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**MAHARSHI  
SWAMI DAYANAND SARASWATI.**

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BY  
**DURGA PRASAD**

“ जो बलवान् होकर निर्दली की रक्षा करता है वही  
मनुष्य कहाता है और जो स्वार्थ वश होकर  
परह्यनिमात्र करता रहता है वह जानो  
पशुओं का भी बड़ा भाई है ”—

He deserves to be called a man who being powerful protects the  
weak ; and he who injures others from selfishness is  
simply a kindred to brutes.—

SWAMI DAYANAND SARASWATI'S SATYARTH PRAKASH, PAGE 5, 2ND. ED.

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मुद्र विरजानन्द दण्डि

ग्रन्थ पुस्तकालय

संग्रहण कमाण्ड

पुस्तकालय

860

## ARYAN DECALOGUE.

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1. God is the original cause of all true knowledge and of the things made known by it.

2. The Supreme Being is true, intelligent, happy, without beginning, almighty, just, merciful, unborn, infinite, unchangeable, incomparable, all-supporting, all-governing, all-pervading, omniscient, undecaying, immortal, fearless, eternal, holy and the maker of universe. He alone is to be worshipped.

3. The Vedas are the books of true knowledge. It is the duty of all the Aryas to read, teach and recite them.

4. All persons ought to be ever ready to accept truth and reject untruth.

5. All actions ought to be done conformably to virtue, *i. e.*, after a thorough consideration of right and wrong.

6. The principal object of the Arya Samaj is to do good to the world, *i. e.*, to contribute to the physical, mental and social improvement of all.

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. None ought to be contented with his own good alone; but everybody ought to regard one's own prosperity as included in that of others.

10. All persons ought to be bound by laws beneficial to the whole society; but they are at liberty to act in personal matters.

# MAHARSHI SWAMI DAYANAND SARASWATI,

*Born 1851—Died 1940, A. V.*

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Being descended from a family of the high caste Brahmins of Cattia-war, he was early put under their well-known severe training. For 17 years he studied Sanscrit at home. But when he was about 22 years of age, and when he was about to be married, he left home against the will of his parents to seek knowledge abroad. He studied with many Pandits and famous Sannyasis and went through the whole course of Sanscrit learning of the best order. It is said that he read about three thousand ancient Sanscrit books. He was deadly against the licentious modern Sanscrit, full of drama, legends, tales, love songs, superstitious ritual, necromancy, palmistry, astrology, fabulous cosmogony, obscene mysteries, and the like things, subversive of morals and religious instincts of the human mind. Of the ancient Sanscrit books, he recommends to the student, who really wants to drink deep the spiritualising lore and soul-elevating knowledge of the Vedas for the realisation of God, the Source and Resort of the stupendous universe and the Innermost All-pervading Principle of all beings, the following curriculum of studies to begin with :—

Panini's Ashtadhyayi, Dhatu Patha, Patunjali's Mahabhashya, Yaska's Nighantu, Nirukta, Pingal's prosody, Manusmriti, Balmiki's Ramayana, Vidura's polity in the Udyoga Parva of the Mahabharat, Purva Mimansa, with Vyasa's commentary, Vaisheshika with Vatsyana's commentary, Nyaya, Yoga with Vyasa's commentary, Sankhya with Bhaguri's commentary, Vedanta with Vatsyana's or Bowdhanayana's commentary—(six Darshanas); Isha Kena, Katha, Prashna, Mundaka, Mandukya, Aitareyi, Taittireya, Chhandogya, Vrihadaranyaka,—(ten Upanishats); Aitareya, Shatapatha, Sama, Gopatha—(four Brahmanas); Rig, Yajur, Sama, Atharva—(four Vedas); Ayur Veda (Medicine), Dhanur Veda (Civil and Military Code), Gandharva Veda (music), Artha Veda (Arts), Jyotis (Astronomy). He says in his Sat yartha Prakasha that this course of studies can be finished in about 20 years with the help of intelligent teachers. The advantages of this course of Sanscrit studies is that a person will become an independent scholar of the Vedas, which are the fountain-head of all Divine knowledge.

