

ओ३म्

नादि, तस्मात् परो धर्मो नानृतात् पातकं परम् ।
नाहं तस्मात् परं ज्ञानं तस्मात् सत्यं समाचरेत् ॥

A

HAND-BOOK

OF

The Arya Samaj

A.S. 75

BY

PANDIT VISHNU LAL SHARMA, M. A.
of the United Provinces Provincial Civil Service.

Published by the Arya Tract Society of the
United Provinces of Agra and Oudh.

.....

.....

:O:

PRINTED AT THE TARA PRINTING WORKS

BENARES

FIRST EDITION, }
2,000 Copies. }

1906 A. D.

{ PRICE TWO ANNAS
Per Copy

To be had of the Librarian, Arya Pratinidhi Sabha, Agra

A.S. 75

.....

CONTENTS

	PAGE
INTRODUCTION	1
CHAPTER I. THE FOUNDER OF THE ARYA SAMAJ ...	7
CHAPTER II. THE FOUNDER OF THE ARYA SAMAJ, LATER YEARS.	... 13
CHAPTER III. THE THEOLOGY OF THE ARYA SAMAJ, THE NECESSITY OF REVELATION ...	21
CHAPTER IV. THE THEOLOGY OF THE ARYA SAMAJ; THE VEDAS	... 27
CHAPTER V. SWAMI DAYANAND SARSWATI'S BELIEFS	... 33
CHAPTER VI. THE CONSTITUTION AND PROGRESS OF THE ARYA SAMAJ	... 41
CHAPTER VII. OTHER SAMAJIC INSTITUTIONS	... 47
CHAPTER VIII. CONCLUSION	... 53
APPENDIX I. ALPHABETICAL LIST OF DISTRICT	... 55

ओ३म

गुरु विरजानन्द दण्डी

संदर्भ पुस्तकालय

दयानंद महिला महाविद्यालय

कुरुक्षेत्र

वर्गीकरण नम्बर 3635

पु. परिग्रहण क्रमांक

A.S. 15
12.05

2966

A H A N D - B O O K O F T H E A R Y A S A M A J .

A.S. 6.

I N T R O D U C T I O N .

Although the name of the Arya Samaj is now known over the greater portion of India, there are still many who have no clear notion of its teachings and works. Not more than a dozen Arya Samajes exist south of the Vindhya-chala; not more than two score in Bengal proper and Behar and very few exist in Assam and Burma. But in the populous provinces of Agra and Oudh, the Panjab, Sindh, Beluchistan, the North-West Frontier Province, and Rajputana the Arya Samaj has established a firm footing. There is scarcely a town in these provinces which has not an Arya Samaj of its own, and barely a hamlet where the Samaj has not its votary.

The seven hundred and odd Indian branches of the Samaj (for the Arya Samaj has spread to Burma and British-Africa) comprise within its fold Hindus of almost all the twice-born castes, with a sprinkling of the lower castes. Its aims and teachings are however cosmopolitan, and it not only reclaims renegades from Hinduism but has no objection to take to its fold converts from other religions. During the ten years preceding the Census of 1901, the followers of the Arya Samaj increased almost three-fold in the United provinces and by about fifty per cent in the Panjab.¹

The Arya Samaj has an organisation for the propagation of its doctrines and the establishment of new branches, and conducts educational and charitable work, and publishes newspapers in English, Urdu, Hindi

¹ Census Report of India 1901 A. D. Vol. XVI Provinces, page 90.

गुरु विरजानन्द
चन्द्रधर पु
पु पुग्रहण कमान
द्वयानन्द मणि

3635

and Gujrati.¹ It maintains a first grade College at Lahore, numerous Anglo Vernacular and Sanskrit Schools, Gurukulas, and Schools and Boarding Institutions for females. The Dayanand Anglo-Vedic College at Lahore is affiliated up to the M. A. standard of the Panjab University and has special classes for instruction in Engineering, Hindu medicine and handicrafts. Quite recently a chair of Japanese with a Japanese professor has been established in the College.

The Gurukula Seminary on the banks of the Ganges at Hardwar is a unique Institution recently established by the Arya Samaj, where education in Sanskrit is imparted on the lines laid down by the *vishis* of old.

The Arya Samaj is the most patriotic and one of the most active societies in the country, and has on more than one occasion given active assistance to the people and the Government. During the last famine it did yeoman's service in picking up and feeding the famine orphans. It was first in the field to establish orphanages for all castes, and its orphanages at Ferozpur and Barielly, which were established more than 20 years ago, set an example of self-help to other public bodies working for the good of the people. The more recently established orphanages at Ajmere and Lahore are also in a very prosperous condition.

-
- 1 English—The Arya Patrika Lahore
 „ „ The Arya Messenger Lahore
 „ „ The D. A. V. College Union Magazine Lahore.
 Urdu—The Arya Gazette Lahore
 „ The Prakash Lahore
 „ The Satya Dharma Pracharak Jallandhar
 „ The Arya Samachar Cawnpur
 „ The Arya Musafir Jallundhar
 „ The Arya Patra Barielly
 Hindi—The Arya Mitra Agra
 „ The Arya Sewak Narsinghpur
 „ The Veda Prakash Meerut
 „ The Arya Darpan Shahajahanpur
 Gujrati—The Arya Prakash Bombay

At the recent Kangra earthquake, the Arya Samaj was the first in the field to help the Government in offering relief to the distressed. The efforts of the ⁸Samaj were so vigorous and the help offered by it so liberal, that the Government joined its voice with the people in publicly thanking it. The details are too fresh in the memory of the public to need recapitulation here. It is well known that a large number of the students and Professors of the D. A. V. College with several other Arya Samajists were not only the foremost workers of the relief party, but were the first to reach the field, as soon as the news of the disaster was known.

In social reform, the Samaj has achieved a success which is, to say the least, highly encouraging. "The sixth of the ten principles of the Society," says Mr. ⁹Burn in his Census Report of the United provinces, "declares that the primary object of the Samaj is to do good to the world by improving the physical, intellectual, spiritual, moral and social condition of mankind, while the eighth points out to the Arya that he should endeavour to diffuse knowledge and dispel ignorance. In accordance with these very desirable injunctions the Aryas do, as a matter of fact, insist on education both of males and females, and the result is that while amongst Hindus hardly one male in thirteen, aged 20 or over, can read and write, almost half the Aryas of the same ages are literate."¹

• This may partly be due to the fact that the liberal principles of the Arya Samaj are better understood by the illiterate section of the community, from which the Samaj draws new recruits. But the astonishing progress in female education made by the Arya Samajist proves that he is not a mere idle talker, but a practical worker in the cause of education. In the United Provinces the number of literate females

¹ Census Report of India, 1901, Vol XVI, P-84

per 10,000 of the population was only 15 among the Hindus, but among the Aryas it was as high as 674.¹

Another fact which illustrates the rapid progress of female education among Arya Samajists, is the taking of the first place in the Prathama Examination of the Benares Sanskrit College, in 1900 A. D. by Gargi, an Arya maid of 12.

The pernicious custom of early marriage is also being steadily fought against though much remains to be done. At the last Census of the United Provinces,² out of 10,000 females, the number of married girls was as follows :—

Age	Hindus	Mohamadans	Jains	Aryas
0-10	157	116	56	82
10-15	602	457	419	442

In the matter of the re-marriage of child widows the Arya Samaj has achieved a success which without fear of contradiction may be said to be phenomenal. It is well-known that notwithstanding the Titanic efforts of Pandit Ishwar Chandra Vidyasagar, of sacred memory, the Widow Remarriage Act of 1854 remained practically a dead letter. The Arya Samaj has in this matter left behind it all the other reform movements of the country, and several hundred marriages of child widows have taken place by its efforts. No authentic figures are available to enable us to give the correct number, but the success of the Samaj in this direction can be ascertained from the fact that hardly a week passes but the Samajic papers announce the celebration of one or more marriages of Hindu child widows. On this point the Samaj has created quite a revolution in Hindu Society.

Removal of restriction on foreign travel, the substitution of *nautch* by hymn-singing, the raising of the status of low castes, inter-marriages, Swayamvara, temperance and vege-

¹ Census Report of India Vol XVI P. 156.

² Ibid p. 156.

tarianism are a few of the other reforms in which the Arya Samaj has acquired more or less success.

Politics are outside the sphere of the Arya Samaj which is a society for religious and social reform only. The Arya Samaj as a body is of opinion that the radical cure of all social diseases lies in Education. The members are left free to join any Society not inimical to the Vedic religion and the established Government of the country, but as a body it eschews all political movements. ¹

It is of this society that we propose to give a brief sketch in the following pages, in order that its aims and objects might be better understood.

¹ *vide* Mr. Burn's remarks in the Census Report on this question.

CHAPTER I.

The Founder of the Arya Samaj.

Swami Dayananda Saraswati, the founder of the Arya Samaj was born in Samvat 1881 (1824 A. D.) at Morvi, a town of Kathiawar. He belonged to the Audich subdivision of Brahamans, and his father Amba Shankar was a well-to-do land-holder and an officer of the State. In his boy-hood the young Mul Shankar (that being the original name of the Swami) received a high Sanskrit education and showed signs of future greatness. While only fourteen years old, an incident occurred which affords us a peep into the inward working of the mind of the future reformer. On the day of the Shivaratri festival, Mul Shankar's father directed him to fast the whole day and night, and took him in the evening to a big temple outside the city, where both were to spend the night in meditation. After midnight the elderly gentleman and the other priests began to nap, but Mul Shankar in the zeal of youth kept awake. When all was quiet, a mouse crept out of a corner, and climbing over the idol began to feast itself on the offerings of rice and sweets which had been piled upon it. This irreverent behaviour of the animal first roused the anger and next the scepticism of the boy, and a grave doubt arose in his mind whether the stone idol which could not protect itself against a mouse was really the mighty Shiva, the Omnipotent Lord of the Universe. This was the first awakening of that critical faculty, which later on produced such a mighty revolution in the religious thought of the Hindus. Mul Shanker immediately awakened his father and laid his doubts before him. The explanation given by the father did not satisfy the inquisitive boy, and the enquiry was only stifled for a time.

