replied that worship could be done by means of the *Shaligram*, the chief was still more surprised.

† Mark, how he shifts from the point. He leaves the subject under discussion, and, instead of furnishing proofs in support of idol-worship, begins to talk about the revealed character of the Vedas. Swami Dayanand having answered his questions once or twice interrupted him by the remark that he was violating his pledge and becoming irrelevant, a procedure not in keeping with the approved rules of shastrarth. Vishuddhanand, asking what the connection was between the Vedas and Ishwara, Swami Dayanand replied, the connection of *cause* and *effect*. To this Vishuddhanand replied that the assertion of such a connection meant the declaration of the *non-existence* of the Vedas. Dayanand answered, "If nothing can exist in God, how can anything have relation with or exist in *space*?" Upon this Vishuddhanand spoke, "Even *space* is God." Excellent!

"*S. D.* (*With a sarcastic laugh*)—That is the Ishwara! But of that which is irrelevant, it is utterly useless to talk here. The discussion here is on 'Idol-worship.' In support of that you must cite authorities.

"*S. V.* (*Placing his hand on the Swami's back*)—Mendicant, thou hast not finished thy education yet; study yet a while.

"*S. D.* (*Removing his hand violently*)—Hast thou read everything?

"*S. V.* (*With a sarcastic laugh*)—Yes, I have read everything.

"*S. D.* (*Looking him full in the face*)—*Vyakarna* also?

"*S. V.*—Yes, that also.

"*S. D.* (*Sternly*)—What is the *Kalma Sangya* (Retained Object)? (*In a voice of thunder*)—Answer, answer."

"When Vishuddhanand could make no reply to this, Bal Shastri, who could not but see that the honor of Kashi was at stake, and that utter disgrace would be the portion of the orthodox Pandits (if the question remained unanswered), came forward to save his great Pandit Vishuddhanand and said: 'I shall reply to this.' The Swami

replied: 'Do you explain what the *Kalma Sangya is*' Bal Shastri replied that the definition had not been given, but that the commentator had, in a certain *Sutra*, treated it as *uphás* (jest or something two insignificant to be taken notice of.) Upon this the Swami said! 'In the commentary upon what *Sutra* has the definition not been given, and the *uphas* only been indulged in.? Illustrate your answer by examples.' Upon this Bal Shastri and the other Pandits also said nothing and preserved silence.

"The Maharaja of Kashi heard the shastrarth from beginning to end, and was not at all satisfied. And upon this he thus spoke: 'Although Dayanand is stubborn and ignorant, yet no one Pandit can defeat him in any way. He is like Karna, whom six warriors, joining together, felled to the ground. When no strength remained in him, he fell. Hear more. This discussion does not end by merely defeating Dayanand. Let all the Pandits join together and discuss, and having prepared a book containing the arguments for and against idolatry publish it."

"Shri Hari Krishn Vyas, Shri Jainarain Tarak Panchanan, Shri Krishn Vedant Saraswati, etc., who were present and were counted among the learned, observed that the shastrarth had not been satisfactorily conducted, though it was true that Dayanand had been defeated !"

The *Tattva Bodhni* of Calcutta wrote in its issue for 1794 *Shalbahan* :—

"Thanks to the efforts of the Ruler of Kashi, the Pandits from different places held a shastrartl with the object of refuting the contention above specified, but from the perusal of the pamphle (*Sattya Dharma Vichar*) it appears that no Pandi could defeat the Swami by proving idolatry justifiable. For this reason the Swami ought to be regarded as the greatest Pandit of the Vedas."

Again, in its issue for Aswaj, 1794, *Shalbahan* it wrote: "At this time Swami Dayanand Saraswati, a Veda-knowing Pandit, going into Kashi, etc., proclaimed that the Vedas did not enjoin idolatry. Upon this a grand meeting of the Kashi Pandits and of Pandits from other places was held under the auspices of the Ruler of Kashi, but not a single Pandit could produce authority in support of idol-worship from the Vedas."

The *Rohilkhand Akhbar* wrote in November, 1869:—

"Dayanand Saraswati Swami obtained a victory over the Benares Pandits, and the Benares Pandits falsely gave out that they had been victorious."

The *Gyan Pradinst Patrika* of Lahore wrote in April, 1870:—

"It is apparent from what both parties said

that the shastrarth between the Kashi Pandits and the Sanyasi was mostly on subjects perfectly irrelevant, but there can be no doubt in this that, when discussing the subject of idolatry, the Pandits could not prove it on the authority of the Vedas."

The "Hindu Patriot" on the Shastrarth.

The *Hindu Patriot* of 17th January, 1870, had the following in connection with the shastrarth :—

"The stronghold of Hindu idolatry and bigotry which, according to Hindu mythology, stands on the trident of Shiva, and is therefore not liable to the influence of earthquakes, has lately been shaken to its foundation by the appearance of a sage from Guzerat. The name of this great personage is Dayanand Saraswati. He has come with the avowed object of giving a death-below to the person system of Hindu worship. He considers the Vedas to be the only religious books worthly of regard, and styles the Puranas as cunningly-devised fables—the inventions of some shrewd Brahmans in a later period for the subservience of their selfish motives. The Vedas, says he, entirely ignore idol-worship, and he challenges the Pandits and great men of Benares to meet him in argument. Some time ago the Maharaja of Ramnagar held a meeting in which he invited the great Pandits and the elite of Benares. A curious and protracted *logomachi* took place between Dayanand Saraswati and the Pandits, but the latter, notwithstanding their boasted learning and deep insight into

the Shastras, met with a signal discomfiture. Finding it impossible to overcome the great man by a regular discussion, the Pandits resorted to the adoption of a sinister course to subserve their purpose. They made over to the sage an extract from the Puranas that savoured of idolatry, and handed it over to the Saraswati, saying that it is a text from the Vedas. The latter was pondering over it, when the host of Pandits, headed by the Maharaja himself, clapped their hands, signifying the defeat of the great Pandit in the religious warfare. Though mortified greatly at the unmanly conduct and bad treatment of the Maharaja. Dayanand Swami has not lost courage. He is still waging the religious contest with more earnestness than ever. Though alone, he stands undaunted in the midst of a host of opponents. He has the shield of truth to protect him, and his banner of victory is waved in the air. The Pandit has lately published a pamphlet, entitled the *Sattya Dharma Vichar*, containing particulars of the religious contest above alluded to, and has issued a circular calling on the Pandits of Benares to show the part of the Vedas which sanctions idol-worship. No one has ventured to make his appearance.

"Hearing the great fame of the sage, we made up our minds to pay him a visit, and accordingly went to Anand Bag, near Durga Bati in Benares, in which romantic garden he has taken up his temporary residence. The Rishi-like appearance of the venerable Pandit, his cheerful countenance and child-like simplicity, made on our minds an impres-

sion never to be effaced. When he began to speak, *manna* dropped from his lips, and the wise instructions he gave us forced us to the conviction that the golden age of India has not altogether disappeared. The great Pandit after 18 years of research into the Vedas has come to the conclusion that they do not savor of idolatry at all, and with the view of resuscitating the Vedic religion of the ancient sages of India, he has come out on his mission of religious reformation. He has bid adieu to all worldly enjoyments, he has assumed the austerities of an anchorite, and is buoyant with the hope of regenerating Hinduism and securing a lasting boon for his countrymen. With the view of promulgating correct theistic doctrines and dispelling the misunderstanding of the present *Sanyasis* and Pandits who hold pantheism to be the main doctrine of the Vedas, he is now appealing to his educated and enlightened brethren to establish a Vedic School, the teachership * of which he will most gladly accept."†

THE "CHRISTIAN INTELLIGENCER," BENARES, ON THE SHASTRARTH.

"The fame of the reformer, who lately put the whole city of Benares in commotion, seems to have gone

* The gentleman, no donbt, meant 'supervision' or 'superintendence.'

† From a Correspondent.

abroad. Some account, therefore, of him and his views and the public disputation held with him, from one who was present at the disputation, and met and conversed with the reformer several times before and after that event, will perhaps be not uninteresting to the readers of the *Intelligencer*.

"The name of the reformer is Dayanand Saraswati Swami. He is a native of some village in Guzerat. He is a fine-looking man, large and well-proportioned; his face, especially, expressive of much intelligence. His outward appearance is that of a Sanyasi or a religious beggar, almost entirely naked and besmeared with the sacred *bhasma* (ashes of cow-dung). He speaks Sanskrit fluently, never stopping while speaking, though his Sanskrit is not of the polished kind, and often not even correct. He is a good reasoner, and pretty fair in a controversy, at least so far that he generally allows his opponent to state his case without interruption; but extremely authoritative in all his positions. His case and mind is made up, and believing his acquaintance with the Vedas to be superior to that of any of his adversaries, he will listen with a kind of contemptuous courtesy to anything that they may have to bring forward, and often, especially in the case of inferior Pandits, only answers, by authoritative assertions, to the contrary. He is well-versed in the Vedas. He devoted himself entirely to the study of the Vedas from his eleventh year, and thus he is more practically conversant with them than most, if not all, of the great Pandits of Benares, who only know them second-

hand or even less. At any rate, and this is the most remarkable feature distinguishing him from other Pandits, he is an independent student of the Vedas, and free from the trammels of traditonal interpretation. The standard commentary of the famous Sayanacharya is held of little account by him. It can be no wonder, therefore, that his Vedic studies conducted in that spirit led him to the conviction that almost the whole of the comparatively modern Hinduism is inactive and irreconcilable contradiction with the Vedas.

"Being an active character, he determined not to keep his conviction to himself but to impart it to his country-men, and to try to effect an entire reform of the Hindu society. Briefly, his object is to place the Hindu society exactly in the state it was in two thousand years ago, that is, at the time when there existed none of the present Six Schools of Philosophy, and not one of the eighteen Puranas, the source of modern Hinduism with its caste and idolatry, when the Vedas and the Vedic religion alone were in the ascendant, when one God only was adored, and the Vedas only were studied, and the sacrifice of *homa* only was, with all the attendant rites, performed by the Brahmans—for themselves, the Kshatryas and the Vaishyas. At least such is the fond ambition of this reformer.

"But history is a stranger to such changes. No community or nation, especially one like the Hindu, will attempt, or desire to attempt, to step back into

educated population of Benares seemed to flock to him. In the verandah of a small house at the end of a large garden near the monkey-tank, he was holding daily levees, from early in the morning till late in the evening, for a continuous stream of people who came, eager to see and listen to, or dispute with, the novel reformer. It does not appear, however, that the heads of the orthodox party or the Pandits of the greatest repute ever visited him, unless they did it secretly. The intensity of the excitement at last induced the Raja of Benares, in concert with his Court Pandits and other men of influence, to take some notice of the reformer, and to arrange a public disputation with him and the orthodox party, in order to allay the excitement by a defeat of the reformer. But I fear there was a determination from the beginning that they would win the day by any means, whether foul or fair.

"The disputation took place on the 17th of November, in the place where the reformer was putting up. It lasted from 3 to 7 P. M. The Raja himself was present and presided. The great Vedantist, the leader of the party of the Pandits,—I mean Vishuddananda Gaur Swami, who is said never to have left his retreat before, came out from his place on the bank of the Ganges, to assist the Hindus with his erudition and to urge them on to victory. This shows how greatly the reformer was feared by these people. All the famous Pandits were present, and other people, influential representatives of both the educated and uneducated, were on the spot

in crowds. A *posse* of the Police was also in attendance, guarding the entrance and taking the necessary precautions against a rush inside. The Police, I have a suspicion, were also keeping an eye on the powerful opponents surrounding the Sadhu, to prevent their dealing with him in a high-handed fashion. But there was no disturbance, and the proceedings terminated peacefully, except that at the last, when the meeting broke up, the Hindu party gave a shout indicative of their unfairly-acquired victory. This victory, gained by means, fair or foul, accomplished the object they had in view, the excitement subsided as rapidly as it had risen. The people who formerly flocked to Dayanand in crowds, now commenced to visit him in numbers which could easily be counted. The reformer came, as it were, to be outcasted, the orthodox Pandits threatening to excommunicate anyone who should dare visit him henceforward. Shortly after the discussion in question, the reformer sent a written answer to his opponents, but nobody took any notice of it. A month after this he had a pamphlet, containing his teaching, published, and called upon his adversaries to furnish an immediate reply. The Hindus still declined to answer. Nevertheless, the reformer stayed where he was till the end of January, 1870. After that he left Benares for Allahabad, to be present there at the approaching fair and to preach to the people who might attend it. When, after that, I last saw him, he had not yet decided whether, on the termination of the fair, he would go to Benares or somewhere else. When the reformer had left the

place, the Hindu party had an account of the discussion published, mentioning therein the points in dispute.

" The teachings of this reformer can be put under three heads :—

(1) Those concerned with the Hindu Dharma Shastras ; (2) those, with the origin of idolatry; (3) those, with the Puranas and the Caste-question. Connected with these there are many other minor points. His views as to the teaching of the Shastras are at the bottom of his entire scheme of reform. The following books only he believes in as authoritative :—The four Vedas,the four Upavedas, the six Vedangas, the twelve Upanishads, the Sharirak Sutras, the Katyana Sutras, the Yoga Bhashya (Vakovak), the Manu Smriti and the Mahabharta. Of these he believes in the Vedas because they are the Word of God, and in the others because they are founded on the Vedas, or make a particular mention of the same. The remaining books, elevated to the position of "Shastras" by the Puranic Hindus, as, for instance, the six Darshanas and the eighteen Puranas, he regards as of minor importance, for their contents are either opposed to the teaching of the Vedas, or they are silent as regards their supreme authority. Taking his stand on this principle he refutes everything in the Hindu creed that is either clearly antagonistic to the Vedic teaching, or that does not find support in the Vedas. From this statement it will be evident that he does not differ with the Puranic Pandits as regards the

dictum of the Shastras—that the Vedas are the supreme authority and that whatever is opposed to them is false. The point at issue really is, What are the Vedas? Dayanand believes in the existing Vedas only, that is, in the Samhita or in whatever may be shown to be right on the authority of the same. The other Pandits, on the contrary, believe and maintain that originally there existed many other Vedic works, now no longer available, which supported every Hindu Shastra and everything Hindu not countenanced by the existing Vedas. But this is very hard to prove, though certain English scholars of Sanskrit declare that the Pandits are in the right. Max Muller is one of these. What he says, stated briefly, is this: 'The lost Vedas were first mentioned in the discussions of the Budhists, to prove some of the *Brahmanas* as parts of the Vedas. It is not easy to prove the theory. It may have been put forward (by the Brahmans) as something convenient to back up their contention with. It is a dangerous argument, however though it is thought the Brahmans would never have advanced it, if they had not regarded it as sound.'

"I am inclined to think, however, that Max Muller is not right in his argument. Inasmuch as many things did not find support in the existing Vedas, the Brahmans (Pandits) had no alternative but to either admit that such-and-such a thing was not allowed by the Vedas, a suicidal admission on their part, or to assert that originally other Vedas existed, though the declaration may or may

not have any foundation. The latter assertion might render their position still more critical, yet there could be no doubt as to which of the two alternatives they would prefer. Dayanand wholly denies that the Vedas were ever lost. Whatever may be the real fact, it will be evident to an impartial enquirer that if any other Vedas originally existed, their general import would be the same as that of the existing ones, and they could not be in any way favorable to the present Hindu Faith.

2. "Idolatry and the Puranas:—Dayanand utterly condemns idolatry not because it is a harmless error, but because it is a positive sin. He is opposed to the worship of gods or polytheism. He believes in one only God, and in those attributes of His only which are commonly believed in by theists. His God is primarily the author of the Vedas and then of the universe. Hence the Vedas, compared to the universe, are everlasting, though compared to God, they are non-eternal. In the Vedas God is spoken of as Vishnu, Atma, Agni, etc., according to the different Divine attributes. God, though distinct from the world, for Dayanand does not believe in the Vedantic doctrine, that everything is God, yet pervades and permeates it as *the principle of life*. To illustrate Dayanand's position: God is believed in as Agni because Agni means *life*, and consequently He is worshipped through Agni (fire). To avoid misapprehension, it must be distinctly understood that when he says that God in the universe is Agni,

by Agni he does not mean fire, but that something which stands for Spirit and Life. Again, he does not mean that this ordinary fire represents the Divine Form or is a Divine representative, but only this, that it pre-eminently reveals His glory or presence, and that, being such a manifester of Divine glory, God can be very well worshipped *through* it. The Agni itself should not be worshipped, but should be used only as a *means* for His worship. The worship of God consists primarily in these three things :—

"(1). Studying the Vedas, for the acquisition of Divine Knowledge.

"(2). Obeying the Moral Laws, as the commandments of God.

"(3). Adoring the Divinity through the *Agnihotra*, etc

"By doing these three things salvation may be obtained. There never was an incarnation (of the Deity) for man's salvation, nor can there ever be one. Such a thing is opposed to the attributes of the Deity. Thus Dayanand condemns Hindu incarnations as thoroughly as he does the Christian incarnation. In other words, he has no faith whatever in Divine incarnation. And if there were ever any incarnations, these were those of the sages and saints (*devtas*) and not of God. If ever such persons as Vishnu, Brahma and Shiva existed, they were

only *devtas* or mortals of a superior order: they were not God. Consequently, the reformer runs down nearly all the Puranic stories or legends, and especially the *lila* of Krishna.

3. "Caste, etc.—This reformer looks upon caste as a merely political (civil) institution, established by the rulers of the times for the convenience and comfort of their subjects, and not as a natural or religious mark. It is not a natural mark or symbol, inasmuch as God did not create the four castes as four distinct kinds of men; on the contrary, all human beings are the same in their genera and species, and it is not a religious mark inasmuch as the salvation and the destiny of men in the world to come do not depend upon caste. The castes are merely different professions or privileges, and were organized by those in power to prevent confusion, and for the better discharge of the duties of different kinds. Certain persons, specially fitted for the purpose, were chosen by Royalty for conducting worship and for the cultivation of moral science and philosophy, and these were named *Brahmans*. Others were constituted *Kshatryas*, to guard the empire against external danger and to preserve internal order; the *Vaishya* class was organized for trade and commerce and for agriculture, while the people that yet remained were put into the *Shudra* order, to serve all. Every caste was granted privileges of a distinct nature, and they were made hereditary. But inasmuch as all these divisions were made and fixed by Royalty, Royalty alone can elevate to [illegible]ess; Then

position of a Vaishya or Kshatrya or a Brahman, any Shudra that may be deemed worthy of the promotion. Similarly, one who deserves to be degraded, may be degraded to the position of a Shudra by Royalty. To be brief, every Brahman, who is incompetent to perform the duties of a Brahman, falls at once to the level of a Shudra, and every Shudra that acquires worth and excellence may rise to be a Brahman. The individual concerned, however, has no power to make the change in his status: the Royalty alone will do it for him. The last-named condition renders the reformer's theory impracticable. Government, in these days, has nothing to do with the regulation of privileges of this nature. In other words, it should be the concern of the *biradari* itself to degrade an immoral Brahman to the level of a Shudra, and to exalt a good and intelligent Shudra to the position of a Brahman.

"The discussion commenced by Dayanand, asking Pandit Tara Charan, the Raja's Court Pandit, who had been appointed to defend the cause of orthodoxy, whether he admitted the Vedas as authority. When this had been agreed to, he requested Tara Charan to produce passages from the Vedas sanctioning idolatry, *pashanadipujna* (worship of stones, etc). Instead of doing this, Tara Charan, for some time, tried to substitute proofs from the Puranas. At last Dayanand happening to say that he only admitted Manu Smriti, Sharirak Sutras, etc., as authoritative, because founded on the Vedas, Vishuddhagreat Vedantist interfered, and quot-

ing a Vedant *Sutra* from the Sharirak Sutras, asked Dayanand to show that it was founded on the Vedas. After some hesitation Dayanand replied that he could do this only after referring to the Vedas, as he did not remember the whole of them. Vishuddhanand then tauntingly said that if he could not do that, he should not set himself up as a teacher in Benares. Dayanand replied that none of the Pandits had the whole of the Vedas in his memory. Thereupon Vishuddhanand and several others asserted that they knew the whole of the Vedas by heart. Then followed several questions, wholly irrelevant to the subject under discussion, but put by Dayanand to show that his opponents had asserted more than they could justify. They could answer none of his questions. At last some Pandits took up the thread of the discussion again by asking Dayanand, whether the terms '*pratima*' (likeness) and '*purti*' (fulness), occurring in the Vedas, did not sanction idolatry. He answered that rightly interpreted they did not do so. As none of his opponents objected to his interpretation, it is plain that they either perceived the correctness of it, or were too little acquainted with the Vedas to venture to contradict it. Then Madhvacharya, a Pandit of no repute, produced two leaves of a Vedic manuscript, and reading a passage containing the word 'Puranas' asked to what this term referred. Dayanand replied: it was there simply an adjective, meaning *ancient*, and not the proper name. Vishuddhanand challenging this interpretation, some discussion followed as to its grammatical correctness; but at last all seemed to acquiesce in it. Then

Madhvacharya again produced two other leaves of a Vedic manuscript, and read a passage with this purport that upon the completion of a *yajna* (sacrifice) the reading of the Puranas should be heard on the tenth day, and asked how the term Puranas could be there an adjective. Dayanand took the manuscript in his hand and began to meditate what answer he should give. His opponents wanted but two minutes, and as still no answer was forthcoming, they rose, jeering and calling out, that he was unable to reply and was defeated, and went away. The answer he afterwards published in his pamphlet.

"Unquestionably, Dayanand should have had more time. It is, however, apparent that there was some difficulty in replying, and Dayanand subsequently published his answer in the form of a pamphlet, declaring that the word '*vidya*' ought to be affixed to the word 'Purana,' the compound meaning the ancient knowledge of the Veda. This answer is not satisfactory. There cannot be much doubt in this, that the word 'Purana' here stands for the eighteen Puranas. But as the passage is out of a Brahmana of the Samveda, which contains many modern additions, its value would not, after all, be much in the eyes of the non-Hindus, and, I suspect, even of Dayanand; for he once admitted to me that the Brahmanas did contain modern interpolated portions, and that any passage sanctioning idolatry, was to be considered as such a spurious portion.

"This reformer is not unacquainted with the Christian religion. He has read the Gospels, though, in

my opinion, not very carefully. I had a talk with Dayanand on the subject. At present his own scheme of reform claims his special attention, and he cannot afford to devote much time to the investigation of a different faith." *

A correspondent of the *Pioneer*, writing to the paper, said that Swami Dayanand had failed to make out his case against the Benares Pandits, and in consequence had lost his prestige. To quote his own words, "the Swami hung down his head, and the Pandits clapped their hands in triumph. An attempt was made by some turbulent spirits to hoot the Swami, and to inflict a personal chastisement on him for his audacity in questioning the propriety of the national mode of worship, but the presence of the Maharaja quenched the ebullition of their spirit." In answer to what the writer calls an "unvarnished account of the discussion," the following lines appeared in the leading Anglo-Indian paper of India:—

"I refrain from giving the details of the discussion, for they would hardly be intelligible to the

* The original article (English) not being available, the major portion has been retranslated from the Urdu version. The translation must be faulty in several places, the more so as the Urdu version is not quite clear in several places.

As to the account itself, a better one perhaps could not have been expected, considering that the writer was a Christian Missionary. Only fancy his sitting in judgment upon Swami Dayanand's *Sanskrit*.

majority of your readers. Those who take a special interest in the controversy may refer to a small pamphlet, entitled the Shastrarth, which can be had of Messrs. Brij Bhooshan Dass, of Benares. Suffice it to say that the question at issue was whether idolatry is sanctioned by the Vedas which, according to the orthodox Hindu, are Divine Revelation. The Swami maintained that the Vedas do not inculcate idolatry, and the Pandits did not produce at the time, nor have they produced since, a single passage from the Vedas that could dislodge the Swami from his position. The answers of the Pandits were extremely evasive. The whole controversy was no better than a regular *tamasha*, for the Brahmins did not confine their arguments to the point at issue, but carried on altercations on various points of Hindu jurisprudence, logic, and Sanskrit grammar, which had not the least bearing on the main question. How can your correspondent, * * in the face of the above facts, boldly assert that the Swami got the 'worst of the fight,' I leave for your impartial readers to judge."

CHAPTER XXIII.

The Paryag Kumbha Fair, etc.

Hearing that the Kumbha Fair at Allahabad was approaching, Swami Dayanand left for that place, and having arrived there took up his quarters in the open air on the bank of the Ganges. The Pandits and Sadhus waited upon him in numbers, and vidyarthis also flocked to him from all sides. His lectures on idol-worship, on *tilak* and *kanthi*, etc., attracted large audiences and revolutionized the religious ideas of many. The Pandits resented his scathing criticism, and some of them even made bold to hold with him a shastrarth on idol-worship, but the attempt ended in a signal failure. They cited *mantras* from the Vedas, alleging that they were chanted to endow the images with life, but when, in response to a call from the Swami, they translated the same, they found that the passages had nothing to do with their contention. The Swami further pointed out to them how the mantra—*Natasya pratima asti*, inculcated the very reverse of what the Pandits asserted it did: it was an emphatic refutation of the worship of images and insisted upon the adoration of the one God only, *in spirit*. The Pandits grumbled and finally retired growling. Some of the orthodox here went so far as to tell the Swami that were he in their part of the çountry, they would have him

buried alive. A hearty laugh from the Swami was the answer, and resuming his seriousness, he spoke to them exhaustively on "Dharma and Adharma."

After staying for about a month at Allahabad, the Swami proceeded to Mirzapur, where he remained for about two months and-a-half, in a beautiful garden, belonging to Ram Rattan Ladha. The effect of his speeches here also was of the most salutary kind. Among the Pandits, who, on hearing the truth, gave up idol-worship, were Nagin and Bhagwati Charan, and many of the Pandits commenced doing the *sandhya* regularly. While at Mirzapur, the Swami rose daily at about 2 P. M., and remained, till break of day, absorbed in meditation and contemplation (*pranayama*).

In May, 1870, the Swami returned to Benares, and, taking up his quarters in the garden belonging to Lala Madho Das, Honorary Magistrate, near Durgakund, delivered lectures daily on the falseness of Neo-Vedantism. He repeatedly challenged the orthodox Pandits to a shastrarth by means of printed notices, but no one had the courage to come forward. One Baboo Harish Chandra having his objections thoroughly removed, became a follower of the Vedic Religion.

The Maharajas of Bharatpur, Riwan, and Nairwa were among the great personages who visited the Swami during his stay at Benares. A conversation on the "Existence of

God" ensued. The arguments advanced by the Swami in support of Theism were so strong and convincing that the Chiefs were extremely pleased and thanked the Swami for the trouble he had taken on their account.

Wandering about for a whole year along the banks of the Ganges, the Swami was again back at Kashi, in March, 1872, and having spent some days here, running down superstitions and declaring the sublimity of the Vedic Faith, he proceeded to Bengal. Passing through Dumraon, he reached Patna, in September, 1872, and having stayed here for about a month, during which period many discussions on a small scale took place and hundreds of people heard him exposing idolatry and other institutions, the Swami repaired to Monghyr, where he lectured for fifteen days. From Monghyr he went to Bhagalpur, arriving at his destination on 20th October, 1872. Here several discussions took place with the Brahmans and the Christians. One day a Bengali Christian gentleman, hearing the Swami's *upadesh*, burst into tears, remarking, "Had I found any one like yourself, O most revered Sir, a score of years earlier to resolve my doubts, I would never have permitted myself to be torn from my brethren and my ancestral religion. In those days, I waited upon one Pandit after another with my questions, but not one of them would or could answer them to my satisfaction." The Maharaja of Burdwan also came to hear him, and a discussion with the Padris took place in His

Highness's presence on "Incarnation." His Highness was alleged to have a decided leaning towards the Christian Faith, but he heard the discussion in silence, and then retired. He requested the Swami to stay in his palace, but the Swami begged to be excused from acceding to his wishes, saying that he preferred retirement.

The Bengali Headmaster of the local School also waited upon the Swami one day, in company with some twenty of his pupils, and began to speak upon the merits of his Faith. The Swami gave him an exhaustive reply, disabusing, in the course of the reply, his mind of the impression that all the four *varnas* were *one and the same thing* and that promiscuous eating was anything desirable. The conversation lasted till 10 P. M.

On the following day, there was another discussion with the Brahmos, in the open air, under a grand *shamiana*. The Maharaja was present at the discussion, although, as formerly, he never said anything for or against the position of any party during the period the debate lasted. The Brahmo gentlemen finding themselves pressed hard finally said: "If our great ones in Calcutta accept what you say, we shall accept it too."

After two months' stay at Bhagalpur, the Swami left for Calcutta, on December 15th, 1872.

CHAPTER XXIV.

Calcutta.

Swami Dayanand now thought of visiting Calcutta, and, in pursuance of this resolve, he left Kashi and proceeded to the Capital of the Indian Empire *viâ* Dumraon. Mr. Chandar Shighar Sen. Barrister-at-Law, in response to whose invitation the Swami had undertaken the journey, was, at the proper time, at the Howra Station to receive his distinguished guest, and drove with him to Baboo Surendro Mohan's garden, where the Swami was to put up. The good Barrister, as well as the owner of the garden, was unsparing in his attentions to the Swami, making him feel perfectly at home in every respect. As soon as it was known that the great reformer was in Calcutta, educated people of every denomination flocked to him in numbers. The *Indian Mirror*, noticing his arrival, spoke of him as an iconoclast of a superior type, as a man of unbounded learning who had proved himself more than a match for the greatest Pandits of Benares, as a teacher who, by his other various achievements, had made himself a name in Northern India.

The Brahmo Samaj of Calcutta was in the zenith of its power in these days, and the leading Brahmos were constantly by the Swami's side, being under the

impresssion, no doubt, that he would ultimately come round to their views. But the impression was not long in being dissipated. The Swami took his stand on the Vedas, and everything Vedic had his profoundest sympathy and his earnest advocacy,—a thing, more or less, distasteful to the members of the Brahmo Samaj. Of course, there must be discussions between Dayanand and the believers in the Brahmo Faith, and the debates took place almost daily. "What do you understand by caste?" a gentleman asked the Swami. The reply was, that caste or *varna* meant social status determined entirely by the individual's worth and actions, and that it was not at all identical with the present arbitrary and false differentiation, in social life, of one person from another from considerations of *birth* alone.

"Should or should not the *Yajnopavit* be worn?" The reply was, that the members of the "twice-born" classes should, one and all, wear it, though it did not signify much if the ignorant individuals, miscalled *Brahmans*, went without it.

"Is God corporeal or incorporeal?" The reply was that God was absolutely without form and figure, being essentially Truth, Intelligence and Happiness.

"Was the author of the Sankhya Darshana an atheist? He wrote—*Ishwarasiddhe*, denying thereby the existence of God." The Swami replied that such misconceptions were entirely traceable to the

scant regard in which the present-day Pandits held the commentaries by the sages of yore. The aphorism, affirmed as declaring the belief of the *author* of Sankhya, was really an objection from a *non-believer* (in the Vedic Religion), and that there was a reply to it in the next aphorism. Kapila, the Swami added, was a believer in the transmigration of souls, he was a believer in the Vedas, he was a believer in *yoga*, and he was a believer in the existence of the Soul, and as such he could not teach the non-existence of the Deity. In point of fact there was no discrepancy whatever between the teaching of one Darshana-Shastra and another. Each of the six dealt, separately and independently, with one of the six causes which had been instrumental in producing the world. The Nyya spoke of the *atoms*, the Mimansa of *action*, the Sankhya of the *combination* of elements, Patanjal of *thought* and *intelligence*, Vaisheshak of *time*, and the Vedanta of a *creative Deity*.

"Was not *Agnihotra* a kind of idol-worship?" The Swami's answer was in the negative. A function which necessitated a contemplation of the Deity and which was fraught with good to the entire world, could not be identified with the worship of idols.

So markedly attractive was the personality of Swami Dayanand to all true inquirers that his company was sought after both by high and low. Baboo Gyani Indra Lal Roy, M. A., B. L. (Editor of a Bengali paper), referring to this attraction, speaks of the Swami's argumentative power

and his erudition in the most flattering terms. "His power of lecturing, his skill in discussion and his thorough acquaintance with the Shastras," says he, "astonished every one. Crowds of men would approach him in the capacity of true enquirers, and obtaining satisfactory answers to their questions, go away to their homes. They had never heard before any of their countrymen, not conversant with the English language, declare to them, in connection with *Dharma* and the Samaj (society), a Faith so utterly devoid of partiality."

The famous Pandit Mahesh Chandra Nyyaratna, Pandit Tara Nath Tarak Vachaspati, Baboo Keshub Chandur Sen, Raja Sorendra Nath Mohan Tagore and Maharishi Devindra Nath Tagore, were among the most remarkable men who paid frequent visits to Swami Dayanand during his stay at Calcutta.

With Baboo Keshub Chandur Sen the Swami had a discussion on the doctrine of the "Transmigration of Souls." It must have been an interesting debate, and it were to be wished that we had an account of the same to notice here, but perhaps none has been preserved. There can be no question, however, that Baboo Keshub Chandur Sen, though his religious beliefs differed widely from those of Swami Dayanand, had a sincere regard for his opponent. This is fully evident from the fact that the Swami delivered, on January 9, 1873, at the Baboo's house, and at the learned Baboo's own request, a lecture on the supe riority of the "Vedic Religion." Many of the *reise-*

and learned men of the town formed part of the Swami's audience on the present occasion. Only a few days after this the anniversary-date of the Brahmo Samaj came round. The Swami was also invited, and Maharishi Devindra Nath Tagore sent his own carriage to bring him, and when he came, the Maharishi received him in person in the most cordial manner possible. The Maharishi, like Baboo Keshub Chandur Sen, invited the Swami to his private place of residence. This was during the anniversary-days. The Maharishi was one of the greatest admirers of the Upanishads, and the Vedi in his palace being profusely embellished with texts from the same and with quotations from the other Shastras, the sight was most edifying to the Swami, and he confessed as much to the Maharishi. The latter requested the Swami to put up with him, but the Swami begged to be excused from availing himself of the offer on the ground that as a Sanyasi he could not live with *grihasthis*.

On February 23, 1873, Swami Dayanand delivered a lecture at the house of Baboo Guru Charan Datta, in which he proved that the Vedas did not countenance idolatry. Pandit Mahesh Chandra Nyyaratna, who was present, rose at the conclusion of the lecture and gave a summary of the lecture to the audience in Bengali. But not proving himself a faithful interpreter and saying many things which the Swami had never said, the hearers were much displeased with him, especially the students of the local Sanskrit College.

On 2nd March, 1873, the Swami spoke in the Hall of the Bara-Nagar Borneo Company on "*Havan*," and some seven days after that he addressed a large and influential audience on the "Vedic Doctrines" in the Bara-Nagar Night School. The lecture lasted over three hours. The up-shot of the speech was that the Vedas inculcated absolute unity of Godhead, that they recognized no artificial system of caste, that child-marriage and other institutions of a similar kind were utterly un-Vedic, and that the one only remedy for the evils which were, and had been, undermining India's prosperity, lay in India's returning to the pure Faith of the ancients—even that taught in the Scriptures. Noticing this speech, the *Indian Mirror* said that it proved the speaker not merely a learned man but one who was also deeply thoughtful—one whose arguments were strong and forcible, and whose manner of speaking was bold and fearless.

This lecture was followed by two or three others, all largely attended. The Swami never lost an opportunity of enlarging upon the importance of studying the ancient Aryan Shastras, and when he visited the Sanskrit College of Prasanno Kumar Tagore, he spoke so warmly for these that the good Baboo actually agreed to include the Vedas in the curriculum of studies for the College. It is also affirmed that he spoke to Dr. Mohindra Lal very strongly as to the necessity of reviving the study of the Ayurveda.

We are told that Pandit Tara Charan Tarak-Ratan

Naiyyayak thrice essayed to face the Swami, but each time the attempt failed. He was well aware what it was to hold a discussion with a scholar like Dayanand, and he might well shrink from a contest with him.

The Swami visited the Asiatic Museum with a view to purchase copies of the Vedas and the Upanishads, and he did buy some works from there.

It was here at Calcutta that Swami Dayanand realized the necessity of discontinuing lecturing in Sanskrit for the future. He could not but see that he was not always interpreted faithfully, and that by speaking in Sanskrit he could *directly* reach but the *minority*. Baboo Keshub Chandur Sen is said to have hinted to him as much, and he resolved that henceforward his public lectures should be, if possible, invariably in *Arya Bhasha* (Hindi). And it was probably at Calcutta that the Swami took to wearing clothes. The whims of society, so long as they were comparatively innocent and did not encroach upon *principle*, might be tolerated in the interests of the great mission so dear to him and to all true well-wishers of their mother-land.

One day, in the course of conversation, Baboo Keshub Chandur Sen is said to have expressed regret at the Swami's ignorance of English. "If a Vedic scholar like yourself were conversant with English," said he, "what a suitable companion you

would make me in my contemplated visit to England !" The Swami in reply observed that he too was sorry at Baboo Keshub Chandur's ignorance of Sanskrit, considering that the pure and enlightened Faith of the Aryan nation lay enshrined in that language. Certainly nothing could be more pretentions, added he, than that the Baboo, *the master of a foreign tongue*, should claim to teach to his countrymen what he himself understood but little.

The lectures which Swami Dayanand delivered at Calcutta were considered, as might well be presumed that they were, worth preserving, and his admirers thought they would print them. The proposal had the heartiest approval of Baboo Keshub Chandur Sen, but before it could be carried out, the Swami had left the town.

What had, among other things, principally influenced the Swami to pay a visit to Calcutta, was to found there a *Patshala*, on true Vedic lines. While he was yet at Benares, the following editorial had appeared in the *Hindu Patriot* (January, 1870) :—

" Here is an opportunity for the Dharma Sabha to prove itself useful, which we trust and hope will not be thrown away. The Sabha is an anachronism, but its existence may be tolerated by enlightened public opinion, if it makes its objects to revive Vedic learning and Vedic religion, the glorious heritage of our proud ancestors. We wish our

correspondent had given an estimate of the cost of the proposed Vedic School, which ought, of course, to be moderate, and we cannot believe that if the objects of the projected institution were properly explained and circulated, there would be lack of funds. A single Native Prince might give the money required. It would certainly redound to the credit of the Dharma Snbha if it should come forward liberally and second the laudable efforts of the new Reformer. Otherwise we would recommend the Brahmo Samaj, as the chief instrument of the revival of Vedic worship under the guidance of the late Rajah Ramamohana Roy, to interest itself in this sacred cause, and lend its support and authority to the new Reformer."

Further on the paper said:—

"In conclusion, we would make a strong appeal to the heads of the orthodox class of Hindus to assist Dayananda Sarasvati in establishing a Vedic School. Almost all the educated natives are theists at heart, and though some cling to idolatry for the sake of their parents and nearest relations, many have avowedly adopted Brahmoism. It is, therefore, meet that the Vedic religion should be revived. The tide of progress cannot be obstructed, and the members of the Sanatan Dharma Rakashini Sabha will ill-succeed in keeping up the present system of Hinduism. They will secure the lasting gratitude of the Hindus if they try to purify Hinduism

from the corruptions that have crept into it, and establish the Vedic religion of the educated."

On the appearance of the foregoing lines, the Benares correspondent of the *Patriot* wrote to it as follows:—

"Emboldened by your words of encouragement we repaired to Anand-Bag in Benares, and explained to the venerable Pundit the substance of your editorial remarks. The joy of the sage knew no bounds, and with a blooming countenance he thanked you most heartily. He then propounded the following plan in accordance with which the working of the proposed Vedic School is intended to be carried out. As a first step, the services of a good Pundit should be secured for teaching Sanskrit literature. As Sarasvatee has in contemplation the introduction of a system of training that will lead to a clear understanding of the Vedas, he intends selecting a Pundit from among the few best scholars he is acquainted with. Though a native of Guzerat, he was brought up in a Vedic School at Muthra, under the tuition of the great sage, the late lamented Sura Dasa. There are a few scholars of this great man, who will gladly accept the teachership of the proposed School, if remunerated on a somewhat liberal scale. The salary should be from Rs. 75 to Rs. 100 per mensem. After the pupils have been thoroughly initiated into Sanscrit literature, which will take two years to accomplish, the services of

another Pundit should be secured at say Rs. 100 per month, for teaching the Vedas. As liberal education has inflamed the hearts of many a youth with the fire of religious zeal, advanced Scholars of the Sanscrit College and Pundits of the Vernacular schools might be induced to enter the Academy with a view to obtain an insight into the Vedic lore. In that case, a Night School ought to be organised ; and no Eleemosynary aid will then be needed. But as there is every probability of pupils from Nabodeep or other Somajes joining the School, arrangements should be made for supplying all their necessaries, including purchase of books, &c. At the outset, a monthly subscription should be raised sufficient to pay Rs. 100 per month to a Pundit, and to defray the necessary expenses teaching 10 pupils. In addition to the monthly subscription there should of course be a reserve fund to meet contingent expenses. I do not say anything at present about School-building and boarding house, because I think any one of our wealthy countrymen might be induced to spare one of their supernumerary buildings for this noble purpose. As soon as arrangements have been made for opening the proposed School, our venerable Pundit Dayananda Sarasvatee will start for Calcutta in company with a Sanscrit teacher, and will stay there as long as his assistance will be considered necessary to place the *Patshala* on a firm footing * * * * It is the intention of our Pundit to make Benares, which has an academic fame of no recent date, the centre of his educational scheme, with Schools

spread all over India; and if the liberal-minded gentry come forward to fulfil the desire of this great man, they will assuredly confer a great boon on India. The branches of the tree of corruption have overshadowed the whole of India, and it is his noble intention to apply the axe of truth to the very root of the tree, which has gone deeper at Benares than elsewhere. Yesterday, the Pundit left this station for Allahabad where he intends staying for a month."

The Swami's object of establishing a *Patshala* at Calcutta, however, was never realized, for the people would do little more than showing "lip-sympathy."

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CHAPTER XXV.

At different Places in Bihar, etc.

Swami Dayanand left Calcutta on 1st April, 1873, and reaching Hughly put up in the garden belonging to Brindaban Mandal Zimindar. The news of his arrival produced the usual stir in the town and brought numbers of people to see him. The well-known Professor Rev. Lal Behari Dey waited upon him and had a talk with him on "Caste." Finally, he admitted that the Swami's views on "Caste" were perfectly reasonable and sound, and frankly acknowledged that his own ideas on the subject had been rather confused and erroneous. At Hughly the Swami delivered several lectures, the one on the 7th April being given in the presence of the principal men of the town. Pandit Tara Charan was not far from the place where the meeting was held, but he would not venture near the Swami, though getting on to the top of a neighbouring house he held forth to his admirers on the unorthodox character of the Sanyasi's teaching. When the Pandit's conduct was reported to the Swami, he regretted that he should have behaved in the manner he had done, for he was perfectly at liberty to give expression to his views at the meeting and to have the truth threshed out. The leading men of Hughly agreed with the Swami, and they besought Pandit Tara Charan to

hold a shastrarth with him. The Pandit at last consented, and the discussion came off on the following day—on "Idolatry."

The Pandit commenced by reciting an aphorism from, as he declared, the Yoga-Darshana of Patanjli, and commenting upon it declared that the mind could not be concentrated without the help of material objects, and hence the necessity of idol-worship in *upasna*, according to the aphorism of Vyasa! Swami Dayanand replied that no such aphorism was to be found in Patanjli, and if it *was* Patanjli's, it could not possibly be Vyasa's. He then recited the real *Sutra* and, repeating Vyasa's commentary thereon, said, that what the commentator meant was that the mind should be concentrated on the forepart of the nose. The discussion proceeded, and eventually Pandit Tara Charan, finding himself hard pressed, became reckless and exclaimed: "All worship is a lie.*" The audience was astounded, while the Swami smiled and said: "You confess then that idolatry is false?" The Pandit, it is asserted, assured the Swami in private that he was an admirer of Classical Sanskrit Literature and an enemy of the modern productions in Sanskrit, and that he fully believed that idol-worship was false out-and-out; but he could not, he added, openly avow what he believed in his heart, out of consideration for his worldly interests!

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* उपासना मात्र एव भ्रममूलम्।

Departing from Hughly on the 16th of April, 1873, the Swami arrived at Bhagalpur, where he stayed for one month, and then left for Patna. At Patna he delivered several lectures, and it was towards the close of May that he proceeded thence to Chapra, where he became a guest of Rao Shiv Gulam Shah Bahadur, Zimindar, whose reception of him was markedly respectful and cordial. The interested portion of the Chapra community taking their cue from their brethren of Patna, who had proclaimed the Swami to be a "German Christian," gave out that he was an *infidel*. The sensible and enlightened residents of the place, however, could not be hoodwinked, and they called upon the local Pandits to hold a shastrarth with the new-comer. The Pandits declined to accede to their wishes, on the ground that the man was a *nastik* (infidel or atheist), that they would have to undergo a *prayashchit* (expiation) in case they saw his face. The Swami coming to hear of this objection, observed that the difficulty was not insuperable, that a screen might be hung between himself and the Pandits, which would prevent his being seen by them and make it possible for the shastrarth to be held. The Pandits had not counted upon such devices being suggested to them, and they hung back silent and sullen, till one of them, Pandit Jaggan Nath, took up the gauntlet and specified the day on which the discussion should take place. The day came, and a screen was actually hung between the parties. The Swami put the Pandit some questions from the Smritis, in Sanskrit, and the Pandit replied; but so wretched were his answers that on the

Swami's pointing out his bad grammar, he was wholly non-plussed and refused to proceed with the discussion. The Swami had no alternative but to address the audience himself, and his lecture lasted for full four hours, convincing all thoughtful and impartially-disposed minds that idolatry-loving Pandits were completely in the wrong. The Pandits, however, were not going to take their defeat silently. They shouted out that the Swami was misinterpreting and disgracing the Vedas and hence one who was to be shunned and avoided by all true-believers. Some of the more zealous, in their disappointment, went so far as to openly assert that they would stone the atheist to death if they should get at him.

After about two weeks' stay at Chapra, during which he visited the local school also, the Swami left for Dinapur, whence he proceeded to Arrah, where he spent over a month, making known his mission to all who came to him. From Arrah he went to Dumraon, where he became a guest of the ruler of the principality, putting up in the State Bungalow near the Railway-station. The Maharaja, with his courtiers, met him and had friendly chat with him on various subjects. No shastrarth worth the name was held here—only a short discussion took place between him and the State Pandit, Durga Datta, on "Vedantism and Idolatry," in the presence of the Chief and his grandees. The Swami, when refuting the Neo-Vedantism, pointed out the true meaning of such expressions, as, *Ekamevadvtiyam Brahm*, and giving the *Niruktak* interpretation

of the mantra—*Brahmanoasya etc.*, which Pandit Durga Datta had advanced in support of idolatry, showed that the Scriptural *passage* had nothing to do with the worship of the *creature* in any form whatsoever. The Pandit then quoted from the *Jawal Upanishad* in defence of idol-worship, but the Swami's reply was: "This Upanishad is a spurious composition. *Shankracharya*, whom you profess to follow, does not at all recognise it." To this no answer was forthcoming.

The Pandit, however, knew how to retrieve his defeat. In his own summary of the discussion, embodied in "the history of his triumphs" (Digvijai), published in Samvat 1941, after the Swami's death, he wrote: "When Dayanand saw that he was unable to answer any further, he smiled and said: Pandit Durga Dattaji, you are a wonderful one. I am only a man, but you are omniscient and thoroughly conversant with all the Shastras. I, a mortal, cannot hold a discussion with you, the Brahm !" Very modest this of the Pandit! And pray, why was not Dayanand as good a "Brahm" as the Pandit himself, according to the Pandit's own way of thinking?

Swami Dayanand set off from Dumraon on 8th January, 1873, and after making a day's halt at Mirzapur, where the affairs of the Patshala received his attention, left for Allahabad, which had its due share of *updesh*, and it was not till October had well nigh gone that he reached Cawnpur. Here he stayed

for about a month, living in a solitary hut on the bank of the Ganges, some two miles from the town, and delivering lectures at the various centres of the locality, in accordance with the suggestions of the leading men thereof.

Lala Ghanya Lal, *Alakhdhari*, noticing on the authority of a correspondent, the Swami's work at Cawnpur, regretted, that so true a reformer and teacher should be abused and hooted by the deluded, ignorant and priest-ridden Cawnpuris.

Leaving Cawnpur towards the close of November he arrived at Furrakhabad, where he had interviews with the Director of Public Instruction, and Sir Charles Muir, Lieutenant-Governor, N.-W.P. He appealed to the Lieutenant-Governor to protect the cow, and His Honor replied that he would do what he could in that direction on entering the India Council, on his retirement from Service.

Taking leave of Furrakhabad and passing through Kashganj and Chhalesar, the Swami reached Aligarh on 26th December, 1873, in company with Thakur Mukand Singh, and some other Rajpoots, and accepted the hospitality of Raja Jaikishen Dass, C.S.I. Enquirers from the town and the surrounding villages came in scores, and *dharma charcha* (discussion on religious topics) was kept up till late in the night. On 27th December the Swami gave his first lecture at Aligarh, addressing a mixed audience of Hindus and Muhammadans and of Officers, Civil and Military.

The lecture was followed by several others, all largely attended by representatives of every creed. As a matter of fact, the Swami had company all the day long, the Pandits and Moulvis and others having full permission to see him at any time and to have their doubts removed. The local celebrity, Pandit Mehr Chand, who, before the Swami's arrival at Aligarh, had been boasting that the Swami durst not face *him*, kept away from the Swami's meetings during the entire period of the teacher's stay at the station, calling his adversary *nastik* and what not, and refusi ng to listen to the suggestion of his townsmen that he should go and have a shastrarth with the man whom he had so often worsted in his *absence !* After about a month's stay at Aligarh, the Swami repaired to Hathras, whence, in response to an invitation from Rao Tikam Singh, he proceeded to Marsan, which, after a few day's halt, he le ft for Mathura (Brindaban) *viâ* Hathras. Pandit Dev Parshad, Deputy Collector, was aware of the Swa mi's approaching visit to Mathura, Raja Jaikishen Das having written to him about the same, and he selected Radhabagh for the Swami's residence. As to what had been instrumental in drawing the Swami to Mathura, was the refusal on the part of a class-fellow of his (Pandit Ganga Datta) to accept a teachership in the Furrakhabad Patshala till Mathura, the strong-hold of idolatry, had been visited and idol-worship there been given a death-blow. "Rangacharya," he said, "goes about the city with flambeaux burning before him in the day-time, proclaiming that the worship of idols is right an d

good. If I am to accept the post in your gift and move from Mathura, I will do that only after you have been in our midst, and exposed the false teachers." The Swami was impressed by this communication from his class-fellow, and found himself ere long at Brindaban.

When Swami Dayanand arrived at Brindaban, he found it in a state of unusual excitement. The Rath Fair on the Brahma Utsav was about to take place, and followers of the Vaishnav creed had flocked to Krishna's birth-place in hundreds and thousands from the most distant parts of India. A more glorious opportunity the Swami could not look for to make known the Truth. Accordingly, a notice was issued in Hindi, under the signature of Bakshi Mahbub Masih, that Swami Dayanand's lectures would commence on the 5th of March, 1874, the very day on which the Fair was to begin. At the same time a challenge was sent to Rangacharya to come forward and support idolatry on the authority of the Vedas, to show that the wearing of *kanthi* and *tilak* was, as he asserted, inculcated in the Scriptures. Rangacharya replied that he would answer the call on the termination of the Fair. The reply was significant and the Swami rating it at its proper worth, took to vigorously exposing the un-Vedic institutions and usages in the very thick of the Fair. The unanswerable arguments of the Swami were daily reported to Rangacharya, and the latter realizing, in the depths of his heart, the utter hopelessness of making good his position against such an antagonist, had it given

but that he was not feeling well. In proportion the day fixed for the shastrarth drew nearer, the illness of the learned Rangacharya increased, and at last when the day arrived, he would not leave his house and was self-denying enough to forego the pleasure of entering into a controversy, in spite of his promise to the contrary! The erudite Rangacharya is said to have confessed to an acquaintance of his in private that he had no desire to hold a shastrarth, for in the event of Dayanand's being defeated, the "Sadhu" would lose nothing, but if *he* was worsted in the contest, all his reputation would be gone. Rangacharya cari[illegible] the world and its opinion had doubtless [illegible] at stake, and he was wise in his generation for avoiding Dayanand, for the latter was stronger in *truth!*

The admirers of Rangacharya took up cudgels in behalf of their master, not metaphorically but literally. Some four or five hundred *Chobas* (sturdy, begging Brahmans) armed with clubs, surrounded the Swami's residence, abusing him and gnashing their teeth in rage, but the Deputy Collector was equal to the emergency and no disturbance took place. The effect of such conduct on the part of Rangacharya's followers was that many men gave up idolatry once and for ever.

Having done his work at Brindaban, the Swami came to Mathura, where he stayed only four days, but something was accomplished even during this small period. Several enquirers were so impressed by his

teaching that they threw their idols into the river and gave their allegiance to the one only God of the Universe—even to Him whose glory the Vedas proclaim! Pandit Madan Datta, in particular, was so charmed by the Swami's truthful *updesh* that though he had started from home with the avowed object of defending and advocating idolatry, he commenced denouncing it before his very admirers and in the presence of hundreds of Vaishnavs and other non-believers in the Vedic Religion.

From Mathura, Swami Dayanand accompanied Rao Tikam Singh once more to Marsan, where after a few days' stay, he left for Chhalesar and thence for Allahabad, the Rao driving him to the Medwa Station in his own carriage. From Allahabad he proceeded to Kashi, arriving there towards the middle of June, 1874. He put up in the garden of Ram Parshad Udasi, and preached, for the first time, in Hindi, in Benares. Through Sayyad Ahmad Khan, Sub-Judge, at whose residence he delivered two or three lectures, he had interviews with Mr. Shakespeare and the Maharaja of Benares. His Highness's attitude towards the Swami had been anything but friendly on the occasion of the famous shastrarth with the Kashi Pandits—indeed, he had done all he could to have the Swami snubbed and discomfited, but now his behaviour was different. As soon as he saw the Swami, he came forward to receive him, embraced him and seated him on a golden chair. The Maharaja's action was little better than heaping live coals on the head

of a favorite Pandit—Pandit Tara Charan, who happened to be by and who had taken a prominent part in the Kashi Shastrarth; but the Maharaja had time to appreciate the Swami's sterling worth and unique erudition, and was now evidently desirous of atoning, in some degree, for the past. He asked the Swami's pardon for his previous harshness, and assured him that he should not mind his criticisms any longer. When, after taking his leave, the Swami had arrived at his lodgings, His Highness sent him a present of a maund of sweets, which the Swami, as was his wont, distributed among the company.

In July, 1874, the Swami found himself at Allahabad again, and he had notices put up, inviting all non-believers in the Vedic Religion to see him and have the truth sifted. A Marhatta Christian waited upon him with Professor Max Muller's translation of the Rig-Veda, and asserted that the word "*Agni*" in the Veda meant nothing but *fire*. The Swami gave the good Christian an insight into the motives which must sway a partial man like the Professor, and showed him how his translation for various reasons could not be accepted as authoritative. While pointing out to him how "*Agni*" meant "God" as well as "fire" and so on, the Swami took occasion to make clear to the enquirer the immense superiority of the Vedic Religion over the Christian Faith, which talked of the Tower of Babylon and what not! The Marhatta made no reply, but one Pandit Kashi Nath Shastri shouted out: "What have you created this disturbance for

through the length and breadth of the country?" The reply was, that inasmuch as interested Pandits had been promulgating a system of trickery in the land, and as they were unable to distinguish between truth and falsehood any longer, in consequence of their intellects having become "petrified" through idol-worship, he had come forward to defend the eternal principles of right and justice and to offer the same for their acceptance.

Swami Dayanand delivered several lectures at Allahabad.—on the "Transmigration of Souls," "Dharma," and other kindred subjects. Their effect on the minds of the youthful community was particularly marked. It was the first man of the highest intellectual type and one profoundly versed in the ancient literature they had come across who gave the lie to the Native and European critics insinuating, orally or in books, that the primeval Vedic Religion was polytheistic or enjoined Nature-worship, and who held that patriotism was a virtue of the first order. When these youngmen heard him prove, in the presence of thousands, incontestably and to the utter humiliation of those who would maintain the contrary, that the original Faith of the Aryas was the noblest and sublimest form of theism imaginable, and when they heard him speak of the glories of India in days gone-by, with the eloquence of a genuine, enlightened lover of his mother-land, their whole being was thrilled with emotions of the most agreeable kind, and they accepted his teaching and guid-

ance, and registered a vow in the sight of Heaven, and often in the sight and hearing of man as well, that they would do all in their power to be worthy of the Bharatvarsha of yore and of the sages that once dwelt in it. Many of the students of the Muir College, who came in contact with the Swami at Allahabad, have turned out to be real patriots, and bulwarks of the Arya Samaj.

It was during his stay at Allahabad that the manuscript of the first edition of the *Satyarth Prakash* was made over to Raja Jaikishen Das, C. S. I., to be printed under his supervision.

BOMBAY.

CHAPTER XXVI.

Bidding farewell to Allahabad early in October, 1874, Swami Dayanand left for Bombay, which, after visiting Nasak and Jabalpur, he reached on 26th of the month. The motive which is said to have originally influenced those who invited him to Bombay would appear to be somewhat selfish in its character. These gentlemen, thinking, in their ignorance, that the great Teacher could be bent to their purposes, wanted to press his profound learning and his extraordinary intellectual powers into their service to secure a triumph for their own particular creed, being under the impression that once its superiority was indisputably established, they would get converts in any number. But they never were more mistaken in their lives. And like them the members of the Prarthana Brahmo Samaj had also to undeceive themselves. They too discovered that the man whom they had joined in inviting was not the one after their own heart and that inflexibility of purpose and devotion to principle were his strongest characteristics.

A Seth was waiting at the Bombay Railway-station with his carriage, and as soon as the Swami arrived, he drove him to the Mahadeva Balkeshar

Hill, a place some two miles from Bombay, where he was to put up. Notices, in four different languages, were posted in different parts of the city, announcing the reformer's arrival and requesting all desirous of knowing the truth to visit him and have their difficulties explained. The orthodox Pandits spied danger and felt extremely ill at ease.

The Balbacharies (a Vaishnav sect) weilds, as it were, an absolute sway in Bombay, and Swami Dayanand, having, by study and oral inquiry, gained a thorough insight into the character of this phase of Vaishnavism, delivered a series of lectures thereon, touching, in the course of his remarks, on some of the "dearly-loved" practices of its "acharyas," some of whom, among other things, see positively nothing to object to in a layman of their faith, who has just entered the life of a householder, taking his future partner in life to one among themselves for the *sanctifying* and *spiritualizing* of the tie! Revelations like these, whatever their effect on the outsiders, made the Balbachari leaders frantic with rage, and one of these, Goswami Jiwanji, in his madness, determined to put the reformer out of the way. The services of four ruffians were hired, but these, though they kept dodging the steps of the Swami in season and out of season, could get no chance to carry out their fell purpose, as their intended victim was always well-attended. Foiled in this direction, the good Jiwanji sought to accomplish his object in another way. Having, somehow or other,

enticed Baldev Singh Brahman, the Swami's cook, into his dwelling, he told him what he was after, promising him a reward of a thousand rupees if he would destroy his master by administering to him poison in food. To assure the cook that he meant business, Jiwanji gave him a note-of-hand confirming the reward, and Rs. 5 in cash and five seers of sweetmeats as an additional, preliminary gift for a speedy execution of the plot unfolded. It is impossible to say how far the cook allowed himself to be influenced by his tempter, but certain it is that the fact of his visit to the chief of the Gokalias did not remain a secret. Some one who had seen the man in close conference with Jiwanji reported the matter to Swami Dayanand, who sharply interrogated his servant on the point. The latter confessed everything, and laid the note as well as the money and sweetmeats before the Swami. That true Brahman did no more than content himself with having the sweets thrown away, with tearing the note in fragments, and with giving a warning to the cook not to be led away by mischievous persons in future.

All the reply that the Swami got to his challenges from the Bombay Pandits was at first no more than an anonymous hand-bill from one who styled himself P. E. N., containing twenty-four questions to be answered. The Swami was not bound to notice this hand-bill, but as an encouragement to and for the satisfaction of the Pandits he got Sadhu Poornanand to reply to the questions, *seriatim*, as follows:—

"1. I accept proofs such as *pratyaksha pramana* (ocular demonstration or direct perception), and so on.

"2. I believe in the Four Vedas as *absolutely* authoritative (infallible.)

"3. I regard the Four Samhitas as *absolutely* authoritative, but no work other than these.

"I do not look upon the Brahmanas and other similar books as *absolutely* authoritative. I study them, because they are the compositions of Rishis, with the object of ascertaining as to what they say regarding the Vedas, to know how they interpret the Veda-mantras and what are their principles of belief.

"4. The reply to the third question contains the reply to the fourth.

"5. I study the Vedangas, such as Shiksha, etc., because, being the works of Munis, I want to find out what they say in respect of the Vedas. I do not accept them as my Scriptures.

"6. The commentaries on the Vedas and the Vedangas and similar annotatory works, which are Arsha or are admittedly the

compositions of Rishis—these I do not regard as *absolutely* authoritative, but I study them to know if they are correct. Even for this do I study them, and not thinking them absolutely authoritative.

"7. The Purva Mimansa by Jaimini, the Uttra Mimansa by Vyasa, etc.,—these too I do not study regarding them as *absolutely* authoritative, but merely to see how far their teaching is in accord with that of the Vedas.

"8. I have no faith in the study and object of the *Puranas* and the *Tantras;* to look upon them, for me, as works of any authority, is out of the question

'9. Neither the entire Mahabharta nor the whole of the Ramayana of Valmiki is entirely authoritative, for the usages and customs of society vary with times. They are chiefly meant to be read as works of history, speaking of those that are no more.

"10. The reply to the tenth question is contained in the reply to the ninth.

'11. I do not study Manu Smriti, thinking it as

primarily and *absolutely* authoritative, but merely to know what Manu teaches.

"12. I do not regard Yajnavalka and Mitakshara Smriti as authoritative at all.

"13. See reply to question twelfth.

"14. The systems of faith, such as that of Vishnu Swami, I do not regard as authoritative in the slightest degree. I refute and expose them, for all these systems are repugnant to the Vedic Teaching.

"15. See reply to question fourteenth.

"16. I am not a free-thinker, but a believer in the Vedic Religion. What the Veda says about the six essential or elementary Substances, even in that do I believe thoroughly.

"17. What the Veda says about the creation of the universe, and in respect of the author thereof, even in that do I believe in all its entirety.

"18. The time which has elapsed since the cycles of creation began, no one can compute. Even this should be known.

"19. The *yajnas* and other rites enjoined by

the Vedas, these should be performed by all, to the best of their power.

" 20. The system or usage sanctioned by the Vedas should alone be followed, and nothing to the contrary.

" 21. The rites or ceremonials, whose performance is enjoined in the Shakas, these are to be performed if in accordance with the teaching of the Vedas, but not if they are opposed to that teaching.

" 22. *Ishwara* is not born, neither doth He die. He that is born or dies is not Ishwara, because he is not almighty, nor omniscient, nor indivisible, nor all-pervading, nor absolutely just.

" 23. I belong to the Sanyas Ashrama.

" 24. The book called the "Sattya-Dharma Vichar," printed in the Yantrala—*that* embodies the beliefs of its author, and I have nothing to do with his beliefs.

" If we, the Aryas, talk on the Vedic Dharma in love, and with our minds entirely divested of prejudice, good will result from that. My wish is, that it should be so. If meetings were held for the purpose daily, I should regard it as something very

desirable. Every one should so proceed that the various conflicting creeds be destroyed. The questions 13, 14 and 15 being mere re-iterations and the writer thereof being, consequently, guilty of repetition, I could not but ask myself, how a man who does not know how to put a question, could, on closer acquaintance, carry on a discussion on approved lines. Thus did I reflect, thinking of the saying, that one who does not know how to come by a meal, connot possibly amass wealth. And the person who has put the above questions has not given his name, which is also very objectionable. So should all good men believe. The Swami (Dayanand) too, is of this opinion. Whoever in future puts questions anonymously, he (says the Swami) shall have an answer through me (the undersigned). Also, whatsoever enquirer does not state, briefly, what creed he believes in, he too, shall have an answer to his questions through me (the undersigned)—Poornanand, 16th November, 1874."

Subsequently it was deemed necessary to issue a notice that anonymous enquiries, whether made publicly by means of printed hand-bills or in private communications, would receive no attention whatever. Whoever wanted to ask anything, must come into the light of day and have his questions answered.

The notice was followed by an exhaustive lecture on "Idol-worship," in a splendid building situated on the Dhobi Ghat. The audience is said to have

numbered about ten thousand souls, the Superintendent of Police, with a strong *posse* of his men being in attendance to keep order. The effect of the lecture was what might well have been expected. It threw the *kanthi*-wearing idol-worshippers into a state of consternation, and it was unanimously resolved that it should not go unanswered. Accordingly, one Gattu Lal, a blind Pandit, delivered a lecture in Lal Bag in support of idolatry, the other Pandits, including Vaishnavites, helping him in citing authorities from the Shastras on the table. One of the audience calling upon the Pandits to cite from the Vedas a passage speaking of "*Murti* (idols)," they glibly read out a line or two from, as they falsely declared, the Sama Veda, interpreting it to mean, that idols (*pratima*) laugh. At this the orthodox were delighted beyond measure, and the meeting broke up with shouts of triumph, each Brahman being given an eight-anna piece as *dakshina* (largesse) in commemoration of the victory! And we doubt not that it was Goswami Jiwanji who had principally influenced Pandit Gattu Lal to deliver his lecture; but however much he might make of the speech just for show, he did not appear to think very greatly of it in his heart of hearts. He cleared off to Madras, to be away from the 'heretic,' who, in the meantime, did him the friendly turn of publishing a tract on the Balbacharya System of Faith.

Pandit Gattu Lal's lecture seemed to have inspired his brother-pandits with some degree of

courage. They agreed to hold shastrarths with him, and accordingly two were held,—the first, in the building of the Bombay Library on "Vyakarna and Idol-worship," and the other in the garden belonging to Seth Niladhar on "Vadantism." In the latter the Swami's antagonist was a famous and learned Pandit, Jaikrishn Das. The result of this discussion, in a manner, is embodied in the small tract which Swami Dayanand published under the name of "Vedanta Bhranti Niwaran," a pamphlet which shows the falsity of the doctrine of "Non-duality," and establishes the distinctive existence of God and Soul.

It was the desire of many men at Bombay that an Arya Samaj should be established, and as many as sixty individuals actually put down their names for membership, but, though the proposal, in a way, was carried out, the establishment of the Samaj failed to become a matter of public cognizance, the want of moral courage on the part of the members being one of the causes. The Swami receiving a call from Gopal Rao Hari Deshmukh, Judge, left for Ahmedabad in company with the learned Judge's son, a Barrister, who had been deputed for the purpose.

On alighting from the train at Ahmedabad, the Swami was received by an influential local Seth, a rough believer in idols. On entering into a conversation with his guest, the Seth fell to praising the fine temple which he had but just built at a cost of two or three lakhs. All the effect which

this eulogy produced on the Swami's mind was his bringing down his hand on the carriage-seat with some violence and crying out, in accents of sadness rather than anger: "Alas! that you should have spent so much money on a stone. Had you laid it out in the establishment of a Patshala, Veda-knowing Pandits would have come forth from the institution and benefitted the world. To such a state have we been reduced, through our ignorance, that we have to look up to Germany to supply us with the Vedas, before we can read them. They are not to be had in our own country!" This was a 'stunner' to the Seth, and, in his vexation, he said that he should have a shastrarth held between the Swami and the Pandits. The shastrarth came off. It was on "Idol-worship," and lasted for some five or six hours. The other party finding that they could not prove idol-worship from the Vedas, lost their temper and took to abusing the Swami. At this moment Gopal Rao Hari Deshmukh, the Judge, arose and said, that it was fully evident from the shastrarth that the Vedas did not countenance idolatry. Of course, every one was at liberty to believe it or not, but he was of opinion that it did not become gentlemen to use ungentlemanly language, whatever their views might be.

After about a month's stay at Ahmedabad, Swami repaired to Rajkot, where he delivered less than twelve lectures. He visited the Rajkumar College and gave an *updesh* to the students of all sons of princes. The Principal of the In-

tion put several questions to the Swami and got his answers, and, on the Swami's taking leave of him, made him a present of two copies of the Rig Veda.

Leaving Rajkot on the 18th of January, 1875, Swami Dayanand arrived once more at Ahmedabad on 21st, and spent a week there, lecturing, his remarks being particularly directed against the "Swami Narain Creed." He also published a pamphlet here. On 29th January he was at Bombay again.

CHAPTER XXVII.

The Second Visit to Bombay.

On Swami Dayanand's return to Bombay, the desire to make the establishment of an Arya Samaj a *fait accompli*, in a public sense, acquired additional strength, and it was finally settled that the predominant idea in the minds of the followers of the Veda should be given a practical shape in the right and proper way without further delay. Those competent for the task undertook to frame a set of principles for the guidance of the would-be organization, and the principles framed were discussed at several sittings. When they had been amended and altered and thoroughly approved by all, including the Swami himself, they were announced at a public meeting held on 10th April, 1875, under the presidency of Mr. Girdhar Lal Dyal Das, Kothari, B. A., LL. B., in the garden belonging to Dr. Manakji, and the contemplated Samaj was declared to have been established.

The Principles read out were the following :—

1. The establishment of Arya Samajes in the interests of Society is absolutely necessary.

2. The (Arya) Samaj shall regard the Vedas alone as independently and absolutely authoritative. For purposes of testimony and for the understanding of the Vedas, as also for historical purposes, all the four Brahmanas—Shathpatha, etc., the six Vedangas, the four Upavedas, the six Darshanas, and 1,127 Shakhas or expositions of the Vedas, shall, by virtue of their being ancient and recognized works of Rishis, be also regarded as *secondarily* authoritative, in so far only as their teaching is in accord with that of the Vedas.

3. There shall be a *principal* Arya Samaj in each province, and the other Arya Samajes shall be its branches, all connected with one another.

4. The Branch Samajes shall conform to and follow as model the Principal Samaj.

5. The Principal Samaj shall possess various Vedic works in Sanskrit and Arya-bhasha (Hindi) for the dissemination of true knowledge, and it shall issue a weekly paper under the name of "*Arya Prakash*," also an exponent of the Vedic teaching. The paper and the books shall be patronized by all Samajes.

6. Every Samaj shall have a President and a Secretary. Other men and women shall be the members thereof.

7. The President shall be responsible for the maintenance of the integrity and for the promotion of the prosperity of the Samaj, while the Secretary shall reply to all letters, and shall keep a record of the names, state, etc., of all the members of the Samaj.

8. The members of the Samaj shall be men of truth, of upright policy and principles, of pure character, and of philanthropic impulses.

9. Whatever leisure a member gets from household work, he shall devote the same to the good of the Samaj, with more than the earnestness displayed in the discharge of household duties. Those that have no family to care for, should, in particular, be always striving to promote the well-being of the body. In no other way should they behave.

10. Every eighth day the President, the Secretary and other members of the Samaj shall come together in the Samaj Mandir, giving precedence to punctual attendance over everything else.

11. Having assembled together, they should be calm and composed in their minds, and in a spirit of love, and free from bias, they may ask questions and obtain answers from each other. This done, they shall sing the hymns of the Sama Veda in praise of God, and songs bearing on the true Dharma, the right principles and the right teaching, to the accompaniment of musical instruments. And the *mantras* shall be commented upon and explained and the lectures delivered on similar (Vedic) themes. After this there shall be music again, to be followed by interpretation of mantras and speeches as before, and so on in succession.

12. Every member shall cheerfully contribute a hundredth part of the money he has earned honestly and with the sweat of his brow, towards the funds of the Samaj, the Arya Vidyala and the *Arya Prakash* paper. If he contributes more, the greater shall be his reward. The money thus contributed shall be used for the purposes specified and in no other way.

13. The more an individual bestirs himself in bringing income to the Samaj for the purposes specified, and for the diffusion

of a knowledge of the teachings of the Arya Samaj, the more honor shall he receive for his energy and zeal.

14. The Samaj shall do *stuti*, *prarthana* and *upasana* (*i.e.*, shall glorify, pray to and hold communion with the one only God), in the manner commended by the Vedas. To speak of God as the Being who is formless, almighty, just, infinite, immutable, eternal, incomparable, merciful, the father of all, the mother of the entire universe, all-supporting, the lord of all, possessing the attributes of truth, intelligence, happiness, and so on; as all-pervading and the knower of all hearts, indestructible, deathless, everlasting, pure, and conscious; as inherently in a state of salvation, endless, the bestower of happiness, the giver of righteousness, wealth, comfort and salvation;—to speak of Him as endowed with such and similar other qualities and attributes, is to do His *stuti* (*i.e.*, to glorify and praise Him). Asking His help in all righteous undertakings, is identical with *prarthana* (*i.e.*, praying to Him), and to become absorbed in the contemplation of His Essence, which is absolute Happiness, is termed *upasana* (*i.e.*, holding communion with Him). The aforesaid Being, possessing the attributes of *incorporeity*,

etc., shall alone be adored, and naught besides.

15. The Samaj shall perform Vedic *sanskars*, such as *Anteshthi*, etc.

16. The Vedas and the ancient Arsha Granths shall be studied and taught in the Arya Vidyala, and true and right training, calculated to improve males and females, alone shall be imparted, on Vedic lines.

17. In the interests of the country, two kinds of reform shall receive thorough attention in the Samaj, spiritual and worldly. There shall be uplifting in these two directions, for the promotion of purity; indeed, reform conducive to the welfare of entire mankind shall be undertaken by the Samaj.

18. The Samaj shall believe in what is right and just only, i.e., in the true Vedic Dharma, destitute of all element of partiality and standing the crucial test of all the *pramanas*—occular demonstration and so forth. It shall never have faith in anything else, if it can help it.

19. The Samaj shall send learned men, of approv-

ed character, everywhere to preach truth.

20. In the interests of the education of both males and females, separate schools shall be established, if possible, in all places. In the seminaries for females the work of teaching and that of serving the students shall be carried on by *females only*, and in the schools for males, the responsibility of doing the same shall lie with *males*. Never shall this rule be infringed.

21. The schools shall be looked after and maintained as the President of the Samaj shall direct.

22. The President and the other members of the Samaj shall, for the maintenance of mutual good-will, keep their minds wholly divested of all feeling of pride, of wilfulness, hate, anger, etc., and, with such vices shut out, they shall, being free of enmity and pure of heart, love one another, even as each loves his own-self.

23. When deliberating on a subject, that which has been, as the fruit of this deliberation, been ascertained to be in thorough accord with the principles of justice

and universal benevolence, and absolutely true, the same shall be made known to the members and believed in by them. Acting thus is termed rising above bias or prejudice.

24. He who conforms his conduct to the principles specified, and is righteous and endowed with true virtues, the same shall be admitted to the superior portion of the Samaj, while he who is otherwise than this, shall belong to the ordinary portion of the Samaj. But the individual who openly appears to be utterly depraved and debased, *he* shall be expelled from the Samaj. Such a step, however, shall not be dictated by prejudice ; on the contrary, both the things specified shall be done after due deliberation by the exalted members of the Samaj, and not otherwise.

25. The President and other *Sabhasads* of the Samaj shall ever strive, to the utmost of their power, to look after and improve the Arya Samaj, the Arya Vidyala, the *Arya Prakash* paper, and the finances of the Samaj.

26. So long as an Arya Samajist can get a brother Arya Samajist to employ or to serve him, so long he should not employ

or get anyone else to serve him. The relations in existence between these two should be the relations that ought to subsist between master and servant.

27. Whenever an occasion for making a donation arises, as, for instance, in connection with a marriage, the birth of a son, the realization of a fortune, or a death in the family, and so on, the Arya Samajist concerned shall be expected to make a donation on such an occasion. No act is more meritorious, and the members shall always bear this fact in mind.

28. Whenever an addition is made to the principles or rules above laid down, or whenever any of these is altered or amended, such an addition, alteration or amendment, shall invariably be the result of thorough deliberation on the subject by the exalted *Sabhasads* of the Samaj, and the nature of the same shall be previously made known to all the members.

In accordance with the above principles, many of which, it will be evident, are nothing but By-laws, the election of office-bearers took place, and it was settled that the Weekly Meeting of the Samaj should be held every Saturday evening. A short time after, however, Saturday was for, obvious reasons, found to be an inconvenient day, and Sunday was fixed upon

as the Weekly Meeting-day. The latter arrangement remains in force down to the present time, in almost all the Samajes in India.

After establishing a Samaj at Bombay, the Swami for the third time, left for Ahmedabad. The "Swami Narain Creed," so popular in the city and its suburbs, required a further exposure, and the reformer set about his task with his wonted energy, not leaving the station till the end of May, 1875.

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CHAPTER XXVIII.

Recalled to Bombay.

On the Swami's departure from Bombay the impression gained ground in the orthodox circles that he had left the place for good, and that there was nothing to fear from him any longer. The Bombay Samaj being yet in its infancy and busy evolving system and order, as it were, out of chaos, the leading orthodox Pandits took in the situation at a glance, and thought they could afford to look 'big' now, without putting their heads into the noose. Accordingly they gave out that they had been all along only too willing to hold a shastrarth with the Swami and that they would have held one but for his leaving the town abruptly. This boldness went so far that notices were actually printed and circulated among the people. The Samaj could appreciate the move on the part of its antagonists, and resolved to please them. A telegram was sent to the Swami, informing him of the state of affairs, and requesting him to come back to Bombay. The Swami came, to the utter dismay of the Pandits, and called upon them to come forward for a discussion. But they shrank from the contest, as they had done before, and refused to come forward. They were not, however, to escape so

easily this time. A notice was served upon the famous local Pandit, Kanwal Nain Acharya, through a Pleader, and this brought them to their senses. The 12th June, 1875, was fixed upon for the discussion, and it duly came off on that day.