The proof of the supremacy of Vedic knowledge, he amply gave in his own example. After having practiced the Yoga for years on the banks of the Ganges in the sylvan recesses of the Himalayas to imbibe Divine

knowledge from God, the Source of omniscience, he came out from his sacred retreat preaching the Holy Vedas to the world. The following are the prominent features of his teachings:—

(1) The Vedas, the sacred books of the primitive Aryans, are the purest record of the highest form of MONOTHEISM possible to conceive. As for instance,—

“God existed in the beginning of creation, the only Lord of the unborn universe. He is the Eternal Bliss whom we should praise and adore.”—Rig, Ashtaka viii., Adh. vii., Varga iii., Mantra, 1.

“Being all vision, all power, all motion in himself, He sustains with His power the whole universe, Himself being One alone.”—Yajur xvii. 19.

“There are neither two Gods, nor three, nor four,.....nor ten. He is one and only one and pervades the whole universe. All other things live, move, and have their being in Him.”—Atharva XIII iv. 16—21.

*He refuted pantheism and polytheism.*

(2) This Infinite Spirit, the Soul of the universe, is to be worshipped in meditation, the method of which is laid down in the Yoga philosophy. There we find these its stages:—*Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi*.—Yoga I. ii. 29.

The *Yamas* are five, namely, uninjury, veracity, honesty, chastity, and piety or unworldliness.

The *Niyamas* are five, namely, purity, contentment, beneficence, the study of the Vedas or contemplation of OMKAR, and resignation to God's will.—Yoga I. ii. 32.

The *Asana* is any firm, comfortable position.

The *Pranayama* is the control of respiration or suppression of inspiration and expiration.

The *Pratyahara* is the abstraction of the mind from external objects and its concentration on the notion of the Deity.

The *Dharana* is the fixation of the mind on the brain centre, the tip of the nose, the heart, and the like.

The *Dhyana* is the stay of the mind there in the contemplation of the Deity. (Contemplator, contemplation and the contemplated exist in this state).

The *Samadhi* is the realization of God. (Nothing but the Contemplated only illumines and fills the mind, all ideas of self and objects being obliterated from the mind in this state). The union of *Dharana, Dhyana*, and *Samadhi* is called *Sunyama*, which is the ninth stage of meditation or Yoga.

*He repudiated the false idea of idolatry or the so-called worship of God through an image or idol.*

(3) The doctrine of Karma or the performance of works is necessary for the elevation and progress of the soul in its march through eternity. The good deeds for performance have already been recommended above. The formation of character is the great object of the Aryan Scriptures, which enjoin the performance of five *yajnas* or ceremonies every day, *viz.*, *Hishi*—meditation on God, *Deva*—purification of air and water and nourishment of plants, *Bhuta*—maintenance of invalids and the lower animals, *Nri*—hospitality, *Pitri*—support of parents.—Manu, iv. 21.

Also, cultivate delight in peace, compassion for misery, joy in virtue, abhorrence of vice. All professions should be followed that are consistent with virtue and Dharma.—Manu iv. 176, iv. 2, x. 116.

*He denounced the doctrine of faith, i. e., salvation by mere belief in an object or a person.*

(4) He taught the eternity of the Divine Spirit, the human soul, and the material substance. God pervades soul and matter and is the Ruler of all. Matter is the abode of soul. Soul enjoys the fruits of its actions at the hand of God.

*He refuted the religious dogma of the creation of soul and matter and the sempiternity of soul; for, these take away the responsibility of soul, make God unjust, and matter divine. Says an Upanishat,—*

प्रजामिकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां स्वरूपाः ।  
अजो ह्येको जुप्रमाणीऽनुश्रते जहात्येनां भुक्तभीयासजोऽन्यः ॥

It means—The *uncreate soul* is engrossed in enjoying the *uncreate material substance*, characterised by the three qualities of *lohita, shukla, krishna*, manifested in infinite variety of forms; the other *uncreate Being* shuns its enjoyable objects.