After a few years, the death of a sister and of an uncle, produced deep impressions upon him, and at a very early age he began to think of the means whereby he himself could escape the pain of death. He applied himself with great energy to the study of religious books in Sanskrit and betrayed a desire to remain a bachelor all his life. This was the signal for a domestic tragedy. The father was determined to settle his son in life by marrying him. The son was equally determined to be a celibate and a scholar. The threats of the father and the entreaties of the mother proved equally useless to change this resolve. At last things came to a crisis, and the marriage which had long been deferred, could be delayed no longer. Mul Shanker had to choose between leaving his home and being shackled for life. The latter alternative, attractive as it was, could not be chosen by the future Dayanand, so he unhesitatingly chose the former.

The majority of those who give up the *Grihastha Ashrama* nowadays do so for reasons far from commendable. Dayananda however was a true *sanyasi*. He devoted himself heart and soul to the study of the Vedas and the practice of yoga, which he learnt from adepts, in search of whom he ransacked the Vindhya-chala, the Abu and the Himalaya Mountains. An account of his adventures in the midst of impenetrable forests and on the highest peaks, where he wandered in search of *yogis* is very interesting reading. ¹

During the turbulent period of the mutiny Dayananda calmly meditated on the Incomprehensible, on the banks of the Nerbuda.

¹ For the details of the Swami's life, the reader is referred to the following works; Bawa Chhaju Singh's Life of Swami Dayanand Saraswati [English] price Rs. 1/ Pandit Lekshram's Life of the Swami [Urdu] Lala Lajpat Rai's „ [Urdu and Hindi] Ram Bilas Sarda's Arya Dharmendra Jiwan [Hindi]

In 1860 A. D. at the age of 36, full of an
thirst for learning, he visited

Mathura and began his studies under that g.

Sanskrit grammarian of Northern India,
the late Shri Swami Virjanand Saraswati. This eminent
scholar who had completely lost his eyesight in infancy,
and whose scholarship was considered a wonder in a country
where the education of the blind is unknown ; had had a
life scarcely less eventful than that of his illustrious pupil.¹
As a blind youth he had travelled on foot from the Punjab
to Nadiya in Bengal in quest of learning. For 3 years at
Hardwar he repeated the Gayatri Mantra standing in the
Ganges and practised other penances to develop his mental
and spiritual powers. Thus by severe asceticism and close
application he acquired a mastery over the intricacies of
Sanskrit Grammar, and was acknowledged to be the first
Grammarian of Northern India. ✕

Dayanand spent four years at the feet of this *rishi*
whose oriental method of teaching included a frequent appli-
cation of his heavy rod. Dayanand cheerfully submitted to
the strict discipline of his *Guru*, and served him devotedly. A
few incidents of this period which have been preserved in his
autobiography, illustrate that parental affection between the
teacher and the scholar which characterised the oriental sys-
tem of education, but which alas, is now a thing of the past!

When Dayanand had completed his studies he went to
bid adieu to his master, and having nothing more valuable than
a pound of cloves to offer as the customary parting gift, apo-
logised to him for the paucity of his worldly goods. The
blind *rishi* blessed his pupil and uttered the following memo-
rable words. " My son, go and put thyself at the service of the
world ! Vedic learning is fast disappearing, go and renovate it.
Spread the study of the true Shastras and fight against the pre-
vailing false sects ! Remember that the books composed by
ordinary men are full of blasphemy. The works composed

¹ See an account of his Life in Pandit Lekh Ram's Life of S. D. Saraswati.

by *rishis* are free from this defect. This is the test of works composed by *rishis*!" Never was seed sown on a better soil, and the command of the *Guru* was never more loyally carried out than by Dayanand Saraswati. Dayanand set out at once on a crusade against falsehood, and after creating a religious revolution in North Western India died a martyr to truth.¹

The path of a reformer is in every country a thorny one. As was to be expected, Dayanand met
First impression. with bitter opposition from the priests, whom he vigorously attacked. He was also cruelly persecuted by the more ignorant members of the Hindu community, who could not discern friendly from hostile criticism. These mis-guided people often pelted him with stones and made several attempts on his life. In educated circles, however, Dayanand made a great impression, and it was principally from these literate classes that his followers were drawn. Even those who had not the moral courage to withstand the obliquely necessarily involved in joining the minority, had sympathy with his work and many of them assisted it.

For a period of twenty years (1863—83 A.D) Swami Dayanand Saraswati travelled over the whole of Northern India from Rawalpindi to Calcutta preaching the pure faith of the Vedas and fighting against the prevailing thousand and one sects into which Popular Hinduism has divided itself.

In the beginning he started Sanskrit schools with the hope of reforming the priesthood and
Early method of work of influencing the country through them. In this attempt he was not successful. The teachers employed were inimical at heart, the scholars were constantly absenting themselves and no real progress was made. The Swami, was sorely disappointed, and began to look about for a more efficacious method of work.

¹ Dayananda Saraswati was poisoned at Jodhpur in 1883 A. D. For details see Life of Dayananda Saraswati.

In 1872 he went to Calcutta where he made the
 tance of the celebrated leader
 The Arya Samaj Founded Brahmo Samaj, Keshab Chander .
 them in the height of his glory. On h.
 return from Calcutta he founded the Arya Samaj. The first
 Arya Samaj was founded at Bombay in 1875 A. D. Samajes
 at Lahore, Meerut, Barielly, Farrukhabad, Agra, Cawnpur
 and Allahabad soon sprang up, and the Swami himself had
 the satisfaction of seeing over 300 branches established in
 his lifetime.

The theology of the Arya Samaj will be discussed in a
 subsequent chapter. Its principles, to which every member is
 bound to subscribe have been given on the last page of this
 book.

CHAPTER II

The founder of the Arya Samaj. Later Years.

The rest of the Swami's life is the record of a keen but successful struggle with orthodox Hinduism, more correctly with prevailing Hinduism. He held religious discussions with all the opponents of the purely monotheistic religion of the Vedas, and proved himself a keen debater as well as an astute logician. He toured over almost the whole of the United Provinces, the Punjab and Bombay, explaining the truths of the Vedas and exposing the errors of the different religions set up by man. The Vedas, he preached, were the pure fountain of all true knowledge, while the prevailing religions owed their birth to the ignorance which followed after the study of the Vedas had fallen into neglect. He claimed that the germs of all true knowledge necessary for man were contained in the Vedas and he brought forward passages from them containing beautiful references to mathematics, astronomy and other physical sciences, domestic arts and requirements, laws and institutions for perfect happiness, a perfect code of morality and above all the most sublime conception of the Maker of the Universe. He proved to demonstration that the oldest book in the library of the world, was also the most truthful, and that unlike other books, which with all their fantastic and the natural dogmas passed for revelation, it was a faithful mirror and exponent of the laws on which the Universe is built and governed.

We have been taught by the later Hindu Pandits that the Vedas inculcate a worship of minor deities, and European Scholars standing on their shoulders have read in them

Interpretation of the Vedas

ship of the Elements. But with the fairness which characterises Europeans, the latter have acknowledged that this theory of element worship does not fit in numerous places, and the European scholar is puzzled to find that side by side with the most sublime and refined notions, are to be found in the Vedas, stories and fancies of the most childish nature. To overcome this difficulty a new theory has been created, *viz.* that the Vedic hymns are the productions of different periods. Even this theory does not completely solve the puzzle, and scholars of the eminence of Max Müller have been compelled to admit that the Vedas are still a sealed book to them and that their attempts at interpretation are at the present stage only a guess. Now these conjectures, acknowledged to be so by their own authors have, on account of their being stamped with European trade-marks, been accepted as incontrovertible axioms by their Anglicised Indian followers. We thus find that in the so-called educated Indian community, writers, Christian and bigotted Christians to foot, have been blindly accepted as infallible guides to Vedic interpretation, and the faith of the Vedas is held up to contempt and ridicule not only by aliens and opponents but even by those who were expected to know better. As these advanced Indians still form a microscopic minority, and the bulk of the people is still engrossed in Puranic superstition of the dark ages of India, Swami Dayanand Saraswati found the Vedas on one side held too sacred to be recited before a Sudra, and on the other considered unreadable as 'the songs of primitive herdsmen.' It was this triangular battle which Swami Dayanand had to fight and into which he plunged himself with his Titanic intellectual force.

The explanation given by the Swami was simple as well as convincing. He maintained that Vedic words were not to be taken in their popular but in their radical sense. For

example, the prayers to *Agni* were not meant to a subordinate deity called *Agni* or to fire. Agni, the Self-Effluent and All-knowing Being, worthy adoration.

Similarly, Indra, Varuna, Vayu etc. are all names showing the different attributes of the One Supreme Being, having been respectively derived from the radicals *idi* इदि Magnificent; *virī* (वृश्) to accept; and *va* वा to move, to know. The Lord of all is called Indra on account of his magnificence, and his nourishing all life; Varuna on account of being the goal of all souls, and the most acceptable; Vayu on account of being the origin of force and the source of all knowledge. This simple explanation, based on the authority of Nirukta, Nighantu and the immortal Panini, was the lost key to Vedic interpretation which was supplied by Swami Dayanand. It was the loss of this key which made the European scholars stumble at every step in comprehending the real import of Vedic texts and drove them to create all sorts of fantastic and absurd explanations which their incomplete knowledge assisted by a fertile imagination could invent.

To give a concrete example, we print below in parallel columns the translation of the 4th verse of the 13th Adhyaya of the Yajur Veda, as given by European scholars, and as translated by Swami Dayanand and leave the reader to judge which seems to him the more reasonable of the two.

इरिष्यगर्भः समवर्ततामे भूतस्य जातः पतिरेक आसीत् ।
सदाधार पृथिवीं द्याद्युतेनां कस्मै देवाय हविषा विधेम ॥

<p>Max Müller's translation.</p> <p>In the beginning there arose the God Hiranyagarbha (the golden germ). He was the one born Lord of all this. He established the earth and the sky. Who is the God to whom we shall offer our sacrifice.</p>	<p>Swami's translation.</p> <p>God existed in the beginning of creation, the only Lord of the unborn universe. He is the Eternal Bliss, who supports the orbs of light and darkness.</p>
--	--

The above the expression **हिरण्यगर्भ** has been taken in the sense of golden germ while the radical meaning is one who holds within Himself all the light of the universe.