The *Bombay Samachar*, for June 17 and 18, (1875) describes the shastrarth as follows:—

"As already announced by means of a public notice, the people began to pour into the Framjee Cowasjee Institute at 2 P.M. on Sunday last. Swami Dayanand Saraswati came exactly at 3. He was provided with the ancient Shastras of the Aryas,—such as the Veda Samhita, the Brahmanas, the Aranyaks, the Upanishads, the Sutras, the Shikshas, the Kalpas, the Nighantu, the Vayakarna, and so on, all numbering over 150. These were arranged on a table placed in the centre of the 'stage.' Two chairs were placed one on on either side of the table for the principal parties, while a little below there were set eight more chairs for the Shastris, who were to take notes of the discussion. There were present at the meeting, among many other learned men, Seths and Pandits, Rao Bahadur Bechar Das Albai Das, Seth Lakshmi Das Khemji, Seth Mathura Das Loji, Rao Bahadur Daudbhai Pandurang, Mirasbhai Shankar Nanabhai, Ganga Das Kishore Das, Hargobind Das Nana, Mansukh Ram Suraj Ram, Ranchhorbhai Oodey Ram, Shastri Vishnu Pars Ram. The place was full to overflowing.

"Swami Dayanand, who was the first to arrive, was, by those with whom the management rested, seated on the chair placed on the left-hand side of the table, the managers reminding one, by their action, of the proverb—*A bad workman quarrels with his tools.* Why did not they choose the left side for *their* party? The chair on the right-hand side of the table was thus reserved for Kanwal Nain, the leader of the Ramanuj System of Faith, and the people began to eagerly wait for the arrival of the Acharya. The report presently spread that Kanwal Nain Acharya had refused to come into the presence of an infidel (*yavana*) and that, bringing forward the question of *Madhyastha*, he would prevent the shastrarth from taking place, so that disgrace might not fall upon him (the *guru*). But while the audience was busy over these and similar other reports, the news arrived that Kanwal Nain Acharya would be at the meeting immediately (3 P. M.) He arrived accompanied by some twenty-five or thirty followers, and, over and above these, by many Marwari Seths and Sahukars. The managers of the *Sabha* descended some steps to receive him, and having conducted him with the greatest respect, seated him on the chair to the right-hand side of the Swami. Seth Bechar Das Albai Das was nominated to the chair. The Seth made a brief speech, to the following effect: 'Brethren, we are all idol-worshippers, including myself. Swami Dayanand, however, undertakes to prove that idol-worship is not countenanced by the Vedas. No one need take offence at this; on the contrary, it behoves all to hear the discussion

patiently and attentively and to understand it, so that we may derive inestimable benefit from it, and know which is the right path in connection with Dharma. This will further the country's good, and will be conducive to our happiness and peace in the highest degree. Similarly, Kanwal Nain Acharya, of the Ramanuj Faith, being present here and undertaking to prove that idol-worship is in accord with the teaching of the Veda, we should all hear his speeches, and find out therefrom what is the truth.' After saying this, the Seth observed that he had but just come to know that a document had been executed between two laymen, and that it was this document that had called the meeting into existence, adding that the document in question should be read out to the audience by Mr. Bhai Shankar Nanabhai without further delay, which would make everything clear to them.

"On this Mr. Bhai Shankar Nanabhai read out the following document :—

'We, the two undersigned, have gladly read the following document and signed it, and we shall abide by our pledge—

'1. The *Sabha* (shastrarth) to be held next Saturday in Framjee Cowasjee Institute, between Swami Dayanand and Kanwal Nain Acharya Swami,—of that, we, the undersigned, shall defray the expenses, and we shall be responsible for police arrangements as well.

'2. If Swami Dayanand comes off, by means of the Veda, victorious and proves idolatry false, the Marwari Shiv Narain Beni Chand, who always issues notices under his signature on behalf of Kanwal Nain Acharya, shall become a disciple (follower) of Swami Dayanand; but if, on the contrary, Kanwal Nain is victorious, then Thakur Jiwan Dyal shall become his disciple, and put on the Ramanandi mark on the forehead. In the event of Kanwal Nain's sustaining a defeat, Shiv Narain shall cease to put on the mark.

'3. Laying aside all sectarian differences, Sanskrit scholars of all denonimations shall, without any invidious distinction, be invited to this meeting, and the summary of the shastrarth which they furnish, the same shall be published, under the signatures of both the undersigned. Whichsoever of the two does not act up to the contents of the document, the same shall be known as having lost his dharma.'

Signed— { THAKUR JIWAN DAYAL,
SHIV NARAIN BENI CHAND.

"The document read out, the meeting was formally informed that it was private in its character,

but for all that, added the speaker, 'What an excellent opportunity it has afforded us! Swami Dayanand, who is present here to-day, will prove that idol-worship is not inculcated in the Vedas, while Kanwal Nain Acharya will prove that the Vedas *do* enjoin the worship of idols. I venture to express the hope that Kanwal Nain Acharya will forthwith commence his lecture, for the mere assertion that such a thing is not countenanced in such-and-such a book, will not have weight with those we want to convince till it is substantiated by proof.'

"Upon this, one of the signers of the document, Marwari Shiv Narain Beni Chand, said that, according to the document, idol-worship was to be proved true on the strength of authorities from both Shruti and Smriti, and he wanted to know why, in reading the document, the word 'Smriti' had been left out. In reply to this Mr. Bhai Shankar Nanabhai read out the document over again, observing, in conclusion, that, according to the paper, idol-worship was to be proved from the Vedas alone, there being absolutely no mention of 'Smriti' therein. Again, Shiv Narain spoke, saying that the names of the Pandits had not been read out, to which Mr. Bhai Shankar replied, that the number of names of the Pandits (to be present) had not been specified. Shiv Narain then asked to see the document, which was duly handed over to him by the President. The inspection satisfied him and his friends that the document said nothing on the points in question.

" After this, Kanwal Nain spoke :—

'These Pandits who are setting here, of what sect are they? For, sectarian Pandits should not be here.'

" Hearing these words of Kanwal Nain the educated and enlightened laymen, composing the meeting, were greatly surprised, knowing that it was generally understood that Pandits professing to believe in the Vedic Dharma were of four different sects, the Shaivites, the Shaktaks, the Samarts, and the Vaishnavs. A Pandit not belonging to any of these four sects was difficult to come across. In the face of this fact, the words of Kanwal Nain did not appear to be reasonable.

" Presently Kanwal Nain Acharya resumed, saying that no one who was a representative of a sect should be given the position of *Madhyastha*, and that not till he had examined the would-be *Madhyastha* should the latter be nominated as such,—words which ostensibly had no other object than that the time of the meeting should be wasted and the discussion be avoided.

" One of the Pandits, addressed by Kanwal Nain, replied that he was a Vaishnav, and the Acharya requesting him to approach, made him sit near himself, and then addressing the other Pandits said: 'Will you swear by *Shaligram* and the *Gita* to report the truth?' Shastri Kali Das Gobind Das answered

that he should report nothing but what appeared to him to be the truth. Vishnu Pars Ram Shastri, who was questioned next, similarly answered that he should declare only what he knew was the truth, that his brother-Shastris and himself would write down, word for word, whatever the Acharya and the Swami said, and that they would subsequently give their impartial opinion as to the merits of what had been said by each party. Upon this Kanwal Nain asked Pars Ram what Shastra he had studied. The Shastri replied that the question was wholly irrelevant, and that if the Acharya was to ask the Pandits such questions, he might as well first tell them what he himself knew. The Acharya attempted a reply, but completely broke down in the attempt. The Vaishnav Shastri stood up and, commenting upon the words of Kanwal Nain, observed, that it was wholly undesirable that time should be wasted in useless talk. What was incumbent upon the great Acharya was, that he should prove idolatry from the Vedas. Wasting time in useless talk instead of proving his contention was not at all commendable.

"After this Swami Dayanand, most humbly addressing Kanwal Nain, said: 'I look upon to-day as a very happy day, inasmuch as it has given me an opportunity to meet you. I assert that idol-worship is not inculcated in the Vedas, and I am ready to prove it. I have delivered

lectures and held discussions on this subject in various places, of which fact you must also be aware. Hence I shall feel obliged if you will be good enough to inform me as to in which Veda the endowing with life, the invoking, the destroying and the worship of idols are spoken of, and in what particular portion of the Veda in question. Let us know, further, how the commentators have commented upon and interpreted the passages dealing with these, and what interpretations of the passages the Brahmana of the Veda has adopted as pre-eminently satisfactory and reasonable. This will allay the restlessness of the audience and will be of great benefit to us. As to *Madhyastha*, there is no need of one between us. If you would have your way, then let the Vedas, the Brahmanas of the Vedas, and similar other works, be nominated as such. They are superior to all, and will be partial to none. They are all lying before you on the table. Whatever there be in the Veda favorable to your contention, bring the same out, and having translated it, make its purport clear to the audience, so that truth may soon come to be known from untruth. And whatever is spoken by yourself or by me, the Pandits will write that down word for word, and the same shall be subsequently published under the signatures of the two gentlemen who got the aforementioned document executed between them. The Pandits of the whole country will then be in a position to judge of the merits of the publication, and the entire Arya world will know what is genuine

and what is false in the discussion between you and myself.'

"Kanwal Nain Acharya would not listen to this most reasonable prayer of Pandit Dayanand, and began to talk evasively. Seeing this Seth Mathura Das Logi stood up and thus addressed the audience: 'In company with several laymen I, with the permission of Swami Dayanand, waited upon Kanwal Nain Acharya on 6th June, 1875, and informed him that the knowledge of the fact that the Acharya was in Bombay and was strongly resolved to prove that idol-worship was inculcated in the Vedas, had created in the Swami a desire to meet him. This being the case, it was desirable (I said) that a public meeting should be held in the house of some layman, or in a garden, or in Framjee Cowasjee Institute, or in an open place, just as it should please the Acharya to direct. The Acharya, when face to face with the Swami, should prove idolatry from the Vedas. It was his duty to do so, millions of people (Hindus) having faith in idol-worship, and the Swami, on the contrary, having openly and boldly announced that the Vedas did not sanction the worship of idols and images. The Swami maintained that the Vedas contained no *mantras* having to do with endowing the images with life, and that the *mantras* employed for the purpose did not at all mean what they were made to. He maintained that the same thing held good in the case of *mantras* pressed into service for invocations, and in connection with the

destroying and worshipping of idols. Similarly, he held that no Sankalpa *mantras* were to be found in the Vedas, and those made use of for the purpose did not at all bear the interpretation they were given. The mischief had been wrought by the so-called Acharyas, who, influenced by selfish motives, had created myths. Dayanand believed that no Acharya or Pandit could have the boldness to come forward and prove the reverse of what he maintained was the truth. It was, under these circumstances, clearly the duty of Kanwal Nain and the other idolatrous Acharyas, I declared, to meet the Swami and to prove that idol-worship was enjoined in the Vedas; as, in case of their failing to do so, the Vaishnav Dharma—our own Dharma—would sustain a great blow. Kanwal Nain Acharya was aware that he had a large following. Knowing that and asserting that he was well-versed in the Vedic Religion, he was, in duty bound, to come forward and to prove idolatry to be in accord with the Vedic teaching. If he did not do it, no other Pandit could be expected to. Consequently (said I) he must take up the challenge. If he acceded to my request, all necessary arrangements should be made. The problem that faced the Acharya he should solve, he should give an answer to the question, as to in which particular Veda Samhita the *mantras* employed in connection with the endowing with life, the invoking, the destroying and the worship of idols were to be found. They must be met with in

the books of the Acharya's sect, and, if so, he could tell how the commentators had commented upon and interpreted them, and what particular interpretations of the same had been adopted by the Brahmanas of the Vedas as pre-eminently satisfactory. The answer to the question under reference would end all altercation and would enable everybody to know the truth from falsehood. I assured Kanwal Nain Acharya that in the meeting that might be held, we should so arrange that whatever the Acharya or the Swami should say, the same should be written down at once, and that they should run no risk that mere oral speaking is liable to involve one in. Unquestionably the Acharya should be expected to point out, without delay, in the Vedas and other Granths, whatever passage he might quote *professedly* from *them* in support of his faith, and so should the Swami point out, at once, in the Vedas and other books, whatever he might professedly quote from them in support of his faith or against the faith of the Acharya. All that was spoken by either party should be faithfully reproduced on paper, should be signed by both the parties, should be attested by the Pandits, and then the manuscript, a copy of which should remain separately in the possession of each speaker, should be published, daily, piece-meal, the printed matter, as the public should be daily informed, representing one day's work. The procedure would continue till the discussion was finished, and, on the termination of the discussion, the entire manuscript should be signed by the Acharya and Swami Dayanand, and

attested by the Pandits, and, having been published, should be sent to all those principal parts of India, where our brethren in faith were to be found in large numbers. The cost of publishing should be met half-and-half by the two parties.

"Kanwal Nain Acharya's reply to all this was that four Pandits, versed in four different branches of knowledge, were wanted, and that these should be examined by him (previous to their attending the would-be meeting). I said that there was no need of such Pandits, for, when the proceedings of the meetings were published, they would be before the Pandits of whole India, and the Pandits would pass their opinion on the same. And in the publication (report of the proceedings) it should be stated that whatever Pandits felt disposed to express their opinion as regards the merits of the shastrarth, the same should kindly forward their remarks, within three months, to such-and-such a person. Such testimony (I represented) would be more useful. And as to the kind of Pandits, of whom the Acharya spoke, there were many such in Bombay. Did the Acharya want those that were well up in Nyya Shastra, or those who were well up in Vyakarna, or those who knew the Uttra Mimansa, or those who were well-versed in Sankya, or those who were masters of the Dharma Shastra? The Acharya answered that those who were well-versed in the Vedangas were wanted. I said that such Pandits were difficult to be had. To wish to have such was (under the circumstances) very much like express-

ing a wish to possess a *horned* hare, no matter if such a creature was to be had nowhere. The number of the books which the Vedas, the Vedangas, the Upanga and the Upavedas made up, was something tremendous, and so was their weight. Where could Pandits well-versed in these be had from? Who could possess so much knowledge but one that was omniscient? However, if the Acharya was aware of the existence of one such, he would kindly say where the man was to be found. The Acharya replied that Rang Jeet Totawari was such a one, and that he was to be found in Nadia Shanti (a place, by the by, where the Acharya's faith has an unusually large following)! I said that I knew none in Nadia Shanti, but that if he would name any Pandit thoroughly versed in the Vedas and the Vedangas in *Benares*, which unquestionably was the seat of our Dharma *par excellence*, and rich in Pandits, I would wire to our agent in that city and find out all about the Pandit, though I was convinced that such a learned man could be had nowhere, yea, even one of an inferior type. Indeed, it was a question whether such Pandits were plentiful even in former times. The Acharya declined to name any Pandits in Benares, adding that he would hold a discussion only if the kind of Pandits mentioned in the public notice, issued on 4th June, 1875, were forthcoming at the meeting. Upon this I read out the notice to the Acharya, saying that the notice mentioned Friday as the day of the meeting, but that his disciple had signed the notice for Saturday and had further entered into a written

agreement with a layman, fixing Saturday as the day of the meeting. Would the Acharya abide by his disciple's announcement, according to which, as the notice said, the shastrarth-meeting should be held in Framjee Cowasjee Institute? The Acharya answered, he was not aware of this, and he would not abide by the announcement. I remarked that I was sorry that the Acharya shirked a duty whose performance was incumbent upon him—a thing that did not at all reflect credit upon him. There could, under these circumstances, be no doubt that what Swami Dayanand affirmed was true, and indisputable even in the slightest degree, and we were now convinced that the charges which Swami Dayanand had laid at the door of the Acharyas were perfectly well founded. If Kanwal Nain Acharya would free himself from those charges, he should make his word good and prove that the Vedas inculcated idolatry, so that his reputation might be preserved. If he refused to attach any weight to my representations, well, he was his own master. My humble prayer was in vain, for it could not make Kanwal Nain Acharya pluck up courage to free himself from the charges brought against him.

'Now you all see on what absurd ground the Acharya is trying to back out of the discussion. This must convince you that the Acharya is utterly powerless to prove the worship of idols to be in accord with the teaching of the Veda.'

"When Thakur Mathura Das Loji had done

speaking, Kanwal Nain Acharya, without, in the least, furnishing proofs in support of idolatry, rose and prepared to depart in silence. The Chairman, Mr. Bechar Das, turning to the Acharya, said: 'Sir, it is not right that you should leave the meeting in silence, without having said anything. All the people that are sitting here, are eagerly expecting you to prove that idol-worship is sanctioned by the Vedas. It does not behove you to depart, all of a sudden, without saying anything for their benefit. Your conduct will only bring home to their minds the conviction that the Vedas do not sanction idolatry.'

"No reply was forthcoming. For the last time Swami Dayanand addressed him in these words: 'You maintain that idol-worship is allowed in the Vedas, and it was incumbent upon you to prove your assertion. If you are determined not to do this, I must perforce expose idolatry and prove that it is opposed to the teaching of the Veda. You should at least hear me.' Kanwal Nain Acharya begged to be excused from complying with the Swami's request, and took his departure. Many idol-worshippers, who had flocked to the meeting, eagerly hoping that idol-worship would be proved from the Vedas, were disappointed. Many householders, who had faith in idol-worship, lost all faith in the same, saying to themselves: 'Our Dharma is so weak and false! That which is the principal article of our faith, even that cannot be proved. How well the proverb applies to it (Hinduism)—*Sufficiently capacious-throated even to engulf an elephant,*

but occasionally unable even to swallow an ant.' Exactly such has been the case with our Dharma this time. Kanwal Nain Acharya understood his interests too well when he declined to stop to listen to the Swami's speech, being well aware that to hear the exposure in the words of a man like Dayanand, and then to go away without replying to the denunciation, would expose him to the ridicule and contempt of the believers in the Veda. The meeting was thoroughly satisfied that the Acharya was utterly unable to prove idolatry from the Veda. It was indeed a marvel that he had even gone so far as to put in an appearance at the meeting.

"Subsequently, Seth Hargobind Das Baba asked the Swami, whether idol-worship existed in the Satyuga, or whether it had come into existence only recently. In reply the Swami observed, that it had no existence in the Sat or any other (of the first three) Yugas: it had been fathered upon the believers in the Vedas by the selfish only in the present Kaliyuga, after the birth of the Jain and the Budhistic creeds. When Shankracharya exposed the Jain Faith, many Jainis put their idols under ground, and it was these that were now and then found in many places where work of excavation was in progress. The worship of idols, the Swami added, was wholly unknown to our sages, and it had no place in the Vedic Teaching. After this reply, Seth Chhabil Das Lallobhai commented freely on the unfair move of Kanwal Nain

Acharya, and Mr. Moolji Thakarshi also expressed his opinion on the subject.

"At last Pandit Dayanand, speaking on the want of erudition on the part of Acharya, expressed his regret that so many works should have been brought together for a noble purpose but that not a single page of any one of them should have been turned. To be brief, he commenced his speech, comdemnatory of idolatry, by taking, as his text, the *mantra—Na tasya pratima asti yasya nama mahadyasha,* and in support of the truth embodied in the *mantra,* he read out many passages from the Vedas, alleged to be concerned with the *avahan, pujan, visarjan* and *pranpratishtha* of idols, and explained what these terms severally meant. The *mantras* in question, he made clear, had nothing to do with *avahan* or any other similar function, and the Vedas said nowhere that they should be applied in connection with such functions. Idol-worship had not originated with the followers of the Vedas, he maintained; and he read out many more passages from the Vedas in support of his position, translating them for his hearers. He demonstrated the fact that idolatry had never been the faith of the followers of the Veda at any time, and that it would never be proved, and ended by exhorting one and all to renounce it without delay."

CHAPTER XXIX.

At Poona and back to Bombay.

The nominal shastrarth over, Swami Dayanand left for Poona, where he stayed for about two months. Poona is nothing if not a stronghold of idolatry in Southern India, and the Swami's presence there was deeply resented by some of the idol-worshippers who, in the heat of excitement, went so far as to put up some hirelings to create breach of the public peace and to make themselves a positive nuisance to the reformer and his admirers, to the disgust of the really brave and refined portion of the Poona Community. It was inevitable that they should suffer for their misdeeds, and two of the miscreants were sentenced to six and nine months imprisonment, respectively. This had a very wholesome effect upon their fellows, making them behave peaceably in future. The Swami delivered fifteen lectures in all at Poona, five of these more or less historical in their character, one biographical, and the rest dealing with moral and religious subjects, such as God, the Veda, Revelation, the Transmigration of Souls, etc. These lectures were, in substance, published in the Marhatti language, in the form

a book.* In a journal (*Loka Hitavadi*, Feb. 1883) conducted by a Marhatta gentleman a complete account of the Swami's visit to Poona was published The following passage occurs in the account:—

"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 unique orator and moved by the *updesh* which his speeches contained, the truth-loving people of the town 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 honor shown to him, and they did what they should have abstained from doing. Under these circumstances, the availing of the assistance of the Police became a matter of necessity."

From the journal it appears that Gopal Krishna Bhandarkar, who enjoyed the reputation of being a distinguished Sanskrit scholar, had come

* An Urdu translation of these bearing the name "Updesh-manjri" has for some years past been in the market. Lala Munshi Ram, the well-known Arya Samajist, is the translator.

to fall out with the Swami on some point, and was ever writing against him and helping the opponents of the Vedic Faith.

Towards the close of August, 1875, Swami Dayanand returned to Bombay to consolidate, by his presence and co-operation, the good work begun. This time, as was perhaps only natural, he put up in the Samaj Mandir. The Samajists and other gentlemen had all the benefit of *Dharmacharcha* (religious conversation and discussion) they could expect to enjoy by associating with the foremost Sanskrit scholar of his time, of a true thinker and genuine reformer. The Swami told them to be perfectly free with him, and he was never tired removing their doubts regarding the Divine origin of the Vedas and on other points. The Brahmo gentlemen, with their minds surcharged with ideas embodied in the works of Western Sanskrit scholars, would, again and again, bring forward objections, on one thing and another, connected with the Vedas. One of these concerned the interpretation given to the word 'Agni.' They said they could not understand how it could be taken in the sense of 'God.' The Swami's reply was that the word was taken in that sense as well as in the sense of 'fire,' etc., in the Brahmana Granths, and he quoted the passages bearing on the subject. The internal evidence of the Vedas also on the point was convincing. The word occurred in the eighteenth *mantra* of the *Ishavasya Upanishad*, the fortieth chapter of the Yajur Veda, and all

the commentators, whether ancient or modern, had interpreted it there as God. Further, in the commentary on the Nirukta, the learned Pandit Satbrat Samasryi of the Asiatic Society, had clearly stated that the word 'Agni' meant also 'God.' And so on. It was absurd to suppose that the Vedas taught 'element-worship.' *Mantras* like—*Indram mitram varunam agni, etc.*, the ninth *mantra* of the fortieth chapter of the Yajur Veda, and others, too numerous to detail, rendered such a supposition utterly groundless, and left no doubt as to the truth of the fact that the adoration of the one only God was taught in the Vedas, and of naught else.

After same eight months' stay at Bombay, Swami Dayanand resolved to visit the N.-W. P. again, but just as he was about to depart, a learned Pandit of Nadia Shanti came forward for a shastrarth on—"Idol-worship." The meeting was duly held, a still more learned Pandit, named Bhojaji. Shastri, occupying the chair of *Madhyastha*. Bhojaji's verdict, before the breaking up of the assembly, was that Pandit Ram Lal had failed to prove idol-worship from the Vedas. The Pandit himself acknowledged as much. His own words were: "The Swami is a Sanyasi, he cares for none. He has studied the Vedas and other Shastras thoroughly, and he is very wise and wields great powers. Whatever he says, is in accord with the Shastras. We have not the strength to oppose him, for we are householders. We have to consult our interests in many things. If we were to say anything against

" idol-worship," our living would be gone, and then how would things get on ? "

The effect of this shastrarth was of a very wholesome character. On the 14th April, 1876, a notice appeared from Bhai Jiwan Dyal Narka Dyal to the effect that henceforward he should have nothing to do with "idol-worship," for, as the effect of Swami Dayanand's *updesh*, he had renounced it for good. The notice promised a reward of Rs. 125 to any one who should prove idolatry from the Vedas and convince the convert to the Vedic Religion that, in giving up idolatry, he had made a mistake. Who would attempt a hopeless task ?

CHAPTER XXX.

RETURN TO THE NORTH—LUCKNOW, etc.

Leaving Bombay on 1st May, 1876, and visiting Farrukhabad for the fifth time, Swami Dayanand arrived at Benares and put up in the Atamgiri garden. He stayed here for over two months, but no shastrarth was held with the Pandits. It was at Benares that the Swami came to make up his mind to write his Veda Adi Bhashya Bhumika. Several Pandits were engaged to write from dictation, and notices were issued, announcing the nature of the undertaking and giving the usual details connected with the work. The book was to be brought out by the well-known local printers, E. J. Lazarus and Company, in monthly parts.

From Kashi the Swami went to Jaunpur and thence to Ayudhia, which he left for Lucknow towards the close of September, preaching and holding discussions. The conversation which took place between him and Lala Brij Lal, *Reis*, is worth reproducing :—

Q. What are Brahmans, Kshtryas, Vaishyas, and Shudras ? When did they come to be

classified, and who was it that parcelled out mankind into four Classes or Castes ?

A. The four Classes came to exist by reason of the diversity of men's occupations or professions. For example, the teachers of the science of divinity came to be called "Brahmans;" the conductors of military affairs, "Kshatryas;" the traders in commodities, "Vaishayas" and menial servants, "Shudras."

He is not a Brahman, who follows the profession of arms, and so forth, with the rest.

Thus the classification of men into castes is based upon their *callings* and not, as is now regarded, upon *birth*. Hereditary castes, irrespective of professions, came into existence after the Great War.

Q. Were not the Brahmans born from God's mouth, and the Kshatryas from His arms?

A. The true meaning of the Vedic text, divested of the metaphor which has given rise to such absurd notions, is, that men versed in Divine Knowledge and in Sciences hold the same position in the society of God's creatures as the *head* does in the structure of the *body*,—that is to say, they are the foremost of men by virtue of their superiority in knowledge. In like manner, the origin of the other Classes may be explained away.

Q. Why do the Brahmans wear the "sacred thread ? "

A. It is the outward mark of their proficiency in knowledge.

Q. What kind of deeds should be done ?

A. Virtuous deeds alone should be done.

Q. What are these ?

A. Veracity, benefitting others, and other similar acts having for their object—the promotion of general good.

Q. What is *veracity* ?

A. It is telling the truth, and avoiding giving expression to what is untrue. The tongue should express what is in the heart.

Q. What do you think of *idolatry* ?

A. It is a thing, wicked and sinful. People should never worship images. The spread of mental darkness is due to the prevalence of idolatry.

Q. How can we contemplate God without an object or idol ?

A. We should think of God just in the

same way as we think or form a notion of *pleasure* and *pain*. Thus images are not required for contemplation.

Q. What actions are most praiseworthy, and should be performed ?

A. The doing of *sandhya* morning and evening, the practice of truth, the exercise of benevolence, and so on.

Q. Should not *sandhya* be performed thrice a day ?

A No. The morning and evening are the only times for devotion.

Q. Is the act of repeating God's name or *mantras*, the performance of a tedious ceremonial, as done by the modern Brahmans, proper ?

A. People should try to know God, and imitate Him in their works. *Mechanical* repetitions and ceremonials are of no use.

Q. Has God any form or color ?

A. God has neither form nor color. He is incorporeal and infinite. Whatever is seen in the world, shadows forth His greatness. The universe being made by Him may be allegorically regarded as a means for allaying the mental thirst for a sight of Him.

Q. Why is God not seen in the world ?

A. Were God to make His appearance in the world, every one would run up to Him and importune Him to decree a gratification of his desires, and thus disorder and confusion would spread everywhere. At the same time, by means of the elements of which the human body is composed, the vision of God is impossible. How indeed can man see Him who has created him ?

Q. How can God be known when He is not seen ?

A. Seen He *is*. All these things, men, animals, trees, etc., seen upon the face of the earth, point to their Maker. In this way He is seen through all His works. And He can be recognized even as we recognize *pleasure* and *pain*.

Q. Is or is not *Brahm* (God) in all of us ?

A. He is in all of us. He is known to us just in the same way as we know pleasure and pain.

Q. Is He uniform everywhere, or is He more in some and less in other objects ?

A. He is everywhere alike, only that He is manifest in us in proportion to the glory of the divine intelligence in our mind, *i.e.*, wisdom.

Q. What are *devtas* (gods) ?

A. They are called *devtas* (gods) who are learned and intelligent, *i.e.*, who are true pandits.

Q. Is it a sin to see the *Ramleela or Rasleela ?*

A. Yes it is a sin, equal to the commission of a thousand crimes. Similarly, the worship of idols is sinful ; for no likeness can be taken when there is no form, and where there is no form, there can be no image. It is allowable to take photos or execute other kind of pictures of persons to have them before us for being looked at or for remembrance. But it is improper to make pictures and images of God and thus caricature Him.

Q. How long has Sanskrit been in the world and why is it called 'good' ?

A. Sanskrit is from eternity, it is pure and correct, it has no match. For example, *ba* in Persian is expressed or represented as Bay, and in English as Bee ; but *ba* (unencumbered with ay or ee) is only represented truly in Sanskrit.

Q. The Vedas contain the praise of God. Has He written His own praise ?

A. As the parents instruct their children to serve their parents and teachers and obey their elders, even so has God, by way of instruction, given us the Vedas.

Q. When God has neither form nor body, how can He have a mouth to utter the Vedas with?

A. God inspired them in the hearts of the four sages,—Agni, Vayu, Angira and Aditya.

Q. It is clear that these sages wrote the Vedas, is it not?

A. No, they are from God; for the sages then had no knowledge whatever.

Q. How did God communicate to them the Vedas?

A. Out of His mercy and power He inspired the 'supreme knowledge' in their hearts. As they were first at creation, they had no means of gaining knowledge, so God inspired them with it, and thus it is God's knowledge.

Q. Is the soul one or many?

A. The soul is uniform in its nature, but its entities are many.

Q. Does the soul pass into other bodies, and become great or small?

A. As the water is colored according to the color poured into it, even so does the soul accommodate

itself to the size and character of the body. But the souls of all are alike.*

The Swami took his departure from Lucknow on 1st November, 1876, and, passing through Shahjahanpur, arrived at Bans Bareilly, where the stayed for about a month, and whence, on the expiration of this period, he proceeded to Karn-Vas. Here Thakur Mukand Singh received him with his usual hospitality, and took care that he had every facility to make known his mission to all around. As the result of a debate with the missionaries, a Samaj was established at Muradabad, but lack of moral courage and energy in those who had accepted its membership soon made it a thing of the past.

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* Revised and altered from the *Triumph of Truth*, by Lala Durga Pershad.

CHAPTER XXXI.

The Imperial Durbar.

While the Swami was busy with his Bhumika and with his *updesh*, he heard of the importance of the coming Imperial Durbar at Delhi, and, wishing to be present on the occasion, if he could help it, he left for the scene of the approaching function in company with Thakur Mukand Singh and other Thakurs. Reaching Delhi, he took up his quarters in Sher Mal's Anar Bag, which had already been put in a fitting condition to receive him. Anar Bag was close to the plot of land on which the tents of the Rajas and Reises of Oudh stood, and over the gate of the garden hung a placard with the words—Residence of Swami Dayanand Saraswati.

The Swami had notices pasted in front of the tents of the Rajas and Maharajas, and to draw the attention of these magnates all the better to the contents of his manifesto he had a copy of the same sent to each of them, with a request that they would bestir themselves to arrange for a shastrarth between him and the Pandits, so that truth might be known from what was false, and the great of the land should once more return to the primeval Vedic Faith. It could not be expected that the Rulers

and Chiefs would think much of a shastrarth at such a time: they were thinking of other things and were otherwise occupied. The Maharaja of Indore was the only one who did make an effort to convene a meeting of his brother-Rulers and of the Pandits, but the effort was a signal failure. For all that, however, the work of *updesh* vigorously went on, and Hindus and Muhammadans and Padris thronged under his *shamianas* all the day long. Occasionally, the Reises and Rajas of Oudh also would stop to hear him and would have conversations with him. Of the great ones of the Punjab, Maharaja Rambir Singh of Jammu and Kashmir sent his Vizier, Anant Ram Diwan, and his Musahib, Babu Nilambar, to wait upon the Swami, with a request that he would see His Highness; but before the Swami could comply with His Highness's request, the State Pandits had changed his mind, and the interview never came off.

On the occasion of the Durbar, the Swami, failing to get the Rajas and Maharajas to come together and to hear his lectures, convened a meeting of some enlightened well-wishers and reformers of India, with the object of finding out, by discussion and deliberation, if co-operation in the work of reform was possible among them. The *Sabha* was composed of the following gentlemen:—Baboo Ghanaya Lal *Alakhdahri*, Baboo Navin Chandra Roy, Baboo Keshub Chandur Sen, Munshi Indramani of Muradabad, Sir Sayyad Ahmad Khan, Baboo Harish Chandra Chintamani and Swami Dayanand

Saraswati. The Swami's own solution of the problem before the *Sabha* was in these words: "If we have the *same set of principles* to believe in, and work on the *same lines*, I have hope that the country can be soon reformed." This solution could not be appreciated by the others, for there were differences in religious belief which could not be got over, and thus nothing was practically accomplished. Baboo Navin Chandra Roy speaking of the meeting in his Journal *Gyan Darpan* (1885) wrote: "Inasmuch as we differed with him on fundamental principles of belief, the sort of union he sought to bring about could not be effected."

CHAPTER XXXII.

THE CHANDAPUR FAIR.*

Munshi Pyare Lal, Kayastha, *Reis*, Chandapur, District Shahjahanpur (N-W.P.), with a view to ascertaining which was the true *Dharma* (faith), obtained permission from the Collector of his district to hold a religious fair at his native place, and having fixed upon 19th March, 1877, as the day of the first meeting, had printed notices circulated, inviting the most learned and distinguished followers of Hinduism, Islam and Christianity to come and have, by friendly conversation and discussion, truth sifted from falsehood.

In response to these notices, leaders of every religion, of profound scholarship, and well-known throughout India, came. First of all came the famous Vedic Scholar and Founder of the Arya Samaj, Swami Dayanand Saraswati, accompanied by the well-known opponent of the Muslim Faith, Munshi Indramani of Muradabad, a man who was a complete master of Arabic and Persian, and a critical student of

* An almost literal rendering, revised and adapted mostly from a translation of the *Mela Chandapur Tract*, by the late lamented Bawa Arjan Singh, younger brother of the writer.—C. S.

both the Quran and the Traditions. These two gentlemen, deeply interested in religious matters, arrived at Chandapur on 15th March, 1877.

On behalf of the Christian religion came, on 19th March, 1877, the famous logician and profound scholar, author of many learned pamphlets and of a commentary on the Bible—the Rev. T. G. Scott, accompanied by Rev. Mr. Noble, the Rev. Mr. Parker, the Rev. Mr. John Thomson, and several other Missionaries of Bareilly, Cawnpur, Muradabad and Shahjahanpur, all strong in knowledge. And on behalf of the Muhammadans came, on the same day and at the same time, Moulvi Muhammad Qasim, the Principal of Devaband School, the most distinguished Arabic Seminary in India, the author of a delightful treatise on rhetoric, and the awarder of diplomas to Moulvis, accompanied by Sayyad Abul Mansoor of Delhi, the foremost man in literary discussions, the author of works like the Zinda Javaid, written against Christianity, and the holder of a diploma from His Imperial Highness, the Sultan of Turkey, as a recognition of his scholarship, and by many other gentlemen.

It was suggested to the Swami that if the Hindus and the Muslims formed a coalition and unitedly exposed the Christian Religion, it would be most commendable. But the Swami replied that he was sorry he could not agree to the proposal. "It appears to me just and proper," added he, "that no one in this fair should do anything savouring of partiality.

To me it seems best that the Moulvis, the Missionaries and ourselves should meet in love and peace and investigate the truth. No one should be hostile to the others."

After this it was proposed that all the parties concerned should repair to the place where the *jalsa* (grand meeting) was to come off, and settle the conditions of the shastrarth; but it being pointed out that the crowd there would be in the way, two gentlemen from each repaired to the tents of the Missionaries, and there, assisted by Mr. Moti Mian and Lala Ram Parshad, *Reises* and Honorary Magistrates, Shahjahanpur, and Mukta Pershad, *Reis*, Chandapur, commenced their deliberations. But though hours were spent in these deliberations, no unanimity of opinion could be secured as to the conditions of the shastrarth. The only point settled was the formal recognition of the necessity of holding a *jalsa* for the discussion. Seeing what little had been achieved and that the Padris were for not staying for over two days, Swami Dayanand observed that he and his companion had come to Chandapur on the distinct understanding that the Conference would last for a full week, and in no case for less than five days, and this period, he said, would have sufficed for determining the worth of every religion. To this Munshi Indramani replied "Swamiji, be sure that the true religion will be found out even in a single day." After 10 o'clock, it was unanimously resolved that the first spokesman, on behalf of each party, should speak on the question taken up for discussion for half an hour, and that the

after-speakers, replying to or expressing doubts and objections, should each speak for 10 minutes. The fact was made known to all would-be speakers that every one of them was to be perfectly master of his time, to enjoy, while speaking during the time allotted, complete immunity from interruption.

Munshi Pyare Lal rose and addressed the meeting in something like the following words :—

"We should, first of all, be thankful to God, the omnipresent and all-pervading Lord. We are all fortunate in that this Supreme Sovereign of the universe has placed us under a Ruler who permits us to talk freely on religious subjects. At the same time we ought to express our thanks to our Collector and District Magistrate, who, influenced by his sympathetic, appreciative and benevolent disposition, has been pleased to allow us to hold a discussion on an occasion like the present on 'God' and other kindred subjects. Language cannot describe the pleasure I feel to-day. It is a blessed day indeed, and happy is the land which finds so many influential and learned men, representing different faiths, assembled in it.

"Sirs, the world is a *Caravanserae*, and life is not a thing to be depended upon. The mercy of God has been specially manifested to-day, in that so many gentleman, in pursuance of a lofty resolve, have graced this meeting with their presence. I am confident that they will each speak of the beau

ties of his sacred Faith in words at once gentle and sweet, and will thus enable the audience to acquire, by his expositions, the fruit of salvation. I, Pyare Lal, a Kabirpanthi, pray to God for the preservation (success) of the *Jalsa*."

On the termination of the speech, the discussion commenced as to how many persons should be appointed as 'representatives,' out of the professors of each creed present. Ultimately, five individuals were put forward by the Mussalmans as their representatives, as many by the Christians, and only two by the Aryas, namely, Swami Dayanand Saraswati and Munshi Indramani. The Moulvis and Padris insisted upon the full number (five) of representatives being appointed by the Aryas as well, but the Swami assured them that two were enough. The Christians, not satisfied with the answer, made an attempt to add the name of Lakshman Shastri to the list of 'Arya representatives.' Swami Dayanand protested against such a conduct, observing that, though the Christians were perfectly free to choose representatives for themselves, they had no right to do so for others. And addressing the Pandit, the Swami said: "Don't you see their game? These people want to create ill-feeling between us, in order to enjoy the fun!" The Mussalmans, however, would not listen to the Swami's protest, and the instant he had ceased speaking, a Moulvi came forward, and, catching hold of the Pandit, urged him to have his name enlisted. Upon this the Swami observed that in the event of

the Aryas agreeing unanimously to appoint the Pandit as their representative, his name might be put down as such, but it was no concern of the Mussalmans to select him. A Mussalman critic, commenting upon the Swami's words, remarked that if such was to be the case, all the Hindus present should also be asked if they were willing to appoint Swami Dayanand and Munshi Indramani as their representatives. To this the Swami made answer: "When you have not been elected by the Shias and the Sunnis unanimously, when the Christians have not been assigned the position of 'representatives' by the Roman Catholics as well, where is the necessity for you to raise such objections with regard to us? There are many who would be willing to accept us as their representatives, but many there may be who would be unwilling to do so, but for all that you have no right to create ill-feeling between us." Munshi Indramani added: "We are believers in the Vedas and the Shastras, and so are these people; if there are any that do not, they may be constituted into a fourth party in the discussion." The object aimed at by the Moulvis, by bringing forward the objections they did, was to stir up quarrels between the Aryas and the Hindus, and, keeping aloof from the wrangling that must ensue, to enjoy the 'fun' thereof. The Aryas, however, did not think it advisable to add the name of Pandit Lakshman to the list of their representatives, and the Moulvis (perceiving as much) retired, at this stage, to say their prayers. On their return Moulvi Muhammad Qasim said, that he would address the meeting, for a

whole hour, on his religion, independent of what he might have to say directly on the questions to be proposed for the discussion, later on, and that he would remove any doubts that might arise in any one's mind by his speech. To this all agreed.

The Moulvi, after praising God (in substance) said —"The ruler of the time ought to be obeyed by all. As all serve and obey the orders of the *present* ruler, and not those of him whose tenure of office has expired, and, further, as a law, which has been rescinded, is no longer obeyed, but that only which has been substituted for it, even so the Bible, which 'descended' in the time of the ancient prophets, cannot be conformed to and obeyed. Muhammad was the last of the prophets, and consequently the Divine Word, Quran, which 'descended on him,' should be obeyed instead. We do not speak ill of Sri Rama and Sri Krishna since they were prophets of their respective times, but we maintain that Muhammad alone rules at present. Whoever traduces Muhammad, our Religion and the Quran, deserves death."

Rev. Mr. Noble (*commenting upon the Moulvi's speech*)—"There is considerable doubt as to Muhammad being a prophet, and the Quran being the Word of God. The Quran has been borrowed from the Bible, and hence it cannot be a revealed book. The fact of Christ being an incarnation, however, is indisputable. It is perfectly clear from his teaching that he led the people towards righteousness. Men can get salvation only through his 'word.' He worked miracles."

Moulvi Muhammad Qasim (*replying*)—"We believe in the apostleship of Christ and also look upon the Bible as 'revealed,' though the Christians have introduced into it many interpolations. It is no longer genuine. Besides, the Quran has refuted and replaced it. It is, therefore, not worthy of being believed in. Our prophet being the last, our religion is true."

After this, the other Moulvis showed the Rev. gentleman a verse from the Bible, telling him, at the same time, that it was the Christians themselves who confessed that the verse was unauthenticated.

Rev. Mr. Noble—"He who said this was truthful, he is not to blame if he has corrected a verbal mistake. We love truth, and our religion is consequently true."

Moulvi Muhammad Qasim—"Of course, it was very good on his part to do so! But the book or document in which a mistake is discovered, cannot be authoritative. The document in question could never be valid in a court of law."

Rev. Mr. Noble—"Are there no verbal mistakes in the Quran? It is not proper to ring changes on such things. We believe only in truth, and we strive only for the attainment of truth. We acknowledge therefore, the verbal mistake in the Bible. Your Quran, on which you have said so much, abounds with interpolations, etc."

Moulvi Muhammad Qasim—"You are an inquirer after truth indeed! If you really believe what you advance, then how can you believe in *three* Gods?"

Rev. Mr. Noble—"We do not believe in three Gods, but only in One. Jesus was both man and God, therefore his works are of a double nature. Having the human element on him, he did the works of man, but by virtue of the Divine element in him, he did the works of God, *i. e.*, wrought miracles, etc."

Moulvi Muhammad Qasim—"Oh! How can two swords fit in one scabbard? The statement of the Missionary is utterly false. Jesus nowhere says that he is God. You elevate him to the position of God, blinded by prejudice."

Rev. Mr. Noble, in reply, read out a verse from the Bible, in which Jesus declares himself to be 'God, and which says that he worked many miracles. The verse did not leave any doubt as regards the fact of his having declared himself to be 'God.'

Moulvi Muhammad Qasim—"If Jesus was God, why could not he save himself from being crucified?"

A native Padri then pointed out many inconsistencies in the Quran, and said that a commandment could be annulled but not a *news* or *prophecy*. The predictions of the Quran had been wrong. The Muslims first bent their heads in the direction of

Bait'ul-Muqaddus, and then commenced bending it in the direction of Mecca. He then explained many verses, asserting that salvation was impossible "except through Christ." "Your Quran," added he, addressing the Mussalmans, "enjoins belief in Jesus and God. Why don't you act up to the injunction?"

While the discussion was going on, the shades of the evening came on, and this brought the meeting to a close.

Second Day's Proceedings.

The people assembled at the appointed place, at 7 A.M., and the five questions, which had already been agreed upon for discussion, were again read out.

These questions were the following:—

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

2.—Is, or is not, God *all-pervading?*

3.—How can God be *just* as well as *merciful?*

4.—What proofs are there as to the Veda or the Quran or the Bible being the Word of God?

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

Some time was spent in settling the point as to who should first reply to the questions. At last Rev. Mr. Scott got up to speak on the first question. He remarked that the question was nonsensical, and that therefore it was useless to answer it. But as all had agreed to discuss it, he would take it up. He said: "Although we know not out of what God has created this world, we may affirm at best only this much, that He has created it out of *nothing*, for there was naught else than God in the beginning. He created the world by His *fiat*. And though we cannot say *when* He created the world, yet it *has* a beginning. We cannot know the number of years (that have elapsed since the world was created), God alone knows that. Hence it is not advisable to speak on this subject. As to the third part of the question—*Why God created the world?* we cannot answer it correctly. All that we may know is, that He created it for the happiness of men, so that we mortals might live in it, in the enjoyment of felicity."

Moulvi Muhammad Qasim—"God created the world out of His body. We are not separate from Him. If we were so, we should be beyond His omnipotence. With regard to the question—*When was the world created?* it is useless to speculate on it, for we are concerned with the *eating* of bread and not with *the time* when it came to exist. This world was created for human beings, for God has made all things for them, and them He has created for His worship. If you reflect, you will see that the

earth is for us and not we for the earth ; for if we did not exist, it would make no difference to the earth. But we should be very unhappy if the earth did not exist. Similarly, water, air, fire and other elements were created for man. Man is superior to all other creatures, and intellect has been given him to bear witness to his superiority. In short, God has created man for His worship, and the earth for man."

Swami Dayanand Saraswati—" At the outset, I desire to call attention of the Muhammadans, the Christians and others present, to the fact that the fair (meeting) has been held for the ascertainment of truth, and that the object of those who have brought it about, is to find out which Faith is true. That which is proved to be true, should be accepted as such by all. No one should harbour ideas of victory or defeat, for it becomes all good men to see that truth prevails and falsehood perishes. Indulgence in remarks by the Muhammadans, such as that 'the Padris are wrong,' and by the Padris, such as that 'the Muhammadans are false,' should be avoided. Wise people should, according to their lights, promulgate truth and refute untruth, in mild language. They should always avoid speaking ill of one another, making use of bitter words and giving expression to painful insinuations, like, 'I am victorious, and you are defeated.' All should give up prejudice, and speak out the truth, going in for mutual recriminations being the work of ignorant persons. No one should, therefore, employ harsh words.

"Now I proceed to reply, in the light of my insignificant learning, to the question—'Out of what, when, and why, did God create the world?' God made the world from *Prakriti*, which is also called *Avyakrita, Avyakta* or the atoms. This *Prakriti* is the material cause of the world, and is, in the Shastras, spoken of as eternal.* As God is eternal, even so is this material cause. As there is no beginning or end of God, even so there is none of the *Prakriti*. The various substances are harmoniously proportioned with respect to the atoms of which they are made up, and not one of the *primary* atoms can be

* Speaking of chemistry, Dr. Draper says: "It has disposed of the idea of the destruction and creation of matter. It accepts without hesitation the doctrine of the imperishability of substance; for, though the aspect of a thing may change through decompositions and recombinations, in which its constituent parts are concerned, every atom continues to exist, and may be recovered by suitable processes, though the entire thing may have seemingly disappeared. A particle of water raised from the sea may ascend invisibly through the air, it may float above us in the cloud, it may fall in the rain drop, sink into the earth, gush forth again in the fountain, enter the rootlets of a plant, rise up with the sap to the leaves, be there decomposed by the sunlight into its constituent elements, of its oxygen and hydrogen, and other elements, oils and acids, and various organic compounds may be made; in these or in its decomposed state it may be received in the food of animals, circulate in their blood, be essentially concerned in acts of intellection executed by the brain, it may be expired in the breath. Though shed in the tear in moments of despair, it may give birth to the rainbow, the emblem of hope. Whatever be the course it has passed through, whatever mutations it has submitted to, its elementary constituents endure. Not only have they not been annihilated, they have not even been changed; and in a period of time, long or short, they find their way back again to the sea from which they came."

increased or diminished. God makes the primeval root-substance assume various phenomenal shapes. The phenomenal or visible world has a corresponding material cause. God works upon subtle elements, and evolves out of them gross materials which become fit for use. Things and objects of various kinds have been created from the primordial, material principle. At the time of *parlaya* (dissolution) God separates the atoms and breaks things up into their primeval root-form. A thing, as it becomes subtle, vanishes from sight; the ignorant people think that it has been annihilated. In point of fact, it remains in space in a subtle form, for the root or cause is never annihilated, and the apparent annihilation means only *disappearance*. When the atoms are separated, they become invisible, and when they combine, they become visible.

"This process of evolution and involution, under Divine direction and control, is constant and unceasing. It baffles calculation to say how many times God has made the world, and how many times He would yet make it. None can say anything on this subject.

"From this it follows that the position of those who hold that *something* can spring from *nothing*, and of those who say that the universe rushed into being as the effect of some *words* pronounced, is utterly untenable, for the appearance of *something* out of *nothing* is impossible.

"To assert the contrary, is like saying, 'I witnessed the nuptials of the son of a *barren* woman with my own eyes.' If the woman in question had a son, why would she be *barren*, and when her son has absolutely no existence, how could he have been married at all? To assert that creation is the product of *nothing*, is again tantamount to affirming: 'I was nowhere, but I have arrived here, or that the snake was not in the hole, but yet it has come out of it.' The wise do not attach any value to such affirmations. They are wholly unreasonable, since how can a thing which *exists not*, come *to be?* If we were not in our present respective places here, we could not be said to be at Chandapur. Mark what the Shastra says:—

नासत आत्म लाभः नसत आत्मभावम् ॥

'Whatever *is, shall be* in future, and whatever *is not*, can *never be!*'

This clearly proves that *something* cannot proceed from *nothing*, for in this world there is nothing which is without a *cause*. *Something*, it is apparent, comes from *something;* it can never come out of *nothing*. To admit the *absolute non-existence* of a taking and then to affirm that it is *existent*, is *Vindto vyaghat*, a pure self-contradiction. No wise man can ever believe it, nor is it capable of being proved by means of any *parmana*. The birth of *something* from *nothing*

is thus wholly impossible. God created the universe out of the eternal root-matter, and in no other way. In connection with the subject under discussion, two considerations present themselves. One is that if God be the material cause of the universe, He would be identical with the phenomenal world, and consequently knowledge, pain, pleasure, birth and death, profit and loss, heaven and hell, hunger and thirst, fever, bondage, and freedom must all be considered to exist in Him. (According to this hypothesis) the dog, the cat, the thief, the profligate, all are but the various manifestations of the same God!

"The other consideration is, that if it be conceded that the material substratum existed already, the position of God becomes like unto that of a maker or fashioner.

"We observe:

Causes are of three kinds:

1. *Upadan*—It is that cause which is essential to the formation of a thing, such as earth, which is essential to the formation of a jar; as gold, which is essential to the formation of an ornament; as cotton, which is essential to the making of cloth.

2. *Nimitta*—It is that sort of cause, which is

implied in the *agency* of the intelligent potter in the formation of a jar.

3. *Sadharan*—Causes such as clay, means, space, time, etc., are called *sadharan* causes.

"Now if God is to be considered as the material cause of the universe, we are forced to the conclusion that He himself 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 cannot of itself arise from the earth. In two of the three cases, God, it would be evident, is reduced to the position of *jarh* (something devoid of consciousness or intelligence.) If the phenomenal world were God, God would be responsible for all sins, such as theft, etc., which is absurd. The substratum of the universe is, therefore, something different and eternal, and God is the maker or fashioner of things, etc., 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 Systems

of Faith came to exist only 1,800, 1,300 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 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, and as many Yugas one night 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 91 Chaturyugas. The present is the seventh Manvantra, the Swaymbhuva, Svarochisha, Auttami, Tamasa, Raivata 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 Muhammadans began to destroy the historical works, etc., of the Aryas, the Aryas committed the chronological formula to memory, and they would repeat it daily, one and all, from an old man down 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 Shri Brahma, in the second foot of the *Kaliyuga* of the 28th Vaivaswata, in such-and-such a part of the year, in such-and-such a season, *paksha, 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."

ॐ तत् सत् श्री ब्रह्मणो द्वितीये प्रहरार्द्धे वैवस्वते मन्वन्तरेऽष्टा विंशति तमे कलियुगे कलि प्रथम चरणे ऽमुक संवत्सरायनर्तु मास पक्ष दिन नक्षत्र लग्न मूर्हेत ऽत्रेदं कृतं क्रियते च ॥

" This furnishes a system of calculation in connection with the age of the world. If anyone doubts it, he should know that the mode of counting days, etc., 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 anyone 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 (namely, that the world is 1,960,852,976 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 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 meeting out to them the rewards 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 the 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, etc., for the attainment of *dharma, arth, 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."

Rev. Mr. Scott—"That which has limit, cannot be eternal. The world is limited, so it cannot be eternal. Nothing can create itself. God has created the world by His power, though no one can know out of what God has created it. The Pandit also has not told us the name of the thing it was created out of."

Moulvi Muhammad Qasim—"If all things exist from eternity, it is useless to believe in a God. No one can say anything as to the time of creation.'

Swami Dayanand Saraswati—"Rev. Mr. Scott has not understood me yet. I regard the material cause as eternal; the *effect* is not eternal. To give an illustration: My body is 3 cubits and a half (in height.) This body was not so long before my birth, nor shall it remain so after my death. But the atoms of which this body is composed, shall not be annihilated. They will separate and float

in space. The power to combine and to separate* inheres in them. Take another example. A jar is made of earth; it had no existence before it came to be shaped into its present form, and it will not continue to exist (as it is) after it has been destroyed. The earth, however, of which it is made, shall not perish or be annihilated. The property of adhesion, which renders combinations possible, and which helps in the formation of shape, etc., also inheres in the earth: the atoms are possessed of the property of combination and separation. It ought to be clearly understood that this world has been formed of primordial

* "When any substance is put in the fire it gets burnt. Now we ought to see what becomes of the burnt article. We see that it is generally reduced to a handful of ashes. Now the thing to be determined is: Is the article *annihilated*, or has it only changed its form? When a candle burns, the wick gradually disappears. Where does it go to? It changes form and mixes with the air, and hence is not perceptible to the eye.

"For illustration's sake, put a lighted candle into bottle. Let the candle burn for a moment and then close the mouth of the bottle. After a short time the candle will be extinguished.

"Now why does the candle go out? Has there been any change in the air of the bottle? To ascertain this, put some lime-water into the bottle, and also some in another bottle into which no candle has been burnt. You will see that the lime-water becomes milky in the former, while it does not undergo any change in the latter. This shows that by burning the candle in the first bottle, an additional element has crept into it and that element is invisible like the air. The experiment proves that no part of the candle is annihilated but that, on the contrary, its component elements merely have been separated." *(Substance of the foot-note in the original tract.)*

atoms. These atoms exist from eternity; the ponderable substances do not. When did I say that the various things of the world create themselves? All that I said was, that God fashioned the world out of the primordial material cause.

"As to the assertion of the Rev. gentleman, that God created the world out of His *power*, I want to know if His *power* is *something* or *nothing*. If it be *something*, then it is eternal; but if it be *nothing*, then naught can proceed from it. With respect to the statement of the Rev. gentleman that I had not told him whence the world had been evolved, it is probable that he did not hear me. I did say that the cause of the world was *Prakriti* (root-matter) also termed, *avyakta* or primordial atoms.

"As to the Moulvi's remarks on my reply, I beg to say that though the material cause of al things is eternal, yet the very fact necessitates belief in God. Earth or clay has not the power to shape itself into a jar. Matter cannot assume gross forms of itself, for it is devoid of knowledge requisite for the purpose. Nor can any human soul accomplish the result, for no man has yet been able even to make a single hair. No one has ever been able to grasp the atoms and to fashion any thing out of them by any means. Nor is there any one in the present time, who can unite even two *trisrenus*. This shows that God alone has the power to fashion the world.

"Only consider what skill and wisdom have been displayed in the construction of the eye. Great anatomists and doctors have been studying it up to the present time, yet their collective knowledge of it is imperfect. No one can know *thoroughly* how God fashioned it, and what beauties He has endowed it with. The creation of suns, moons, etc., and the upholding of these is the work of God, and He it is that dispenses to the souls the fruits of their actions, and none else. Truly, belief in God is a matter of absolute necessity."

A Native Christian—"When there are two things, namely, one cause and the other effect, both cannot be eternal. Therefore God *has* created *something* out of *nothing* (with His fiat)."

Moulvi Muhammad Qasim—"Qualities are of two kinds,—intrinsic and extrinsic. The intrinsic are essential and inherent, and the extrinsic, borrowed from without. The intrinsic qualities, when transmitted to other things, partake of the form or character of those things, but the substance of which they are really the attributes, is distinct from them; as, for instance, the reflection of the sun takes the form of the vessel which it enters, but it does not become the sun itself. Just in this fashion have we been created by the Divine Will."

Swami Dayanand Saraswati (addressing the Native Christian).—"Why do you object to both the cause and the effect being eternal, for the

material cause or the root-matter of which the physical universe is composed, is eternal. The souls, which are past counting, are also eternal. *Something* can never proceed from *nothing*. I have already made this fact clear. You ascribe creation to *power*. Now tell me what is *power?* If you regard it as something real, then being a cause it becomes eternal, since the names, attributes and powers of God are eternal, none of them being the product of *time*."

Replying to Moulvi Muhammad Qasim —" If you ascribe the creation of the world to intrinsic qualities, your contention is not valid, for qualities cannot exist apart from a thing or substance, nor can they lead to the formation of things or substances. If the world has been produced out of the intrinsic or essential Divine qualities, then the world is *effect*-God. And if you set it down as the product of the external Divine qualities, you will have to believe in the eternity of those qualities, in addition to believing in God. And if you maintain that creatures sprang out of the Divine Will, then I ask, if will is a substance or quality. If substance, then you cannot but believe it to be eternal; if quality, then the world could not have sprung from it. Just as you cannot produce anything from mere *will*, even so creatures cannot produce themselves simply from *will*."

Rev. Mr. Scott—" We only know this much that God created *something* out of nothing, out of what,

and when, and how, we know not. God alone knows that, man cannot know it."

Moulvi Muhammad Qasim—"God has created this world out of His *núr* (light)."

Swami Dayanand (*replying to Rev. Mr. Scott*)—"On seeing an *effect*, we should infer the *cause*. And an effect is always of the nature of the cause, as an earthen jar is of the nature of earth or clay. The jar is composed of the same substance as earth or clay. You say, God created the world out of His *power*. Is that power, I ask, eternal or created in time? If eternal, then you can believe it to be a substance, and regard as the eternal material cause of the world."

(*Replying to the Moulvi*)—"*Núr* is light. No substance can be produced out of light. It helps in the perception of the forms of material objects, and it can never exist apart from that which emits it. It is thus clear that you cannot do without a material cause of the universe. We too do not regard *effect* to be absolutely eternal, but only the *cause* of which it is the effect."

A Native Christian—"If God evolved the world out of His essence, then the world must be eternally existent in His essence and He must be eternally existing in the world. This makes God limited or conditioned. God, then, is limited or conditioned."

Swami Dayanand—"The universe existing in the Divine Essence, was eternal, and the same, assuming a grosser form (from *Prakriti*), became limited or conditioned, and not God who gave *Prakriti* or the primary atoms dimensions,—length, breadth, height, etc. Thus the universe came to be limited and conditioned and not God.

"Recall what I said at the outset—that *something* cannot proceed from *nothing*, but only from *something*. Your statement too comes to the same thing, namely, that the material cause of the world is eternal."

Rev. Mr. Scott—"Hear, my Muhammadan 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 discussion on this subject."

The discussion lasted till 11 P. M. and then all men went to their homes. The chief topic of conversation among the people of the fair was the discussion, and every one said: "We have found him a thousand times wiser than we heard he was." The people assembled again at 1 o'clock. Some time was spent in deciding as to which subject should be discussed, since much of the time allotted for discussion had passed away and many subjects yet remained undiscussed. It was settled at last that the subject of *mukti* (salvation) should be

taken up. Next the question as to who should open the discussion, was considered. The Muhammadans and the Christians excused themselves, each party in its turn, from speaking on the question first, the one begging the other to make a beginning. Upon this the Swami observed that the previous order should be followed, namely, that Rev. Mr. Scott should open the discussion, then the Moulvi Sahib should speak, and then he himself. The Rev. gentleman and the Moulvi, however, declined to follow the order suggested. Hence the Swami himself made the preliminary speech :—

"*Mukti* means emancipation, *i. e.*, liberation from pain of every description, and the attainment of bliss in the infinitely-intelligent and blissful Supreme Being. It implies release from birth and death. But how is it to be attained? The first means for its attainment is virtuous conduct. As to what is virtuous or righteous, that ought to be ascertained in the light of the approval of God and of the human Soul. That which does not command their approval, is wrong and sinful. As an illustration of what I mean : A person steals a thing, and when caught and questioned by the authorities as to his doing, he denies having committed the crime. But his *atma* (soul) says from within : 'Yes, you are guilty.' 'Similarly, when a man thinks of committing theft, the internal Ruler speaks to him in the depths of his heart, saying that the act is reprehensible, and that he should not do it, and He (the Ruler), creates in his mind

a feeling of shame, doubt and fear. But when a man thinks of doing something virtuous, God gives rise in his heart to a pleasurable sensation, urging him to go on with his pursuit'? The feelings of pleasure that animate the Soul, when it performs a noble act, are conspicuous by their absence when the Soul goes in for something evil. 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 *asur, dusht, daitya.* The Veda says :—

असुर्या नाम ते लोका अन्धेन तमसा वृताः 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, rakhshas, dusht, papi* and *neech.*"

"The following are the means of attaining salvation :—

'1.—Virtuous conduct.

'2.—The acquisition of true knowledge, *i. e.*, the study of the Divine Word—the Veda ; improvement of *gyan* (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, O Blissful Master, from darkness (ignorance and unrighteousness) to light; lead us, all-pervading Lord, from the turmoils (sufferings, *i. e.*, birth, death, etc.), of the world to immortality.'

"When a man contemplates God from the core of his heart, he enjoys peace ineffable. When a child wants to come to his parents downstairs, or to go upstairs, the people leave off attending to a thousand urgent and important affairs, and lift him up in their arms to keep him from falling, for they love to keep him happy and in peace. Just in the same manner God, the source of all benevolence, lifts the man, that goes to Him with a sincere heart, into His blissful arms. Such men are always happy, and God never permits pain to approach them. The people should cast off prejudice, and, rejecting untruth and accepting truth, strive for the attainment of

felicity. Injustice is the result of unrighteous regard for ourselves. This may be illustrated as follows :— 'The clothes of the Moulvi Ṣahib are good. If I covet them, I should be thinking of my own comfort, and disregarding that of the Moulvi Sahib. This injustice and *adharma* would be traceable to a feeling of selfishness. This pursuit of selfish ends is also termed *anarth*. The desire or pursuit of happiness in accordance with the dictates of *dharma* and *arth* is *kama*, and the pursuit of the same by unrighteous methods is designated *kukarma*. Salvation is obtained by means of *dharma*, *arth* 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."

Rev. Mr. Scott—"Panditji has defined *mukti* as emancipation from pain, but I hold it to consist in avoiding sin and attaining heaven. God created Adam immaculate, but Satan tempted him to commit sin. By his fall all his descendants have become corrupt. As the watch-maker does not interfere with the working of a watch, but allows it to go on with its work without imposing upon it any restraint, so has God made man a free agent, and he commits sin of his own accord. He cannot, by his own exertion, attain salvation or escape pain in any way. Salvation is, therefore, impossible without faith in Lord Jesus Christ. The Hindus say that *Kaliyuga* is an era of sin and corruption, and

that man cannot, in this age, obtain salvation. But I say they can if they will only put their faith in Jesus.

"The people of places which have been visited by Lord Jesus, *i. e*, wherever his teachings have been disseminated, have been saved. Are there virtue and excellent qualities to be found, in any remarkable degree, in the followers of any religion but those of Christianity? There was in England a man as powerful as Panditji, but he was addicted to drinking, was licentious, and a thief. When, however, he accepted the faith of Christ, he became free from all these vices and sinful habits. Similarly, when I came to believe in Christ as my Saviour, I obtained *mukti* and ceased doing evil deeds. Salvation is impossible of attainment except by conforming to the Will of Jesus. Hence all must believe in him. He alone can give salvation. This is the only way of attaining it, and none else."

Moulvi Muhammad Qasim.—"We cannot say that all the means enumerated by Panditji for the attainment of salvation are sufficient, for everything depends upon the Will of God. He gives salvation to whomsoever He likes, just as the ruler of the time punishes or lets off anybody he chooses. We have no authority over Him, we do not know what He will do. But we must have faith in the *ruler* of the time (*i. e.*, the Divine Viceregent on earth.) The ruler of the present time is our prophet: salvation, therefore, depends entirely on professing faith in

him. It is, no doubt, true that one can do good acts by means of knowledge, but *salvation* is in God's hands."

Swami Dayanand Saraswati (*replying to Mr. Scott*)—"Your statements as regards *mukti*, that it consists in avoiding sin and not in freedom from pain, is due to a misapprehension of what I said, for I have already said that avoiding doing evil deeds, committing sin, etc., is a preliminary *sadhan* (means) for the attainment of *mukti*. The consequence of evil deeds is pain; in other words, when a man commits sin, he cannot escape pain. The *sadhans*, too, I have enumerated clearly. If the Padri Sahib had kept in mind what I said, he would not have made the remark he did.

"As regards the second point, that Adam was tempted by Satan to commit sin and that posterity, in consequence, became corrupt, the assertion is without foundation. God, according to Christian belief, is omnipotent. But when Satan degraded Adam, the immaculate creature of God, and thus, interfering in the government of God, reversed the state of affairs established by Him, God ceased to be omnipotent. In point of fact, none can interfere in the ordinances of God. The assertion that the entire race became corrupt owing to the sin of Adam is repugnant to common sense, and whoever commits sin, the same suffers pain, and none else. No wise man will ever subscribe to the Christian idea. Moreover, Adam and Eve

alone could not be the progenitors of the human race, for the marriage between brothers and sisters is a sin. Evidently God created a number of men and women in the beginning of creation.

"As regards the assertion that Satan tempts, I would ask—If Satan is everybody's tempter, who was Satan's tempter? If you reply that he was tempted by himself, then I say that the same could be said with equal force in respect of human beings. In such a case, it is useless to believe in Satan as the tempter. If you say that Satan was tempted by some one else, then it would follow that it was the work of none but God. And if this was God's work, then, according to your religion, there cannot be any giver of salvation, nor any receiver of it, for when God himself becomes the tempter, none can be the saviour. Such a thing, however, is against the Divine nature, for God is just and true, and His actions are always just, and He can never be a tempter.

"It is noticeable that though Satan works such mischief in the government of God, God does not punish or kill him or throw him into prison. This clearly indicates the helplessness of God. It also shows that God alone is the tempter. But all this is untrue. Nor is there any such being as Satan. As long as belief in Satan is not eradicated from the mind, so long there can be no escape from sin. People must delude themselves into the belief that they are not sinners. They must say to themselves:

'As Satan, by tempting Adam, involved him and his posterity in sin, so God, in order to redeem mankind, got His only son crucified.' There is nothing to fear now, for if we commit sin, we, being believers in Jesus Christ, will have our sins forgiven, for he sacrificed himself for our sins. Verily such men cannot escape sin!

"The illustration of the 'watch' is correct, for all are free agents, but the Will of God consists in the performance of noble acts and in avoiding doing evil ones. The statement that the attainment of heaven is salvation, and that men are unable to shake themselves free from sin owing to the temptations of Satan, is unfounded; for every man is free to act, and Satan is a myth. You can, by shaking yourself free from the hold of sin and by the grace of God, attain salvation. Adam ate wheat—the only sin he committed—and was driven away in consequence from paradise. I ask, when the mere eating of wheat involved Adam in sin, and resulted in his expulsion from heaven, will you, who long for the attainment of heaven, abstain from the use of these things in that place? If not, won't you be sinners and driven away from paradise in consequence?

"Your conception of God appears to be anthropomorphic, *i e.*, as man is not omniscient, even so is God according to your belief, for you speak of intercession and advocacy, in connection with Him.

Such a thing is a reflection on Divine omnipotence. God knows everything, He does not stand in need of an advocate, nor in that of intercession from others, for intercession can be necessary for him only who has no knowledge of the person whom it is to benefit. Further, God, according to your belief, becomes essentially dependent, for He cannot bestow *mukti* on anyone except through the intercession of Christ. That is to say, His knowledge is limited, which (you must admit) is inconsistent with His acknowledged attributes of omnipotence and omniscience. You must see that if God is just, He cannot go against this attribute of His at the intercession of any one; for if He does, He ceases to be just. Similarly, if you believe that angels, etc., are ever present in the Divine court, as there are officers in human courts, you make Divine nature defective and faulty in many other respects for, in such a case, God cannot be all-pervading and all-encompassing. And if God be not *omnipresent*, He must be *corporeal*, and in the event of His being corporeal, He cannot be all-controlling and all-grasping.

"And further, a corporeal being must be subject to birth and death, but this is against the attributes of God. Hence, such a belief, it is evident, can never gain currency, for it circumscribes God.

"Observe how, without a proper study of Arya Shastras, men are apt to believe in wrong ideas. The statement of the Rev. gentleman, in connec-

tion with the *Kaliyaga*, is also wrong, since we do not believe in it, in the light of the Vedic Teaching. The *Attriya Brahmana* says:—

कलिः शयानो भवति संजिहास्तुद्वापरः ।
उत्तिष्ठंस्त्रेता भवति कृतं सम्पद्यते चरन् ॥

"It means, 'The person who is *adharmi* (unrighteous) and nominally *dharmi* (righteous) is *kali*; he who is one-half *dharmi* and one-half *adharmi*, is *dwapar*; he who is one-fourth *adharmi* and three-forths *dharmi*, is *treta*; while he who is entirely *dharmi*, is called *satyuga*.' It is not proper to indulge in any assertions on this point in disregard of facts.

"Those who commit evil deeds, cannot escape their painful consequences: they alone will, who do noble acts, no matter what country they may belong to.

"Cannot God save His devotees by His own power and without the intercession of Jesus? The answer must be in the affirmative, for He does not stand in need of prophets This, however, is true, that *dharmatmas* (good and virtuous people), in whatever country they may be, serve as saving agencies, reclaiming individuals from sin, and such a country attains prosperity and glory. And this desirable result is essentially due to virtuous conduct, it

has but little to do with creeds. In olden times there were good arrangements for *updesh* among the Aryas, and consequently the condition of the Aryas was good. If, at the present time, they are degenerate, owing to the absence of *updesh* among them and for various other reasons, their degenerated condition cannot, in any way, detract from the nobleness of their Religion. The Arya Religion alone has been preserved pure since the dawn of creation, it has not corrupted at all. The degeneration that has taken place among our community during 1,960,852,976 years is but insignificant compared with that which has taken place among the Muhammadans during 1300, and among the Christians during 1800, years. The prosperity of the Christians is due to good organization (of which the British Parliament is an example) and not to their religion. If organization among you became extinct, you would not be able to make solid progress through your religion. The example which the Rev. gentleman has given of a wicked man in England, likening him to me, was unworthy of him. I suppose he did it unintentionally.

"As regards the remark of the Moulvi Sahib on *mukti, that God may do what He desires*, it is not grounded on reason, for God is all-knowledge and ever just, He is partial to nobody. Moreover, the remark implies that it is God that does evil, and that the evil in the world is the outcome of *His* desire, a thing which cannot be true. Whoever performs acts conducive to the attainment of salvation, it is to him

that salvation is granted and not to those who do not perform such acts, for God never does injustice. If He were to bestow happiness upon men, or subject them to pain and suffering *arbitrarily*, His conduct would be open to the charge of partiality and injustice. Indeed, He never so acts. Just as fire cannot be false to its property of burning, even so God cannot go against His own nature, which is for universal justice. He can never do anything fraught with injustice in the remotest degree.

" God alone is the ruler of all times for purposes of salvation, and none else; whosoever sets down any other as such, is in the wrong.

" 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. It is strange that you believe Him to be ' one without a second,' and yet associate prophets with Him as His indispensable counsellers in the matter of determining as to who should get salvation and who should not.

" The truth is, that God grants salvation to righteous people, who perform noble acts for the attain-

ment of that exalted position. He does not require the assistance of anybody in the matter. It is man who stands in need of the help 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."

In the meantime it struck four (P. M.). The Swami said that he had yet much to say. The Mussalmans said that it was their prayer-time. The Rev. Mr. Scott told the Swami that he was desirous to a private talk with him. Both of them, therefore, retired to a separate place for the purpose. While they were away, one of the Moulvis mounted the table and began to harangue the people on his faith, while just a few yards from him the Padris began to hold forth on their own doctrines.

Some men began to give out that the fair was at an end. On hearing this the Swami asked the Padris and Aryas if the Moulvis had returned from their prayers. The reply was, that the fair was over. The Swami enquired who had declared the fair to be over without previously having secured the consent of the parties concerned, and whether the discussion would be proceeded with or not. When there was confusion and noise, and no chance of a further discussion was left, some gentlemen requested the Swami to return to his resting-place,

as the fair had terminated. The Swami observed that he wished it had lasted at least for five days. Rev. Mr. Scott replied that he could not stay for more than two days. Upon this the Swami returned to his lodgings and commenced discoursing on the "Principles of Dharma." The same day the Rev. Mr. Scott, in company with two other gentlemen, visited him at his place, asking if the doctrine of the transmigration of souls was true. The Swami answered in the affirmative. He said, that migration was proportionate to one's *karma*; those who did noble acts, became human beings; but those who did evil ones, went down into the bodies of birds, animals, etc.; while those whose *karma* was of a very high order, became *devtas* or saints and sages. As an illustration of the truth of the doctrine, the Swami said that the moment a child was born, he commenced sucking at his mother's breasts. The reason of this was that the child was impelled to do so because of the impressions of the previous birth. Further, inequality in the degree and extent of riches and happiness, and difference in social status, showed that all these were the results of *karma*. The *karmas* determined the body. The souls were eternal, without a beginning or end. The impressions of preceding birth clung to the spiritual body, and this was why there was such a variety of human temperaments.

Similarly, there were many other proofs of the truth of the doctrine of transmigration of souls, but there was none in support of the assertion that the

soul was a creation, which might ultimately become extinct in the world. The doctrine of sleep after death and of the day of judgment was not true.

After talking so far the Padris went away.

The Moulvis, on reaching Shahjahanpur, wrote a letter to Munshi Indramani, inviting him to a discussion there ; but when the Swami and the Munshi reached that place, no one would come forward !

THE PUNJAB.

CHAPTER XXXIII.

LUDIHANA.

Munshi Ghanya Lal, *Alakhdhari Reis*, Ludihana, Pandit Manphul, *Reis*, Lahore, and Munshi Harsukh Rai, Proprietor, the *Koh-i-Noor* paper of Lahore, had come in contact with Swami Dayanand on the occasion of the Imperial Darbar and, struck by his extraordinary attainments, his passionate love of truth, and his patriotism, had expressed a hope that he would visit the Panjab also. Accordingly, as soon as the fair at Chandapur was over, Swami Dayanand, accompanied by Munshi Ghanya Lal, *Alakhdhari*, the bold and fearless denunciator of every form of hypocrisy prevalent in Indian Society, whose invaluable writings have been and are still studied by thousands of his countrymen, left for Ludihana, which he reached on 31st March, 1877. He put up outside the city in a garden, and the hospitable Munshi saw he wanted nothing.

The news of the Swami's arrival at Ludihana brought forth many enquirers, the Missionaries especially, who had frequent conversations with him. The local Christian paper, the *Nur Afshan* (March 1877), had the following lines about him:—

" Pandit Dayanand Saraswati Swami, who is a famous Vedic Scholar of India, and goes from place to place preaching, arrived here during the present week. He gives *updesh* daily at the house of Lala Jat Mal, the Treasurer, and from his lectures it appears that he wants to reform the present usages and customs of the Hindu community. He would have them worship and adore the one only God, and leave off all other kinds of worship. Yes, it is his wish that they should believe in the one only Creator, should give up, one and all, idol-worship, and follow civilized customs only, even as their ancestors of old were in the habit of doing. We are confident that his *updesh* will do considerable good to the Hindus."

During his stay at Ludihana, the Swami had interviews with Mr. Carr-Stephen, Judicial Assistant Commissioner. This gentleman was an English man of liberal views, and a great admirer of the Swami. He was so delighted by the Swami's conversation, that he became a subscriber to the Veda Bhashya, and when the Swami was leaving Ludihana, presented him with some money in an envelope as a contribution towards the expenses of the publication.