(5) Reason is to be used in religion. Says Manu, xii. 105—106, the person who wants to choose the true religion, should use the three tests of evidence, *i. e.*, the senses, inference, the testimony of philosophy and the authority of the Vedas. The religious teachings of the sages, not conflicting with the Vedas and the philosophy, and proved by logic and arguments, constitute what is called religion, but not others.

*He repudiated the mere belief in the assertion of persons generally selfish and cunning.*

(6) He also taught the doctrine of rebirth. The human soul being eternal, passes from one state of existence to another. The transitions of these different states of existence are what are called rebirths.

He refuted the idea of single birth or life as proving God to be unjust on account of inequality of persons' condition on earth and disproportionate division of eternity.

(7) The acquisition of knowledge is necessary either by eye or by ear. For it is said, This is no salvation without knowledge. The correct idea of the world can only be got through knowledge. Thus, for instance, the world is round and revolves round the sun.

He denounced ignorance in strong terms, and forbade the study and listening of tales.

N. B.—All reformers of the world tolerated tales and so let mischief work out its way in later times; but he swept off all tales and thus precluded all possibility of their again coming into existence in the world.

(8) In his teachings the caste system is based upon qualifications. The Apastambha says that the practice of religion raises lower castes to higher; and so also the practice of irreligion lowers the higher to the lower castes. Manu says, A Shudra can become a Brahmana and a Brahmana a Shudra, and so is also the case with a person born of a Kshatriya, or of a Vaishya.

He execrated the caste system by birth, as opposed to the Vedas, and as a great cause of the weakness of this country.

(9) He revived the four-fold division of our life. This secures the austere training of persons as the sure method of forming the character of persons. These four divisions are: *Brakmacharya*—bachelorship and the study of the Vedas, *Grihastha*—family life, *Hanaprastha*—retirement, *Sannyastha*—the renunciation to God's will.

He forbade early marriage and engrossment in the world from childhood to old age, and advised to think of God and of the world we live in.

(10) He taught the equality of man and woman. Boys and girls are to be educated equally. The female rights are to be ceded. Says Manu, III. 56, Gods dwell where women are worshipped; but all acts go to the wind, where these are not worshipped or given equal respects with the men.

He denounced the modern imprisonment of ladies, called *parda* or *zenana* system to hide vice, which increases unnecessary cruelties, ill-health and premature death.

These teachings led to the establishment of the *Arya Samaj* in 1832 A. V., the ten principles of which are given on the reverse of the title page.

He lectured, held discussions, published many pamphlets. For the benefit of the *Arya Samaj* and the public. He wrote a commentary on the Vedas. But owing to his unexpected premature death, it was left unfinished. He, however, finished the Yajur Veda and the greatest portion of the Rig Veda.

The following are his most important works :—

1. *Veda Bhashya*—Commentary on the Vedas.
2. *Vedanga Prakasha*—Sanskrit Grammar with Hindi translation and copious examples.
3. *Veda Bhashya Bhumika*—Introduction to the above Commentary on the Vedas:
4. *Satyartha Prakasha*—Exposition of the Vedic religion and refutation of all the modern faiths.
5. *Gocarunanidhi*—A treatise on Vegetarianism and in refutation of flesh-eating.
6. *Pancha Mahayajna Vidhi*—The five ceremonies, or prayer &c., for daily performance.
7. *Sanscar Vidhi*—A treatise on 16 sacraments or ceremonies to be performed from birth to death.
8. *Aryoddesha Ratan Mala*—A vocabulary of 100 religious terms.
9. *Aryabhivinaya*—Selected Vedic Mantras with meanings for prayers.
10. *Swami Narayan Mat Khandan*—Refutation of Swami Narayan's religion.

Besides the Arya Samaj, he established two other societies, namely, the *Go-rakshani Sabha* for the protection of animals and the *Paropkarni Sabha* for the management of his Vedic Press, and applying his property for the welfare of the public at large.