The above is not a solitary example. At every step in his commentary on the Vedas the Swami ridicules the monstrous interpretation of European scholars and challenges them to give an answer.

The challenge thus thrown out was never taken up by the European scholars and their Indian followers. They retired from the field and took refuge in sublime indifference. For Prof. Max Müller at least, this was the only course open, for in discussing the origin of language he had himself advocated the same view. Says Max Müller ;—

“Man could not name a tree or an animal or a river or any object whatever in which he took an interest, without discovering first some general quality that seemed at the time the most characteristic of the object to be named. In the lowest stage of language an imitation of the neighing of the horse would have been sufficient to name the horse. But this is not the way in which the words of our languages were formed. There is no trace of neighing in the Aryan name for horse. In naming the horse, the quality that struck the mind of the Aryan man as the most prominent was its swiftness. Hence from the root *as*, to be sharp or swift (which we have in Latin *acus*, I sharpen ; in *acer* quick, sharp, shrewd ; in *acrimony* and even in, *cute*), was derived *asva* the runner, the horse. This *asva* appears in Lithunian *asva* (mare) in Latin as *ekvus* i. e. *equus*, in Greek as *ikkos*, in old Saxon *ehu*..... We arrive at the same conclusion whatever words we examine ; they always express a general quality, supposed to be peculiar to the object to which they are attached.”¹

But the battle with orthodoxy was hotly contested. Never since the days of Shankar had appeared in the arena of intellectual warfare a

Battle with orthodoxy

¹ Max Muller's Lectures on the Science of Language Vol. II P. 64.

more formidable a or better armed combatant. Dayanand, his prototype, the great restorer of Hinduism, was a Sanyasi, who had spent the period of his *brahmācharya* to his greatest advantage and what was wanting in favourable surroundings was made up by the longer period of life with which he was favoured. It would be remembered that Shankar's earthly career was cut short at the early age of thirty-two but Dayanand was over forty when he set upon his mission. Both will be remembered in history as intellectual giants, who appeared at the right moment to save Hinduism from atheism. The parallel may be carried further up to death, for both met the same fate by poison.

We have said above that no similar contest had been witnessed since the days of Shaikar. On one side was the whole force of orthodoxy, supported by wealth and influence; on the other side was a single-handed Sanyasi with all the disadvantages of his lonely position. Seven times did the bold Sanyasi challenge the orthodox pandits of Benares to make out their position before him. Once only was the challenge accepted, with the result that when arguments failed, a most dishonourable trick was played upon him. When asked to point out any authority of the Vedas for idol-worship, the pandits gave him some pages of manuscript Griah Sutras and when the Swami began to examine them, the meeting was suddenly broken up. Not a single book has up to this time been issued by the learned Pandits of Benares to refute the system of interpretation adopted by Swami Dayanand, nor has that authority from the Vedas in favour of idol-worship been brought forward again; and they are by degrees adopting many of the views boldly proclaimed by him.

The Swami had to defend his position against other adversaries also, and his discussions with Mohamedan Maulvis and Christian Missionaries created quiet a sensation, as before that time orthodoxy had never stooped so low as to talk on sacred subjects face to face with an alien. The

with the Reverend Dr. Scott at Barielly which taken down *verbatim* would well repay the pains of a perusal.

The rest of the Swami's life forms part of the history of the Arya Samaj, for he had no existence separate from it. Day and night he toiled in the sacred cause of the resuscitation of Vedic study, the uprooting of superstition and the reform of *varana* and *ashrams*. He laid particular stress on Bahama-charya and abstinence. Wherever he went he published notices proclaiming the infallibility of the Vedas and challenging the professors of the other religions to dispute it. His arrival created a sensation in every city and thousands flocked to his public speeches. In several places people were so impressed with his teachings that they publicly consigned their idols to the bosom of the river Ganges.

During the closing period of his life Swami Dayanand visited Rajputana, and the chiefs of Shah-pura, Masuda and other principalities became his disciples. In 1882 A. D. he visited Udaipur. Maharana Sajjan Singh who was then on the throne of Mewar was much impressed with the Swami's learning and his teachings. His fame reached Jodhpur and Maharaja Sir Partap Singh (now of Idar) sent an invitation to the Swami, which the latter accepted. Here the Swami fell a victim to court intrigue and it is said that he was poisoned at the instance of one of the courtiers who saw her influence on the ruling prince waning under his strict preceptorship. He died on the 30th October 1883 at Ajmere, peacefully reciting the *Gayatri Mantra*.

Some time before his death the Swami executed a will under which he left the whole of his temporal property in the charge of a committee called the Paropkarini Sabha, to be applied to the following objects:—

I. The publication of the Vedas, Vedangas, and commentaries on them.

2. The preaching of the Vedas through le-
chers.

3. The maintenance and education of the poor
orphans of India.

This Committee included such notables as the late lamented Mr Ranade and Diwan Bahadur Raghunath Rao. The executors, however, did not take a lively interest in their trust and beyond maintaining the Vedic Press and the Dayanand Orphanage at Ajmere nothing of importance has been done by them as yet.

Swami Dayanand^o Saraswati wrote a commentary in Sanskrit and Hindustani on the Yajurveda and on five out of the eight *ashthakas* of the Riga Veda. He also wrote a large number of other works on theology and Sanskrit Grammar. The most popular of his works are the Satyārtha Prakasha and the Veda Bhashya Bhumika. The former is an exhaustive enquiry into the Vedic religion, and the other religions prevalent in India. It was originally written in Hindustani, but has been translated into English, Bengali, Urdu, Gurmukhi and Mahrati¹. About 30,000 copies of the book have already been issued. The Veda Bhashya Bhumika is an introduction to the Commentary on the Vedas. Hindi and Urdu editions of the book have already been published and the English translation is in course of preparation.

The Sanskar Vidhi or the book of rituals is a compendium of the 16 ceremonies obligatory on every Hindu. The Vedanga Prakash is a masterpiece of Sanskrit Grammar. The Swami was a prolific writer and his complete works cover several thousand pages.

¹ These and other Samajic books may be had from the Vedic Press Ajmere; the Arya Publishing Company Lahore; or from the Arya Samaj Lahore.

CHAPTER III.

The theology of the Arya Samaj; the necessity of revelation.

The theology of the Arya Samaj may be summed up in one word viz. "the Vedas." The Arya Samaj. lit. 'the society of the good and the noble' is a body of men and women, who believe in the existence of God and the divine origin of the Vedas. Swami Dayanand Saraswati, the founder of the Arya Samaj, was never tired of repeating that the religion which he professed and preached was not a new religion invented by himself, but that believed in by the ancient sages from the creation of the world to the time of Jaimini, the celebrated author of the Purva Mimansa. It was the religion professed by Kapila, the propounder of the Sankhya; by Gautama, the author of the Nyaya; by Vyas, the author of the Vedanta; by Harish Chandra, the truthful, and by the immortal Krishna.

Belief in revelation is at a discount in this age on account of the impossibilities and improbabilities with which the religious books of the west are studded. Europe, from which educated India imports not only its outer clothing but also its mental tunic, has shaken off the Bible, the only revelation with which it is familiar. The Bible in its fall has dragged down God also from the altar of educated public opinion, and His place has been usurped by Agnosticism. Young India which apes more the defects, than the merits of those whom it imitates, now prides itself on its godlessness, and scoffs at divinity as well as at revelation, as unscientific superstitions. Dayanand Saraswati has however proved by the most incontrovertible arguments that the material cause of the Universe is eternal, but that it could not have assumed its present organised shape without an efficient cause. A creator who is

cal governor, is a logical necessity to account for the Universe. Equally necessary is Revelation, given to the first generation of men to distinguish them from brutes.

It is self-evident that our knowledge began by instruction and experience. We were grounded in the rudiments of knowledge by our parents and teachers, who in their turn had parents and teachers of their own. This chain extends backwards till we arrive at the first link, *viz*, the first generation of men, about whom the question arises, Who acted as their preceptors?

This question is quite independent of the different theories about the creation of man. It matters not whether the first man was born of human parents or whether he was the offspring of an animal one step lower down in the ladder of evolution. What the opponents of revelation are bound to answer is, how did the first-born among men acquire the rudiments of knowledge and the power of articulate speech? For, as has been well put by Max Müller "without speech no reason, without reason no speech." "We never meet," says that celebrated scholar "with articulate sounds except as wedded to determinate ideas, nor do we ever, I believe, meet with determinate ideas except as bodied forth in articulate sounds. I therefore declare my conviction, whether right or wrong, as explicitly as possible, that thought in the sense of reasoning is impossible without language." ¹

The same view is held by several other European scholars. "Without language," says Schelling, "it is impossible to conceive philosophical, nay even any human consciousness and hence the foundation of language could not have been laid consciously. Nevertheless, the more we analyse language, the more clearly we see that it transcends in depth the most conscious productions of the mind. It is with language as with all organic beings; we imagine they spring into being

¹ Max Müller's Lectures on the Science of Language Vol II. p. 62

blindly; and yet we cannot deny the intention in the formation of every one of them".¹

It is well-known that persons born deaf are able even if they have no defect in their vocal organs. They utter cries but cannot pronounce words, because their deafness prevents them from learning articulate speech. This proves beyond doubt that the first generation of men received some inspiration from nature which enabled it to speak articulate language. And since language cannot be separated from ideas, there must have been some ideas communicated to man along with language by Nature, which is but another name for God.

The point is so important that we beg the reader's pardon for making a few more extracts from the author we have already quoted. Says MaxMüller,—

"The generally received opinion on the origin of language is that which was held by Locke, which was powerfully advocated by Adam Smith in his Essay on the Origin of Language, appended to his Treatise on Moral Sentiments, and which was adopted with slight modifications by Dugald Stewart. According to them, man must have lived for a time in a state of mutism, his only means of communication consisting in gestures of the body, and in the changes of countenance, till at last, when ideas multiplied that could no longer be pointed at with the fingers, they found it necessary to invent artificial signs of which the meaning was fixed by mutual agreement.