It is worthy of note that the Swami's presence at Ludihana was instrumental in saving two men from falling into the hands of the Christians. One of these was a Gaur Brahman (Pandit Ram Saran) of Alwar. He had the misfortune, while proceed-

ing towards Delhi some six months back, of being set upon by robbers and stripped of the little he possessed. Almost naked he reached Delhi. Here he happened to hear Rev. Newton preaching. The Padri reading a *shaloka* from the *Durgapath*, the Brahman immediately interrupted him with the remark: "You are reading the verse incorrectly." The Padri, his preaching over, beckoned the man to approach, and learning his history, gave him two rupees to provide himself with clothes. The simple man was thankful, and easily prevailed upon to accompany the Missionary to Ludihana, where, he was assured, he should have suitable employment. He was appointed a teacher in the Girls' School to teach the children Nagri on Rs. 5 a month. Being constantly thrown in the company of the Padris—Rev. Mr. Wherry, Rev. Mr. Newton, Rev. Mr. Rodulph, etc., he had come to hate his own religion, and to discover a partiality for that of the Christians. The crisis was approaching. He had agreed to be baptized, and the date for the ceremony had already been fixed, when, lo! a reformer from among his own community, a person of commanding personality and strong in truth, lighted upon him, and his delusion was at an end. Bidding farewell to the Padris, he went his way.

Dr. Wherry and others, in their conversations and debates with the Swami, sought to uphold Shri Krishna to the ridicule and contempt of those present, but the Swami pointed out to them the loftiness and purity of the great teacher's

character by quoting from the *Mahabharta* and other Arsha Granths, observing at the same time that the *Puranas* were spurious productions and not to be relied upon. The Swami further made clear to them that neither Christ nor Krishna nor any other great man was an incarnation of the Deity

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CHAPTER XXXIV.

LAHORE.

Swami Dayanand left Ludihana on 19th April, 1877, reaching Lahore the same day. Pandit Manphool, Mir Munshi, Government, Punjab, and Munshi Harsukh Rai, received him at the station, and drove him straight to Rattan Chand's garden, where the Swami had to put up. Enquirers flocked to him from all sides, the general curiosity having been sharpened and intensified by the false rumour which interested people had set afloat, namely, that the new-comer was a hireling of the Christians, and that he professed to be a Hindu, in order to be in a position to deceive the Hindus all the more successfully. He was, it was given out, secretly helped with money from England, and a stated sum was paid to him monthly, in recognition of his services. The fact, the mischief-mongers said, was evident from his bitter opposition to idol-worship, *shradhs*, incarnation, *tiraths*, and so forth. Such a rumour could have no weight with the educated and enlightened, but the ignorant, priest-ridden classes could not but have some faith in it, and accordingly they swarmed round Swami Dayanand, asking questions and getting answers, to be finally undeceived by his true exposition of the Shastric teaching.

Pandit Manphool had withdrawn himself from the Swami's company, disappointed, it is said, at the failure of a certain scheme of his, which, he had thought, he would be able to carry through by the Swami's help. The Swami would, doubtless, have accorded him all the assistance in his power, but the Pandit would not avail himself of it, as it was *dangerous* to do so, the reformer, according to him, being unorthodox in his views, and not safe to be associated with,—considering the state of Hindu Society. But the Pandit was not missed, other influential gentlemen, especially members of the Brahmo Samaj, came forward with their help and made satisfactory arrangements for the Swami's lectures. The first two of the series were delivered on April 25 and 27, respectively, in the Baoli Sahib in the centre of the city, and both were on the "Vedas." The crush being tremendous, the police was in attendance. The lectures made the orthodox wild with rage, but the educated community saw in these everything to appreciate.

The *Koh-i-Noor* (28th April, 1877) had the following note about the Swami and his work at Lahore :—

"The famous Vedic Scholar, Swami Dayanand Saraswati, who, visiting Ludihana, arrived at Lahore on 19th April, and put up in Diwan Rattan Chand's garden, delivered, in deference to the wishes of enquirers after truth, Brahmo gentlemen and others, a lecture on the 'Vedas and the Vedic Dharma,' in the

Baoli Sahib, on the evening of 25th, from 6 to 8 P.M. Some five hundred men must have been present to hear the lecture. At the outset, the erudite Swami explained, according to the rules of Vyakarna, the etymology and literal meaning of the words, 'Veda' 'Shruti,' 'Mantra,' etc.,' adding that the Vedas, like the material atoms of the universe, were eternal. Whenever a creation took place, he said, the Vedas also became manifest, and when the universe was dissolved into its primary atoms, they disappeared into the Supreme, like unto the germ of a plant disappearing into its seed. The omniscient God, with a view to making us wise and enlightened, had revealed the Vedas to the minds (of the primeval sages) Agni, Aditya, Vayu and Angira, and through these sages to the world. The Vedas being eternal and acknowledged as such by all, it was, on the strength of irrefutable arguments, clear that in the beginning of creation there was only the Vedic Religion prevalent in the world, and that the faiths now prevalent owed their existence to this Primeval Religion. There were 1,127 *shakhas* of the Vedas, and these were full of numerous sciences. There was no science and art of which the germs or rudiments were not to be found in the Vedas. The facts of the earth's revolution round the sun and the law of gravitation, for instance, were spoken of in the Vedas. The *mantras* of the Vedas left no doubt on the point, although the ignorant had misinterpreted these. In the reign of Raja Bhoj, who lived only fourteen hundred years ago, there were balloons which could travel at the rate of 55 miles

an hour, and by means of which large numbers of men, with their families, could transport themselves, through space, from one country to another. And during his time a *pankha* was invented which, once wound, would keep moving for a whole month. The Vedic Knowledge was three-fold in its character —that relating to *upasna*, that relating to *gyan*, and that bearing on *karmkand*. *Karmkand* meant human activity or energy in action of all kinds; *upasna*, communion with, and contemplation of, the Supreme—adoration and worship of God,—the glorification of His attributes; while *gyan* signified intellectual and scientific enlightenment and perception. But even as activity or energy had a three-fold aspect (*i. e.*, had to do with *upasna*, *gyan* and *karm*), even so *gyan* had a three-fold aspect. Whatever action or deed was the result of the guidance of a chastened and enlightened intellect (*gyan*), the same was *dharma*, and the reverse of that *adharma*. The word *dharma* was also a synonym of *nyya* or justice, the one being inclusive of the other. The four Vedas contained about twenty thousand *richas*, which were popularly thought to represent particular *devtas*, but which, in point of fact, were only associated with the names of *devas*, the wise and erudite sages (who *saw into* the meaning of the *mantras*). In ancient times these *devas* or wise men were *worshipped*,— that is, were made much of, for when the Shastra says that women should be *worshipped*, the meaning clearly is, that they should be honored and made much of. Vishva-karman was an individual of the noble type, the originator and

founder of industry and art, and not an incorporeal god. Jaimini and other *Rishis* had given the summary of the Vedic Teaching in the Smritis and Shastras. If anyone of the audience was desirous of realizing the nature of *karmkand* more comprehensively, he should go through the 12 Chapters of Jaimini's treatise on the subject. Yajna meant *yagya* performed in accordance with the injunctions of the Vedas, and the *yajna* and the 'Hom' used to be performed, both morning and evening, to purge the air of hateful and disease-producing germs, and for the bringing down and purification of rain and water. Having mixed a *ratti* of musk, a *masha* of saffron and other fragrant substances of various kinds in a seer of clarified butter, every man and woman, in those days, would throw twelve *ahutis* into the fire, the quantity thus offered being thought sufficient to purify air and water, rendered foul by the offensive smells thrown out by human beings during the day and the night. And the injurious and disgusting gases generated by the droppings and urine of beasts, and the deposits and urine of miscellaneous classes of men,—for the destruction of *these* a big *hvan* was performed fortnightly, on *amavas* and *poornmashi*, and the fragrance diffused by these *havans* purified the harmful vapors containing the gases. And, further, *havans* were performed on a grand scale, six-monthly and annually, to cope with and destroy the bad gases in general. The festivals of Holi and Dewali, so called in these days, were but names for these periodical *havans*. And these ceremonies had existed from times immemorial, and

it was due to the performance of these that the diseases and epidemics, which afflict India in these days, were wholly unknown in times of yore. The performance of such and similar rites meant the exercise of human activity and energy, and it was the pleasure of the Supreme that such exercise should always continue, for it was a fulfilment of the Soul's mission on earth.

"And the general impression that the study of the Vedas was prohibited to all but the Brahmans,—this impression owed its existence to the selfishness of the ignorant. Whosoever would know the real truth, should refer to the second *mantra** of the 26th Chapter of the Yajur Veda. The substance of the mantra might be stated as follows:—(God, speaking to entire mankind, says):—'Just as I proclaim the truth to you, even so should ye proclaim it to all persons,—to the Brahmans, the Kshatryas, the Vaishyas, the Shudras and to those that are utterly below the Shudras.' It was really sad that nobody studied the Vedas for himself, but followed others, like sheep following sheep. When the blind led the blind, both the parties must fall into the pit. Selfishness was reigning supreme in the country. The so-called leaders (the Brahmans), instead of doing good to those upon whose wealth they throve, wished them only evil. Not understanding the true meaning and purport of the Vedas, they gave out as 'Vedic' what they chose. Release from the clutches of such individuals could be had only by a dissemination of the knowledge of

* यथेमां वाचं कल्याणी मावदानि०

the Vedas. It was due to the absence of this knowledge in the land that some ignorant people, not understanding the allegorical language of the Scriptures, had described the allegories as stories in the pages of the 'Puranas.' As for instance, the story of the co-habitation of the Moon with the wife of Gautum Rishi, the running of Brahma after his own daughter with a carnal purpose. 'I end my to-day's lecture here,' said the Swami in conclusion, 'What more I have to say, I shall say in this very place on Friday.'

The *Akhbar-i-'Am* (an orthodox paper, by the by) said in its issue of 2nd May, 1877:—

"For more than a week Swami Dayanand has been at Lahore. This personage wears the *Fuqir's* garb and goes teaching, from city to city, that the four Vedas are the Word of God, containing in them all the sciences of the universe. There is nothing (no fact or truth or principle) which, according to him, is not to be found in these Books. The ancient people of India, he says, were well versed in every science and accomplished in every art. They knew how to run railways, and understood the mysteries of the telegraph. They were aware of the existence of America. They had carried to perfection medicine, political science and logic. Many of their books, however, got lost, and disunion reduced them to the (miserable) state in which we now find them. The Vedas, he maintains, do not at all speak of idol-worship, nor is the

worship of sun, moon, fire, air, etc., allowed in them. Those who think otherwise are laboring under a great mistake. The Swami is writing a commentary on the Vedas. Many portions of the book have already been published. He believes that the religion which is taught in the Vedas, is the only true religion.

"We, too, heard three or four lectures of the Swami. The fact is, that the Swami is a man of genius, and we know of none in India at the present time who possesses *his* grasp of the Vedas. We cannot, however, say that the interpretation he gives of the Veda-Mantras is the only correct one, for other great teachers have also commented upon the Vedas. The Swami's interpretation differs from theirs. The Swami is at one with the educated youngmen of India of these days in holding that 'caste' is nothing. According to him he is a Brahman, who does the acts of one. If a Brahman neglects his duties, he is worse than a Shudra, and the word 'Shudra' means nothing more than an ignorant person. The aversion towards promiscuous eating, which is manifested by the people now-a-days and which has existed in this country for some time, is unjustifiable in his opinion. There is nothing in the Vedas which lends countenance to this assertion. It is advisable to marry widows, or at least it is not objectionable if they are married. Little boys and girls should not be married. The promulgation of these enlightened views has made the Brahmans enemies of the

Swami. But he does not care for their hostility at all. He is in earnest and absorbed in his works as ever. Those who are real well-wishers of this country and wish from their heart that it should prosper, owe it to themselves to help the Swami to the utmost of their power."

The two lectures in the Baoli Sahib had evidently taxed the patience of the ignorant and selfish element in the Brahman community too far, and, fearing a disturbance, it was resolved by the admirers of the Swami that the Baoli should be let alone in future and that he should address the public next in the Brahmo Mandir, Anarkali. This was accordingly done, and the next lecture and another after it were delivered in the Mandir in question. The lectures were on the "Revealed character of the Vedas" and the "Transmigration of Souls." In these the Divine origin of the Vedas was fearlessly upheld and thoroughly proved, and the arguments put forward in support of the doctrine of the transmigration of souls were unanswerable. The Brahmo Samaj does not believe in a Revelation, nor has it faith in the doctrine of the transmigration of souls, and it would, under the circumstances, be perfectly natural on its part to desire that some building, other than the Brahmo Mandir, should be made available for the Swami's speeches and discourses. At the same time, the orthodox, smarting under the rebuke administered to them, and the exposure to which they were subjected,

pressed round Lala Bhagwan Das, son of Diwan Rattan Chand, with the request, given expression to in grieved and indignant tones, that he would turn the atheistic Sanyasi out of his garden. "The man condemns idol-worship and runs down your and our deities, and as such, no true believer should, in the slightest degree, be helpful to him." Lala Bhagwan Das judged discretion the better part of valor and forthwith notified to the Swami that his house was to be vacated without delay. There was no other alternative but to comply, and the Swami's well-wishers waited upon Dr. Rahim Khan for the loan of his *kothi*, situated in the Anarkali. The Doctor was duly informed for whom the *kothi* was wanted and to what use it would be put, but he was a large-hearted gentleman and cheerfully acceded to the wishes of the Deputation. And the Swami removed to the Doctor's *kothi*, and it was found to be sufficiently spacious and commodious to allow of lectures being delivered there also. The *Koh-i-Noor*, speaking of these lectures, said, in its issue of 5th May, 1877 :—

"Swami Dayanand Saraswati is still in Lahore, and residing in Dr. Rahim Khan's *kothi*, situated in the Anarkali. He now and then addresses the public on the Vedic Dharma, when he feels an inclination to do so. These lectures of his have split the city people into two parties. One of these believes that what the Swami teaches is right and useful, the other looks upon his preaching as unorthodox and false, and hence inimical to the interests of religion.

The first party is composed of youngmen who have received Western education, and of those who are in Government employ; the other of men of the old type and old ways of thinking, advanced in years. We are not in a position to say what the result of all this will be. We notice, however, that the party in sympathy with the Swami is gaining strength, and the other one faring in just the the opposite way. Whatever is going on here, is very much the same as was described in some past week."

The *Biradar-i-Hind*, a monthly journal, edited by Pandit Shiv Narain Agnihotri, a prominent member of the Brahmo Samaj, contained, in its number for June, 1877, the following in connection with the Swami's work at Lahore :—

"Starting from Ludhiana on 19th April, 1877, Pandit Dayanand Saraswati reached Lahore the evening of the same day, and took up his quarters in the garden belonging to the late Rattan Chand Darhiwala. The people here had already been waiting for his arrival. When they heard of the arrival of the Pandit Sahib, they streamed forth from their houses to see him. The Brahmos were particularly delighted at his coming, for they had specially exerted themselves to induce him to come here. For four days the people continued to gather round the Pandit in the very garden (where he had put up). After the expiration of the period it was thought advisable that the Pandit (the principal

object of whose life is to preach and to teach the people) should address the public in a suitable place within the city. At a general meeting held to consider this proposal, the conclusion was arrived at that the Baoli Sahib, being situated in the heart of the town and being, at the same time, a spacious and commodious building, was specially suited for the Pandit's lectures. In conformity with the decision of the meeting, printed notices were issued, and on the date appointed, the Pandit delivered a lecture on the 'Vedas' (in the building in question). People had come together in large numbers to hear the lecture, but inasmuch as the Pandit is a dead enemy of idol-worship (wishing to exterminate it altogether) men of the old school,—the Brahmans, who, for a living, are largely dependent on idolatry, and who had, long before the lecture came off, assumed an attitude of hostility towards the Pandit, made a terrific noise, and otherwise behaved most shamefully on the occasion of the lecture. But for the presence of the police in attendance, there was every chance of a disturbance taking place. But none took place, and the Swami once more addressed the public in the very same building. However after the two lectures in question, it was resolved that, inasmuch as there was apprehension of a disturbance in the Baoli Sahib, and inasmuch as there was a great deal of noise there, the Swami should henceforward lecture in the Brahmo Mandir. Accordingly the Pandit delivered two lectures in the Brahmo Samaj, perfect order, as might be expected, prevailing there on each occasion, and the people hearing the *updesh*

with patience and attention. In the meantime, however, the gentleman, in whose garden the Pandit had put up, and who had, of his own free-will, invited him to take up his quarters there, yielding to prejudice and wholly regardless of the fact that he was a *Reis*, desired the Pandit to vacate his house. Well, there was no dearth of lodgings here, and the well-wishers of the Swami had at once secured for his residence another building, better and far larger than the first, and the Swami, vacating the *Reis's* house, removed into the new *kothi*. This new *kothi* belongs to Doctor Rahim Khan, Khan Bahadur, whose courtesy and large-heartedness may be guaged and judged from the fact that, though a Muhammadan by faith, he most cheerfully made over his house to the Pandit the moment the people asked him for the loan of it. This act of generosity on the part of the Khan Sahib was such that the well-wishers of the Pandit would ever consider themselves beholden to him for the same. The house was so big and possessed such a spacious compound, that it was thought that it was suitable not only for his residence but for his lectures also. This being the case, his lectures commenced to be given in the *kothi* instead of in the Brahmo Mandir, ever since his leaving his old lodgings.

" On reaching here the Swami commenced speaking against idol-worship so strongly that the

Brahman community in particular, and the other people in general, came to be in a state of excitement. When the Brahmans saw that many of their 'sheep' had left them and many were daily leaving them, they could contain themselves no longer. Recognizing the necessity, they convened a meeting, which was attended by the best-known and select Pandits of the town. These Pandits summoned Pandit Bhanu Datta, Acharya, Sat Sabha, Punjab, to the meeting also, and inasmuch as the Pandit was an Acharya of a Sabha whose chief object was, admittedly and in effect, to proclaim to the people the worship of the one formless God, and inasmuch as he himself had helped the educated community to entertain about him the impression that he did not look upon idolatry as anything commendable, and further inasmuch as he was frequently seen with the Swami when the latter arrived at Lahore, the Pandits, with one voice, declared to his face that they thought he too was of the religion of Dayanand Saraswati. No sooner were these words uttered than Pandit Bhanu Datta, in trepidation and alarm, replied that he was at a loss to understand how such a thing could be predicated of him. 'My faith,' he added, 'is the same as yours, and, if you desire to say anything against the Swami, my services are at your disposal.' Hearing this answer the Pandits were pleased, and Pandit Bhanu Datta was appointed 'Secretary' of the Sabha organized by them.

"When the people came to hear that Pandit Bhanu Datta had joined a Sabha whose object was to uphold idol-worship and to prove the same from the Vedas, they, the educated portion of them especially, who were fully acquainted with his religious views, were extremely surprised. We, in particular, were not only surprised to hear the news but very much grieved also, for the Pandit was friendly-disposed towards us in a remarkable degree. Whenever we had occasion to converse with him on idol-worship, he never supported idol-worship. Indeed, only a few days ago, he told us that Pandit Dayanand Saraswati wanted him to remain with him and to assist him in this national work by becoming a missionary and giving *updesh* to the people; but,' said the Pandit, 'I am so very much attached to my family and household that, although Swami Dayanand is willing to provide amply for my family, and although I myself like the work proposed very much, I have not sufficient moral courage to close with the Swami's offer and to work with him in the furtherance of his mission.' Our readers will see from this that Pandit Bhanu Datta joined the idolatrous Pandits and became Secretary of their Sabha through motives of 'policy.' Indeed, he went so far as to stop seeing the Swami from the day he joined the Pandits, and to issue a notice under his signature that a certain Pandit would, on behalf of his Sabha, deliver a lecture on 'idol-worship' and prove that the Vedas allowed the adoration of idols. In addition to this lecture, the Pandit himself, in the meantime, delivered two lectures, in which

he explained the nature and character of the gods, and actually supported idol-worship. So far we have spoken of the Lahore Pandits and of the opposition of the Pandit-Sabha. As to what are the views of Swami Dayanand, what the nature of the reform which he wishes to bring about by his *updesh* in different places, how far his teaching produces its effect on the minds of the educated youth, to what extent the principles of the Brahmo Samaj are in conformity with his religious ideas, wherein they differ and why, what is the measure of success which the noble efforts of the Swami have already achieved, and what success they are likely to achieve in future;—on these points we shall speak in a future issue."

And in fulfilment of the promise made in the foregoing article, Pandit Shiv Narain Agnihotri, wrote in his Journal (1st July, 1877):—

"The views of Swami Dayanand are catholic and mostly in accordance with the advanced ideas of the present day. His mind appears to be capable of vast improvement, and hence it is that although he is conversant with no literature other than that embodied in the Sanskrit language, he has yet, by the help of this literature, and by mixing with enlightened and educated gentlemen, liberalized his ideas and made them clear in such an eminent degree that, rising far above the level of bigoted and narrow-minded contemporary Pandits, he has developed into a model of a truly learned and enlightened

Pandit. Indeed, his views are ahead of those of the general mass of English educated people of our country. This man, to all outward appearance, seems to be an enthusiastic advocate of national reform, and an enthusiastic lover of his nation, although it is utterly impossible for us to declare at present how far this enthusiasm is free from the alloy of selfishness. For it is only time and experience that can furnish conclusive evidence on this head one away or the other. For all this, his personality, as far as we can judge of him at the present time, holds out great hopes of progress and reform in the country. As a religious reformer, this man is an inveterate foe of idle-worship. Really, contemplating him side by side with those who are at present busy undermining the foundations of idolatry, it would not be improper to set him down as the greatest iconoclast of the age. Viewed in his capacity as a helper of the Brahmo Samaj, in pushing forward the interests of the religious crusade undertaken by that body, whose fundamental principle of belief requires that idol-worship in all its phases should be uprooted and the worship of the one only God should be spread in the world, the man has so much of the angel in him that it is impossible to overpraise him. It is not only religious upheaval which this man is desirous of bringing about: he has also in view the reformation of the evil customs and usages such as child-marriage, etc, which are prevailing in the land. He is, above all, an advocate of female education and emancipation, believing that so long as the Indian woman remains ignorant and

does not obtain freedom from domestic thraldom, the hope of seeing India make an appreciable progress will never be realized. To be brief, the destruction of ignorance and prejudice from among the nation, the diffusion of knowledge, the creation of a national union, and evolving, out of this union, an all-embracing civilization, which will make the Indian community a model community, is the first and final aim of this man."

The following excerpt from the *Koh-i-Noor*, 16th June, 1877, describes the effect on the public mind of the Swami's utterances at Lahore :—

"The truthful words of the Swami have turned the hearts of numbers from idol-worship. Many have packed up their idols to be put away and never to be thought of again, many having gone to the Ravi quietly have consigned them to the waters, while many others, more daring than the rest and wholly indifferent to the threats of the *Biradiri*, have flung them hero-like into the streets. The result of these herculean efforts of the Swami has been of the highest advantage not only to his followers but to the other party also. A body of youngmen, educated and imbued with new ideas and impatient of restraint, has given their whole-hearted allegiance to the Swami, and such has been the effect of his preaching that during the current week, a man,* taking up his *Chauki* of idols, threw it into the bazar."

* The reference is perhaps to the late lamented Lala Balak Ram, a well-known influential Khatri of Lahore.

Swami Dayanand had hardly been little more than two months in Lahore, when the enlightened community of the town came to recognize the absolute necessity of establishing an Arya Samaj in their midst. Strange that over a dozen years' *updesh* in the N.-W. P. should have failed to produce in those Provinces the result which a couple of months' stay in the Punjab was sufficient to bring about! No doubt, the educated people of Bombay had been prompt in perceiving the importance of the Swami's mission, and in establishing an organization which should, on systematic lines, work for the good of the mission; but in the vigor and intensity of feeling,—the earnestness with which the Punjab took up the Swami's work, in the comprehensive realization of the stupendous significance of the Samajic propaganda, and in the prevision of its far-reaching and enduring consequences, for which the Punjabis distinguished themselves, our good brethren of Bombay were far from being up to the mark. And they were not to blame. The conditions under which they lived were different from those which prevailed in the Punjab, and they had not the traditions which the Punjab had cherished for the last three hundred years. They still were hemmed in by a conservatism whose power had long been broken in the land of the Five Waters. The pure and sublime theism of Guru Nanak and his successors, and the liberal social code which they had promulgated in their writings and utterances, had but little affected Southern India, and, under the circumstances, it was too much to expect that they would

rise quite up to the height of the Punjabis in their appreciation and grasp of the high character of the doctrines (several of them at least) offered for their acceptance, doctrines which, before they came to be reiterated by the Ten Gurus in the troublous times of the Muslim Rule, had, we must remember, been elaborated in this very region by the ancient sages in the light of the Revelation. As to why the Arya Samaj came to assert its distinctive being in spite of the *theistic* bodies like the *Sat Sabha* and the *Brahmo Samaj* already in existence, the reason is to be sought in their recognizing and teaching truth only *in part*. At the same time, it must not be lost sight of that one of these bodies had, in the lapse of years, degenerated into an eclectic System of Faith which sought for strength and nourishment in the dogmas of an alien creed, and such a System of Faith was bound to give way before an indegenous Faith of an all-embracing character, philosophical and scientific, in the highest degree. The self will prefer *its own* to what is foreign or but partially its own, and this was the one reason why the Brahmo Samajists and the Sat Sabhaists, as well as numerous other educated gentlemen, whom these bodies had wholly or partially failed to satisfy, and who were drifting into materialism, gathered under the banner of the Arya Samaj. They saw in Dayanand one who was *their own*, one who offered them once more the legacy left to them by their ancestors.

It will be remembered that the principles of the Arya Samaj proclaimed at Bombay were a collection

of principles and by-laws mixed up. It was evident that they needed a thorough revision before they could be adopted. This was pointed out to Swami Dayanand, and he, in conjunction with the late Lala Sain Das, Lala Mul Raj, M. A., District Judge, Lala Jiwan Das, and a few other gentlemen, remodelled and recast them, separating the *niyams* from the *upniyams* (by-laws), and at the inaugural weekly meeting of the Arya Samaj, which took place on 24th June, 1877, at the *kothi* of Dr. Rahim Khan, had them duly announced. These principles and by-laws were recognized and adopted by the Bombay Samaj, as well as by all the after-coming Arya Samajes, in whatever part of the country they came to be established, and they remain in force in all Samajes down to the present time. These principles were:—

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 All-Truth, All-Knowledge, All-Beatitude. 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 universe. To Him alone is worship due.

III.—"The Veda is the Scripture of true knowledge. It is the paramount Duty of every Arya to learn and teach the Veda, to hear and preach it.

IV.—" We should ever be ready to accept Truth, and to renounce Untruth.

V.—" All acts should be done in accordance with *Dharma*, after a thorough investigation of Right and Wrong.

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

VII.—" Our conduct towards all should be guided by Love, Righteousness and Justice

VIII.—" We should destroy *avidya*—Nescience—and promote *vidya*—Science, spiritual and physical.

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

X.—All men should abide by the laws of Society calculated to promote the well-being of all ; but everybody is free in regard to the laws affecting his individual well-being."

We may be sure that it was no tame affair—that of the establishment of the Arya Samaj at Lahore. We have reliable information that the excitement and enthusiasm created and evoked by the function were at their highest pitch.

The following is the list of office-holders and members elected at the preliminary meeting :—

1. Lala Mul Raj, M. A., Prem Chand, Rai Chand Scholar (at present member, the Anarkali Samaj, Lahore)—President.
2. Lala Sri Ram, M. A., Headmaster, Normal School, Lahore, Vice-President (since dead).

3. Lala Sain Das, Translator, *Government Gazette*, Punjab, Secretary (since dead).

4. Lala Jiwan Das, Translator, Financial Commissioner's Office, Punjab (at present an Office-bearer of the Vachhowali Samaj, Lahore)—Secretary.

5. Babu Sarda Parsad Bhattacharya, Secretary. (The gentleman has ceased to take interest in the Arya Samaj).

6. Lala Bishen Lal, M. A., Joint-Secretary. (Probably member of no Samaj at present).

7. Lala Kundan Lal, Treasurer. (Member of no Samaj at present).

8. Lala Ballabh Das, Librarian (since dead.)

9. Pandit Amar Nath, Translator, Chief Court, Member. (Has ceased to be a member of any Samaj.)

10. Dr. Bhagat Ram Sahni, Member. (Has ceased to be member of any Samaj.)

11. Dr. Khazan Chand, Member. (At present member of the Gujrat Samaj.)

12. Lala Madan Singh, B. A., Member. (At present member of the Umballa Samaj.)

13. Lala Mungoo Mal, Member. (At present a member of the Lahore Aaya Samaj, Anarkali.)

14. Lala Hans Raj Sahni, Member. (At present Secretary, Arya Samaj, Rawalpindi.)

15. Lala Dwarka Das, M. A., Member. (At present President, Arya Samaj, Umballa.)

16. Lala Ishwar Das, M. A., Member. (At prese,nt member, Lahore Arya Samaj, Anarkali.)

17. Lala Gobind Sahai, Member. (At present member, Lahore Arya Samaj, Anarkali.)

18. Dr. Sada Nand, Member.

19. Lala Ishwar Das, B. A., Member (deceased.)

20. Bhai Nihal Singh, Member (ditto.)

21. Lala Balak Ram, Member (ditto.)

22. Lala Ram Sahai, member. (At present member, Arya Samaj, Lahore, Anarkali.)

A gentleman writing to the *Koh-i-Noor* gave expression, in a letter, to the following sentiments regarding the Arya Samaj—sentiments which echo the innermost ideas and feelings of the advanced section of the Lahore community of the time.

The letter ran as follows :—

"The *updesh* which Swami Dayanand has been

giving during the last two or three months moved the hearts of the people so strongly and roused the national sympathies so far that they established an Arya Samaj on 26th June, 1877. The Samaj has very nearly three hundred members at present, and it is progressing day by day. The real object of the Samaj is to revive and spread the old Arya Dharma—the Vedic Teaching—and to give an impetus to the study of Sanskrit Literature. With this object in view, the Samaj has established a School for imparting instruction in Sanskrit and for the study of the Vedas. It is, at present, attended by one hundred men. The establishment of the Samaj is mainly due to the arrival of Swamiji here. History bears witness to the fact that during 2,500 years after Swami Shankracharya, no leader or Vedic Scholar or Rishi (*except Swami Dayanand*) has appeared to show the right way. Is not this an occasion for us to congratulate ourselves upon, that the Swami is doing so much for our good and guidance? Brethren! ye who profess allegiance to the *Arya Dharma*, why don't ye awake from your sleep of forgetfulness now? Praised be the Lord!—the *Sachchdananda*, who, out of His infinite mercy, revealed the Vedas to mankind, and most praiseworthy were the Arya people who adopted and followed the Vedic Religion. They were strong in their armour of knowledge and affluent in virtue, and lived and treated each other as a brother lives with and treats a brother. This is fully evidenced by the fact that no foreign nation, from the dawn of creation to the time of Rao Pathaura, could invade *Aryavarta*. But

brethren, from the time when the Arya nation made progress in 'disunion,' the state of Aryavarta underwent a change. From that time commenced the invasions of Mahmood of Ghazni and others, till at last Shahab-ud-din Gauri became master of the land. The result of our disunion was, that our sacred Veda and our Arya Faith and works were utterly lost to us. And instruction in the Veda disappeared so utterly that we could not light upon traces of it, even if we set about finding them with a lamp in hand. However, thanks are due to that merciful God who, taking pity on our miserable condition, gave us Swami Dayanand, filling his mind with a noble ambition, which urged him to uproot creature-worship and belief in the marvellous, and to establish, in their place, the worship of one God and a love of the Vedic Teaching. We are deeply beholden to the Swami who, after undergoing untold suffering and studying the Vedas, chose to consecrate his life to the work of leading us to the right path. If the entire country were to appreciate the efforts he is making for us, there can be no doubt that a single day would suffice to drive away poverty and ignorance from among us, and to bring back the Vedic *Dharma* and Vedic *Karma* and the worship of the true One, which once our seers and sages followed and practised. But, alas! there are people who not only make no effort to extricate themselves from the pit of ignorance in which they are fallen, but dissuade others in like circumstances from doing so. My advice to you is, 'Follow your true *Dharma* and worship your true Creator, and exhort your

brethren to come to the right path. You are your own masters, and hence choose for yourself. Brethren, in my opinion, disunion should be exterminated root and branch at once, and all should follow the teaching of the Veda only. Whatever the Veda teaches, by following that alone can we save ourselves, and in no other way."

Although the inaugural meeting of the Samaj was held in Dr. Rahim Khan's *kothi*, it was felt that the place was not exactly the place for the purpose. Hence, the second meeting was held in the premises of the *Sat Sabha*, but a scathing criticism on the Puranic teaching so upset the authorities of the *Sabha* that they refused to lend their building for another meeting. A building in the Anarkali was, consequently, rented, which long remained in the possession of the Samaj.

On 29th July, 1877, a library was opened in connection with the Samaj, the late Lala Sain Das, than whom the Samaj has seen no greater patriot or thinker, giving a donation of two hundred rupees, a sum which far exceeded his means, considering his salary at the time was no more than Rs. 130 a month.

Some interesting facts and anecdotes.

1. As the reader is aware, the Swami would not let women come into his presence. The ladies of Lahore, however, accustomed to a different order of

things, and wholly failing to appreciate the Swami's attitude towards members of their sex, thronged to the Swami's lodging in numbers and insisted upon having an *updesh*. Unwilling to disappoint them, he had separate accommodation provided for their benefit, and in his lecture strongly emphasised the fact that it was improper for women to take part in the meetings of men, adding : " Women generally go to the *Sadhus* and *Faqirs* for children and for the acquisition of wealth. But the Sadhus and Faqirs, who promise such things to women, are great scoundrels. It is meet that women should have their own *Sabhas* or hear *updesh* from their husbands, who, according to the Shastras, being their Gurus, should be alone served and waited upon by them. They should never go to the Faqirs, either for offspring or for wealth." And he also said : " The men who permit their women to go anywhere and everywhere, and have no control over them, are worthless."

2. One day Pandit Shiv Narain Agnihotri asserted that the Sama Veda contained the story of owls. The Swami, taking up the Book, quietly handed it over to the Pandit, and asked him to find out the story for him. The Pandit kept turning over the leaves for some time, but finally returned the Book, observing that he could not find the story !

3. One day Babu Sarda Parsad Bhattacharya proposed, in a public meeting, with the full concurrence

of the other Arya members present, that the title of "Patron of the Samaj" be conferred upon the Swami. When the proposal had been thoroughly approved by the meeting, the Swami smiled and observed: "The word 'patron' is suggestive of '*gurudom*,' my mission is to weaken and break up sects which recognize 'gurudom,' and not to found a new sect and become a *guru* myself." "If (added he), my head is turned by the title to-morrow, or if my successor becomes proud and haughty by reason thereof, you will be confronted with a great evil, and this evil will be the same as the new creeds have been confronted with! Hence, the proposal that has been made, should never be repeated in future." The Babu still insisting that the Swami should at least accept the title of *parma sahaik* (supreme helper), the latter answered: "If you call me *parma sahaik*, by what name will you call the almighty *Parmatma*?" This anecdote contains lessons of the highest value for the Arya Samaj, and may Heaven help us never to lose sight of these. Slavrey and thraldom of the worst kind ever follows in the train of "gurudomp" it utterly enfeebles men morally and intellectually and spiritually, and of what use is a community that is undone in so many ways?

4. Once Pandit Manphool said to the Swami: "If you give up refuting and denouncing idol-worship, the people would cease to be angry with you, and what is more, the Maharaja of Jammu and Kashmir will also be pleased with you!" The Swami answer-

ed: "Shall I strive to please the Maharaja of Jammu and Kashmír, or shall I strive to carry out the mandates of *Ishwara*,—the Sovereign of sovereigns—embodied in the Veda?" This reply was conclusive for the Pandit, and it is said he never saw the Swami after this.

5. While putting up in the *kothi* of Nawab Nawazish Ali Khan, the Swami one day delivered a lecture on Islam. While the lecture was going on, the Nawab walking about at a distance, listening to it, a person approached the Swami and said: "Maharaj! none will lend you his house to stop in, neither Hindus nor Muhammadans nor Christians. Now that the Nawab Sahib has kindly placed his *kothi* at your disposal, you would run down Islam even in his house!" The reply of the Swami was, "I cannot barter my religion for the luxury of staying in comfortable lodgings. In declaring the truth I fear no one, though the declaration might cause me trouble and inconvenience."

6. During his stay at Lahore, Swami Dayanand had interviews with Colonel Holroyde, Director, Public Instruction, Punjab, and one with Sir Charles Egerton, Lieutenant-Governor, also. In the course of conversation with His Honor, the Swami observed that he could not understand how Englishmen, with all their boasted civilization, could believe in such a book as the *Bible*. His Honor begged to be excused from making a reply, as (said he) he was not prepared to talk on religious subjects.

with the Reformer. The Swami, of course, did his duty.

7. During the days when *prachar*-work was being pushed on in the garden belonging to Nawab Ali Raza Khan, near the Masti Gate, a Padri and his lady visited the Swami. A conversation ensued, during which the Rev. gentleman said: "What proof have you that the Aryas were originally wealthy and in the enjoyment of comfort, and degenerated and fell into poverty afterwards?" In reply the Swami observed that the annals of ancient Aryavarta bore witness to the truth of his assertion, and that the Rev. gentleman, being conversant with history, could verify the fact for himself. As to the cause of the fall of the ancient Aryas, it was their great wealth that brought them down. "I have been," said the Swami, "an early riser from my childhood. In the beginning I saw that Englishmen would get up early in the morning, and, taking their children with them, would go out for a walk. The excess of wealth, however, has made them indolent since. They are seen stretched on their beds in their *Banglows* till the sun is up, and I cannot but perceive that, like the old Aryas, the days of your fall are also coming." The Swami had his say, though his boldness startled the hearers.

8. Dr. Hooper came one day to hear the Swami's lecture at Dr. Rahim Khan's house. On the termination of the lecture, the Missionary put the Swami

a question in Sanskrit. The audience, who were about to disperse, retained their seats. The Swami requested the Doctor to come forward and take a chair. The latter replied that it did not become him to sit on a chair in the presence of such a man as the Swami, for the Swami was the "sun of knowledge." The question which he (the Doctor) wanted to ask, he had come to ask in the capacity of a *jagyasu* (enquirer), and not in the spirit of one who would discuss and argue. Having said this, the Doctor remarked that since the Vedas spoke of *Ashvamedha* and *Gomedha Yajnas*, it was evident that in the Vedic period, the people were in the habit of offering sacrifices of cows and horses. What had the *Swami* to say about it? The Swami's answer, in substance, was: "All these stories have been invented by the *Vamargis*. The Vedas nowhere speak of doing Yajna by sacrificing kine and horses. *Ashvamedha*, according to the Shathpatha Brahmana, Nirukta and so on, means the just and impartial treatment of his subjects by a king; while *Gomedha* means the cleaning of grain, the purifying of the five senses, the mind, and so forth."

The second question which the Rev. gentleman asked was: "What have the Vedas to say on Caste?" The reply was, that caste-distinction, according to the Vedas, rested on worth and merit. Upon this, the Missionary asked: "If I be a possessor of noble qualities and virtues, can I become a Brahman?" The Swami answered: "Most certainly. If your worth and actions are such as to entitle you

to claim the position of a Brahman, you can become one."

9. One day a Padri hearing his criticism on the mantra—*Hiranyagarbha*, etc., remarked that th ancient Aryas knew nothing about God, adding that the spiritual upheaval of the world was due to the Bible. "Wherever," said he, "the Bible has been carried, the people there had become civilized, and the teachings of the Bible influence an area of land over which the sun never sets." The Swami replied that it was not due to the Bible that the results of which the Missionary spoke had been achieved, but to the teaching of the Veda which the Western people practically followed. The non-recognition of early-marriage, observing of *brahmacharya*, love of knowledge, monogamy, travelling to distant countries, patriotism, etc. (inculcated in the Vedas) had made the Western people what they were. The people of India had come to mistake for the Vedic Religion a totally different Faith which was worthless, and had ceased following the behests of the Vedas. But the Europeans, though not acquainted with the Vedas, yet followed their commandments. This was the reason why the Indians were going down, and the Europeans 'going up.'

10. The Swami was at Lahore when the anniversary-festival of Brahmo Samaj came round. The Swami was invited. He went in company with a large number of Arya gentlemen after the proceedings of the weekly meeting of the Arya Samaj were

over. When the Swami entered the Brahmo Mandir, Pandit Raghu Sath Gupta, Pracharak of the Brahmo Samaj of India, who was at the time conducting the Service, descended from the pulpit and falling at the Swami's feet, embraced him and said : " In reality the Brahmo Samaj and the Arya Samaj are one." The Swami replied : " Although there is a difference between the Samajes at present, the day will come when the two will become one."

11. The *upaniyams* (by-laws) of the Arya Samaj were passed on 6th November, 1877. The Swami happening to be present in the Samaj at the time, the members requested him to give his opinion on some points. The Swami replied that he had no right to do it, as he was not a member of the *Antrang Sabha*. And he never gave his opinion till, for special reasons, he had been elected a member of the Executive Body !

12. The body that had suffered most by the establishment of the Arya Samaj was the Brahmo Samaj. Its ranks were considerably thinned, and, in their annoyance, the remaining members of the Samaj called upon their brethren of Calcutta to help them. The Calcutta Brahmo Samaj sent the Lahoris a number of *mantras* with their interpretation, claiming to prove that the Vedas were not revealed. The Lahoris lost no time in holding a public meeting and asking the Swami to explain the *mantras*. The Swami accepted the challenge. As the Brahmo gentlemen were ignorant of Sanskrit, they consti-

tuted Pandit Bhanu Datta theirrepresentative. The Pandit read out the *mantras*, with their interpretation. Before rising to reply, the Swami asked the Pandit if he too, who, unlike the Brahmos, knew Sanskrit, thought the interpretation to be right. The Pandit replied in the negative, adding that the objections which the Brahmo gentlemen had brought forward, had no weight in his opinion. The answer sent the audience into roars of laughter, and it was a 'stunner' for the Brahmos. A Brahmo gentleman then undertook to repeat the objections, and after he had done speaking, the Swami got up and explained how the words, *Ganga* and *Yamuna*, were not proper names, but the names of two arteries, playing a conspicuous part in *Yoga*. To convince his hearers thoroughly, he read the chapter from the beginning, explaining each *mantra* and proving conclusively that the chapter dealt with the *Science* of *Yoga*, and not with the so-called rivers, Ganga, Yamuna, etc.

CHAPTER XXXV.

AMRITSAR.

Lahore was, for several months, the head-quarters of the Swami, and during these months he would be frequently away from the station to the neighbouring towns and cities in the interests of *pracharr*. He visited Amritsar twice during the period, first on 5th July, 1877, staying till 11th September, 1877, and again on 15th May, 1878, staying up to 11th July, 1878. During his first visit he put up in a *kothi* near the Ram Bag Gate of the town, being the guest of the late Sardar Dyal Singh of Majithia, who had hired the *kothi* in question at a rent of Rs. 40 a month. The interested priesthood had not been sparing in their efforts to give currency, at Amritsar, to the false and ridiculous rumours which their kith and kin had been so assiduous in spreading at Lahore. But the charm of novelty had worn away and, believing the idle reports set afloat by the advocates of idol-worship as nothing better than old women's tales, the people came pouring in daily to the reformer and listened, with the deepest attention, to all he had to say to them. His exposure of the Puranas and his lectures on other subjects displayed a vastness and depth of learning and a power of reasoning which absolutely surprised and fascinated his hearers, and made many of them set him down as an "incarnation" of the Deity

Idol-worship became an object of hatred to the intelligent and thoughtful, and the scenes enacted at Lahore were repeated, the idols and images being handled unceremoniously and either put away in lumber-rooms or 'shied' into the thoroughfares. A month's preaching was sufficient to establish an Arya Samaj, with about fifty Members, Babu Ghanya Lal, Pleader, being elected President, and Bawa Narain Singh, Pleader, Secretary. The exact date of the establishment of the Samaj was 12th August, 1877.

The champions of idolatry did all they could to persuade the famous Pandit Ram Datta of Amritsar to hold a shastrarth with the Swami, but a clear refusal was the reply. The Pandit frankly acknowledged that he had not studied the Vedas, nor had the ability to enter into a contest with a man of the stamp of Dayanand. Pandit Tulsi Ram, another well-known and able Pandit, was also approached, but he too begged to be excused from acceding to the wishes of his admirers. Indeed, the Pandit meeting the Swami one day, in the bazaar, prevailed upon him to accompany him to his house, where, on arriving, he extended to him a most cordial welcome and treated him with the greatest respect.

On visiting Amritsar the second time, the Swami had notices circulated, challenging the orthodox Pandits to come forward and hold a discussion with him on the points on which they differed with him. The Pandits accepted the

challenge, and several days were spent in settling the conditions of the proposed shastrarth, through printed hand-bills. Finally, it was agreed that the shastrarth should take place in the *tawela* of Sardar Bhagwan Singh, and, long before the hour fixed for the commencement of the discussion, the place was full to over-flowing, there being over five thousand persons present. The Swami waited and waited, but no Pandit put in an appearance, and at last thinking it advisable to spend the time to some purpose, he rose to address the meeting. He had not, however, proceeded far in his lecture, when Babu Mohan Lal, Pleader, coming into the meeting, announced that he was a messenger from the Pandits and that they desired to come into the meeting. "They should be welcome," was the reply, and the Pandits came, surrounded by a pageant indulging in loud shouts of triumph (*jai! jai!*). One might expect that the shastrarth would begin without further delay; but no, the paper embodying the conditions of the shastrarth was again taken in hand by Pandit Chandra Bhan, and a heated discussion as to the merits of the conditions ensued. While the time was being uselessly wasted, some bad characters, hiding themselves behind the multitude, took to shying stones and pieces of bricks at the "unorthodox." One of these came directly towards the Swami, but as he was seated surrounded by several gentlemen standing, the progress of the missile was intercepted, and it failed to do him any injury. Being unable to throw the stones with precision, it was natural that the miscreants should often

hit those they did not intend to, and the result of this was that the entire assembly was transformed into a disorderly mob. Many were seen covered with blood, and a fray seemed imminent. Such a contingency was wholly undesirable, and the friends of peace, taking in the situation, exerted themselves as they had perhaps seldom exerted themselves before, and the apprehended disturbance was prevented.

Ever mindful of his mission, even in the midst of trials and suffering, the Swami had a fresh challenge sent to Babu Mohan Lal for a shastrarth, but the Babu replied that he was the representative of the Pandits only for a few hours of the previous day and that he had nothing to do with them now. "They are," he added, " wrangling and disputing among themselves, and nothing appears to be farther from their intentions than to hold a shastrarth." The Swami waited for twenty days more for a more satisfactory answer on behalf of the Pandits, but it was waiting in vain. At last, he saw no other alternative than to have all the circumstances connected with the promised but eventually-shirked shastrarth printed and published for the information of the general public.

Mr. Perkins was the Commissioner of Amritsar during these days, and, either of his own free-will or in the interests of state policy and under instructions from higher authorities, he expressed a

wish to see the Swami. The interview duly came off, and a conversation ensued. Among other things, the Commissioner, who was a thorough Christian, and who, on retirement from service, took up preaching work, observed that the Hindu Religion was like a 'weak, untwisted cotton thread,' read to snap in two at the slightest pressure and on the slightest tension. The Swami replied that the fact was otherwise, that the Vedic Religion (misnamed Hindu Religion) was strong as iron, yea even stronger than that. There is reason to believe that before the interview came to an end, the Commissioner was fairly convinced that the mission of the Swami was perfectly harmless, and that it was not, in the remotest degree, of a character to justify the reckless manner in which the orthodox chose to behave while expressing their disapproval of it.

At Amritsar too individuals were not wanting who, not understanding the Swami, often made him requests which he could never grant. One gentleman besought him not to be so hard on 'idol-worship,' and, of course, the request had to be refused. Another wanted him to become his son's *guru*, and begged him to give the young fellow the *guru-mantra*. The Swami expessed his inability to comply with this request also, adding, "Let your son and yourself repeat the *Gayatri mantra*, for there is no greater *mantra* than that. You may become a member of the Samaj and learn how to do it." Lala Murli Dhar, Drawing Master, at present President of the Gurdaspur Samaj, and

certainly one of the noblest men belonging to the Arya ranks, was also among those who wanted the Swami to become their *guru*. In this instance too, the Swami's reply was fully characteristic of him, and the Lala was told to accept the Parmatma as his *guru* and to repeat and recite His *guru-mantra* only—the Savitri!

Amritsar had long been a centre of the Missionary activity, and it might be presumed that the Padris would not mind risking a discussion with the Swami, especially as the Swami was yet new to the Punjab and the Padris did not know (as Mr. Foreman and others came to know later) * what sort of man they had to deal with. They put forward Pandit Kharak Singh, but judge of the surprise of his supporters when, instead of arguing against the Swami, he commenced assenting to every proposition and admitting the force of every argument which the Swami laid down and advanced ! †

Seeing how matters stood, the Missionarie wired to Dr. A. M. Bannerjee of Calcutta, but the final answer from that erudite gentleman was, that he could not obey the mandate. Of course, under the circumstances, no discussion could he held !

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* *See* his pamphlet on the " Arya Samaj."

† The gentleman, however, made adequate atonement for his want of spirit against the Swami by writing several tracts in condemnation of the Vedic Teaching after the Swami's death!

CHAPTER XXXVI.

Visits to some other Cities of the Punjab—Gurdaspur.

In response to an invitation from Dr. Bihari Lal, Assistant Surgeon, Lala Hans Raj Sahini and Dr. Bhagat Ram Sahini, Swami Dayanand left Amritsar for Gurdaspur, by a mail-cart, on 8th August, 1877, and on reaching his destination was received by the gentry of the station, who had advanced a mile for the purpose, with cordiality and respect. The Swami put up in the Doctor's *kothi*, situated on the road-side in the open air, and delivered here a number of lectures on "Idol-worship," the "Existence of God," "Transmigration of Souls," *Shradhs* and other kindred subjects. There was the usual opposition, and the Pandits of the place made a shift to look bold and brave. Indeed Pandit Lakshmi Dhar and Pandit Daulat Ram of Dinanagar, obeying the mandate of Mian Hari Singh, Extra Assistant Commissioner, and Mian Sher Singh, Assistant District Superintendent of Police, also an idol-worshipper, actually came to Gurdaspur to hold a shastrarth with the Swami, and the discussion commenced. But before much had been said on either side, the two Mians, taking offence at the Swami's remarks, flew into a passion and began indulging in unparliamentary language.

Dr. Bihari Lal too lost his temper, hot words were exchanged, and the meeting broke up. The Swami's *updesh* had, however, done its work, and an Arya Samaj was established at Gurdaspur on 24th August, 1877, with the following gentleman as Office-holders and Members :—Munshi Suraj Saran, Munsif, President; Diwan Kishen Das, Secretary; Dr. Bihari Lal, Babu Amrit Kishen Bose (Head Clerk), Lala Harcharan Das (Munsif) Lala Ghanaya Lal (Sahukar), Lala Kaka Mal, Lala Ram Saran Das (Pleader), Bawa Khazan Singh (Sahukar), Dr. Bhagat Ram Sahini, Lala Hans Raj Sahini and Lala Gurcharan Das (Pleader),—Members.

JULLUNDHUR.

Returning to Amritsar on 26th August and staying there for about two weeks, the Swami left for Jullundhur, on 13th September, 1877, where he stayed up to the 15th October, 1877. The first lecture here was delivered in the house of Sardar Suchet Singh, but the place proving insufficient for the large audience which the lecture had attracted, the next came off in Sardar Bikram Singh's house, where the Swami had put up. All the subsequent lectures also were delivered in this building, the gathering on each occasion fully justifying the change. Men of the old type, the Brahmans in particular, behaved after their kind, denouncing the Swami as a heretic and warning all they came across to keep away from such a dangerous person !

One of the lectures delivered at Jullundhur appears to have been delivered pre-eminently for the benefit of those who had provided the Swami with lodgings. The Swami learning that one of the Sardars was intimate with a woman of abandoned character and being justly displeased that a nobleman of the land should be so completely wanting in self-respect and disgrace himself so far, he fearlessly, and in the presence of the Sardars themselves, entered upon the apparently disagreeable task of exposing the short-sightedness and iniquity of those who, in disregard of the dictates of conjugal fidelity, wasted their money and manhood on prostitutes. His words were strong, but they needed to be uttered, for greater the evil, the stronger the remedy. Some persons, on the termination of the lecture, hinted to the Swami that the obligations of hospitality (it *was* hospitality, in a certain measure) required that he should have refrained from taking to task and satirizing the conduct of the Sardars in the pointed manner he had done. The Swami's reply was: "I have not come here to flatter or please or to intentionally offend any one. To declare the truth is my mission, and this mission I am trying to fulfil. It is a matter of perfect indifference to me as to who is pleased with my utterances and who is not."

A discussion took place at Jullundhur at 7 A. M., on 24th September, 1877, between Swami Dayanand and Moulvi Ahmad Hussain on "Miracles" and the „ Transmigration of Souls," in the presence of the

Sardar. An account of the discussion was published in a pamphlet-form by Mirza Mwahid, Editor and Proprietor, the *Wazir-i-Hind*. The following lines are from the pamphlet:—"At the time appointed for the discussion, the Moulvi, accompanied by the high and low of the town, both Hindus and Mussalmans, arrived (at the place where the debate was to take place). The subjects chosen for discussion were the doctrine of the "Transmigration of Souls" and "Miracles," the former, in deference to the wishes of the Moulvi Sahib, and the latter in deference to those of the Swami Sahib. .....It was announced by the Swami (before the discussion commenced) that on the termination of the conversation, no one was to indulge the conceit of considering himself victorious or defeated....The questions put and the answers given by the parties (he said) should be taken down and the manuscript, after it had been signed by Lala Mehar Chand and Munshi Muhammad Hussain Mahmud, should be published. On the termination of the discussion, however, the Moulvi did a thing which was unworthy of a man of learning....It was this, that the Moulvi, after the conversation was at an end, made for the gate of the *Khankah* (abbey) of Imam Nasur-ud-din, and treating his co-religionists to an exhortation savouring of self-praise, called upon them to spread his (*imaginary*) fame. The educated and respectable Muhammadans, regarding this desire for fame as the outcome of childishness, retired from the scene of excitement, but not so the ignorant mob. These declared the Moulvi to have

been victorious, and, mounting him on a horse paraded him, to their hearts' content, through the streets and lanes of the town, shouting out his praises and his triumph."

The account of the discussion contained in the pamphlet is authenticated, having been duly signed by Lala Mehar Chand and Munshi Muhammad Hussain.

As far as the discussion on "Miracles" is concerned, it is very ordinary, none of the arguments advanced by the Moulvi in support of his contention being strong and worth consideration. The discussion on the doctrine of the "Transmigration of Souls," however, is an interesting reading, but as the objections of the Moulvi were almost all much the same as were subsequently raised by Rev. Scott in connection with the doctrine in his discussion with the Swami at Bereilli, we need not notice them *here*.

The Swami returned to Lahore without seeing an Arya Samaj established at Jullundhur.*

FEROZEPUR.

The next station, which the Swami visited was the Ferozepur Cantonment. He left for the place in company with Lala Gobind Lal Kayastha,

* As might be expected, a Samaj was established here ere long, and has all along been in existence.

sent to bring him on 26th October, 1877, and put up in Lala Banwari Lal's *kothi* in the vicinity of the old Artillery Barracks, the new house which Lala Mathura Das, Supervisor, subsequently the virtual founder of that noble institution—known as the Ferozepur Orphanage, had had specially built for the residence of the Swami, during the space of a few days, being regarded by the Swami as unfit for him to take up his abode in, in consequence of its being situated in the thick of the population. For eight days running the Swami lectured under the *shamianas* set up in front of Lala Mathura Das's house, and the result of these was of a most desirable character. The *Hindu Sabha* which already existed in the Cantonment and of which Lala Mathura Das was the President, was, by the unanimous consent and approval of its enlightened and thoughtful members, changed into an "Arya Samaj."

At Ferozepur also there was talk of a shastrarth coming off between the Swami and the champions of orthodoxy, but nothing came of it, none having the courage to come forward and hold a discussion with the dreaded Sanyasi.

Rawalpindi.

Returning from Ferozepur and making a halt of but a single day at Lahore, the Swami left for, and reached Rawalpindi on 8th November, 1877, and stayed there for about two months. The *kothi* of Seth Jamsetjee had been selected for his residence,

and in that he took up his quarters, and commenced a series of lectures. After he had delivered about twenty lectures, he removed into Sardar Sujan Singh's garden, where *updesh* was resumed. He would lecture for two days running, and rest on the third. An Arya Samaj came to be established in due course, Lala Ganesh Das, Contractor, being appointed President, and Bhagat Kishen Chand—Secretary. Some persons urged Sadhu Saptgiri to hold a shastrarth with the Swami, but he refused to humour their wishes. The Samaj established in the presence of the Swami has been doing useful work ever since.

JHELUM.

On his way back from Rawalpindi, the Swami broke his journey at Jhelum, staying there for a fortnight and giving *updesh* regularly, which soon resulted in the establishment of an Arya Samaj in the station, Lala Lachhman Pershad (teacher), who had been till now a Brahmo, being given the Presidentship, and Lala Jawala Pershad, at present Extra Assistant Conservative of Forests, the post of Secretary.

* Lala Lachhman Pershad latterly lapsed into Brahmoism. He now gives out that the Swami did not believe in the Divine origin of the Vedas and that he himself never acknowledged, in the presence of the Swami, that the Vedas were *revealed*. The Lala has certainly a very short memory, or is it that he intentionally forgets things? In an article he published in the *Arya Darpan* of Shahjahanpur (1880) he wrote as follows: "The four books—Rig, Yaju, Sama, Atharva, which are from God and embody true knowledge and sciences, and through which true *gyan* is imparted to mankind, even these are called the 'Vedas'."

GUJRAT.

Having done with Jhelum, Swami Dayanand arrived at Gujrat on 13th January, 1878, and stayed here over a fortnight. The people of the city, worked up by the priesthood, behaved savagely, showering stones and bricks on the Maharishi. In time a Pandit came, had a conversation with him, and then went his way, wholly unable to uphold the cause of idolatrous orthodoxy. The Swami's remark on the hostility displayed by the ignorant populace was, that a day should come when truth must bear down all opposition, and, when the people should rain on the preachers of the Vedic Religion, flowers instead of stones!

WAZIRABAD.

Starting from Gujrat on 2nd February, 1878, the Swami arrived at Wazirabad. A Samaj had already been established there, and the President, the late Lala Labdha Ram, then an Apprentice Engineer and subsequently an Executive Engineer, and the Secretary, Lala Sukh Dyal, and other members of the Samaj gave a hearty welcome to the Swami, and, according to the arrangements already made, conducted him to the Balai Kothi in Raja Faqir-ulla's garden to take up his abode there. The Swami delivered five lectures in all here. A shastrarth was held too, but some of the good men, instead of listening to the discussion with patience and attention, sought only, in pursuance of a pre-

meditated plan no doubt, to create a disturbance. On the Swami's asking the Pandit who was arguing with him to point out in the Vedas the mantra, the commentary on which he (the Pandit) had first repeated, and on the latter's utterly failing to do it, a boy standing by commenced shouting out 'fie! fie.' The contemptuous exclamation was meant for the Swami and his party, and Lala Labdha Ram, waving his stick, told the boy to clear off. The mob, on the look-out for an opportunity to do mischief, advanced menacingly towards the Lala and the Swami, but before the rowdies could come up to them, the Swami just flourished his club, and there was an instantaneous stampede towards some place of safety! But it would seem that the courage of the mob had not yet completely oozed out, for no sooner did they find that the Swami and the other Aryas had retired to the upper storey, than they sent up a shower of stones. The Swami's Clerk, Bihari Babu, descending to remonstrate with them on the folly of their conduct, the worst element among them, instead of respecting his person as that of a messenger, fell upon him in a body, and commenced thrashing him unmercifully. The Swami being informed of the matter rushed down the stairs to succour the man. The mere sight of him and his leonine shout were sufficient to strike terror into the hearts of the miscreants, and they took to their heels. The Arya Samajists thought of putting the breakers of the peace into court, but the soothing words of the Swami calmed them down, and the proposal was dropped.

GUJRANWALA.

On leaving Wazirabad (7th February, 1878), the Swami halted at Gujranwala, where he stayed for about twenty-seven or twenty-eight days. He put up here in the splendid buildings beneath which lie the ashes of the father of that great statesman and conqueror, the Lion of the Punjab. A series of lectures was commenced. The local Padris—men of great learning and sense—declared their intention to hold a shastrarth with the Swami. Nothing could be more welcome to the latter, and a shastrarth did come off in the Christian Church on 19th February, 1878, in presence of, among other influential gentlemen, Messrs. Walker and Hewson, * Assistant Commissioners, Mr. Mohan Beru, Lala Gopal Das, Extra Assistant Commissioner, etc. The subject for discussion was "The Eternity of the Soul." Surrounded by a huge audience, the Swami replied to the objections of the Missionaries, and his replies were so sensible and convincing, and his own criticism on the fundamental doctrines of Christianity so unanswerable, that when the discussion for the day came to a close, the *madhyasta*, Lala Gopal Das, Extra Assistant Commissioner, gave his decision in favour of the Swami. As the crush was tremendous, it was thought advisable that the next day's discussion should take place in some more commodious building, belonging, if possible, to no particular

*Spelt from the Urdu.

sect. Subsequently, however, the Padris saw it convenient to change their opinion (as well they might), and assembling the students of the Mission School in the Church Hall at 12 P. M., called upon the Swami and the *madhyasta* to come over for the discussion. The answer from both the gentlemen was that this was no time for discussion, and that, in accordance with the previous understanding, it should be resumed at 4 P. M. The Swami took occasion to further remind the Padris that the room available in the Church could not accommodate a large audience, and that the discussion was to take place in some other place. Far from being disappointed at the reply, the Missionaries received it in a spirit of satisfaction, for it enabled them to tell the people that the field was their's, since the Swami had not obeyed their call!

Of course the intelligent portion of the Gujranwala gentry was not to be taken in by such a move. They had carpets spread and other arrangements made for the resumption of the discussion in the open, and at 4 P. M., when the people came, streaming along from all parts of the city to the place of the meeting, an invitation was sent to the Padris to attend. There was, however, no response, and after waiting for three-quarters of an hour, the Swami got up and delivered a lecture on the teachings of the Bible, thoroughly exposing the imperfect and ridiculous character of the same. An Arya Samaj was established with

the following gentlemen as Office-bearers and Members:—Munshi Narain Kishen, President; Lala Pohlo Ram, Teacher, Secretary; Lala Atma Ram, Treasurer; Lala Mathura Das, Lala Daya Ram, Bhais Sant Singh and Hazara Singh,—Members.

MULTAN.

The Swami was yet at Gujranwala, when he received a letter from Dr. Jaswant Rai, requesting him to come to Multan. Coming back to Lahore on 4th March, 1878, he stayed there for a week, and then left for Multan (12th March, 1878), where he passed some thirty-seven days. It being the days of Holi, and law and order being at a discount with the greater part of the population, and the rules of common morality being deliberately set at defiance, satisfactory arrangements for the lectures of the Swami could not be made in the city, and hence, at the request of some Parsi gentlemen, he delivered three lectures in the Cantonment on subjects like the "*Yagnopavit*, Child-marriage," etc. The Parsis behaved most hospitably and on the Swami's returning to the city they presented him with one hundred rupees in cash and some choice 'sweets.' The worst of the Holi was by this time over, and the people being in a better and more reasonable frame of mind, the Swami's *updesh* commenced, and he never let a day pass without addressing a public meeting. The substance of these lectures, as of those delivered elsewhere, is embodied in the

Satyarth Prakash. Some of them touched the enemies of truth and reform sorely, and though no Pandit came forward for a shastrarth, the Goswamis of the town one day mounted on their horses and ringing gongs suddenly appeared at the place where the lecture was going on. They set up an awful howl and indulged in sundry other demonstrations of hostility, but a sharp reprimand made them shut up and depart. Smarting under their discomfiture, they came again the following day, this time accompanied by their followers armed with clubs and knives, and shouting out *Jai Gopal! Jai Gopal!* This time their argument was unanswerable, for no one could say to what length the blind mob might proceed in its frenzy. The lecture was stopped and the meeting broke up

The Multan Brahmo Samaj *felt* the Swami's presence in their midst in a manner nothing much to congratulate themselves upon. Many of its members hearing the *updesh* of the Swami lost faith in Brahmoism, and felt a strong desire to become members of the Arya Samaj (established, 4th April, 1878). "We have had all our questions answered, and our doubts removed by this Vedic Reformer," said they one to another, "and why should we then delay accepting the religion he preaches?" Why, indeed! But before they had time to take the step which their reason and conscience prompted them to take, they were confronted by those who, though they were unable to say anything weighty in defence of Brahmoism

were for st..king where they were, and they saic to the admirers of the Arya Samaj : "It will reflec discredit on you if you give up your old Faith i this manner. If another man should come to-morro and convince us of the truth of his doctrines, sha we change our religion again ?" A very good a gument no doubt, the moreso as it came fr those whose motto is, "accept the truth where y find it," but the argument, whatever its wor served its purpose, and the Multan Arya Sama had to begin its life only with *seven* members ?

Some one in jest observed to the Swami "Yo have got only seven members in all ?" The Swam was adequate to the occasion and he wittily an swered : "The Muhammadan Prophet had but h wife to help him at the outset, but only observ how, for all that, his religion has spread in th world ! We have *seven* men to start with, and wh need we be anxious ?"

Sardar Prem Singh was the President, and Pandi Kishen Narain, the Secretary, of the Multan Sama The Samaj is still in existence, and doing usef work.

END OF PART I.

PART II.

CHAPTER XXXVII.

Return to the N.-W. P., and the Establishment of Arya Samajes in these Provinces.

The true *Yogi* and every other real worker will see action in *action*, and will go on working wholly unmindful of rewards; but even such an individual, whatever the order or class to which he belongs, cannot help being moved and affected pleasurably when truth triumphs over ignorant and misguided opposition. Swami Dayanand *was* pleased at the result of his efforts in the Punjab, for the message he had come entrusted with from On High had been welcomed and accepted.

While Swami Dayanand was yet at Multan, he had received a letter from Lala Umrao Singh of the Thomason Engineering College, begging him to visit Roorkee. The Swami's reply was, that he could not comply with the request contained in the letter immediately, but that he should do it as soon as his leisure permitted him to. The reply was somewhat disappointing, but Lala Umrao Singh and his friends saw their wishes realized

sooner than perhaps they had expected the would be. When leaving the Punjab, the Swamy addressed from Amritsar a letter to the Secretaryi Arya Samaj, Gujranwala, which speaks for itself. The letter was to the following effect:—

"Secretary and Sabhasadhs—We wish you happiness. Be it known to you that we intend to set out for the N.-W. Provinces on Thursday, the 11th July, 1878, and, passing through Jullundhur Ludihana and other cities, shall proceed onward. It is just possible that we may stay, for a matter of three or four days at Umballa. Henceforward we shall be able to converse with you through letters alone. Let us hear from you constantly, and, on our part, we shall write to you from time to time. What we now want to say to you is, that you should strive daily to further the progress of the Samaj. You have undertaken a great responsibility, and your advancement and happiness lie in carrying your undertaking to a successful termination. The Samaj here is progressing daily; many influential people of the place have become its members. The Pandits of this place had come to the determination of holding a shastrarth, but on their coming into the Sabha they neither spoke nor replied to any question: having merely shown their faces they went away. And some of the people of this place, who were partial to the 'popes' (idol-worshipping priests), had slandered and misrepresented the Arya Samaj to the authorities, but the result of their efforts, thanks to the power of truth, was that

nobody now dare raise a finger against the Samaj. Namaste to all the Sabhasads.—(Signed) Dayanand Saraswati, Amritsar."

Busy giving *updesh*, the Swami reached Roorkee (25th July, 1878), and put up in Lala Shambu Nath's bungalow in the Civil Station. The Muhammadans of the station ran away with the idea that the Pandit had been invited to Roorkee to vex them and to oppose their famous local preacher and disputant who, as the Muhammadans were well aware, had been, for some time past, attacking the Christian and Hindu Faiths with vigour.

No wonder that the educated people of Roorkee heard the Swami's lectures with astonishment and in a deeply appreciative and enraptured frame of mind. These lectures and the reply to Colonel Olcott's letter from America read out to the audience gave them an insight into the Swami's teaching and made them feel that a nobler teaching could be had nowhere. It was, of course, natural that the Muslims of Roorkee should find but little to appreciate in his speeches on "Revelation" and on the teachings of the Bible and Quran as contrasted with those of the Vedas. While his lecture on the comparative merits of the Vedic doctrines and the doctrines of the Quran and the Bible was in progress, our Muslim friends, we are told, looked angry and threatening, almost ready to resort to

violence, emboldened perhaps, in some degree, by the fact that the Police in attendance was not over-active in the discharge of their duty (why? the reader might well guess for himself.) Apprehending a disturbance, the gentlemen who had arranged the meeting, put a slip of paper into the Swami's hand, requesting him to be sparing in his criticism of Islam. Without heeding the advice, the lecturer went on speaking in his wonted manner, bringing forward objection after objection against the creed, and quoting profusely from the Quran in support of his objections. Everything, however, ended peacefully, nobody seeing anything reasonably to find fault with what had been said.

Pandit Umrao Singh has the following to say regarding the utterances of the Swami at Roorkee:—

"On the 4th day the Swami's lecture was on 'Western Philosophy, Theory of Darwin, Effects of English Education,' and on some other subjects. At the same time the speech dealt with the 'Christian and Muhammadan Metaphysics and the Absurdities of the Puranas.' Of English Philosophy the Swami, in his own parlance, spoke as the *keet peet* (worms, insects, etc.) philosophy. He enlarged upon the advantages and methods of education, and briefly dwelt on the virtues of the British Government and on the boon of freedom of speech which it had bestowed on its subjects.

'He refuted the Darwinian theory that man

was descended from a monkey.* He said that the thing was impossible, and brought forward unanswerable arguments in support of his contention. One of these was, that if man war really a descendant of a monkey, then it was, as it were, a fact—a law which, according to the followers of Darwin and other philosophers of his school, was unceasing in its operations under any conditions whatsoever. If the law was of a constant and permanent nature, ever working itself out, how was it that for thousands of years past, no monkey's young one had developed into a human being? If in times gone-by a monkey copulating with a fish (for instance) brought into being a strange creature, and if that strange creature copulating with some other creature brought forth another strange creature, and if the process of copulation on the same principle continuing, the last strange creature helped to bring on the scene, as the result of his copulation with a nameless creature, a human being: if all this happened formerly, why was it that a similar result had ceased to be brought about in the later ages? Did the last strange creature leave a will that no animal in future, especially a monkey, was to act after the fashion of his ancestors? The Swami further observed that the copulation of an animal of one species with that of another, did not

* The theory of natural selection is indicative of nature's imperfections. According to it Nature is still improving. This theory points out the absence in Nature at present of the best forms that it will produce in the future. We, on the

result in off-spring.† Similarly, he advanced many other arguments. The English-educated young-

other hand, believe in the pre-existence of all things in Nature, and in their later manifestation, not as an orignality, but as a manifestation of a pre-existing substance, lying latent in its bosom. Our doctrine is, that out of nothing, nothing can come. Therefore, whatever comes into existence, must have had a pre-existence in Nature. We have thus little respect for a theory such as that of Darwin which propounds that human species are a development of an inferior animal nature. For, if we were to accept this, we would be at a loss to trace the origin of human language and the possession of Divine knowledge, which are peculiar to mankind only, and which (*vide* Chapter iii, Part I) are not self-acquired, but can only be learnt from others. Such theories may perhaps find supporters among those races which were originally savage, and which had improved within the memory of man. For, such races are apt to think that as their present development from a savage to a civilized state is a well-known fact, it may be possible that man himself is a development of the ape-like species. But the hypothesis which makes this theory possible is not reasonable in itself. No savage nation has ever become self-civilized ; and we can always trace the civilization of one nation to another which is already civilized. The thoughts of learned men which pass as original, can be traced to the authors whom they have studied, or to the society in which they have lived and moved. With us, the Aryans of India, it is quite different. We have the very word of him (Manu), who was the founder of the human race, telling us that mankind is from the beginning a separate species of the animal kingdom, and that the highest thoughts within the reach of of mankind were revealed to him ; and he, in his turn, revealed the same to his descendants.—*Vedic Philosophy, by Lala Har Narain of Jullundhur.*

† Now, whatever has been conjectured respecting the derivation of one species from another, there has never been the least evidence since recorded facts that one species of organic creature has sprung from another. Nature has intercepted such production by making hybrid barren, or the old species recurrent, which indicates that such species had a distinct beginning—*Short Conclusions from the Light of Nature.*

men of the station were surprised on hearing the Swami's arguments, confessing that they had never heard such arguments before. And these young men were also under the impression that the principles of physics, chemistry and of other sciences, which they studied in their Colleges, had been discovered and brought to light by the Europeans, and that no other people were aware of these before. When, however, the principles in question were dwelt upon by the Swami in language remarkable for its connectedness and its intellectual depth, as if the speaker was reading from a scientific treatise, the wonder was all the greater. When a gentleman observed to the Swami that the principles and theories he had spoken of were the discoveries of modern times, he deplored the fallen state of India and added: 'Any (true) theory or principle which you think to be of modern origin, name the same, and I will prove to you that it is taught and set forth in the ancient Shastras.' Upon this the people commenced asking him many questions as to the fixedness of the sun and the motion of the earth, as to the nature of rain and clouds, of elements, of chemical simples, of fixed and moving stars, of the heavens, of the planetary system, of the moons, of earthquakes, hurricanes, etc. etc., and the Swami would reply to them from the Shastras, with incontrovertible proofs in support of his replies. His answers were so absolutely convincing as to remove all doubt on the points touched from the minds of the questioners. For no sooner was a question uttered than a *shloka* in reply was forthcoming.

The mere literal meaning of the *shloka* was sufficient to satisf y the enquirer, and to impress the greatness of the Shastras on his mind.

"My own contention, in particular, was, that the law of gravitation was a discovery of Newton, and that nobody was aware of it before. When, after expressing my idea in two words, I had done speaking, the Swami asked me to repeat the whole story. I related how the falling apple had attracted Newton's attention (and led him to make the discovery he had made.) Upon this the Swami repeated a *shloka* and translated it. The *shloka* was clear, and I could follow the literal interpretation. I was perfectly convinced that the author of the *shloka* thoroughly believed in the law of gravitation. The Swami quoted many Veda-mantras also, dealing with the law of gravitation. Although the language of the mantras was too difficult for us to understand, yet we could grasp and appreciate the Swami's rendering of the passages.

"Lala Ghanaya Lal, Engineer, observed that in a state of intoxicatian, the mind became concentrated, and that whatever the attention was directed to, even in that it remained absorbed. This being the case, God could not be contemplated better by a person than when he was in a state of intoxication. The Swami, while admitting that intoxicating liquors did tend to produce a kind of mental fixitv. declared that the concentration of attention

thus obtained could serve no useful end whatever in reference to *God* as an object of contemplation. The mental concentration needed for the purpose must partake of the *holy* nature of the object contemplated, it must be pure, the result of pure action, of righteous practice.*

"One day Colonel Mansell, Commanding Officer' Roorkee, accompanied by Captain Stuart, Quarter-Master, came to hear the Swami's lecture. When the Swami, in the course of his remarks, began to take the Bible to task, the Colonel was very much excited, and, without waiting for the speaker to finish his lecture, commenced asking questions. The Swami replied to each as soon as it was put, and his answers were so reasonable that the Colonel could not see his way to find fault with them. His mortification was complete, and at last finding that he was unable to carry on the contest longer, he took his leave, remarking that he would reply to the Swami's objections on the morrow. He never, however, put in an appearance on the morrow, the Captain alone came, and, unlike the Colonel, heard the lecture that was being delivered, with evident pleasure."

The Muslim community sent for Moulvi Muhammad Qasim Devabandic, with the object of pitting him against the Swami. The Moulvi came, but after a great many letters had passed between the parties as to the conditions of the would-be discussion, and after a set of conditions

* Substance of the replyonly.

had been agreed to several times and several times cancelled, it was discovered that the Moulvi had no intention of coming forward, and, of course, further correspondence with him was stopped. The people clearly saw where the truth lay, and as the result of this perception, an Arya Samaj came to be established on 20th August, 1878, with the following office-holders:—Lala Shanker Lall, Master, President; Pandit Umrao Singh, Master, Secretary; Lala Rangi, Lal, Master, Treasurer.

Aligarh.

Leaving Roorkee on 22nd August, 1878, the Swami proceeded to Aligarh, where he stayed for four days, and delivered only a single lecture. Mr. Moolji Thakursi, Mr. Harish Chandra Chintamani, and Pandit Shyamji Krishna Varma had come from Bombay to meet the Swami, and the Swami was extremely pleased to see them. Sir Syyad Ahmad, who was extremely cordial and hospitable, gave a feast in honor of the Swami's arrival to the reformer and his friends, but the Swami, being indisposed, could not join in the entertainment.

Meerut.