While engaged in the useful work of reforming this country, he suddenly fell sick at Jodhpore and, though removed to Ajmere for better treatment, died on the Devali, the 30th of October 1883, corresponding to 1940 year of Vikrama.

In these dark days of Vedic learning, he gave us an example of Rish life, that is, a life devoted to knowledge and God, to people's good and general peace. That there may be no doubt in the public mind about his convictions, he has given a list of his beliefs, which this pamphlet presents in English to the reader, who is also referred to Dr. Andrew Jackson Davis' views about him and his work, given at the end.

DURGA PRASAD,  
*Translator,*

## ॥ श्री ३ ॥

'Satyasm eva jayate na anritam—*Mundakopanishad*,  
III. 6. Truth alone triumphs, but not fiction.

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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 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 acceptation 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 iniquities 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 sympathy for the pleasure and pain, profit and loss of his fellow creatures, by the undaunted attitude he can assume against the power of vice, and by his respect for the merits of virtue and learning, although associated with the



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 Maharajah Bhartrihari and other moralists in the following translation of their verses :—

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

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 of subdued passions and curtailed desires. It lands us on the brilliant shore, and lodges us safe in the haven of happiness.—*Upanishad*.

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

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

Now, to mention briefly those simple truths with their 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 large in my works.

1. The Supreme Being is called by the names of Brahma (the Most High) Paramâtmâ (the Soul of the universe), the Almighty Lord, and the like. His chief attributes are denoted by the Sanscrit formula of "*Satchitanand*," 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 the actions of 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 self-luminous bodies, require no light from without.

The authenticity of commentaries on the Vedas, called in Sanscrit the Brahmanas, *viz.*, 6 Angas, 6 Upângas, 4 Upavedas, and 1127 Shâkhas, all composed by Brahmâ and other sages, lies in their adherence to the text, the least departure from which annihilates their authority.

3. Religion consists in the maintenance of impartiality and justice, the speaking of truth, and the similar acts of virtue, which are the commandments of God, and are, therefore, consistent whi

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.

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

5. 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 homogenous whole. Hence, the relation between God and man is the same as between the container and the contained, the contemplater and the contemplated, the father and the son, and the like.

6. 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.

7. 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.

8. The creation is the vast empire of the visible objects, the compounds of elements, constructed with all perfection of design by the infinite wisdom of the Divine Architect.

9. The final causes of creation are the Divine powers, the equitable bestowal of rewards and punishments on the actions of souls, and the like. The eyes, for example, are to see with ; so

the attributes of God exist to be revealed for general weal by the wonderful spectacle of nature.

10. The creation point to its Creator ; and He is no other than the aforesaid Deity ; for, the display of design in the structure of the universe, and the inability of matter to form, say, the seed and the like preliminaries of existence, conclusively demonstrate the certainty of the existence of a creator.

11. The phenomenon of birth and death, like all other things, is not without a final cause. That cause is in Sanscrit called "bond"—a strap-door, so to speak, in the march of mind. It springs from ignorance, which consists in the perpetration of vicious acts, the worship of objects in place of God, and the obscurity of intellect. As they are all the various sources of pain, which nobody likes, but which everybody is constrained to suffer, their cause is called "bond" or captivity.

12. 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.

13. 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 society 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.

14. Wealth is a thing, earned with honesty and justice. Its opposite is the Mammon of unrighteousness.

15. Innocent pleasures are got by virtue and well-earned wealth.

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

17. The excellence of royalty is derived from the honesty of intentions, the superiority of qualities, the justness of acts, freedom from partiality, the maintenance of justice, the ardour of paternal affection for subjects, and the perseverance in studying their ease and improvement.

18. The loyalty of subjects is shown in the sublimity of thought, the excellence of accomplishments, the practice of virtue, the sincerity of intentions, the absence of prejudice, the obedience of the laws of justice, the sense of duty, the readiness of devotion to the cause of the rulers and the fellow-subjects, the love for government, the hatred for intrigues, and the abhorrence of licentiousness.