"I must content myself for the present with pointing out that no one has yet explained how, without language, a discussion on the merits of each word, such as must necessarily have preceded a mutual agreement, could have been carried on. But as it is the object of these lectures to prove that language is not a work of human art, in the same sense as painting or building or writing or printing, I must ask to be allowed, in this preliminary stage, simply to enter my protest

¹ Ibid Vol II pp. 72 & 73

theory, which, though still taught in the schools, is useless, I believe, without a single fact to support its truth " 1

Further on the author says:—

"What, however, I wanted particularly to point out in this lecture is this, that neither of the causes which produce the growth, or, according to others constitute the history of language, is under the control of man. The phonetic decay of language is not the result of mere accident; it is governed by definite laws. But these laws were not made by man; on the contrary man had to obey them without knowing of their existence. 2

"Another theory ingeniously set up to account for the formation of language is the Onomatopœtic theory. According to this theory, things were named by primitive man in imitation of the sounds made by them. The absurdity of this theory is obvious. The English word 'horse' is derived from the Latin 'equos', Persian 'Asp', Sanskrit 'Asva'. What similarity is there between these words and the noise which the animal makes? How again were the abstract ideas of 'thinking,' 'giving,' 'measuring,' 'doing, and others, put into words. With the exception of a few Onomatopœtic words which are not the tools but the playthings of language, nearly all the words of a language may be reduced to roots which have no similarity of sound with the objects denoted by them. The Sanskrit *asva* for example signifies 'swift,' that being the general quality, detected by man in the animal to which he gave that name."

Another argument which refutes the theory of a conventional basis of language is to be found in the fact that all languages have been shown to have been derived from a common stock. If we trace back words to their most primitive elements we arrive not at letters but at roots. "If you

1 Ibid Vol. I. pp 32. 23.

2 Ibid Vol. I. pp 36

गुरु विरजानन्द टीका
मन्दर्भ
पु परिग्रहण क्रमांक
दयानन्द महिन्दा महाविद्यालय, कुम्हल
3635

wish to assert" says Max Müller, "that language beginnings, you must prove it impossible that languages have had a common origin. No such impossibility has been established with regard to a common origin of Aryan and Semitic dialects, while on the contrary, the analysis of the grammatical forms in either family has removed many difficulties; and made it at least intelligible how with materials identical or very similar, two individuals, or two families, or two nations could in the course of time, have produced languages so different in form as Hebrew and Sanskrit." ¹

The common origin of all languages is thus another argument which strongly supports our contention that man was born with a language revealed to him. The law of phonetic decay, explains the existing diversity of languages.

And now we would close this discussion with one more extract from Max Müller:—

"How can sound express thought? How did roots become the signs of general ideas? How was the abstract idea of measuring expressed by *mā*, the idea of thinking by *man*? How did *gā* come to mean going, *sthā* standing, *sād* sitting, *dā* giving, *mar* dying, *char* walking, *kar* doing?

"I shall try to answer as briefly as possible. The 400 or 500 roots which remain as the constituent elements in different families of language are not interjections, nor are they imitations. They are phonetic types, produced by a power inherent in human nature. They exist, as Plato would say, by nature, though with Plato we should add that when we say by nature, we mean by the hand of God. There is a law which runs through nearly the whole of nature, that every thing which is struck rings. Each substance has its peculiar ring. We can tell the more or less perfect structure of metals by their vibration, by the answer which they give. Gold rings differently from tin, wood rings differently from

¹ Ibid Vol. I P. 82.

d different sounds are produced according to the of each percussion. It was the same with man and the most highly organised of nature's works. Man rings. Man, in his primitive and perfect state, was not only endowed like the brute, with the power of expressing his sensations by interjections, and his perceptions by onomatopœa. He possessed like-wise the faculty of giving more articulate expressions to the rational conceptions of his mind. That faculty was not of his own making. It was an instinct of the mind as irresistible as any other instinct. So far as language is the production of that instinct, it belongs to the realm of nature. Man loses his instincts as he ceases to want them. His senses become fainter when, as in the case of scent, they become useless. Thus the creative faculty which gave to each conception, as it thrilled for the first time through the brain, phonetic expression, became extinct when its object was fulfilled. The number of these phonetic types must have been almost infinite in the beginning, and it was only through the same process of natural elimination which we observed in the early history of words, that clusters of roots, more or less synonymous, were gradually reduced to one definite type. Instead of deriving language from nine roots like Dr Murray, or from one root, a feat actually accomplished by Dr Schmidt, we must suppose that the first settlement of the radical elements of language was preceded by a period of unrestrained growth—the spring of speech to be followed by many an autumn." *

* Ibid Vol I P. 401

CHAPTER IV.

The Theology of the Arya Samaj; The Vedas.

In the last chapter we tried to show that there must have been some inspiration from nature to guide primitive man and to lay the foundations of the two faculties which

The Vedas are of Divine origin. separated him from brutes, viz. articulate speech and the power of generalisation. If this much be admitted, it would be easy to understand that the Vedas are the only books which can be accepted as the true records of that inspiration, because they are the only books which were not composed within memory. All the other books which claim or pass for revelations, were composed long after man had learnt to speak and to reason, and long after the necessity for help from nature had ceased to exist. We believe no one would dispute the proposition that the tests of true revelation are the following, *viz* ;—

1. It must be as old as the creation of man.
2. It must give a true description of God, soul, and matter ; with their relations to one another, sufficient for the guidance of man.
3. The laws laid down therein must be eternal and immutable.

From the above the following corollaries may be deduced :—

4. It must not contain stories or histories of past events; for such matter would prove that it was composed after these events had taken place.
5. It should not contain contradictions or a repeal of its own laws, for these would point to its imperfect origin.

We shall take up the first three canons *seriatim*

has been proved by Max Mü'ler, and is a fact by western scholars that the Rig Veda is 'the oldest book in the library of the world'. To no human being can its authorship be ascribed, and the universal belief of the

The oldest book in the library of the world.

Hindus, the eldest family in the Aryan race, has always been that its origin is Divine. If the evidence of the eldest child is of any value in finding out the beliefs of its parent, we are safe in presuming that the primitive Aryan race also believed it to be of Divine origin. We thus find the oldest family of the human race accepting the Vedas as the records of that Divine inspiration which was given to man at the dawn of creation. We have no history of the human race before the Vedas came to be recognised as inspired, and in the absence of any other inspired writing of equal or greater antiquity, there is no reason to distrust the unanimous evidence and belief of sages who flourished in the earliest times known to history.

These sages, whatever their other differences might have been, and they are not few, universally

The Hindu Sages

believed that the Vedas were primeval, divine and self-proving. Even Kapila, the author of the Sankhya system of philosophy, who is wrongly supposed to have been an atheist, holds that the Vedas have a self-proving authority since "they manifest their own inherent power." According to the Purva Mimansa the Veda is maintained to be primeval and superhuman. "The eternity of the Veda or authenticity of its revelation is attempted to be proved by showing that it had no human origin, and for this the principal argument is that no human author is remembered. In the case of human compositions its contemporaries have been aware that the authors of them were occupied in composing those works. Not so with the Veda, which has been handed down as primeval, and of which no mortal author is known. Another argument of the Purva

Mimansa is that the words of the Vedas na connection with their meanings, and therefore the eternal and consequently perfect and infallib.

Uttara Mimansa or the Vedanta thus expresses itse the authority of the Vedas. Brahma is the Source of the g. Shastra consisting of the Rig-Veda etc. Now such a Shastra, possessed of the qualities of an Omniscient Being, could not have originated from any other than an Omniscient Being."

"The followers of Nyaya deny the eternity of sound but admit the eternity of the Vedas, which according to them, consists in the unbroken continuity of their tradition, study and application."

"According to the Vaisheshika school the authority of the Vedas, arises from their being uttered by Him. Here 'Him' according to the commentator refers to God. The authority of the Vedas is proved first by their extent and subject matter and secondly by their unanimous reception by great men,"

The above summary shows the views of some of the ancient Rishis. In modern India we find Hinduism split up into a thousand distinct and often contradictory beliefs. But on the question of the authority of the Vedas they are all agreed. With the exception of a microscopic minority, which in imitation of its masters who have rejected the Bible, feels bound to reject the Vedas, but the whole Hindu world believes in them. Want of space prevents us from dwelling at length on the question of the antiquity of the Vedas, but there is one point which we feel it our duty to notice. The western scholars following Prof. Max Müller assign a date of 1000 B. C. to the composition of the Rig Veda. The argument given in support of this theory is so curious that we feel tempted to quote Max Müller's own words. They would not only show the value of his argument on this point, but would give the blind followers of western Sanskrit scholars an idea of the spirit in which the Vedas are interpreted by them. Says the learned Professor :—

1. If we place the rise of Buddhism between 500 and 400 B. C., and assign provisionally 200 years to Sutra period and another 200 years to Brahamana period, we should arrive at about 1000 B. C., as the date when the collection of the ten books of the ancient hymns must have taken place.'

Prof. Max Müller has given no reasons for assigning 200 years to each of the two periods he names, and the reader is at liberty to guess if there are any, except that by taking a longer period the Biblical theory of the creation of man would be exploded. To us there seems no reason why this period should not be put down at 2000 years or even more. But in this case all would be over with the story of creation as spun out in the Old Testament. Independent investigations however, in the fields of astronomy, geology and biology have unanimously proved that this earth of ours could not possibly have been created less than fifty millions of years ago. The opinions of western scholars, and their Indian followers on the age of the Vedas are based on mere guess marred by religious prejudice. They are therefore of no value on the point.

None of the sacred books of the other nations can lay claim to the antiquity of the Vedas, and since they were admittedly composed at a time when inspiration had become unnecessary, their claim to a Divine origin cannot be accepted.

2. The limited space at our disposal stands in the way of our showing at length that the description of God, Soul and Matter, and of their relations to one another as given in the Vedas is perfect. A single example would however serve our purpose. In the Vedas one of the names of the Divinity is *Satchidananda*. The word is a compound of *Sat*, *Chit* and *Ananda*. Matter is *Sat* (eternal); Soul is both *Sat* (eternal) and *Chit* (conscious); but God is *Sat-Chit-Ananda i. e.* Eternal, Consciousness and Bliss. We pause to enquire, if any other religious book has in one word given an equally lucid and logical

definition of God, soul and matter. Similarly in the Vedas, can be found a more rational p that given in the Gayatri Mantra, धियो योनः प्रथोदयान् ? , improve our faculty of discrimination, so that we may the right and avoid the wrong path)?