From Aligarh, the Swami went to Meerut (August 26th, 1878), where he put up in Lala Damodar Das's *kothi*, near the quarters of the Native Cavalry. The Hindus and Muhammadans alike made preparations for a discussion, issuing hand-bills and

exchanging letters with the Swami as an evidence of their earnestness and fearlessness of the Swami, but no discussion actually took place, the opposing parties, no doubt, being convinced in their heart of hearts that the wisest plan for them to adopt was to rest content with making a reasonable amount of fuss and show. The Muhammadans would hold a shastrarth on the condition that it should not be reduced to writing, and to this demand of their would-be representative and spokesman the Swami found himself unable to agree. The Sanatanists, after they had sent a few questions to the Swami for a reply, declared their willingness to publicly face the Swami. The question of conditions was taken up and half settled, when lo! the announcement came from the upholders of orthodoxy that they could never hold a shastrarth with Dayanand till it was satisfactorily determined what *varna* and *ashrama* he belonged to? The uselessness of holding a shastrarth with such a man as Dayanand, was further pointed out in the following words, appended to the announcement:—"Our Pandits are profound scholars, and you are an ignorant man. It is ridiculous for the learned to hold a shastrarth with the illiterate."

The questions which the assembly of "profound scholars" had sent to the Swami for answer were:—

1.—"We hear that doubts have arisen in

your mind in respect of 'idol-worship.' If the report is true, then quote from Shruti and Smriti in support of your contention; but if the report is unfounded, then declare the fact in clear words.

2.—"If you have any doubts in respect of the *Gangamahatam* (meritoriousness of bathing in the Ganges), then quote authorities in support of your contention

3.—"Is the doctrine of incarnation right? If otherwise, cite authorities to prove your case."

Replying to the questions in his public lectures, the Swami said that he was absolutely convinced that idol-worship was opposed to the teaching of the Veda. The mantras like the third and the ninth of the thirty-second and fortieth chapters of the Yajurveda proved this beyond the shadow of a doubt, showing further that the worship of idols and images could only be productive of suffering. As to the *Gangamahatam*, the Swami quoted the well-known *shloka* (9th) from the 5th chapter of the Manu Smriti, and further, repeating a passage from the Chhandyagya Upanishad, showed how *tirath* was a name for *mental purification*,—the cleansing of the heart from envy, hate, etc. According to the true Shastras, therefore, bathing in the Ganges or any other river or pond was fruitful of no *moral* or *spiritual* merit, it could only benefit or harm the *body*.

As regards the question of incarnation, the Swami's answer was, that there were no incarnations of God. God, as taught in mantras like the first mantra of the thirty-first chapter of the Yajurveda, was all-pervading, infinite, omnipotent, free from the bondage of corporeity of every conceivable kind, indivisible, unharmable, absolutely immaculate, the knower of all hearts, and so forth, and, as such, He could not assume a material form. The beings looked upon as "incarnations" of God by the orthodox, added the Swami, were only mortals, men of an exalted and lofty type, who deserved to be reverenced and followed, and by walking in their footsteps, we too could make ourselves good and virtuous. The Swami's lectures, which were delivered in three different places in succession, in Lala Ganeshi Lal's Press, at the house of Lala Ram Saran Das, Reis, and in the *kothi* of Babu Chhedi Lal, Commissariat Agent, had their effect on unbiased minds, and an Arya Samaj was established at Meerut 29th September, on 1878, with the following gentlemen as Office-bearers:—Pandit Kundan Lal, B. A., President; Lala Ram Saran Das, Ries, Vice-President; Babu Anand Lal, Secretary; Babu Chhedi Lal, Treasurer; Pandit Jaggan Nath Pershad, Librarian; Pandit Amba Shanker, Assistant Secretary.

DEHLI.

Departing from Meerut, the Swami reached Delhi on 9th October, 1878, and stayed there nearly a month. The effect of his *updesh* and lectures

given and delivered in Shahji's Chhatta, was, that an Arya Samaj was at last established in the city. Lala Makhan Lal became the President, and Lala Hakumat Rai, the Secretary, of this Samaj.

Ajmere and Pushkar, etc.

Starting on the 6th November from Delhi, the Swami arrived at Ajmere on the 7th. His visit to this place is associated with an act of under-hand dealing which deserves a mention. It was, while preaching in the Punjab, that the Swami received a letter from certain gentlemen, resident in Ajmere, embodying a request that he would pay them a visit, the inviters of the letter undertaking to defray all expenses in connection with the visit by means of a subscription they intended to raise. The Swami replied that he would come. A subscription was duly raised by the Ajmere gentlemen on the receipt of the news that the Swami was coming to them. Before, however, the reformer had time to reach Ajmere, some member of the priesthood, probably in his desire to "settle old scores," sent him a letter in the name of *an admirer* of the Swami, telling him that it was unnecessary for him to come, since no subscription could be raised in the interests of his visit! The Swami communicated the contents of the strange epistle to Munshi Samarthdan at Ajmere, and the Munshi instituting enquiries and ascertaining the real facts, submitted his report to the Swami. The villainy was apparent, and the Swami duly came to Ajmere, reaching there on the date already specified.

Without making a halt at Ajmere, the Swami proceeded direct to Pushkar, a famous *tirth* of the Hindus, situated at a few miles' distance from Ajmere. The annual fair was taking place, and the work of *prachar* could not be neglected on an occasion like the present. The Swami put up at the *ghat* of Maharaja Jodhpur, popularly known as the "Window of Nathji," and he stayed at Pushkar as long as the fair lasted. Notices were issued, inviting all true enquirers to come and hold religious conversations, but nobody came forward for the purpose. The *updesh*, however, was regularly given, and we may be sure that it did not fall on deaf ears. As soon as the fair was over, the Swami returned to Ajmere, and kept lecturing here till 1st December, 1878. His lectures were attended by the gentry and nobility of the town, and by the local Officials, such as Rai Bhag Ram, Extra Judicial Assistant; Sardar Bahadur Rai Amin Chand, Judge; Sardar Bhagat Singh; Rao Sahib Masooda, etc. The first-named gentleman was long a member of the Ajmere Samaj.

The following lines are from a gentleman's diary regarding the Swami when at Ajmere:—"Swamiji must be about fifty years of age. I saw him lying on a bed with his *langot* on. It appeared that he was suffering from dysentry. For all this, however, his appearance, by virtue of his *brahmacharya*, was such as to furnish little ground for anyone to suspect that he was ill; he possesses a well-knit body, and is tall of stature."

One of the lectures the Swami delivered at Ajmere was on the teachings of the Bible. Mr. Rev. Grey, and some other Missionaries, were present at this lecture, and being anything but pleased with what was being said, they, finding their opportunity, intimated to the Swami that they were ready and willing to hold a discussion with him in connection with any objections he might bring forward against the Biblical teaching, *provided* that he had these objections indited and handed over to them in advance for consideration. The Swami agreed to the condition, and getting some sixty-four out of the numerous objections he could raise against the dogmas of Christianity, had them sent to the Rev. gentleman, through Rai Bhag Ram. After the Rev. gentleman had considered them for full ten days, the 28th of November, 1878, was fixed for the discussion. The public announcement that a discussion of such a character was going to take place between the Missionaries and Swami Dayanand attracted thousands of men to the place of meeting. Three reporters were in attendance. When the objections against the Bible were read out to the audience, Rev. Mr. Grey insisted that only two or three objections should be made the subject of discussion, and that no objection should be spoken upon, if possible, *more than once.* It was pointed out, in reply, that the restriction imposed was unfair, and that, though it did not signify much what objections were discussed and what left out, it was material that the objections that *were* selected for discussion should be *discussed*

thoroughly. The Rev. gentleman would not listen to this, and so the discussion being nominal led to no definite result; the more so as the Missionary declined to resume it after the first day had closed. Whatever, however, was said by the parties, was published in the *Theosophist.*

The following extract will give the reader an idea of what was said :—

Swami—"Genesis, Ch. i, verse 2, says :—'The earth was without form and void.' Now, God is omniscient. His knowledge is perfect. That which He has made by His knowledge, cannot be imperfect or void and without form. Man's knowledge is limited, his works are therefore without any form or order. But such can never be said of the works of God."

Missionary.—"The phrase *without form* does not mean *imperfect*, it means *uninhabited.* As, for instance, the book of Ayub, Ch. ii, verse 24:—'They shall have to wander in trackless wilderness.' The word which signifies *without form* here, means 'wilderness' there.

S.—"In the verse preceding it, it is said that 'in the beginning God created heaven and earth. And the earth was without form and void; and darkness was upon the face of the deep.' This passage shows that the words *without form* cannot mean 'uninhabited'; for it says, it was void or

uninhabited. If the phrase meant 'uninhabited,' there was no necessity of using the word *void* or *uninhabited* again. If God alone created the world, could not He have created it by His knowledge from the beginning with some kind of form ?"

M.—"All languages have synonymous words, generally coming one after another ; as, *bood-o-bash* in Persian, the two words being synonymous : in like manner, it is right to say in Urdu that the earth was barren and a waste."

[*Observation.*—The Swami was going to say something more, but the Missionary said that only two questions and answers could be put and given on one point ; or else the questions being many would not be finished that day. Upon this the Swami said that it was not necessary that all the questions should be disposed of in one day ; some should be discussed that day, and others in two, three, or in as many days following, as it would take them to be discussed. The Missionaries did not consent to more than two questions being asked and two replies being given on a point. The Swami remonstrated against this, observing that so many men had come together in order that they might hear something, and that if nothing worth their trouble was said, they would go home disappointed ; but all was to no purpose. The Missionaries were obstinate.]

S.—"Gen. i., verse 2.—'And the spirit of God moved

upon the face of the waters.' The first verse tells us that God created heaven and earth; but the creation of water was not mentioned. Whence, then, did water come to exist? Is God of the form of spirit, or is He corporeal like us? If He has a body, He can have no power to create heaven and earth; for the atoms are more delicate than the limbs of the body, and, consequently, it is impossible for limbs to hold and unite them, to create things with. Also, He cannot be omnipresent or all-pervading. When His spirit was floating on the surface of the waters, where was His body?"

M.—"When He created the earth, water was included in it. God is spirit, and so is He called in the Bible from beginning to end."

S.—"The account of God in the Old and the New Testament makes Him corporeal in many places; for, His coming down to Eden for Adam, His descending on the Mt. Senai, His talking with Moses, Abraham, and his wife Sera, his going into their tent, his wrestling with Jacob, and the like adventures of His show that He must possess some sort of body, or assume it on such occasions."

M.—"These things do not concern the verse, and are mentioned as the outcome of ignorance. Suffice it to say in reply that the Jews, the Christians, and the Muhammadans, who accept the Bible, are all unanimous in declaring that God is spirit."

S.—"Gen. i, verse 26.—'And God said, let us make man in our image, after our likeness.' This verse clearly proves that God is like Adam in form. God had body and soul like Adam according to this verse. How could He make Adam after His likeness, if He had no form ?"

M.—"This verse makes no mention of body. God created Adam holy, intelligent, and happy. He is holy, intelligent, and happy Himself, and made Adam like Himself. When Adam sinned, he fell from the likeness of God, as is manifest from the 24th and 30th questions of the First Catechism. Epistle to Corinthians iii: 9 and 10 :—'Don't tell lies amongst you, for ye have cast off the old Adam with his works, and put on a new life, which is like your Creator's in knowledge.' This shows that man was made like God in knowledge and holiness. We are made anew. Corinthians iii: 17 and 19—'God is spirit; God is spirit Wherever the spirit of God is, there is peace. We distinctly see the glory of God, and change into His form from glory to glory by means of His spirit.' This shows that the faithful or believers are changed into the likeness of God, *i. e.*, in knowledge, holiness, and happiness; for being endowed with certain qualities, man's body is never changed."

S.—"The creation of Adam after the image of God proves the corporeity of God. Had God made Adam holy and happy, how could he have

broken the command of God? If he broke the law, it is evident that he was not wise or knowing. His statement that when he tasted of the fruit of the tree of knowledge, his eyes were opened, proves that he got knowledge *afterwards.* If he had knowledge before he tasted the fruit, it is unreasonable to say that he got knowledge after the commission of the act. God at first blessed Adam with prosperity. But when he broke the divine law by eating the forbidden fruit, he became endowed with knowledge and knew that he was naked. He covered his body with the leaves of *goolar.* Only reflect a little that if Adam was like God in knowledge and holiness, is it not strange that he could not know whether he was naked or covered? Was he so ignorant? If he was like God in knowledge, holiness, and happiness, he should have been omniscient and ever-happy, and should have experienced no pain whatever: for, he was like God in the qualities above-mentioned. He could not have fallen from his state. If he fell, he could not be like God; for, God never falls off from His knowledge and the like divine attributes. Since Adam, being like God in those three qualities, fell from them, the believers will suffer the same fate, unless they have more knowledge than Adam, and, consequently, than God! If they have equal knowledge with Adam, they will fall, as fell he who was like God in those respects."

M.—"The first answer will suffice most of the

objections. As regards the disobedience of Adam, he was holy at first, but became sinful after he disobeyed God. It is incorrect to say that he acquired knowledge afterwards; because when he tasted of the fruit of the forbidden fruit, he simply came to know of evil, of which he did not know before. That his eyes were opened and he knew that he was naked, means that being sinful he became ashamed. As for the assertion, that had he been like God, he would not have fallen, I say that he was made after the image of God, but he was not equal to God. Had he been equal to God, he would not have fallen into sin. As for the question, if the believers were more holy than Adam, I say that the question is not one about more or less holiness, but about form or likeness,—as to whether the image of God was material or not. If the image in question was material, the believers, when regenerated by the grace of God, would change their corporeal frame."

S.—"Gen. ii., verse 3 :—'And God blessed the seventh day, and sanctified it : because in it He had rested from all His work which God created and made.' God can experience no fatigue in creating the world, being almighty, all-pervading, truth, intelligence, and happiness. Then, how can He have the necessity to rest on the seventh day ? If He rested at all, He must have worked very hard during the previous six days. If He blessed the seventh day, what did He do with the foregoing

days? We can't believe that it takes God * more than a moment to create the world, or that He is ever fatigued."

Colonel Olcott's opinion on the discussion at Ajmere is worth a perusal. It was given in the following words:—

"The account of the discussion given above shows what policy the Missionaries pursue in India. As far as possible, they avoid discussions with Native Scholars, and confine their preaching to the low classes and the ignorant. In the Missionary Schools and Colleges also the teachers do not like answering the questions of intelligent youths on matters of religion *in class: they would have students come to their houses if they would have the same answered.* It is no secret to the impartial Europeans who have visited India that the Missionary propaganda here has had to face bitter disappointment. The gentlemen of philanthropic impulses who donate millions to the Padris are in reality wasting their charity. Many Anglo-Indians are in absolute sympathy with this view of ours. It is our intention to publish from time to time whatever evidence on the point is forthcoming†"

From Ajmere the Swami went to Masooda,

* *Adapted* from the *Triumph of Truth.*

† Translated from the Urdu.—C. S.

in deference to the wishes of the Rao thereof, and stayed there till 9th December, 1878, delivering lectures throughout the brief period of his stay. On the 10th December, 1878, he visited the Nasirabad Cantonment, and, after a halt of four days there, during which the *updesh* was regularly given, he left for Jeypur, where he received a most cordial and respectful reception from the Vizier, Sardar Fateh Singh. The Maharaja would have seen the Swami but for the disuasion of the orthodox priests about him; but for all that, the Raj Officials, at His Highness's desire, saw that the State was not in any way wanting in hospitality towards the reformer.

Rewari.

Proceeding from Jeypur to Rewari the Swami reached the latter place on 24th December. He had come to Rewari in response to an invitation from Rao Yudhishtar Singh, son of Rao Tula Ram, and during the fifteen or sixteen days he halted there, he delivered eleven lectures on various subjects of importance. The lectures were largely attended, the Rao's relatives also, who had come from the neighbourhood of the town, being present among the hearers. Taking leave from the Rao and other Rewari gentlemen, Swami Dayanand arrived at Delhi, whence, after delivering there a couple of lectures, he repaired to Meerut, which he soon left for Haridwar *viâ* Saharanpur and Roorkee, to attend the so-called *last* Kumbha Fair on the banks of the Ganges.

CHAPTER XXXVIII.

The Kumbha Fair of 1879.

On his way to Haridwar, Swami Dayanand made a halt of about a week at Jwalapur, a town in the neighbourhood of the place he was bound for and inhabited mainly by the *Pandas*, and it was on 27th February, 1879, that he ultimately found himself at Haridwar. He put up in the grounds of Moola Mistri, just in front of the garden of Sharvan Nath and the quarters of the Nirmalas, not far from the Collector's tents. The accommodation provided was entirely of a temporary nature, being almost exclusively that which could be had under the *shamianas* and in the tents erected and pitched. Simultaneously with his arrival he had notices pasted up on almost all the most frequented *ghats* and in all thoroughfares, announcing his arrival and embodying full particulars as to where he had put up, what hours he could be interviewed, when his daily lecture should each day commence, what was the character of his mission, what his beliefs, and so on. The 5th, 6th and 10th mantra of the 71 Sukta of the 1st Mandal of the Rigveda, as also a passage from the Taittirya Aranyaka, were quoted and explained in the manifesto issued, and the whole ended with the following words of appeal :—

" It is really most extraordinary that while earth, water, fire, air and sky, the sun and moon, the year, the nights, the seasons, the paksha, the day and night, the pahars, mahurats, gharis, pals and kshans, the eyes, nose, ears and other parts of the body; the medicines, the plants, eating and drinking, and all other things which play a part in the maintenance of life, should have remained in Aryavarta exactly as they were from the time of Brahma down to the age of Jaimini, we Aryas (the inhabitants of the land) should be so markedly changed. Fellow-beings! if you would only think deeply, you would see that Dharma can never be that which is productive of pain and suffering, nor Adharma that of which peace and happiness are born. The great cause which has brought about our fall is the same as has been referred to above,—namely, our *going against the teaching of the Veda.* That which can restore us to our pristine state is nothing else than re-conforming our lives to the behests of the Scriptures. This can only be done by following the plan which those natives of Aryavarta who are Sabhasads of Arya Samajes and genuine Aryas, have to suggest. This plan is (1) that a *mandli* (band) of Updeshaks should be created—of individuals, who are well-versed in Sanskrit, who are of thoroughly patriotic instincts, who are philanthropic and ever ready and willing to confer, in their simplicity and purity of heart, the blessings of knowledge on all true suppliants for the same—men who are righteous in thought, word and action, and learned; (2) that schools and colleges should be established wherein the Shastras

be taught. Whoever is in a position to assist in carrying through this most noble undertaking, the same should come forward and engage in the undertaking. If this is done, the people will rapidly improve."

The foregoing lines from Swami Dayanand's pen are too clear to be misconstrued. The regeneration of Aryavarta, it was his conviction, could be best achieved in two ways,—by means of preachers, and by the agency of schools and colleges. His ideal updeshak was a person of lofty character, learned, and having the welfare of his mother-land at heart, and the patshalas he was for establishing were, primarily and in the first instance, to be patshalas where the Vedas and the Shastras were to be taught.

It was a tremendous affair, this Kumbha Fair at Haridwar. The crowd was immense, appalling in its proportions. There were no less than two lakhs of souls present at Haridwar as early as the 12th of April, 1879, and thousands upon thousands were arriving daily from all parts of the country. For some nine or ten miles along the banks of the Ganges, nothing but masses of surging humanity could be seen. What could the fifty or sixty Aryas among a gathering so vast expect to count for? For *much*, on the principle enunciated by the great sage and legislator in his well-known *shloka*, which says that a learned Brahman is superior to thousands of his brethren, who are destitute of the qualities and excellences of

a Brahman. The single personality of Dayanand alone—a personality, the reproduction of that of the true Arya Rishi and teacher of the primeval times, outweighed, in moral and spiritual wealth, the collective individuality of the legions of priests, Sadhus and Sanyasis, in the midst of whom he was placed. This will be fully evident from the fact that not one of even the greatest men present at the fair—Swami Vishuddhanand, Satwa Swami, Sukhdeva Giri, Jivan Giri, etc., had the courage to take up the gauntlet thrown down by the Swami.

Of course the great Vedic Teacher must attend to the work he had come for, irrespective of all consideration as to whether he was being appreciated or not. His lectures on the "Puranas" were in the spirit of a Luther, only more learned and profounder in argument. The Brahmans, the Sanyasis, the Bairagi Sadhus, the Nirmilas and representatives of a score of other "orders" frequently came to hear his lectures, but could not, for the life of them, relish the same. Some of them, gnashing their teeth in rage, would declare to his face : "We wish we could make an end of you. You have snatched away the bread from our mouth and spread false doctrine in the world." And choked with passion they would retire.

Although men of real learning and worth shrank from encountering Swami Dayanand, orthodox leaders of an infinitely inferior stamp were not wanting who would rough it out with him. Pandit

Shardha Ram of Phillour was conspicuous among these. He established a Sabha of his own, and got this august body to indite the following letter to the Swami:—

"Salutation to the sacred Ganesh! We, the Sadhus and Pandits and other Sabhasadhs, in council assembled, write to Swami Dayanand Saraswati, and beg to inform him that for the last three or four days we have been daily holding meetings, from 4 P. M. to 6 P. M., at which religious subjects are discussed for the differentiation of truth from falsehood. Be it known to you that ever since the *Aligarh Sat Dharma Avlambhi Sabha* came to be established near *Jhona Akhara*, in the vicinity of Mayadevi, invitations have been sent to you regularly, asking you to come over. Now we send you the present letter. If coming into this meeting, you speak, it will lead to two results. In the first place, you, who have hitherto been lecturing on the Vedas and Shastras, *in retirement*, would, by speaking in the presence of learned men, enable them to judge whether your utterances are in conformity with the teaching of the Vedas and Shastras, and, in the second place, if your utterances turn out to be in accord with the teaching of the Vedas and Shastras, you would find us ready to accept and preach the doctrines you promulgate. The union thus brought about will materially conduce to the well-being of Aryavarta. Do please

attend the Sabha, and if you cannot come, kindly mention the reason.

"(Sd.) Pt. GOBIND LAL,
"DEVI BAND,
"Pt. LEKH RAJ, etc.*"

To this letter the Swami replied as follows:—

"I have never declined, and can never decline, to hold a shastrarth: I am ready for one at all times. But the shastrarth which yon propose should be arranged for by some Magistrate, and it should be attended by Pandits only and by no illiterate men. The place where it should be held, should be such as might not be regarded as especially yours or mine. The place where your Sabha is being held, is one by coming where I apprehend personal violence. The thought of losing my life does not grieve me at all, but it grieves me to think that in case I loose my life, the work of reform I am carrying on will cease, and it is only for this that I guard my body; hence I do not think it advisable to attend your Sabha."

The Swami further had the writers of the letter informed that he should hold a shastrarth with them only if Swami Vishuddhanand should declare that they could understand and grasp the

*The letter was signed by 30 Pandits.

Vedas when pitted against him (Dayanand) and that, in the event of such a declaration forthcoming, he would choose Vishuddhanand as *madhyasta*. The orthodox took Swami Dayanand's letter to Swami Vishuddhanand. Lala Jamiyat Rai, Master, Normal School, who was present at the time of their arrival at Vishuddhanand's quarters, says that as soon as that sturdy Sanyasi read the epistle of his great opponent, and knew the errand on which the representatives of the orthodox Sadhus and Pandits had come, he fell to abusing the messengers, Pandits Shardha Ram and Chaturbhuj, in a violent manner, declaring it to their face that, compared with Dayanand, they did not understand so much, as a single letter of the Vedas! Swami Vishuddhanand also wrote a letter to Swami Dayanand, and it was to the following effect:—

"Many ignorant and illiterate persons have gathered together with the intention of creating a disturbance. You should not at all listen to what they say."

Pandit Bhim Sen read out this letter in the evening in public to an audience of some ten thousand men, and what the effect of the communication must have been on the minds of the hearers, may be better imagined than described. Pandit Shardha Ram, however, was not going to take his discomfiture to heart. On the contrary, he had the hardihood to write a letter to the *Koh-i-Noor*, saying that Dayanand had refused to hold a shastrarth with his party. More than this, he

prevailed upon some creatures of his to declare in his Sabha that though they had, by hearing Swami Dayanand's *updesh*, accepted his faith, they were now as *orthodox* as ever. "We have found out our mistake," said they," and we beg that we may be readmitted into the *Sanatana Dharma*." Their repentence was, of course, accepted, and they were conducted to the steps of Haridwar with great pomp, to be purified and reclaimed. No pains were spared to give the expiation as wide a publicity as possible, but alas for the clever Pandit! the trick was exposed by a member of his own fraternity. It was Pandit Gopal Shastri, who did the thing. Truth will out!

The Swami's health during the period the fair was at its height, was anything but good. He was suffering from acute dysentry. Writing in a letter dated 2nd April, 1879, he said "that he was having as many as ten or twelve motions every day, and in another (despatched 12th Baisakh, 1936), that he had had 400 motions up till then. But though afflicted with the terrible disease and considerably weakened, he would never let the interests of *updesh* suffer in any way. Lala Jamiyat Rai, noticing the amount of his daily work on the occasion of the fair, says that he would get up early in the morning and, after an hour or two spent in bathing and prayer, etc., would take his seat under the *shamianas* and converse on the Shastras and Dharma with the Pandits, Sadhus and other people that came to him till 11 A. M., and sometimes till 12.

Then the Sabha was held at 1 P. M., continuing till 5 P. M. After that the Swami, the Pandits and other Arya gentlemen would meet together and hold religious conversations among themselves. In a word, almost the whole day was passed in teaching and reaching." Probably it would have been better for the Swami if he had left the fair early; but whatever the state of his health, he chose to remain almost to the last, to preclude the possibility of men like Pandit Shardha Ram getting a chance to work any real mischief, for he was aware that if he left Haridwar before the termination of the fair, the Puranic Pandits would not fail to make capital out of it: they would proclaim to their admirers that Dayanand had run away from the field!

While at Haridwar, the Swami was not unnoticed by the Officials. The Commissioner, Meerut Division, the Collector, Saharanpur, and the Conservator of Forests one day came to see him. The Swami being engaged in *upasna* at the time of their arrival, they had to wait till he was free. His devotions being over, the interview came off. A long conversation on the "Nature and attributes of the Deity" took place, and the European gentlemen were highly delighted with the arguments and observations of the Swami, and, before taking their leave, they saw, of their own accord and free will, that the Swami had the benefit of Police attendance, so that there might be no disturbance at his lectures.

One or two interesting facts and anecdotes in connection with the work* at Haridwar may be given here :—

1.—Rao Ivaz Khan, Hakim and Reis, Jawalapur, often came to see him. Among other subjects *gauraksha* (protection of the cow) formed the subject of conversation between the two. Whatever arguments the Rao could bring forward in support of his contention, were easily disposed of by the Swami. The discussion finally resulted in the Rao's becoming a convert to the Swami's views, and he gave him a solemn promise to further the cause of *gauaksha* to the best of his power.

2.—Some orthodox Pandits and Sadhus, waiting upon the Swami one day, besought him to desist from denouncing idolatry, *shradh* and other Puranic institutions and practices. "We have not the slightest doubt as to your profound scholarship," said they; "if you grant the request we have made, the whole of India will worship you as an incarnation, and we too will bow before you, and help you in every way." The request was accompanied by the threat that if he rejected their prayer, they should deal with him as with an enemy, and make him repent. All the reply the Swami made to this was the repeating of the well-known *shloka* of Bhartri, upholding devotion to principle.

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*Vide Vidya Prakash June, 1879.

3.—A European Doctor of Nainital, in an interview with the Swami, poohpoohed the idea that the burying or burning of human excreta could produce cholera. However, the very thing came to pass only three or four days after the interview. The gentleman saw the Swami again and asked his opinion as to the best way of disposing of the night-soil. The Swami advised him to have it thrown at some place fairly distant from the area occupied by the pilgrims and where the wind blew in the direction opposite to human habitation. The Doctor saw there was sense in the advice, the interment of filth was stopped, and arrangements were made for its transportation to, and deposit in, the kind of locality specified. At the same time, the Swami did not forget to exhort the people in his lectures to leave for their homes before it was too late, for not even the wisest sanitary measures that could be adopted in an assemblage so vast and so unnatural, could shield it from the attacks of one epidemic or another. Many profiting by the counsel betook themselves to their native places several days before the breaking up of the multitude, the Arya Samajists departing a day before the Swami did.

4.—When the report was being assudiously spread by the enemies of reform that Swami Dayanand had refused to hold a shastrarth, some Sadhus elated by the report hastened to the Swami's quarters, and coming into his presence, said that they had sought him out with the view of holding

a discussion with him. The Swami, who, weakened by dysentry, was lying down, sat up and replied that he was ready. "What subject would you choose for discussion?" he enquired. "Vidantism," was the reply of the leader of the band, a man of learning.

Swami.—"To begin with, please explain what you mean by '*Vedantism.*'

Sadhu.—"*Vedantism* is that which teaches that the world is false and that God is the only true existence."

Swami.—"What do you understand by 'world' (*jagat*)? What things are included in your 'world' and what do you mean by the term 'false' (*mithya*)?

Sadhu.—"Whatever there is from atoms up to the sun, is called the 'world,' and all that is in it, is false and unreal."

Swami.—"Are or are not your body, speech, moving about, updesh, guru, and books included in this *jagat* also?"

Sadhu.—"Yes, they are."

Swami.—"And is your religion also included in this, or is it outside of it?"

Sadhu.—"Verily, that too is included in it."

Swami.—" When you yourself admit that you and your guru, your faith and your books, your speech and your updesh are false, what can I say to you ? The case, according to the statement of the *claimant himself*, deserves to be dismissed There is no need of witnesses here."

5.—One day, a Parmahansa Sanyasi, a man eighty years old, visited the Swami in company with his disciples. At the sight of him the Swami hastily rose, and advancing as far as the door of his *khema*, conducted him into a tent and seated him on an elevated *masnad* (seat). The old saint was a Vedanti, and the discussion between him and the Swami, conducted exclusively in Sanskrit, lasted till 2 P. M. All the time the discussion was going on, the Swami would take up one book after another and show his opponent the required *parmanas* (authorities) in support of his position. On the termination of the shastrarth, which had been absorbing enough to make the disputants forget that they were hungry, the two great Sanyasis rose, and the Parmahansa, addressing his disciples, said: "I accept Dayanand's faith, do you also do as I do."

CHAPTER XXXIX.

Tour in the N.-W. P., Oudh and Behar—Dehra Doon.

Having done with the Kumbha Fair Swami Dayanand, in response to an invitation received, left for and arrived at Dehra Doon on 14th April, 1879. The place was a Sanitarium, and the Swami was anything but unwilling to lose an opportunity which, while it would enable him to attend to the interests of *prachar* in a new locality, would give him a chance to recruit his health. He reached Dehra Doon so weak that he had to be helped to get up to answer the calls of nature, and these calls were frequent and sudden, coming when he was engaged in conversation. The exhaustion consequent on the frequency of motions was so great that for two or three days public preaching had to be gone without, and the *updesh* to be addressed to a small number of select gentlemen. When, after all, the number of motions seemed to be decreasing, and the strength returning, the Swami had notices issued, announcing his lectures. The lectures delivered at a European Lady's bungalow, where the Swami had ut up, drew large audiences. In one of these which p as on the "Existence of God," the Swami com- w ented freely on the Biblical idea of the Deity. Doc- m r Morrison, a Padri, a Colonel and three other

Europeans were among the hearers. The Missionary was deeply offended at the Swami's strictures, and, on the termination of his speech, got up in a passion and exclaimed: "The Pandit Sahib has done nothing but kick up dust, hiding his Vedic Faith in that dust." After giving utterance to these words, he began to dispose of the objections which the Swami had, both directly and indirectly, brought against the Christian conception of God. The Swami listened to him patiently and perfectly unmoved, and, after he had done speaking, rose to reply. This was too much for the irate Missionary, and, in the excess of his rage and disappointment, he commenced interrupting the speaker every second. The other European gentlemen at last could not help remonstrating with the Doctor on his strange conduct, observing that the lecturer was proving his contention in temperate language and in a perfectly rational manner, and that the Doctor should give him the same patient hearing as he himself had been accorded to when speaking. This only added fuel to the fire, and, in angry tones, he answered: "I am replying to the man in a proper way. If you think my answer is not proper, you had better go and join him also." Saying this, he turned his back upon the crowd and disappeared!

After he had gone, Mr. Palmer and Mr. Cartlaine, two of the European gentlemen still present, approached the Swami and wished to have some talk with him in private. The Swami agreeing to this a conversation ensued between the parties in the verandah of the bungalow. But they had hardly

made a commencement when Mr. Bose, Master, Mission High School, came edging in and began speaking in favor of the Bible. This interruption and intrusion was unwelcome to Mr. Palmer and Mr. Cartlaine,* and the discussion took place between the latter gentleman and Mr. Bose, and it lasted till midnight!

It was not only the Christians that had taken umbrage at the Swami's remarks, the Muhammadans and Brahmo Samajists also were in a state of great excitement, for the Puranic conception of God, as the Brahmic, had not been left unexamined and uncommented upon by the apostle of the Vedic Faith. The Mussalmans in particular looked desperate, and it was feared that the thatch-work of the bungalow would be set on fire. But better counsels seemed to have prevailed, and the night passed off peacefully. On the following day, however, a very large number of Muhammadans came hurrying into the bungalow, in none of the best of moods, but soon cooled down, and there was no disturbance. After a short time spent in discussing the conditions in view of a probable shastrarth which, however, never came off, they retired.

The Swami delivered nine lectures in all at Dehra Doon. These and the labor entailed in other ways brought on a relapse, and the motions again commenced. Not liking to make a longer stay at Dehra Doon, the Swami left for Saharanpur on 30th April 1879, and it was some two months after his departure

* Spelt from the Urdu.

from this station that an Arya Samaj came to be established here. One of the members was a Muhammadan gentleman, and he is still a follower of the Vedic Religion. Ever since his conversion, he has called himself *Alakhdhari*.

MEERUT.

At Saharanpur the Swami halted only for two days, and then, in company with Madame Blavatsky and Colonel Olcott, who were waiting for him there, he left for Meerut, arriving there on 3rd May, 1879. The Swami's first instalment of *updesh* during his present visit to Meerut was a lecture on the "Existence of God." At the conclusion of this lecture he said a few words about Colonel Olcott and Madame Blavatsky also. On his resuming his seat, Colonel Olcott made a short speech in English, suited to the occasion. Next day the Colonel's lecture proper came off. It gave some account of America, dealt with the tenets of the Christian religion, and set forth the aims and objects of the society which Madame Blavatsky and her friends had established. He stated, in words clear and unmistakable, that they had come to India accepting the Swami as their *guru* and guide. After the substance of the Colonel's lecture had been given to the audience in Urdu, the Swami spoke a few words in connection with what had been said by the lecturer, and Madame Blavatsky also said something. The meeting broke up in a very happy mood.

A grand feast was given to the Americans at this station, and they left for Bombay on 7th May, 1879. The Swami, however, stayed here up to the 25th of the month, on which date he left for Aligarh, proceeding thence, in company with Thakur Bhopal Singh and Thakur Manna Singh, to Chhalesar, there to place himself under the treatment of a competent physician and to take a little rest.

MURADABAD.

Leaving Chhalesar on 3rd July, 1879, the Swami arrived at Muradabad anything but improved in health. This was his second visit to the place. The Arya Samaj established here during his first visit had ceased to exist, and a new one had to be established on a firm footing, and such a one came to be established on 20th July, 1879. The orthodox priests gave out that the Samajists had eaten the leavings of the Swami, and the idle rumor proved so mischievous that the Biradiries commenced persecuting all who had embraced the Vedic Religion. The weak-minded left the Samaj, but there were others who were not in the least moved by the threats indulged in by their enemies. Munshi Indramani, the great Arabic and Persian Scholar, who had been a member of the defunct Samaj, was nominated President of the present one; Kanwar Parmanand and Thakur Indra Singh were appointed Secretaries; Sahu Shyam Sundar and Raja Jaggan Nath, Treasurer and Librarian, respectively. In addition to these, the Samaj had 38 members.

Though the Swami stayed for 27 days at Muradabad, he could deliver only three lectures during the period. Dysentry had robbed him of his strength, and he found it rather irksome to work. One of the lectures was delivered in the Cantonment, under the presidency of the Collector, on *Rájníti* (political wisdom). The Collector was highly pleased with the remarks which fell from the speaker's lips on the subject, and on the termination of the speech spoke of him in very high terms.

The well-wishers of the Swami at Muradabad finding how weak he was, placed him under the treatment of a Vaid, summoned specially for the purpose from Badaon, but the Vaid's medicines did him no good. At last the European physician, Dr. Dane, was called in. His treatment proved highly beneficial, and before long the Swami was restored, evidently, to perfect health. On the completion of the recovery, Rs. 200 were offered to the Doctor, but the good man refused to receive any remuneration, observing that he could not accept anything from one who was laboring for the good of humanity.

A remark which fell from the Swami's lips at Muradabad, no doubt as a protest against words, intentionally or unintentionally uttered by some one, ought to yield a lesson to all who are, or who may become, members of the Arya Samaj. Addressing the Samajists the Swami said: "It is wrong for anyone of you to say that you believe in the religion

of Dayanand: what you should say instead is, that your religion is *Vedic*."

Badaon.

A Sabhasadh of the Badaon Samaj had come over to Muradabad to take the Swami to Badaon, and although the Swami was still weak, he did not like, in the interests of reform, to disappoint the gentlemen who wished to see him so much. He reached Badaon on 30th July, 1879, and stayed there till 13th August, lecturing almost daily. The City Pandits one day waited upon him, and a discussion took place between himself and them on the "Nature of God, Incarnation, and the right to study the Vedas." The Pandits repeating the well-known mantra of the Vajurveda—*Sahasra shirshapursha*, etc., declared that God, having so many heads, etc., was not *merely* incorporeal, and that He could incarnate Himself at will. The Swami's reply explained the true meaning of the mantra, saying that there were in the all-pervading God innumerable heads, innumerable eyes, innumerable feet, and so on. Similarly, he brought forward various arguments, proving that Divine incarnations were an impossible thing, and he quoted authorities showing how the Vedas were meant for entire mankind and not for any particular class.

The Salono festival came off while the Swami was yet at Badaon. Seeing the Brahmans going from

house to house with red thread and asking largesses, the Swami sorrowfully remarked: "Ignorance has brought about the extinction of all our *sanskars*. This festival had for its object the *rokska* (protection) of *Vidyarthis* (students), and the enforcement of righteous practice. But to-day all men, old and young, are tying the red thread round their wrists!"

Bereilli—The Shastrarth.

From Badaon the Swami repaired to Bereilli (14th August, 1879), where he became a guest of Lala Lachhmi Narayan, Treasury Clerk. His lectures commenced, and they were largely attended, the local European Officials and the local Missionaries often forming part of the audience. One of the lectures was on the Puranas and similar other books. Mr. Edwards,* the Commissioner, Mr. Reid, the Collector, and the Rev. Mr. Scott, were present. So long as the Puranas were being exposed, the European gentlemen felt delighted and went into rears of laughter; but when the turn of the Bible came, and the birth of Christ and similar other mysteries were commented upon, they became sober and serious, and not unoften frowned. According to Lala Munshi Ram, Editor-in-chief of Pandit Lekh Ram's *Life of Swami Dayanand*, the Commissioner, shortly after the lecture was over, sent for Lala Lachhmi Narayan and told him to warn the Pandit not to be very strong in his language; "for," said he, "if the

* Spelt from the Urdu.

ignorant Hindus and Muhammadans get excited, the lectures of your Swami Pandit will be stopped." The Treasury Clerk in hesitation and fear carried the message to the Swami, but while he was trying to express himself in a round-about fashion, not knowing how his communication would be received, the Swami grasping his meaning burst out laughing, and bade the Lala be easy. The evening lecture for the day was on "the Nature of the Soul." In the course of his remarks, while dealing with the character and importance of truth, the Swami observed: "People say—Don't give expression to truth, the Collector will be displeased, the Commissioner will be annoyed, and the Government will make you suffer? O ye simple ones! Let the *Chakravarti Raja* himself be displeased, if he will, I will give expression to truth alone," and then reading a passage from the Upanishad, which says that the Soul defies the attack of fire, water, weapon and of everything else material, however subtle, he resumed in a voice of thunder: "This body of mine is perishable, and nothing can be more ridiculous for me than to commit acts of unrighteousness for the preservation thereof. Whoever wishes may destroy it. But show me a warrior who claims that he can destroy my *Soul*. So long as such a warrior is not forthcoming in the world, so long I am not prepared even *to think* that I shall suppress truth."

The Rev. Mr. Scott had been regular in his attendance at the Swami's lectures from the first,

but one day he did not put in an appearance. The Swami, who used to call him by the name of *Bhagat* Scott, asked those around the cause of the Missionary's absence. The reply was that it was a Sunday, and the Missionary had to attend Church. Upon this the Swami said that since the *Bhagat* had not come, he should himself go and see him in the Church. So in company with some two or three hundred men he walked off to the sacred building. When he entered the edifice, the Reverend gentleman, who had but just finished his sermon, came down at the sight of him from the pulpit and conducted him to it, offered him the seat there, and requested him to say something. The Swami complied, and, without taking the preferred seat, spoke for a few minutes on "Man-worship." The Missionaries of Bereilli came to the determination of holding a discussion with the Swami, and it was at last settled that it should come off on 25th August, 1879. The subjects to be taken up were: (1) 'Transmigration of Souls,' the Swami speaking for, and the Rev. Scott against,' the doctrine; (2) 'Incarnation,' the Rev. gentleman upholding, and the Swami refuting, the doctrine; (3) 'Forgiveness of Sin' (the attitude of the parties in this case being the same as in respect of the Doctrine of Incarnation). The discussion came off in the building of the local Library, in the presence of a large gathering, most of the gentry and nobility of the town being among them.

As agreed upon, the doctrine of the Transmigration of Souls was taken up first. The Swami said:

"The inherent qualities, activities and tendencies of the Soul are eternal, and the Divine attributes, justice, mercy, etc., are also eternal. Whoever does not believe this but holds that the Soul and its attributes, etc., are *born* and *accidental*, he must also concede that they are perishable. And he must furnish satisfactory and convincing proofs, to himself and others, in respect of the origin and cause of the Soul and its attributes, etc.; for the birth of an *effect* in the absence of a *cause*, is absolutely impossible. (The fact is, that the good and bad actions of the Soul, by virtue of their regularity of succession, are eternal, and the Deity, to be true to His nature, metes out rewards and punishments for the same). And be it known that it is impossible for the Soul to taste of pleasure or pain, except through a *body*, be it gross, or subtle or elemental. This being the case, the Soul must assume a body over and over again. For a free agent is ever doing new actions, and these accumulate and go on forming new destinies (*prarabdha*). Were a person to contemplate this world with the eye of knowledge, the laws of nature in operation and the *pratayaksha* and other *purmanas* would soon convince him that the doctrine under discussion is true. Only think that Monday, *i.e.*, to-day, comes over and over again; the months, the days and nights also are perpetually recurring. The wheat-seed that is sown, reproduces itself in continual succession."

Rev. Scott.—"The teaching that is being now

offered to us, means that we are to believe that all the Souls that there are, are being constantly born, sometimes in the body of man, sometimes in that of a bull, sometimes in that of a monkey and anon in those of worms and insects. But this teaching is being gradually repudiated by the enlightened communities. The ancient Egyptians originally believed in the doctrine of transmigration, but subsequently they gave it up. Similarly, the Greeks, the Romans and the English at the outset believed in it and abandoned it in the end.....My question to the Pandit is, What are the arguments in support of this doctrine? When any specially remarkable proofs are given in support of the doctrine, I shall raise objections in refutation of the doctrine. In the meantime, I have to ask a few questions in connection with what has been said, and they are:

"1. Are Souls other than that of God also from ever?

"2. Shall we ever be free from birth?

"3. As regards your contention that all the pain that we see in the world, is there as *punishment*, it may be asked: Is re-birth only for punishment, or does it proceed from some other cause?

"4. Another question is: Is the Deity always *sagun* or does He become sometimes *nirgun* also? Is this perpetual re-birth

the result of a special exertion of His power, or is it traceable to the operation of some natural law?—some such law, for instance, as regulates the growing of a seed, the ripening of a fruit, or the coming down of rain, etc.?"

Swami Dayanand—"Three things are eternal: God, the Material Cause of the universe, and the Soul. There will never be freedom from birth. *Re-birth* is for punishment as well as for rewards. God is always *sagun* as well as *nirgun*. His natural law is only this, that He punishes or rewards, in compliance with the dictates of His absolute justice, every man in proportion to the amount of sin or righteous action he has committed or performed. The admission on the part of the Padri Sahib that the doctrine of re-birth was originally believed in by his nation proves that it was an article of faith in all lands in ancient times. As to his assertion that every community that is progressing in civilization is gradually abandoning the doctrine, I would put him the question—Are all ancient things false or are some of them true also? And further, Is modern teaching true in all its entirety, or is there something untrue in it too? If the Padri Sahib should assert that the old teaching is not fit to be believed in, then the teaching of the Old Testament—the Pentateuch, etc., as well as that of the New Testament being old, when contemplated in connection with the *present age*, should nolonger be believed in. The fact that a thing was believed in

in ancient times and is not believed in now, does not prove the thing to be true or otherwise ..... As to the Padri Sahib's words, that I should furnish proofs in support of the doctrine of Transmigration of Souls or re-birth, I got the reporters to write down at the outset that the actions, etc., of the Soul, and the attributes of justice, etc., of God are eternal. If the doctrine of Karma is to be rejected, then how would you account for God's creating in this world the wise side by side with the obtuse, the poor and indigent side by side with princes? For, doing such thing as a mere matter of whim savours of partiality, and partiality on the part of the Deity would utterly defeat the ends of His justice. When action has fruit, God is certainly just and not otherwise: He never commits an act of injustice."

Rev. Mr. Scott.—"According to the assertion of Panditji all the Souls are eternal. This being the case, there is no difference in the eternity of the Souls and that of God: in other words, two existences are eternal, *which*, in a way, means, that there are two Gods. My objection is, that this teaching is totally opposed to what is taught in the Old Testament—the Pentateuch and the Gospel, and I want to inquire, in what teaching there is greater comfort: whether in the consciousness that our Souls will keep wandering, through eternity, in a state of bewilderment—sometimes in the bodies of oxen, sometimes in those of monkeys, sometimes in the repulsive frames of worms and insects, and occasion-

ally in tenements of higher type, in a never-ending succession; or whether it is more consoling to believe that people who are striving after righteousness and do become pure, will, at last, reach a resting-place, where they will be safe from re-birth and secure from all suffering.....How, again, can God be *nirgun* and *sagun* both at the same time—*with* attributes and *without* attributes? What thing is there that is wholly destitute of properties or attributes? If (according to this position of yours) God does not possess the attribute of justice, how can He exercise this attribute.....? Moreover, if re-birth is for punishment, what punishment can there be in being made to be born again? The monkey, for instance, does not know what sins he committed (that brought down his soul into the frame of a monkey). Similarly a Padri or a Pandit, coming to assume the repulsive shape of a worm or insect, has really no punishment inflicted upon him, for it is wholly unknown to him what sins he had committed. Has anybody ever been able to remember, or can he remember, that he was a monkey at such and such a time, or that he was a jackal on such and such an occasion? When nobody in the whole world is conscious of ever having passed through such bodies, how can re-birth serve as punishment in the case of any one whatsoever? We believe that pain is sometimes for punishment and sometimes not."

Swami Dayanand.—"The fact that both (God and Soul) are eternal, does not make them equal so long

as they are not equal in their attributes, powers, and so on. As it is, God is infinite, the Soul is finite; God omniscient, and the Soul partially knowing; God ever pure and in a state of salvation, the Soul only occasionally pure and sometimes in bondage and sometimes free; this being the case, both cannot be equal.

"The fact that a thing is opposed to the teaching of the Bible, does not prove that, if really true, it is false. For in the Old Testament, etc., the things that are true have, through delusion, been often declared as false, and *vice versâ*. The teaching of that book alone can be true, in which from its beginning to its end not a single untruth is to be found. Such a book is nowhere to be found in the world except the Veda, of Divine origin, because the teaching of the Veda alone fits in with the attributes, actions and nature of God ..... God, by virtue of His *own* attributes, such as omniscience, etc., is *sagun*, and He is *nirgun* when viewed as destitute of the properties of unconscious matter and of the characteristics of the Soul,—such as birth, death, doubt, delusion, ignorance, and so on. From what has been said, it follows as something indisputable, that there is nothing in the world which is not *sagun* and *nirgun* at the same time.

"When the sin committed by the Soul exceeds the amount of its *merit* (*punya*), it has to assume the body of a monkey, etc.; when its merits and demerits are equal, it is born as man; and when merit

exceeds demerit, it appears in the world as a sage, etc."

Rev. Mr. Scott—"Not all the ancient teaching is false, nor is the new teaching true in all its entirety. But when enlightened communities, after prolonged thought and reflection, give up a thing as false, the proof is conclusive that it is false. The Old Testament is not at all new compared to the Vedas. It does not at all speak of re-birth. The point at issue at this time is not whether the teaching of the Old and the New Testament is or is not false. For all that, however, the fact is insignificant that while civilized communities are firm in their belief in the Old and the New Testament, the Hindus, in proportion, as they are advancing in education, are abandoning the Vedas. If necessary, I could cite a thousand instances. If, as it is affirmed, the Karma is eternal, God also must be subject to the law of Karma. If it be asserted that all His actions are good, then where is the impossibility that the Soul also, through His grace, be so fructified as not to go down into the bodies of monkeys and jackals. As is written in our sacred Book, man has to die only once, and after that he is to be regenerated (for everlasting life).

"As regards *nirgun* and *sagun*, I have no faith in the explanation which the Swami has given of the words. *Nirgun* does not imply in a thing the existence of *gunas*. When God is *nirgun*, He cannot be *sagun*, and the case being such, who arranges for

births then ? I ask again : If the Soul's re-birth is for punishment, it ought to be in a position to remember why it is being punished, otherwise the purpose of punishment is utterly defeated. I inquire again, Why it is that nobody remembers that he was a monkey or a jackal in his previous birth ?"

Swami Dayanand.—"As to the first question of the Padri Sahib, the Soul is *alpagya* (possessing partial knowledge etc.), and hence it cannot remember things connected with the previous birth or births. The Padri Sahib ought to ask himself, 'Why do I put such a question ?' For, even in the present birth, a person cannot remember things connected with the first five years of his age. And when a person is in *sound* sleep, he cannot remember even a single thing connected with his waking-hours. And from perceptions of an *effect* one may be sure about the *cause* of that effect ; the wise without an exception, concede that such is the law. When the fruit of merit and demerit (*pap punya*) is clearly observable in the world in the form of happiness and suffering, of elevation and degradation, how can one deny the existence of *cause*—the actions of previous birth, of which all these are the result ? I can cite the names of hundreds of men who have told me themselves—the author of the *Bible in India* and other scientific men of the present day, that they have given up believing in the Bible. Colonel Olcott and others also say that they do not follow the teaching of the Bible. And our educated people—F. A.'s, B. A.'s, M. A.'s, LL. D.'s—

thousands of them have no faith in the Bible, and they are all *educated*. This will show that the illustration the Padri Sahib gave in the interests of the Bible, does not meet the requirements of the case. There is no birth of God, for He is infinite and all-pervading, and no material frame can contain Him. He is ever in a state of salvation, and never does aught of which bondage is the result."

Rev. Mr. Scott.—"The illustration of a child which Panditji gave, asserting that (when grown up) he cannot remember anything, is false, for a child does remember something at least. And the question that naturally suggests itself in this connection is, since our Souls are from eternity and since, like the child, we have become grown-up (through the lapse of years), why should not we remember something like him? But in point of fact we remember nothing. This argument deserves consideration. It is impossible that, being from eternity, we should have, on assuming a body, forgotten everything. And re-birth in such a case can serve no end. And as regards sleep, it appears from the (Swami's) reply that things connected with sleep are remembered. Some people hit upon great ideas in sleep. Here I want to bring forward a strong objection. This teaching of re-birth encourages the commission of sin. For people say to themselves,—'Let us do whatever we like, it will be some time before we suffer for it, and after all, a desirable kind of re-birth may fall to our lot. And

they further say to themselves (in their helplessness), 'This succession of births is everlasting, what are we to do?' We do admit that there must be some reason for the suffering which comes to people in the world. Sometimes it is sent to the wicked as punishment, and sometimes to the wise that they may have training of different kinds."

Swami Dayanand.—"By citing the example of a child, I meant to say that the pleasure or pain which he enjoys or suffers, he cannot re-call to memory of himself; he remembers it occasionally when reminded of it by somebody else.

"And the inherent qualities of the soul remain ever unchanged, it is only the accidental ones that increase or decrease. Hence the Soul is always the same, but the stock of its knowledge and information grows and grows after the fifth year (from the date of its birth) has expired. If anyone were to ask the Padri Sahib or myself now, 'What did you talk with such a one ten years ago? can you re-call the words and the letters you used in their proper order?" the reply will be, that 'we can't remember or reproduce what we said, correctly'. If the Souls are not from ever, where have they come from? Although people do not know, for certain, what and what crimes this and that prisoner committed, yet they can infer that it must be for some crime or other that the prisoners in question are in jail, and they can take the lesson from the condition in which the prisoners are, that they (people) should

never do what the prisoners did, as otherwise their state would be that of the prisoners. The Padri Sahib has not grasped my meaning. I spoke of *Sushupti*, and not of the ordinary sleep in which one dreams. *Sushupti* is profound slumber in which nothing is remembered and no idea hit upon or re-called. Those who have no faith in re-birth, their teaching increases sin in the world, for 'there is no re-birth,' say they, 'let us do what pleases us.'

And this postponement of the case of a departed non-believer in birth is something hard and unreasonable. His departure from this world takes place to-day, and his Soul remains in custody uncared for till the day of judgment. The door of the Court is shut, and God is sitting idle. The Soul that goes into Hell, is Hell's for ever, and that which goes into Heaven, belongs to Heaven for all time to come, and the actions performed by the Soul are limited, but the rewards and punishments meted out for the same are eternal in duration! This is very unjust of God. And suffering, *in the absence of hope*, cannot regenerate man. What is the cause of suffering? If suffering is sent to man as a warning, then it is for his good, but the lesson from that suffering comes only through wisdom. As to the assertion of the Padri Sahib, that the Souls will enjoy bliss in a certain place for ever, will he specify the place and its geographical position?"

Rev. Mr. Scott.—"As to the assertion that some qualities are retained by the Soul and some disappear

and that hence it is that things in connection with re-birth are not remembered, I maintain that since some qualities are retained by the Soul, we should remember something at least in connection with our previous birth. If I had a talk with Panditji somewhere during the current year, I could not fail to remember some things at least. The illustration of sleep is out of place, for if things are sometimes not remembered in sleep, they are still very often remembered. This being the case, why don't we remember things connected with our previous birth? The example of jail that has been given, that too does not meet the requirements of the case, for it implies that punishment has only one object. In point of fact, punishment has two-fold object,—the improvement of the sufferer and to serve as a warning to the spectators. But re-birth furnishes warning only to the spectators: the man who is suffering the punishment, does not know at all why he is suffering it. As to the question where the Souls have come from, the civilized nations of the present day hold that just as a seed proceeds from a seed, a tree from a tree, and nobody says that the tree existed previously, even so is one Soul born of another Soul, and one body of another body. For all this, however, it is incomprehensible in what particular manner the body comes into existence, and in what the Soul. But it is not a fact that the Soul which occupies a body at present was in some other body before: it is of recent birth. And when the Soul departs from this world, it will be dealt with impartially, according to

the character of its actions. Hence God is not unjust: on the contrary, the fact proves Him just. As to the question where the Souls stay, we don't pretend to be omniscient that we should specify the locality where bliss is to be enjoyed. The almighty God can give the Soul a resting-place, what does it signify if we know it or not?"

Swami Dayanand—"There is a stock of accidental qualities present in childhood, but it is small; the essential qualities of the Soul, however, are always the same, never varying. This fact the Padri Sahib has not been able to thoroughly grasp. To illustrate, the heat that comes into the water from fire, that is *naimittic* or accidental, but the heat that is in fire, that is essential or inherent (*subhavik*) to it. The essential qualities or attributes of the Soul neither increase nor decrease, but the accidental qualities do increase and decrease. As to the observation of the Padri Sahib that although the sight of the prisoners in jail produces a fear in the minds of the spectators, warning them not to do what brought the prisoners in their present sorry plight, *this* lesson is not at all conveyed to the Souls that are made to be re-born (by the Deity), for these Souls do not remember what they are suffering for, I beg to say that when people can infer a *cause* from an *effect*, why can't a sufferer draw a similar inference in regard to his sufferings? Suppose that a physician gets an attack of fever, and an ignorant man also. The physician, by the assistance of his knowledge, will know the cause

of the fever, but the ignorant man will be unable to hit upon the right cause. Both, however, are conscious of suffering, nor can even the ignorant man fail to conclude from his sufferings at least this much, that intemperance or imprudence in some way or another has given him the fever. Hence the punishment he is suffering is for his future benefit. For he says to himself: 'If I do anything objectionable, the result of this will be *pain* to me, as it is to such and such a one.'

"If the Souls are born from Souls and bodies from bodies, then it is not God that is your Maker. *This* shows that what you say is far from being true. And, according to your theory, the Souls and bodies that came to be in the beginning, from what Souls and bodies did they proceed? If you assert that they proceeded from God, then God must be like unto horses, trees and stones, for an *effect* is always of the nature and character of its *cause*. And then the postponement of the departed Soul's case for an indefinite period. The suffering with which this delay must be fraught must far exceed the pain that could come from actual punishment. If the Soul is to undergo the suffering inseparable from a postponement of its case, for *what* actions then can it be sent to Heaven or condemned to Hell?—there are virtually no actions to receive a reward or punishment for.

"If you are not omniscient, why do you contend

that there is no re-birth? All this does not prove your theory of single birth, but it does prove the doctrine of re-birth."

The discussion on the 2nd day, 26th August, was on 'Incarnation.' The opening speech was from the Missionary, and the upshot of what he said was, that whoever pretended that he knew everything about God was in error, and such being the case, no one could reasonably maintain that God could not assume a body if it so pleased Him. In reply the Swami observed that in saying what he had, the Padri Sahib had done anything but proved his contention, which was, that God does incarnate Himself. The real questions that should be answered were—(1) 'What necessity is there for God to take a body? (2) Is, or is not, His pleasure subject to any restriction? (3) Is He incorporeal or corporeal? (4) Is He all-pervading (witnessing all), or is He confined to a particular locality, etc.?'

The Missionary, in answer, stated the popular belief as to the omnipresence or all-pervading character of God, adding that no one could positively say what Divine omnipresence really meant. What he (the Missionary) affirmed and maintained was that God did incarnate Himself once, though he confessed it was a mystery. But there were other mysteries in the world also—the mystery, for instance, of the Soul's connection with the body. When God incarnated Himself, He passed in all His entirety into the body assumed, and yet remained

outside of it also, for He was all-pervading. If it pleased Him to incarnate Himself, He could do it, and there was nothing to be wondered at in this. To entertain the idea that the assumption, by God, of a body was something that detracted from His greatness and glory, was to labour under a misapprehension.

To this the Swami made answer, that if God was *all-pervading*, His entering a body or coming out of it was an impossibility. The Missionary (he said) had not shown how it was *necessary* for God to assume a body. As to the assertion that God had made man in His own image, it was worth knowing in whose image He had made other creatures,—lower animals, etc.

There were further questions and replies, till at last the Missionary leaving the point at issue remarked that the incarnation of Jesus Christ fulfilled a Divine purpose, which (he said) was fully evident from the fact that the Bible was being gradually accepted by the civilized nations. He added: "The Bible has been translated into hundreds of languages, and millions of copies of this book are printed and distributed. Who says 'I don't believe in this book'?" Hence it was clear that an incarnation of God was possible. Belief in such an incarnation was nothing opposed to reason: on the contrary it was only proper that such an incarnation should take place. The great necessity of such a thing coming to pass he (the Padri) had described, and the words of the Bible were true!

The third discussion on the subject selected for the purpose came off on 27th August, 1879. The contention of the Missionary was, that Divine forgiveness of sin was possible under certain circumstance, for instance, when a man came to have faith in Jesus Christ ; while the Swami maintained that forgiveness of sins was impossible, for to hold the contrary view was virtually to declare that God was the *encourager* of sin in the world. But, indeed, God was no such thing. Being absolutely just, He never forgave sins. On the contrary, He meted out punishments and rewards for all actions in all their fulness.*

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* Only the substance of what was said by the parties on 26th and 27th August has been given. The space at our disposal is limited, and will not permit us to give the discussion in full—C.S.

CHAPTER XL.

SHAHJAHANPUR.

From Bareilli the Swami went to Shahjahanpur, where he stayed till 17th September, 1879, delivering during the period six lectures. The *updesh*, however, was daily given, the enquirers coming in large numbers. The orthodox sent for and prevailed upon one Pandit Angad Shastri, who had at one time served as a teacher in the Pilibhit School on a salary of Rs. 15 a month, to hold a shastrarth with the Swami. The Pandit proved an ideal orthodox disputant. He would not come forward, declaring that the conditions of the would-be shastrarth were unsatisfactory, and that till they were amended and altered so as to be perfectly acceptable to his friends and brethren, the shastrarth could not commence. What the Pandit seemed to be really striving for was the bringing about a public *jalsa*, in which the mischievous element at his beck and call should have a chance to display their activities and should accomplish, by dint of noise and abuse and force, that which he had not the learning and the brains to achieve in a fair contest. The Swami perceived his aim and would not give him a chance to carry

out his nefarious purpose, insisting that the conditions of the contemplated discussion should be, in an equal degree, cognizant of the interests of both parties. The Pandit's letters to the Swami were generally full of unparliamentary expressions, but the Swami could bear fouler language than that, and his replies were always thoroughly courteous in tone. Of course, the shastrarth never came off.

It was at Shahjahanpur that the Swami conceived the idea of writing books of a purely educational value, and it was also here that he gave the idea a practical shape.

Shahjahanpur already boasted an Arya Samaj, of which Lala Bakhtawar Singh, Editor and Proprietor, the *Arya Darpan*, was the Secretary, and the Swami left the station for Lucknow on 18th September, 1879.

Furrakhabad.

The Swami did not stay long at Lucknow. After a week's halt, during which the *updesh* given did not appear to have led to any definite and tangible results, he left for Furrakhabad. An Arya Samaj already existed here, but it was markedly strengthened by the Swami's presence. The members, with a view to securing permanency to the religious institution which had been founded in their midst, came forward with liberal donations for the purpose, each individual subscription ranging from

Rs. 200 to 1,000. Over and above this they subscribed Rs. 1,000 in aid of the Veda Bhashya. A new building having been secured for the use of the Samaj, the Swami delivered his lecture on 5th October, 1879, in the premises of the same. We may be sure that the orthodox Pandits were in none of the most enviable of moods at finding thousands of rupees going into the coffers of the Samaj, and at seeing that Body making itself perfectly at home in their midst.

When the Swami was about to leave Furrakhabad, the champions of idolatry had as many as 25 questions, duly written and subscribed, sent to the Swami for an answer. It was a clever move on their part. They thought that the Swami would not stop to answer them, and if such a thing actually came to pass, they would have a chance of proclaiming with the beat of drums that the Swami had given them the slip ! The unexpected, however, came to pass. The Swami answered their questions on the 7th October, and the Dharma Sabha had to gulp down its disappointment as best it could.

One of the questions was : " Can a Muhammadan or Christian join your Faith, and are you and your followers prepared to eat the food cooked by his hands ? " To this the Swami thus replied : " *My* religion is none ; whoever follows the commandments of the VEDAS, the same is a follower of the Vedic

Religion. Have you, falling into darkness, come to identify *Dharma* with eating and drinking, with answering the calls of nature, with wearing shoes, *dhoti*, *angrkha*, etc ? Listen and reflect, such things are mere usages and customs, peculiar to one country or another."

The other questions are exhaustively dealt with in the Swami's popular works, and the replies given to them at Furrakhabad are, in tone and spirit and matter, essentially the same as are, in an expanded and enlarged form, embodied in his books.

While at Furrakhabad, the Swami assisted at many *yajnopavit sanskars*, and it is noteworthy that his lectures here were frequently attended by English Officials also.

Mirzapur.

Starting from Furrakhabad on 8th October, 1879, and making brief halts at Cawnpur and Paryag, the Swami arrived at Mirzapur on 23rd October, 1879, and lectured there for four or five days. He was far from being in the best of healths yet, but, for all that, the *updesh* was given without fail, and religious conversation with the enquirers was unceasing. At the same time the work of Veda Bhashya also was being daily pushed on. A Samaj already existed here, doing by itself and others what it was in duty bound to do.

Danapur.

The Swami left Mirzapur for Danapur (Behar) on 30th October, 1879, in company with some members of the Danapur Samaj, who had come to fetch him. He delivered on different subjects some fourteen lectures during the seventeen or eighteen days he stayed there. The lectures were attended by Missionaries and by other European gentlemen also. Being full of criticism on the Hindu, Muslim and other creeds, they created considerable excitement, and threats of vengeance were forthcoming freely. A Muhammadan youth, thrown into a state of frenzy by the reformer's comments, warned the Swami not to be so free with his creed, but the only reply which the Swami gave to the menace was that in his public lecture when he said, that so long as Muhammadans had their way, they spread their religion by the sword, but now that India had a better Government and the people enjoyed the blessing of freedom of speech, there was no reason why men like him should not expose absurdities and abuses, like *rational* men, with their tongue!

At one of the lectures delivered on the teachings of the Bible, General Roberts, the Commander-in-Chief, with his staff, was present. The comments were as strong as ever. On the termination of the speech the General shook hands with the Swami, remarking: "When you can speak in this fashion on the Bible in our presence, you must care but little for others." A real Sanyasi will fear nothing.

The local Dharma Sabha, in its desperation, sent for its famous Pandit Chaturbhuj, to hold a shastrarth with the Swami. The Pandit obeyed the call, but he would not come forward, insisting that the shastrarth, if it was to take place, should take place in a building to be specified by the Dharma Sabha. The Swami suspected foul play, but at last he agreed. His suspicions proved to be true. Pandit Chaturbhuj did not put in an appearance at all in this new building either, the Secretary of the Dharma Sabha only attending and declaring that he should speak in place of the Pandit. The Swami refused to have anything to do with him, on which that truly excellent man extinguished the lamp, and, giving admission to a large number of Muhammadans from the other entrance to the house, prepared to set upon the Swami and his companions, but he was playing a losing game. There was that in the voice of the Swami which sent terror into the hearts of the miscreants. The party forcing their way through the crowd emerged into the open, safe and sound, although the Dharma Sabha-followers and the Muslims in combination had sent after them showers of stones and bricks.

The Missionaries and other Europeans often saw the Swami when he was comparatively at leisure. Mr. Jones one day urging an objection against the Arya Religion, on the ground that the Hindus observed *chhut chhat*, the Swami replied: "We do not believe that Dharma lies in eating or drinking

with this or that man. All these things have to do with the usages and customs of a country or a nation. They have no bearing on the true Dharma. Those who are wise, they too will not infringe the national usages unnecessarily." At the same time, the Swami, in the course of further observations he made on the point, assured the European that the real religion of the Hindus (Aryas) was not 'idol-worship.'

People were not wanting at Danapur, who would misrepresent the reformer through the press. One good man sent a telegram to the *Indian Mirror*, Calcutta, saying that the Swami had kicked an idol! But what sensible man could ever believe such idle and unfounded reports? The unbiased minds at Danapur gave the lie to the telegram by an increased faith in the Swami and in the true and enduring character of his mission. One person, who, through the fear of the priests and the *biradiri*, had not the moral courage to hear the Swami's *updesh* openly, one day waited upon him early in the morning, in a secluded spot, far from human habitation, when the Swami was returning from his "constitutional." Giving the Swami an insight into his inmost feelings, he touched his foot with his head in spite of the Swami's declaration that it was useless doing so, and then went his way.

The Danapur Arya Samaj had now been in existence for over a year, having been established n April, 1878, when the Swami was yet in the

Punjab. In fact, it was a development of the *Hindu Sat Sabha*, which the station had possessed for some time past.

Benares.

Returning to Mirzapur the Swami proceeded to Benares, which he reached on 19th November, 1879. He stayed here for six months. During this period the Vedic Press was established, and much was accomplished in connection with the Veda Bhashya and other works on hand, nor was the *updesh*-work neglected. The orthodox Pandits were challenged to come foward for a discussion over again and again, but there was no response. There was, however, no dearth of men the exact prototypes of the excellent Pandit Shardha Ram, in Benares. One of these, by name Jugal Kishore, had a printed notice put up, saying that the gentlemen, whose names were given at the bottom of the notice, had waited upon Swami Dayanand, but finding that his conversation was opposed to the teaching of the Vedas and to the lessons which practices of men of righteous conduct yield, they thought of having their doubts removed by the *Brahm Amrit Darshini Sabha*. "They accordingly, (said the notice), waited upon the *Sabha*, and their doubts having been thoroughly removed by the same, they underwent an expiation by the advice of Pandit Jugal Kishore, and got rid of their sins by being face to face with the gods....."

In due course the notice came to be read at a meeting of the *Brahm Amrit Darshini Sabha*, and how far it was relished by that Body will be clear from the following article which appeared in the *Arya Darpan*, May, 1880 :—

" Bawa Narain Singh, Member, Arya Samaj, Benares, asked Pandit Jugal Kishore to produce the men whose names appeared in the notice. The Pandit, livid with rage, answered that he should produce them at the next meeting of the Sabha. But as the men referred to in the notice were merely creations of the Pandit's fancy, imagined into realities solely for the sake of amusement, where could he produce them from for the Sabha? The Pandit was in a dilemma, and at last began to look out for and train stray lads to his purpose, telling them to accompany him and depose so-and-so before the Sabha. But who could accede to the Pandit's request in connection with such an ugly business ? The very mention of the word *prayashchit* is sufficient to frighten people out of their senses, the more so as the confession on a person's part that he performed a *prayashchit* gets him an ill-name. However, the Pandit made a shift to produce one man at the next meeting of the Sabha. When his name was asked, he said, it was Ram Krishn Doobe. (The Pandit must have put him up to say that he was called Ram Krishn Doobe, but how long can one remember an assumed name ? it slipped from the man's memory). They next asked him, whether he

had gone to the Swami? The reply was in the negative. This reply exposed Pandit Jugal Kishore's nefarious trick, and the people now asked him why he had got a false notice printed and circulated. The Pandit was red with anger and began to talk incoherently, uttering, among others, the words, 'He who has seen Dayanand's face, *he is not from the seed of a Hindu!*' Upon this Bawa Narain Singh observed that at the Kashi shastrarth of Samvat 1926, there were thousands of Hindus present, among others, the Maharaja of Bashi, Pandit Balshastri, Swami Vishuddhanand, etc., and that the Pandit had virtually offered *them* a gross insult, in saying what he had.

"The result of this was that the Sabha, passing a resolution for the expulsion of Pandit Jugal Kishore, turned him out. The Pandit, when being expelled, raised a hue and cry, and mutual thrashing was about to commence; but God be thanked, matters did not take a serious turn, and all ended well."

The Swami delivered at Benares some twenty lectures in the beginning of 1880. An Arya Samaj was established on 15th April, 1880, and it continues to exist down to the present day, having a a fair Mandir of its own, the result, in a great measure, of the zeal and efforts of Rai Bahadur Surjan Das, Executive Engineer.

The Press was established largely by subscription,

the members of the Arya Samaj contributing each a specific sum. As the contributions had been accepted on the distinct understanding that they should be considered as a *loan*, the money was in time returned to the donors. The late Lala Sain Das, however, who had contributed about Rs. 250, declined to receive back the sum, which anything but pleased the Swami, who insisted upon repayment, remarking that the donor could spend it in charity in some way or another.

Mainpuri.

On May 5th, 1880, the Swami left Benares for Lucknow, where he preached for about two weeks and then left for Furrakhabad, staying there till 30th June. From Furrakhabad he went to Mainpuri, whence he departed to Meerut on 6th July, arriving there on the 8th, and five days after he had left Mainpuri, an Arya Samaj was established there (11th July, 1880.)

Meerut.

At Meerut the Swami came across Pandita Ramabai, who had purposely come there to see him. The Swami presented her with a copy of his works, and counselled her to preach the Vedic Faith to women, adding that if she had doubts on any doctrinal points, he would remove them and convince her of the truth of the doctrines. The Pandita begged to be excused from following the counsel,

though she did deliver some lectures on "Female Education" at Meerut. When she was leaving the station, the local Samaj presented her with Rs. 125 in cash, and a full piece of cloth.

Colonel Olcott and Madame Blavatsky also paid a visit to the Swami at Meerut. In the course of conversation with the Americans on "God," the Swami, on hearing their views on the subject and discovering that they were not prepared to change them under any circumstances, drew the line of demarkation between the Arya Samaj and the Theosophical Society, and this bold declaration of facts on his part led to the creation of a gulf between the two Bodies which has never been bridged, nor is likely to so long as the Theosophical Society does not give up, among other things, the atheism or materialism to which the Americans, in Swami's time, were so partial.

While at Meerut the Swami received a letter from Lala Nihal Chand, Reis, requesting him to come to Muzaffarnagar. The Swami accepted the invitation and spent about a fortnight at Muzaffarnagar, delivering, during the period, some ten lectures.

It was from Meerut that the Swami indited a letter, in Sanskrit, to Shyamji Krishna Varma, Assistant Professor of Sanskrit at the Oxford University. This letter was published by Professor Monier Williams in an English paper, with his own comments. In this interesting letter the Professor said a

great deal in praise of Sanskrit, declaring that it was the *lingua franca* of India, and that those who thought it was now a dead language, were labouring under a delusion. Could a language, he asked, be called 'dead' which was drawn upon to such an extent in the daily talk of the Indian people, and which was the invariable medium of communication among the learned of the land? To quote his own words: "Some individuals entertain the idea that Sanskrit is no longer in use, while others think that it is on the decline. But can anybody justly consider a language defunct or extinct which still exists and is full of life, in which thoughts are exchanged and conversation is carried on, whose permanency gains strength from daily correspondence, and whose living influence, as displayed from Hindu Kush down to Ceylon, in literary composition and in matters of religion, is enduringly complete?"

Speaking of Swami Dayanand, the Professor referred to an article published in the *Athœnium* a year back in which the famous Scholar was mentioned as a person who, while was well-versed in the Classical Sanskrit of ancient days, was one who, by his denunciation of heresy, infidelity and idol-worship, had produced a commotion in all the modern religious sects of Aryavarta. The writer added: 'The Swami is a believer in the pure theism of the true religion of the Arya nation, and takes his stand upon the Vedas as the basis of his religious beliefs. The name of this regenerator and reformer is

Swami Dayanand Saraswati, to whose eloquence of speech, faultless (or weighty) composition, I can myself bear witness*' To convince the readers of the *Athœnium* that he did not praise the Swami on the strength of second-hand evidence, the Professor informed them that he was present at a lecture of the reformer at Bombay, and further, that the Sanskrit letter, a translation of which now appeared in the paper, was fully worthy of the man whom he had occasion to hear in the Commercial Capital of India,—a *model* letter, in the highest sense of the word *model.*

Never for a moment oblivious of the interests of his mission, the Swami did not forget to ask his pupil, among other things, if he was doing anything to disseminate the principles of the Vedic Religion among those he now came in contact with, and whether the attitude of his (Dayanand's) friends—Professor Monier Williams and Professor Max-Müller, towards the Vedas and the Shastras, was the same as before. 'How do they like the Veda Bhashya?' he further asked, 'and how far are they disposed to give encouragement to the interpretation of the contents of these works (the Samhitas)? And is it true that the Theosophical Society, as a branch of the Vedic Religion, has been established in London?'

From Meerut the Swami went to Dehra Doon, where

* Translated from the Urdu.

he stayed up to 20th November, 1880, giving *updesh* throughout the period of his stay. The Muslims and Hindus kept back as usual, declaring, just to pass off the time, that they could not come forward for a discussion till such and such terms were granted to them. A Missionary gentleman, however, came, but finding that argument was not his *forte* (when pitted against the Swami), he went his way.

Dehra Doon the Swami left for Agra, arriving there on 25th November, 1880. He stayed here for some three months and-a-half, the first series of his lectures ending on 22nd December. The result was that here also an Arya Samaj was established on 26th December, 1880. The second series of lectures commenced on 23rd January, 1881, and was continued during February. The orthodox Pandits bestirred themselves after their fashion, their leader, Chaturbhuj, making two men undergo *prayashchit*. One of these men had broken in two his *kanthi* on hearing the Swami's *updesh*, and the other had committed the great sin of teaching Sanskrit to Aryas !

At Agra the Swami, at the request of the Archbishop, visited the local Cathedral, and had a long conversation with His Lordship.

At Agra ends the last tour of Swami Dayanand in Upper India.

CHAPTER XLI.

The Arya Sanmarg Darshini Sabha.