19. That person is just, who, on due consideration of things, adopts truth and relinquishes falsehood, protects the just and expels the unjust, sympathises with all and joins in undertakings for the promotion of ease and comfort of the general public.

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

21. 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 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.

22. The perfection of education is attested by the competency of 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.

23. The proper *Puranas* (ancient books) are the works of Brahmā, and the other sages of antiquity, called the *Aitareya* and the other three *Brahmanas*. The genuine history is found

in the books called *Kalpa* (chronicles), *Gatha* (story), *Narashansi* (biographies of men). But the *Bhagwat* and the other seventeen *Puranas* are mythology, religious comedies, novels, mysteries, or miracles.

24. 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 only the pools of woe or the sloughs of despondence.

25. 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 the antecedent acts in the next life. The slackness of exertion spoils all of them. Hence, the works of present life are more important than the whole and entire reliance on wholesale blind fate.

26. The commendable conduct of man is shown by his discriminate treatment of merits, and sympathetic regard for pleasure and pain, profit and loss of others. The contrary course is reprehensible.

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

28. 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 the air, the nourishment of vegetables by the employment of the principles of meteorology, called *agnihotra* in Sanscrit, which showers blessings all around. It is the most important duty of man.

29. The ancient usage demands attribution of the appellation, called "Arya" to the best, and "Dasyu" to the vicious portion of humankind.

30. India is called Aryavarta, because the Aryan branch of the human race has dwelt there since creation. It is bounded on the north by the Himalayas (the abode of snow), on the south by the Vindhya (the barrier of barbarians), on the west by the Attock (obstruction) or Indus (Luna), and on the east by the Brahmaputra (the son of Neptune). The country within these confines is called Aryavarta Proper, and its permanent inhabitants, the Aryas.

31. The competency of the teacher is proved by his power to explain the science of the Vedas and their commentaries, and to reform the character of pupils through the salutary medium of the instruction of morality and the prohibition of immorality.

32. The fitness of the pupil is shown in his love for the acquisition of knowledge, his willingness to receive instruction, his reverence for learned and virtuous men, his attendance upon the teacher, and his execution of orders.

33. The *Guru* (initiator) is the father, the mother, the teacher of truth, and the corrector of misconduct.

34. The proper *Purohita* (prophet or priest) is one, who cordially loves the good of his spiritual flock and preaches them virtue and truth.

35. The *Upadhyaya* (professor) should be able to teach certain part of the Vedic lore or should be the teacher of one science.

36. The *Shishtachar* (etiquette) is amiable behaviour with readiness to accept truth and to reject untruth, after the careful examination of things by means of the octave evidence of logic, attentiveness to study in the bachelor life of school, and the general politeness of conduct. These are the characteristics of the truly civilized man.

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

38. He is good and wise, who always speaks truth, acts on the dictates of virtue, and tries to make others good and happy.

39. The five tests of knowledge are relative to the attributes of God, 1st. the philosophy of the absolute and the theories of the Vedas, 2nd. the maxim of the octave evidence of logic, 3rd. the laws of nature, 4th. the rules of morality, and 5th. the principles of metaphysics. By these criteria distinguish between truth and falsehood. Then, abide by truth and give up falsehood.

40. Beneficence removes evils, introduces the practice of virtue, and adds to general welfare and civilization.

41. 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.

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

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

44. The *Janna* (birth) is the entry of soul into the world in conjunction with the body. In relation to time, its existence is viewed as past, present, and future.

45. The union of body and soul is called birth, and their separation, death.

46. Marriage (grasping of hands) should be performed in accordance with the precepts of the law, in the public manner, and on the mutual consent.

47. 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 mistakes to humanity.

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



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

50. The *Upasna* (meditation) is the realization of the idea of God 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.

51. The *Saguna 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 *Saguna 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 *Saguna Upasana* (positive meditation) is the unshaken belief of 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* (guide of sense), *Bhumika* (introduction to the Vedas), and *Bhashya* (commentary on the Vedas). I accept such universal maxims as the speaking of truth and 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 and 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?—*Amen*.

Dr. Andrew Jackson Davis' views of the  
Arya Samaj and Its Founder.