3. The Vedic doctrines of the eternity of matter, of the immortality and transmigration of soul, of *karma*, of the creation and destruction of the world are all scientific truths. Scientific discoveries which demolish all religions invented by man, only prove what has been said in the Vedas. Cremation, temperance, vegetarianism and the purification of air by *agnihotra* are a few of the Vedic rules of conduct which European nations are gradually adopting. The philosophy of the Upanishads, which are but dissertations on portions of the Vedas, is fast becoming "the solace of life and the consolation of death" of philosophers like Schopenhauer and Max Müller. Enlightened Europe is energetically shaking off the Bible, and the day is not far distant when belief in Trinity and the Atonement would be looked upon with horror.

One word more and we have done. All religions invented by man elate their inventors at the expense of God. Belief in the Sonship of Christ is as essential for salvation, as belief in a Prophet for the obtaining of a free pass to the paradise of *houris*. The Vedic religion alone teaches that.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतःसमाः ।

० एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

"Live O man for a hundred years, doing actions. There is no other way but this, but do not immerse in them." Yajur XL. 2.

According to true religion, good actions alone lead to true knowledge, which in its turn leads to *Mukti* (emancipation from the pain of birth and death.)

We now close this chapter with the following extract

Speech of Swami Vivekanand at the Chicago Parlia-
ment, Religions:—

“The Hindus have received their religion through the revelation, the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience, how a book can be without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual laws. Just as the law of gravitation existed before its discovery and would exist if all humanity forgot it, so with the laws that govern the spiritual world. The moral, ethical and spiritual relations between souls and souls and between individual spirits and the Father of all spirits were there before their discovery and would remain if we forget them. Here it may be said that the laws as laws may be without end, but they must have had a beginning. The Vedas teach us that creation is without beginning or end. Science has proved to us that the sum total of the cosmic energy is the same throughout all.

Then if there was a time when nothing existed where was all this manifested energy? Some say it was in a potential form in God. But when God is sometimes potential and sometimes kinetic which would make Him mutable, and everything mutable is a compound and every thing compound must undergo that change which is destruction, therefore God would die. Therefore there never was a time when there was not creation. If I may be allowed to apply a simile, creation and creator are two lines running parallel to each other, and God is power and ever active Providence under whose power, systems after systems are being evolved out of class.”

CHAPTER V.

Swami Dayanand Saraswati's Beliefs.

Swami Dayanand Saraswati believed in the Unity of God and the Divine Origin of the Vedas. In order to afford the reader an opportunity of personal acquaintance with his writings we quote below from the English translation of the Satyarth Prakash the following summary of his beliefs.

“The final conclusion of philosophy, acquiesced in by mankind in all times, is the only true, eternal and universal doctrine, which readily obtains the implicit assent of common sense. If the folly of ignorance or the snare of priestcraft misleads some persons to the contrary belief, the good sense of people in general does not voluntarily comply with them. But the doctrine, which commands veneration for teaching righteousness, generosity, honesty, and justice, and which is stamped with the sanction and example of the learned, receives the general approval; for the mind revolts to follow what is unsupported by the sound judgment of reason and the invariable practice of sages. The outline, therefore of what was believed by the refined reason of all the oriental sages of antiquity from Brahma down to Jaimini, versed in the sacred lore of the Vedas, is hereto subjoined for general information. The truth, which they have taught, and which I sincerely acknowledge, is entitled to universal acceptance in all times. Hence, it is not my object to institute a new system of religion in any manner whatever. I love to follow truth, nay, I have made it my duty to persuade others to act on truth and abjure falsehood for the sake of their own good. So the eradication of inequities is the end of my life. Had I been a dupe to prejudice, I would have joined any one of the religious sects of India. But, since I neither accept what is vicious, nor reject what is virtuous in the institutions either of this, or of any foreign country, I am incapable of dissimulation; for, it is contrary to the duty of man. The dignity of man is justified by his

or the pleasure and pain, profit and loss of low creatures, by his undaunted attitude towards the powers of vice, and by his respect for merits of virtue and learning, although associated with feebleness of constitution. Man asserts his dignity when, to the best of his power he loves virtue, although exhibited in a state of poverty, helplessness, weakness, and unacquaintance with the knowledge of the world. The grave responsibility and true nature of man are best exhibited by his affording protection, comfort, and honour to the children of virtue. Man's sense of virtue ever prompts him to dishonour, discourage, diminish and destroy vice, although guarded by supremacy, strength, and considerable skill in the arts of the world. In fine, a man true to his name, should by all possible means, encourage virtue and discourage vice. The most excruciating pain, nay, death itself should not deter him from his pursuit of the course of virtue; for the least deflection from righteousness would belie his human nature. Such a moral discipline has received the recommendation of Maharaja Bhartrihari and other moralists in the following translations of their verses :—

‘The wise do not swerve from the path of rectitude, caring neither for the praise nor blame of the so-called politicians, nor for riches nor poverty, although, they were to die in a day or after the lapse of a millennium.—*Bhartrihari*.

‘Never sacrifice virtue for fear, base desire, avarice or pain of death itself; for virtue, which gives happiness to the mind is everlasting, but pleasure and pain which originate from the circumstances of the body, are transitory.’—*Mahabharat*.

‘There is only one true companion of man on earth, and that is virtue. It accompanies him even after death, but everything else perishes with the body.’—*Manu*.

‘It is not falsehood but truth, that ultimately prevails. It leads us to heaven by the royal road, trodden by the ancient sages. It lands us on the brilliant shore, and lodges us safe in the haven of happiness.’—*Uj a.ishud*.

'There is no virtue higher than truth, there than falsehood, there is no knowledge greater Truth, therefore, and truth alone, all must follow.'—

All men should act upon the disinterested advice of truly great sages.

Now, to mention briefly those simple truths with the proper meanings, which I have always believed in, and which have served me, as it were, for the beam of light in crossing the tempestuous ocean of life upon the earth. They are described at length in my works.

1. The Supreme Being is called by the names of Brahma (the Most High), Paramatma (the Soul of the Universe), the Lord, and the like. His chief attributes are denoted by the Sanskrit formula of "*Satchidānanda*," which literally signifies that God is truth, intelligence, and happiness. God is absolutely holy and wise. His nature, attributes, and power are all holy. He is omnipresent, incorporeal, unborn, immense, omniscient, omnipotent, merciful, and just. He is the maker, protector and destroyer of worlds. He judges of the souls according to His immutable laws of justice and equity. Him I consider and believe from the core of my heart to be the Lord of the Universe.

2. The Vedas, the treasury of science and morals, are revealed by God. I regard their textual portion as self-evident truth, admitting of no doubt and depending on the authority of no other book, *being represented in nature, the kingdom of God*. It is the condition of all kinds of proof, and is, therefore capable of being proved by no other demonstration than by *reductio ad absurdum*. As for example, the sun or the lamp being a self-luminous body, requires no light from without.

3. The authenticity of commentaries on the Vedas, called in Sanscrit the Brahmanas, viz., 6 Upangas, 4 Upavedas, and 1127 Shakhas, all composed by Brahma and other sages, lies in their adherence to the text; the least departure from which annihilates their authority.

Religion consists in the maintenance of impartiality and the speaking of truth, and similar acts of virtue, which are the commandments of God and are therefore consistent with the import of the Vedas. Irreligion is the commission of partiality and injustice, the telling of lies, and the like acts of vice, which are the violation of God's laws, and are therefore opposed to the sense of the Vedas.

5. The soul is an immortal, invisible principle, which is endowed with thought and judgment, desire and passion, pleasure and pain, and so forth.

6. God and soul are both incorporeal and unchangeable, and are related to each other as the pervader and the pervaded. The distinction of their respective individualities is constant, in other words, their physical natures are not identical. For instance, the material objects are always distinct from the space they exist in; both of them,—viz, objects and space,—can never be converted, either in thought or in reality into one homogeneous whole. Hence, the relation between God and man is the same as between the container and the contained, the contemplator and the contemplated, the father and the son, and the like.

7. The eternal substances are (1) God, (2) Soul, & (3) *Prakriti* or the material cause of the universe. The primary properties, the physical nature, and the modes of action of the eternal substances are also ever the same.

8. The manifestations of their secondary qualities, accidents and energies constantly occur on their coalition and disappear on their separation; but their inherent power, which produces their union and disunion, is invariable in their nature. They again and again unite and disunite in eternity. Thus the secondary qualities are also eternal in their regularity of succession.

9. The phenomenon of birth and death, like all other things, is not without a final cause. That cause is in Sanscrit called "bond"—a trap-door, so to speak, in the march of mind. It .

springs from ignorance, which consists in the vicious acts, the worship of objects in place of the obscurity of intellect. As they are all the various pain, which nobody likes, but which everybody is constrained to suffer, their cause is called "bond" or captivity.

10. Salvation is the state of emancipation from the endurance of pain, and subjection to birth and death, and of the life of liberty and happiness in the immensity of God. After the cyclic enjoyment of the stupendous universe, the soul resumes the course of its native activity.

11. The means of salvation are the contemplation of God, the abstraction of mind, the practice of virtue, the vow of celibacy in the time of education, the company of sages and philosophers, the love of knowledge, the purity of thought, the firmness of courage and the like qualifications, which are the ornaments of humanity.

12. The system of caste should be based on the merits of individuals.

13. The learned are called *devas* (gods), the ignorant *asuras* (devils), the vicious *rakshasas* (fiends), and the hypocrites *pishachas* (monsters).

14. The worship of God consists in the respect and service of learned and virtuous men, parents, sages, philosophers, preachers and kings, in the fidelity of the marriage contract and in the devotion of women to their husbands. The contrary acts constitute the worship of demons. All worship is due to their living images, and not to the useless idols of lifeless stone.

15. The perfection of education is attested by competency in knowledge, the adoption of civilized manners, the performance of meritorious works, the subjection of senses, the control of passions and wicked desires, the improvement of character, and the absence of barbarism.