While Swami Dayanand was at Agra, a Sabha, called the Arya Sanmarg Darshini Sabha, was established at Calcutta, with the object of having it decided and settled, once for all, by the most distinguished representatives of orthodoxy in the land (that could be got hold of for the purpose, of course), that Dayanand's views on *Shradhs, Tiraths, Idol-worship, etc.*, were entirely unorthodox and unjustifiable. Sanskrit scholars and reises to the number of three hundred responded to the call of the Sabha, and a grand meeting, composed of the local men and of the outsiders, came off in the Senate Hall on 22nd January, 1881. It is significant that not one of the numerous distinguished Pandits present thought of suggesting or moving that the man upon whom the Sabha was going to sit in judgment, should also, in fairness, be summoned before the august tribunal, to be condemned or acquitted after he had been fully heard. It may be urged that the Sabha was not in a humour to acquit Dayanand *under any circumstances*, but still he should have been permitted to have his say before he was condemned. Surely, one man could be dealt with very well by an assemblage so illustrious and so erudite. But the Pandits and their admirers were wise in their

generation. Dayanand, though one, *had* proved too many for a still more learned and august gathering at Benares. His powerful intellect and the still more powerful truth, which he was called upon to defend and advocate, had carried everything before them, and left the formidable and unique multitude opposed to him no other alternative than to resort to a mean trick if they would extricate themselves from their most embarassing position and make the ignorant mass believe that the victory had been theirs. It was, thus, wholly inadvisable that Swami Dayanand should be present. "Lord! who could miss the man when *we* are present?" must the great Pandits have said to themselves. Among the great ones in evidence and gracing the occasion, were:—Pandit Mahesh Chandra Nyyaratna, Pandit Tara Nath Vachaspati, Pandit Jiwanand Vidyasagar, B. A., Pandit Bhavan Chand Vidyaratna, Pandit Banke Bihari Lal of Cawnpur, Pandit Jamna Narayan Tiwari, Pandit Bindraban Sudarshnachari, Shastri Ram Subramania of Jaunpur, Maharaja Jotindro Nath Tagore, C. S. I., Maharaja Kanwal Krishna Bahadur Mukhopadhya, Kunwar Debindro Mulluck, Hon'ble Babu Krishna Lal Paul, Babu Charu Chandra Mulluck, Lala Narain Das of Mathura, Rai Badri Das Lakhim Bahadur, Seth Jugal Kishore, Seth Nahar Mal, etc., etc.

The proceedings of the meeting opened by Pandit Mahesh Chandra Nyyaratna explaining the object of the Sabha, and laying before his brother-Pandits

the following questions for consideration :—

1. Are or are not the *Brahmanas* entitled to be as much believed in as the Samhita portion—the Vedas, and are or are not the other Smritis as much worthy of being accepted as the Manu Smriti is ?

2. Are or are not we allowed, according to the Shastras, to worship Shiva, Vishnu, Durga, and other gods and goddesses ; to perform the Shradhs, in honor of the departed ancestors ; to reside at and bathe in Tiraths like the Ganges, living and bathing at Kurkshetra, and other Tiraths and Kshetras ?

3. Does the word 'Agni' occurring in mantras like *Agni mile prohitam*, etc., mean God or Fire ?

4. Are Agnihotra and other Yajnas performed for the purification of the air and water, or for obtaining heaven (*swarga*), etc. ?

5. Is or is it not a sin to belittle the 'Brahmana portion of the Veda ?'

Pandit Ram Subramania Shastri replied to the questions, seriatim, and we give the substance of what he said :—

1. In the Veda Samhita it is written that what-

ever Manu said, is worthy of acceptance; hence the Manu Smriti is worthy of acceptance. If the Manu Smriti is to be regarded as unworthy of acceptance, then the Veda, which enjoins the acceptance thereof, will also become unworthy of acceptance. Dayanand Saraswati has accepted the Manu Smriti (as authoritative), and he has declared as much in his Satyarth Prakash also. And similarly, there are many other arguments which prove that the Brahmana portion is fully as worthy of being believed in (*i. e., is authoritative*) as Samhita, and that the Vishnu, Yajana Valka and other Smritis are, in every way, on a level with the Manu Smriti.

'All these (the worship of Shiva, etc.), are allowed in the Shastras. The worship, the establishing, etc., of the Shivalinga, according to the well-known *shloka* of the Purana, bear all the fruit attendant on worship (*pujan*). There are many other *shlokas* (*the speaker cited these too*) which say ? that that the worship of Shiva, Vishnu, Durga is allowed in the Shastras, and that whoever neglects the worship, commits a sin for which *prayashchit* has to be performed. The worship of idols also is supported by a passage in the Brahmanas. Dayanand is wrong in interpreting the passage as meaning that it speaks of the dwellings of the sages and of

Brahmaloka, etc. As to *Shradhs*, the word *pitriman* occurs in the Vedas and it proves that *Shradhs* in honor of the departed are allowable. The Smritis say that whoever does not perform *Shradhs* in honor of the departed is born in the race of *Chandals* for thousands of generations. This shows that *Shradhs* and *Tarpans* are allowed both by Shruti and Smriti. And the *Tiraths* are mentioned in the Rigveda. It is said there that bathing in the Ganges, etc., gets one heaven (*swarga*) and destroys one's sins. In the Manu Smriti it is said that bathing in the Ganges and living at Kurukshetra is an expiation for lying.

3. 'The word Agni in such mantras means *Fire*.

4. 'The object of the Yajnas is to secure *swarga* to the Soul, and the performance of the same does obtain one *Swarga*.

5. 'The Brahmanas being part and parcel of the Vedas, to belittle them is to belittle the Vedas; in other words, it is a sin to speak disparagingly of the Brahmanas.'* The answers need no comment.

* For a full account, see *Ek Arya*, an ably-written Urdu pamphlet by the late Lala Sain Das.

RAJPUTANA.

CHAPTER XLII.

Bhartpur—Jaipur.

Swami Dayanand had already been more than once to some of the States in Rajputana, but there had been no regular *prachar* during these visits in the States in question, and it was with the intention of doing systematic work,—of preaching and disseminating the principles of the Vedic Religion in conformity with the methods followed in the Punjab and some other parts of India, that he determined to re-visit the tract immortalized by Tod in his *Annals and Antiquities of Rajasthan.* And in pursuance of his purpose, he left Agra on 10th March, 1881, for Bhartpur, where he stayed up to 28th of the month, lecturing and giving *updesh* during the period of his stay. On 29th he left for Jeypur, where more than a month was spent, and though the number of lectures delivered here was the reverse of 'large,' yet the *updesh* being daily given at his quarters, an Arya Samaj was at last established in the place.

Ajmere.

Leaving Jeypur, he reached Ajmere on 5th May, 1881, and stayed there for more than a month

and-a-half. During this period no less than 37 lectures were delivered. Rai Bahadur Pandit Bhag Ram (sometime Member, Council, Kashmere State), arranging for and taking the greatest interest in these lectures. There was talk of a shastrarth also, but the orthodox at last thought it best to keep in the back-ground, and to forego the pleasure of holding a discussion. The local Arya Samaj (established, February, 1881), was considerably strengthened by the Swami's lectures and presence.

It was while the Swami was yet at Ajmere, that a terrible fire broke out outside the New Gate in Ganj. The fire caused considerable loss of property, and the Swami, moved by the sufferings of those who had been the victims of the catastrophe, appealed for a subscription on their behalf, and thus had them assisted.

Masooda.

In deference to the wishes of Rao Bahadur Singh of Masooda, the Swami left Ajmere for his principality on 23rd June, and stayed there till 17th August. Some twelve lectures were delivered during this period.

The principality containing a large number of Jainis, they were called upon to come forward for a shastrarth. They said they would do it, provided their leader, Sadhu Sidh Karn, could be induced

to take up their cause. They sent for the Sadhu, and he came. At first he refused to comply with the wishes of his followers, but at last permitted himself to be prevailed upon so far as to agree to answer any questions that Swami Dayanand should send to him for a reply. The Swami sent him a few questions in connection with the custom of keeping the mouths bandaged, observed by the leaders of Jainism, and the Sadhu replied. Comments on the reply were duly forwarded to the Sadhu, but they were so very hard to answer that the Sadhu was compelled to seek refuge in silence. The Jainis perceived the weakness of their creed, and many of them waited upon the Rao to have a Vedic *Yajna* performed. The Rao graciously complied with the request, and as many as thirty-two Jaini gentlemen put on the *Yajnopavit* on the occasion of the function. The Rao himself underwent the ceremony, and declared himself to be a staunch follower of the Vedic Religion.

Yet a second *Yajna* was performed on 14th August, 1881, and at this a goodly number of clerks, belonging to the Bhartpur State, were invested with the *Yajnopavit*.

Here an English Missionary and a Native Padri came from Biawar to see the Swami, and they had a long conversation with the reformer.

There were Hindus in Masooda, who, though they married their daughters into Muslim families, once part and parcel of their *biradri*, refused to receive girls from the latter into their own families. This the Swami considered objectionable for more than one reason, and he gave his advice to the individuals concerned accordingly.

The Rao presented the Swami, when the latter was taking his leave, with Rs. 500, in aid of the Veda Bhashya.

Raipur.

From Masooda, the Swami went to Raipur, where he stayed for three weeks, giving *updesh* from time to time. On learning from the Thakur* himself that his Vizier was a Muhammadan, the Swami observed, in presence of several Muslim gentlemen (one of these being the younger brother of the absent Vizier and acting for him), that Muhammadans should not be entrusted with the management of the State, as they came from the womb of a *dasi* (slave-girl). The Muhammadans were in a rage over the remark and said they would drag the Swami into court for offering them the insult he had done. But to make, for the purpose they had in view, the assurance doubly sure that it *was* an insult, they waited upon the Swami on the 'Id day with their Qazi, and the following dialogue ensued between that learned man and the Sanyasi:—

* Thakur Hari Singh.

Qazi.—"What grounds have you to call us *dasi-putra* (children of a slave-girl) ?"

Swami Dayanand.—"Look into your sacred Quran. Israíl, also called Abrahím, had two wives,—one of them, the wedded one, was called *Sarah*, and the other, a slave-girl, went by the name of *Hajra*. The Europeans are from the womb of Sarah, and you from that of Hajra. How can, then, there be any doubt as to your being *dasiputra* ?"

Qazi.—"This is nowhere written in the Quran."

Swami Dayanand.—"(Producing the Quran) read the *Sura Ankbút* (Spider) which says that Ismaíl was born of Hajra."

Qazi.—"She was originally a slave-girl, but she had come to be married to Abrahím."

Swami Dayanand.—"If she was really a slave-girl, then how can it be doubted that you are *dasiputra* ?"

No reply, and the Qazi, with his admirers, went his way. Before the Swami had time to leave Raipur, Thakur Hari Singh's *Rani* died, and the Thakur commenced hearing the *katha* (story) of the *Garur Purana*. Some one hinting to the Swami

that he might as well go and condole with the Thakur, he replied that he did not care who lived and who died—*his* business was to give *updesh* and nothing more.

Nabira.

From Raipur the Swami went to Nayanagar (Biawar), and stopped there for a fortnight, doing his work as usual, and after that he left for Nabira (*viâ* Masooda), where he arrived on 6th October, 1881. Many of the people in this State were Yajurvedis, though the chiefs' sons recited the whole of the Samveda to the Swami. This was really something to rejoice over, but the pity of it was, that Mahidhar's commentary was in fashion in the State. The Swami, however, was not wanting in duty: during his twenty days' stay in the principality, he was constantly exposing the mischievous character of the commentary, and explaining to the people the real meaning of the *mantras* misinterpreted and traduced by Mahidhar. The library of the Maharaja, containing valuable books the Swami made a good use of it, especially in comparing the Samveda with the Nighantu, and correcting the Samhita (Vedic Text).

Chitaur.

Bidding farewell to Nabira on 26th October, 1881, the Swami reached Chitaurgarh on the following day, and was, at the desire of the Ruler, received by

the Officials of the State with the greatest honor. One of the best tents of His Highness was pitched, and in this the Swami took up his abode. Chitaur at this time was livelier and grander than usual. The Viceroy, Lord Ripon, was expected, and the Rajas, Thakurs, Sardars and Jagirdars from all parts of the State had come to meet him, with their immediate sovereign. The Maharana being very busy in view of the approaching interview with His Excellency, could not see the Swami till after the 15th of November, the day on which the Governor General's Durbar was to be held. However the Chiefs and Reises were pretty regular in their attendance at the Swami's *updesh*. Among the most distinguished that frequently came were:—Kaviraj Shyamal Das, Member, Council, Mewar; Rao Arjan Singh, Reis, Asin; Raja Fateh Singh, Reis, Vailwara; Raja Nahar Singh, of Shahpura; Rawiat Umed Singh, of Kanod; Raja Gaj Singh, of Shawri.

After the 15th November, the Maharana saw the Swami, and His Highness was greatly impressed by the teacher's personality and his true and fearless speech. The very first day, the Swami spoke on *Rajniti* and on the supreme importance of conjugal fidelity, observing that no prince should ever associate with any woman other than his lawfully-wedded wife.

A second time the Maharana came, and this time too the pleasure His Highness felt at hearing the great and true teacher was unbounded. On several occasions did His Highness, either in full Durbar,

or when returning from a visit to the Swami, express himself to this effect:—

"Remember ye Chiefs, what people used to say about this true and patriotic Mahatma, and what unfounded charges, in their wilfulness, they preferred against him? If we had not seen him now, the doubts and suspicions which we had come to harbour about him, would never have been removed; indeed more evil ideas regarding him would have taken root in our mind. What reliance, in future, can be placed on the words of the mischievous individuals who malign people without cause, and what trust can be reposed in the words of those villains, who, to serve their selfish ends, deceive their fellow-men?" In saying this, the Maharana also echoed the sentiments of the Sardars and Rajas he was surrounded by, or who were under him.

The Swami, too, on his part, paid a return visit to the Maharana, doing, within the palace walls, his duty fully by His Highness and the Dignitaries and Officials of his household. His Highness and several other Chiefs and Court-pandits became subscribers to the Veda Bhashya, and many of the Swami's works, available, were purchased for the State.

When about after two months' stay, the Swami prepared to depart from Chitaur, the Maharana sent him a *nazrana* of Rs. 500, and the Sardars of Rs. 200, to defray the cost of the journey, etc.

INDORE.

Leaving Chitaur, the Swami arrived at Indore on 21st December, 1881. The Maharaja was absent from the Capital, but the State officials were extremely respectful and cordial in their reception. After about a week's stay here, the Swami left for Bombay, to take part in the anniversary of the Bombay Samaj, as well as to come to a definite understanding with the *Theosophical Society*. The Maharaja on his return to his Capital greatly regretted the Swami's early departure from his State, and sent him a telegram at Bombay, embodying the request that he would come back and see him. The Swami replied that he should come, and the promise was faithfully kept, but the pity of it was, that His Highness was again away from his Capital. As to how intensely he must have longed to see the teacher, and to have his fill of *updesh* in some quiet hours, may be judged from the fact that at the Durbar of 1877, it was His Highness only that, in conjunction with a minor chief, had exerted himself the most, though unsuccessfully, to bring together Indian Rulers and Nobles to hear the Swami.

BOMBAY.

CHAPTER XLIII.

The Swami arrived at Bombay on 31st December, 1881, and was received at the station by Colonel Olcott and several Reises of the local Arya Samaj, who had selected a suitable building situated on the sea-shore for his residence. In this building (Bamkeshar Goshala) the Swami took up his quarters, and the work of *prachar* commenced. Repeated challenges were given to the orthodox Pandits, but none of them came forward for a shastrarth. Indeed, Seth Mathura Das, an influential Sabhasad of the Samaj, with a view to furnishing a powerful motive to the champions of idolatry to come into the field, had it advertised that he would give a reward of Rs. 5,000 to the man who should prove that the Vedas countenanced 'idol-worship.'

But it was not only to the Pandits that challenges for a discussion were, directly or indirectly, sent : the Christian Missionaries also were asked to avail themselves of the opportunity now offered for separating the grain from the chaff. As an instance in point, we may refer to the letter sent by the Swami to the learned and distinguished

European Missionary, Rev. Mr. Joseph Cooke,* who had but recently landed in India with the one sole object of popularizing the teaching of the Bible among the educated classes. This gentleman delivered, on 17th January, 1882, an eloquent lecture in the Bombay Town Hall, asserting therein that the Christian Religion was the only true religion in the world, and that it was from God. The educated people of Bombay were fascinated with the speaker's rhetoric, and spoke of him very highly.

To prevent evil consequences following from this undeserved admiration, the Swami invited the Rev. gentleman to a discussion, in the letter referred to above. The letter ran as follows:—

"DEAR SIR,

"You have, in all your lectures, declared that (1) the Christian Religion is from God; (2) that it will spread in the whole world; and (3) that there is no other religion of Divine origin. I maintain that not one of these assertions is correct. If you are prepared to prove your contention, and, if you do not wish that the people of Aryavarta should accept what you say till it has been first proved to be true, I am ready and willing to hold a discussion with you. I fix 6-30 P. M. (Sunday next) as the time of my lecture, in Framjee Cowasjee Institute

* Spelt from the Urdu.

If you don't like the hour or the place, you may suggest some other time and choose some other place. As neither of us can speak the language of the other, I propose that the arguments advanced by one party should be translated and repeated for the benefit of the other, and, further, that short-hand writers be appointed to take down all the speeches, which (on the termination of the discussion) must be duly signed by both of us. The discussion invited will take place in the presence of gentlemen who accompany the parties. Of these gentlemen, three or four at least, on either side, will be called upon to authenticate the discussion by their signatures, and subsequently the whole discussion will be published, so that the people may know what religion is from God.

(Sd.) "DAYANAND SARASWATI."

The only answer which the Rev. gentleman vouchsafed to the Swami's challenge (as to those of Colonel Olcott and Captain Nun*) was, that he could not accept it, for the object of the news of the refusal spread through the land, and the Rev. gentleman had to make a change in his plans. He gave up his original idea of travelling through whole India, thought that in visiting Bombay, etc., he had visited the entire country in miniature, secured a comfortable berth in a ship bound homeward, and, re-crossing the blue waters,

found himself once more amidst congenial surroundings!

The anniversary of the Bombay Arya Samaj came off on 2nd March, 1882, and was a fair success, the Swami taking part in the proceedings and delivering lectures. The *Upaniyams* (by-laws), framed and passed by the Lahore Samaj, had not as yet been accepted by the Bombay Samaj. At the suggestion, and by the advice of the Swami, they were formally recognized at a meeting of the Samaj, a Committee of select gentlemen being appointed to make in them some needed alterations, so as to meet the peculiar local requirements. The Committee appointed consisted, among other gentlemen, of—Rao Bahadur Gopal Rao Hari Deshmukh; Rajman Raja Shri Bapoodev; Rajman Bahadur Ichha Ram Bhagwan Dass, B. A.; Rajman Sewak Lal Krishn Das; Pran Jivan Das Kahan Das. The changes introduced were slight.

During the Swami's present visit, the zealous and liberal-minded members of the Bombay Samaj purchased a large plot of ground, at the back of the Gurgam Police Court, to build a Samaj Mandir upon, and five gentlemen were appointed trustees of the library and the *shala* (house) to be erected on the spot.

This time also the Swami's stay at Bombay was a prolonged one, and there were some reasons for it. One of these was connected with the comments on

Jainism in the Satyarth Prakash, and another, as we have already had occasion to hint, with the changed attitude of the Theosophical Society towards the Arya Samaj. The Jains, headed by Lala Thakur Das of Gujranwala, declared the criticism on their creed to be without a basis, and insulting, *which* the Swami refused to believe; and the *Theosophists* had come to adopt *atheism* or materialism as the great article of their faith, and were, by their writings and speeches, helping in the revival of those very superstitions which it was the mission of the Swami's life to uproot. As to how the two parties were severally dealt with by the Swami, will be described in two separate chapters.

CHAPTER XLIV.

The Jains and Swami Dayanand.

The first letter, which the Swami received from Seth Thakur Das, of Gujranwala, was on 3rd July, 1880; it came through the Gujranwala Arya Samaj. The letter called upon the Swami to quote authorities for his criticism on the Jain Faith, embodied in the twelfth chapter of his Satyarth Prakash. It was evident that the letter had been indited at the instance of somebody else, for the Lala himself was not conversant with the literature of any language, and it was further clear that it was the composition of a man anything but over re-markable for literary tastes. Press of work did not permit the Swami to answer the letter early, which made the Seth impatient, and he served a notice upon the Swami, as well as upon the Arya Samaj, containing the threat that in case the portion objected to was not expunged from the Satyarth Prakash, he should seek redress in a court of law! Many letters passed between the parties, and the Swami, in the fulness of time, had an exhaustive reply, dealing with the objections brought forward, sent to the Jainis (or Jains), through the Arya Samaj, Gujranwala. They refused to be satisfied with the

answer, and, instead of discussing the points at issue rationally, commenced indulging in threats afresh. These being unheeded, the Seth had the following notice served upon the Swami, in 1882, through Messrs. Smith and Frere, Solicitors, High Court, Bombay :—

BOMBAY, 13*th June*, 1882.

To

Pandit DAYANAND SARASWATI

SWAMI

"We are instructed by our client, Lala Thakar Dass Moolraj, inhabitant of Gujranwala, in Punjab, and now residing in Bombay, and a follower of the Jain religion, that you, with a deliberate intention of wounding and offending the religious feelings of our client and other followers of the Jain religion, inserted at pages 402 and 408, Chapter 12, of a book called Satyarth Prakash, published by you, certain *slokas* (stanzas) belonging to certain other religion opposed to that of the Jains, alleging that such *slokas* belong to the Jain religion. That when you inserted the *slokas* in your said book, you were perfectly aware that the principles of the religion to which the said *slokas* belong were quite opposed to those of the Jain religion.

"We are, further, informed by our said client that although our client has repeatedly asked you either to prove that such *slokas* belong to the Jain religion, or to withdraw the allegations in your said

book, to the effect that such *slokas* belong to the Jain religion, and apologise to the followers of the Jain religion and our client for having grossly insulted and offended their religious feelings. You have, from time to time, put off our client by various evasive answers.

"Under these circumstances we are instructed to call upon you to withdraw the allegations from your said book, to the effect that such *slokas* belong to the Jain religion, within a week from the service hereof, and to apologize to our client and his co-religionists through some local daily papers in English and Goojrati for such publication, and to discontinue to circulate your said book as long as the said *slokas* are not taken out. In default of your compliance with the above request, our client will, without further notice, take such steps as he may be advised to in the matter, holding you liable for consequences thereof.

"Yours truly,

"(Sd.) SMITH & FRERE,

"*Solicitors, High Court.*"

To this the following reply was sent before a wee had gone by:—

BOMBAY, 19*th June*, 1882.

Messrs. SMITH & FRERE,

Attorneys for Lala Thakar Dass Moolraj.

"DEAR SIRS,

"Your letter of the 13th instant, addressed to

Pandit Dayanand Saraswati Swami, has been placed in our hands, and in reply we are instructed to state that the *shlokas* referred to by you are believed to be by our client extracts from works published by persons of great reputation among the Jains, and to contain the principles of tenets of the Jain religion as propounded by several Jain philosophers. These philosophers have, no doubt, differed from one another, and our client in these extracts had no other intention than that of giving a general idea of tenets of the Jain religion as propounded by their several philosophers. Our client emphatically denies that in making these extracts he had any intention of wounding and offending the religious feelings of any portion of the followers of the Jain religion.

"Our client is actuated by no other desire than a desire to seek the truth, and if your client, or any other person, satisfies our client that any portion of the extracts is improperly taken, or is opposed to the principles of the Jain religion, our client will have no objection whatever to have such portions expunged from the second edition, which the publisher, Raja Jaykrishendass, C. S. I., of Moradabad, intends to publish.

"Our client desires yours to refer to the notice published at the commencement of the Satyarte Prakash by the publisher, in which he states thh objects of the publication and accepts the whole responsibility in respect of the book. The further

sale and publication of the book are entirely under the control of the publisher.

"Yours truly,
"(Sd.) PAYNE & GILBERT."

The zeal of the Jainis seemed to have cooled down and a judicious silence and reserve was preserved. The reply which produced the sobering effect it did on the champions of Jainism, may be found, in all its entirety, in the work which had so offended them.

CHAPTER XLV.

Swami Dayanand and the Theosophical Society.

In 1875, only some months after the establishment of the Arya Samaj, in India, a society was founded by some gentlemen in America, with the object of studying the hidden and occult forces and powers working, or present, in Nature, in the most comprehensive sense of the term. It had a number of principles to be guided by, and was christened the "Theosophical Society," or the *Society of Seekers after God*. While the Society was yet in the very first stages of its infancy, and possessed but a few members, differences crept in its ranks, and it was finally decided that the proceedings of the Society should henceforward be of a strictly confidential and private nature, a decision which proved still more obstructive to its progress, so much so that, in 1878, its existence was entirely dependent upon Colonel Olcott and Madame Blavatsky. So far the members of the Society had no knowledge of the Arya Samaj.

In his voyage of the Atlantic, in 1870, Colonel Olcott had made the acquaintance of a person named Moolji Thakurshi and another Indian gentle-

man, and their photos were hanging in his room In 1877, an American traveller, returning from a tour in India, saw Colonel Olcott, and the latter, in the course of conversation that ensued, pointing to the picture of Moolji Thakurshi, inquired from his visitor, whether he had ever come across the gentleman whom it represented. The reply was in the affirmative, and the traveller, furnishing a complete address of the gentleman in question, the Colonel wrote a long letter to Moolji Thakurshi, telling him therein all about his Society, and declaring that he (the Colonel) was most friendly disposed towards India, and that he was very desirous of paying it a visit. In answer to the Colonel's letter Mr. Moolji Thakurshi spoke of Swami Dayanand as a reformer who had set, in India, a powerful movement on foot, to revive the ancient Vedic Religion, and he also gave incidentally some particulars about Mr. Hari Chand Chintamani, President, Arya Samaj, Bombay.

On receipt of Mr. Moolji Thakurshi's letter, the Colonel opened a correspondence with Mr. Hari Chand Chintamani, and the latter assured him (*so says the Colonel*), that the belief of the Arya Samaj, as regards 'God,' was the same as that of the Theosophical Society ; namely, that the Deity was an " eternal and omnipotent Principle, which, under many different names, was the same in all religions."

The result of this exchange of letters was, that

Mr. Hari Chand became a member of the Theosophical Society, and through *him*, the Colonel opened a correspondence with Swami Dayanand, the more willingly as Madame Blavatsky (he assures us) had convinced him that the soul which tenanted Swami Dayanand's body was one of those Mahatmas that lived on the Himalaya Mountains, and that the Mahatmas in question not only knew him fully but were, in some measure, in sympathy with his mission.* From the letters received from America, it was perfectly clear that the object of the Theosophical Society was "to oppose materialism," and "to disseminate a knowledge of the sublime teachings," mirrored in the "Oldest Vedas." No one could doubt from the wording and spirit, of what the Colonel, or his principal, had to say to the Swami, directly or indirectly, that they had the highest possible respect for the primeval Scriptures of the Aryas, that they were perfectly convinced of the truth, of the religion which these Scriptures taught, and that they would recognize nothing as true that was repugnant to the tenets of this religion. The letter addressed by the Colonel on 18th February, 1878, was, in substance, as follows :—

TO THE MOST HONORED PANDIT DAYANAND SARASWATI.

"Venerated Teacher,—A number of American and other students,

* *See* Colonel Olcott's *Old Diary Leaves*, pages 135, 394, 395 and 396, for a verification of the particulars given here.

who earnestly seek after spiritual knowledge, place themselves at your feet, and pray you to enlighten them. Though natives of different countries and following different employments, their one aim is to become wiser and better. Three years ago, when they founded a Society, calling it the " Theosophical Society," or the *Society of Seekers after God.* As they could find nothing in the Christian Religion which could satisfy their reason or their instincts, they separated themselves from the great mass of its followers, and now turn to the East for enlightenment. They have openly proclaimed themselves enemies of the Christian Religion, and have thus deliberately attracted the notice of its followers, who denounce them as infidels, heretics, rustics, and what not. Under the circumstances in which they are placed, they prostrate themselves at your feet, like children kneeling at the feet of their parents, and say : ' Look to us, our teacher ; tell us what we ought to do : give us your counsel and your aid.' There are millions of men here who are destitute of spiritual enlightenment, and are groping in the darkness of sensuality and atheism. Not content with remaining what they are,—perverse, obstinate and comfortless, these people must use their wealth, their intelligence, and their indefatigable energy in keeping up a constant warfare with the religious literature and philosophy of the East, and in making illiterate persons accept their wrong way of worship. The members of the Theosophical Society have only the newspapers to give expression to their

ideas in. It is their desire to disseminate in all Christian lands a correct knowledge of the ideas of the East, and to give the community, denounced as a community of heathens and pagans, an insight into the effects of the creed which the false Missionaries offer for its acceptance. The so-called orientalists, who acquire Sanskrit and other languages, forge and mitilate the Vedas and other sacred books in translating them. The Theosophists wish to print and circulate correct translations made by learned Pandits, with their own commentaries on the text. Should you accept the Diploma of the Society, you would confer a great honor upon the members thereof. Your kindness and sympathy will be a great help to them. They place themselves under your instructions. They might be of some use to you, directly or indirectly, in the accomplishment of the holy work in which you are engaged, for their field of action extends as far as the Himalayas and from the Himalayas down to Cape Comorin. They come to you in humility and not in pride and conceit. Be assured that they are ready to be guided by your precepts, and to discharge the duties that may be entrusted to them. When they write to you in detail, you would know what they really want, and would of course give them what they

stand in need of. I subscribe myself on behalf of the Society as,

"Yours respectfully,
"(Sd.) HENRY S. OLCOTT,
"*President, the Theosophical Society.*"*

To the above letter of Colonel Olcott, the Swami replied, in Sanskrit, on 21st April, 1878. The following is a translation of the reply:—

"Swami Dayanand Saraswati's blessing on his brethren,—Henry S. Olcott and Madame H. P Blavatsky, the President and the Secretary of the Theosophical Society, as well as on other honored members thereof, endowed with excellent qualities, well-affected towards the ancient true Religion, ready to give up false creeds and desirous of worshipping the *one only God.*

"We are here happy, and wish you to be happy also. The letter which you have sent us through Mahasha Moolji Thakur and Harish Chandra Chintamani, has given us great pleasure. To the *Jagdishwara*, the almighty, uniformly all-pervading Being, who is Truth, Intelligence and Bliss, who is infinite, indivisible, unborn, immutable, indestructible, just and merciful, who is the cause of the creation, maintenance and dissolution of the universe,

* This and almost all the subsequent letters have been translated from the Vernacular—C. S.

whose attributes, actions and tendencies are true, who is above doubt and delusion, incomprehensible and the possessor of knowledge and wisdom;—to this Being are due innumerable thanks; for by extreme good luck, traceable to Divine grace, has come, after the lapse of five thousand years, once more the time when we, who are inhabitants of Aryavarta, can correspond with you, the natives of our dearly-loved *Pátáldesh*, a thing which must be mutually beneficial, breeding mutual love. We agree to exchange letters with you! Hereafter you may write as you please, and send your letters through Moolji and Harish Chandraji, and we shall, on our part, write to you, from time to time, through them. We shall help you as far as it lies in our power. Your opinion as to the merits of the Christian Religion agrees with ours. Even as God is one, even so His religion should be one. The adoration of one God and the carrying out of His universally-benefitting commandments, as given in the true, eternal Vedas, following the rules of good conduct practised by the most truly wise and profoundly learned sages, and which rules must stand the test of *pratyaksha* and other *parmanas*,—must be in conformity with the laws of nature; obeying the dictates of conscience in a spirit of perfect impartiality, and of duty (*dharma*); speaking the truth—a principle upheld by all religions,—these and other similar other things are conducive to the welfare of all, and be it known, they should be neglected by none. What is opposed to this

(Vedic Teaching),—the deceitful, delusive, selfish and unrighteous ideas of men, which would have people believe that God can incarnate Himself, that the dead can be brought to life, that the lepers can be (miraculously) healed, that mountains can be lifted up, that the moon can be cleaved in two and so on—things popularly believed in;—such ideas are based on *adharma*. They are productive of differences and disunion among brother and brother, are destructive of happiness of all kinds,—creators of pain of every description, and of this we are certain. When will the true eternal Religion, worthy of being followed by Aryas, become, by the grace God and the activity of men, the religion of the human race? Our prayer to God is, that (this may soon come to pass).

"When your letter came, we were at Lahore in the Punjab. Many gentlemen read your letter, and were pleased by the perusal. We do not always stay in the same place, and hence it would be better for you to send your letters to the former address. Though press of work leaves us but little leisure, yet have we set apart some time to meet the requirements of good men like yourself, who are busy furthering the cause of the true *dharma*, who have girded up their loins to promote the well-being of all to the best of their power, and who are firm in upholding the interests of righteousness and in loving all men. Being convinced that such is the case (*i.e., that you are individuals of this type*), we shall help you and

will exchange letters with you, the honored ones. These few lines will do for the wise.

Dated, Bikram Era, 1935, the 5th of Baisakh, Sunday; corresponding to 21st April, 1878.

"(Sd.) DAYANAND SARASWATI."

The foregoing letter was, no doubt, written in Sanskrit, but we have no reason to believe that it was not faithfully translated into English and forwarded to the Colonel and Madame Blavatsky. If the letter safely reached those for whom it was meant (as unquestionably it did), then one might be perfectly sure that it would effectually remove any misconception that the earlier correspondence of Mr. Hari Chand Chintamani *might* have been instrumental in giving rise to in the minds of the Americans, in regard to the beliefs of the Swami. It would appear that with this letter of the Swami, an English translation of the principles of the Arya Samaj, by Shyamji Krishna Varma, was also forwarded to the Colonel and Madame Blavatsky. Of course, we cannot say on which particular date the letter in question reached America. This much, however, is evident that Colonel Olcott's letter, dated 23rd May, 1878, addressed to Mr. Hari Chand from New York, was a reply to Mr. Hari Chand's communication, dated 21st April, 1878, to the Colonel. The Colonel wrote another letter to Mr. Hari Chand on 29th May, 1878, from which it

appears that he (the Colonel) had been in receipt of a letter from the Swami before he posted his own letter of 29th May, 1878.

From May 21st to May 30th, 1878, Mr. Hari Chand Chintamani was in receipt of five letters in all from America. Four of these bear the signature of Colonel Olcott, and only one of Mr. Augustus Gustum, Recording Secretary, Theosophical Society. We reproduce below the five letters:—

NEW YORK:
21*st May*, 1878.

"MY DEAR BROTHER,—I add a few lines from my own side to my sister's letter, just to inform you that I read the contents of your letter, and heartily sympathize with the various proposals it contains. In suggesting that our Society should make itself known as a branch of the Arya Samaj, subject to Pandit Dayanand's control and myself, I am proud to acknowledge fealty to such an instructor and guide as that wise and holy man.

"(Sd.) H. S. OLCOTT."

No. 2.

NEW YORK:
22*nd May*, 1878.

To the CHIEFS of the ARYA SAMAJ.

"Honored Sirs,—I respectfully beg to inform you

that at a meeting of this Society, held at New York, on 22nd May, 1878, it was, upon motion of Vice-President, seconded by the Corresponding Secretary, H. P. Blavatsky, unanimously resolved that the Society accept the proposal of the Arya Samaj to unite with itself, and that the title of this Society be changed to 'Theosophical Society of the Arya Samaj of Aryavarta.'

"Resolved, that the Theosophical Society, for itself and branches in America, Europe and elsewhere, recognize hereby Swami Dayanand Saraswati, Pandit, Founder of the Arya Samaj, as its lawful Director and Chief.

"I am waiting for your consent, and for any instructions which you may kindly send me.

"(Sd.) AUGUSTUS GUSTUM,
"*Recording Secretary.*"

No. 3.

NEW YORK:
23rd May, 1878.

TO HARI CHAND CHINTAMANI.

"Dear Brother,—Your letter, dated 21st ultimo, is to hand, from which I gather that we are not to wait for your reply, to our enquiry regarding the affiliation of our Society with of the Arya Samaj. A meeting of the Society was held yesterday, and as the majority of the members were present,

it was unanimously resolved that your proposal that the two Bodies should unite together and that the name of this Society should be changed, be sanctioned. The necessary official certificate is attached herewith, and you are requested to see that it reaches proper hands. Further, I send you the draft of a new kind of Diploma which we propose to establish, and this Diploma, unless you put forward a suggestion of a different nature, I think advisable to get printed, to obviate the necessity of personal interviews. As the venerated Chief of the Arya Samaj is too far off from us to submit each Diploma for his countersignature, we respectfully request him to sign his name in the place indicated, in Sanskrit or in the Vernacular tongue, as is his custom, so that we may have the signature lithographed or engraved with the rest of the Diploma. If he uses a seal, his own or that of the Arya Samaj, he is requested to kindly affix it to the Diploma, and we shall get that printed also. It is our intention to send the new Diploma to every individual member of our Body all over the globe, so that the same might be substituted for the older one. It is a matter of great pleasure to me that the proposal for the affiliation of the two Bodies was unanimously approved of, and passed by, the members of our Society. I am particularly pleased at the proposal having received the consent of Professor Wilder, our learned and good Vice-President. Did you know him, you would, I am sure, esteem him highly.

"(Sd.) HENRY S. OLCOTT,
President."

No. 4.

NEW YORK:

29*th May*, 1878.

TO HARI CHAND CHINTAMANI.

"Dear Brother,—We have been to-day greatly pleased at the receipt of the kind epistle of Swami Dayanand Saraswati, in reply to our formal letter. We feel honored not because he approves our Diploma, but also because he has favored us with an expression of his opinion in kindly terms. I cannot describe to you how delighted I am at the establishment of a bond of brotherhood between the Arya Samaj and ourselves. As the traveller lost in a jungle and surrounded on all sides with wild beasts is pleased on hearing the voice of a rescuer, even so have we felt at the receipt of your welcome answer that reaches us across the waters. For, where can be found a greater enemy than the Christians, who call us heretics, heathens, etc.? With your loving hand clasped in ours, we have no fear of foes. My respects to...

"(Sd.) H. S. OLCOTT."

No. 5.

"Dear Brother,—The new Diploma would have been sent to every member, provided the honored

Swami had agreed to our change of title and to the affiliation of our Society with the Arya Samaj. As soon as his approval is forthcoming, the new Diplomas will be duly forwarded. I am waiting for the sanction of the respected and renowned Chief in respect of the proposed affiliation of the two Bodies.

"(Sd.) COLONEL OLCOTT."

In the letter, dated the 9th June, 1878, addressed to the Swami, there occur expressions regarding the Deity from which the Swami could honestly and reasonably conclude that the Colonel and his companions were theists, fully believing in the existence of God. The following extracts from the letter will support our contention :—

BROADWAY, NO. 71, NEW YORK CITY :

Dated 5th June, 1878.

To the Most Revered and Distinguished

PANDIT DAYANAND SARASWATI,

"Venerated Teacher,—The loving letter which you were kind enough to send us in deference to the wishes of Brother Hari Chand Chintamani, reached us safely. All the Members of our Society, as well as the Office-bearers, have been greatly edified at your having blessed them and their efforts, and

at your wishing them health and prosperity. In return for this we are, in duty bound, to express the fervent hope that you will be permitted to stay on earth till your holy work is accomplished, and that you may always find mankind ready to listen to and profit by your wise precepts.

"We perceive, O! Venerable Sir, in your definition of the nature and attributes of the All-Good that we humble students at the West have not misinterpreted the teaching of our Aryan ancestors. The Supreme One whom you teach to your disciples to contemplate and lift up their aspirations to, is the very same Eternal Divine Essence as we have been pointing out to the Christians as the proper object of their adoration, instead of their own cruel, remorseless, vacillating Moloch—Jehova...

"I have duly forwarded to Brother Hari Chand Chintamani, the resolution unanimously passed by our Society, namely, that the Society become a branch of the Arya Samaj, and that its name be changed accordingly...As we belong to the Aryan stock, and as our knowledge of things, mundane and heavenly, comes from the Aryans, the Theosophists will feel proud to be permitted to call themselves your disciples, and *to disseminate in the West a correct idea of the Arya Samaj and its doctrines.* Permit us to give you the name of Our Teacher, Father and Chief. We shall, by our deeds, try to deserve this great favor at your hands. In respect of the Vedic Philosophy, we are mere children yet. Teach us what we should say to the

people, and how. We wait your orders, and shall carry them out. Whatever you may, in your wisdom consider necessary or desirable for us to do, we shall promise be done to the extent of our power...

"What are the rules of the Arya Samaj, and how are they enforced? Who may get themselves enlisted as members of the Body, and who may not aspire to the privilege? What should be our policy in our dealings with the various religious sects, both in Europe and America, and with the human race in general?—these are questions which we would request you to throw light upon...

"We gather from your letter that you regard the belief,—that the dead can be raised, the lepers healed, the mountains lifted, the moon divided and broken up, and so on, as a sign of impiety, and that you hold miracles as something false, designating them as inferior manifestations, etc., of spirituality."

The foregoing letter unmistakably refers to the Swami's letter, dated 21st April, 1878, for it speaks of miracles, etc. The Swami's letter leaves no room for doubt as to what *his* conception of God was, and it is not clear how the Colonel, who confesses in his reply that the Theosophists were believers *in the God of the Swami*, could ever come to assert (as subsequently he actually did) that the

Swami was a believer in an *impersonal* Deity, like himself and his friends!

The Colonel's letter of 5th June, 1878, was answered as follows on 26th July, 1878:—

"To those endowed with excellent qualities, actuated with philanthropic sentiments, following the rules of good conduct practised by the righteous, adoring the one only God and devoted to His knowledge,—the Veda, containing his teaching,—even to our dear brethren of America, the honored Henry S. Olcott and other members of the Theosophical Society (the disseminator of the doctrines of Arya Samaj), our blessing! May it promote their well-being!

"By the grace of God we are here in health, and we wish you to be the same across the waters. The President, the Secretary, and other members of the Samaj and ourselves have been greatly pleased at the receipt, and by the perusal, of the contents of the letters you sent us through the President, Babu Harish Chandra Chintamani. Innumerable thanks are due to the Almighty for this noble movement that has been set on foot. For it is He—the One without a Second, the omnipotent Lord, the World's Master and the Creator of the entire universe and its sustainer, who, by His infinite mercy and His justice, has, in order that the false creeds and faiths, which are the outgrowth of

vile preaching, and darkly conflicting in their teaching—which are productive of deceit and of pain—may be exposed and blotted out of existence, once more revived, for the good of mankind, through individuals like yourselves and ourselves, a love for His Word—the Vedas—the repository of all sciences. We have all cause to be happy. Being thoroughly convinced of the truth of this fact (namely, of the saving character of the Vedic Religion), we should, in the generosity of our soul, pray for the prosperity of this movement, fraught with good to the entire world.

"1.—The Diplomas you sent us have been signed and returned to you, and you will get them soon. As to your saying that the *Theosophical Society* has been named, '*Branch of the Arya Samaj of Aryavarta*,' we approve of the change of title; be this known to you.

"2.—As to how God should be worshipped and contemplated, we have set forth all this in the Introduction to our Commentary on the four Vedas. The same briefly is this:—All men establishing themselves in a pure locality and having rightly settled the *pranas* and the senses in the *atma* (Soul), should worship and adore God according to the *sagun* and *nirgun-vidhi* (method). Worship has a three-fold aspect—*stuti, prarthana* and

upasna. Each of these, again, is of two kinds. The praise of the Deity with his *positive* attributes is termed *sagun stuti.*

"As for instance, in the Yajurveda, Chapter 40, mantra 8:—

He who is all-pervading, the eternal Creator of the universe, possessing infinite power, endowed with the attribute of justice and other true attributes, the omniscient Being, who knows all hearts, omnipresent and over-spreading all, uniformly permeating all things by virtue of His power to unite:—He, the Lord, imparts real knowledge to men through the Vedas.' In this way should the *sagun stuti* of God be conducted.

"Wherever the Great Architect has been praised for His skill and workmanship, know that in such places *sagun stuti* is meant.

" Now to speak of the *nirgun stuti*:—

'He is formless, *i.e.*, He never becomes *corporeal* (by assuming a body), He is indivisible, He never becomes unjust by committing deeds of unrighteousness, etc.' *

* Part of the mantra specified above.

"Similarly in the Atharva Veda, Kand 13, anuvaka 4, mantras 16, 17, 18 and 20, which enjoin the worship of the one only God, the previous mantras, from 2 to 9, denouncingpolytheism or condemoning the worship of many gods at variance with one another. (Even as in the Veda), even so we point out to you. As all things are *sagun* by virtue of their *positive* attribues, qualities or properties, and *nirgun* by reason of their being *destitute* of attributes, qualities or properties repugnant to their distinctive natures, even so is God: the praising of Him as destitute of qualities repugnant to His nature, is termed *nirgun stuti*.

"We shall speak of *prarthana* now. Yajurveda, Chapter xxxii:—

> 'O Lord, thou illuminator of all, the understanding which the *devas* or the wise long for and possess, the same do Thou bestow upon me.' Praying for knowledge and wisdom and praying for all good qualities, is *sagun prarthana*.

"The *nirgun prarthana* (Rigveda, 1-104-8 and 1—114—7 and 8):—

> 'O Rudra! Thou smiter of foul diseases, of faults and of sinful men, do Thou, by Thy mercy, protect us. Do Thou never separate us from Thy blissful

Lelf, from Thy knowledge and love, and from the righteous disposition which is the fruit of the carrying out of Thy commandments, and may we also never cease to think of Thee. Do not, O Lord, separate our good things from us.—our food, our corn, etc. Do not, O Lord, ever afflict us with fear in the womb, and let not the means which promote happiness, be ever beyond our reach.

O Rudra! Thou who metest out to the unrighteous the just rewards of their deeds, do not Thou separate us from the society of the good, who are our superiors in knowledge and in age; do not separate us from our little dwellings; do not deprive us of true teachers and heroes; do not remove us from the company of individuals who are affluent in wisdom, in strength, and in excellent qualities, even from the company of protectors and *acharyas* (preceptors), and let us not be estranged from the sciences which secure honor and distinction. Do Thou preserve us in perfect health, so that we may ever be engaged in obeying Thy behests.'

O Lord! Thou destroyer of all ailments, do not Thou deprive us of healthy, sound physique, of cows and horses, of

fast-going conveyances, and of warriors and heroes who are our well-wishers. We shall, by carrying out Thy commandments, ever worship Thee, Thou absolute Knowledge.'

"We shall now point out the characteristics of *sagun upasna* :—

'The contemplation of the just, merciful, omniscient, all-illuminating, all-pervading Lord, the knower of all hearts, and following His commandments, is called *upasna*. To realize God as a Being who is above the reach of pain, and free from defects; who is indestructible and unconfinable; who is free from birth and death; whom cold, heat, hunger and thirst touch not; who is not affected by sorrow, affection, intoxication and jealousy; who has neither shape nor taste, nor smell nor touch, and so on: and to perceive, by a further realization, that this Being, by virtue of His omniscience, witnesses all our actions, the commission of evil acts,' etc.,—*this* is called *nirgun upasna*. Thus *upasna* (in its comprehensive sense) is a mental operation of a three-fold nature—*stuti, prarthana* and *upasna*, each of these being, again, of two kinds,—*sagun* and *nirgun*.

" 3.—The meaning of the word Arya (Aryya) :—' He who is learned, the instructor of others, the practiser of a universally-benefitting *dharma*, the same is Arya. (Ashtadhyai 26—58). He who follows the Divine commandments embodied in the Veda, even the knower of the Veda, is called a Brahman.' The exercise of a thorough control over the senses from the 8th upto the 48th year, agreeably to the rules laid down (in the Shastras), the hearing of the Vedas and believing in and meditating on their teaching—even this is practising Brahmacharya. After (the expiration of the Brahmacharya-period), the enjoyment of the society of one's lawfully-wedded wife (for purposes of procreation), and wholly avoiding the company of strange women, and doing other commendable things of the same kind—these constitute the *Aryanism* of an Arya.

"Rigveda, 1—51—8 :—

" When the Vedas were revealed in the beginning of creation, God gave a name to everything. Subsequently, in accordance with the character and spirit of the Divinely-appointed names, the Rishis differentiated good men from the bad by designating them Arya and Dasyu,

respectively. In this mantra the Supreme Being, speaking to men, says that they are to regard individuals possessing good qualities and of righteous activities and tendencies and of philanthropic instincts as 'Arya', and to look upon those who are the reverse of these individuals, who work evil, as 'Dasyu.' The mantra enjoins upon men the reformation and regeneration of the evil-doer by correcting the same through the agency of knowledge and instruction. The Rigveda, 1—117—21, says the same thing.

"The first scene of creation was the extreme end of the Himalayas. As the population increased, it came to be grouped into two parties,—the party of the good and the party of the evil-minded. The differences in their dispositions created a feeling of hositility between the two. Those who were Aryas descended into this country, which, in consequence thereof, came to be called 'Aryavarta.'

"It is written in Manu Smriti (2—12—27):—

'The country lying between the two streams—Saraswati and Drishadwati (the Indus and the Brahmaputra) is called Aryavarta.' The tract enclosed by the

Himalayas and the Vindyachal and extending from the Eastern Sea to the Western Sea,—all this is Aryavarta. The Society of the Aryas is called Arya Samaj, or Arya Samaj is the society of persons who, giving up the evil habits of the Dasyus, assimilate the good qualities of the Aryas. Hence there is not the least harm in giving the name 'Arya Samaj' to all good societies: indeed, it is an honor to them, the highest possible, to be thus designated.

"4.—You should further the well-being of others by giving them the right teaching, by the diffusion of knowledge, by following the dictates of justice in your dealings with them, by leading a life of activity, by the adoption of a friendly attitude towards all. Girding up your loins, you should make the things named (good instruction, knowledge, etc.). popular with your brethren, in addition to valuing them yourself. This is the answer to the essence of your question.

"An exhaustive answer to the question can only be obtained by studying the Vedas and the Shastras. And the works I have published,—such as the Veda Bhashya, the Sandhya Upasan, the Aryavibhinai,

the Vedavirudhmat Khandan, the Vedanta Dhawanti Niwaran, the Satyarth Prakash, the Sanskar Vidhi, the Arya Uddesh Ratanamala, etc.,—by the study of these, too, an idea of the Vedic Teaching can be obtained; be this known to you.

"5.—That which possesses consciousness, that is, the *Jiva* (Soul). Yes, *consciousness* is the characteristic of the Soul. *Desire*, etc., are essential to it. It is formless and indestructible. It was never born, nor will it ever die. This subject has been thoroughly discussed and thrown perfect light upon in the Vedas and in the works by the Aryas... ...It is by the study of the various methods set forth in the Vedas and Shastras and by a practical knowledge (*yoga*) of these methods that the true nature of the Soul was realized in ancient times, can be realized at present, and is possible of being realized in future. When the Soul leaves the body, they say it is *dead*. But this *death* means nothing more than the separation of the Soul from the perishable body. The Soul, on throwing off one body, ranges in space, and, in accordance with the Divine law of punishments and rewards, puts on another body to which its merits and de-

merits entitle it. As long as it floats in space and stays in the womb,—in the baby-state, so long it acquires no special knowledge. This state does not differ in any way from the state of sleep or of stupefaction. While in these, it is exactly as when floating in space.

"If the disembodied Soul possessed (as it is asserted, it does) the power of talking, of knocking at doors, and of entering the body of another person, then why cannot it acquire a dearly-loved place, wealth, body, dress, food, etc? Why cannot it reclaim, or appear to, the beloved wife, the son, the father, the brother, the friend, the servant? Why cannot it obtain cattle, conveyances, etc? If anyone should assert here that the spirit would come (to the relations specified), if it were summoned with peculiarly concentrated attention, we would ask, in reply, How is it that when the dear one of a person dies, the Soul of the departed one does not come to the bereaved individual, in spite of his thinking of it day and night? If anyone should assert that it delights in avoiding its own relatives and in seeking strangers, no one would believe him, for while one loves his kith and kin, he does not feel attached to strangers.

"The universe cannot come into existence of itself and without the help of the Deity, for it is the Supreme Being alone who is the real Lord of the Universe, who is just, omniscient, and the dispenser of punishments and rewards to Souls according to their merits and demerits; yea, the ever-wakeful One.

"And the *photo* of a dead person you have sent us, we see trickery and vileness at the bottom of the whole affair. Just as a juggler makes, by his cunning, strange and false things appear as *real* and *true*, even so has the photo-producer done his work. One who, standing in the light of the sun or moon, without opening or shutting his eyes, should steadily look at his likeness placed in front of him, above his neck or head, and, after thus steadily contemplating the picture for some time, look into the clear, blue sky, the same would see, as something distinct from him, the shadow-picture of his own figure, enlarged. The photo sent us must have come to be, as the result of recourse to some such trickery. The embodied Soul, on its separation from the body, is called *bhút*, and so long as the lifeless body is not cremated, it (the Soul) is called *pret*. In the line—

*Ishwarena smah kashchinna bhúto na bhavishti** as well as in Manu Smriti (5—65) the words : '*bhút* and *pret*' occur. In these the words '*bhút* and *pret*' mean the *time past* and the *soulless body*..... This (explanation) we have given parenthetically. That which you call *bhút* or *pret*, that is nonsense, according to the Shastras. For these are *unrealities, mere illusions* without substance. There is not the least doubt that these are mere chimeras of a heated brain, and nothing else.

"The above few hints you can expand for yourself.

"6.—You are desirous of receiving instructions from us, but you have not told us clearly whether the instruction sought after is to be secular or to be of a spiritual nature. We are unable to comply with your wishes in the compass of a letter. The instruction you desire is given in brief in our works, and in a comprehensive form in the Vedas and other Shastras. We have, however, instructed the honored Harish Chandra to send you an English translation of the Aryya Uddesh Ratanmala. You will learn many things from that.

"7.—Two of our letters we have, agreeably to your wishes, forwarded to your address in England.

"8.—When you are thoroughly convinced of (the truth of the Aryan doctrine), only then you should change the name of your Society. Such is the rule the wise are guided by. When any new thing is worthy of being done, a meeting of the learned and thoughtful members should be convened, and, after they have been consulted, the thing should be done. Whatever is obstructive of progress of every description, that should never be done. The desirable fruit which the *effect* in future is to bring, that should be obtained after sustained effort. If an opportunity presents itself for the purpose, the (Thesophical Society) may be called the 'Arya Samaj': there is no harm in doing this, such is our opinion too.

"Innumerable thanks are due to the *Par Brahm* (Supreme Being), who is Truth, Intelligence and Happiness, who is almighty, the ocean of mercy, and just to all, for His goodness in having brought about a time when we can unite in friendship in a commendable manner and do good to each other.

Having found such an invaluable opportunity, we should, in concert, exert ourselves so that the sinful practices like idol-worship, etc., and the evils like ignorance, jealousy, hate, and so on, should be rooted out from among mankind, and the only true Religion, that which is primeval, based on the Vedas and in agreement with the laws of Nature, be established everywhere. It is but little that can be conveyed through a letter. As long as one does not get a chance to talk with another, being face to face with him, so long full benefit cannot be secured. But by the grace of the very same God, whose goodness has enabled us to exchange letters with you, a day will come when we shall meet face to face. A hint is sufficient to the wise.*

The 11th of Shravan, Samvat, 1935; corresponding to 26th July, 1878. } "(Sd.) DAYANAND SARASWATI"

The Colonel says that in his letter of 24th September, 1878, addressed to Hari Chand Chintamani he (the Colonel) objected to the beliefs of Swami as set forth in the Swami's letter of 21st April,

* The translator is responsible for any inaccuracies that there may be in the translation.—C. S.

1878. But, then, what about the letter which the Colonel addressed to the Swami on 5th June, 1878, and which, as the reader will see, clearly refers to the Swami's letter of 21st April, 1878? As regards the Colonel's letter of 24th September, 1878, nobody (except the Colonel and his most intimate friends perhaps) had any knowledge of its existence prior to the year 1882, and when, on the commencement of a dispute between the Theosophical Society and the Arya Samaj, the letter in question was published (by the Colonel), it was, at once, pointed out that this letter had never been received.

On page 397 of his book (*The Old Diary Leaves*) the Colonel says that the belief which the Swami gave expression to in his letter of 21st April 1878, was "antagonistic to the sentiments, which he expressed in August last in defence of his Veda Bhashya*" and that he declared his approval of the opinion of Professor Max Muller and other Europeans who hold that the God of the Vedas is an *Impersonality*. The assertion is clearly without foundation, for the Swami never said in anything he ever wrote that God was an *Impersonality* or a mere force, without any individuality. We are assured by the Colonel that Mr. Hari Chand Chintamani wrote to him in his letter of 30th September to come into India, where personal interviews would settle everything, and that it was the

*The language is ours.—C. S.

assurance contained in this letter which brought Madame Blavatsky and himself from America. Taking for granted that what the Colonel says is true, it is worth enquiring whether Mr. Chintamani could send a reply to the Colonel's letter dated *24th September* 1878, on *30th September* 1878. Clearly not, and we have it on the Colonel's own authority that he never objected to the Swami's beliefs before the 24th September, 1878. In other words, prior to 24th September, there was no dispute between the Theosophical Society and the Arya Samaj, which should necessitate the writing, on the part of Mr. Chintamani, the letter, dated the 30th September, 1878. The necessary conclusion from this is, that before the Colonel and Madame Blavatsky set foot in India, the Swami had not the slightest suspicion that the gentleman and the lady were disbelievers in God, and were believers in some mere *force*.

The Colonel and Madame Blavatsky set off from New York on 17th December, 1878, and met the Swami at Saharanpur on 29th April, 1879. Writing of the interview, the Colonel says that the interpreter told him that the Swami's conception of God was exactly the same as that of the Vedantis of their *Par Brahm*. We confess we find it rather hard to believe that the interpreter should have helped the Colonel to run away with a wrong idea, considering that a book embodying a complete refutation of Vedantism had already been published by the Swami, and considering further that the Swami's belief as regards the nature and character

of the Deity had been only too clearly set forth in his letter of 21st April, 1878. Whatever the Colonel might say to the contrary, the Swami still saw no reason to suspect that the Americans were materialists or any such thing: on the contrary, he believed them to be thorough believers in God and in the Vedas, as the following letter of his, addressed to the Secretary, Arya Samaj, Shahjahanpur, shows:—

"*Om Tat Sat.*—Happiness and peace to the Secretary, Arya Samaj, Shahjahanpur:—

"Be it known to you that we are going to communicate a happy news in the interests of all concerned. The news in question is that we had an interview on 1st May, 1879, at Saharanpur, with Colonel H. S. Olcott and Madame Blavatsky, who sent our Samajes letters from America. We found them wiser and far more talented than what their letters had prepared us to expect them to be, and they appeared to us perfectly cordial and gentlemanly. We enjoyed their company for two days at Saharanpur, and all the Arya Samajists showed them due respect. The minds of the people were extremely delighted at hearing their lectures. After the (expiration of a period of two days), they accompanied us to Meerut. All the members of the Samaj gave them a fitting reception, and their lectures were so charming that all felt pleased at hearing them. And the lectures were attended by the gentry and nobility of the station, by the Officials and the Europeans, for five days

running. And whoever brought forward any objections against the true Shastras, the same had an appropriate and right answer. In other words, the Americans thoroughly convinced everybody that all that is good and scientific can be had from the Vedas alone, and that all the creeds repugnant to the Vedic Teaching are based on cunning and deceit. After the lectures, the above-mentioned gentleman and the lady left for Bombay (7th May, 1879.) We shall stay here for some days more yet. Our contact with the above-spoken-of individuals (from America), will be instrumental in helping the regeneration of India and other countries. Just as an extremely good medicine destroys a disease all the sooner with the assistance of good diet, even so our meeting with the Americans will, by spreading the Vedic Religion in Aryavarta and other countries, destroy, in a comparatively shorter space of time, the disease of *untruth*. And the disposition and character of the above-spoken-of personages appears to us to be of a very superior type, for these people are ready to exert themselves, to the utmost of their power, to help the Vedic Religion. As to the report set afloat by Babu Harish Chandra Chintamani, that these people are conversant with the 'black art,' and practice tricks like fraudulent men,—this report is unfounded. For that which is called necromancy or magic is really nothing more than physical science. The ignorant look upon the achievements of physical science as those of magic. The Americans have chosen to have recourse to physical science to

dispel the doubts of the ignorant, and to lead them to the right path, and there is no harm in their having done so. Men like Harish Chandra, however, see something objectionable in all this. This Harish Chandra had so filled their minds with doubts that we are unable to specify the extent of the mischief wrought. But all their doubts have been removed by their meeting us. Just mark the dishonesty of Harish Chandra! he has already hindered the work of the publication of the Veda Bhashya to a considerable extent, and is still hindering it. Hence it behoves all Arya brethren to regard him henceforward as one expelled from the Arya Samaj, and never to place any trust in him in future. Be it known that our Rishis and Munis of ancient times were so advanced in sciences that, through their psychical powers, they could read the secrets of every heart. Just as the material scientist can make external inventions like those of the Railway and the Telegraph (regarded as achievements of 'magic' by the ignorant) by means of physical science, even so the Yogis can do wonderful deeds by the agency of their internal hidden powers. There is nothing to be surprised at in this. For that which common mortals can accomplish by the agency of external means, the Yogis can accomplish on a far grander scale by the agency of their internal forces. Just as the application of the external has to do with the outward and tangible, even so the application of internal things (powers) is (with the inpalpable and hidden). A man can see an

external result, brought about by the use of external means, with his eyes; but the result brought about by the use of subtler things (forces or powers), he can't see with his external visual organs. This is the reason why the achievements of subtle operations excite the wonder of the common people. Of course, it must be admitted that there are many vile persons, who, though unacquainted with this secret knowledge, 'spread the snare of cunning,' and thereby bring discredit on the true sciences. Hence, the false ones should always be treated with contempt, and the true ones with respect. And as soon as a person is found to be false, he should be given a wide berth. After many days the trickery of Harish Chandra has come to light, and hence he has been expelled from the Arya Samaj. Similarly, the moment a member of an Arya Samaj is discovered to be false, he should be deprived of his membership and turned out, be who he may. Have always an eye on the dealer in falsehood, for doing this is identical with regenerating, and persons of truth invariably possess this trait of character. A man is said to have acquired *gyan*, when, on discovering his own untruth, he looks upon *falsehood* as such in the consciousness of his soul, and when he renounces it without delay. For such a man it is the easiest thing to give up the company of others when he finds them false. Unless a person do so, he can neither reform himself nor others. Now we conclude this letter of ours with the declaration that we have become convinced, on the strength of their previous corres-

pondence, and by conversing with them for seven days, that the body (*tan*), mind (*man*), and wealth (*dhan*) of these Americans is for the advocacy of truth and destruction of untruth; ye, for the good of all, even like those of our own men who are laboring (for their country's good) from conviction.

"MEERUT: } "(Sd.) DAYANAND SARASWATI."
"8*th May*, 1879. }

We may be permitted to reproduce another letter of the Swami, dated two or three days earlier, and containing, like the foregoing, his opinion about the Americans :—

".....Colonel Olcott and Madame Blavatsky attended the (Meerut) Samaj to-day; the Colonel will preach in the Meerut Cantonment, and the two are going to leave for Bombay in a day or two. Their beliefs do not differ from those of the Arya Samaj; in other words, their ideas and conduct are in conformity with the teaching of the Samaj. For during the four or five days we have had occasion to talk with them, they have appeared to us pure-hearted. And as regards your saying that our name has been put down as that of a member of the Theosophical Society, we should have shown the Colonel the *patra* (chit), had you sent it to us. Yet did we speak to the Colonel orally, and he replied that hitherto the object of the Theosophical Society had been to admit into its fold representatives of all creeds, and to let them hold and express

their different views; but that now, having understood the principles of the Arya Samaj, the authorities of the Society should proceed just as we should direct. The former procedure (he assured us) would not be adopted henceforward, and the individual who did not accept the principles of the Arya Samaj, would cease to be a member of the Theosophical Society. When Bhai Moolji returns (to Bombay), he will explain to you the facts more clearly.—May 5th, 1879."

In the year 1880 differences arose, and ugly rumors began to be set afloat. To set the public mind at ease, the Swami thought it advisable to issue the following hand-bill:—

"Be it known to all good men and friends that we have thought it necessary to declare and define the nature of the relations subsisting between the Arya Samaj and the Theosophical Society, for the reason that many people have commenced putting us questions on the subject, and, misunderstanding the nature of the relations, have come to form a wrong opinion about the same, thinking that the Arya Samaj is a branch of the Theosophical Society. Hence, it has become incumbent on us to remove doubts like these. If questions like these (*namely, whether the Arya Samaj is a branch of the Theosophical Society, etc.*), are not publicly answered, there is the possibility of many people being utterly misled, and of undesirable fruit being the result thereof. This being the case, we will, for the benefit of both Aryas and Un-Aryas, declare the facts, so that by the truth becoming

strengthened and doubt being destroyed, happiness may go on ever increasing. Through Babu Harish Chandra Chintamani, at one time President of the Bombay Arya Samaj, Colonel H. S. Olcott and Madame Blavatsky, President and Secretary of the Theosophical Society, New York (America), came to know of the principles, etc., of another Sabha (*i. e.*, the Arya Samaj), and shortly after this sent us a letter (Chetra 1935), requesting that we would give them also the primeval Arya Vedic Teaching and Science. We were extremely delighted at the receipt of the letter, and answered that we should give the writers all the instruction that our leisure would permit. After this they sent us a Diploma, as they intended to make the Theosophical Society a branch of the Arya Samaj of Aryavarta. On the Diploma being returned to them, they convened a meeting of their Society. Many of the Members gladly agreed to the change proposed, but many said that they would declare their assent or dissent after mature deliberation.

"When differences thus arose in the ranks of the Theosophical Society, another letter came to us (from the President and the Secretary), enquiring 'What should be done now?' We wrote, in reply, that there were many people in Aryavarta too, who refused to accept the principles of the Arya Samaj, and that consequently there was nothing to wonder at in the Americans doing the same. Whatever persons, we added, gladly accepted the principles of Arya Samaj, the same should be enrolled as *followers* of the Vedic Faith; but those that

did not accept them, they should be permitted to remain members of the Theosophical Society only. Having written this and other things, we sent the letter to Babu Harish Chandra Chintamani, desiring him to translate it into English without delay and forward it to America. But the gentleman did not send the letter to New York. When the answer (to the letter from America) did not reach the authorities there in time, they (of themselves) gave to the members our answer,—namely, that those who believed in the Vedas as pure, eternal and Divine, should be considered as belonging to the 'Vedic Branch,' and as such, members of the Arya Samaj, remaining, however, at the same time, members of the Theosophical Society also, for they were, so to say, part and parcel of the Society too. In other words, neither the Arya Samaj is a branch of the Theosophical Society, nor the Theosophical Society that of the Arya Samaj.* Even so should it

* *See* foot-note on page 522. Also compare with the Colonel's words his learned and *veracious* Colleagues :—"Alas ! all this was written some time ago. Since then Swami Dayanand's countenance has changed completely towards us. He is now an enemy of the Theosophical Society and its founders—Colonel Olcott and the author of these letters. It appeared that on entering into an offensive and defensive alliance with the Society, Dayanand nourished the hope that all its members, Christians, Brahmans and Buddhists, would acknowledge his supremacy, and become members of the Arya Samaj. Needless to say, this was impossible. The Theosophical Society rests on the principle of complete non-interference with the religious beliefs of its members. Toleration is its basis, and its aims are purely philosophical. This did not suit Dayanand. He wanted all the members either to become his disciples, or to be expelled from the Society. It was quite clear that neither the Council nor the President could assent to such a claim..."—*(From the Caves and Jungles of Hindustan).*

be understood by all good men, and no one should let himself be under a different impression. Is not it, only think, a significant fact that just when the Arya Samaj was established at Bombay, the Theosophical Society came to be founded in New York? Even as the principles of the Arya Samaj were framed and accepted, even so the principles of the Theosophical Society were framed and believed in, and, further, even as our reply for the benefit of the Vedic *Shakha* (Branch) and the Society directed, even so the Americans (in New York) proceeded (*in spite of their never actually having received our letter*)? Is not the hand of God in all this? Is it not beyond the power of the *alpagya jiva* (conditioned soul) to make such things come to pass?—namely, to ordain, that the things which are being done on this side of the earth, shall be simultaneously done in the region of the antipodese? To the Being by whose power all these wonders have been wrought, the Being, who, after the elapse of five thousand years, has once more established a bond of brotherhood between the righteous people of Aryavarta and the natives of America, by making them believe in one and the same eternal, well-tested Vedic Dharma and in what pertains to it,—to this Being, the Almighty Parmatma, we offer innumerable thanks, praying to Him in these words: 'Omnipotent, all-pervading, merciful and just Lord! even as Thou hast accomplished (for us) this wonderful deed, even so do Thou establish all other righteous people throughout the world in this true Vedic Religion, so that,

as the result of this, all men, giving up mutual hostility and uniting themselves in friendship, should leave off injuring each other, and labour for the good of one and another.' And our prayer to men is: 'Do ye, in the spirit of the prayer offered to the Deity, bestir and exert yourselves, so that, as the result thereof, we may free each other from pain, and ever enjoy bliss.'

"(Sd.) DAYANAND SARASWATI."

The above hand-bill was issued on 26th July, 1880. After this, on 10th December, 1880, the Colonel and Madame Blavatsky, on their way to Simla, met the Swami at Meerut, and, after some two years' residence in India, thought it was time that the Swami should have an insight into their real belief (about God). In terms that had nothing of the equivocal about them, the learned Madame Blavatsky told the Swami that her companion and herself had no faith in God. The Swami was astounded on hearing the confession, and said that *atheism* was the greatest lie in the world possible, and that he would convince them ere long that it was so. For two years was the Swami trying to hold a shastrarth with the Americans, both in public and private, but it would not do, and, at last, disgusted with their evasions and insincerity, he delivered an exhaustive lecture on the "Theosophical Society," and had the following tract, embodying the substance of the speech, distributed among the people, thus separating the Arya Samaj from the Society, of so-called Theosophists, for ever :—

The Golmal Polpal of the Theosophists.

"Shri Swami and the Arya Samajists had been led to believe from the previous letters and actions of the Americans that the well-being of Aryavarta would, to a certain extent, be promoted by them, but that impression of his has proved unfounded, because :—

1.—"They said in their first letters that the Theosophical Society was to be regarded as a branch of the Arya Samaj, but subsequently they changed their mind (and did not declare their Society as a branch of the Arya Samaj).

2.—"They said that they were coming as students, to understand and embrace the Vedic Religion, and to acquire a knowledge of Sanskrit. They have not only failed to keep their promise, but have become disbelievers in any and every Dharma whatsoever. They never studied any Dharma in the capacity of an inquirer, have not yet commenced studying Sanskrit, nor is there any hope of their ever doing so.

3.—"They gave the Swami the assurance that income from fees, paid by the members of the Society, should belong to the Arya Samaj, and that a good number of

books should be presented to the Samaj. They never kept their word: on the contrary, the seven hundred rupees sent to Harish Chandra Chintamani, they pounced upon and never said so much as a word about the 'engulphing!' They not only did not present any books to the Samaj, but actually went so far as to unblushingly realize Rs. 30 for a book they presented to Babus Chhedi Lal and Shiv Narain, who had spent hundreds of rupees in giving them a reception and in providing for them conveyances, lodgings, etc. (at Meerut): yes, this the Colonel and Madame H. P. Blavatsky did. Again, the Lahore, Amritsar, Saharanpur and other Samajes gave them each a handsome reception, but they never put any value on the same. And the Swami also benefitted them as far as his leisure would permit, but instead of feeling grateful to him, they are bare-faced enough to assert that they gave the Swami much assistance.

The Swami, however, asserts that the assertion is unfounded. And if they did assist him, why won't they declare, *how?* As they will not specify the nature of the services they allege to have rendered to

the Swami, nobody can be expected to give credence to what they say.

4.—"At the outset they admitted in their letters' and after they had arrived into India' that they were believers in God. But subsequently they, in utter disregard of their previous professions, both declared, in presence of the Swami and many other gentlemen at Meerut, that they did not believe in God. Is not this a contradiction of what they said at first? Upon this declaration, on their part, the Swami said: "You prove that belief in God is wrong, and I will prove the contrary. Whatever is found to be the truth, let that be believed in." They would not agree to this too.*

5.—"When they were about to come into Aryavarta, they got it printed, in the columns of the *Indian Spectator*, dated 14th July,

* 'This refers to the following very noteworthy circumstance. In September 1880, when at Meerut, Madame Blavatsky, in the presence of Babus Buldeo Parshad and Jawala Parshad, the theosophists, and a large number of Arya and other gentlemen, positively denied the existence of God or any blind force, as she pleased to name it, and declared herself a *Nastic* (atheist). All the gentlemen present were naturally shocked at such an expression from her. Swamiji told her that, should it *take him months*, he must convince and prove to her the existence of the God of the Vedas, but she declined to hold any conversation on the subject, and stated that she would not remain if such a conversation were held.'—*Reply to extra Supplement to the Theosophist, by Lala Umrao Singh.*

1878,* that they were neither Budhists, nor Christians, nor Brahmans, believing in the Puranas, but that they were Arya Samajists. Now they have, in contradiction of what they said before, got it published that they had been for years Budhists, and are Budhists even now. Is not this cunning and trickery ? And it is evident from their letter of January, 1880, that they were believers in God. Only eight months after this declaration, they affirmed at Meerut that both of them were atheists. Was not this conduct on their part deceitful ?

6.—"On their arrival here, they agreed that the Theosophical Society should be a branch of the Arya Samaj, but subsequently they came to assert that neither the Central Society was a branch of the Arya Samaj, nor the Arya Samaj a branch of the Central Society. but that the Vedic Shakha (Branch) was common

* "It is this wisdom Religion which the Theosophical Society accepts and propagates, and the finding of which in the doctrine expounded by the revered Swami Dayanand Saraswati, Pundit, has led us to affiliate our Society with the Arya Samaj, and recognize and accept its Chief as our Supreme Religious Teacher, Guide and Ruler.....You see then that we are neither Budhists, in the popular sense, nor Brahmanists as commonly understood, nor, certainly, Christians. Say that we are of the Arya Samaj, and that we give heart and soul to the advancement of its holy and beneficent work, and that will include everything."—(*New York, May* 29, 1878).

to both. Now, in defiance of their previous declarations, they have got it published that their Society never became a branch of the Arya Samaj, and that theirs is an entirely separate body, having nothing to do with the Arya Samaj. Is not this one of their objectionable freaks? When they founded their Society in Bombay, they enrolled the Swami among their members without the Swami having ever asked them to do so, and without their ever having previously consulted the Swami on the subject. When they first met the Swami at Meerut, in company with Moolji, the Swami asked them why they had put him down as a member of their Society without his permission, and requested them to strike his name off. The Colonel assured the Swami, in reply, that such a thing should never be repeated in future, and that they should strike his name off. Afterwards, when they met the Swami at Kashi, it was discovered that they had not struck off his name yet. Then the Swami wrote them a strong letter, asking them to strike off his name. They wired to know, in reply, what they should write (in place of the words—*member of the Theosophical Society*). The Swami answered, by wire, telling them to write *Vedic*

Dharma Updeshak instead, as desired by him at the very outset, adding that he was neither a member of their Vienna Society, nor of any other similar Society : he was a follower of the Vedic Faith which he could not give up to associate with anyone. But, in spite of that, Madame Blavatsky, while at Simla, wrote him such an objectionable letter that no upright man could approve of its tone and spirit. Was this worthy of them ? The Swami never wrote to them, nor personally authorized them to make him their member, but, for all that, they did make him one. Was not this shameful ?

7.—" Their promise at Meerut that they should never henceforward ask any Arya Sabhasad to become a member of their Society, they broke, for only two days after the promise had been given, they did their best to persuade, during the journey, Lala Chhedi Lal, who accompanied them as far as Umballa, to identify himself with their Society. They further sent him a letter from Simla, advising him to accept the membership of their Society.

" Seeing them having recourse to such deceit and fraud, the Swami delivered a lecture

at the anniversary of the Meerut Samaj, declaring, in the course of his remarks, that it was not necessary for a follower of the Vedic Religion to become a member of their Society, for the principles which the Arya Samaj believed in, were not professed and believed in by the Theosophists. It was this remark which made Madame Blavatsky write from Simla the objectionable and untruthful letter she did, and the Swami also answered it as it deserved. After that the Swami came to determine that on his visiting Bombay, he should come to an understanding with them on every point. This determination of his was exactly the determination of the Bombay Samaj also. When the Swami reached Bombay, many Arya Sabhasads and the Colonel also received him at the station, and when the Swami had arrived at the place fixed for his residence, he had a long talk with the Colonel, informing him (at the conclusion of the conversation) that there were many things yet to be talked on. The Colonel made no clear reply to this. When he came to the Swami to have a talk about Rev. Cooke, the Swami once more told him that it was high time that a conversation (discussion) should take place between

himself and him. The Colonel answered that such a discussion should come off (ere long), (but finding that the matter was being delayed), the Swami sent, through Pana Chand Anandji and Rao Bahadur Pandit Gopal Rao Hari Deshmukh, word to the Colonel that he (or Madame Blavatsky) should come for a conversation, and that, in the event of his still evading the Swami's request, the real facts should be proclaimed. Pana Chand brought back the answer to the Swami that Colonel Olcott would come for a discussion on 27th March, 1882. The Colonel, however, failed to keep his promise: on the contrary, he left Bombay for Jeypur, from which place he wrote to the Swami that he had been unable to see him and that Madame Blavatsky would have a discussion with him in his (Colonel's) place. But Madame Blavatsky too never came.

8.—"Seeing how matters stood, the Bombay Arya Samaj had a notice issued, announcing that the Swami would deliver, on the *following day*, a lecture on the relations which originally existed between the Arya Samaj and the Theosophical Society, and those that existed at present between the two Bodies, showing,

in the course of the lecture, their conflicting nature. Madame Blavatsky had one clear day to come and have a friendly discussion, but she did *not* come, and so the Swami delivered his lecture.