“ God of the mountain! God of the storm !  
God of the flowers! God of the worm!  
God of the darkness, God of the sun,  
God of the beautiful! God of each one !  
Breathe on our spirits Thy love and Thy healing ;  
Teach us content with Thy fatherly dealing ;  
Teach us to love Thee, to love one another,  
Brother his brother, and make us all FREE ;  
Free from the shackles of ancient tradition,  
Eree from the censure of man for his neighbour ;  
Help us each one to perform his true mission,  
And show us 'tis God-like to labour.”

**B**EHOLD a *fire*, that is universal,—the fire of infinite love which burneth to destroy all hate, which dissolveth all things to their purification. Over the fair fields of America,—over the great land of Africa,—over the ever-lasting mountains of Asia,—over the wide empires and kingdoms of Europe, I behold the kindling flames of the all-consuming, all-purifying, FIRE ! It speaketh at first in all the lowest places ; it is kindled by man for his own comfort and progress ; for man is the only earthly creature that can originate and perpetuate a *fire* ; even as he is the only being on earth that can originate and perpetuate *words*, so he is the first to start the fires of hell in his own habitations, and the first, also, to seek and obtain from heaven the Promethean *fire* whereby Plutonian abodes will be purified by love and whitened with wisdom.

Beholding this infinite FIRE,—which is certain to melt the kingdoms and empires and governmental evils of the whole earth, I rejoice exceedingly, and I take hold of life with an enkindling enthusiasm. All loftiest mountains will begin to burn, the beautiful cities of the valleys will be consumed ; sweet homes and loving hearts will dissolve together ; and the good and the evil will interfuse and disappear like dewdrops vanishing in the sun's golden horns.

The spirit of man is on fire with the lightning of infinite progression. Only the sparks thereof ascend to-day into the heavens. Lumbient flames here and there appear in the inspirations of orators, poets, writers of scriptures. To restore primitive Aryan religion to its first pure state was the *fire* in the furnace called "Arya Samaj," which started and burned brightly in the bosom of that INSPIRED SON OF GOD IN INDIA, DAYANANDA SARASWATI. From him the fire of inspiration was transferred to many noble inflaming souls in the land of Eastern Dreams.....Hindoos and Moslems run together to extinguish the consuming fire, which was flaming on all sides with a fierceness that was never dreamed of by the first kindler DAYANANDA. And Christians, too, whose altar fires and sacred candles were originally lighted in the dreamy East, joined Moslem and Hindoo in their efforts to extinguish the NEW LIGHT OF ASIA. But the heavenly fire increased and propagated itself.....

—:O:—

Brothers, we learn from Dayanand  
 Sanscrit was our mother tongue,  
 Lord God gave the truth of Vedas  
 To our fathers when they sprung,  
 Vedic truth enjoins contentment,  
 Holiness, love, humbleness,  
 Labour, knowledge, self-denial,  
 Equal rights, and faithfulness.  
 'T was the Aryan mode of training,  
 Which produced men learned, strong;  
 Moral, sober, abstemious,  
 Active, social, hating wrong.  
 Scriptures sanction intermarriage  
 With the best folks of the earth,  
 Free trade, self-help, co-operation,  
 Venture, firm will, ease and mirth.  
 Let us heartily act on advice,  
 He gave for our betterment,  
 Wipe all quarrels of old folly,  
 And hence make new agreement.—D. P.