16. The proper *Puranas* (ancient books) are the works of Brahma, and the other sages of antiquity, called the *Aitareya*

near three *Brahmans*. Genuine history is found in as called *Kalpi* (chronicles), *Gutha* (story), *Narashansi* (biographies of men). But the *Bhagawat* and the other seventeen *Puranas* are mythology, religious comedies, novels, mysteries, or miracles.

17. The *Tiratha* (religious ferry) is the spiritual ark by which the sea of sorrow or the abyss of pain is crossed. Hence, the *Tirathas* are the speaking of truth, the attainment of knowledge, the friendship of savants, the practice of morality, dominion over self, the discipline of mind, the magnanimity of heart, the instruction of science, and the habit of beneficence. These are the recognized ferries of the happy land; but cities, rivers and tanks, which ignorance calls the holy places of pilgrimage, are but the pools of woe or the sloughs of despondence.

18. The spirit of enterprise is preferable to resignation to decrees of fate, which are no more than mere consequences of the acts of previous lives; because it modifies and amends the entire series of antecedent acts in the next life. The slackness of exertion spoils all of them. Hence the works of present life are more important than entire reliance on blind fate.

19. The observance of ceremonials should contribute to the improvement of body, mind and spirit. There are 16 ceremonies from conception to cremation. These purifactory rites are binding on man. After cremation nothing should be done for the dead.

20. The *Yajna* (worship) is the entertainment of the learned in proportion to their worth, the business of manufacture, the experiment and application of chemistry, physics, and the like arts of peace, the instruction of people, the purification of air, the nourishment of vegetables by the employment of the *Agnihotra*, which showers blessings all around. It is the most important duty of man.

21. The ancient usage demands attribution of the appellation, called "Arya" to the best, and "Dasyu" to the vicious portion of human kind.

22. The *Shishtuchar* (etiquette) is amiable behaviour, readiness to accept truth and reject untruth, after the examination of the octave evidence of logic, attentive study in the bachelor life of school and the general politeness of conduct. These are the characteristics of the truly civilized man. .

23. The validity of the octave evidence of logic is unquestionable.

24. The five tests of truth relative to the attributes of God, are the philosophy of the absolute and the teachings of the Vedas, 2nd the maxims of the octave evidence of logic, 3rd the laws of nature, 4th the rules of morality, and the example of the Sages and 5th the principles of metaphysics. By these criteria distinguish between truth and falsehood. Then, abide by justice and truth and give up falsehood.

25. The soul is free to act, but subject to the justice of God in reaping the fruits of its works. God is the executor of justice and the like laws of nature. •

26. The *Swarga* (heaven) is the uninterrupted enjoyment of pleasures and the possession of means thereof.

27. The *Narka* (hell) is the excessive sufferance of pain and the surroundings of tormenting circumstances.

28. The *Niyoga* (widow re-marriage) is the temporary union of spouseless persons for the purpose of raising issue in the superior or one's own tribe, on the death of the consort, or the sterility of energy, in case of a prolonged disease, or on the like natural mishaps to humanity.

29. The *Stuti* (definition) is the description of qualities for remembrance. It inspires love and the like generous feelings and sentiments.

30. The *Prarthana* (prayer) is the asking of God the gift of knowledge and the like boons, on the incompetency of one's own exertions. It results in the humility of temper and the tranquillity of passions.

The *Upasna* (meditation) is the realization of the idea through the confirmation of conviction, that God is omnipresent and fills all, that I am filled by Him, and that He is in me and I in Him; and the imitation of God's attributes in practice. The good of it is attested by the enlargement of mental capacity for knowledge.

32. The *Sajuna Stuti* (affirmative definition) is the assertion or recital of attributes predicable of God. The *Nirguna Stuti* (negative definition) is the negation or denial of properties inconsistent with the nature of Godhead. The *Sajuna Prarthana* (positive prayer) is the supplication of God's grace for the attainment of virtuous qualities. The *Nirguna Prarthana* (negative prayer) is the asking of God's power in the elimination of vicious qualities. The *Sajuna Upasana* (positive meditation) is the unshaken belief in God's holiness. The *Nirguna Upasana* (negative meditation) is the total resignation of self to God's justice and providence.

Such is the summary of my beliefs fully explained in their appropriate places in my books, called the *Satyartha Prakasha Bhumika* (introduction to the Vedas), and the *Bhashya* (commentary on the Vedas). I accept such universal maxims as the speaking of truth and the condemnation of falsehood.

But I detest the religious warfare of sects; for they give vent to their angry passions and crude notions in the form of religion. Therefore, the purpose of my life is the extirpation of evils; introduction of truth in thought, speech, and deeds; the preservation of unity of religion; the expulsion of mutual enmity; the extension of friendly intercourse; and the advancement of public happiness by reciprocal subservience of the human family.

May the grace of the Almighty God, the consent and co-operation of the learned soon spread these doctrines all over the world, to facilitate everybody's endeavour in the advancement of virtue, wealth, godly pleasures, and salvation, so that peace, prosperity, and happiness may ever reign in the world.—*Durga Prushad's translation of the Satyartha Prakasha.*

CHAPTER VI.

The Constitution and progress of the Arya Samaj.

Each Samaj consists of an elected president, a vice-president, a secretary, a treasurer and a librarian, besides the members.

Constitution

The regular meetings are held weekly, generally on Sundays. The programme of the weekly meetings is generally as follows:—

The proceedings open with the recitation of Veda Mantras, next follows prayer in Hindi, which is followed by hymns and recitation from the Vedas. A sermon on some religious or social subject is delivered next and the whole proceedings close with the singing of the Arti and the recitation of the ten principles of the Samaj.

Most of the Samajes celebrate annual meetings at which *Nagarikirtan* (the singing of hymns in the streets) is performed. There is a *havan* on a large scale and speakers from distant parts of the country deliver lectures on social and religious subjects. Subscriptions for charitable institutions are generally raised on the occasions of these annual meetings.

The progress of the Samaj has been quite astonishing. "The Arya Samaj," says Mr. Burn in his Census Report for the United Provinces, "was founded twenty or thirty years ago, but its followers numbered nearly 40,000 in the whole of India in 1891; and in the N. W. Provinces and Oudh have increased almost threefold in the last ten years, and by about 50 per cent in the Punjab."*

Progress.

This rapid increase in the number of Samajes necessitated the creation of an organisation for their government. This has been done on western lines. A Pratinidhi Sabha (Representative assembly) has been established in every province and its members are elec-

Government.

the Samajes. Under the bye laws of the Arya Samaj every member is required to pay 1 per cent of his income to the Samaj of which he is a member. Out of this income the Arya Samajes pay 10 per cent into the Treasury of the Pratinidhi Sabha. The Sabha employs paid and honorary preachers who periodically visit Samajes and deliver lectures at Special Meetings and anniversaries. They also lecture in the fairs and hold discussions with professors of other faiths. New branches are opened where none exist, and the accounts and other affairs of all the Samajes are examined by the preachers who visit them.

The Pratinidhi Sabha of every province meets once a year, but its Executive Council holds several meetings and disposes of important business. The ordinary business and supervision of all departments is the duty of the President.

This is the governing body of the Punjab Samajes. It has under its control 287 Samajes in the Punjab, The Arya Pratinidhi Sabhe Punjab. Sindh, Belochistan and the N. W. Frontier Province. The funded Capital of the Sabha, is Rs. 154, 290. The annual income under all heads is Rs. 61,849-4-8 & the annual expenditure Rs. 45,046/10. The main branches of activity are as follows :—

Honorary and paid preachers are employed by the Sabha to preach the Vedas in the Provinces under its jurisdiction. There is one preacher for the Madras Presidency which possesses no Pratinidhi Sabha of its own. In August 1904 A. D. the funds under this head were Rs. 21,199-7-6. The annual income is about Rs. 12,000 a year.

This boarding institution has been started with necessary modifications on the lines of the Gurukula Seminary at Kangri near Hardwar U. P. Gurukulas of ancient India. The scheme of studies embraces a thorough training in classical Sanskrit, the Vedas and the Vedangas, together with proficiency in English. The Gurukula, which is now well nigh past the experimental stage, is one of the most useful institutions

started by the Arya Samaj. The students are e-
 Professors of high renown, with strict regard to
 health and morals. It is an entirely boarding instit.
 day scholars being admitted. There are 110 scholars on tr.
 at present. The boys get up at 4 A. M. and after moder.
 exercise take a bath in the Ganges. After performing *Sandhya*
 and *Agnihotra* they are given milk, and studies begin at 8 A.M.
 Dinner is served up at 10 A. M. and at 4 P.M. the school breaks
 up for games. Evening *Sandhya* and *Agnihotra* are followed
 by supper and the boys regularly go to bed at 9 P. M..

The Gurukula is situated in beautiful scenery on the banks
 of the Ganges in the village Kangri which is the gift of M. Aman
 Singh of Najibabad. The buildings are commodious and
 spacious with separate kitchens, godowns, dispensary, and
 houses for Professors. Pucca wells have been sunk and a large
 garden laid out. A commodious rest house for travellers is
 being built by Lalla Parmeshwari Dass of Delhi.

A fair is annually held in the Gurukula in the beginning
 of March. In 1904 A. D. about 30,000 people attended the
 fair and Rs. 40,000 was subscribed for the Seminary. A
 visit to the Gurukula at the annual fair in March or at any
 other time during the year, would amply repay the pains of
 the tourist, the patriot, or the holiday seeker.

The institution owes its existence and its present pros-
 perous condition mainly to the efforts of Lala Munshi Ram,
 who has retired from business to work for the Arya Samaj.
 At present a monthly fee of Rs 15 is charged from each student,
 but as soon as the funds permit it is contemplated to make the
 education as well as the board and lodging of students free.
 The Chief Superintendent is Lala Munshi Ram and the Assis-
 tant Superintendent Dr. Bharadwaja B. A., M. R. C. S.

This is another Gurukula on a more modest scale. There
 are 25 students on the roll receiving ins-
 truction in classical Sanskrit and English.
 At the Pragya examination of the Pun-

The Vedic Pathshala,
 Gujranwala.

y in 1903 a student from this institution headed
 successful candidates. The annual expenditure is
 1,500 a year.

The Vedic Library is a free library containing about
 10,000 volumes on different subjects
 mostly religious. In 1904 A. D. the
 library was visited by 6690 persons.

