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Dayanand Saraswati  
पुस्तकाध्यक्ष

PAPERS FOR THE

NO.

BEING

ESSAYS

SWAMI DAYANAND SARASWATI

AND

डा० लालो लाल भारतीय

THE ARYA SAMAJ

विषय

COMPILED AND EDITED

दिनांक

BY

LALA JIVAN DAS PENSIONER,

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## PREFACE.

While engaged in the preparation of the 2nd part of Pandit Guru Datta's works, I had to go through the old volumes of the *The Regenerator of Arya Varta*, *The Arya* and *Arya Patrika*. It was then that I found that many articles, though not from the pen of Pandit Guru Datta, were worth preserving in a permanent form. With this idea set to the task of collecting all the articles that in my opinion could prove useful. I had accordingly announced to the public (*vide* Preface to the 2nd part of Guru Datta's work) my intention of publishing them in a book form all the articles thus collected. But, on actually taking up the work, the book appeared to swell out of proportions and the task seemed to be a gigantic one. So, now, the same book will be issued in the form of a series of pamphlets. Articles relating to one subject will, as far as practicable, be put together and printed in a pamphlet form. This arrangement will satisfy, I dare say, even the most fastidious reader.

I am taking much pains in the preparation of this series and my desire is to give to the public not only what has been written by Aryan writers but even to try to what I have been able to find in the non-Aryan literature supporting and corroborating the Vedic doctrines. This series opens with the *Vedic Terminology of Pandit Datta* and the present volume from the 4th of the series.

Other volumes are in the course of preparation.

JIVAN DAS, Pensioner.

Dated 28th November 1902.

# ARYA SAMAJ

AND

Swami Dayanand Suraswati.

(1)

A Lecture by Rai Mulraj, M. A.

*On the Arya Samaj.*

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D. 9

I am going to address you this evening on the Arya Samaj. I gave an address on this very subject on the occasion of the first Anniversary of the Lahore Arya Samaj in the year 1878.

Fifteen years have rolled away and made great changes in the country and in the Arya Samaj also. In 1878 the Arya Samaj was an infant institution, and had on all sides difficulties to contend with. Its very life was doubtful at that time. There were adverse forces and opposition on all sides. The orthodox among the Hindus, and especially the Brahmins, were its determined enemies. The followers of other religious denominations also did not look upon it with favour. There was fear of petty persecution on more sides than one. Excommunication from caste was a threat which was by no means uncommon at that time. Sometimes the masses were ready to take the law into their own hands and to wreak their vengeance on the members of the Arya Samaj by using physical force. Becoming a member of the Arya Samaj was sure to bring down upon a man the wrath of his whole family,—father, mother, brothers and sisters, and even wife. The number of members was small. The funds at the disposal of the Samaj were very limited. It had no building of its own. It had no important institutions to control. There were at that time very few Samajes in other towns of the Punjab and in India.

Now the case is different. There are at this time Samajes in all the important towns in the Punjab. Samajes have sprung up in several villages also. Throughout the North-Western Provinces there are Samajes in all the principal towns. Important Samajes have grown up in Rajputana. In the Bombay Presidency there are Arya Samajes in many towns. Bengal also has a few Arya Samajes.

The Arya Samaj has important institutions to control, the most important being the Dayanand Anglo-Vedic College. This building in which we are now assembled is, as you know, consecrated to that institution. There are several schools for boys and for girls also which have been established by the Arya Samaj. There are more than one Orphanages managed by the Arya Samajes in India. There are some Printing Presses attached to the Society. There are several papers in different languages which are being issued by the Samaj or its members. The

funds under the control of the Arya Samaj amount to several lacs. All the important Samajes have buildings of their own. The members of the Arya Samaj are numerous. There is now not much fear of persecution from the outside world. There is no danger now of a man being turned out of caste for being a member of the Arya Samaj. Nor is there any fear of the members of the Arya Samaj being attacked by the masses. A man by entering the Arya Samaj now does not generally bring down upon himself the wrath of his family. On the other hand, in several families the relations take as great an interest in the Samaj as the man who is a member. The wives of many members share with them their views in Samajic matters. Some of them have joined together to found Samajes for females in more towns than one. The home life of a man does not become miserable by joining the Arya Samaj.

But where there was harmony in the Samaj in 1878, now there is friction. The members have not the love which they used to feel for one another before. They are not now united, but are split up into sections and parties. There is unrest in the Samaj throughout India. The life of a man who is an active member of the Samaj knows no rest. He is talking all day of Samajic matters and of his opponents in the Arya Samaj against some of whom he is very bitter. His great quarrel now is with his brothers of the Arya Samaj with whom his views on some points do not agree. The differences in the Arya Samaj are not now discussed with closed doors and in whispers, but in public and loudly. Week after week the papers are full of angry discussions between the members of the Arya Samaj. The attention of the general public is being forcibly drawn to differences in the Samaj, and people are alarmed about the safety of the Arya Samaj and of the valuable and useful institutions which rest upon it. There are some peace-loving members who are cutting off their connection with the Samaj, as they have become sick of the quarrels in it. There are many men who are thinking that the Arya Samaj has proved a huge failure, and that the day is nigh when it will cease to exist.