"Noticing the lecture they write in their paper, the *Theosophist*, that the Swami delivered his lecture without having previously informed them of his intentions. Is not this an untruth? In the lecture, the Swami read out their letters, showing how the former professions and actions of the Theosophists differed from their present: how they said one thing and did quite another. They professed to be trying to promote the well-being of Aryavarta, but they appeared to be only doing it harm. For instance, the Swami dissuaded them several times from writing stories of evil spirits, demons and fiends in the *Theosophist*, for, as he said, these things were untrue and opposed to science, and what was untrue and unscientific should not be allowed to go into papers, for the *great reason* that the *Theosophist* had a circulation in this country as well in Europe, and (if it contained such stories) the Westerns would think that the people of Aryavarta believed in what was foolish and nonsense. They

have not heeded the Swami's counsel up to the present time. In their first letters they gave the Swami the assurance that they would follow and believe in what the Swami should teach them. Can those professions of theirs be regarded as sincere ?

9.—"The letter addressed to the Rev. Mr. Cooke was written by the Colonel with his own hand, and it was dictated by the Swami. In this he put down, deliberately and of his own accord, the expression, which religion is 'most Divine'? (*i.e., which religion has the greatest connection with the Deity !*) as a translation of the Swami's words. The expression 'most Divine' expresses anything but the Swami's meaning. When, after the Colonel's departure, the Swami had the letter read out and translated to him, he found that it was incorrect. On the Colonel's again coming to the Swami, the latter had the expression expunged and put down, in its place, the words: 'When the discussion between you and me takes place, it will become evident which religion is of *Divine origin*, and which not.' In spite of this the Colonel had the wrong letter printed. Was this worthy of him ?

"Among their principles are the following :—

'(We are) Theosophists, or believers *in God ;* the Society does not levy any fees ; no religion is higher than this ; Christianity should be always opposed ; He who is unborn, Who has been created by none but Who has created all, that is God.' To charge a fee of ten rupees now and to praise whatever 'creed' forms the subject of their lectures for the time being,—is not all this after the fashion of flatterers and begging-bards ?

" It is not all necessary that any more should be written for the wise. What has been said above will enable everybody to understand the real facts. The object aimed at in issuing this pamphlet is to point out that nothing but harm can come to Aryavarta and to the Arya Samajes by keeping up a connection with the Theosophical Society. For what their real object is, they alone can tell. Were they pure-minded, why would they do such deeds and write such letters ? When they are such dangerous atheists, so unfaithful to their word, and so selfish, Aryavarta and the Arya Samajists and other Aryas had better give up the hope that they will do any good to the country.

"A further illustration of their chicanery may be given, one of the many (that may be given). At first they lauded and extolled the Swami, but when the Swami would not be caught in their snare, they commenced talking of Koot Hoomi Lal, a person whom nobody has seen or heard of. If they fail to compass their selfish end through his assistance, they might call him Gotra Koot Hoomi Singh. They assert that Kote Hoomi appears to them, and works wonders. 'Here,' say they, 'is his photograph; letters and flowers fall from above, and things lost can be found.' All those assertions of theirs are wholly untrue. For not to speak of others, Colonel Olcott and Madame Blavatsky themselves, on their arrival at Bombay for the first time, had their clothes, etc., stolen, but could never find them, *in spite of their taxing the resources of the Police to the utmost of their power.* Why did not they get the stolen things brought to them by the power of their magic? And when they were unable to recover the same, who can put faith in what they allege they accomplished at Simla? When the Swami had a talk with Madame Blavatsky on 'yoga,' at Meerut, Madame asserted that she practised *yoga* as taught in the *Yoga* and the Sankhya Shastra. On the Swami's desiring her to explain the methods of the yoga recommended by the Shastras, no answer whatever was forthcoming. In other words, it is only *mesmerism* or the juggler's art which they can practise. Those who practice *yoga*, though but to a smal

extent, they are always the same externally and internally, and in their dealings they are upright. The dealings of these people are marked by deceit and falsehood. If they knew *yoga* ever so little, they would not be such dangerous atheists, unbelievers in God. That they are wholly ignorant of *yoga*, is proved by the single fact of their having no faith in God. Hence the certain conclusion from all this is, that their contradictory professions and doings do not deserve to be put any faith in, and the best thing is, therefore, to keep aloof from them."

The result of the Swami's lecture and of the distribution of a pamphlet embodying the substance thereof was, that the founders of the Theosophical Society cleared off to Madras bag and baggage. Many Europeans, who had marvelled at their strange feats, now learning that a distinguished teacher, like Swami Dayanand, had exposed them in consequence of which they had fled from Bombay, came to see the Swami. Among these visitors were Colonels and Generals. At the time the Swami sat with his body besmeared with ashes. A conversation ensued, and they were extremely pleased with the interview, praising his profound scholarship and his fearless exposure of the tricks of the Theosophists.

Shortly after this the members of the Lahore Samaj, and other members also, having discovered and thoroughly understood the nature of so-called

wonders and mysteries, made the frauds known to the public. The Madras Christians did the same. One of them won the confidence of the wonder-workers, and, going behind the scenes, saw everything and had the results of his observations and experiences published in the columns of the best-known papers of the country, in a pamphlet form.*

*See the pamphlet published by the *Madras Christian Tract Society.*

OODEYPUR.

CHAPTER XLVI.

Leaving Bombay on 24th June, 1882, and passing through Indore and Rutlam, the Swami reached Chitaurgarh. Who, be he a foreigner or a native of the country, can pronounce this name without *emotion!* Chitaur is associated with events and memories which can never be forgotten, which must stir every brave heart with admiration (whatever the character of that admiration) to its deepest depths. It is pre-eminently, in the noblest sense of the words, the hero and the martyr's spot: it is the patriot's dearest spot on earth. Freedom's cause has nowhere been fought with that unwearied persistence and that lofty desperation with which it was fought on this spot. The bravest of the brave, the fairest of the fair sacrificed themselves, deliberately, eagerly, with the intense ardour of a religious devotee meeting death for His God and his faith's sake, on this battle-field, in order that the Rajput honor might be preserved and the Rajput harem be secured against the intrusion of the impure, ruthless stranger. Where was it that that queen of beauties, that impersonation of chastity, Maharana Bheem's wife, with hundreds of Rajput ladies of the highest

families, cheerfully flung herself into the devouring flames, to be beyond the reach of an implacable and licentious foe? Where was it that Fateh Singh, with his newly-married wife and his aged mother, fought and fought till he fell to rise no more? Where was it that the immortal Partap received the inspiration which armed him with the inflexible resolution to uphold the glory of the Seesodia race *at every cost.* Everything in and around Chitaur must serve, so long as the Hindu race and the Hindu tradition remain, so long as European civilization does not become extinct, as a memorial of the highest order of chivalry, of unique devotion to duty, of virtue in its sublimest form, of patriotic fervor of the most exalted type. Nothing strange that a man like Swami Dayanand should receive at the hands of the representative of Bappa Rawal,—Maharana Sajjan Singh, the reception he did!

In deference to the request already made more than once, the Swami, after a short halt at Chitaur, left for Oodeypur, the Capital of the State, and arrived there, in company with Swami Atmanand, Brahmachari Ramanand and Pandit Bheem Sen, on 11th August, 1882, putting up, as desired by His Highness, in the Naulakkha Bag.

A few days' company was more than sufficient to strengthen the conviction in the Maharana's mind, that the individual before him was an extraordinary individuality, an individual who could

clean and purify, shape and mould, other individuals for highest purposes,—one whose society could not be sought after too much by men in every condition in life, by great men and princes especially as they must always, more or less, serve as 'models' to hundreds and thousands of souls, upon whose destinies they presided, and they could but do them harm if they were bad models. His Highness saw as much of the Swami as his leisure would permit. He visited him at his quarters morning and evening, in the morning generally accompanying him in his walk, and in the evening studying with him. Before long His Highness had gone through particular portions of the six Darshanas, some portions of the Manu Smriti (particularly those dealing with *Rajniti*), a portion of the Mahabharta (*Ban Parva*, etc.), and the rudiments of *Vyakarna* (grammar). His chiefs and courtiers were always present when the Manu Smriti and other works were read and explained, and they heard everything with the deepest attention, with a mind disposed to learn. In a letter written by the Swami (4th March, 1883), the following lines occur: "His Highness visited me almost daily, and had *satsang* with me for fou or five hours, in a spirit of love. He read with mr the principal portions of the six Shastras, the three chapters of the Manu Smriti on government, all the valuable verses in Vidarparjágar, etc., some Vyakarna, and the rudiments of the method and art of paraphrasing."

The Swami also taught the Maharana *upasna-*

vidhi (the method of performing *upasna*), and gave him a clear idea of his daily duties, a time-table having been prepared for the purpose. As the result of the *updesh*, His Highness was a new man,—regular in his devotions, self-controlled, and never permitting women of ill-fame so much as to appear in his presence, and thoroughly aware of the evils of polygamy. At his request the Swami assisted him in the performance of a grand *haran* (near the Nilkanth Mandir), which lasted for several days. The four Vedapathis were present, the *hotris*, etc., were in attendance, and everything was being attended to as it ought to be. The final *ahuti* was thrown by His Highness on the Basant Day. Need we doubt that henceforward the *Agnihotra* was daily performed in the palace ?

One great reform which the Swami's *updesh* brought about in the Mewar State was the introduction and use of the Devanagri character in all State offices,—a reform the value of which can never be over-rated.

There was, at Oodeypur, a discussion between the Swami and Moulvi Abdul Rahman, Superintendent, Police, and one of His Highness's Judges. The subjects chosen for discussion were : "What is the Veda ?" (2) " Are all men descended from a common ancestor, or do they come from different races ?" (3) " Since when has man existed, and when will he cease to exist?"(4)"Is, or is not, Matter eternal ?" There was a fifth question, of a personal nature, which asked if the Swami was a literary or

a religious leader? The discussion lasted for three days, and on the Moulvi insisting on the Maharana to give his decision, His Highness gave his verdict in favor of the Swami.

The Swami, with a view to securing permanency to the interests of the Vedic Religion in the State, conceived the idea of establishing a Vedic Pat-shala at Oodeypur, but before a fund could be started to give a practical shape to the idea, the scheme, for one reason and another, fell through, and nothing was accomplished. The Swami was, further, for opening a school or college in the place, where the children of the nobility and the gentry might be practically instructed in their *nitya-karma* (daily duties), and where they might be trained in the use of arms. The Maharana approved of the proposal, and it was greatly appreciated by his chiefs also. A plan of the needed institution was prepared and duly inspected and examined by the dignitaries of the court, but before long, after the Swami had taken his leave, the Maharana fell ill, and the disease terminating fatally, all came to naught.*

An anecdote of the Swami is related in connection with his stay at Oodeypur, furnishing one more illustration of his stern, uncompromising devotion to principle. It is said that the Maharana, in the course of conversation, one day counselled the Swami, in a humble but serious tone, to give

*The Maharana died on 24th December, 1884.

up denouncing idolatry as a 'matter of policy.' "Your Holiness knows," added His Highness, "that this State is spiritually subject to the Linga Ishwara Mahadeva. In case you cease from running down idol-worship, I shall give you the Mahantship of the Mandir wherein the Linga reposes. You will then be master of lacs of rupees, and the State will be spiritually subject to you." The indignation of the Swami at the proposal may be better imagined than described, and his reply was: "Neither this insignificant State oe yours nor your Mandir has power to alienate mt from God and His eternal Word. You should nor say to me what you have, I do not care for yout lacs at all." The Maharana was, perhaps, no: wholly unprepared for the outburst to which he had been treated, and he hastened to remark: "Your Holiness, I was only trying you !"

There is another anecdote of a different kind, but sufficiently interesting to be reproduced. The Swami was one day talking to a distinguished audience, when a Native Christian interrupted him, and insisted upon having an answer to his question without delay. The Swami desired him to wait a little, but he would not. "Well, what is your question ?" said the Swami. "Whence do we come, where are we, and where shall we go ?" "You come from *pol* (void), in *pol* you are, and into *pol* you will go," was the answer ! The man began to grumble, but the Swami quietly said: "You have

had your answer. Now sit down and find out for yourself whether it is the right one or not."

Doubtless, the effect of the Swami's *updesh* on the Maharana had been of a most satisfactory character. The Swami in a letter, dated 7th October, 1882, said: "I have seen few individuals possessing so much gentleness and goodness of heart, of such ennobling and grateful disposition, so gentlemanly and courteous, so cheerful, intelligent, etc., as His Highness, the sun of the Aryakula (Arya race)." Pandya Mohan Lal Vishnu Lal, noticing the change that came over His Highness by reason of his associating with the Swami, says: "The Maharana, through the *updesh* of the Swami, became a completely regenerated man." There is no exaggeration in these words, His Highness respected and revered the Swami as he had really respected and revered no one before. When receiving *updesh*, he would insist upon occupying a seat much lower than that of the Swami, observing: "Your Holiness is my *guru*, and I have no right to occupy a seat as elevated as yours." It was only when the Swami would no longer be crossed that His Highness consented to take a raised seat, and the Swami had reason on his side. Said he to the Maharana: "If I don't show respect to Your Highness, how can your subjects respect you as they should?"

It might, perhaps, be expected that the Maharanis would not, if possible, lose the chance of seeing the

man for whom their lord and master had such unbounded regard and respect, and of whom he always spoke in no common terms of praise. They made their wishes known to His Highness, who conveyed their request to the Swami. That Sanyasi at first would not consent to accede to the request, but finding that His Highness was bent upon having the longing of his consorts gratified, at last yielded to his importunities, saying: "If they must see me, let them come when I am in a trance." The condition was accepted, and the Swami was deep in his *smadhi*, wholly unconscious of the world around, when the august ladies came and had a look at him. The fact was, that the Swami wholly and absolutely disliked to have a woman introduced into his presence. "The Brahmachari," he said, "must *not* look at a woman if he would have his Brahmacharya remain perfect!"

It was at Oodeypur that the Swami made his *final* Will, constituting thereby the Propkarni Sabha to act, after his death, as the executor of his Will. The Will was read, and confirmed at the court of the Maharana in full Durbar, and a fund also was started with a view to enabling the Sabha to carry on the benevolent work entrusted to it. We shall notice the Will later on.

When the Swami was about to leave Oodeypur, the Maharana presented him with an address written with his own hands, in which His Highness gave expression to his sense of grati-

tude for the *updesh* and instruction he had received, observing that he could never repay the debt he owed the Swami, and adding that he should request him to stay longer but for the consciousness on his part that the great teacher's personality was for the good of all. "I, however, hope," were the concluding words of the the Maharana, "that you will come again and make me happy." A *nazrana* of Rs. 600, in aid of the Ferozepur Orphanage, and another of Rs. 2,000, in aid of the Veda Bhashya, was presented, and was accepted. The companions of the Swami also had suitable presents. The Swami left Oodeypur on 1st March, 1883.

SHAHPUR.

CHAPTER XLVII.

The first time the Swami saw Raja Nahar Singh of Shahpur, was at Chitaur, in Samvat 1938, and it was the Raja's request on that occasion that the Swami would visit his State as early as his leisure permitted him to do so. Now was the time when the Swami could accede to His Highness's wishes, and the Raja perceiving as much, had sent some of his courtiers to Oodeypur, and these escorted the Swami into the Capital of the State. After a week spent on the way the Swami reached Shahpur on 9th March, 1883, and was received by the Officials of the Durbar with the greatest possible respect. His Highness would have advanced in person to receive him, but the Swami would not consent to this.

On the very day of the Swami's arrival at Shahpur, the Raja, accompanied by all his dignitaries and nobles, waited upon him at dusk, and the conversation that ensued (on dharmic subjects), lasted for some two hours. For the first five days his attendance at *updesh* was repeated, but after that it being settled that the daily visit should be of a more profitable character, His Highness commenced devoting two out of the three hours he was with

the Swami to the study of the Shastras, and he had, following this plan, gone through the Manu Smriti, the Yoga Sutras, and some portion of the Vaisheshak during the two months and-a-half of the Swami's stay in his dominions. Very often accompanying the Swami in his walks, His Highness also learnt from Him, practically, the method of *pranayam* (controlling or restraining of breath for and during contemplation).

At the moment of parting, the Raja presented the following address to the Swami :—

"The repeated and most humble Namaste of the Ruler of Shahpur State to Parmahansa Parivirajkacharya Shrimat Swami Dayanand Saraswati,—I agree to furnish an *Updeshak* (preacher) to belong to the Vedic Dharma Updeshak Mandli. He shall continue to receive a salary of Rs. 30 a month from my Treasury from to-day. The duty of the Updeshak shall be to uphold and preach the Vedic Religion and to expose and denounce false creeds.

"Although Your Holiness has stayed here for some two months and-a-half, yet doth my soul still hunger after spiritual food. I was in hopes that you would stay here till the close of summer. But it having become evident that the Maharaja of Jodhpur is longing to see you, and to hear the Vedic Updesh from your lips, so that he too might know truth from

falsehood, and Your Holiness being disposed to gratify His Highness's longing, I, too, under the circumstances, do not insist upon your prolonging your stay in this place: on the contrary, I think it is better Your Holiness should go, *for the reason* that your personality is for the good of millions and not for that of one or two men. I have hope that you will come here again and thereby confer honor upon me.

" (Sd.) NAHAR SINGH,

"*4th Jeshth*, 1940.

" *Raja, Shahpur.*"

His Highness gave a donation of Rs. 250 in aid of the Veda Bhashya.

It was at Shahpur that Ishwaranand received *sanyas* and was directed to go to Kashi to prosecute his studies there.

JODHPUR.

CHAPTER XLVIII.

It was Maharaja Partap Singh who wrote to Swami Dayanand at Shahpur, on behalf of Maharaja Jaswant Singh, his sovereign and brother, to visit the Rahtore State, and to preach the noble principles of the Vedic Religion there. The Swami, in compliance with His Highness's request, left Shahpur for Jodhpur on 26th May, 1883. The first part of the journey proved one of the most trying of its kind. The sky had looked heavy and lowering for many hours past, and the rain now came down in torrents. The men were soaked, and almost the entire luggage came to acquire, under the downpour, a double or treble its previous weight. However, Ajmere was reached at last, and here the Swami allowed himself a day's rest. Taking the train on the following day (in company with Lakshman Rao Deshmukh, C. S. I., Collector, Khandesh District. who wanted to study the Yoga Shastra), the Swami got down at the Pali Station, a place some eighteen miles from Jodhpur, and where some State Officials were waiting for him, with elephants, camels, chariots, a postchaise, and some Sowars. Setting out early on the morning of the 28th, and after

making a few hours' halt at Ropat, where the Jagirdar Thakur Girdhari Singh entertained the Swami and his followers most hospitably, the party found themselves at Jodhpur on the 29th, long before the sun had risen. A *Rajkumar*, in due state, advanced to receive the Swami, and conducted him to the bungalow of Mian Faizullah Khan, where he was to put up. Hardly had the Swami taken possession of the bungalow, when Maharaja Partap Singh and Rao Raja Tej Singh paid him a visit, the former presenting him with a *mohar* and Rs. 25 in silver. After a short conversation, and after seeing that the arrangements in connection with the possible requirements of their distinguished guest and his men were as satisfactory as they could be desired, they said their *namaste* and withdrew.

Marwar, like Mewar, though certainly not on an equally grand scale, nor to the same extent, has been rich in heroes and patriots. The history of Rajputana speaks of the achievements and exploits of the Rahtores of the true, genuine type in the most flattering terms, and with justice. The sovereigns of Marwar and the chiefs under them have often done and accomplished that which warriors of the very first order alone could do and accomplish. The Muhammadan rulers of India were frequently brought into collision with them, and though they might execrate and curse them ever so much, they could not but admit to themselves on every occasion that the descendants of the great

sovereigns of Kanauj and their kith and kin were, if possible, their superiors in bravery and far ahead of them in chivalrous feeling. When Sher Shah came into contact with the descendants of Sevaji,* their valor made him exclaim: "I had nearly lost the Crown of India for a handful of barley," alluding to the poverty of Marwar!

At the time when the Swami visited Jodhpur, the State was in any but an enviable condition. It was virtually governed by Muhammadans, one Faizullah Khan was the Prime Minister, and the immense influence he wielded was upheld and supported by his co-religionists more or less dominant in the State offices. The Maharaja was on the most intimate terms with a Muhammadan woman of ill-fame, and her voice with him was as powerful as that of his most powerful Officials. Indeed, it was considerably more powerful. She was absolute master in the palace, and she could be such when she chose beyond its walls: in other words, she could interfere in affairs of State when it pleased her. The kinsmen of the Maharaja and Rajputs in general were unnoticed and uncared for. Mismanagement was everywhere, and justice was at a discount. Corruption and extortion were sucking up the life-blood of many an innocent man,

* Seoji or Sevaji was the nephew of Jey Chand of Kanauj, who, on the overthrow of his unfortunate uncle's kingdom, emigrated with a handful of his brethren into Marwar or Marrowar (the region of death.)—*From the Rajasthan.*

and redress was difficult, if not almost impossible, to be had. The dacoits and highwaymen had their own way all over the land, and it seemed as if the Authorities were all but unable to cope with the pest. Altogether, things in the great principality wore an ugly look, and one might think that the Swami could afford to forego the pleasure of visiting it. Many *did* think so, and dissuaded the Swami from going to Jodhpur, observing that it was *unsafe* for him to be in the midst of so much unscrupulous selfishness, meanness and villainy, but the Swami knew what he was and what he could do, knew what he *must* do, in duty bound, in the interests of his Divinely-ordained mission, at every personal risk. Nor was the Maharaja, whatever his faults, and some of these were certainly great, entirely destitute of great virtues. He was, to begin with, a most liberal prince, though his charity for the most part went to feed lazy Brahmans and idle and mischievous representatives of the Sadhu clan.

The Maharaja, accustomed to a different order of things, at first failed to appreciate the greatness of the Swami's personality. He knew that Sadhus and Sanyasis could be summoned at will and dismissed at pleasure. Money and rank had weight with these, and they never lost a chance of courting the same if they could help it. He was under the impression that Dayanand was like one of the Sadhus and Sanyasis in question, that he would be the *first* to make advances and

would win his good-will and pleasure by coming to see him at his palace or at his court. But in this he was mistaken, as he ultimately discovered. Fifteen days passed away without the Maharaja and the Swami seeing each other. His Highness thought that the Sanyasi would come to him, and the Sanyasi on his part, to be true to the traditions of *his* race, would not have it said that wealth and power were mightier than knowledge and wisdom. At last on the sixteenth day, the Maharaja, either prompted by some noble impulse from within or swayed by the good counsels of men like Maharaja Partap Singh and others, came to see the Swami, and his coming, be it confessed to his credit, was after the coming of the Arya sovereigns of yore to the huts of sages and saints. As soon as he was face to face with the Swami, he said his *namaste*, and offering a *nazrana* of five pieces of gold and one hundred rupees, in silver, was about to sit on the carpetted ground, when the Swami asked him to take a chair like his own. His Highness humbly replied that he was not entitled to sit on a chair in the presence of such personages as he, and begged to be permitted to sit on the ground. The Swami would not hear of this, and taking His Highness's hand seated him on a chair. The *updesh* on "Rajdharma" (Duties of Kings) commenced, and lasted for three hours. The Maharaja was extremely pleased with all he heard and, when taking his leave, expressed a desire that the Swami would lecture every

day. Agreeably to the wishes of the Maharaja, the Swami began a series of lectures, each lecture generally lasting for two hours from 4 P. M. to 6 P. M., and two hours were daily given to the answering of questions and to the removing of doubts asked and expressed. One day His Highness himself asking the question: "How can salvation be attained?" the Swami replied: "The dispensing of justice rests with you, dispense justice, and that will secure *you* salvation."

The Swami's lectures and *updesh* created a stir which Jodhpur had seldom witnessed before. The worst passions of the worst and stick-at-nothing were aroused, and 'vengeance' became the watch-word of this huge and daring fraternity. The Swami questioned the privileges of the undeserving in every department of the State, denounced trickery and fraud of every description, advocated and upheld the cause of virtue with the eloquence of a stern and most earnest enthusiast, in public and in private, and boldly declared that those who 'ate the State's salt' without rendering it good service in return were traitors in the sight of both God and man. Such a man could not be tolerated, and must be made to smart, in some way or another. As to how far the Muslim community was excited by the Swami's true, though unpalatable, utterances, may be judged from the threatening words of Faizulla Khan to the Swami one day: "If it were a Muhammadan government now, you would not *live* to preach such things!" To which the Swami

calmly replied: "If it were so, I would set two Rajpúts at your heels!" Whatever plots the enemies of righteousness might hatch and whatever they might say in his hearing or in their secret councils, the Swamí was not one to fear them: he feared God, and naught else.

The Maharaja visited the Swamí thrice during his sojourn in his State, and thrice did the Swamí visit him in return. One of the latter's visits proved to be most unfortunately timed (or, in reality, *most fortunately timed*) for His Highness. When the Swamí arrived at the Maharaja's quarters, his favorite and all-powerful prostitute—Nannhi Ján—was sitting with him. Coming to know that the Swamí was at the gate of the palace, His Highness hastily made a sign to his attendants to take the woman away. The attendants placed her in a sedan-chair, and were about to move off when the chair suddenly swayed down to one side with unequal weight, and no additional man being near, His Highness became one for the time being, and put his own hand to the conveyance to steady it! But, lo! before the chair, with its burden, had time to disappear, and His Highness to retreat from it, the Swamí entered and saw what was going on. His astonishment and his pain at the sight no one can describe. The representative of the great Jaswant Singh, of Ajit Singh, humiliating himself so utterly for the sake of a degraded female! Full of indignation he exclaimed: "Alas! that a bitch should share the embraces of a lion. If such associations should not result in the birth of dogs, what else should they

result in?" His Highness received this merited rebuke in silence, and with a bowed head.

No one need doubt that an individual who could take a sovereign to task before his very face, and that in no mild terms, would not spare his vassals. The licentiousness of these was commented upon daily, and they were constantly exhorted to turn over a new leaf. "If," said the Swami more than once, "the Hindu States have not yet been blotted out of existence, it is because the Hindu Ranis are still patterns of virtue. But for this the debauchery of the nobles and chiefs would long have worked their ruin!"

When the words of the Swami came to be reported to Nannhi Ján, as they were bound to be, her rage knew no bounds. "Is this a Faqir or a devil?" said she. "He fears not the Maharaja, and he fears not *me!*" Perceiving that her interests were at stake, she too began to cast about for some plan which should enable her to be more than even with the terrible Sadhu. Men who felt as she did, whose purposes in regard to the Swami's personality were as fell as her own, were forthcoming in scores, and they shared her secrets and assured her of their assistance at the right time.

The Swami often conveyed his saving message (in its various forms) to the great ones through letters.

The following epistle, addressed to Maharaja Partap Singh, will speak for itself:—

"Honored and valiant Maharaja Partap Singh unto you be peace!

(Kindly show the following to Baba Sahib also)*

"I am extremely sorry to find that the noble Ruler of Jodhpur is a person of indolent habits, etc., and that you and Baba Sahib both possess diseased constitutions. You are aware that the burden of protecting and furthering the prosperity of a kingdom inhabited by more than sixteen *lakhs* of people—the elevating or the debasing of these people—is dependent on you three. And yet, in spite of the fact, you pay but little attention to the work of keeping the body in health, of preserving your manliness, and of doing that which will be conducive to longevity of life. This is really something painful to contemplate. I wish that you would hear of your daily duties from me, and, by attending to the same, elevate your mode of life, so as to reform, by your distinguished efforts, not only Marwar but the entire Aryavarta itself. Individuals of a superior type, like yourself, are not born every day in the world, and when they are born, they do not live long. Unless you do what I counsel you to, you can never reform and elevate the land. The longer a good man lives, the more useful he proves to his country. It is your duty to seriously think of all this. But,

*The Maharaja's Gurú Singh

of course, you are free to choose, and can do what you like.

JODHPUR : *Ashwan* 3, *Samvat* 1940 ; 22*nd* *September*, 1883. } "(Sd.) DAYANAND SARASWATI."

The Swami had, by this time, been some four months at Jodhpur, doing his duty, to the best of his power, by the rulers and the ruled, and he was now thinking of taking his departure without further delay. He might start on 29th September, if possible, or a day or two later. But it was not to be—so early. And when, after all, he did set off from Jodhpur on 16th October, he did so prostrated with disease, and already a wreck of his former self!

ILLNESS AND DEATH.

CHAPTER XLIX.

Swami Dayanand contemplated leaving Jodhpur at, or towards, the close of September, but, as we have already informed the reader, he was unable to do so before the next month had half expired, and we have further informed the reader that when he bade farewell to the Rahtore sovereign and his people, he was in the very *reverse* of the best of healths. Only five days after the letter, reproduced in English in the proceeding chapter, had been sent to Maharaja Partap Singh, the Swami caught a bad cold, but it was, after all, nothing very serious, especially in the case of a person of the Swami's build and physique, and the 28th and 29th September passed off without giving any indications of the fact that great, almost frightful sufferings were in store for the Swami, finally terminating in death. He did not at all appear to be in any danger whatsoever, when, after his usual draught of milk, he retired to rest on the night of the 29th. He had not, however, slept much when he felt a violent pain in the region of the stomach, and a dull, heavy sensation in the chest, as if it was choked up with something which struggled to get out. To relieve the pain he left his bed several times, and threw up matter thrice; but though he suffered much, he waked no one. The violence of the pain abating at last, he thoroughly rinsed

his mouth with water and went to sleep. The morning was far advanced when he rose on the following day (a very unusual thing for him), and as soon as he rose, he threw up again. He felt suspicious, and, as the painful heaviness was still present in the chest, and a feeling of utter uneasiness pervaded the whole frame, he thought he would repeat the practice which he had formerly resorted to with success. Drinking a good deal of water, he thrust his too fingers into his throat, and brought on vomitting again, being under the impression that if poison had got into the body, no matter how, it would be cast out, more or less, in this way. But there was little relief still. The Swami caused fragrant drugs to be thrown into the *havan-kund*, and drank a decoction of *ajwain*, (ligusticum ajowan,) etc., but with no beneficial results. On the contrary, he became worse, the colic pains having commenced, to add to his sufferings. Dr. Suraj Mal was at last called in, who administered some medicine that would stop vomitting, and also allay the patient's thirst. The medicine failed to do any good. The colic was as bad as ever, the breathing became rapid and painful, and there was coughing besides. Maharaja Partap Singh, who heard of the illness late on the 30th, sent Dr. Ali Mardan Khan to attend the Swami. The Doctor had the region of the abdomen tightly bandaged, and had the patient cupped on 1st October. This relieved the cough a little, but failed to produce any desirable effect as far as the colic was concerned. On 2nd October, he administered some pills, and on

the 3rd gave a purgative, but till 9 o'clock in the night there was no motion. At ten the motions commenced, and continued the whole night. By morning the Swami had had thirty, nor did they cease during the day, and he was now so weak that with every motion he fainted. The case did not improve on the 5th, indeed he had now a hiccough in addition to be tormented with. Day after day of intense suffering passed. There was a constant looseness of the bowels, an unbearable pain in the pit of the stomach, frequent vomitting, and a continual hiccough, and over and above all this, his face, throat, tongue, palate, forehead, etc., become covered with blisters. On the 15th of October, Doctor Adam came to see the Swami by desire of His Highness. The Doctor evidently saw that the case was hopeless, and he advised the Swami's removal to Abu, observing that change of climate *might* do him good. The Swami, already disposed to leave Jodhpur, approved of the advice, and communicated his intentions to the Maharaja. His Highness, on hearing the nature of the Swami's resolve, came in person to the great teacher's lodgings and besought him to postpone his departure, urging that he was not fit to move in such a condition, and that if he went away as he was, it would give the State and its Ruler a bad name. The Swami, however, was not to be turned from his purpose, and the Maharaja had to ultimately agree. A sum of Rs. 2,500 was presented, and the 16th of October was fixed as the day of departure.

As the hour of departure drew near, the Maharaja with his brother, Maharaja Partap Singh and other dignitaries of the State, made his appearence, to pay his respects to the Swami, and to see him off. Some royal tents, six camels, three chariots, one phæton were to accompany the Swami, who himself was to travel in a palanquin, attended by a number of courtiers, one of these being Doctor Suraj Mal. The parting moment came, and it was clear to all present that His Highness, as also his brother, was in real distress. Who could say how the disease would terminate, and if His Highness's worst fears were realized and the illness had a fatal ending, neither he nor his descendants could, for generations, hold up their heads when the sad event was mentioned in their presence. His Highness felt after the noble race from which he came. What has not the true Rajput done and dared to prevent a slur being cast upon his fair name! His Highness with his own hands tied his own special belt round the Swami's waist, and to mark his appreciation of the invaluable lessons he had received from the Swami and of the profound respect in which he held him by reason of his lofty virtues and his unique attainments, he walked some two hundred paces by the side of the palanquin before he eventually took leave of its occupant.

The shades of the evening had already fallen, but in spite of the breeze, in spite of the fact that a punkha-coolee was incessantly fanning the Swami, in spite of his having a dripping cloth, in several

folds, on his head, he felt as if he were on fire. After a whole night's travelling, the party reached Ropat, where the next twenty hours were passed. On the 18th the Pali station was reached, and the tents were pitched near a Mandir, which turned out to be the dwelling of some Sanyasis. On hearing who had arrived all these came out, and touching the feet of the Swami retired. The Swami discovering that he was in the immediate vicinity of Sadhus and Sanyasis, caused his tent to be removed to a distance, to prevent his proving a source of inconvenience to the individuals in question in any way. A man was sent from this place to Ajmere to consult the local physicians, and to bring from there any medicine that the best native skill could suggest and prescribe for a case like the Swami's. The Ajmere Samaj consulted the well-known Yunani Hakim Pirji, and the medicine which he prescribed was got prepared without delay and handed over to the messenger, who rejoined the Swami at the Kharchi station, hours before he had time to resume his journey, along the Abu Road, for the Mount Abu, which he did on the morning of the 21st October. The medicine was taken. It did bring some relief, but it was not much.

While the party was on its way to its destination, it fell in with Doctor Lachhman Das, Assistant Surgeon, who was proceeding on duty to Ajmere. Seeing the Swami in the state he was in, he at once turned back and followed him to the Abu, which was reached on the evening of the 21st, and where the Doctor treated the patient for two-

days. The treatment appeared to be doing good from the very first, stopping the hiccough and removing the looseness of the bowels within forty-eight hours, but it was not to be continued longer. His officer coming to know what the Doctor had done, was extremely put out, and after reprimanding him severely for having returned to Abu in defiance of his orders to the contrary, directed him to be off at once. The brave Mohyal, indignant that his deepest *feelings* should have been so slighted and disliking the premptory nature of the order now issued, tendered his resignation on the spot, but the officer refused to accept it at such a short notice. The Doctor had no option but to set off to Ajmere, his face bathed in tears. Before taking his leave of the Swami, he entreated him in most earnest tones, to come to Ajmere, where he himself should be constantly by to see him and to direct everything. The Swami thanked him, but said that he could not follow his suggestion. The Doctor, however, actuated by the *best and most patriotic* of motives, was resolved to do all he could to have the Swami near him. On the way he encountered several gentlemen, from the Punjab and elsewhere, hurrying to their beloved teacher, and he besought them, one and all, to exert themselves to the utmost to induce the Swami to leave for Ajmere. That Swami was going down, those by his bed-side,—Munshi Lakshman Saroop, Pandit Lakshman Datta, Lala Shiv Dyal, Seth Sevak Lal Krishn Dass, and numerous other gentlemen, professional as well as laymen could not clearly but perceive. His

condition on the 23rd was that of a man in the utmost state of exhaustion. He could speak with effort, and could not turn in his bed without efficient assistance. The blisters were still present, and as bad and ugly as ever. Though retaining complete possession of his senses, his hands and feet were always cold. During the next three days, at the desire of His Highness, Maharaja Jaswant Singh, Dr. Adam and Assistant Surgeon Lala Gurcharan Das came to see the Swami several times, but neither could do any good. Maharaja Partap Singh came on the 26th, but his influence and wealth, though he was willing they should be fully pressed into service for the Swami, were as powerless to bring about any good result as those of lesser men. His brother was willing to make a present of two thousand rupees (and of more if need be) to anyone who should restore the Swami to health! Finding how matters stood, and to try as it were, a last chance, the attendants of the Swami, big and small, came to the determination of removing him to Ajmere. Dr. Lachhman Das had given them a hope, and who could say but he might, after all, be able to save the Swami? The Swami was unwilling to go, but the united representation of his well-wishers present, had, at last, its way, and to Ajmere he suffered himself to be taken, reaching that station on the morning of the 27th. It may be mentioned that while being conveyed to Ajmere, the Swami felt a strong desire to eat *dahi* (tar or curds). The article was supplied, and it is affirmed

that it would have been better if he had not eaten it, being injurious for a person suffering from dysentry (*sangrahni*).

As contemplated, the Swami was again placed under the treatment of Dr. Lachhman Das, but it would not do. The disease began to assume a still more alarming aspect, foreshadowing, in an unmistakable manner, the end that was near. On the 29th the entire body became covered with blisters, and the restlessness became considerably greater. But for all that the Swami, with the help of two or three gentlemen, sat up in bed, and, unsupported by anyone, remained in a sitting posture for some time, deep in *samadhi*.

On the 30th Hakim Pir Imam Ali (popularly known as *Pirji*) came and saw the Swami. After having thoroughly examined the Swami, he gave it as his opinion, that he had been poisoned (the arsenic having been administered to him, he could not say how), and he said that if the Swami, instead of going to Abu, had come direct to Ajmere, the fatal substance would, very probably, have been got out of the system. This, in other words, meant that the poison had, by this time, been fully absorbed into the system, and that he was now beyond the reach of human

* During the twenty-nine or thirty days the Swami had been lying on a sick-bed, it was almost his daily practice to sit up in bed, and to go into *samadhi* for some time.

skill. After the departure of this celebrated physician, Dr. Newton was called in. The cough at this time being most troublesome, he had three or four seers of poultice (linseed, boiled in milk), prepared and applied to the chest of the sufferer. But no good came of it. The Doctor declared that he had seldom come across any man who under such suffering was so calm and resigned, and so *self-contained*. As the Swami threw the the poultice away, he remarked: "This is worse than useless now." It was a just remark, considering the change that was coming over him. The color of the urine, at this time, was black as coal.

At 11 A. M, the Swami was seated on a chair to answer the calls of nature for the last time. When he was clean, he took the water with his own hands, and performed his ablutions, thoroughly cleansing his mouth with a *datan*. After this he lay down on the bed. The regulation of the in-going and the out-going breath, the result of no little effort at such a moment, clearly showed that the Rishi was in communion with his Maker.

At 4 P. M., the teacher desired the Swamis Atmanand and Gópal Giri to be brought before him, and as soon they made their appearence, he asked them to sit down, and then said: "What would you?" The answer was, that all they desired was that he should be restored to health. The Swami rejoined: "What is left of this body now to get well?" and extending his hand

he placed it on the head of each in turn, and said : "Live in peace." A few minutes after this, he directed that one hundred rupees, in cash, and a shawl be given to Swami Atmanand, and a similar present to Pandit Bhim Sen, but both the gentlemen humbly begged to be excused from accepting the gift, and they had their wish.

At about 5 P. M., the Swami, who had, now and then, given his loveful glance to the arrivals from various parts of Upper India and Rajputana, now beckoned them, one and all, to come and stand before him. They came, and stood contemplating the noble figure lying prostrate before them, but not for long. At a signal from him they retired behind him, and sat down in silence. The doors of the room and the sky-lights, in deference to his wishes, were thrown open, and looking at the ceiling he asked : "What *paksha* is it now ? What is the *tithi** and what the day ?" The reply was, that it was the end of the *Krishna-paksha* and the beginning of the *Shukla-paksha*† and that the day was the Tuesday. Upon this he composed himself for contemplation, and began to chant Veda-mantras, following the same with *Ishwara-stuti* in Sanskrit and in Bhasha. When repeating the *Gayatri-mantra* he remained wrapt in trance ‡ for some

* *Tithi*, date.

† *Shukla-paksha* is the bright half of a month, and *Krishna-paksha*, the dark half.

‡ In these moments, those sitting by the bed of the Swami asked him more than once : "Where are you now Swamiji ?" "In God," was the invariable reply !

minutes, after which opening his eyes, he exclaimed: "Merciful and almighty Lord, such is Your will, yea, such is Your will, and let this Thine will be fulfilled!" And simultaneously with closing the prayer, he turned in his bed and, controlling the out-going breath after the manner of Yogis, cast it out utterly with one vigorous effort!* It was at 6 P. M., the 30th of October, 1883, the Devali Day, that India's greatest saviour of modern times expired. Were the preparations for a universal illumination in Aryavarta at this moment in honor of the departed soul? And was the universal illumination that came off almost synochrously with the exit of the departing soul, a representative of the inconceivably bright and glorious light of which the latter part of the following *mantra* speaks, and in which the spirit of the Rishi was to range and to dwell:—

एतावान् अ महिमातो ज्यायांश्च पूरुषः । पादोस्य विश्वा भूतानि त्रिपा स्य मृतंदिवि ॥ ३ ॥ पुरुषसूक्त

Swami Dayanand was 59 years of age at the time of his death.

As soon as it was known that Swami Dayanand was no more, two Sanyasis made their appearance, claiming the body and declaring that they should, in accordance with the usages of their Order, inter it. The claim was refused. Maharaja Sajjan Singh, longing to have a last look at his departed

guru, suggested, through his representative, that the cremation of the body might be postponed for a couple of days, but His Highness was informed that this could not be done, since it was the unanimous opinion of the gentlemen in attendance that the *sanskar* should be performed without delay. In pursuance of this resolve, the body was washed and bathed early on the morning of the 31st, and having been wrapped in a shawl of the *geru* color, placed on a *baikunthi* (a kind of bier) and borne towards the place where it was to be cremated, soon after it had struck ten. The procession, perhaps the grandest and most representative of its kind ever witnessed at Ajmere, moved on with bowed heads and with hearts weighed down with grief. Four Vedapathis preceded the hearse, chanting hymns from the Vedas. On arriving at the spot, Rai Bahadur Pandit Bhag Ram, pointing to the body deposited in front of him, spoke of the undying achievements and singular virtues of the soul which had tenanted it, and of the irreparable loss which the country had suffered by the early departure of that soul. After this the body was placed on the *Vedi*, and burnt with two maunds of Sandal-wood, ten maunds of *pipal*-wood, four maunds of *ghee*, five seers of camphor, one seer of saffron, two *tolas* of musk, etc., in perfect accordance with the Vedic rites. In less than an hour the frame that had been instrumental in doing so much for the world, was a handful of ashes!

Great Teacher and Reformer (as others saw him).

CHAPTER I.

As to how the news of the Swami's death was received in different parts of Aryavarta and elsewhere, and what his countrymen and foreigners thought of him will be evident from the following:—

(THE "VOICE OF INDIA").

The Bengalee (*English Weekly*), *Calcutta*, *November* 8.

"Pandit Dayanand must be regarded as a religious teacher of no ordinary eminence. We may differ from his religious views; we may not accept his interpretation of the Vedas, but he stands forth as a religious teacher of surpassing power and earnestness. He was a *yogi*, an ascetic who had adjured the world, but he was gifted with a practical sagacity which few men of the world could pretend to possess. His death is not only an irreparable loss to the religious community of which he was the life and soul, but it is a loss to his countrymen at large, who will always be proud of his learning, and cherish his memory with affectionate gratitude."

The Tribune (*English Weekly*), *Lahore, November 3 and 10.*

"It would be a mistake to suppose that the work set on foot by the lamented deceased is confined within the four corners of the Arya Samaj. The principles he preached spread far and wide, and created a revolution in men's opinions. Though we do not concur in all that he said and taught, we must agree that he was a man of great abilities—a genius of higher order, who, by the superior power of his intellect, rose above the gross superstitions inculcated by his own Shastras. * * * We are very glad to observe that his admirers have resolved upon establishing an Anglo-Vedic College in this place to perpetuate his memory. It is true that a College of this kind, in order that it might be permanent, would require a respectable fund, but we have every hope the zeal of his numerous admirers will render the creation of such a fund perfectly easy. We would suggest that some able disciple of the Swamiji should undertake to write an accurate account of his life—faithful biography of his—which, while avoiding an extravagance of thought and style, would present to us all his greatness in their genuine colours."

Indian Empire (*English Weekly*), *Calcutta, November 4.*

"It is our painful duty to record the death of Swami Dayanand Saraswati, the distinguished founder of the Arya Samaj, and the foremost of Hindu reformers

of his generation. This melancholy event took place at Ajmere on Tuesday last. His vast scholarship, remarkable powers of debate and unimpeachable independence of character will be proudly remembered by his mourning countrymen."

Deen Bandhu (*Anglo-Marathi Weekly*), *Bombay*, *November* 4.

"Swami Dayanand was a man of great learning, and possessed great religious knowledge. His death will prove a shock to all of his relations, friends and disciples, and especially to the religious world."

Subodh Patrika (*Anglo-Marathi Weekly*), *Bombay*, *November* 4.

"Though dogmatic and inconsistent in his religious and social views, the Pandit was a man of some originality, and did something to revive the interest of our countrymen in the religion of the *Vedas*. Had he been more self-sacrificing and truth-enquiring than he was, he should have done immense good to the country."*

*Compare the *spirit* of these words with that of the remarks of the leading Brahmo paper, the *Indian Messenger*—C.S.

Hindoo Patriot (English Weekly), Calcutta, November 5.

"We are sorry to record the death of two great Sanskritists of India, Pandit Dayanand Saraswati and Pandit Loharam Shirorutna. The first was a most eminent Vedantist. He, however, used to give new interpretations to Vedic texts, which did not often tally with those current among orthodox Pandits. He used to speak in Sanskrit, and the flow he commanded in that dead language was wonderful. He was the founder of the Arya Samaj. Pandit Loharam was an eminent grammarian."

Regenerator of Aryavarta (English Weekly), Lahore, November 5.

"He was what might be called a true reformer. He not only deeply felt for his countrymen and gave vent to his feelings, but, like a true man, he put his shoulder to the task, and bore the burden and heat of the day. Among those to whom posterity will assign a glorious niche in the temple of Fame, Swami Dayanand Saraswati will stand foremost * * *"

Indian Chronicle (English Weekly), Bankipur, November 5.

"A profound Sanskrit scholar, and deeply versed in all the lore of Aryan philosophy; an eloquent speaker,

and extremely courteous in his manners; he had all the qualifications of a great religious teacher; and indeed his organisation, the Arya Samaj, as a means of religious reformation, is of no ephemeral character. It will certainly have a voice in deciding the spiritual future of India. The chief aim of Dayanand Saraswati was to restore the pristine purity of the Hindu religion, and clear it of the heaps of exoteric dross under which latter-day Brahmanic divines have succeeded in interring it * * *"

Bangal Public Opinion (*English Weekly*), *Calcutta November* 3.

"Pandit Dayanand's death will cast a gloom over the whole of educated Hindu-dom. He was an ornament to our country; pride to our nation. Whatever might be his errors of judgment, that he was a man of genius few will deny. The Arya Samaj has lost in him a leader whose place they will never again be able to fill up * * *"

Hindu Observer (*English Weekly*), *Madras*, *November* 8.

"He was a renowned Sanskrit scholar and an earnest worker in the sphere of reformation. His death is a loss to the country."

Punjab Times (*English Weekly*), *Rawalpindi*, *November* 10.

"He was a truly and thoroughly patriotic man, which fact alone is, perhaps, enough to entitle him to the lasting gratitude of his countrymen. But he was more. To vast and profound learning and research, such as very few men have been found to possess since the days of Sankaracharya and his compatriots, he added an amount of energy, intelligence and perseverance, which must be admitted as too rare in mortals of this land in these degenerate days. However we may differ from the principles of his creed and teachings, it would, perhaps, be more than churlish not to freely confess that he was one of the greatest men that India has produced, and as such, India might well weep for his loss."

Gujrat Mitra (*Anglo-Gujrati Weekly*), *Surat*, *November* 11.

"India has lost one of her foremost of religious reformers of the old school—a rationalistic advocate of Vedic revelation—by the close of a really useful life of our now historical Pandit Dayanand Saraswati Swami, who breathed his last with the dying spasms of the year 1839. Difference may occur as to the preciseness or correctness of his exegetical expositions of the Vedic Scriptures, yet who will not miss on our public platform the deep

fervour of his language, the unopposable artillery of his forensic eloquence, the honesty of purpose, the firmness of his resolve, the frankness and straightforwardness of his motives, his independence of character and action, and his genuinely patriotic ardent zeal to lift up his country from the depths of superstition and priestcraft, idolatry and unmeaning ostentatious ritualism ? * * *"

The Thinker (*English Weekly*), *Madras*, *November* 11.

"We are sorry to hear of the death of an eminent Sanskrit scholar, Sawamiji Dayanand Saraswati * * * We send our hearty words of condolence to his personal friends and followers, to whom the news of his death would, no doubt, cause a pang in their hearts."

The Liberal (*English Weekly*), *Calcutta*, *November* 11.

"Whatever the nature of his religion might be, Pandit Dayanand Saraswati deserved our sympathy and commended our admiration. Though his mind was not imbued with the truths of Western science, he entertained enlightened views and ideas, foreign to the education he had received, but which seemed to evolve out of his own inner consciousness. May his soul rest in peace !"

Indian Messenger (*English Weekly*), *Calcutta*, *November* 11.

"Barring some peculiarities of doctrine, which however, were secondary, there never breathed a more sincere hater of the systems of idolatry and priestcraft of this country than this remarkable man, and none ever opposed them with such intrepid courage and perseverance. With many of his ideas yet unfulfilled, and his life-work yet unfinished, this true servant of God must have felt the approach of death to be rather sudden and untimely, and his last prayer was the pious resignation of his noble mission to the will of Him, who had called him to the field. May the spirit of this prayer inspire all our actions!"

Indian Spectator (*English Weekly*), *Bombay*, *November* 18.

"With all his faults we looked upon Dayanand as one of the pillars of Aryavarta. And though we had occasions to differ from him on details of thought and faith, we admired his career none the less on that account. After the death of Sahajanand or Swami Narayan, Gujarat has not produced such a mighty reformer from among the indigenous population as Dayanand. And in natural aptitude and acquirements, as also in the extent of influence exerted, we believe the latter to have by far sur-

passed Sahajanand Swami. Our contemporaries are not far out in placing him by the side of the illustrious Shankracharya. Gifted with uncommon talents, and actuated all his life by singleness of purpose, Dayanand Saraswati has achieved enough good to entitle him to the lasting gratitude of posterity. But the benefit he has conferred on his country has been more or less of a negative character. He applied his giant's strength to denouncing idolatry; and terrible were his powers of denunciation, as will be conceded by anyone who has witnessed them even once. But the mind, otherwise so well-endowed, lacked the constructive faculty. * * * Dayanand's work must, therefore, be considered as half done until some one of his disciples rises after him not only to carry on the crusade against Brahmanic errors, but to rebuild the edifice of Vedic truth, the erection of which was the ultimate object of the deceased iconoclast. May Dayanand's mantle descend on any such possible reformer among his pupils, is our fervent prayer!"

TRANSLATIONS AND SUMMARIES FROM VERNACULAR PAPERS.

"No other reformer has laboured so effectively as the late Swami Dayanand to preach reform from place to place in India. He has not only dilated on religious topics, but his sermons embraced other subjects as well. On the whole, it is hard to find a man equal to the deceased, instinct with the

desire to do good to the public with all sincerity of purpose*"

The Gujrati (Gujrati Weekly), Bombay, November 4.

"Whatever may be his religious views, his death will damp the spirit of reform that was roused by his establishment of Samajes in different parts of India with their centre in the North. To these associations his untimely death will give a staggering blow."

Jam-i-Jamshed (Gujrati Daily), November 2.

"Every Native, conversant with the good works of the lamented deceased, will share with us the regret at the untimely death of this great Vedic scholar and well-wisher of India."

The Samachar (Gujrati Weekly), Bombay, November 2.

"The religious views of the Swami were sound, and in accord with the Vedic ordinances and the spirit of reform of the present day. He was an inveterate opponent of idolatrous rites and observances, and his main efforts were directed towards

*The *Arya Magazine* does not mention the name of the paper from which this extract has been made.—C. S.

their eradication from the Hindu community. He was the principal organiser of Samajes in different parts of the empire, which are established with a view to bring about a reform in social and religious customs. The death, therefore, of such a learned religious reformer will be a loss to the community. His compatriots should bestir themselves to found some memorial of this illustrious reformer."

Vartman Sar (*Gujrati Weekly*), *Surat.*

"His untiring efforts for the amelioration of the condition of the Hindu community, his strength of character, and his dauntless moral courage, were such as to inspire regard and esteem for him. Crowds went to listen to his masterly lectures, which were couched in homely and forcible language. But he lacked the power of arresting the attention of its numerous hearers. His abruptness of manners repelled the advance of his followers. But whatever may be his faults, there is no denying the loss the country has suffered by his death, inasmuch as he was mainly instrumental in reviving the dormant religious instincts of the Hindus."

[The *Surya Prakash* of Surat and the *Yezdan Parast* of Bombay write with feeling and judgment about the deceased.]

Sanjibani (*Bengali Weekly*), *Calcutta, November* 3.

"Attempts were made on his life several times by

many evil-minded men, but by his own abilities he defied his enemies, and no one could do him any harm. On many occasions he attracted the admiration of his opponents by delivering excellent speeches. Who is there that can refrain from sheding tears at the death of this admirable man ?"

[The *Education Gazette*, the *Sulava Samachar*, the *Gramvarat Prakashika* and other Bengali papers write to the same effect more or less.]

Victoria Paper (*Urdu Tri-Weekly*), *Sialkot*, *November* 9.

"It is very necessary to publish a life of Swami Dayanand Saraswati. The members of the Arya Samaj should direct their attention to the subject, because the life events of such a great man are worth being published. Our contemporary, the *Desh Upkarak*, has given an advertisement to that effect, and we trust God will help him in his undertaking, and the public in general will be benefitted thereby."

Oudh Akhbar (*Urdu Daily*), *Lucknow*, *November* 8.

"Although Swami Dayanand Saraswati's views did not meet with general approval, yet the measures taken by him for reforming the Hindu religion will be long remembered. There is no doubt India has lost in him one of her greatest Sanskrit scholars."

The *Koh-i-Nur*, of Lahore, dated 3rd November, and the *Akhbar-i-'Aam*, of Lahore, of 3rd November, suggest that a monument be raised in honor of Swami Dayanand, to mark the gratitude of his admirers for his just and righteous admonitions. * * *

[The *Hindustani*, the *Reformer* of Lahore, the *Naseem-i-Hind* of Fatehpur, the *Dabdaba-i-Kesari* of Bareilly and other Urdu papers also express great sorrow at the death of the Pandit.]

The *Sanmarga Dipika*, of Bombay (Marathi Weekly), dated 16th November, says that 'Swami Dayanand had a sincere desire to work for the welfare of his country. He established many Arya Samaj branches, and his attempts to prevent the slaughter of kine, together with his many public lectures on the evils of drinking, are too well-known. He had a commanding figure, a stentorian voice, and he possessed most of the requisites of an orator.'

The *Kesari*, of Poona (Marathi Weekly), writes:—"Those who cannot tolerate difference in opinion may not, but those who have the admirable patience of appreciating virtue even in their enemy, will admit that Swami Dayanand was gifted with talents and an inquiring turn, and they will say that a great man has departed. Ardent lovers of the Hindu religion ought certainly not to have persecuted him so much. Had the times been

favourable, the tenets of the Arya religion would have prevailed over those of Bramhoism. There is no doubt that the Swami could not accomplish much, nor was his erudition properly appreciated: but this was due to our indifference about matters religious. The fact that we have over us rulers of quite a different religion has given perfect liberty to all, and the result is that we have amongst us nothing like a national Church * * *"

[Most other Marathi papers write about the deceased very feelingly.]

(*By a Theosophist*)

"A master spirit has passed away from India. Pandit Dayanand Saraswati, the founder and supreme chief of the Arya Samaj of Aryavarta, is gone; the irrepressible, energetic reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargric indifference and stupor into active patriotism, is no more. He has passed out of this plane of strife and suffering into a higher and more perfect state of being.

"A special telegram from Ajmere brought to the many Samajes the melancholy news that their master Swami Dayanand Saraswati breathed his last at 6 P. M. on 30th October. *De mortuis nil nisi bonum.* All our differences have been burnt with the body, and with its now sacred ashes they are for ever scattered to the four winds. We

* The foregoing extracts have been reproduced from the *Arpa Magazine*—C. S.

remember only the grand virtues and noble qualities of our former colleague, teacher and late antagonist. We bear in mind but his life-long devotion to the cause of Aryan regeneration; his ardent love for the grand philosophy of his forefathers; his relentless, untiring zeal in the work of the projected social and religious reforms; and it is with unfeigned sorrow that we now hasten to join the ranks of his many mourners. In him India has lost one of her noblest sons. A patriot in the true sense of the word, Swami Dayanand laboured from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the reformation of his mother-land was exceeded only by his unbounded learning. Whatever might be said as to his interpretation of the sacred writings, there can be but one opinion as to his knowledge of Sanskrit, and the impetus to the study of both received at his hands. There are few towns and but one province we believe—namely, Madras—that Pandit Dayanand did not visit in furtherance of his missionary work, and fewer still where he has not left the impress of his remarkable mind behind him. He threw, as it were, a bomb-shell in the midst of the stagnant masses of degenerated Hinduism, and fired with love for the teachings of the Rishis and Vedic learning the hearts of all who were drawn within the influence of his eloquent oratory. Certainly there was no better or grander orator in Hindi and Sanskrit than Swami Dayanand throughout the length and breadth of this land.

"As soon as the sad rumour was confirmed, Colonel Olcott, who was then at Cawnpore, paid a public tribute to the Swami's memory. He said that whatever might have been our rights or wrongs in the controversy, and whatever other pandits or orientalists could say against the Swami, there was room for no two opinions as to his energetic patriotism or of the nationalising influence exerted upon his followers. In Pandit Dayanand Saraswati there was a total absence of anything like degrading sycopancy and toadyism towards foreigners from interested motives. At Bora Banki, Lucknow, our President repeated the same ideas to an immense audience in the Palace-Ground (Kaisar-bag) of the ex-king of Oudh, and the sentiment was warmly acknowledged.

"Truly, however heretical and blasphemous might have appeared his religious radicalism in the sight of old orthodox Brahminism, still the teachings and Vedic doctrines propagated by him were a thousand times more consonant with Shruti or even Smriti than the doctrines taught by all other native Samajes put together. If he merged the old idols into One Living Being Ishwara, as being only the attributes and powers of the latter, he yet had never attempted the folly of forcing down the throats of his followers the hybrid *compound* of a *Durga-Moses, Christ-and-Koran,* and *Buddha-chaitanya* mixture of the modern reformers. The Arya Samaj rites certainly make the nearest approach to the real Vedic national religion. And

now, on the death of the Swamiji, there is no one we know of in India capable of taking his place. The Arya Samajes, as far as we could ascertain, are all conducted by men who can as little fill the vacant place as a cardboard tree of a dramatical stage can become a substitute for the strong cedar, the king of the Himalayan forests. Loving old Aryavarta, as we do, for its own sake, it is with sincere sadness and fear, and with a deep sense of sympathy for bereaved India, that we say once more—the death of Pandit Dayanand Saraswati is an irreparable loss to the whole country. At the present chaotic stage of its reformatory progress, it is simply a national calamity.

"In connection with the above sad event, we may take this opportunity to make a few remarks in answer to a certain surprise expressed by several correspondents. They are at a loss to realize, they state, that a *yogi* credited with some psycological powers, such as Swami Dayanand, was unable to foresee the great loss his death would cause to India ; was he then no *yogi*, no "Brahma-Rishi," as the organ of the Lahore Samaj called him, that he know it not ?

"To this we answer that we can swear that he had foreseen his death, and so far back as two years ago. Two copies of his will sent by him at the time to Colonel Olcott and to the editor of the *Theosophist* respectively—both of which are preserved by us as memorial of his by-gone

friendship—are a good proof of it. He told us repeatedly at Meerut he would never see 1884. But even had he not foreseen his death, we do not see what baering it can have upon the *yogi* powers of the defunct ?"

Colonel Olcott, speaking of the Swami in his *Old Diary Leaves* said :—

"The Swami was undoubtedly a learned Sanskrit Pandit, with immense pluck, force of will and self-reliance—a leader of men."

Madame Blavatsky spoke of the Swami in her book—*From the Caves and Jungles of Hindustan*—as follows :—

" For more than two years before we left America, we were in constant correspondence with a certain learned Brahman, whose glory is great at present (1879) all over India. We came to India to study, under his guidance, the ancient country of Aryas, the Vedas, and their difficult language. His name is Dayanand Saraswati Swami. Swami is the name of learned anchorites who are initiated into many mysteries unattainable by common mortals. This Pandit is considered the greatest Sanskritist of modern India, and is an absolute enigma to everyone. It is only five years since he appeared on the arena of great reforms, but till then, he lived entirely secluded, in a jungle, like the ancient gymnosophists mentioned by the Greek and Latin authors. At this time he was

studying the chief philosophical systems of 'Aryavarta' and the occult meaning of the Vedas with the help of mystics and anchorites.

"From the very first day of his appearance Dayanand Saraswati produced an immense impression. Wandering from one town to another, to-day in the South, to-morrow in the North, and transporting himself from one end of the country to another with incredible quickness, he has visited every part of India. He preaches the one Deity, and 'Vedas in hand' proves that in the ancient writings there was not a word that could justify polytheism. Thundering against idol-worship, the great orator fights with all his might against caste, infant marriages, and superstitions. Chastising all the evils grafted on India by centuries of casuistry and false interpretation of the Vedas, he blames for them the Brahmans, who, as he openly says before masses of people, are alone guilty of the humiliation of their country, once great and independent, now fallen and enslaved.

"And yet Great Britain has in him not an enemy, but rather an ally. He says openly, 'If you expel the English, then, no later than to-morrow, you and I and every one who rises against idol-worship, will have our throats cut like mere sheep.'

"Thanks to his excellent knowledge of Sanskrit, the Pandit does a great service, not only to the masses, clearing their ignorance about the monotheism of the Vedas, but to science too, showing who,

exactly, are the Brahmans, the only caste in India, which, during centuries, had the right to study Sanskrit literature and comment on the Vedas, and which, latterly, used this solely for its own advantage. It is perfectly certain that India never saw a more learned Sanskrit scholar, a deeper metaphysician, a more wonderful orator and a more fearless denunciator of every evil, than Dayanand, since the time of Sankracharya.

"Wherever Dayanand appears, crowds prostrate themselves in the dust over his foot-prints, but he does not teach them a new religion, does not invent any new dogmas. He only asks them to renew their half-forgotten Sanskrit studies, and, having compared the doctrines of their forefathers with what they have become in the hands of Brahmans, to return to the pure conception of Deity taught by the primitive Rishis, Agni, Vayu, Aditya, and Angira—the patriarchs who first gave the Vedas to humanity.

" One is inclined to think that this wonderful Hindu bears a charmed life, so careless is he of rousing the worst human passions, which are so dangerous in India. At Benares, a worshipper of the Shiva, feeling sure that his cobra, trained purposely for the mysteries of a Shivaite pagoda, would at once make an end of the offender's life, triumphantly exclaimed: " Let the god Vasuki himself show which of us is right?" Dayanand jerked off the cobra twisting round his leg, and with a single vigorous movement, crushed the reptile's head. ' Let

him do so,' he quietly assented, 'Your god has been too slow. It is I who have decided the dispute. Now go,' added he, addressing the crowd, 'and tell every one how easily perish all false gods.' Truly, a marble statue could not be less moved by the raging wrath of the crowd. We saw him once at work. He sent away all his faithful followers, and forbade them either to watch over him or to defend him, and stood alone before the infuriated crowd, facing calmly the monster, ready to spring upon him and tear him to pieces"*

Dr. Andrew Jackson of America, on the Arya Samaj and Swami Dayanand.

"I behold a *fire*, that is universal,—the fire of infinite love which burneth to destroy all hate, which dissolveth all things to their purification. Over the fair fields of America,—over the great land of Africa,—over the everlasting mountains of Asia,—over the wide empires and kingdoms of Europe, I behold the kindling flames of the all-consuming, all-purifying, FIRE! It speaketh at first in all the lowest places; it is kindled by man for his own comfort and progress; for man is the only earthly creature that can originate and perpetuate *a fire;* even as he is the only being on earth that can originate and perpetuate *words*, so he is the first to start the fires of hell in his own habitations, and the first; also

*The above is only an extract.—C.S.

to seek and obtain from heaven the Promethean *fire* whereby Plutonian abodes will be purified by love and whitened with wisdom.

" Beholding this infinite FIRE,—which is certain to melt the kingdoms and empires and governmental evils of the whole earth, I rejoice exceedingly, and I take hold of life with an enkindling enthusiasm. All loftiest mountains will begin to burn, the beautiful cities of the valleys will be consumed ; sweet homes and loving hearts will dissolve together ; and the good and the evil interfuse and disappear like dewdrops vanishing in the sun's golden horns.

" The spirit of man is on fire with the lightning of infinite progression. Only the sparks thereof ascend to-day into the heavens. Lambient flames here and there appear in the inspiration of orators, poets, writers of scriptures. To restore primitive Aryan religion to its first pure state was the *fire* in the furnace called "Arya Samaj," which started and burned brightly in the bosom of that INSPIRED SON OF GOD IN INDIA, DAYANANDA SARASWATI. From him the fire of inspiration was transferred to many noble, inflaming souls in the land of Eastern Dreams.....Hindoos and Moslems ran together to extinguish the consuming fire, which was flaming on all sides with a fierceness that was never dreamed of by the first kindler DAYANANDA. And Christians, too, whose altar fires

and sacred candles were originally lighted in the dreamy East, joined Moslem and Hindoo in their efforts to extinguish the NEW LIGHT OF ASIA. But the heavenly fire increased and propagated itself....."

THE MEMORIALS.

CHAPTER LI.

The Punjab.

The Punjab, after the first ebullition of grief had subsided, determined to perpetuate the memory of the great departed Teacher in a manner thoroughly worthy of him—to raise him a memorial that should enduringly commemorate one chief aspect of his mission. In a word, it was resolved to found an Anglo-Vedic College in his memory. As to how far such an institution was needed, in the opinion of the best well-wishers of the country, in the truest interests of the Indian nation, the following taken from the "Draft Scheme," by Lala Lal Chand, M.A., of the proposed College will show :—

"It will be easily conceded by all right-thinking minds that to secure the advantages of education at their best, it is necessary to render it national in its tone and character. No doubt, speaking broadly, the palpable and *primâ facie* result of education is to effect a development of the mental faculties, to invigorate their growth, and to practise the mind to a proper and healthy exercise of its functions. And ordinarily education is said to be sound and

complete according as it achieves, and promises to achieve, the attainment of these ends. But, however, this might be true and incontrovertible in the abstract, such single criterion of education is in reality far removed from the true ideal of a practically useful education. For it may be taken for granted, independently of theological considerations, that man lives, and ought to live, not for himself alone, but also for the good of the community in which he moves, and of which, by birth, locality, and antecedents, he is a member. This is termed his nationality. And as it is impracticable that every member of a nation should receive thorough and complete education, it is peremptorily necessary, and absolutely desirable, that those who receive education at the national cost should receive it in a manner best suited to render them useful and serviceable members of the community by virtue of their knowledge and their learning. In fact, the system of education should be so devised, as to materially strengthen the ties which naturally bind individuals into one common nationality. On the other hand, it is equally clear that a process of education, which tends to loosen these ties, or obstructs the beneficent effect and influence of education from being fairly extended to, and beneficially operating upon, the uneducated, must unhesitatingly be declared as partial, one-sided, and, from the public point of view, extremely undesirable.

"A very cursory view of the existing state of things will suffice to show that the current system

of education is seriously open to this vital objection. The gush of foreign ideas, imported by the introduction of English literature in this country, has had, no doubt, the effect of enlightening and improving many a thousand minds, of a few of whom the country may very well feel proud. But the foreign education has produced a *schism* in the society, which is truly deplorable. An educated class has been created—a class which moves by itself, feels by itself, thinks by itself; a class, which is incapable of materially influencing, or of being influenced by, the uneducated masses; and a class so far without precedent in any country on the face of the earth. This is a result sad in itself, but the inevitable and the foregone consequence of the onesided policy of education, which was imported, and which is being imparted, through a foreign agency, for whom it was simply impossible, from the very nature of things, to sound and appreciate the indigenous wants, and to adapt and apply a proper and suitable method.

"But the mistake is not yet past all remedy. There is still ample time to set matters aright, if we but know how to use our opportunities. The reaction for a national education is forcibly asserting itself everywhere. The demand for the study and culture of the national literature is a growing demand in every direction. It points out to us, in very significant characters, *the* remedy for the lamentable defect in our education. The combined considerations, therefore, both of sound tact and

principle, agree in showing that the only practicable scheme for obviating the schismatic and severing tendency, inherent in the existing system of education, is by making simultaneously a provision for the efficient study and culture of the national language and literature, and by carefully initiating the youthful mind to habits and modes of life consistent with, if not thoroughly national in, spirit and character. We are not unaware that there are at present institutions in the Punjab, as the Lahore Oriental College, which profess to give learned education in Sanscrit, but the education imparted in these institutions is as one-sided, as partial, and therefore, as defective as the education received in the Government institutions, which profess to give a thorough training through the medium of the English language. But, what is still more important, an all but exclusive attention is paid in both of the above institutions to the study of what may justly be termed the degenerate period of the Sanscrit literature. The classical period, wherein lie deep buried and crystallized the fruits of whole lives spent in secluded meditation on the nature of soul, of virtue, matter, and, so far as can be vouchsafed to man, of the Creator, is entirely ignored, and ignorantly passed over in these institutions.

"Besides, no means exist at present in this country for imparting technical and practical education, which is so essential to its economical and material progress.

"Influenced by these important considerations we propose to start and establish an educational institution, which will supplement the shortcomings of the existing systems, and combine in itself their several advantages.

"The primary objects of the proposed Institution will, therefore, be to weld together the educated and the uneducated classes by encouraging a study of the national language and vernacular: to spread a knowledge of moral and spiritual truths by insisting on the study of classical Sanscrit; to assist the formation of sound and energetic habits by a regulated mode of living; to encourage sound acquaintance with the English literature; and to afford a stimulus to the material progress of the country by spreading a knowledge of physical and applied sciences. The proposed Institution will be called 'Dayanand Anglo-Vedic College.'

"It is intended to call the proposed Institution after the name of Swami Dayanand Saraswati, deceased, inasmuch as he was the first in this country who gave a proper stimulus to the study of the classical Sanscrit, and endeavoured to remove the current social evils and religious prejudices by spreading a knowledge of the sacred and revered Vedas."

The proposal was publicly put forth by the Lahore Arya Samaj on 9th November, 1883, and, as expected, was unanimously and enthusiastically

adpoted. The *Arya Patrika* (dated 20th June, 1885), speaking of this meeting said :—

"But the scene which presented itself in the subsequent public meeting held on the 9th November (1883), was of an entirely different character. On this occasion the spirit of grief had given place to that of gratefulness, and the touch of enthusiasm seemed to reverberate through every nerve and heart. There was one united purpose that the glorious life of the departed Swami should be immortalised in this nethern world, and the proposal to found an Anglo-Vidic College in honor of his memory was unanimously and enthusiastically adopted. The sight that followed was worth observing. Though the meeting was composed mostly of middle class men, from 7,000 to 8,000 rupees were subscribed on the spot. Women and children and even poor menials zealously came forward with their mite."

The proposed Dayanand Anglo-Vedic College was, according to the Draft Scheme, to have three departments :—

1.—School Department.

2.—College Department.

3.—Board and Lodging Department.

The Subjects to be taught in the Secondary Department were:—Sanskrit, English, History of

India, Geography, Arithmetic, Urdu, and Lessons on Sanitation and Health; while in the Tertiary or Upper Branch a more advanced character was to be given to these very subjects, with the modification that Sanitation was to be replaced by Elementary Lessons on Physics, Arithmetic by Algebra and Euclid, and General Geography by Physical Geography. The text-books for the School were to be selected by the Managing Committee, the essential merit of the selection being to give the students both education and instruction, and not the one at the cost of the other. As regards the College Department, it was to consist of two Sections,—the *liberal* and the *technical*. Those going in for liberal education could go up for every University examination, subject to the condition that whoever, from the D. A.-V. College desired to appear at the M.A., or the Honors-in-Arts Examination, must appear in Sanskrit only. The principles enunciated in the Draft were accepted by almost all the Samajes, and by the time it was in circulation, the Funds, at the disposal of the projectors of the movement, were Rs. 20,000, out of some Rs. 51,000 promised.

"The Draft Scheme," says the first Annual Report of the D. A.-V. College Society, "was first circulated only among certain prominent members of the Arya Samajes, and it is possible that it would have loitered on for some considerable time before taking a practical shape, but the matter was soon brought to a pass by a letter of Lala Hans Raj, B. A.,

offering his services honorary for the use of the Institution. It is not possible on this occasion to do full justice to the spirit of self-sacrifice which actuated Lala Hans Raj at such young age and with brilliant worldly prospects before him, to renounce them all and to offer his life for the cause of the education of his country. Nor is it possible to express our deep debt of gratitude for the timely and noble assistance thus rendered by Lala Hans Raj to the cause of the movement. It is enough for us to say that our Society is proud of having in him a zealous and able Head-Master so thoroughly devoted to the efficient discharge of his self-imposed duties. The letter of Lala Hans Raj was laid before a meeting of the *Antrang Sabha* of the Lahore Arya Samaj held on 3rd November, 1885. The hot discussion which raged over this letter is known only to those who were present at the time. The matter was of a critical nature indeed. It was proposed by some that in order to give effect to the offer made by Lala Hans Raj the Lahore Samaj should at once start a school at Lahore with the funds held in its hand. Had this proposal been carried, there is little doubt that the prospects of the scheme would have been indefinitely postponed, if not altogether extinguished, as it would have then seriously weakened, if not destroyed, the Samajic co-operation. Happily for the movement wiser counsels prevailed in the end, and it was resolved that no such step should be taken without consulting the other Samajes and that for the present Lala Hans Raj should be thanked for his noble offer with an intimation that early opportunity would be taken to utilise his services."

When on the occasion of the anniversary of the Samaj (celebrated on last Saturday and Sunday of November, 1885), the news of the unique self-sacrifice on the part of Lala Hans Raj was announced to the public, the enthusiasm evoked by the announcement baffles all description. It thrilled every one, who could *feel*, with delight,—thrilled every fibre of his being, and the intensity of emotion, pleasurable though it was, brought tears to the eyes of many. The speakers could hardly find words to express properly their admiration of the youngman's heroic conduct, and at every remark that fell from their lips on the nobleness of the same, there was continuous and vociferous cheering, which made many an occupant of the adjoining houses exclaim: "What is up with the Samaj to-day!" And we must allow that the audience was excusable for thus going into a paroxysm of joy. Where could they find a youngman of the type now before them, who would seek a whole life's employment in the consecration of his talents and energies to the service of his mother-land, and to the service of his religion! That the audience fully understood their man when they made the Samaj building resound with their shouts, these sixteen years and more have proved beyond the shadow

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* The Draft Scheme prepared in September, 1885, was discussed on the nights of 10th, 12th, 14th, 16th, 23rd, 24th, 25th, 28th, and 30th November, 1885. Among others, it had almost in its entirety, the approval of the late Pandit Guru Datta, and the late Lala Sain Das. The Scheme was translated into Urdu by Lala Jiwan Das.

of a doubt. Lala Hans Raj has more than realized their most sanguine hopes, and the D. A.-V. College of 1903, is a living monument of his patriotism and devotion to truth.

On the last day of November, 1885, Rules embodying details of the Constitution of the Society and of the Managing Committee were passed, and in accordance with a resolution passed on the occasion, a representative meeting of the principal Samajes, which had taken an active interest in raising subscriptions for the movement, was held in the Mandir of the Lahore Arya Samaj on 31st January, 1886. The following gentlemen were present at the meeting :—

1.—Lala Lal Chand, M.A.	On behalf of the Lahore Arya Samaj.
2.— „ Sain Das	
3.— „ Jiwan Das	
4.—Pandit Shivdatta Ram ...	Amritsar Arya Samaj.
5.—Lala Kashi Ram ...	Mooltan Arya Samaj.
6.—Lalas Jiwan Kishen and Ralla Ram ...	Gujranwalla Arya Samaj.

7.—Lala Shivsaran Das ... { Ludihana Arya Samaj.

8.—Lala Lajpat Rai ... { Rohtak Arya Samaj.

At this meeting the Rules of the Constitution of the D. A.-V. College Society, which had been previously approved by the Lahore Arya Samaj, were considered and, after considerable discussion, passed with slight modifications. The first Managing Committee, elected under the Rules, had the following Office-holders :—

1.—Lala Lal Chand	...	President.
2.—Lalas Ishwar Das and Jawala Sahai	...	Vice-Presidents.
3.—Lala Madan Singh	...	Secretary.
4.—Pandit Guru Datta	...	Asst. Secretary.