The Sabha has an English organ, the Arya Patrika of
 Lahore (annual subscription Rs. 5) and
 an Urdu monthly magazine, the Arya
 Musafir issued from Jallundhar (annual subscription Rs. 3).
 The Hitkari (Amritsar), the Prakash (Lahore), the Hindustan
 (Lahore), the Mannshya Sudhar, (Lahore), the Arya Gazette
 (Lahore), the Arya Messenger (Lahore), are the other weekly
 papers which serve the cause of the Arya Samaj in the Punjab.

The Arya Tract Society busies itself with the preparation
 of tracts and leaflets on religious and
 social subjects. A large number of tracts
 have been published. They may be had from the Satya Dharma
 Pracharak Press, Jallandhar, or from the Librarian Arya Samaj,
 Lahore.

This is the governing body of 280 Arya Samajes in
 the United Provinces, which are the
 home of 80,000 Arya Samajists.

The cash balance of the Sabha on the 30th September 1905
 was Rs. 21,852-11. The branches of activity here are the same
 as those in the Punjab. Attention is mainly devoted to the
 preaching and teaching of the Vedas.

The internal affairs of the Samajes are managed by
 the Arya Pratinidhi Sabha which holds its annual sessions
 during the Christmas vacation. The Sabha employs preachers
 for the dissemination of its beliefs and the establishment of
 new Arya Samajes.

The Sabha has a printing Press and a Arya Mitra (annual subscription Rs. 2). The issued from the head quarters of the Sabha at Agra. Tract Society of the United Provinces has issued several useful tracts in English, Hindi and Urdu. They are available at the head quarters of the Sabha at Agra.

This Seminary, which is situated on the East Indian Railway line, is only a few minutes walk from the Sikandrabad Railway Station, near Ghaziabad junction. The globe-trotter, the patriot and the Connoisseur who breaks journey for a day at Sikandrabad would find himself amply rewarded by getting a view of the life led by the *rishis* of yore.

The Arya Pratinidhi Sabha of the United Provinces has established a High School for boys at Dehra Dun. The climate of Dehra Dun is very salubrious, and a number of Europeans have settled there for this very reason. Feeling the want of a Hill School for Indians where boys can prosecute their studies without injuring their health, the Arya Samaj has established a residential and day school there.

Thakur Puran Singh Negi, a benevolent and liberal minded gentleman has generously provided the buildings, and Lala Bansidhar of Cawnpur has recently made a munificent gift of Rs. 10,000 to the school. The funded capital of the institution is Rs. 50,000.

The wave of progress in India has generally gone from the West to the East. We thus find over 300 branches of the Arya Samaj in the Punjab, 280 in the United Provinces 38 in Rajputana, 36 in Central India, 30 in Bengal and Behar, 14 in Bombay and only 6 in the Madras Presidency. There are 6 branches in Upper and lower Burma, 1 in Assam, and 3 in British East Africa. With the exception of Madras, every

of India has a Pratinidhi Sabha of its own, the lines of the Punjab Sabha. The Bombay Sabha has a monthly newspaper in Gujrati called 'the Arya Prakash' and the Central Provinces have a monthly periodical in Hindi 'the Arya Sewak.'

In Upper Burma there are branches in Mandlay, Maimyu and Sigong. There is also a branch in Majpaina. In Lower Burma there is a solitary branch at Rangoon.

Some enterprising Punjabis have established branches at Mombasa, Nairobi and Port Florence in British Africa. Bhai Parmanand M. A. recently visited South Africa, and Brahmachari Satya Dewa is still travelling in Malacca and Singapore in the interests of the Arya Samaj.

The Arya Samaj in foreign countries.

CHAPTER VII.

Other Samajic Institutions.

This is one of the most important and probably the most useful institution in the hands of the Arya Samaj. It was established in 1884 A. D. in memory of the Founder of the Arya Samaj. The accumulated funds in the hands of the Trustees on the 31st March 1905 were Rs. 512,868-15-10. The annual income from all sources is about Rs. 81,000/- and the annual expenses approximately Rs. 52,000/-. The number of students in the College department is 271 and in the school department 786, of whom 194 and 130 respectively are boarders. The results of the University Examinations are most brilliant. But the one thing which places the D. A. V. College above the other institutions of its kind is the *spirit de corps* and the patriotism which animate its scholars. During the famine of 1897 A. D. a number of students from this College went to the Central Provinces and helped in distributing relief to the famine-stricken. They picked up a large number of orphans (about one thousand), and took them to Lahore, collecting subscriptions on the road for their maintenance. The good people of the Punjab started a regular orphanage for them, which is now in a flourishing condition.

As another instance of the patriotic zeal of the students of the D. A. V. College may be mentioned the recent disaster in Dharmasala and Kangra. As soon as the intelligence of the catastrophe reached Lahore, several parties of students headed by their Professors hastened to the scene of the disaster and it is not long since the whole country rang with praises of the zeal with which the Arya Samaj in general and these students in particular, performed this mission of mercy.

This spirit is due to the benevolent doctrines of the Vedic religion and the elevating example of patriots like Lala

The Honorary Principal; Lala Lajpat Rai, the Honorary Vice-Principal and the Hon'ble Justice Rai Lal Chand Bahadur, the President of the Managing Committee and of the Board of Trustees.

Moral and religious education is a speciality of this College. All the boarders have to perform *sandhya* twice daily, and the Upanishads and the Vedanta Darshan are included in their scheme of studies. Chairs of Vedic theology, Sanskrit philosophy, Hindu medicine, French and Japanese are attached to the College. The Professor of Japanese is a Japanese graduate, Mr. Goto.

The above is only a concise description. For details the reader is referred to the reports of the College.

The Arya Samaj maintains a very large number of educational institutions scattered all over upper India. The following are a few of the principal ones:-

English Schools—The Dyanand High School Ajmere; the Dyanand Anglo-vedic School Dehra Dun, the Arya Samaj Institution, Barielly; the Doaba High School Jalundhar; the Arya School, Rawal Pindi; the Sanskrit High School Jobner; the Arya Samaj School Meerut. &c., &c.

Gurukulas—There are gurukulas at Kangri, Sikanderabad, Badaun, Muzaffarnagar and Gujranwala.

Sanskrit and Vernacular Schools have been established at Moradabad, Kasganj, Shahjahanpur, Narsinghapur, Raunsi, Bombay, Dewas, Moonghyr, Jallandhur, and other places, too numerous to detail.

The Arya Samaj was the first non-Christian body which started orphanages in India.

The principal orphanages are situated at Firozpur, Ajmer, Barielly, Agra, Jalundhar, Gujranwala and Bharatpur.

1. *The Firozpur Orphanage*. This is the oldest of the Arya Samaj Orphanages, having been founded in 1878 A. D. The

number of orphans at present on the roll is 21 of the work done by the institution may be formed that altogether 1634 orphans have up to this time found under its roof. A girls' school attached to the Orphanage a grant-in-aid of Rs. 49 per mensem from the Government. The Government further helps the workshop in which the boys are taught manual work. The expenditure of the workshop alone is two hundred Rupees a month. Knitting, durri and carpet making, carpentry, dyeing, weaving, tailoring, *gota* and *newar* making and iron-smith's work are taught in the workshop. The annual income of the orphanage is nearly Rs. 14,000, and the expenditure, Rs. 12,600. The orphanage is located in spacious buildings on a piece of land 20 acres in area, which is the gift of the Government. The Government has generously made a further grant of Rs. 5,000 for the building.

The other principal donors of the building fund are :—

Lalas Shankar Dass and Banka Mal of Firozpur	Rs. 29,000.
Mr. Dinshaw	2,000.
Lala Ram Sukha Dass of Firozpur	2,000.
Sirdar Narain Singh	5,000.

2. *The Dayanand Orphanage, Ajmere.*—This institution was founded in 1895 A. D. There are 207 orphans on the roll. The funded capital is Rs. 22,000; and the annual expenditure, Rs. 10,800. The Orphanage buildings are valued at Rs. 13,380. Besides the three R's, the inmates are taught weaving, knitting, sewing, carpet-making and other industries. A monthly paper 'The Anath Rakshak' is supplied free to all donors of Rs. 10 and upwards. The orphanage is supported by the Government and the Honourable the Chief Commissioner of Ajmer and Marwar takes much interest in it.

3. *The Arya Samaj Orphanage, Barielly.*—This Orphanage was founded in 1884 A. D. There are 100 orphans on the roll. The boys and girls occupy separate buildings, which

ected at a cost of Rs. 20,000 on a site generously
 by the Government. The boys and girls are separately
 educated in reading and handicrafts. The annual income is
 about Rs. 5,000, and the expenses nearly as much. The found-
 lings and famine orphans receive Rs. 2-8-0 and Rs. 2 per
 mensem respectively from the Government. The Arya Patra
 which has a monthly circulation of 4,000 copies is presented to
 those who help the institution with Rs. 3 a month or more.

The Arya Samaj is a practical worker in the field of educa-
 tion and devotes particular attention to
 Education of females. the education of females. The following
 institutions have been started for their benefit;—

1. *The Kanya Maha Vidyalaya, Jallundhar.* This is a
 residential and day school for girls. The number of boarders
 is 34 and of day scholars 104. There are two male and eight
 female teachers. A building has been erected at a cost of
 Rs 10,000; and the funded capital is Rs. 26,984. The monthly
 fee charged from each boarder is Rs 8. The younger girls
 are trained on the Kindergarten system, and the elder ones are
 taught cookery, sewing, knitting, embroidery, and music, besides
 reading and writing. The scheme of studies of the upper classes
 includes Sanskrit and English. Religious education is most care-
 fully given, and suitable games have been provided for the girls.

2. *The Kanya Patshala, Dehra Dun.* This is another
 high class institution for girls. There are 90 scholars of whom 14
 are boarders. This School is managed by ladies entirely. Mrs
 Jyoti Swarup, the honorary lady Superintendent has passed the
 Entrance Examination of the Calcutta University, and the
 Head Mistress is a Bengali lady of high accomplishments from
 the Bethune School. The School has a building of its own and
 the funded capital is Rs. 25,000. The Dehra Dun Municipa-
 lity Board has given a grant of Rs. 50 per mensem, and His Highness
 the Raja of Tehri of Rs. 300 per annum. His Highness has also
 given a donation of Rs. 5,000. Her Highness the Maharani Sahiba
 of Tehri has made a further gift of Rs. 3,000 to the School, and
 takes much interest in its welfare.