## DEATH OF SWAMI DAYANAND SARASWATI

—:0:—

अहो नितान्तं हृदयं विदूयते निश्चय लोकान्तरमुन्नताशयम् ।  
 मग्नस्थितं वेदविदामनुत्तमं श्रीमह्यानन्दसरस्वतीं कविम् ॥ १ ॥  
 दीपपंक्तिचितभूतले सति व्योम्नि तारकगणैस्समुज्ज्वले ।  
 शोकतालतिमिराकुले तु सत्युत्ससर्ज सशरीरबन्धनम् ॥ २ ॥  
 निःशेषपीताखिलशास्त्रसारः पूतान्तरात्मा निगमाग्निजालैः ।  
 ज्ञानोत्तमैकाञ्चनलिप्तनेत्रो ब्रह्मैकनिध्यानविशुद्धचेताः ॥ ३ ॥  
 स्वकीयदेशोन्नतिमात्रलग्नः स्वप्ने ऽपि न प्राप्तनिजार्थबुद्धिः ।  
 त्यक्त्वा समस्तं तु कथन् कार्यं गन्तुं द्युलोकं स मनश्चकार ॥ ४ ॥  
 विज्ञाय तस्याद्भुतचारु वृत्तं दिवीकसो जातकुतूहलाः किम् ।  
 तद्दर्शनायात्मनिकेतनं तमजूहवन्दिब्यगुणैरुपेतम् ॥ ५ ॥  
 कृतयुगोचित एष जनः किल न चिरमर्हति वस्तुमसौ मयि ।  
 मनसि संकलितं कलिनेति किं स घ हृतो किल साधुमनोरथैः ॥ ६ ॥  
 गुणानपेक्षेन निजप्रभुत्वं कालेन किं दर्शयितुं हृतः सः ।  
 नृदेहभाक् प्राक्तनकर्मयोगात् पुनः प्रपन्नः प्रकृतिं निजां वा ॥ ७ ॥  
 संदेहदोलामधिरूढमेवं मनो न निश्चेतुमलं मदीयम् ।  
 चित्रं निगूढं चरितं विधातुर्वेत्तुं क्षमः को वद मानुषो ऽस्ति ॥ ८ ॥  
 दिनानि पूर्वं कतिचिद्य आसीदसंहतास्त्रयनोत्सवाय ।  
 स्मृतेस्त्वपन्यामिमितो ऽधुना तत् कथं विधेः स्यात्सितं प्रसेयम् ॥ ९ ॥  
 तातगेहवसतिर्विमानिता संश्रितश्चरम एव चाश्रमः ।  
 धर्मतत्त्वपरिबोधने रतं तेन सोढमपि दुर्बधो नृणाम् ॥ १० ॥  
 स्वं विहाय मुहुकच्छितं पदं वारिदः श्रयति वाहिनीतटम् ।