On February 19th, 1886, the Antrang Sabha of the Lahore Arya Samaj passed a resolution to the effect that a High School be opened. To meet the expenses of the Institution the following sums, in the form of monthly donations, were promised by the members of the Sabha :—

	Rs.	
Lala Sain Das (the late) ...	13	($\frac{1}{10}$ of monthly income.)
„ Madan Singh ...	10	

Lala Lal Chand, M. A.	... 15	
„ Lajpat Rai	... 10	
„ Jiwan Das	... 10	
„ Dilbagh Rai	... 5	($\frac{1}{3}$ of his monthly income.)
„ Sangam Lal	... 50	(for the whole year).
Bhai Nihal Singh	... 3	
Lala Mangu Mal	... 2	
„ Sukh Dyal	... 2	
Bhai Jawahir Singh	... 2	
Lala Amir Chand	... 2	

One month and twelve days after the meeting of the Executive Committee of the Lahore Arya Samaj had been held, a High School, in accordance with the resolution of the Managing Committee passed at its first sitting of 27th February, 1886, was opened, with the performance of a *havan*, and its opening, according to the Report, was marked with a measure of success quite unprecedented. The mufassil Samajes were sympathetic and helplful in every way, and the funds in the hands of the Managing Committee had risen to Rs. 64,446 towards the close of March, 1887. This sum included the princely donation of Rs. 8,000 by Lala Jawala Sahai of Loon Miani.

The results shown by the School in 1887 and 1888 were so pre-eminently satisfactory, that it was felt that the institution should be permitted to take a step in advance without further delay. The late Pandit Gurudatta and the late Lala Sain Das

moved at a meeting of the Managing Committee, that the School be raised to the status of a College, and that, to begin with, the First and Second Year Classes be opened from the commencement of the next session. The discussion was hot and prolonged, the President, Lala Lal Chand, being against the proposal, on the ground that the funds at the disposal of the Committee were yet far from being sufficient to warrant the being taken, with safety, of the step suggested. However, the majority was on the side of the movers of the proposal, and the majority carried the day. Lala Jawala Sahai and Lala Lajpat Rai promised monthly donations of Rs. 55 and 20, respectively, to meet the additional outlay. Similar assistance was promised by some other gentlemen too, Pandit Gurudatta promising to pay Rs. 10 a month.

The Scheme was discussed. The great question was, whether Persian should be taught in the College or not? Lala Lal Chand's opinion was that it should not be, but others, notably Pandit Gurudatta and Lala Jiwan Das, held the contrary view, and so it was at last resolved that arrangements for the teaching of Persian be made in the College Department.

On 31st December, 1888, the College Fund amounted to 1,05,406 rupees, while on 31st March, 1898, it exceeded *three lakhs and sixteen thousand*, a very appreciable progress no doubt, considering that

the money came almost entirely from the pockets of the middle classes. It was in March, 1890, that students appeared at the F.A. Examination from the D. A.-V. College. Out of 15 that went up, 11 were successful. Eight years after that (*i.e.*, in 1898), the College sent up 159 candidates for the Intermediate-in-Arts, and 73 for the B. A. Examination. Of these 74 were successful in the former, and 25 in the latter. In the B. A. Examination it was a D. A.-V. College student who stood first in the whole Punjab, and it was also a D. A.-V. College student who stood first in Sanscrit in the Province. In the F. A. Examination too, the students from this College topped the list in every subject, except in Sanscrit and History. In 1896, a student (Lala Bishen Das) passed his M. A. in Sanscrit from this College. He secured, from the Managing Committee, a Fellowship of Rs. 50 per mensem, and enjoyed the same for about a year. Subsequently, the fellowship was conferred upon Pandit Raja Ram, who went to Kashi to study the Mimansa and other kindred works, and to improve his knowledge of Vedic Theology. The Pandit returned from Benares towards the close of 1900. In the March of 1901, out of 56 students the College sent up for the B. A. Examination, 28 passed, and out of 124 sent up for the Imtermediate, 69 were successful.

In the last Intermediate Examination the College stood first as regards the number of passes, and what is still more gratifying, one of its students, the late lamented Ram Das, stood first in the Province

In the B. A., a D.-A. V. College student won the 3rd position on the list of successful candidates, and was first in the Punjab in Mathematics.

The Punjab Government Education Reports have invariably spoken of the D. A.-V. College in flattering terms. One or two extracts may be given here :—

(From the Education Report for 1889-90).

"The last five years have been remarkable for educational movements inaugurated chiefly by native gentlemen and societies, and amongst them the following are the most important.

"The Arya Samaj have collected very large subscriptions throughout the Province for Dayanand Anglo-Vedic College and School which they have established at Lahore. These institutions have made a great progress during a short time, and are admirably managed. Several local institutions also both for boys and girls are maintained by the members of the Arya Samaj. The orthodox Hindus have established rival institutions at Lahore and Jallandhar, but as they make no attempt to impart a high English education, it is not probable that they will meet with the same success. The general progress made during the last five years is indicated chiefly ..... by the independent development of the educational enterprise, as shown in the establish-

ment of the Dayanand Anglo-Vedic College and School at Lahore."—(*Remarks by the Director of Public Instruction, page 10*).

His Honor the Lieutenant-Governor commenting upon the statistics submitted said:—"The Lieutenant-Governor would also be glad to see the spirit of interest in educational progress further encouraged in the case of various classes of the community and individuals. What can be done in this way is shown by the establishment, by the Arya Samaj, of the Dayanand Anglo-Vedic School and College at Lahore."—(*Page 5.*)

(From the Education Report for 1896-97).

"The number of students at the close of the past year was 383, compared with 80 in 1891-92. In the latter year this College was a minor institution, teaching up to the Intermediate Examination only; in 1893, Degree classes were opened, and it is now numerically the largest College in the Province The expenditure for the past year was Rs. 14,082, compared with only Rs. 3,765 five years ago, of which 86 per cent was met from the fees and the remainder from the College endowments. Thirty. Scholarships were current at the end of the year, compared with only 4 at the end of the previous quinquennium.

"As regards examination results, this College takes the 2nd highest place for the past year with a general average of 52·3 per cent. of passes. In

the Intermediate Examination it had by far the largest number of passes. The B. A. result was, as in most other Colleges, inferior; which the Principal attributes to variation in standard, particularly in Persian. No first Division places were gained; but the two open Scholarships in the B. A. Examination were won by the students of this College.

"The conduct of the students is said to have been, on the whole, all that could be desired, and the College authorities are alive to the anxiety which large numbers occasion in this behalf. The wholesome influence of the College Club and the Reading Room and Library, continued operative during the year. Physical training was specially encouraged as usual, but the facilities for practice in games are somewhat deficient. The cultivation of a sound play-ground tone is important. Special attention is given to the study of Sanscrit, the recitation of Vedic hymns being compulsory throughout the classes."

There is an Engineering Department connected with the College. It is mainly supported by the Rais Rala Ram and Shiv Nath, Executive Engineers, who contribute Rs. 60 and 50, respectively, towards its maintenance. We have not many such large-hearted gentlemen in the Samaj. The latter gentleman has been regularly paying ten per cent. of his income ever since the day of his entering service.

The Ayur Vaidak Class, which has been in existence for the last two or three years, is also

being greatly appreciated. A sum of Rs. 30 per mensem is paid to the Lecturer on Vaidak by the Punjab University.

The College further possesses a Theological and an Updeshak Class. These are composed of likely youngmen who, it is hoped, will prove of real service to their country in the fulness of time.

There is also a "Tailor Class" attached to the College. It has enabled many to earn an independent living, and will enable many more to earn a decent livelihood in the years to come. It is generally attended by orphans and other poor boys.

The handsome building built for the College is now occupied by the High School, while the College Classes are located in the buildings belonging to the Committee at the back of the Lower Mall. The College Boarding House is the best of its kind in Lahore, accommodating some two hundred boarders, and providing for them all the comfort they can reasonably desire. In this connection, we may be permitted to reproduce here the following lines from the College Report for 1900-1901 :—

"It is a matter of regret that the D.A.-V. College Building fund has not made any substantial advance in the course of the year. The Committee feel rather ashamed of the poor building in which the College Classes are at present located. They were particularly

pained to feel the poorness and the inadequacy of the accommodation at their disposal at the time of the visit of the Universities Commission. A good and decent building is an absolute necessity, and it behoves the supporters of the College to exert every nerve and to spare no sacrifice to give a decent habitation to their pet Institution. The funds in the hands of the Committee up to date under this head are less than Rs. 10,000 (three thousand of which, though collected in 1901 by the Rawalpindi Samaj, have recently been received by the Managing Committee)"*

A Sandhya Mandir has been recently built for the use of the College Boarders, and the Principal himself is almost invariably present at the evening *sandhya*-meetings held in this building.

The School Boarding House is also in a flourishing condition, the number of boarders being, on the average, about 90.

From the foregoing brief review and history of the D. A.-V. College, it is abundantly clear that the institution during these sixteen or seventeen years has attained to a degree of prosperity, and accomplished an amount of work, which one could hardly expect at the outset it would attain to or accomplish. There is, however, much to be done still. The funds at present, risen at the disposal of the Managing Committee, have not yet reached half the figure representing the amount originally

* The amount has since risen to about Rs. 15,000.

agreed upon as the sum which should constitute in full the capital of the Institution. We require *eleven lakhs*, and not the four lakhs and odd of rupees which we now possess. May He who has never failed to help them who help themselves, bless the efforts of the well-wishers of the great National Seminary, and crown their efforts with the fullest measure of success, and that ere long!

The N.-W. P.

The N.-W. P. Samajes also determined to establish a College in honor of the Swami, but they could not, for one reason and another, carry out their determination till 1896, in which year they laid the foundations of a High School at Meerut. The School is in a fairly flourishing condition, but the funds in the hands of the managers of the institution do not much exceed twenty-five thousand rupees. Let us hope the Samajes will bestir themselves vigorously and make up for lost time.

The Propkarni Sabha.

The Propkarni Sabha, constituted by Swami Dayanand, held its first meeting in the Christmas Holidays of 1883. The Swami's Will was opened and read. We reproduce it here in its entirety :—

The Will.

"I, Dayanand Saraswati, make over, according to the articles given below, to a Sabha of twenty-three good Arya gentlemen, all I possess—my clothes

my books, my money, my press, etc., and in order that the Sabha in question be in a position to utilize all these for the furtherance of public good, I put it in possession of a Will, so that the same may be useful at the proper time. The Sabha (constituted by me) is called the Propkarni Sabha, and the following twenty-three gentlemen are its Sabhasads :—

President :

"(1) Maharana Shri Sajjan Singh, C. S. I., Ruler of Mewar.

Vice-President :

"(2) Lala Mool Raj, M. A., Extra Assistant Commissioner,* and President, Arya Samaj, Lahore.

Secretaries :

"(3) Shri Kaviraj Shyamal Das, of Mewar State.

"(4) Lala Ram Saran Das, Vice-President, Arya Samaj, Meerut.

Assistant Secretary :

"(5) Pandya Mohan Lal Vishnu Lal, of Mathura, (at present residing in Oodeypur).

* Now "District Judge."

Members :

"(6) Maharaja Shri Nahar Singh, of Shahpur.

"(7) Rao Takht Singh Bedle (Mewar).

"(8) Rana Fateh Singh Varma, of Vailwara.*

"(9) Rawat Arjan Singh Varma, of Asínd.

"(10) Rai Bahadur Pandit Sundar Lal (of Agra), Superintendent, Workshops and Press, Aligarh.

"(11) Maharaja Gaj Singh, of Oodeypur.

"(12) Rao Bahadur Singh, of Masooda (District Ajmere).

"(13) Raja Jaikishen Das (of Muradabad), C. S. I., Deputy Collector, Muradabad.

"(14) Babu Durga Parshad, Treasurer, Arya Samaj, Furrakhabad.

"(15) Lala Jaggan Nath Parshad, of Furrakhabad.

"(16) Seth Nirbhai Ram (of Labsas, Rajputana), President, Arya Samaj, Furrakhabad.

"(17) Lala Kali Charan Ram Charan, Secretary, Arya Samaj, Furrakhabad.

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* A Sanyasi said the name is *Dailwara.*—C. S.

"(18) Lala Chhedi Lal (of Cawnpur), Commissariat Agent, Cantonment, Murar.

"(19) Lala Sain Das, Secretary, Arya Samaj, Lahore.

"(20) Babu Madho Das, Secretary, Arya Samaj, Dinapur.

"(21) Rai Bahadur Pandit Gopal Rao Hari Deshmukh (of Poona), Member of the Governor of Bombay's Council, and President, Arya Samaj, Bombay.

"(22) Rao Bahadur Gobind Ranade, Judge, Poona.

"(23) Pandit Shyamji Krishna Varma (of Bombay), Professor of Sanskrit, Oxford University (England)*

"THE PROVISIONS OF THE WILL—

"1.—Even as in my lifetime the Sabha, guarding me and my belongings, employs my property in the furtherance of public

* The Swami's first Will was made at Meerut, in the August of 1880. It differed from the one subsequently registered at Oodeypur only in this, that the Sabha it constituted consisted only of 18 members, of whom Rai Mool Raj was the President. Colonel Olcott and Madame Blavatsky and Dr. Bihari Lal were among the members, but the name of not one of the subsequent Rajputana members was included in the list.

good, even so shall it employ the said property in works of public utility after my death. That is to say, it shall employ it—

"(*a*) In disseminating a knowledge of the teachings of the Vedas, the Vedangas and other Shastras, by getting them printed and published, by having them lectured and commented upon, taught, recited, etc.

"(*b*) In preaching the Vedic Religion by appointing missionaries and sending them to different parts of the world, so that people may be enabled to accept truth and give up untruth.

"(*c*) In supporting and educating the orphans and paupers of Aryavarta.

2.—The Sabha shall delegate one of its members, quarterly or six-monthly, to examine and check the accounts of the Vedic Press, and to see how it is being managed and worked. This member shall prepare a report embodying the results of his inspection, and a copy of the said report shall be sent to each of the members of the Society, together with the Inspector's remarks, suggest-

ing remedies for the defect or defects (if any) he may notice in management, etc. The members shall each submit his opinion to the President, who shall proceed to remove the defect or defects pointed out in accordance with the advice of the majority. The members are requested not to be unmindful of their duty, or of the interests of the Press on any such occasion whatsoever.

"3.—The Sabha, ever mindful of the importance and sacredness of the work entrusted to it, shall, in duty bound, attend to its responsibilities ever and always, with becoming energy, zeal and seriousness, and in a spirit of magnanimity.

"4.—The Sabha shall, after my death, be my successor in every respect, *i. e.*, it shall then be, as it is now, fully as much master of my entire property as I am of the same, at this moment. If any of the twenty-three members, swayed by selfishness or influenced by some other cause, act in defiance of the provisions of the Will, or if any stranger meddle (with my property), the member and the stranger in question shall be regarded as impostors.

"5.—Even as in my lifetime, the Sabha has, by virtue of the authority delegated to it,

power to look after me and my property, even so has it the power, when I am dead, to cremate my remains. In other words, when the soul has left the body, the Sabha shall neither let the corpse be interred, nor thrown into the water, nor yet deposited in a jungle: it shall get it burnt on a Sandal-pyre. Should this be impracticable, it shall cause a funeral-pile to be erected and the body to be burnt with two maunds of sandal-wood, four maunds of *ghee*, five seers of camphor, two maunds and-a-half of *agar tagar* (agallochum and tebernæmontana), and ten maunds of ordinary fuel, in accordance with the Vedic rites, as explained in the Sanskar Vidhi, and with the chanting of Veda-mantras. Anything besides this, being against the commandments of the Veda, shall not be done. Should none of the members be present at the time (of my demise), anybody that may be present (it is requested) would perform the ceremony in question, and the Sabha shall, on demand, which he should not fail to make, make over to him whatever the performance of the *sanskar* cost him.

"6.—I have power in my lifetime, and the Sabha has it after my death, to strike off the name of any member whatso-

ever from the list of members, and to put in that of some worthier Arya gentleman instead, whenever the taking of such a step should appear necessary to me or to the Sabha. But no member shall be excluded from the Sabha till he is proved to have been guilty of having done something wrong and objectionable.

"7.—The Sabha, like myself, shall in the interpretation of the Will, in giving effect to its provisions, in the removal of a member and the appointment of another in his place, as also in coping with the danger or trouble that may confront me, proceed as may be in conformity with the previously-secured opinion and counsel of all the members, or with such opinion or counsel as may be subsequently obtained. Should there be difference of opinion as to the nature of the course recommended for adoption among the members, the opinion of the majority shall be followed, the President's vote being always considered equal to two votes.

"8.—The Sabha shall not, on the guilt of offenders being proved, remove from membership at any one time more than three persons, until their substitutes have been secured.

"9.—If a member die or do not observe the rules stated above, or if he abjure the Vedic Religion, the President shall, in conformity with the opinion and counsel of the remaining members, remove his name from the list of membership, and appoint a cultured Arya gentleman, a follower of the Vedic Religion, in place of the person removed. Till, however, such an appointment has been made, nothing new should be undertaken, the ordinary routine work only to be attended to.

"10.—The Sabha shall always have power to manage the property in every way and to adopt new plans in the interests of good management. Should the Sabha be in doubt as to the soundness of its opinions and decisions, it should secure the advice of the Samajes on points in dispute at some appointed time, and proceed as the concensus of opinion demands.

"11.—The President shall, annually or six-monthly, get published and send to the members letters containing all the information in connection with the increase or decrease of establishment, acceptance or reception of anything, removal or appointment of members,

examination and audit of accounts, of receipts and disbursements, of assets and liabilities, of profit and loss.

"12.—Should any dispute or quarrel arise in connection with the Will, the case shall not be carried into the Government Courts of the time: the Sabha itself shall decide it. But should it be found impossible to decide the case at home, it may be referred to a Court of law.

"13—Should I, in my lifetime, wish to give a donation or reward or a stipend to a deserving Arya, and get the gift registered, the Sabha shall accept the document as legal and binding upon it, and allow the donation or stipend.

"14.—I, and the Sabha after my death, reserve to ourselves full power to amend the foregoing Rules in consideration of any special advantage, from motives of benevolence or patriotism, in the interests of public good."

At the meeting held on 28th December, 1883, in the *kothi* belonging to the Mewar Durbar, the ollowing gentlemen were present :—

1.—Rai Mool Raj, M. A. (Vice-President), *in the chair.*

2.—Kaviraj Shyamal Das (Secretary).

3.—Pandya Mohan Lal Vishnu Lal (Assistant Secretary).

4.—Maharaja Shri Nahar Singh (represented by Kaviraj Shyamal Das).

5.—Rajrana Fateh Singh (Mewar).

6.—Rao Takht Singh (represented by Rajrana Fateh Singh).

7.— Rawat Shri Arjan Singh (represented by Kaviraj Shyamal Das).

8.—Maharaja Gaj Singh (reperesented by Rajrana Fateh Singh).

9.—Rao Bahadur Singh, of Masooda (represented by his Vizier, Pandit Chhagan Lal).

10.—Rao Bahadur Pandit Sundar Lal.

11.—Babu Durga Parshad (Reis, Furrakhabad).

12.—Lala Jaggan Nath Parshad (Reis, Furrakhabad).

13.—Seth Nirbhai Ram (represented by his son, Lala Siri Ram).

14.—Babu Chhedi Lal, of Murar Cantonment (represented by his brother, Pandit Shiv Narain).

15.—Lala Sain Das (Lahore).

16.—Babu Madho Lal (Dinapur).

17.—Rao Bahadur Pandit Gopal Rao Hari Deshmukh.

18.—Rao Bahadur Pandit Gobind Rao, M. A., LL. B., etc.

19.—Pandit Shyamji Krishna Varma, B. A., Oxford.

20.—Lala Kali Charan.*

His Highness the Maharana of Mewar, had been unable to attend the meeting because of his

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* The following Office-bearers and Members of the Propkarni Sabha have been dead since the Will was made:—Maharana Sajjan Singh (President); Kaviraj Shyamal Das, Secretary; Lala Ram Saran Das, Secretary; Rao Takht Singh; Rajrana Fateh Singh; Shri Arjan Singh; Shri Bahadur Singh; Rai Bahadur Pandit Sundar Lal; Lala Jaggan Nath; Seth Nirbhai Ram; Lala Kali Charan; Babu Chhedi Lal; Lala Sain Das; Pandit Gopal Rao Hari Deshmukh; Maharaj Baba Gaj Singh; Justice Ranade; Bedle Rao Ran Singh—Members.

The places vacated have been filled up by the following gentlemen:—Maharaja Sir General Pertap Singh, G.C. S.I., etc. (now a Ruling Prince), President; Lala Harbilas Sarda, B. A.; Babu Pershotam Narain, Furrakhabad; Seth Seva Ram, Furrakhabad; Lala Lal Chand, M. A., Pleader, Chief Court, Lahore, Fellow of the Punjab University and President, D. A.-V. College Managing Committee; Lala Ishwar Das, M. A., Pleader, Chief Court, Lahore; Lala Hans Raj, B. A., Honorary Principal, D. A.-V. College, Lahore; Lala Lajpat Rai, Pleader, Chief Court, Lahore; Pandit Ram Dulare Bajpaiji, Lucknow, Lala Ram Gopal, Bar.-at-Law, Rangoon; Lala Raushan Lal, B.A., Bar.-at-Law, Lahore; Lala Padam Chand, President, Arya Samaj, Ajmere; Raj Rana Kunádi Vijai Singh—Members. Pandya Mohan Lal Vishnu Lal Pandya, Assistant Secretary, has now resigned. Four places are at present vacant.

illness,* and Raja Jai Kishen Das had been unable to be present in consequence of having sustained a severe injury from a horse-fall. Lala Ram Saran Das was dead. Thus there were, in point of fact, no more than fourteen gentlemen present at the meeting.

After the Will had been opened and read and signed by the gentlemen, whose signatures were yet wanting, Maharaja Partap Singh was appointed in place of Lala Ram Saran Das, deceased. On the following day (29th December) Pandit Gobind Rao Mahadev Ranade moved:—"That in memory of Swami Dayanand, an Ashrama be established, *to be called the Dayanand Ashrama,* and to consist of the following institutions:—(1) Library; (2) an Anglo-Vedic College; (3) a Book Depôt; (4) an Orphanage; (5) a Museum; (6) a Press; and (7) a Lecture-hall." The motion was seconded by Kaviraj Shyamal Das and unanimously carried. A subscription list was opened at once, and some *twenty-four thousand rupees* were promised on the spot. And in accordance with the provisions of the Will, the entire property of the Swami was put in charge of the President, Maharana Sajjan Singh, through the Assistant Secretary, Pandya Mohan Lal Vishnu Lal, his authorised representative for the purpose. The Press and the stock of books belonging to it were at this time estimated to be worth about Rs. 5,200. The press had four thousand rupees in cash, and the outstandings due

* His Highness was represented by Rana Fateh Singh and Kaviraj Shyamal Das.

to it amounted to some eleven thousand rupees. At present the Press and the stock of books lying in it must be worth at least one lakh of rupees, and the movable property of the Propkarni also *might* be worth about twenty-five thousand rupees.

Something has been done by the Propkarni during these years. It has erected some buildings for the Orphanage, etc., and it also possesses a High School, located in the Samaj Mandir (Ajmere). But through the Sabha deserves praise for what has been done, the fact cannot be ignored that what has been done, is very little. No doubt, the early death of Maharana Sajjan Singh was a great blow to the Body, for had he lived, there is reason to hope that the original scheme would have been by this time largely, if not in all its entirety, realized; but still the members of the Propkarni Sabha are no poor men: they are all persons of great influence, and could do much if they set about their work in right earnest.

PERSONALITY AND CHARACTER.

CHAPTER LII.

Swami Dayanand was a man of gigantic built. He was over six feet in height, and had a compact, well-knit body, but *full*, which latter fact, instead of giving *him* a stoutish look, only contributed to make the symmetry of his person singularly perfect. He had a broad and expansive forehead, considerably protruding forward, which unmistakably indicated his possession of an intellect of the highest order; while his unusually raised crown pointed as unmistakably to his kinship with the sage and the saint whom the Word Divine, as the Upanishad, differentiates from ordinary mortals by conferring upon him the epithet of *dhír*. The expression of the face, when in repose, was pre-eminently contemplative and dreamy, grand in its smoothness; for deep minds are like deep waters, seldom unruffled, powerful in their wealth and abundance of *depth*, and carrying on their mighty operations in silence in their own all-sufficient and capacious retreats. When, however, the great Teacher was excited (and it was but rarely that he was excited), the glory of his face was the glory of a storm of thunder and lightning. A lion surveying the inferior herd defying his power could not look sublimer than he when

face to face with, and roused against, the daring and blasphemous sceptic of little knowledge and puny intellect. And yet his withering look of scorn or of contempt was not meant for the persons themselves, for malice was utterly foreign to his nature: it was only meant for the views, so false and mischievous in their character, which, in their ignorance and conceit, they unblushingly put forward and advocated. He was for chastising faults as the Word Divine taught him, and as he admitted so often in his interpretation of passages from that Word, and not for chastising the individuals who had the faults. His memory was marvellously capacious and retentive, the mass of facts stored in it and ever ready for use being tremendous. What the learned Pandits hopelessly essayed to hunt up in books, he could draw forth from his mental store-house in a minute. "His voice," in the words of the founders of the Theosophical Society, "was clear and loud, well calculated to give expression to every shade of deep feeling, ranging from a sweet childish caressing whisper to thundering wrath against the evil-doings of the priests." He was the most self-possessed of men (speaking as men go in debate), giving the most patient hearing to his adversaries and never interrupting while they were speaking, and his replies were almost invariably given in a tone and in language calm and gentlemanly in the highest degree. No man could grasp sooner or better than he: he saw into the soul of things without any apparent effort, and interpreted the others' utterances with a faithfulness which left nothing to be desired. He was never irrelevant and

never diffuse, and he insisted upon others' keeping to the point. Humorous and often sarcastic remarks fell upon his lips, but these were wholly free from anything offensive or gross, and were never out of character with the dignified gravity and seriousness which generally characterised his demeanor. Though acknowledged to be one of the greatest men of his age, even by those who differed with him on many points, he was simple and unostentatious in his habits and his tastes. When alone, his entire apparel consisted of a wrapper and an under-cloth (*dhoti*), and in public too he generally appeared in as unassuming a dress as he could get hold of. He could command thousands and lakhs if he had liked, but though he valued wealth as *a means to an end*, though he regarded it as a great factor in the moral, intellectual and spiritual evolution of man, he regarded it as something absolutely worthless and positively injurious when valued for its own sake or in the interests of the flesh. His Will shows his large-heartedness and his moral elevation. A greater patriot, a sincerer and more earnest advocate of education and enlightenment, a truer and stronger friend of virtue in its all forms, a nobler philanthrophist, Aryavarta has not produced for centuries past and will not see for ages to come. In purity of character, in utter fearlessness, in the acuteness and comprehensiveness of intellect, in devotion to the Divine Word and its truthfu Teaching, he was the exact prototype of his equally great predecessor, Shankracharya. Like the Rishis and Maharishis of old death had no terrors for him :

it was a passage which, when traversed, led to the portals of the house of immortality and everlasting bliss. Men of the type of Swami Dayanand are the making of thousands in their life and after their death, and the day will come (may it please God, that it come soon!) when India will again shine in all the glory of its pristine splendour.

WORKS AND TEACHINGS.

Swami Dayanand was an Acharya, in the most comprehensive sense of the term. He was a teacher, a preacher, and the author of a prodigious mass of literature, distinguished for its pure and elevated diction, for its bold, uncompromising upholding of truth, for its loftiness of tone, and its depth and profundity of thought. His Beliefs, as summed up by himself, were:—

"1. He, who is called *Brahm* or the Most High; who is *Parmatma*, or the Spirit who permeates the whole universe; who is Truth, Intelligence and Happiness; whose nature, attributes and doings are holy; who is omniscient, incorporeal, all-pervading, unborn, infinite, almighty, just and merciful; who is the author of the universe, its protector and destroyer; who weighs the merits and demerits of individuals according to the requirements of absolute justice and equity,—even *Him* I believe to be the Lord of creation.

"2. The four Vedas, the repository of Knowledge and Religious Truth, are the Word of God. They comprise what is known as the *Samhita—Mantra Bhag* only. They are absolutely free from error, and

the supreme and independent authority in all things. They require no other book to bear witness to their Divine origin. Even as the sun or a lamp is, by its own light, an absolute and independent manifester of its own existence,—yea, it reveals the existence of things other than itself—even so are the Vedas.

"The commentaries on the four Vedas, *viz.*, the *Brahmanas*, the six *Angas*, the six *Upangas*, the four *Up-Vedas*, and the eleven hundred and twenty-seven *Shâkhâs*, which are expositions of the Vedic texts by Brahma and other great Rishis—I look upon as works of a *dependent* character. In other words, their authority is to be followed only so far as they conform to the *teachings of the Vedas*. Whatever passages in these works are antagonistic to the Vedic doctrine, I reject them entirely.

"3. That which is devoid of partiality, which inculcates justice and equity, which teaches truthfulness of thought, speech and deed,—in a word, that which is in conformity with the Will of God, as embodied in the Vedas, even *that* I call Dharma. But that which is intermixed with what is partial, which sanctions injustice, which teaches untruthfulness of thought, speech and deed,—in a word, that which is antagonistic to the Will of God, as embodied in the Vedas, *that* I term Adharma.

"4. The immortal, eternal Principle which is endowed with thought and judgment, with desire and hate, which is susceptible of pleasure and pain, whose capacity for knowledge is *limited*,—even that is 'Soul.'

"5. God and Soul are two distinct entities. Each has certain attributes which are not and *cannot* be predicable of the other, and each performs certain functions which the other does not and *cannot* perform. They are, however, inseparable one from the other, being related to each other as the *pervader* and the *pervaded*. Even as a material object is, was, and shall always be, distinct from the space in which it exists and as the two cannot, were not, and shall never be, *one and the same*, even so God and Soul are to each other. Their mutual relation is that of the *pervader* and the *pervaded*, of *father* and *son*. *This* worships and *that* is worshipped.

"6. Three things are eternal, namely, *God*, *Soul*, and *Prakriti*—the material cause of the universe. These are also known as the *eternal substances*. Being eternal, their essential qualities, their functions, and their natures are eternally the same.

"7. Things, properties, and functions, which result from combination, are destroyed on the occurrence of a separation. But the power or force, by virtue of which a substance unites with another or separates from it, is eternally inherent in the substance, and this power will compel it to seek similar unions and disunions in future. The *unions* and *disunions*, as well as the *power* by virtue of which they take place, are also *eternal*, in consequence of the regularity of their succession.

"8. That which results from a combination of primary elements, compounded together consistently with a thorough and complete knowledge of the

distinctive properties of every separate element and with all the perfection of design,—even *that*, in all its infinite variety, is called *creation*.

"9. The purpose of creation is the essential and natural exercise of the creative energy of the Deity. A person once asked some one: "What is the purpose of the *eyes?*" "Why, *to see with*, to be sure," was the reply. The same is the case here. God's creative energy must have play. The enjoyment of the fruit of their actions by the Souls, and so on, is also the purpose of creation.

"10. The creation has a Creator, and that is no other than the afore-mentioned God. The existence of a design in the universe as well as the fact that dead unconscious matter is incapable of forming itself into seed or any other thing endowed with life and vitality, shows that it *must have* a Creator.

"11. The earthly bondage has a cause. This cause is *ignorance*, which is the source of sin as, among other things, it leads man to worship things other than the Creator and obscures his intellectual faculties, whereof pain and suffering is the result. Ignorance is termed *bondage*, as it involves the Soul in pain which everybody wants to escape but which he *must suffer*.

"12. The emancipation of the Soul from pain and suffering of every description, its enjoying, unburdened by the gross physical body, a career of freedom in the all-pervading God and His immense creation for a stated period, and its resumption of earthly life after the expiration of that period, is termed *Salvation*.

"13. The means of salvation are the worship of God or the contemplation of His nature and attributes with concentrated attention, the practice of virtue, a thorough control over the passions during the period of study, the society of the wise and learned, the love of true knowledge, purity of thought, active benevolence, and so on.

"14. *Arth* is wealth acquired by honesty and fair-dealing; but that which is the fruit of dishonesty and fraud,—that is *anarth* or unrighteous wealth.

"15. *Kama* or true enjoyments are those which are the combined fruit of uprightness of principle and honestly-acquired wealth.

"16. The 'caste' of an individual is determined by merit and sterling worth only.

"17. He alone deserves the title of 'king' who is endowed with exalted qualities and benevolent intentions, who delights in virtuous deeds, whose mind is free from bias and partiality, who follows the dictates of justice, who loves and treats his subjects as his own offspring and who, as such, is ever engaged in promoting their interests and their happiness.

"18. He alone deserves to be called a 'subject,' who, possessed of excellent qualities and actuated by good motives, delighting in virtuous deeds, free from the influence of prejudice, and following the behests of justice, is ever engaged in furthering the happiness of his fellow-subjects and that of his sovereign, whom he regards in the light of a parent, provided the said sovereign is not an enemy of the empire.

"19. He who always thinks and judges for himself, who is ever ready to accept truth and reject falsehood, who puts down the unjust but patronises the just, who has as much regard for the happiness of others as for his own—even *him* I call *just*.

"20. *Devas* (gods) are those who are wise and learned; *asuras*, those who are foolish and ignorant; *rakshas*, those who are wicked and sin-loving; and *pishachas*, those whose mode of life is filthy and debasing.

"21. *Devapûja* (or the worship of the good) consists in showing honor and respect to the wise and learned, to one's father and mother, to the imparters of knowledge, to the itinerant preachers of the true doctrine, to just and impartial sovereigns, to lovers of righteousness, to the women who are chaste and faithful to their husbands, to the men who are devoted and faithful to their wives. The opposite of this is called *adevapûja* or the worship of demons. To respect the good (as explained and detailed in this para.) is real worship, but the worship of dead, unconscious objects I utterly abhor.

"22. That, of which the fruit is the acquisition of knowledge, courteousness and good behaviour, uprightness of principle, and purity of thought, which conduces to self-control and other similar virtues, which dispels ignorance,—even that is *education*.

"23. The *Puranas* (ancient commentaries on the Vedas and other works on theology) are the *Aitreya Brahmana* and similar compositions by the great Rishis like *Brahma* and others. In *Itihas* or history I include *Kalpa, Gâthâ*, and *Nârâshansi*.

The *Bhâgwat* and other books of that sort are *not* the *puranas*.

"24. *Tirth* is that by means of which the 'sea of pain' is crossed. It consists in truthfulness of speech, in the acquisition of true knowledge, in cultivating the society of the wise and good, in the practice of morality, in contemplating the nature and attributes of the Deity with concentrated attention, in active benevolence, in the diffusion of education, and so on. *Bathing-places*, etc., are no *tirths*.

"25. An energetic and active life is preferable to passive acquiescence in the decrees of fate, inasmuch as *destiny* is the consequence of *acts*. A life of virtuous activity will secure the Soul a good *destiny*, as a life of wickedness will produce the opposite result. Hence *acts*, being the *maker* of destiny, virtuous activity is superior to passive resignation.

"26. The most approved behaviour of one man towards his fellow-creatures lies in his treating every one according to his worth, in sympathising with him, from the core of his heart, in his joys and sorrows, in his losses and gains. The contrary conduct is reprehensible.

"27. *Sanskar* or ceremonial is that which contributes to man's physical, mental, and spiritual improvement. The *sanskars* (ceremonies), from conception to cremation, are sixteen in number. Thei due and proper observance is obligatory on al Nothing should be done for the departed after th remains have been cremated.

"28. The performance of *yajna* is a most commendable duty. It consists in showing honor and respect to the wise and learned, in the proper application of the principles of chemistry and other physical sciences to the affairs of life, in the dissemination of knowledge, in the performance of *Agnihotra*, which, by contributing to the purification of the air and the healthy growth of vegetables, directly tends to promote the well-being of all sentient creatures.

"29. *Aryas* are men of exalted principle, and *Dasyus* those who lead a life of wickedness and sin.

"30. This country is called Aryavarta, because it has been the residence of the Aryas from the very dawn of creation. It is bounded on the north by the Himalayas, on the south by the Vindhya mountains, on the east by the Attak, and on the west by the Brahmputra. The tract within these limits is alone Aryavarta, and those that have been living in it from times immemorial are Aryas.

"31. He alone is an *Acharya* who can teach the sciences of the Vedas and their commentaries, who inculcates, both by example and precept, the practice of virtue and the avoidance of what is impure and immoral.

"32. He alone is *Shishya* (pupil) who has the capacity for assimilating knowledge and grasping the truth, whose moral character is unimpeachable, who is eager to learn, and devoted to his teacher.

"33. By the term '*Guru*' is meant father or mother. It also applies to all those through whose instrumentality the mind is grounded in truth and weaned from falsehood.

"34. He is a *Prohita* or priest who wishes well to his *Yajmans*, and preaches to them absolute truth.

"35. An *Upadhya* or Professor is one who can teach certain portions of the Vedas, or who can teach the *Angas*.

"36. *Shishtachar* consists in accepting truth and rejecting untruth, realized and detected after deep and prolonged study, carried on in perfect purity of heart, and after a careful examination of the laws of nature. The man who practises *shishtachar* is called *shishta* (gentleman).

"37. I admit the validity of proof based on ocular demonstration, and with it the remaining seven kinds of proofs.

"38. I call him *Apt* whose veracity is unimpeachable, who is a man of pure moral character, and who labours for the good of others.

"39. Those are really principles of truth that can satisfy *five* tests:—(1) They must not militate against the nature and attributes of God; (2) they must be in accord with the teachings of the Vedas; (3) they must be in keeping with the well-known eight kinds of proofs based on natural laws; (4) they must be consistent with the thoughts and ways of men of pure lives; and lastly (5) they must be approved of by the internal spirit. Every doctrine must be subjected to these five tests, and accepted if it can satisfy *them all*.

"40. That is *Propkar* or philanthropy which reclaims men from their vices and alleviates their sufferings, which impels them on in the direction of

virtue, and thus promotes the general weal.

"41. The Soul is a free agent,—at liberty to act as it pleases, but it is dependent on God for the enjoyment of the fruit of its actions. God is free and independent in dispensing justice and in enforcing every one of His just and righteous laws.

"42. *Swarga* is a prolonged enjoyment of happiness and the possession of things which conduce to this happiness.

"43. *Narka* means prolonged suffering and everything that contributes to pain and suffering.

"44. *Janma* or birth is the Soul's assumption of the gross, visible body. Viewed in relation to time its existence is three-fold, *viz.*, *past*, *present*, and *future*.

"45. *Birth* means the *union* of the Soul with the body, and *death* their *separation*.

"46. When, according to the rules prescribed by the Shastras, a person bestows, as the result of reciprocal affection, his or her hand upon one of the opposite sex and in a public manner, he or she is said to contract *marriage*.

"47. *Niyoga* is a temporary union of a person with another of the opposite sex belonging to his or her plane or moving in a higher sphere, for the raising of issue, when marriage has failed to fulfil its legitimate purpose. It is resorted to in *extreme cases*, either on the death of one's consort, or when protracted disease has destroyed productive energy in the husband or wife.

"48. *Stuti* (or praise) is the enumeration of Divine attributes and qualities, with the view to fix

them in the mind and realize their meaning. Among other things it inspires us with love towards God.

"49. *Prarthana* is praying to God, after one has done his own best, for the gift of knowledge and similar other blessings which result from a communion with Him. Its principal fruit is humility and serenity of mind.

"50. *Upâsna* is comforming ourselves, as far as possible, in purity and holiness to the Divine Spirit. It is feeling the presence of the Deity in the Soul by the realization of His all-pervading nature. *Upasna* extends the bounds of our knowledge.

"51. *Sagun Stuti* is praising God by the enumeration of the qualities and attributes which He possesses, but *Nirgun Stuti* is praising God by those qualities and attributes which are foreign to His nature.

"*Sagun Prarthana* is praying to God for virtuous qualities; but *Nirgun Prarthana* is imploring the Deity to cast out from us that which is evil.

"*Sagun upasna* is the realization, in the Soul, of the presence of God as possessing the attributes which are inherent in Him, while *Nirgun upasna* is the realization, in the Soul, of the presence of God as distinct from what is foreign to His nature."

The foregoing summary of Swami Dayanand's beliefs only sums up the teaching of the ancient Aryan sages and saints on the subjects with which the "Beliefs" are concerned. Nothing was farther from the great reformer's thoughts than to found a new creed. In the introductory remarks to the 'Beliefs" he says :—

"I believe in a religion based on universal and all-embracing principles which have always been admitted as true by mankind, which are admitted as such at present, and which 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 hostility of all human creeds whatsoever. The faith believed in by the ignorant, or by the misguided believers in human creeds, is not worth being accepted by the wise. That faith alone must really be worth being believed in which is followed by men true in thought, word and deed, of philanthropic instincts, just and learned, and, of course, all faiths discarded by such men must be considered to be the reverse of authoritative.

"My conception of God and all other things in the universe is founded on the teaching of the Veda and other true Shastras, and is in conformity with the conception of the same transmitted to us by all the sages, from Brahma down Jaimani, and this conception (being founded on absolute truth), I offer for the acceptance of all good men. My beliefs are the same as are worthy of being accepted by all men in all ages. My object, indeed, is nothing more than that I should believe in truth and make others believe in it, reject falsehood and make others reject it. Had I been biased and bigoted, I would have joined any of the prevailing Indian creeds. But I never did so. On the contrary, I reject what is objectionable and false in the institutions of this or any other country, but [illegible] that which is approved by

Dharma, I cling, nor will I ever give it up. For a contrary conduct is wholly unworthy of man. He is really a man who possesses a sympathetic nature and fully understands what would be conducive to the happiness of others, and what is fraught with pain for them, what would bring them profit and what would cause them loss. Such a man will fear not the cruel, however strong ; but his attitude towards the truly virtuous, however weak, will be one of humility. He would always exert himself to the utmost to protect the righteous, and, mindful of their welfare, conduct himself towards them worthily, even though they be feeble and helpless and destitute of external attractions. On the other hand, those who are unrighteous, he should constantly strive to disarm and weaken, even though they be powerful princes and affluent in worldly attractions and things. In other words, the man in question should, as far as it lies in his power, perpetually endeavour to undermine the power of the vicious and tyrannical, and to strengthen that of the good and the just. He may have to bear any amount of suffering, he may have even to quaff the bitter cup of death in the performance of his duty, but he should not mind, and should not give up his *Dharma*..."

As already hinted, the Swami's "Beliefs" find their exposition and expansion in all his writings, directly or indirectly, notably in the Satyarth Prakash and the Rigvedadi Bhashya Bhumika, the most popular and the most widely studied of his works,—books which are meant for the masses and which

must, in the fulness of time, influence the masses the most. We shall notice these first.

The Satyarth Prakash.

The Satyarth Prakash is divided into two parts, and consists of fourteen chapters in all, the first part comprising ten chapters, and the second four.

The FIRST CHAPTER is an exposition of the word "Om," the highest, the most expressive and most comprehensive name of the Deity in the world's religious literature. In the course of the exposition it has been proved, on the authority of Vyakarna, that words like Agni, Vayu, Indra, etc., occurring in the Vedas, are primarily the names of the Supreme Being, expressive of His *individual* attributes, unlike "Om," which expresses these attributes collectively and in their uttermost perfection.

The SECOND CHAPTER sets forth the methods which, if followed, would give parents healthy and strong children, and it further lays down rules regarding their "nurture." The greatest possible stress has been laid throughout on the necessity of the father and mother avoiding doing or saying aught calculated to weaken the infant's mind.

The THIRD CHAPTER is on Education. It upholds the importance of Brahmacharya and lays down rules which the Brahmacharies and the Brahmcharinies must carry out in the interests of their physical, moral and intellectual development. It refutes the assertion that the Vedas are not for *women* and the *Shudras*, and ends with the following words:—"A country in which *Brahmacharya*, *knowledge* and the Vedic Religion receive the attention they deserve, that country is certainly blessed."

The FOURTH CHAPTER is concerned with marriage and the *Grihastha Ashrama*. It lays down the rule that the girl a person contemplates marrying should not be within the sixth degree on his mother's side, nor of the *gotra* of his father, that the bride and the bridegroom should be natives of places distant from each other, one of the eight reasons given in support of the injunction being that the word *duhita* (daughter), according to the Shastras, means—*native of a distant place* The chapter then specifies the marriageable age for the maiden as well as for the youngman, and the manner in which the marriage ceremony should be conducted. No male should marry till he has completed his twenty-fifth year at least, and no female till she is at least sixteen years old. Mutual choice and consent have been declared as indispensable conditions of every marriage. Early-marriage has been denounced as something positively injurious, being destructive of physical, mental and moral vigour and stamina—as the bane of the individual and the curse of nations. The marriage of virgin-widows has been upheld, and *niyoga*, on the authority of the Shastras, advocated. The end of marriage has been shown to be the procreation of good offspring, and not the enjoyment of pleasure. It has been incidently pointed out that real sterling worth alone is the determinator of the individual's social status, and not birth. The five *Maha Yajnas* (the five daily duties) have been dealt with, and their importance fully pointed out, in the interests of the householder.

In answer to the question—" Is the *Grihastha Ashrama* superior to the other *ashramas*, or inferior to them?"—the Swami observes " that each *ashrama* is a superior institution when the members thereof faithfully perform their appointed duties," and then adds: " But as streams, both large and small, keep wandering till they find their rest in the sea, even so the other three *ashramas* are dependent upon the *Grihastha Ashrama* for support. No *ashrama* can get on, in any way, without the assistance of this *ashrama*, for it is the *Grihastha Ashrama* alone that daily, by making gifts to and supplying the Brahmacharis, the Banprasthis and the Sanyasis with food, etc., contributes towards their maintenance. Hence, one, intensely desirous of securing both worldly happiness and *moksha*, should enter the *Grihastha Ashrama*.....Whoever runs down the *Grihastha Ashrama*, deserves to be denounced himself, but whoever praises it, the same is worthy of being praised."

The FIFTH CHAPTER speaks of the Banprastha and the Sanyas Ashramas. The duties and responsibilities of both the Banprasthis and the Sanyasis have been fully explained. It has been pointed out that no Sanyasi deserves the name that does not seek his own highest good in furthering the highest interests of others by preaching truth to them. While the idea that Sanyasis cannot accept gifts has been shown to be erroneous, the fact has been laid stress upon that their attitude towards things worldly, however precious, should be one of

perfect indifference. The Brahmans alone can enter the Sanyas Ashrama*

The SIXTH CHAPTER is on "Government." In order that the well-being and prosperity of a government be permanently ensured, there should be three distinct *sabhas* to carry on its affairs—the Raj Sabha, the Dharma Sabha and the Vidya Sabha †

The SEVENTH CHAPTER is on 'God and the Vedas.' It proves the existence of God, showing that the Vedic conception of God alone is perfect, and it proves the infallibility and eternity of the Vedas by unanswerable arguments.

The EIGHTH CHAPTER deals with the origin, maintenance and dissolution of the universe. It is a most learned chapter, full of argument.

The NINTH CHAPTER explains the nature and character of Vidya and Avidya, Bandh and Moksha ‡ and for the learning and intellectual depth displayed in the treatment of the subjects, it is fully on a level with the foregoing two chapters.

The TENTH CHAPTER speaks of conduct, approved and reprehensible, of things that may be eaten and that should not be eaten. The chapter forbids indulgence in flesh-diet.

The remaining four chapters, containing many more pages than the first four, embody an intensely

* It is not clear why the Kshatryas and Vaishyas should not enter the Ashrama, when they have permission to go into the Banprastha.

† The Governing Body, the Ecclesiastical Body, and the Education Department.

‡ *Ordinarily* translated—ignorance, knowledge, bondage and liberation.

nteresting account of the various creeds prevailing in Aryavarta, and a complete refutation of whatever there is un-Vedic or false and misleading in them*

THE RIGVEDADI BHASHYA BHUMIKA.

The Rigvedadi Bhashya Bhumika is a Sanskrit-Hindi work. It is an invaluable and scholarly Introduction to the Veda Bhashya, pointing out the lofty and sublime character of the Vedic Teaching, and showing how the germs of all sciences are to be found in the Vedas. The Introduction shows how the latter-day commentaries by Sayana, Mahidhar and others, Indians or Europeans, are utterly misleading and false, and justifies the need of a fresh commentary, based entirely on the ancient Niruktak system of interpretation. We shall give quotations :—

THE DIVINE ORIGIN OF THE VEDAS.

तस्माद्यज्ञात्सर्व॑हुत ऋचः सामानि जज्ञिरे । छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ १ ॥ यजुः० अ० ३१ मं ७ ॥

यस्माद्दचो अपातक्षन् यजुर्यस्मादपाकषन् । सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् । स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ २ ॥ अथर्व० कां० १० प्रपा २३ अनु० ४ मं २० ॥

[1. "From that adorable Yajna have proceeded the Rig and the Sama; from Him have proceeded

*A few extracts from the *Bhumika* shall be given.

the Chhandansi; and from Him has proceeded the Yaju."—(Yaju, Chapter 31, Mantra 7).

[2. "He from whom the Rig has sprung, He from whom the Yaju, has sprung, like unto whose *loma* is the Sama, and like unto whose mouth is the Atharva Angiras,—what is He like? Him thou declare. *Reply*—Know that He is Skambha." —*Atharva.*]*

1. From Him, the adorable, from Him who is true, all-knowledge, all-happiness, and so forth,—the Perfect Being, who ought to be the object of universal homage, and should be worshipped by all,—yes, from this almighty *Par Brahma* have proceeded all the four Vedas,—the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva Veda. Even this is to be believed. The term *Sarvahut* may also appropriately be applied to the Vedas. The Vedas are *sarvahut*, for they are worthy of being accepted and received by all men. The object of the two verbs *yajnire* and *ajâyat* (in this mantra) is to show that the Vedas contain numerous sciences, and the repetition of the word *tasmât* is also to convince man that they are of Divine origin. Inasmuch as the Vedas have in them *Gayatri* and other *Chhandas*, the word *Chhandansi*, in the *mantra*, indicates the Divine origin of the fourth Veda,—the Atharva. Even this is to be believed.

यज्ञो वै विष्णुः । श० कां० १ अ०१ । ब्रा०१ । कं०१३ ॥

"Yajna" is verily the "Vishnu."—(Shathpatha Kand I, Chapter I.)

* Literal translation of the mantras.—C. S.

इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम्। य० अ० ५। मं० १५॥

"Vishnu made this universe, and disposed the things (therein or thereof) in a three-fold order." (This is to be found in the Vajur Veda.) The creation of this universe can be predicated of God only and of none other. "He who pervades both the animate and inanimate creation, He is Vishnu, the Supreme Being."

2. The Almighty from whom the Rig Veda has proceeded, the Great God by whom the Yajur Veda has been revealed, the Being from whom the Sama Veda and the Atharva Veda have sprung,—the *Atharva* being like unto His mouth, the *Sama* like unto His *lomas* (hairs on the body), the *Yaju* like unto His heart, and *Rig* like unto His vital airs (*figuratively*),—He from whom all the four Vedas have come forth:—what is this *Deva* like?—Declare Him unto me." This is the question. The answer is, "He is *Skambha*," the supporter of the whole universe; other than this *Deva* (supporter of the universe) the author of the Vedas is none. Even this is to be believed.

एवं वा अरेस्य महतो भूतस्य निःश्वासतमेतद्यद्ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः। श० कां० १४ अ० ५ ब्रा० ४ कं० १०॥

"The Rig Veda, the Sama Veda, the Yajur Veda and the Atharva Veda, are the outbreathings of

that Great Being."—(Shathpatha, Kand 14, Chapter 5). To make this clearer:—

"Maitriyi," says Yajnavalka, "By Him, who encompasses even Space, the Rig Veda as the other Vedas—all four of them—are breathed forth, without effort, even as breath is exhaled without effort." Even this is to be believed. Just as the vital air issuing from the body is again drawn into it, even so are the Vedas breathed out and (finally) breathed *in* by God. This is certain.

On this subject many people say: "How can the Veda, which is embodied in words, have proceeded from God, who is incorporeal and without parts? We reply: Such an objection cannot hold good when urged against an *almighty* God. Why? Because, even in the absence of mouth, the *pranas* (vital airs) and other appliances, the power to do His work is ever manifest in the Supreme Being. And even as in the *mind* of man, when absorbed in silent thought, words embodying questions and answers are pronounced, even such must we believe to be the case with God also. He who is, beyond doubt, *almighty*, *He* never takes anyone's help in doing His work. *We* cannot do our work without the help of others, but such is not the case with God. When He, though incorporeal and without parts, made the whole world, then how can a person doubt His having made the Vedas? Yes, how?—when in the world itself things extraordinary and marvellous to match the revealing of the Vedas have been done by Him.

(*Prativadi*)—Undoubtedly, no one but God has, of a surety, the power to create the universe, but one can have the power to produce the Vedas like other works produced by men.

(*Vadi*)*—We reply: The power in man to produce any work whatsoever is possible only after he has read the Vedas, the production of God, and in no other way. Even at present nobody can become wise and learned till he has read something or listened to (what the wise say). Knowledge comes to men by a study of the Shastras, however slight and partial, through oral instruction, and by observing the dealings of man with man. For example, if a person (as soon as born) were removed to an isolated and secluded (though a safe place), and though regularly supplied with food and drink, etc., were never spoken or talked to by his guardians down to the hour of his death—such a person would have absolutely no sure and certain knowledge of anything. And further, as people inhabiting some immense forest have all the instincts and ways of brutes, even such instincts and ways would all mankind have retained from the beginning of creation to the present time if the Vedas had not been revealed to them. To have produced a book under these circumstances is out of the question.

(*P.*)—Don't say such a thing. God has given men intuitive knowledge, and that is better than any book. Without this knowledge it is impossible even to understand the connection between the words of the Veda and what they connote. By

* The two words mean *believer* and *sceptic*, respectively.—C. S

improving and developing this intuitive knowledge men can produce books too. Why, then, should one believe that the Vedas are the Word of God?

(*V.*)—If this is your objection, we reply to it thus: Has not God given intuitive knowledge to the aforesaid child (whom we have supposed as brought up away from the haunts of men, and without any education), and has not He given the same knowledge to the people whom we have supposed as occupying the recesses of a vast forest? Why can't anyone of us become a *Pandit* without studying the Vedas, and without receiving instruction from others? What does all this lead to? To the conclusion, that mere intuitive knowledge won't do *unless* it is improved and supplemented by study and by instruction from without. As we write books only by means of the knowledge we gain from our contact with the wise and learned and *through* their works, even so do mankind require (in the beginning of creation) the Divine knowledge (to get on in the world). Indeed, there being no books nor any system of education in the beginning of creation, it was impossible, in the very nature of things, for anyone to acquire knowledge, if God had not vouchsafed His "knowledge" to the human race. How could, under these circumstances, any man have produced a book? For, as far as acquired knowledge is concerned, man is *dependent* upon others for it; and mere intuitive knowledge can never enable him to become wise and learned.

And as regards the assertion that intuitive knowledge is better (than anything else),—this assertion, too, is not based on truth. For intuitive knowledge, like the eye, is a *means* through which something is accomplished. Even as the eye is useless without the help of the *mind*, even so is intuitive knowledge useless without the help of the wise teachers and of Divine Knowledge.

(*P.*)—What object had God in revealing the Vedas? This I want to be explained here to me.

(*V.*)—We answer by a counter-question: What object would it have served, if God *had not* revealed the Vedas?

(*P.*)—I don't know.

(*V.*)—You may truly say this. You may now learn, by all means, what object God had in revealing the Vedas. Is, or is not, knowledge in God infinite?

(*P.*)—Yes, it is infinite.

(*V.*)—For what purpose is this Knowledge?

(*P.*)—For His own *individual* purposes.

(*V.*)—Is not God beneficient, and does not He do good to others?

(*P.*)—He is, and does good to others. What then?

(*V.*)—Only this, that knowledge always exists for the benefit of him who possesses it, as well as for that of others. This is the two-fold object of knowledge. If God did not vouchsafe His Revelation unto us, His knowledge would become useless and abortive in reference to the *second* object of knowledge. Hence it was that He made His knowledge fruitful by revealing the Vedas. The infinitely

merciful God is like unto a father. As a father ever does kind offices unto his children, even so God, in His infinite mercy, preaches His knowledge unto all men. Otherwise in consequence of the ignorance and barbarism transmitted from age to age people would find it impossible to realize *dharma artha*, *kâma*, and *moksha*, and, hence, would be shut out from the enjoyment of supreme bliss. When the merciful God has created roots, fruits, etc., for the enjoyment and happiness of His subjects, how could He—the bestower of perfect happiness, the embodiment of all knowledge—have left out revealing the "Veda Vidya" unto them? The happiness, which man can derive from the possession of the most enjoyable things in the universe, cannot come up even to a thousandth part of that which the possession of *knowledge* gives. It follows from all this that God is the author of the Vedas, and even this must be believed in.

(*P.*)—Where did God get pen and ink and other necessary things to write the Vedas with?

(*V.*)—We reply: You have certainly brought forward a great objection. Just as God made this world without the help of hands and other parts of the body, and without wood, iron, and the like materials, even so He revealed the Vedas. You should never have urged the objection you have against an almighty God in reference to the revealing of the Vedas. The Vedas revealed in the beginning of creation were not, however, in the form of *books*.

(*V.*)—How, then, did God reveal them?

(*P.*)—He communicated them through the *mind* ?

(*V.*)—Through whose mind ?

(*P.*)—Through the minds of Agni, Vayu, Aditya and Angiras.

(*P.*)—All these are things dead and inert, and deviod of reason.

(*V.*)—Don't say such a thing. They were corporeal beings—men—in the beginning of creation.

(*P.*)—How do you make this out ?

(*V.*)—Because inanimate objects are incapable of thought-work. The sense in which anything is taken in any particular place is according to the context. For instance, if a person were to say to another : "The couches are making a noise," the word "couches" here would be taken to mean the "occupiers of couches." Even so must we interpret (Aditya, etc.) when we speak of them (as the recipients of Veda Knowledge). "Knowledge" can be imparted only to rational men. In support of (Aditya, etc., having been men), we have the authority :—

तेभ्यस्तप्तेभ्यस्त्रयोवेदा अजायंताग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः । श० कां० ११ अ० ५ ॥

To these practisers of austerities the three Vedas were revealed : the Rig Veda was revealed through Agni ; the Yajur Veda through Vayu ; and the Sama through Surya—(Shatpatha, Kand II, Chapter 5). God communicated the knowledge, termed the Veda, to these men, and through them made it known to all.

(*P.*)—You are right. But to me it seems that God gave these persons knowledge, and by means of

this knowledge they produced the Vedas.

(*V.*)—Don't believe any such thing. What kind of knowledge did He impart unto these men ?

(*P.*)—The knowledge termed 'the Veda.'

(*V.*)—Is this knowledge God's or of the men (to whom it was imparted)?

(*P.*)—It is God's.

(*V.*)—Then who made the Vedas, God or they ?

(*P.*)—He made them whose knowledge the Vedas are.

(*V.*)—Then why did you raise the objection that those *men* made them ?

(*P.*)—To find out the truth.

(*P.*)—Is God impartial or partial ?

(*V.*)—Impartial.

(*P.*)—Then why did He reveal the Vedas to the minds of these four persons only and not to the minds of all men ?

(*V.*)—We reply: God's having imparted His "knowledge" to the minds of these four persons only cannot make Him guilty of the slightest partiality. On the contrary, this is a proof positive of the absolute impartiality of that just Being. For *impartiality* (or justice) means *rewarding every one according to the merits of his deeds*. And thus you must know that it was only these four persons who, in consequence of the consummate excellence and purity of their actions, deserved to be imparted the knowledge of the Vedas.

(*P.*)—The Veda was revealed in the *beginning* of creation; where did this excellence and purity of their *previous actions* come from (for as yet they

had done *no actions*) ?

(*V.*)—We answer: The souls are all *eternal* in their own *essential nature*, while their actions, as well as this entire visible universe, are, in consequence of the regularity of their succession, also eternal.

(*P.*)—Are *Gayatri* and other *Chhandas* (metrical texts of the Vedas) also the work of the Divine Mind?

(*V.*)—How could a doubt like this spring up in your mind? Has not God the knowledge to produce the *Gayatri Chhandas*?

(*P.*)—Certainly He has, for He is all-knowledge.

(*V.*)—Hence your doubt is groundless.

(*P.*)—The 'four-mouthed' Brahma originated the Vedas,—even so says *itihas* (history).

(*V.*)—Don't say such a thing, for the validity and genuineness of *itihas* depends on *shabadpraman** and

आप्तोपदेशः शब्दः ॥ न्यायशास्त्रे अ० १ सू० ७ ॥

'*Shabad*' is what an *Apt* inculcates and teaches (*Naya Shastra*, chapter 1st, aphorism 7th). Even this is what the sage Gautama says. The sage also says that *shabad* is *itihas*. On his subject Vatsayana, in the Mahabhashya, says:—

शब्द ऐतिह्यमित्यादि च । अस्यैवोपरि । आप्तः खलु साक्षात्कृत धर्म्मा यथादृष्टस्यार्थस्याचिख्यापयिषया प्रयुक्त उपदेष्टा साक्षात्करणमर्थस्याप्तिस्तयाप्रवर्तत इत्याप्तः ॥

"*Apt* is verily he who has completely and thoroughly *realized* and *felt* (in the inmost recesses of this conscious soul) the significance and glory of Dharma (truth,

* That is, the authority of works deduced from the *Vedas*.

purity, etc.) To *realize* and *feel* in *practice* the sense and meaning of what a teacher has found (a virtuous principle or doctrine) to signify, with the view to make this sense and meaning *known* to others when the experiment is over, is called *ápatti*, and he in whom this quality exists is called *Apat*. Hence, *itihas* means *what embodies facts and truths*, and not *falsehood*. Consequently, that which has been inculcated and taught by an *Apat* and is true and worthy of respect, even that alone deserves to be received by man (as *itihas*), and not that which is the opposite of it. For an evil-minded man only says what is false and untrue. Also the assertion, that Vyas Rishi originated the Vedas is unfounded. Even this should be believed, because of the worthless character of the *Puranas* and *Tantras* which assert such a thing.

(*P.*)—Why should not we hold that the *rishi*, whose name heads any particular *mantra* or *sukta*, is the originator thereof?

(*V.*)—Don't say such a thing; for, Brahma and other such sages, too, have *studied* and *been taught* the Vedas. Says the *Shwetaswatara Upanishad*:—

यो वै ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति-तस्मै० ॥

"He creates Brahma in the beginning of creation, and preaches the Vedas." Even when the *Rishis* (whose names head the *mantras* and *suktas*) were not yet in existence, even at that time the Vedas were with Brahma and others:—

अग्निवार् रविभ्यस्तु त्रयं ब्रह्म सनातनम् । दुदोह यज्ञ सिद्ध्यर्थमृग्यजुः सामलक्षणम् ॥ १ ॥ अ. १ ॥

"From Agni, Vayu and Aditya the three eternal Vedas—known, as Rig, Yaju, and Sama—were milked* " and :—

अध्यापयामास पितृन् शिशुरांगिरसः कविः । अ. २ ॥

"The boy Angiras taught the Vedas to his elders," even so says Manu (chapter II). When even Brahma read and studied the Vedas with Agni, etc., how could Vyas have originated them ? †

OF WHAT IS VEDA THE NAME ?

Believer.—Now to what is the name Veda applied ? To the *mantra bhaga* only, is our reply.

Sceptic.—Why do you not, according to the saying of Katyana, that the name Veda is applicable to the *mantras* and Brahmanas alike, accept the name Veda for the *Brahmana bhag* as well?

Believer.—Don't say so. The Brahmanas cannot be called the Veda ?

Sceptic.—Why ?

Believer.—Because the Brahmanas are called the Puranas (histories); because they are the expositions of the Vedas; because they are the compositions of the *rishis* (sages), and not the Word of God; because the Rishis, Katyana only excepted, have refused the name Veda to the Brahmanas ' and because they are the productions of mortals' The histories of men which the Brahmanas contain

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* Sir W. Jonles's translation.

† Translated from the *Sanskrit* of Swami Dayanand.—C. S.

—these histories are not to be found in the Vedas.

Sceptic.—Brother ! texts like—

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम्। यद्देवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम् ॥ यजु० अ ३ मं० ६२

[*I. e.*, the treble the age that is of Jamdagni, the treble the age that is of Kashyapa, the treble the age that is of the sages, even that treble the age be ours], bearing the seal of the names of Rishis are to be seen in the Yajurveda and in the other Vedas Then, why do you refuse to give the name 'Veda to the 'Brahmanas' also ?

Believer.—Don't labour under such a delusion. Here the words Jamdagni and Kashyapa are not the names of individuals or corporeal beings. On this there are the authorities :—

चक्षुर्वै जमदग्निर्ऋषिर्यदेनेन जगत्पश्त्यथो मनुते तस्माच्चक्षुर्जमदग्नि र्ऋषि ॥ श० कां ८ अ० १

Again :—

कश्यपो वै कूर्मः प्राणो वै कूर्मः ॥ श० कां० ७ अ० ५

[Kashyapa is *koorm*, which means the vital airs—the *pranas*.]

Hence *koorm* and *kashyapa* are the names of the vital airs (*pranas*), because of their tortoise-like form in the regions of the navel. With this *mantra* God alone is worshipped and praised. It means :—" By Thy grace, O Lord, may our eyes (*jamdagni*) and our *pranas* (*kashyapa*), attain treble the usual age—*i.e.*, last for a period of three

hundred years."

[The word *chakshu* (eye) stands here, figuratively, for all the external organs, and the *pranas* for the internal organs (*mind*). *etc.*]

"*Yaddeveshu triyayusham*"—On this part of the *mantra* there is the *pramana.*

विद्वांसोहि देवाः ॥ श० कां० ३ अ० ७

[Even the wise are the *devas.*]

Hence the wise are called the *devas.* The meaning :—

"The treble the age which the wise attain to by virtue of their knowledge (*tanno astu triyayusham*) even that, with the physical organs and the mind, sound and yielding righteous enjoyment, be ours, so that enjoying felicity we may live this treble the age."

[The *eye* is the *jamdagni rishi,* because with the eye *man* sees and understands this world. Hence the eye is the *jamdagni rishi.*]

Hence the stories which Sayanacharya and others have related in their commentaries on the Veda, should be looked upon as the out-come of delusion. Even this should be believed.

[After this the Swami proceeds to show, on the authority of Yaska, Panini, Vatsayana and others that the Vedas are the *mantra bhaga* only, and do not include the Brahmanas, and in conclusion answers the question, ' Should the Brahmanas be regarded as authoritative as the Veda ?' thus :—]

It is not proper to regard the Brahmanas as authoritative as the Vedas, for the Brahmanas do not come from God. Of course they are to be regarded

authoritative so far as their teaching is in conformity with that of the Vedas. Hence they should be regarded as *secondarily* or *dependently* authoritative only.*

The Vedic Conception of God.

Q.—Are, or are not, all the sciences contained in the Vedas?

A.—The germs or principles of all sciences are to be found in the Vedas. Of these sciences *Brahmavidya* (science of theology) is the first and foremost of all sciences. We shall notice it briefly here :—

तमीशानं जगतस्तस्थुषस्पतिं धियं जिन्वमवसेहूमहेवयम्। पूषानो यथा वेद सामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥ ऋ. अ.१ अ ६ व. १५ मं.५

"We invoke the protection of *Parmeshwara* (the Supreme Being), who is the Maker of the whole universe, the lord and master of the stationary and the moving, and the illuminator of the intellect. He bestows strength and energy upon all, and is our support. O Lord! thou art the increaser of knowledge wealth, prosperity, etc. Do thou, in Thy mercy guard and sustain us."

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* Translated from the *Sanskrit* of Swami Dayanand. In this chapter, while showing that the Brahmanas are not identical with the Vedas, the Swami takes occasion to refute the assertion that Bhagwat, etc., the modern mythological literature, are the Puranas, the Brahmanas and similar Arsha granths alone being the real Puranas.—C. S.

महद्यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे। तस्मिञ्छ्रयन्ते य उ केच देवा वृक्षस्य स्कन्धः परित इव शाखाः॥अथर्व० कां० १० प्रदा० २३ अनु० ४ मं० ३८

"He who is the most exalted of all, who is worthy of being adored by all, who pervades the entire universe, the Ommiscient Being, who supports the firmanent, who survives the dissolution of the world into its primary atoms—even He is Brahm. The *vasus* and other *devats* (*i. e.*, the entire universe) are supported by Him, even as trunk supports the spreading boughs"—(Atharva, Book 10th, Chapter XXIII, mantra 38.)

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते नाष्टमो न नवमो दशमो नाप्युच्यते ॥ ८ ॥ तमिदं निगतं सहः स एष एकवृदेक एव ॥ ९ ॥ सर्वे अस्मिन् देवा एक वृते भवन्ति ॥ अथर्व कां० १३ अनु० ४ मं० १६ ॥ १७ ॥ १८ ॥ २० ॥ २१ ॥

"There is only the One Supreme Being—there is neither second, nor third, nor fourth, nor sixth, nor seventh, nor eighth, nor ninth, not yet tenth Deity."—(Atharwa, Kand 13, Chapter IV, Mantras 16, 17 and 18.)

From these mantras it is clear that God is one and that there is no other besides Him—no second god, no third god, no fourth god, no fifth god, no seventh god, no eighth god, no ninth god, neither any tenth god. By means of these nine *negatives*, commencing from the figure '2', and carrying the

calculation up to *knot*, the existence of one God has been declared, and the existence of a god other than Him has been utterly denied. For this reason the worship of aught else than one God has been totally condemned.

सपर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्। कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ यजु. अ० ४० मं० ८

"He, the Supreme Being, pervades the entire universe even as space. He is of infinite might and the creator of all. He is incorporeal and exempt from birth and death. He is indivisible and impenetrable by the minutest conceivable object. He is free from the bonds of nerves and muscles. He is wholly and absolutely above ignorance. He is free from sin and every sinful desire. He is omniscient and privy to our inmost thoughts. He presides over all, is self-existent and the efficient cause of the universe. He imparts His knowledge to His eternal subjects in the beginning of every creation."—(Yajurveda, Chapter XL, mantra 8.)*

VEDIC DHARMA.

The Vedic teaching in reference to Dharma shall be set forth briefly. The Supreme Being declares:

संगच्छध्वं संवदध्वं संवो मनांसि जानताम्। देवा भागं यथा पूर्वे संजानाना उपासते ॥ १ ॥ ऋ. अ. ८ अ. ८ व. ४९ मं. २ ॥

* Translated from the Sanskrit.—C. S.

"(*Sangachhadhvam*) O mortals! the *dharma*, which has been declared by Me, which is characterised by justice, is devoid of partiality, which is distinguished for its true qualities,—even this *dharma* do ye accept and embrace. (*Samvadadhvam*) in other words, having given up all mutual differences and dislikings for the acquisition of this *dharma*, do ye be united one with the other, to the end that your true joys may ever be on the increase, and your pain and suffering may be destroyed. (*Samvo mandnsi jántám*) Being united with each other, and having given up idle and fruitless controversies and disputations, do ye discuss among yourselves, in all love and charity, (on subjects affecting your welfare) by the agency of questions and answers, so that (by means of such discussions) true knowledge may go on steadily increasing among you, in the most commendable manner.

"Do ye develope your thinking faculty. Having developed your thinking faculty, do ye exert yourselves in the most befitting manner, to the end that your minds may become affluent in knowledge. Or, which is one and the same thing, ye should make such a use of your energy and resources that it may fill your minds with a sense of joyful tranquility and peace. Ye should always follow and act up to the dictates of *dharma*, and not to those of that which constitutes *adharma*. In connection with this an illustration shall be given:- (*Deva bhagam yatha, etc.*) As your predecessors, having become men of exalted knowledge, learned and pure, and

free from prejudice, have developed into lovers of Divine Teaching, and just as they, having acquired knowledge before you, are doing their work in life, or have quitted the world's stage;—just as *they* worship the Being who possesses the attributes of omnipotence, etc., and just as they follow and act up to the *dharma* declared by Me, even like *them* does it behove you to conform your lives to the same *dharma*, to the end that the *dharma* declared by the Veda may become known (to all)."

समानोमन्त्रः समितिः समानी समानं मनः सहचित्त-मेषाम् । समानं मन्त्रमभिमन्त्रये वः समानेन वो हविषा जुहोमि ॥ २ ॥ ऋ. अ. ८ अ. ८ व. ३९ मं. ३ ॥

"(*Samano mantrah, etc.*) O Mortals! let your *mantra* [that exercise of the intellectual faculties through which, by the agency of speech or preaching, a knowledge of all objects with their powers and properties, manifest or latent—of all objects from Me, the Creator, down to the earth—is acquired] be alike, equally weighty, and free from all antagonism. When many people getting together would deliberate over matters in respect of which there are doubts, the individual opinion should first be heard, and then from these individual opinions all that is best and essential, calculated to promote the well-being of all sentient beings and distinguished for its absolute truthfulness, that should be chosen and thoroughly known,—to be laid up in the mind to regulate each unit's practical life, to the end that it may make him more and more happy day by day. (*Samatih smani*) Let your social code or *maryáda*

[that which inculcates justice, which gives importance and knowledge to man, which renders the observance of *brahmacharya,* the acquisition of learning and sciences and the attainment of good qualities possible, which provides, through legislative bodies, for good government and so forth, which guides aright one's temporal and spiritual affairs, which increases the strength and health of body and mind—even that constitutes social code or *maryáda*] be good and the same: in other words, it should be prefectly uniform, to the end that it may add to the happiness of all by bestowing upon them the blessings of liberty and independence. (*Samanam manah*) Let your *minds* be free from mutual antagonism, and harmonious. Let your *chitta* (the *power* which recollects things done in the past and meditates on the Creator] be the same. In other words, ye should exert yourselves for the destruction of the pain of all sentient beings and for the augmentation of their happiness.

"(*Sah, etc.*) Ye must exert yourselves to the utmost to do good and to be useful to all. (*Esham, etc.*) Those of you who, in their dealings with all sentient beings, care for their welfare as they would do for the welfare of their own souls, unto *them*—the benevolent and the augmenters of the happiness of others, I am gracious, and (*abhimantryeva, etc.*) I desire you all to follow the *dharma* already declared. Even so should all of you do, to the end that truth may never become extinct among you nor untruth prosper. (*Samanena vo*) The gifts that ye receive from others, and those that ye present them with—

these also must be regulated according to the behests of *dharma*. Hence I unite you each with the other by a uniform and universal *dharma*, and, therefore, the *dharma* that has been declared by Me, even that ye should observe and follow, and naught else than that."

समानीव आकूतिः समाना हृदयानि वः । समानमस्तु वो मनो यथा वः सुसहासति ॥ ऋ. अ. ८ व. ४९ मं. ४ ॥

The purport of this is :—

"O mortals, the energy and strength that is in you, the same, in its fulness, having been made amenable to *dharma* and mutually harmonious and concordant, do ye employ in promoting the general well-being.

" (*Samaniv, etc.*) Let your enthusiasm and your good and righteous ways, by virtue of advancing the weal of each other, contribute to the happiness of all. In whatever way the *dharma* preached by Me be preserved from extinction, even so should ye proceed. (*Samana hridyani vah*) Let all those actions of yours which are connected with the heart, that is which have to do with the *mind*, be characterised with profound love, calculated to bring about and establish harmony, and concordant and harmonious. (*Samanamstu vo manah*) Let the mind, which is distinguished by the possession of all these things, be harmonious in all."

"(*Yathavat sushásti, etc.*) O mortals! ye should so proceed and exert yourselves that your actions, assisting mutual co-operation, may contribute to the well-being of all, and ye should seek your own happiness in the happiness of others. Ye must not be joyful when others are unhappy; on the contrary, ye must so act as to enable every one to be independent and happy."

दृष्ट्वा रूपे व्याकरोत्सत्यानृते प्रजापतिः ॥ अश्रद्धाम-नृतेऽदधाच्छ्रद्धां सत्ये प्रजापतिः ॥४॥ य. अ. १९ मं ७७॥

"(*Drishtva, etc.*) Prajapatih, the Supreme Being, declares the *Dharma:* All men should ever have perfect faith in truth and disbelief in untruth. (*Praja patih satyanrite rupe, etc.*) The Lord, by means of His omniscience, differentiated Truth from Falsehood or Virtue from not-Virtue, each distinguished by its attributes hidden and manifest. How? To this is the answer: He planted in the constitution and nature of all men an abhorrence of Untruth, not-Virtue and Injustice; in other words, He enjoined disbelief in *adharma* (not-virtue). Similarly, the all-knowing *Prajapatih*, the Supreme Being, enjoined belief in truth set forth in the *Shastras*, and in Justice and Virtue, tested and proved by ocular demonstration and so forth, and free from all tinge of bigotry and prejudice. Hence, it behoves all men to keep their minds firmly fixed on *dharma* and totally estranged from *adharma*."

दृते दृंह मा मित्रस्यमा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ॥ मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ॥ ५ ॥ य. अ. ३६मं. १८ ॥

"(*Drite Drihan, etc.*) All men should deal kindly and affectionately by one another, in every possible way and on all occasions. All men should accept and follow the *dharma* (system of faith) declared by the Lord, and to Him they should ever pray, so that they may learn to love *dharma*. O Lord, the destroyer of pain in all its phases, have mercy on me, to the end that I may know the true faith. (*Mitrasya-ma, etc.*) With their minds free from all prejudice, and with hearts pure, let all men see in me a friend; in other words, let them regard me as their friend. (*Drihan, etc.*) With my mind filled with this laudable desire, make me constantly richer and richer in truth and in exalted qualities. (*Mitras-yaham, etc.*) Similarly, may I, O Lord, with my understanding permeated with love, and with the eye of a friend (*sarvani bhutani, etc.*) see all sentient beings rightly and well. (*Mitrasya chakshusha, etc.*)—Even so may we all see each other with the eye of a friend, free from ill-will, and so conduct ourselves one with the other, that it may lead to the furtherance of mutual good."

Let all practise tapa. Tapa means:—

ऋतं तपः सत्यं तपः...भूर्भुवः [illegible] तपः ॥ सत्यं परं परं सत्यं...परमं वदन्ति ॥ तैत्ति. आरण्यके.