There are numerous other girls' schools sustained by the Arya Samaj. In fact there are few any note which do not maintain a school for girls.

A number of female Arya Samajes has also been established and the following newspapers have started for ladies. The Bharat Bhagni (Lahore) is a fortnightly journal ably edited by Mrs. Hardevi Roshan Lal. The monthlies are, the Panchal Pandita (Jalundhar), the Banita Hiteshi (Aligarh), and the Arya Vanita (Jubbulpur.) The result of these efforts is that there are about forty-five times as many literate ladies among the Arya Samajists of the United Provinces alone, as among the other Hindus of that province. The Pratinidhi Sabha of the Panjab has started an annual theological examination for ladies.

During the 3½ years (1901-1904 A.D.) seventy-nine widow re-marriages took place in the different parts of the country. A Bal Bidhwa Biwah Sabha has been established with head-quarters at Shahjahanpur and branches at Delhi and Jhansi. Pandit Shanker Lal of Bijnor and Muashi Bakhlawar Singh of Shahjahanpur are real enthusiasts in the cause. The former edits the Abla Hitkarak (Bijnor) and the latter the Arya Darpan (Shahjahanpur.)

A novel feature of the Arya Samaj is the reclaiming of renegades from Hinduism. The Arya Samaj does not believe that the Vedic religion is the monopoly of those born within the pale of Hinduism. It believes that Vedic revelation was given for the benefit of mankind and has no objection to take into its fold not only converts from Hinduism to other religions, but even non-Hindus by birth, provided they accept its system of belief. Thousands of Hindus who had accepted other religions have been reclaimed by it. Lately about a dozen Mahomedans have adopted the Vedic religion, the most notable of whom is Brahamchari Dharmapala B. A., the present editor of the Indra (Lahore.) Quite recently 59 Shaikhs of Sindha were purified. Those who are aware of the extent to which the ranks

are being thinned by the ravages of other religions
note of this.

The Samaj has also been directing attention to the ques-
tion of raising the status of the lower castes. It
Lower Castes. has succeeded to a certain extent with the Rahtia,
Meghas and other tribes in the Punjab which are tabored by
the Hindus.

CHAPTER VIII.

Conclusion.

We now close this insignificant attempt to reader's attention to one of the most useful movement. 19th Century. This treatise is only a guide, and the gives him only a bird's-eye-view of the Arya Samaj. An inquisitive enquirer is left to study it in detail for himself.

The Arya Samaj movement is as yet mainly confined to the middle classes of Indian Society, and has only a meagre literature in English. It has therefore as yet failed to attract the notice of the English knowing sections of the public. A careful study of the Samaj would however show that it has a vitality scarcely equalled by any of the other reform movements, and that as such it deserves the active support of every well-wisher of India.

Another reason why the leaders of public opinion have kept aloof from it is the fact that the Arya Samaj does not touch politics. The Arya Samaj holds that any progress which has not its foundation on the amelioration of the moral condition of the people is shallow and unsteady. Real political progress was never made by people deteriorating in morals, and it would not be probably denied that we are not improving in morals. Those who dream of the political regeneration of the country are therefore bound to look to the foundations of the structure they wish to raise. The religion of the people must be purged of the superstitions which have poisoned its blood, and the virtues of truthfulness, industry, self-respect and self-reliance must be nourished and fostered, before any real political progress can be made. It is hoped that viewed in this light, the movement of the Arya Samaj would not appear retrograde and antiquated, and therefore undeserving of support.

On the Hindus the Arya Samaj has a special claim. It is the Society which has taken up the duty of the preservation of the Vedas. Its efforts might appear feeble and insufficient for so great a cause, but it cannot be denied that since its

great impetus has been given to the study of it is also a fact that all the social reform movements except the Brahmo Samaj came into existence long after its appearance.

There can be no possible doubt that had it received more attention from the leaders of Hindu society, it would have shown a better record.

It is therefore too much to ask you, reader, to extend your hand of sympathy and support to this movement? Does not your great inheritance of the Vedas deserve from you even that attention which Europe bestows on the mummies of Egypt and the ruins of Babylon? The Ārya Samaj has laid out before you a field of activity as vast as it is useful! Choose any work of your liking, contribute your might, apply your shoulder to the wheel, and leave the result to God, for—

Heaven helps those who help themselves!

आत्म शम् ।

APPENDIX I.

Alphabetical List of District Arya Samajes with branches

NAME.	NO. OF BRANCHES.	NAME.	NO. OF BRANCHES.
Africa	3.	Jalaun	2.
Agra	4.	Jauupur	2.
Ajmere	3.	Jhinda	1.
Aligarh	21.	Jhang	1.
Allahabad	2.	Jhansi	1.
Amraoti	1.	Jhelum	4.
Amritsar	6.	Jobpair	1.
Assam	<i>nil.</i>	Jodhpur	1.
Attok	1.	Jubbulpore	1.
Awa	<i>nil.</i>	Kangra	3.
Azamgarh	3.	Kapurthala	2.
Bala Ghat	<i>nil.</i>	Karnal	20.
Badaun	26	Kashmir	2.
Bahrāich	1.	Kathiawar	4.
Banda	1.	Kberri	4.
Bannu	1.	Khandwaa	1.
Bardwan	<i>nil.</i>	Kohat	2.
Barielly	1.	Kota	1.
Barakpur	<i>nil.</i>	Lahore	4.
Basti	1.	Lohardaga	1.
Benares	1.	Lucknow	1.
Bhandara	<i>nil.</i>	Ludhiana	3.
Bharatpur	<i>nil.</i>	Lyalpur	2.
Bhawalpur	3.	Madura	1.
Biluchistan	1.	Mainpuri	5.
Bijnore	18.	Malwa	1.
Bilaspur	<i>nil.</i>	Maler Kotla	1.
Bulandshaher	28	Meerut	17.
Bundelkhand	1.	Miawali	2.

	1.	Mirzapur	2.
Upper	3.	Montgomery	6.
Lower (Burma.)	1.	Moradabad	9.
Calcutta	1.	Multan	9.
Cawnpur	1.	Manglore	1.
Darbhanga	1.	Muttra	5.
Darjiling	1.	Muzaffarpur	8.
Delhi	9.	Mysore	1.
Dehra Dun	5.	Nagpur	1.
Dehra Ghazi Khan	3.	Nahan	4.
Dehra Ismail Khan	1.	Narsinghpur	4.
Dewas	1.	Nimar	4.
Dhar	1.	Patna	23.
Etah	12.	Patiala	8.
Etawah	4.	Partabgarh	1.
Fyzabad	2.	Pilibhit	2.
Fatehpur	2.	Rai Barielly	1.
Ferozpur	6.	Raipur	2.
Gawalior	3.	Ranchi	8.
Ghaziपुर	1.	Rawalpindi	3.
Gonda	1.	Ruhtak	1.
Gorakhpur	2.	Sagaur	1.
Gujrat	2.	Sagaur	1.
Gujrat (District)	7.	Saran	1.
Gumla	1.	Saharanpur	11.
Gujranwala	8.	Sialkot	15.
Gurdaspur	19.	Simla	3.
Gurgaon	7.	Sindh	4.
Hardoi	7.	Sitapur	1.
Hisar	4.	Shahabad	1.
Hoshiarpur	3.	Shahpura	1.
Hoshangabad	1.	Shahjahanpur	4.
Hyderabad	2.	Sultanpur	1.
Indore	1.	Udaipur	1.
Jaipur	1.	Umbala	7.
Jallundhar	7.	Udaipur	2.

गुरु विरजानन्द
सन्दर्भ पु
प्रीतिप्रहण कम्पनी
3635

THE PRINCIPLES OF THE A

—:O:—

- 1.— God is the primary cause of all true knowledge, and everything known by its means.
- 2.—God is All-truth, All-knowledge, All-beautitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, without a beginning, Incomparable, the support and the Lord of all, All-pervading, Omniscient, Imperishable: Immortal, Exempt from fear, Eternal, Holy and the Cause of the universe. • *To Him alone worship is due.*
- 3.—The Vedas are the Books of true knowledge, and it is the paramount duty of every Arya to read or hear them read, to teach and preach them to others.
- 4.—One should always be ready to accept truth and renounce untruth.
- 5.—All actions ought to be done conformably to virtue, i. e., after a thorough consideration of right and wrong.
- 6.—The primary object of the Samaj is to do good to the world by improving the physical, spiritual and social condition of mankind.
- 7.—All ought to be treated with love, justice and due regard to their merits.
- 8.—Ignorance ought to be dispelled and knowledge diffused.
- 9.—No one ought to be contented with his own good alone; but every one ought to regard his prosperity as included in that of others.
- 10.—In matters which affect the general social well-being of the whole society one ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may act with freedom.

NOTICE.

Published on behalf of the Arya Pratinidhi
Sabha, Agra.

1. *Vedic Text No. I*, (an Exposition of Purush Sukta Mantra 11; *Constitution of Human Society*;) by Pt. Ganga Prasada, M. A. 0
2. *Vedic Text No. II*, (an Exposition of the Surya Sukta Mantra, Nos. 8 and 9: *Septenary Composition of Solar Light*) by the same... .. 0 1 0
3. ईश्वर की सत्ता by Pt. Ganesh Prasada Sharma ... 0 0 6
4. ईश्वर भक्ति और उस की प्राप्ति by Pt. Ganesh Prasada 0 0 6
5. *Arya Samaj and the Hindus* (Urdu) by M. Durga Prasada 0 0 3
6. *Claims of the Arya Samaj on the Hindus*: (English) by a graduate.
7. *Satya Prakāsh* (Urdu) a reply to L. Jagannath Das's objections, by Pt. Lāitā Prasada Agnihotri 0 3 0
8. *Caste System*; its Social Evils and Reform by Pt. Ganga Prasada, M. A.

————:0:————

All the above books will be supplied, and all enquiries cheerfully responded to on application to the Secretary Arya Pratinidhi Sabha, Agra.