केवलं परहिते कृतश्रमा लाघवं न गणयन्ति सज्जनाः ॥ ११ ॥

यः पाखण्डमतैकखण्डनरतो वैदाख्यगस्त्रैः शुभैः

शास्त्राणां वलवहलेन सततं संसेव्यमानो युधि ।

सत्यक्षः परिषच्छलेन विजयस्त'भान्समारोपय-

द्विच्छन्वः पुरुषो हि तेन सदृशो लभ्येत कुत्रापि ॥ १२ ॥

एक एव खलु पद्मिनीपतिरेक एव दिवि शीतदीधितिः ।

एक एव च स वेदविद्भुवि द्वित्वमत्र न कदा श्रुतं मया ॥ १३ ॥

स्यात्पुनस्तारणिरक्षिणीचरो दृश्यते नभसि चंद्रमाः पुनः ।

यात एष तु सकृत्सदृशणीर्वा भवीति विषयो न नेत्रयोः ॥ १४ ॥

इन्द्रियार्थाङ्गवं ज्ञानं सर्वथा न प्रमात्सकम् ।

तच्च्युतस्समहात्मातःस्मृतावेव निधीयताम् ॥ १५ ॥

संस्कृता भारती येन वृद्धिं यायादनारतम् ।

तस्य नामासरं च स्यादित्येतद्व्यवसीयताम् ॥ १६ ॥

ऋषयः कवयो नष्टा विद्वांसोऽपि तथैव च ।

साधूनां मरणात्यश्चादभिधानं तु जीवति ॥ १७ ॥

को नाम श्रीदयानन्दात्साधीयान् दृश्यते जनः ।

उज्जीवितार्थविद्या येनास्माभिर्निरपेक्षिता ॥ १८ ॥

सैवैषा नीयतां पुष्टिं स्वकीयहितवृद्धये ।

शास्त्रतत्त्वावबोधेन यूनां संस्कृतयतां च धीः ॥ १९ ॥

कः पद्मिनीनां वदति तस्मदीधिति-

धर्मः परः कः कविवाचि कः स्थितः ।

का कण्ठभूषा न यमाद्विभेति कः

स्वामी दयानन्दसरस्वती यमी ॥ २० ॥

BY RAMDASA CHABILDASA B.A. LL.B. B.C.L. M.R.A.S.  
BARRISTER-AT-LAW, FOUNDATION SCHOLAR AND SENIOR SANSKRIT  
PRIZEMAN, CHRIST'S COLLEGE, CAMBRIDGE.

## TRANSLATION

1. Ah! My heart is terribly rent to hear the poet and saint Sawami Dayanand Saraswati, matchless among the Vedic scholars, depart to the heaven above.

2. He severed his corporeal connection when the face of the earth was lit with the rows of lamps, when the sky was resplendent with the constellations of stars, amid dense confusion of bewailings of sorrow.

3. He was well versed in the knowledge of the whole circle of Scriptures, his soul was purified by the Divine light of the Vedas, his eyes were painted with the antimony of true knowledge, and his mind was exalted by the constant meditation on the Supreme Being.

4. He was devoted to the improvement of his country only, never thought of his own interest even in dream; but why did he make up his mind to go to heaven after leaving his work incomplete?

5. Were the inhabitants of heaven become curious on seeing his brilliant career, that they called him away to heavenly home to see him, who was endowed with godly qualities?

6. "Certainly this man is fit for the Kritayuga (age of virtue), and he does not deserve to live long in my time." So thought the Kaliyuga (age of strife) in his mind. Is he then taken up by him on account of these good thoughts?

7. Is it that he has been taken away by Time to show his own might without reference to his good qualities? Or, is he gone to his own native home in heaven having enjoyed the human body on account of the consequences of actions of previous life?

8. Thus my mind seated, as it were, in the cradle of doubt, is unable to ascertain the true cause of his death. What man is there that is able to tell the wondrous hidden ways of the Creator?

9. For the great pleasure of our eyes, he lived of late for a few days. Now he has gone to the path of memory. Then how can the Creator's power be understood?

10. He rejected the residence in his father's house, took to the fourth stage of life, and being intent on knowing the truth of religion, bore people's columny.

11. As the clouds leaving their position in the higher regions and melting into rain, flow in the beds of rivers, so the great men devoted to the good of others only do not make much of the columny of the people at all.

12. He whose cause was true, and was engaged in refuting the false systems of faith by means of the good weapons of the Holy Vedas, and who was in the battle of truth ever furnished with the resistless power of the Scriptures, erected the monuments of victory by the establishment of societies. Where can now be got another man like him in all the quarters of the world?

13. In the heavens there is only one sun the lord of lotuses, and one moon whose rays are cold, in like manner he was only one scholar of the Vedas in the world; for, I have never heard of a second one here.

14. The sun is again seen by the eye and so is the moon in the sky; but this true leader is gone for ever and he will not be the object of eyes again.

15. The knowledge by the senses is never a sufficiently true knowledge. That great man is removed away from our senses. So let us perpetuate his memory.

16. May that improvement of India which he inaugurated come for ever! Let us try that his name becomes immortal.

17. The sages, poets are destroyed, and so are the learned men. But the name alone survives the death of good men.

18. What man is seen like the Saint Dayanand, by whom the true knowledge (*arsha Vidya*), neglected by us, has been revived.

19. Let it be maintained for the good of our own interest. Let young men's intellect be purified by knowing the essence of the Scriptures.

20. Say what is the sun of strong rays to the lotuses, what is the best religion, what is found in the poet's speech, what is the ornament of the throat, who does not fear death? It is Swami (lord) Dya (mercy) Anand (happiness) Saraswati (speech), Yami (clairvoyant).

गुरु विद्याजानन्द दांडी

गन्तव्य पुस्तकालय

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