"To worship Brahm only, and to acquire true nowledge; to speak truth and act truthfully.

to hear and preach true knowledge; to prevent the mind from doing evil, and to set it to the performance of duty; to employ the organs and senses in Dharma, and to prevent them from taking a wrong course; to control the mind and to make it intent upon Dharma, to disseminate true knowledge under all circumstances."

"*Also*, O Man, thou shouldst worship and believe the omnipresent, all-pervading Brahm only and naught else. To speak truth and to act truthfully is the most essential condition of Dharma, because it is truth only through which man obtains happiness and Moksha and through which he never falls from that pedestal. All men should therefore practise righteousness. They should practise Dharma as directed (in the *mantra* commencing with *rita.)* Similarly they should acquire knowledge by observing Brahmacharya, and should employ their wealth in disseminating knowledge and other virtues. Contemplation is the characteristic of the wise and learned. The wind blows through *satya* (truth.) The sun shines through *satya.* Men are respected for righteousness and *satya.* The wise know God by purifying their mental faculties and thus do they acquire happiness."

The following further injunctions may be given in this connection from the Taittireya Aranyaka. :—

[illegible] ॥

तैत्तिरीय आरण्यके ॥

" Men should acquire knowledge and continue the study of the Vedas and other Shastras ; they should speak the truth, believe in truth and study the Vedas, etc. ; they should observe Brahmacharya ; they should keep their organs and passions under proper control ; they should always keep the mind and soul intent upon the performance of Dharma (virtuous deeds); they should acquire Dharma, Artha, Kama and Moksha through the help of the Vedas, fire, etc.; they should perform Agnihotra daily and thus purify air, water, etc., should honor and serve wise men who may happen to visit them, should manage human affairs properly, should educate their children and subjects well, should beget children by paying due regard to bodily strength, and should pay due attention to the health of children."

[The frequent occurrence of the words *swadhyaya pravachane* in the different parts of the above passage is to show that the study of the Vedas is incumbent under all the twelve kinds of circumstances.]

[Rathyaturacharya is of opinion that the practice of truth and the study of Vedas alone constitute Dharma. Paurvasheshti holds the observance of Brahmacharya and the study of the Vedas as the only Dharma. Maudgalya alias Nak gives preference to the study of the Vedas.]

The *acharya*, teaching the Vedas, should instruct his pupils as below during the course of, and after he completion of instruction,—

"Speak the truth ; observe Dharma and attend to the dictates of Duty.

"Do not neglect the study of Vedas, etc. After having pleased your teacher by valuable gifts, take to *grihastha* and beget children. You should never relinquish truth, never disregard Dharma, should always strive to better yourself, should never give up righteous ambition, should never be lazy in the study of the Vedas, should never give up *Deva Kriyas* and *Pitri Kriyas, i. e.*, should always perform the duty towards the wise and the elders.

"Worship your mother, father, teacher, and the *atithis*.

"You should do only good actions and not other than these. You should imitate only such of our actions as are good, and not those that are otherwise. Those that are virtuous amongst us are Bramhans, them you should trust. You should give them things as best you can, you should give them presents out of respect or shame, fear, or promise.

"If you have any doubts about any actions, you should do as wise and virtuous Brahmans do in similar circumstances,—you should act according to the dictates of wise and virtuous Brahmans. This is the advice, this is the exhortation, this is the injunction of the Vedas, these are the instructions they embody. You should observe these and obey these."

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यङ् ज्ञानेन ब्रह्मचर्य्येण नित्यम् ॥ अन्तःशरीरे ज्योतिर्मयो हि शुभ्रोयं पश्यन्ति यतयः क्षीण दोषाः ॥१॥ सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः॥ येनाक्रमन्त्यृषयोह्याप्तकामा

यत्र तत्सत्यस्य परमं निधानम् ॥ २ ॥ इ॰ण्डकोपानेषदि । मु. ३ सं. १ मं. ५ ॥ ६ ॥

अन्यच्च । चोदना लक्षणोर्थो धर्मः ॥ १ ॥ पू. मी. अ. १ पा. १ सू. २ । यतोऽभ्युद योनिःश्रेयससिद्धिः स धर्मः ॥ २ ॥ वैशेषि के । अ. १ पा. १ सू०२ ॥

"God can be known through truth, righteousness, Brahmacharya, and knowledge. He, the Fountain-head of light and wisdom, is visible within themselves to sages whose passions are completely under subjection and who are free from vice.

"Victory is always to truthfulness. If true, a man always comes off triumphant, but if not true and not a follower of true Dharma, defeat is his fate. [The wisemen's path of eternal bliss and Moksha, is so called because of its truthfulness.] It is by that path of truth and virtue that the sages attain to their object and reach Brahm, the Fountain-head of truth and Dharma, and reaching Him acquire eternal bliss and Moksha. and not otherwise. All men should therefore follow true Dharma and avoid untruth and *adharma* (*chodana*). The Dharma taught by the Vedas is the only true Dharma as it is free from untruth and unrighteousness, and deserving of being termed Dharma. That prohibited by God should be considered improper and shunned by all men as *adharma*.

"(*Yatobhyu*) Dharma is that the observances of which grants worldly happiness and Moksha, and that which does not fulfil these conditions is *adharma*. This also is the teaching of the Vedas.

"God has taught Dharma to all mankind in many other similar mantras in the Vedas. All men should understand that this is their only Dharma, and none else."*

THE VEDA BHASHYA, OR THE COMMENTARY.

The *Satyarth Prakash* and the *Veda Bhashya Bhumika* are, undoubtedly, the two most popular works of the Swami, but his greatest work, unquestionably, is the Bhashya or the Commentary. The *Introduction to the Commentary* (as has been already observed) contains a goodly number of pages, showing how the Commentaries, in favour with the modern world, are spurious and misleading compositions, and how it is necessary, in the interests of truth, that a true and genuine interpretation of the Vedas for the benefit of the learned and unlearned alike be available. The Swami, certainly the greatest master of the Vedic Literature in modern times, undertook to write such a commentary, and but for his premature death, a correct translation of all the four Vedas, elucidated with copious notes, would now be available. But the great scholar could not complete his self-imposed task. The Commentary embraces only the major portion of the Rigveda, and the whole of the Yajurveda. But even the imperfect work is of the highest value. It is more than sufficient to show the grandeur, the purity, and the absolute truthfulness of the Vedic Teaching, and to vindicate the genuineness and unapproachable superiority of

* Translated from the Sanskrit.—C.S.

the ancient etymological system of interpretation to the confusion of the arbitrary and false method of interpretation introduced by Sayana, Ravana and Mahidhar, and adopted by the European scholars. In order that the reader may be in a position to see the comparative merits of the two systems, we shall take leave to quote at length from the *Terminology of the Vedas* (PartII), by the late lament Pandit Gurdatta, M. A., the little work embodying the substance of what Swami Dayanand says on the "Necessity of the Present Commentary," in the Bhumika, and in diverse other places in the Bhashya itself:—

The first canon for the interpretation of Vedic terms, which is laid down by Yaska, the author of Nirukta, is that the Vedic terms are all *yaugika*.* The fourth section of the first chapter of Nirukta opens with a discussion of this very subject, in which Yaska, Gargya, Shakatayana, and all other Grammarians and Etymologists, unanimously maintain that Vedic terms are all *yaugika*. But Yaska and Shakatayana also maintain that *rurhi*† terms are also *yaugika*, inasmuch as they were originally framed from the roots: whereas Gargya maintains that only the *rurhi* terms are not *yaugika*. The section concludes with a refutation of the opinion

* A *yaugika* term is one that has a derivative meaning, that is, one that only signifies the meaning of its root together with the modifications effected by the affixes. In fact, the structural elements, out of which the word is compounded, afford the whole and the only clue to the true signification of the word. The word is purely connotative.

† A *rurhi* term is the name of a definite concrete object, where the connotation of the word (as structurally determined) gives no clue to the object denoted by the word. Hence, it means a word of arbitrary significance.

of Gargya, establishing it as true that all terms, whether Vedic or *rurhi*, are *yaugika*. It is on this authority of Nirukta that Patanjali expresses, in his Mahabhashya, Chap. III., Sec. iii., App. I, the same opinion, and distinguishes the Vedic terms from *rurhi* terms by the designation of *naigama*. Says Patanjali:—"**नाम च धातुजमाह निरुक्ते व्याकरणे शाकटस्य चतोकम्**" and a line before this,—" **नैगम रूढिभवं हि सुसाधु***

The sense of all this is, that all the *Rishis* and *Munis*, ancient authors and commentators, without exception, regard all Vedic terms to be *yaugika*, whereas some *laukika* terms are regarded by some as *rurhi* also.

This principle the European scholars have entirely ignored, and hence have flooded their interpretations of the Vedas with forged or borrowed tales of mythology, with stories and anecdotes of historic or pre-historic personages. Thus, according to Dr. Muir,† the following historical personages are mentioned in the Rig Veda, *viz*,—the *Rishis* Kanvas, in l. 47. 2; Gotamas, in i. 71. 16. ; Gritsamandas, in ii. 39. 8; Bhrigavas, in iv. 16. 23; and Vrihaduktha, in x. 54. 6. But what is the truth? The words Kanva and Gritsa only signify learned men in general (*see* Nighantu, iii. 13); the word Bhrigavah only signifies men of intellect (*see* Nighantu, v. 5). The word Gotama signifies one who praises; and Vrihaduktha is simply one whose *ukthas*, or knowledge of natural

* Mahabhashya, Chap. III, Sect. III, Aph.
† Muir's Sanskrit Texts, Vol. III, pp. 332—34.

properties of objects, is *vrihat* or complete. It is clear, then, that if this principle is once ignored, one is easily landed into anecdotes of historical or pre-historic personages. The same might be said of Max Muller discovering the story of *Shunah-shepa* in the Rig Veda, Shepa, which means "contact" (Nirukta iii, 2.—**शेपः शपतेस्पृशति कर्म्मणो**, being suffixed to **शानः** or **श्वन्** which means, knowledge, (**श्वा श्वसतेः शवतेर्वा गतिकर्म्मणः स्यात्**), means one who has come into contact with knowledge, *i. e.*, a learned person. It shall appear, in the progress of this article, how *mantra* after *mantra* is misinterpreted by simply falsifying the law of *Nirukta*.

To an unprejudiced mind, the correctness of this law will never be doubtful. For, independently of the authority of Nirukta, the very antiquity of the Vedas is a clear proof of its words being *yaugika*. And even Professor Max Muller, in his mythological moods, is compelled to confess, at least concerning certain portions of the Vedas, that their words are *yaugika*. Says he :—

"But there is a charm in these primitive strains discoverable in no other class of poetry. Every word retains something of its radical meaning; every epithet tells; every thought, in spite of the most intricate and abrupt expressions, is, if we once disentangle it, true, correct and complete." (Page 553, Max Muller's History of Ancient Sanskrit Literature.)

Further, again, says Max Muller :—

"Names. . . are to be found in the Vedas, as it were, in a still fluid state. They never appear as *appellatives*, nor yet as *proper* names; they are organic, not yet broken or smoothed down."—Page 755, *ibid.*)

Can there by any thing clearer than this? The terms occurring in the Vedas are *yaugika*, because "they never appear as appellatives, nor yet as proper names," and because "every word retains something of its radical meaning." It is strange to find that the self-same Max Muller, who has perceived the *yaugika* character of words in some *mantras* of the Vedas, should deny the same characteristic in other portions of the Vedas. Having said that words are *yaugika* in these "primitive strains," the Vedas, he proceeds to say :—

"But this is not the case with all the poems of the Vedas. It would be tedious to translate many specimens of what I consider the poetry of the secondary age, the Mantra period. These songs are generally intended for sacrificial purposes, they are loaded with technicalities, their imagery is sometimes more brilliant, but always less perspicuous, and many thoughts and expressions are clearly borrowed from earlier hymns."—(Page 558, *ibid.*)

This he calls the *Mantra* period. The "primitive strains" belong to what is called *Chhandas* period. He describes the characteristics of the *Chhandas* period, as distinguished from the *Mantra* period that has been above described, thus : "There is no

very deep wisdom in their teaching, their laws are simple, their poetry shows no very high flights of fancy, and their religion might be told in a few words. But whatever there is of their language, poetry and religion, has a charm which no other period of Indian literature possesses; it is spontaneous, original and truthful."—(Page 526, *ibid.*)

Professor Max Müller quotes Rigveda, vii, 77, as a specimen hymn of the *Chhandas* period. Says he:—

"This hymn, addressed to dawn, is a fair specimen of the original simple poetry of the Veda. It has no reference to any special sacrifice; it contains no technical expressions; it can hardly be called a hymn, in our sense of the word. It is simply a poem, expressing without any effort, without any display of far-fetched thought or brilliant imagery, the feelings of a man who has watched the approach of the dawn with mingled delight and awe, and who was moved to give utterance to what he felt in measured language."—(Page 552, *ibid.*)

From these quotations it will be clear that Professor Max Muller regards different portions of the Vedas belonging to different periods. There are some earlier portions (according to Max Muller's highly accurate calculations, the very exactness and infallibility of which Goldstucker bears ample testimony to), which he calls as belonging to the *Chhandas* period. The word *Chhandas*, in *laukika* Sanskrit, means spontaneity. Hence he

regards *Chhandas* period to be the one the hymns of which period only teach common things, are free from the flight of fancy, and are the spontaneous utterances of a simple (foolish !) mind. The *Mantra* period (2,900 years older) is full of technicalities and descriptions of elaborate ceremonies. Now we ask what proof has Max Muller given to show that the different portions of the Vedas belong to different periods. His proofs are only two. *Firstly*, the ill-conceived, confused idea of the difference between *Chhandas* and *Mantra;* and *secondly*, the different phases of thought represented by the two portions.

We will consider each of these reasons in detail. Says Yaska—**मंत्रः मननात् छन्दांसि छादनात् स्तोमः स्तवनात् यजुर्यजते : सामसंमितमृचा ॥ निरु. ७ । १२॥**

It means that there is no difference in the meaning of *Mantra* and *Chhandas*. The Veda is called the *Mantra*, as through it one learns the true knowledge of all existences. The Veda is also called the *Chhandas*, as it removes all ignorance and brings one under the protection of true knowledge and happiness. Or, more explicitly still, we read in *Shatapatha*, viii, 2, **छन्दांसि वै देवा यज्ञेनाश्व [illegible]**

"The *Mántras* (deva) 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." The *yaugika* sense of the words will also lead to the same conclusion.

Mantra may be derived from the root *man* to think, or *matri* to reveal the secret knowledge. Panini thus derives the word *Chhandas*; छन्दांसि च्छादनात्*. *Chhandas* is derived from the root *chadi*, to delight or illumine. *Chhandas* is that the knowledge of which produces all delight, or which illumines every thing, *i. e.*, reveals its true nature.

The second reason of Max Muller for assigning different periods to different portions of the Vedas, is that there are two different phases of thought discoverable in the Vedas. The one is the truthful and simple phase of thought which corresponds to his *Chhandas* period. The other is the elaborate and technical phase of thought that corresponds to the *Mantra* period. But what proof has Max Muller to show that the hymns of his secondary period are full of elaborate and technical thought? Evidently this, that he interprets them thus. If his interpretations were proved to be wrong, his distinction of the two periods will also fall to the ground. Now, why does he interpret the hymns of the *Mantra* period thus? Evidently because, on the authority of Sayana and Mahidhara, he takes the words of those hymns to signify technicalities; sacrifices, and artificial objects and ceremonies, or, in other words, he takes these words not in their *yaugika*, but in their *rurhi* sense. It is clear, then, that if Max Muller had kept in view the canon of interpretation given in Nirukta, that all Vedic words are *yaugika*, he would not have

* Unadi Kosha, iv, p. 219.

fallen into the fallacious anachronism of assigning different periods to different parts of the Vedas.

But there is another prejudice which is cherished by many scholars evidently under the impression of its being a well-recognised scientific doctrine. It is that in the ruder stages of civilization, when laws of nature are little known and but every little understood, when mankind has not enough of the experience of the world, strict methods of correct reasoning are very seldom observed. On the other hand, analogy plays a most important part in the performances of intellectual functions of man. The slightest semblance or visage of semblance is enough to justify the exercise of analogy. The most palpable of the forces of nature impress the human mind in such a period of rude beginnings of human experience, by motions mainly. The wind blowing, the fire burning, a stone falling, or a fruit dropping, affects the senses essentially as moving. Now, throughout the range of conscious exertion of muscular power *will* precedes motion, and since even the most grotesque experience of a savage in this world assumes this knowledge, it is no great stretch of intellectual power to argue that these natural forces also, to which the sensible motions are due, are endowed with the faculty of will. The personification of the forces of nature being thus effected, their deification soon follows. The overwhelming potency, the unobstructible might, and often the violence, with which, in the sight of a savage, these forces operate, strike him with terror, awe and reverence. A sense of his own weakness

humility and inferiority creeps over the savage mind, and, what was intellectually personified, becomes emotionally deified. According to this view, the Vedas, undoubtedly books of primitive times, consist of prayers from such an emotional character addressed to the forces of nature including wind and rain—prayers breathing passions of the savage for vengeance or for propitiation, or, in moments of poetic exaltation, hymns simply portraying the simple phenomena of nature in the personified language of mythology.

It is, therefore, more agreeable for these scholars to believe that the Vedas, no doubt books of primitive times, are records of the mythological lore of the ancient Aryans !

And since, even according to the confessions of Max Muller, higher truths of philosophy and monotheism are to be found here and there in the Vedas, it has become difficult to reconcile the mythological interpretations of the main part of the Vedas with the philosophical portions. Says Max Muller :—

"I add only one more hymn [Rig. x. 121], in which 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."—(Max Muller's History of Ancient Sanskrit Literature, p. 568).

It is, therefore, argued by some that the mythological portions are earlier than philosophical ones ; for, the primitive faith, as already indicated, is always mythology.

The fundamental error of this supposition lies in regarding a contingent conclusion as a necessary one; for, although mythology may be the result of barbarous intellect and analogical reasoning, it is not necessarily always so. It may even grow up as a degenerate, deformed and petrified remnant of a purer and truer religion. The history of religious practices, primarily designed to meet certain real wants, degenerating, after a lapse of time, on the cessation of those wants, into mere ceremonies and customs, is an ample testimony of the above remarks. Had the European scholars never come across the mythological commentaries of Sayana and Mahidhara, or the *puranic* literature of post-Vedic (nay anti-Vedic) period, it would have been impossible for them, from the mere grounds of comparative mythology or Sanskrit philology, to alight on such interpretations of the Vedas as are at present current among them. May it not be, that the whole mythological fabric of the *Puranas*, later as they are, was raised long after the vitality of true Vedic philosophy had departed from their words in the sight of the ignorant pedants? Indeed, when one considers that the *Upanishats* inculcate that philosophical monotheism, the parallel of which does not exist in the world—a monotheism that can only be conceived after a full conviction in the uniformity of nature,—and that they, together with the philosophical *Darshanas*, all preceded the *Puranas*; when one considers all this, he can hardly resist the conclusion that, at least in India, mythology rose as a rotten remnant of the

old philosophical living religion of the Vedas. When, through the ignorance of men, the *yaugika* meanings of the Vedic words were forgotten, and proper names interpreted instead, there grew up a morbid mythology, the curse of modern idolatrous India. That mythology may thus arise on account of the decay of the primitive meaning of old words, even Professor Max Muller admits, when speaking of the degeneration of truth into mythology by a process, he styles '*dialectic growth and decay*,' or dialectic life of religion. He says :—

"It is well-known that ancient languages are particularly rich in synonyms, or, to speak more correctly, that in them the same object is called by many names—is, in fact, polynymous. While in modern languages most objects have one name only, we find in ancient Sanskrit, in ancient Greek and Arabic, a large choice of words for the same object. This is perfectly natural. Each name could express one side only of whatever had to be named, and not satisfied with one partial name, the early framers of language produced one name after the other, and after a time retained those which seemed most useful for special purposes. Thus the sky might be called not only the brilliant, but the dark, the covering, the thundering, the rain-giving. This is the polynomy in language, and it is what we are accustomed to call polytheism in religion."—Max Muller's History of Ancient Sanskrit Literature (pp. 276-7.)

To return to the subject. Yaska lays down a canon for the interpretation of Vedic terms. It is that the Vedic terms are *yaugika*. Mahabhashya

repeats the same. We have seen how this law is set aside and ignored by the European scholars in the interpretations of the Vedas, whence have arisen serious mistakes in their translations of the Vedas. We have also seen how Dr. Muir, falling in the same mistake, interprets general terms as proper nouns; and how Max Muller, also led by the same error, wrongly divides the Vedas into two parts, the *Chhandas* and *Mantra*. We have also seen how, due to the ignorance of the same law, *mantras* upon *mantras* have been interpreted as mythological in meaning; whereas some few mantras could only be interpreted philosophically, thus giving rise to the question of reconciling philosophy with mythology. To further illustrate the importance of the proposition, that all Vedic terms are *yaugika*, I herewith subjoin the true translation of the fourth mantra of the fiftieth Sukta of Rigveda with my comments thereon, and the translation of the same by Monier Williams for comparison. Surya, as a *yaugika* word, means both the sun and the Divinity. Monier Williams takes it to represent the sun only. Other terms will become explicit in the course of exposition. The *mantra* runs as follow :—

तरणिर्विश्वदर्षतो ज्योतिष्कृ दसि सूर्य्य । विश्वमाभासि रोचनं ॥

The subject is the gorgeous wonders of the solar and the electric worlds. A grand problem is here propounded in this *mantra*. Who is there that is not struck with the multiplicity of objects and

appearances? who that has not lost thought itself in contemplation of the infinite varieties that inhabit even our own planet? Even the varieties of plant life have not yet been counted. The number of animal and plant species, together with the vast number of mineral compounds, may truly be called infinite. But why confine ourselves to his earth alone? Who has counted the host of heavens and the infinity of stars, the innumerable number of worlds yet made and still remaining to be made? What mortal eye can measure and scan the depths of space? Light travels at the rate of 180,000 miles per second. There are stars from which rays of light have started on their journey ever since the day of creation, hundreds of millions of years ago, the rays have sped on and on with the unearthly velocity of 180,000 miles per second through space, and have only now penetrated into the atmosphere of our earth. Imagine the infinite depth of space we not with which we are on all sides surrounded. Are we not struck with variety and diversity in every direction? Is not differentiation the universal formula? Whence have these manifold and different objects of the universe proceeded? How is it that the same Universal-Father-Spirit, permeating in all and acting on all, produced those heterogenous items of the universe? Where lies the cause of difference? A difference so striking and at once so beautiful! How can the same God acting upon the universe produce an earth here and a sun there, a planet here and a satellite there, an ocean here and a dry land there, nay a Swami here and an idiot there? The answer to this question is im-

pressed in the very solar constitution. Scientific philosophers assure us that colour is not an intrinsic property of matter as popular belief would have it. But it is an accident of matter. A red object appears red, not because it is essentially so but because of an extraneous cause. Red and violet would appear equally black when placed in the dark. It is the magic of sunbeams which imparts to them this special influence, this chromatic beauty, this congenial coloration. In a lonely forest, mid gloom and wilderness, a weary traveller, who had betaken himself to the alluring shadow of a pompous tree, lay down to rest and there sank in deep slumber. He awoke and found himself enveloped in gloom and dismal darkness on all sides. No earthly object was visible on either side. A thick black firmament on high, so beclouded as to inspire with the conviction that the sun had never shone there, a heavy gloom on the right, a gloom on the left, a gloom before and a gloom behind. Thus laboured the traveller under the ghastly, frightful windspell of frozen darkness. Immediately the heat-carrying rays of the sun struck upon the massive cloud, and, as if by a magic touch, the frozen gloom began to melt, a heavy shower of rain fell down. It cleared the atmosphere of suspended dust particles, and, in a twinkling of the eye, fled the moisture-laden sheet of darkness, resigning its realm to awakened vision entire. The traveller turned his eyes in ecstatic wonder from one direction to the other, and beheld a *dirty gutter* flowing there, a crystalline pond reposing here, a green grass meadow

more beautiful than velvet plain on one side, and a cluster of variegated fragrant flowers on the other. The feathery creation with peacock's train, and deer with slender legs, and chirping birds with plumage lent from Heaven, all, in fact all, darted into vision. Was there naught before the sun had shone? Had verdant forests, rich with luxuriant vegetation, and filled with the music of birds, all grown in a moment? Where lay the crystalline waters; where the blue canopy; where the fragrant flower? Had they been transported there by some magical power in the twinkling of an eye from dark dim, distant region of chaos? No! they did not spring up in a moment. They were already there. But the sunbeams had not shed their lustre on them. It required the magic of the lustrous sun to shine, before scenes of exquisite beauty could dart into vision. It required the luminous rays of the resplendent orb to shed their influence, ere the eyes could roll in the beautiful, charming, harmonious, reposeful and refreshing scenes of fragrant green. Yes, thus, even thus, is this sublimely attractive Universe, **रोचनं विश्व,** illuminated by a sun **सूर्यआभासि,** the Sun that knows no setting, the Sun that caused our planets and the solar orb to appear **ज्योतिष्कृद्,** the Sun that evolves the panorama of this grand creation, **विश्वदर्शत,** the eternal Sun ever existing through eternity in perpetual action for the good of all. *He* sheds the rays of His Wisdom all around; the deeply thirsty, parching and blast-dried atoms of matter drink, to satiation, from the ever-flowing, ever-gushing, ever-illuminating rays of Divine wisdom, their appropriate ele-

ments and essences of phenomenal existence and panoramic display. Thus is this Universe sustained. One central Sun producing infinity of colours. One central Divinity producing infinity of worlds and objects. Compare with this Monier William's translation :—

"With speed beyond the ken of mortals, thou,
O sun,
Dost ever travel on, conspicuous to all.
Thou dost create the light, and with it illume
The entire universe."

We have shown why we regard *Chhandas* and *Mantra* as synonymous. We have also seen how Max Muller distinguishes between *Chhandas* and *Mantra*, regarding the latter as belonging to the secondary age, as loaded with technicalities, and as being less perspicuous than the former. He points out its chief character to be that "these songs are generally intended for sacrificial purposes." Concerning this *Mantra* period, he says : "One specimen may suffice, a hymn describing the sacrifice of the horse with the full detail of a superstitious ceremonial—(Rigveda, i, 162)."

We shall, therefore, quote the 162nd Sukta of Rigveda, as it is the specimen hymn of Max Muller, with his translation, and show, how, due to a defective knowledge of Vedic literature and to the rejection of the principle that Vedic terms are all *yaugika*, Professor Max Muller translates a purely scientific hymn, distinguishable in no characteristic from the *chhandas* of the Vedas, as representative of an *artificial* and *cumbersome* and *highly superstitious* ritual or ceremonial.

To our thinking, Muller's interpretation is so very incongruous, unintelligible and superficial, that were the interpretation even regarded as *possible*, it could never be conceived as the description of an *actual* cermonial. And now to the hymn. The first *mantra* runs thus :—

मानो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतः परिख्यन् । यद्वाजिनो देव जातस्य सप्तेः प्रवक्ष्यामो विदथे वीर्य्याणि ॥ १ ॥

Max Muller translates it : "May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of Ribhus, and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods."—(Max Muller's History of Ancient Sanskrit Literature, p. 553.)

That the above interpretation may be regarded as real or as true, let Professor Max Muller prove that Aryans of the Vedic times entertained the superstition that at least one swift horse had sprung from the gods; also that the gods Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of Ribhus, and the Maruts did not like to hear the virtues of the swift horse proclaimed at the sacrifice; for, if otherwise, they would have no reasons to rebuke the poet. Not one of these positions it is ever possible to entertain with validity. Even the most diseased conception of a savage shrinks from such a superstition as the "swift horse sprung from the gods." It is also in vain to refer for the verification of this position to the *ashwamedha* of the so-called *Puranas*. The whole truth is that this mythology of

ashwamedha arose in the same way in which originates Max Muller's translation. It originates from an ignorance of the dialectic laws of the Vedas, when words having a *yaugika* sense are taken for proper nouns, and an imaginary mythology started

To take, for instance, the *mantra* quoted above, Max Muller is evidently under the impression that Mitra is the 'god of the day;' Varuna is the 'god of the investing sky;' Aryama the 'god of death;' Ayu the 'god of the wind;' Indra the 'god of the watery atomosphere;' Ribhus the 'celestial artists;' and that Maruts are the 'storm-gods.' But why these gods? Because he ignores the *yaugika* sense of these words and takes them as proper nouns. Literally speaking, *mitra* means a friend; *varuna*, a man of noble qualities; *aryaman*, a judge or an administrator of justice; *ayu*, a learned man; *indra*, a governor; *ribhuksha*, a wise man; *marutahs*, those who practically observe the laws of seasons. The word *ashwa* which occurs in the *mantra*, does not mean 'horse,' only, but it also means the group of three forces—heat, electricity and magnetism. It, in fact, means anything that can carry soon through a distance. Hence writes Swami Dayananda in the beginning of this Sukta.—(Rv. Bhashyam, Vol. XI, p. 533.)

अथाश्वस्य विद्युद्रूपेण व्याप्तस्याग्नेश्च विद्यामहि ॥

"This Sukta is an exposition of *aswhavidya* which means the science of training horses and the science of heat which pervades everywhere in the shape of electricity."

That '*ashwa*' means heat will be clear from the following quotations :—(Rv, i. 27, I.)

अश्वं नत्वा वारवन्तं वन्दध्या अग्निं नमोभिः ॥

The words *ashwam agnim* show that *ashwa* means *agni* or heat. And further :—

वृषो अग्निः समिद्ध्यते ऽश्वो न देववाहनः । तं हविष्मन्त ईडते ॥

which means : "*Agni ;*" the *ashwa*, carries, like an animal of conveyance, the learned who thus recognize its distance carrying properties; Or, further —(Shatapatha Br. 1. iii. 3. 29-30.)

वृषो अग्निः । अश्वो ह्वा एष भूत्वा देवेभ्यो यज्ञं वहति ॥

The above quotations are deemed sufficient to show both meanings of *ashwa* as above indicated.

Professor Max Muller translate the "*devajata*" of the *mantra* as "sprung from the gods." This is again wrong, for he again takes *deva* in its popular (*laukika*) sense, god ; whereas *devajata* means "with brilliant qualities manifested, or evoked to work by learned men :" the word *deva* meaning both brilliant qualities and learned men. Again Max Muller translates "*virye*" merely into virtues, instead of "power-generating virtues." The true meaning of the *mantra*, therefore, is :—

"We will describe the power-generating virtues of the energetic horses endowed with brilliant properties, or the virtues of the vigorous force of heat which learned or scientific men can evoke to work for purposes of appliances (not sacrifice.) Let not philanthropists, noble men, judges, learned

men, rulers, wise men and practical mechanics ever disregard these properties."

With this compare Max Muller's translation :—

"May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of Ribhus and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods."

We come now to the second *mantra* which runs thus :—

यन्निर्णिजा रेक्णसा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति। सुप्राङजो मेम्यद्विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पाथः ॥ २ ॥

Max Muller translates it thus :—

"When they lead before the horse, which is decked with pure gold ornaments, the offering, firmly grasped, the spotted goat bleats while walking onward; it goes the path beloved by Indra and Pushan."

Here, again, there is no sense in the passage. The bleating of the goat has no connection with the leading of the offering before the horse nor any with its walking onward. Nor is the path of Indra and Pushan in any way defined. In fact, it is very clear that there is no definite, specific relation between the first *mantra* and this, according to Muller's translation, unless a far-fetched connection be forced by the imagination bent to discover or invent some curious, inconceivable mythology. And now to the application of the principle that all Vedic terms are *yaugika*. Max Muller

translates *reknasas* into 'gold ornaments', whereas it only means 'wealth (*see* Nighantu, ii. 10). *Ráti*, which signifies the mere act of 'giving', is converted into an 'offering'; *vishvarûpa*, which only means one having an idea of all forms' is converted into "spotted"; *aja*, which means 'a man once born in wisdom *being never born again*,' is converted into a goat;' *memyat*, from root *mi* to injure, is given to mean 'bleating;' *suprang*, which means, from root *prachh* to question, 'one who is able enough to put questions elegantly,' is translated as 'walking onward'; *pathah*, which only means drink or food, is translated into 'path'; and, lastly, the words *indra* and *pushan*, instead of meaning the governing people and the strong, are again made to signify two deities with their proper names 'Indra' and 'Pushan.' Concerning the word *pathah*, writes Yaska, vi. 7:—

पाथोऽन्तरिक्षं। उदकमपि पाथ उच्यते पानात्। अन्नमपि पाथ उच्यते पानादेव ॥

Mukhato nayanti, which means, 'they bring out of the organ of speech,' or 'they explain or preach,' is translated by Max Muller into 'they lead before.'

It is thus clear that, in the *one mantra* alone, there are *nine* words that have been wrongly translated by Max Muller, which all is due to this, that the *yaugika* sense of the words has been ignored, the *rurhi* or the *laukika* sense being everywhere forced in the translation. The translation of the *mantra*, according to the sense of the words we have given, will be :—

"They who preach that only wealth earned by righteous means should be appropriated and spent, and those born in wisdom, who are well-versed in questioning others elegantly, in the science of form and in correcting the unwise, these and such alone drink the potion of strength and of power to govern."

The connection of this *mantra* with the foregoing is that the *ashwavidya*, spoken of in the first *mantra*, should be practised only by those who are possessed of righteous means, are wise, and have the capacity to govern and control.

We come now to the 3rd *mantra* of 162nd Sukta—

एष छागः पुरो अश्वेन वाजिना पूषणो भागो नीयते विश्वदेव्यः । अभिप्रियं यत् पुरोळाशमर्वतात्वष्टेदेनं सौश्रवसाय जिन्वति ॥ ३ ॥

Max Muller translates it thus :—

"This goat, destined for all the gods, is led first with the quick horse, as Pushan's share; for Tvashtri himself raises to glory this pleasant offering which is brought with the horse."

Here, again, we find the same artificial stretch of imagination which is the characteristic of this translation. How can the goat be 'destined for all gods,' and at the same time be 'Pushan's *share*' alone? Here Max Muller gives a reason for the goat being led first as Pushan's share; the reason is that 'Tvashtri himself raises to glory this pleasant offering.' Now who is this Tvashtri, and how is he related to Pushan? How does Tvashtri himself

raise to glory this pleasant offering ? All these are questions left to be answered by the blank imagination of the reader. Such a translation can only do one service. It is that of making fools of the Vedic *rishis* whom Max Muller supposes to be the authors of the Vedas !

The word *vishwaderyas*, which Max Muller translates as 'destined for all the gods,' can never grammatically mean so. The utmost that one can make for Max Muller on this word is that *vishwadevyas* should mean 'for all the *devas*', but 'destined' is a pure addition unwarranted by grammar. *Vishwadevya* is formed from *vishwadeva* by the addition of the suffix *yat* in the sense of *tatra sadhu*. (See Ashtadhyayi, iv, 4, 98). The meaning is :—

विश्वेषु देवेषु दिव्यः पूर्णः साधुर्विश्वदेव्यः

or *vishwadevyas* is whatsoever is *par excellence* fit to produce useful properties. We have spoken of Max Muller translating *pushan*, which means strength, into a proper noun. *Tvashtri*, which simply means one who befits things, or a skilful hand, is again converted into a proper noun. *Purodasha*, which means food well-cooked, is translated into 'offering.' The words 'which is brought with' are, of course, Max Muller's addition to put sense into what would otherwise be without any sense. *Arvat*, which, no doubt, sometimes 'means a horse, here means 'knowledge.' For, if 'horse' were intended, some adjective of significance would have so changed the meaning. *Saushravasaya Jinvati*, which means "obtains for purpose of a good food" (*Shra-*

vas, in Vedic Sanskrit, meaning food or *anna*), is translated by Max Muller into 'raises to glory.' The true meaning would be :—

"The goat possessed of useful properties yields milk as a strengthening food for horses. The best cereal is useful when made into pleasant food well-prepared by an apt cook according to the modes dictated by specific knowledge of the properties of foods."

We leave now Max Muller and his interpretations, and come to another commentator of the Vedas, Sayana. Sayana may truly be called the father of European Vedic scholarship. Sayana is the author from whose voluminous commentaries the Europeans have drunk in the deep wells of mythology. It is upon the interpretation of Madhava Sayana that the translations of Wilson, Benfey and Langlois are based. It is Sayana whose commentaries are appealed to in all doubtful cases. "If a dwarf on the shoulders of a giant can see farther than the giant, he is no less a dwarf in comparison with the giant." If modern exegetes and lexicographers, standing at the top of Sayana, *i. e.*, with their main knowledge of the Vedas borrowed from Sayana, should now exclaim: "Sayana intimates only that sense of the Vedas which was current in India some centuries ago, but comparative philology gives us that meaning which the poets themselves gave to their songs and phrases;" or, if they should exclaim that they have the great advantage of putting together ten or twenty passages for examining the sense of a word

which occurs in them, which Sayana had not, nothing is to be wondered at. Madhava Sayana, the voluminous commentator of all the Vedas, of the most important Brahmanas and a Kalpa work, the renowned *Mimansist*,—he, the great grammarian, who wrote the learned commentary on Sanskrit radicals: yes, he is still a model of learning and a colossal giant of memory, in comparison to our modern philologists and scholars. Let modern scholars, therefore, always bear in mind that Sayana is the life of their scholarship, their comparative philology, and their so much boasted interpretation of the Vedas. And if Sayana was himself diseased—whatsoever the value of the efforts of modern scholars—their comparative philology, their new interpretations, and their so-called marvellous achievements cannot but be diseased. Doubt not that the vitality of modern comparative philology and Vedic scholarship is wholly derived from the diseased and defective victuals of Sayana's learning. Sooner or later, the disease will develop its final symptoms and sap the foundation of the very vitality it seemed to produce. No branch of a tree can live or flourish when separated from the living stock. No interpretations of the Vedas will, in the end, ever succeed unless they are in accord with the living sense of the Vedas in the Nirukta and the Brahmanas.

I quote here a *mantra* from Rigveda, and will show how Sayana's interpretation radically differs from the exposition of Nirukta. The *mantra* is from Rigveda, ix. 96. It runs thus :—

ब्रह्मादेवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम् । श्येनो गृध्राणां स्वधितिर्वनानां सोमः पवित्रमत्येति रेभन् ॥

Says Sayana :—

"God himself appears as Brahma among the gods, Indra, Agni, etc.; He appears as a poet among the dramatists and writers of lyrics; He appears as Vasishtha, etc., among the Brahmans; He appears as a buffalo among quadrupeds; He appears as an eagle among birds; He appears as an axe in the forest; He appears as the *soma-juice* purified by *mantras*, excelling in its power of purification the sacred waters of the Ganges, etc., etc."

The translation bears the stamp of the time when it was produced. It is the effort of a Pandit to establish his name by appealing to popular prejudice and feeling. Evidently when Sayana wrote, the religion of India was "pantheism," or, everything is God; evidently superstition had so far increased that the waters of the Ganges were regarded as sacred; incarnations were believed in; the worship of Brahma, Vasishtha and other *rishis* was at its acme. It was probably the age of the dramatists and poets. Sayana was himself a resident of some city or town. He was not a villager. He was familiar with the axe as an instrument of the destruction of forests, etc., but not with the lightning or fire as a similar but more powerful agent. His translation does not mirror the sense of the

Vedas but that of his own age. His interpretation of *brahma, kavi, deva, rishi, vipra, mahisha, mriga, shyen, gridhra, vana, soma, pavitra*—of all these words, without one exception, is purely *rurhi* or *laukika.*

Now follows the exposition of Yaska in his Nirukta, xiv. 13. There is not a single word that is not taken in its *yaugika* sense. Says Yaska :—

अथाध्यात्मं ब्रह्मा वनानामित्ययमपि ब्रह्मा भवति देवानां देवनकर्म्मणामिन्द्रियाणां पदवीः कवीनानित्यपि पदं वेत्ति कवीनां कवीयमानानामिन्द्रियाणामृषिर्विप्राणामित्य यमप्यृषिणो भवति विप्राणां व्यापनकर्मणामिन्द्रियाणां महिषो मृगाणामन्वेषणेऽपि महान् भवति मार्गणाकर्म्मणा मिन्द्रियाणां श्येनो गृध्रानाभिदर्शनेन आत्मा भवति श्रयते ज्ञान कर्मणो गृध्राणीन्द्रियाणि गम्यतेर्ज्ञान कर्म्मणो यत एतस्मिंस्तिष्ठति स्वधितिर्वनानामित्ययमपि स्वयं वनयितव्यमपि धत्ते वनानां वनन कर्मणामिन्द्रियाणां सीमः पवित्रमत्येति सूयमानोऽयमेवैतत सर्वमनुभवत्या-त्मगतिमाचष्टे ।

We will now speak of the spiritual sense of the *mantra* as Yaska gives it. It is his object to explain that "the human spirit is the central conscious being that enjoys all experience. The external world, as revealed by the senses, finds its purpose and object, and, therefore, absorption in this central being. The *indriyas* or the senses are called

the *devas*, because they have their play in the external phenomenal world, and because it is by them that the external world is revealed to us. Hence *Atma*, the human spirit, is the *brahma devanam*, the conscious entity that presents to its consciousness all that the senses reveal. Similarly, the senses are called the *kavayah*, because one learns by their means. The *Atma*, then, is *padavi kavinam* or the true sentient being that understands the working of the senses. Further, the *Atma* is *rishir vipranam*, the cognizor of sensations; *vipra* meaning the senses as the feelings excited by them pervade the whole body. The senses are also called the *mrigas*, for they hunt about their proper aliment in the external world. *Atma* is *mahisho mriganam*, *i.e.*, the great of all the hunters. The meaning is, that it is really through the power of *Atma* that the senses are enabled to find out their proper objects. The *Atma* is called *sheyena*, as to it belongs the power of realization; and *gridhras* are the *indriyas*, for they provide the material for such realization. The *Atma*, then, pervades these senses. Further, this *Atma* is *swadhitir rananam*, or the master whom all *indriyas* serve. *Swadhiti* means *Atma*, for the activity of *Atma* is all for itself, man being an end unto himself. The senses are called *vana*, for they serve their master, the human spirit. It is this *Atma* that, being pure in its nature, enjoys all." Such, then, is the *yaugika* sense which Yaska attaches to the *mantra*. Not only is it all consistent and intelligible unlike Sayana's, which

conveys no actual sense; not only is each word clearly defined in its *yaugika* meaning, in contradistinction with Sayana who knows no other sense of the word than the popular one, but there is also to be found that simplicity, naturalness and truthfulness of meaning, rendering it independent of all time and space, which contrasted with the artificiality, burdensomeness and localisation of Sayana's sense, can only proclaim Sayana's complete ignorance of the principles of Vedic interpretation.

It is this Sayana upon whose commentaries of the Vedas are based the translations of European scholars.

We leave now Max Müller and Sayana with their *rurhi* translations, and come to another question, which, though remotely connected with the one just mentioned, is yet important enough to be separately treated. It is the question concerning the *Religion of the Vedas*. European scholars and idolatrous superstitious Hindus are of opinion that the Vedas inculcate the worship of innumerable gods and goddesses (*devatas*). The word *devata* is a most fruitful source of error, and it is very necessary that its exact meaning and application should be determined. Not understanding the Vedic sense of the word *devata*, and easily admitting the popular superstitious interpretation of a belief in mythological gods and goddesses, crumbling into wretched idolatry, European scholars have imagined the Vedas to be full of the worship of such materials, and have gone so far in their reverence for the Vedas as to degrade its religion even below

polytheism, and perhaps at par with atheism. In their fit of benevolence, the European scholars have been gracious enough to endow this religion with a title, a name, and that is Henotheism !

After classifying religions into polytheistic, dualistic, monotheistic. remarks Max Müller :—

"It would certainly be necessary to add two other classes—the *henotheistic* and the *atheistic*. Henotheistic religions differ from polytheistic, because, although they recognize the existence of various deities or names of deities, they represent each deity as independent of all the rest, as the only deity present in the mind of the worshipper at the time of his worship and prayer. *This character is very prominent in the religion of the Vedic poets.* Although many gods are invoked in different hymns, sometimes also in the same hymn, yet there is no rule of precedence established among them; and, according to the varying aspects of the nature, and the varying cravings of the human heart, it is sometimes Indra, the god of the blue sky, sometimes Agni, the god of fire, sometimes Varuna, the ancient god of the firmament, who are praised as supreme without any suspicion of rivalry, or any idea of subordination. This peculiar phase of religion, this worship of single gods, forms probably everywhere the first stage in the growth of polytheism, and, deserves, therefore, a separate name."*

To further illustrate the principles of this new religion, henotheism, says Max Müller :—

* Max Müller: Lectures on the Science of Religion, London, 1873, pp. 141-2.

"When these individual gods are invoked, they are not conceived as limited by the power of others as superior or inferior in rank. Each god is to the mind of the supplicant as good as all the gods. He is felt, at the time, as a real divinity, as supreme and absolute, in spite of the necessary limitations which, to our mind, a plurality of gods must entail on every single god. All the rest disappear for a moment from the vision of the poet, and he only who is to fulfil their desires stands in full light before the eyes of the worshippers. 'Among you, O gods, there is none that is small, none that is young; you are all great indeed,' is a sentiment which, though perhaps not so distinctly expressed as by Manu Vaivasvata, nevertheless, underlies all the poetry of the Veda. Although the gods are sometimes distinctly invoked as the great and the small, the young and the old (Rv., i. 27-13), this is only an attempt to find out the most comprehensive expression for the divine powers, and nowhere is any of the gods represented as the slave of others."*

As an illustration :—

"When Agni, the lord of fire, addressed by the poet, he is spoken of as the first god, not inferior even to Indra. When Agni is invoked, Indra is forgotten; there is no competition between the two, nor any rivalry between them and other gods. This is a most important feature in the religion of

*Max Müller: History of Ancient Sanskrit Literature, pp. 532-3.

the Veda, and has never been taken into consideration by those who have written on the history of ancient polytheism."

We have seen what Max Müller's view of the Religion of the Vedas is. We may be sure that the view of other European scholars also cannot be otherwise. Is henotheism really, then, the religion of the Vedas? Is the worship of *devatas* an essential feature of Vedic worship? Are we to believe Max Müller and assert that the nation to which he hestitates to deny instinctive monotheism, has so far uprooted its instincts as to fall down to an acquired belief in henotheism?* No, not so. The Vedas, the sacred books of the primitive Aryans, are the purest record of the highest form of monotheism possible to conceive. Scholars cannot long continue to misconstrue the Vedas, and ignore the laws of their interpretation. Says Yaska:—

अथातो दैवतं तद्यानिनामानि प्रधान्यस्तुतीनां देवतानां तद्दैवलमित्याचक्षते सैषा देवतोपपरीक्षा यत्काम ऋषिर्यस्यां देवतायामर्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तद्दैवतः स मन्त्रो भवति ॥

"*Devata* is a general term applied to those substances whose attributes are explained in a *mantra*." The sense of the above is that when it is known which substance it is that forms the subject of exposition in the *mantra*, the term signifying that substance is

* Max Müller: History of Ancient Sanskrit Literature, p. 546.

called the *devata* of the *mantra*. Take, for instance, the *mantra* :—

अग्निं दूतं पुरोदधे हव्यवाहमुपब्रुवे ॥ देवां ॥ २ ॥ आसादयादिह ॥ यजु. २३ । १७ ॥

"I present to your consideration *agni* which is the fruitful source of worldly enjoyments, which is capable of working as though it were a messenger, and is endowed with the property of preparing all our foods. Hear ye, and do the same."

Since it is *agni* that forms the subject-matter of this *mantra*; *agni* would be called the *devata* of this *mantra*. Hence, says Yaska, "a *mantra* is of that *devata*, with the object of expressing *whose* properties, God, the Omniscient, revealed the *mantra*."

We find an analogous sense of the word *devata* in another part of Nirukta. Says Yaska :—

कर्म्म सम्पात्तिर्मन्त्रो वेदे ॥ Nirukta, i. 2.

"Whenever the process of an art is described, the *mantra* that completely describes that process is called the *devata* (or the index) of that process."

It is in this sense that the *devata* of a *mantra* is the index, the essential key-note of the meaning of the *mantra*. There is in this analysis of the word no reference to any gods or godesses, no mythology, no element-worship, no henotheism. If this plain and simple meaning of *devata* were understood, no more will the *mantras* having *marut* or *agni* for their *devatas* be regarded as hymns addressed to "the storm-god" *or* "the god of fire;" but it will be perceived

that these *mantras* treat, respectively, of the properties of *marut* and of the properties of *agni*. It will, then, be regarded, as said elsewhere in Nirukta :— **देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति** ॥ Nirukta vii. 15, that whatsoever or whosoever is capable of conferring some advantage upon us, capable of illuminating things, or capable of explaining them to us, and lastly, the Light of all lights, these are the fit objects to be called *devatas*. This is not in any way inconsistent with what has gone before. For, the *devata* of a *mantra*, being the key-note of the sense of the *mantra*, is a word capable of rendering an *explanation* of the *mantras*, and hence is called the *devata* of that *mantra*. Speaking of these *devatas*, Yaska writes something which even goes to show that people of his time had not even the slightest notion of the godds and godesses of Max Müller and superstitious Hindus—gods and goddesses that are now *forced* upon us under the Vedic designation, *devata*. Says Yaska :—

अस्ति ह्याचारोबहुल्यम् लोके देवदेवत्यमतिथिदेवत्यं पितृदेवत्यं ॥ Nirukta vii. 4.

"We often find, in common practice of the world at large, that learned men, parents, and *atithis* (those guest-missionaries who have no fixed residence, but wander about place to place benefitting the world by their religious instructions), are regarded as *dêvatas*, or called by the names of

devatas." It is clear from the above quotation, that religious teachers, parents and learned men, these alone, or the like, were called *devatas* and no other, in Yaska's time. Had Yaska known of any such idolatry or henotheism or *devata*-worship, which superstitious Hindus are so fond of, and which Professor Max Müller is so intent to find in the Vedas, or had any such worship prevailed in his time, even though he himself did not share in this worship, it is impossible that he should not have made any mention of it at all, especially when speaking of the common practice among men in general. There can be no doubt that element-worship, or nature-worship, is not only foreign to the Vedas and the ages of Yaska and Panini and Vedic *rishis* and *munis*, but that idolatry and its parent mythology, at least in so far as Aryavarta is concerned, are the products of recent times.

To return to the subject. We have seen that Yaska regards the names of those substances whose properties are treated of in the *mantra*, as the *devatas*. What substances, then, are the *devatas?* They are all that can form the subject of human knowledge. All human knowledge is limited by two conditions, *i.e.*, *time* and *space*. Our knowledge of causation is mainly that of succession of events. And succession is nothing but an *order* in *time*. Again, our knowledge must be a knowledge of something, and that something must be somewhere. It must have a *locality* for its existence and occurrence. Thus far, the *circumstances* of our

knowledge—*time* and *locality*. Now to the *essentials* of knowledge. The most exhaustive division of human knowledge is between *objective* and *subjective*. Objective knowledge is the knowledge of all that passes without the human body. It is the knowledge of the phenomena of the external universe. Scientific men have arrived at the conclusion that natural philosophy, *i.e.*, philosophy of the material universe, reveals the presence of two things, matter and force. Matter as matter is not known to us. It is only the play of forces in matter producing effects sensible that is known to us? Hence the knowledge of external world is resolved into the knowledge of *force* with its modifications. We come next to subjective knowledge. In speaking of subjective knowledge, there is *firstly* the *ego*, the *human spirit*, the conscious entity; *secondly*, the internal phenomena of which the human spirit is conscious. The internal phenomena are of two kinds. They are either the voluntary, intelligent, self-conscious activities of the mind, which may hence be designated *deliberate activities:* or the passive modifications effected in the functions of the body by the presence of the human spirit. These may, therefore, be called the *vital activities*.

An *a priori* analysis, therefore, of the knowable leads us to six things: *time, locality, force, human spirit, deliberate activities* and *vital activities*. These things, then, are fit to be called *devatas*. The conclusion to be derived from the above enumeration is, that if the account of *Nirukta* concerning Vedic *devatas*, as we have given, be really true,

we should find Vedas inculcating these six things—*time, locality, human spirit, deliberate activities* and *vital activities* as *devatas*, and no others. Let us apply the crucial test.

We find, however, the mention of thirty-three *devatas* in such *mantras* as these :—

त्रयस्त्रिंशतास्त वत भूतान्यशाम्यन्प्रजापतिः परमेष्ट्याधिपतिरासीत् ॥ Yajur, xiv, 31.

यस्त्रयस्त्रिंशद्देवा अङ्गे गात्रा विभेजिरे । तान्वै त्रयस्त्रिंशद्देवानेकवृत्रविदोविदुः अथर्व Atharva, xxii 4—27.

"The Lord of all, the Ruler of the universe, the Sustainer of all, holds all things by thirty-three *devatas*."

"The knowers of true theology recognize the 33 *devatas* performing their proper organic functions as existing in and by Him, the One and Only."

Let us, therefore, see what these thirty-three *devatas* are, so that we may be able to compare them with our *a priori* deductions and settle the question

We read in Shatapatha Brahmana:—

सहोवाच महिमान एवामेते त्रयस्त्रिंशत्वेव देवा इति । कतमेते त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्ता एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥ ३ ॥ कतमे वसवइति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षमादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदं सर्वं वसु हितमेते हीदं सर्वं वासयन्ति

तद्यदिदम् सर्वं वासयन्ते तस्माद्वसव इति ॥ ४ ॥ कतमेरुद्र इति । दशेमे पुरुषे प्राणा आत्मैकादश स्तेयदास्मान्मर्त्यश्छरीरादुत्क्रामन्त्यथ रोदयन्तितद्यद्रोदयान्तस्माद्रुद्रा इति ॥ ५ ॥ कतम आदित्या इति द्वादशमासाः संवत्सरस्यैताआदित्या एते हीदं सर्वमादद्दानायन्ति तद्यदिदं सर्वमादद्दानायन्तितस्मादादित्य इति ॥ ६ ॥ कतम इन्द्रः कतमः प्रजापतिरिति । स्तनयित्नुरेवेन्द्रोयज्ञः प्रजापतिरिति । कतमः स्तनयित्नुरित्यशनिरिति कतमो यज्ञ इति पशव इति ॥ ७ ॥ कतमेत्रयोद- । इतीम एव त्रयो लोका एषुहीमे सर्वे देवा इति कतमौ द्वौ देवावित्यन्नं चैव प्राणश्चेति । कतमोअध्यर्धइतियोऽयं पवते ॥८॥ तदाहुः यदयमेकएव पवतेऽथ कथमध्यर्ध इति यदस्मिन्न सर्वमध्यार्ध्योत्तेनार्ध्यध इति । कतम एको देव इति सब्रह्म त्यं त्याचक्षत ॥ * xiv. 16—*vide* p. 66 (Veda Bhashya Bhumika by Swami Dayanand Saraswati)

The meaning is,—says Yajnavalyka to Shakalya: "There are thirty-three *devatas* which manifest the glory of God: 8 *vasus*, 11 *rudras*, 12 *adityas*, *indra* *prajapati*, 33 on the whole. The eight *vasus* are: (1) heated cosmic bodies; (2) planets; (3) atmospheres; (4) superterrestrial spaces; (5) suns; (6) rays of ethereal space; (7) satellites; (8) stars. These are called *vasus* (abodes), for the whole group of existences resides in them, *viz.*, they are the abode of all that lives, moves, or exists. The eleven *rudras*

are the ten *pranas* (nervauric forces), enlivening the human frame, and the eleventh is *atma* (the human spirit). These are called the *rudras* (from root *rud*, to weep), because when they desert the body, it becomes dead, and the relations of the dead, in consequence of this desertion, begin to *weep*. The twelve *âdtiyas* are the twelve solar months, marking the course of time. They are called *âdityas* as, by their cyclic motion, they produce changes in all objects, and hence the *lapse of the terms of existence for each object*. *Adityas* means that which causes such a lapse. *Indra* is the all-pervading *electricity* or *force*. *Prâjapati* is *yajna* (an active voluntary association of objects on the part of man for the purposes of art, or association with other men for purposes of teaching or learning). It also means *pashus* (the useful animals). *Yajna* and useful animals are called *prajapati*, as it is by such actions and by such animals that the world at large derives its materials of sustenance. What, then, are the three *devatas?*" asks Shakalya. "They are," replies Yajnavalkya, "the 3 *lokas* (*viz.*, locality, name and birth)." What are the *devatas* ?—asked he. Yajnavalkya replied, "*prânas* (the positive substances) and *anna* (the negative substances). What is the *Adhyardha ?* he asks. Yajnavalka replies: "*Adhyardha* is universal electricity, the sustainer of the universe, known as *sûtrâtmâ*." *Lastly*, he inquired: "Who is the one *devata ?*" Yajnavalkya replied: "God, the adorable."

These, then, are the thirty-three *devatas* mentioned in the Vedas. Let us see how far this analysis

agrees with our *a priori* deduction. The eight *vasus* enumerated in Shatapatha Brahmana are clearly the *localities :* the eleven *rudras* include, *firstly,* the *ego,* the human spirit, and *secondly,* the ten *nervaur ic forces* which may be approximately taken for the *vital activity* of the mind ; the twelve *ádityas* comprise *time ; electricity* is the all-pervading *force,* whereas *prajapati* (*yajna* or *pashus*) may be roughly regarded as comprising the object of intelligent, *deliberate activities* of the mind.

When thus understood, the 34 *devatas* will correspond with the six elements * of our rough analysis. Since the object here is not so much as to show exactness of detail as general coincidences, partial differences may be left out of account.

It is clear, that the interpretation of the word *devatas,* which Yáska gives, is the only interpretation that is consistent with the Vedas and the Brahmanas. That no doubt may be left concerning the pure monotheistic worship of the ancient Aryas, we quote from Nirukta again :—

माहाभाग्याद्देवताया एक आत्मा बहुधा स्तूयते · कस्यात्मनोऽन्येदेवाः प्रत्यंगानि भवन्ति । कर्मजन्मान अ त्मजन्मान आत्मैवैषांरथो भवति आत्माऽश्वा आत्मा युधमात्मेषवा आत्मा सर्वं देवस्य देवस्य॥ Nirukta, vii 4. This means :—

* The six elements are : (1) Time (12 *adityas*) ; (2) Locality (8 *vasus*); (3) Force (10 *rudras*) ; (4) Human Spirit (*Atma,* the eleventh *Rudra*) ; (5) (The deliberate, intelligent activities of the mind) ; (6) Vital activities of the mind. —ED.

"Leaving off all other *devatas* it is only the Supreme Soul that is worshipped only on account of His omnipotence. Other *devatas* are but the *pratyanags* of this Supernal Soul, *i. e.*, they but *partially* manifest the glory of God. All these *devatas* owe their birth and power to Him. In Him they have their play. Through Him they exercise their beneficial influences by attracting properties, useful, and repelling properties, injurious. He alone is the All-in-All of all the *devatas*."

OTHER WORKS OF SWAMI DAYANAND.

The Panchmaha Yajnavidhi.

The little books deals with the five great daily duties of every householder.

These are :—

1.—*Brahma Yajna*, or the contemplation of, and holding communion with, the Supreme Being, twice daily, morning and evening. After having purified the body, one should seek a clean spot, free from all disturbing influences, and there curbing the wandering tendencies of the mind by means of *pranayam* (controlling of the in-going and out-going breath) should engage in meditation.

2.—The *Deva Yajna*, or the burning of odoriferous, nutritive, sweet, curative, and similar other substances, with clarified butter, in the fire. This *yajna* is also called *homa*, or the *Agnihotra Yajna*. We quote a dialogue from the *Satyarth Prakash* on the subject of *homa*.

Q.—What good does the *homa* lead to ?

A.—Everybody is aware that impure air and water give rise to disease which is productive

of pain. The air and water, when impregnated with the particles of odoriferous, and similar substances, destroy disease, and thus conduce to the health and pleasure of sentient beings.

Q.—If the sandal-wood were applied to an individual's body in a powdered form, and the clarified butter were given to some person (to be consumed by him), the act would be productive of much good. It does not become a wise man to waste things by burning them in the fire.

A.—If you were conversant with physical science, you would not raise such an objection, for nothing in the world is ever *annihilated.* Did you ever mark what a delicious odour is wafted into adjacent localities from the place where a *homa* is being performed? But foul and offensive smell only assails the nose when something dirty is near.

Q.—If you argue in this way, then I maintain that if musk, saffron, fragrant flowers, *attar*, etc., are kept in a house, they will impregnate the surrounding air with a pleasant odour, and will thus be productive of pleasure and cheerfulness.

A.—The fragrance thus diffused cannot destroy or expel the foul air in, or from, the house, and re-place it by pure and healthy air, for it does not possess the power of penetrating and breaking up. It is only the heat that can penetrate and break up the foul atmosphere,—rarefy and expel it, and re-place it by pure air.

Q.—Well, but why should the *homa* be performed with the repetition of *mantras*?

A.—The *mantras* point out the advantages of *homa*, and their repetition brings the same vividly before the mind. The act also keeps up the reciter's interest in the study of the Veda, which is thus, as it were, 'protected.'

Q.—Is the non-performance of *homa*, a sin ?

A.—Yes; for, in proportion a man's body, by throwing out the effluvium, renders the air and water impure, and thereby becomes a source of suffering to others, in the same proportion does he incur sin. Hence, as an atonement for this sin, fragrance, equal in amount to the offensive smell emitted, or in a larger degree, should be diffused in the atmosphere. Thus it is evident, that while the giving away of the clarified butter, etc., to a person can do good to that person alone, it will, if rightly combusted in the fire, do good to numerous creatures. Of course, nourishing substances ought to be made available for consumption to individuals in the interests of their physical and spiritual advancement, but the gifts should not be made at the expense of *homa*...

3.—*The Pitri Yajna.*—It is of two kinds, the *tarpan* and *shradh*. Ministering to the comfort of the wise and learned, the seers into the meaning of the Veda (*rishis*) and the elders, is called *tarpan*, and serving the same individuals with *shraddha* (love and faith), is called *shradh*. Such service, it must be remembered, can only be rendered to the *living*, and not to the *dead*, because of their being no longer in contact with us. This is

why the Veda speaks of *tarpan* and *shradh* as institutions for the benefit of the *living*.

4.—*The Balivaish Yajna*, which consists in feeding the poor and destitute people.

"Let food be given to dogs, to unfortunates, to low people, to people afflicted with sin and diseases, and to crows and insects"—(Manu, Chapter III).

5.—*The Atithi Yajna*, which consists in discharging the obligations of hospitality, especially towards individuals who are wise and learned, whose time of arrival and departure is unknown.

THE SANSKAR VIDHI.

This is a treatise on Ritual, and speaks of the sixteen principal *Arya Sanskars* (ceremonies) :—

1.—The *Garbhadan Sanskar*, or the festal rites performed to announce a conception.

2.—*Punsavan*, or the festal rites performed in the second or third month of pregnancy.

3.—*Simantonayan*, or the festal, purificatory rites performed in the fourth, sixth or eighth month of pregnancy.

4.—*Jat Karma*, or the festal rites performed when the child is born.

5.—*Nam Karna*, or the festal rites performed on the naming of the child.

6.—*Nishkraman*, or the festal rites performed when the child is taken out of the house in the fourth month after its birth.

7.—*Anna Prashan*, or the festal rites performed in connection with the feeding of the child when six months old.

8.—*Chura Karan*, or the festal rites performed in connection with tonsure of the child at the age of one or three years.

9.—*Karna Vedh*, or the festal rites performed in connection with the boring of the ear or the nose of the child at the age of three or five years.

10.—*Upanayan* or *Vedarambh*, or the festa rites performed when the child is invested with the "sacred thread" (in his eighth year if a Brahman, in his eleventh if a Kshatrya, and in his twelfth if a Vaishya), the investiture commemorating his commencement of the study of the Vedas, or his *second birth*.

11.—*Samavartan*, or the festal rites performed on the return of the student from his preceptor's house (academy) on the completion of his studies.

12.—*Vivah*, or the marriage ceremony, which should take place at the *minimum* age of sixteen in the case of a female, and at twenty-five in the case of a male.

13.—*Grihastashram*, celebration of entrance into the life of a householder and the adoption of a profession.

14.—*Vanprasthashram*, or retiring from the world (on the birth of a grand-child, or the coming on of old age).

15.—*Sanyas*, or the renunciation of everything in favor of a whole-hearted devotion to the preaching of truth and the diffusion of Divine Knowledge.

16.—*Anteshti*, or the ceremony in connection with the cremation of the individual's remains.

THE VEDANGA PRAKASH.

This is an illustrated grammatical work, mainly founded on the Panini. It consists of the following sixteen parts :—

1.—*Varnocharan Shiksha*	...	Orthœpy.
2.—*Sanskrit Vakya Prabodh*...	...	Easy dialogues in Sanskrit.
3.—*Vyavahar Bhanu*	...	A primer.
4.—*Sandhi Vishaya* ...	...	Coalescence of letters, and orthography.
5.—*Namika*	...	Declensions.
6.— *Karikea*	...	Cases.

7.—*Samasika*...	...	... Compound words.
8.—*Strain Taddhita* ...	...	Genders.
9.—*Aviyartha*...	...	... Indiclinables.
10.—*Akhyatika*	...	... The Verb.
11.—*Sowvar* ...	...	... Accentuation Prosody.
12.—*Paribhashika*	...	... Technicalities.
13.—*Dhatupatha*	...	... Roots.
14.—*Ganapatha*	...	... Conjugation.
15.—*Unadikosh*	...	... Word-making.
16.—*Nighantu* ...	...	... Vedic vocabulary.

The Swami also commenced a translation of the Ashtadhyai, but could not finish it.

To show the reader how original classical words have come to bear, in the latter ages, interpretations which nobody ever dreamt of assigning to them in he non-mythological period, the Swami has given ome instances.

Some of the words mentioned are the following:—

The word.	The Puranic interpretation.	The original meaning according to Nighantu.
Ahi ...	Snake ...	Cloud.
Adri, Giri, Parbat ...	Hill ...	Cloud.
Ashma, Grava ...	Stone ...	Cloud.
Vrah ...	Pig ...	Cloud.
Dhara ...	Current or flood	Speech or language.
Gauri	Wife of Mahadeva.	Speech or language.
Swaha ...	Wife of Agni...	Speech or language.
Swadha ...	Wife of Pitri	Reputation.
Shachi ...	Wife of Indra	Speech, action or intellect.
Shachipati ...	The King Indra	.....
Gaya ...	The place where rice-balls are offered for the dead	Wealth; planet.
Ghritashi ...	A prostitute...	Night.
Vipra ...	Brahman ...	A wise man.

THE ARYODDESH RATNAMALA.

It is a vocabulary of one hundred religious words, many of them of disputable signification. It is a highly useful little book, embodying the essence of much of the Shastric teaching.

THE ARYABHIVINAYA.

It is a collection of Vedic hymns, with free translation, for prayer.

GOKARUNANIDHI.

This is a small book, demonstrating the absolute necessity of protecting the cow specially, and the other lower animals,—goats, ect., generally.

The names of some other pamphlets by the Swami may be mentioned :—

1.—*Pakhand Khandan* (the exposer of hypocrisy.)—A pamphlet exposing the Bhagwat.

2.—*Satyadharma Vichar* or *The Kashi Shastrarth.*

3.—*Adwaitmat Khandan*, or a refutation of Pantheism.

4.—*Pratima Pujan*, or the Shastrarth with Pandit Tara Charan, at Hooghly.

5.—*Ballabhacharyamat Khandan*, or a refutation of the Ballabhachary creed, in Gujrati and Sanskrit.

6.—*Vedant Dhawanti Niwaran*, another pamphlet on Pantheism.

7.—*Bhranta Niwaran*, or the objections of the Brahmans answered.

8.—*Bhrammochedan*, or reply to objections brought forward by Raja Shiv Pershad.

The first, third and fourth have long been out of print.

Swami Dayanand on Education.

"When the boys and girls," says Swami Dayanand, "have attained their eighth year, they should be sent to their respective schools. The parents should never permit them to be taught by an immoral instructor (be this instructor a man or a woman). For those alone have the right to teach and instruct children who are themselves profoundly learned and virtuous. The twice-born having performed the *Yajnoparit Sanskar* of their sons, and having also performed a suitable ceremony in relation to their girls, should send them to the seminary of a preceptor who is adorned with the aforesaid qualities and virtues of a teacher. The schools should be situated away from towns and cities, and in localities which are entirely free from every kind of bustle and noise. The schools designed for the girls should be at a distance of four miles (2 *koses*) from those meant for the boys. The teachers in the Girls' Schools should be females, and the servants of the same sex also; while the teachers, etc., of boys should be males. Boys, who are more than five years old, should not be permitted to enter a Girls' School, and girls above that age also should

not be allowed to set foot in a Boys' School. As long as they are Brahmacharis and Brahmacharnis, they should rigidly and scrupulously avoid indulging in any of the eight kinds of sexual connection,—namely, they should not see each other, should not be alone with each other, should not talk with each other, should not indulge in lust-exciting talk, or touch each other, should not play with each other, should not harbour lust-exciting thoughts, and should not share each other's embraces. It is the duty of the teacher to keep them from indulging in any of these things, so that having obtained the highest kind of education and training, they be adorned with pleasing manners, and, having acquired bodily and moral strength, constantly grow in felicity and happiness. The schools should be at a distance of 8 miles (4 *koses*) from cities and towns. The students as regards their dress, their food and drink, and their accommodation, should be on a footing of equality, irrespective of all consideration, whether they are the sons of kings or of poor men. They should be perfectly self-controlled, so that being free from all worldly cares, they may be in a position to think of acquiring learning and knowledge only. The parents should not see their children, nor should the latter be permitted to see the former. They should not correspond with each other in any way. When they go out for a walk, the teacher should accompany them, so that they may have no chance of misbehaving in any way, and should not be guilty of negligence and idleness.

"The Government as well as National rule regarding education should be, that no householder should have the power to keep boys and girls above five years of age at home: it should be compulsory for him to send them to school, and if he fails to do it, he should be punished.*"

The *full* course of study, according to Swami Dayanand, extends over thirty or thirty-one years:—

Ashtadhyai	(To be finished in) 1½ years.
Mahabhashya	1½ years.
Nirukta of Yaska ...	Six or eight months.
Pingal Chhanda Sutra ...	Four months.
Manu Smriti, Ramayana, Mahabharta. Vidurniti	One year.
The Six Darshanas and the Ten Upanishads.	Two years.
All the Four Brahmanas and the four Vedas	Six years.

*Satyarth Prakash, Chapter III.

After this the student is to complete his study of Medical Science in four years, and that of Military and Political Science in two. The Gandharwa Veda or the Science of Music, the Artha Veda, or Mechanics, and other Arts and Sciences are then to be acquired and mastered in three or four years.

The works whose study is to be eschewed are :— Katantra, Saraswata, Chandrika, Mugdhabodha, Kaumidi, Shekhar, Manorama, etc. (*Grammar*) ; Amarkosha, etc. (*Books of Reference*) ; Vrittratnakar, etc. (*Prosody*) ; Shiksha, as Panini teaches: Shigharabodha, Maharucta Chintamani, etc. (*Astronomy*) Nayakbheda, Kuvalyanand, Raghuvansha, Magh Kiratarjuniya, etc. (*Poetry*); Dharma Sindhu Bratark, etc. (*Mimansa*) ; Tarak Sangrah, etc. (*Vaishashak*) ; Jagdishi, etc. (*Nyya-logic*) ; Hathpridipika, etc. (*Yoga*) ; Sankhtatva Kaumdya, etc. (*Sankhya*) ; Yogavasista, Panch Dashi, etc., (*Vedanta*); Sharangdhar (*Medicine*).

With the exception of Manu Smriti (*minus* the spurious *shalokas*), all the Smritis, all the Tantras, the Puranas, the Upa-puranas and works like Tulsi Das's Ramayana, are to be entirely ignored.

The Swami shows, on the authority of the Veda, that women and Shudras, and even those that are below the Shudras, have every right to study the Veda.

APPENDIX.

The Gaurakshini Sabha.

A Society of this name was founded by Swami Dayanand in 1882, having for its object the protection of animals, especially the *cow*. The rules of the Sabha :—

1.—The Society shall strive to promote the well-being and comfort of entire mankind, and shall do nothing that might be productive of harm to anyone.

2.—It shall utilize everything in a proper manner, according to the laws of Nature, for the good of all.

3.—The Society shall not undertake anything calculated to yield little profit and cause great loss.

4.—The Society shall honor all men who should spend their time and money, or otherwise assist it in carrying on its beneficient work.

5.—The Society, having the welfare of entire mankind at heart, shall think itself justified in expecting aid from

anyone and everyone (in whatever part of the world he may be).

6.—It shall look upon all Societies, whose object is to further the good of humanity, as its help-meets.

7.—The Society shall have no connection with persons who act against the intent and purport of the law, or do injury to their fellow-beings, who are selfish, the slaves of passion or ignorance, and who do aught detrimental to the interests of the rulers or the ruled.

The Swami was the *first* who pleaded for protection to the cow on a *utilitarian* principle. We shall quote from his pamphlet the *Gokaruṇanidhi*:—

"If 2 seers or 4 pounds be the minimum, and 20 seers or 40 pounds the maximum, quantity of milk of two cows, respectively, the average quantity of milk yielded by one cow daily will be 11 seers or 22 pounds. By calculation, the quantity of milk will, in a lunar month of 30 days, amount to 8¼ maunds or 660 pounds. If 6 months be shortest and 18 the longest period during which the cows keep giving milk, the average period, during which one cow keeps yielding milk, will be 12 months. The total quantity of milk yielded by one cow, during 12 months, will be $660 \times 12 = 7,920$ pounds or 99 maunds. If rice were boiled in this milk, in the proportion of one *chhattak* or 2 ounce to one seer, the sugar being 1½ chhattaks or 3 ounce per seer, the resulting *khir* (a kind of frumenty) will be sufficient to give

1,980 persons a good meal, supposing each individual to consume 2 seers or 4 pounds at a meal.

"Again, if a cow breed 8 times at the least during its period of existence, and another, 18 times at the most, no less than 13 times will a cow bring forth a young one on the average during her lifetime. Following the calculation, one cow will thus support 25,740 persons during her lifetime. Suppose that of the 13 young ones, which one cow gives birth into her lifetime, 7 are males and 6 females. Suppose further that one of these is cut short while yet young. There will be still 12 left to assist man. Carrying on our calculations, the 6 females will be able to maintain 154,440 persons, since one cow can maintain 25,740 persons.

"Again, of the 6 males, if a pair of oxen tills as much land as will produce 200 maunds or 16,000 pounds of grain in the two harvests of the year, the 3 pairs or yokes will raise 600 maunds or 48,000 pounds of corn per annum. Let us suppose that the mean working-period of a pair of oxen is 8 years. At this rate the three pairs will help to produce 4,800 maunds or 384,000 pounds of corn during their lifetime.

"Supposing a person to consume $\frac{3}{4}$ of a seer or $1\frac{1}{2}$ pounds of corn at a time, 4,800 or 384,000 seers will provide 256,000 persons with a meal. Adding up, the total number of persons which milk and corn will feed is 410,440. Similarly, if you proceed to compute the nourishing-power of the progeny

of six cows, you will discover that the produce of the descendants of each cow can sustain numerous persons.

"The flesh of one cow, on the other hand, can feed only 80 flesh-eating persons. Now pleas reflect and say if the slaughter of thousands oe animals is not for a trifling gain, and if this starvinjf numerous people is not one of the greatest of sinsg This is the reason why the Aryas regard the cow as the best of all the animals on the planet.

"Though the camel yields more milk than either the cow or the buffalo, it is yet not so useful. The chief use of the camel or the dromedary is that it carries burdens, and this with speed too.

"Let 1 seer or 2 pounds be the minimum, and 5 seers or 10 pounds the maximum, quantity of the milk of a goat, then the average yield of one goat is 3 seers or 6 pounds a day. If three months be the shortest, and five months the longest, period during which the supply of milk lasts, the goat's mean milk-giving period will be four months. Thus the quantity of milk which one goat would produce in 4 months of 30 days each will be, at the rate of 3 seers or 6 pounds a day, 720 pounds or 9 maunds. Since, as taken for granted above, an individual consumes 4 pounds of *khir* at a meal, 9 maunds of milk will feed 180 persons. And, since the goat produces offspring twice a year, its milk would maintain 360 during one year. Further, suppose the minimum period of the goat's fecundity to

while some goats produce one kid at a time, others produce 3. Hence on the average a goat will produce young ones 24 times during 6 years. Let us take for granted that 2 of the 24 young ones die early. If, of the remaining 22, 12 be females, they can feed 25,920 persons. Of course, these will multiply in their turn, and their offspring can feed an immense number.

"As for he-goats, they are employed for transport purposes. At the same time, the fleece of goats, sheep, and the cloth made thereof, proves serviceable to man in many ways.

"Though the sheep yields less than the goat, yet the milk yields more butter and is more nutritious than that of the goat. In the same manner, the milk of other lower animals is useful in numerous ways....."

The Swami proceeds to argue his case out on the authority of Medical Science, on that of the Scriptures, etc., and the conclusion he arrives at is, that the cow in particular, and other similar animals *in general, deserve protection and should not be* destroyed.

The first practical step towards securing the end in view in the Swami's opinion (as he wrote to several gentlemen of influence and position in his letters) was that a memorial should be submitted to Government on the subject. But before the requisite member of signatures could be secured (the Swami was of opinion that the petition should be signed by no less than two *crores* of people), the great worker was no longer in the land of the living.

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