I think the differences which have taken place in the Arya Samaj are a great misfortune. It pains me very much to find one brother arrayed against another. I am sorry to find discord where there should have been harmony. But I am not despondent of the future of the Arya Samaj. I am as confident of its success now as I was in the year 1875. I believe that there is a great future in store for the Arya Samaj, and that it is destined to remove superstition and ignorance and to introduce a purer form of worship in India at least, if not in other countries. I believe that it is sure to give peace of mind and happiness to a large section of mankind. I am convinced that the unrest is only temporary and that it will soon disappear leaving the Samaj uninjured. I am sure the Samaj will come out stronger than it was before it was overtaken by these troubles. I believe that it was necessary that the Samaj should pass through the crisis through which it is passing. The very circumstances to which the Samaj owes its being made it necessary that it should pass through this crisis.

The Arya Samaj was, as is well-known, founded by the great Swami Dayanand Saraswati. He was a truly great man. He was a great man in body and in mind. The form of his body was that of "a king of men." He was possessed of vast learning and a towering intellect. His strength of mind was uncommon. His love for his fellow-beings was unbounded. He gave up his own peace of mind that others might have it. He sacrificed himself for the good of his fellow-beings. But though possessing these qualities he was meek like a child. Those who have the honor and good fortune of knowing his private life know how unassuming and unostentatious he was.

Such was the man who founded the Arya Samaj. It was not an easy task to separate him from the institution he had founded. He has left extensive literature behind him. The works he has left fill many volumes. It was difficult to separate his personality from the institution which he founded.

It is known to all that he founded the Arya Samaj on the ten *Niyams* (principles, or articles of faith). He required that to become a member of the Arya Samaj one should believe in the 10 *Niyams*. If a man believed in the 10 *Niyams*, the Swamijee thought that he could become a member of the Arya Samaj, whatever his opinions on other subjects might be. He did not make it an essential condition for membership of the Samaj that a man should believe his translation of the Vedas to be correct, or the opinions expressed by him in his works to be sound. All he required was that a person desirous of entering the Arya Samaj should subscribe to the well-known 10 *Niyams*, or articles of faith of the Arya Samaj. He was not questioned about his belief or disbelief in the many excellent theories and philosophical opinions with which the works of Swami Dayanand abound. He was never asked what he thought of the works of Swami Dayanand and of the translation he was making of the Vedas. He was never required to believe Swami Dayanand's translation of the Vedas to be infallible, or to state that he regarded the works of Swami Dayanand to be free from mistakes. He was never required to sacrifice his freedom of thought and speech.

Swami Dayanand found the Hindus in a very deplorable condition. They as a nation were sunk in ignorance, misery and superstition. They were worshipping stocks and stones, and not satisfied with the worship of their own innumerable gods and goddesses, were going after the gods of other people, and taking to the worship of graves. They were split up into numerous sects. They were priest-ridden and the dupes of crafty mendicant *sādhus*. True religion was absent from the land. There was only the form of religion without the substance. In some places people could be seen talking *ad nauseum* of philosophical questions, but there was not a particle of the spirit of true religion in them. The philosophical questions only proved a snare for them and for others who were attracted to them. He saw that no attention was

being paid to *character*: that people under the cloak of religion were cheating the world and leading most sinful lives. He saw that love for fellow-beings had fled from the country, and that love for God was not to be seen. He saw that his countrymen were miserable, because they had forsaken true religion. He wanted to regenerate Aryavarta, and thought that it could be done by the revival of the study of Vedas and of the worship of the one true God. He, therefore, organized the Arya Samaj, which was meant to revive the study of Vedas and the worship of one true God. He, however, did not forget to introduce into the articles of faith of the Arya Samaj other principles which are essential for the well-being of humanity.

The Arya Samaj supplied a great want in the country. There was no common or national religion of the Hindus. They were broken up into sects, each believing in different doctrines and worshipping a different god. There was nothing common to them. The different sects of Christians believe in different doctrinal points, but they all agree in believing in one God, one Christ, and in one Bible. The Muhamadans are split up into numerous sects, but all the sects believe in one God, one Prophet, and in one Kuran. There was practically nothing common among the different sects of Hindus. One sect believes in one book, another sect believes in another. One believes in one god, another in a different god. If one is asked to define a Hindu, he will find it extremely difficult to do that. Even rules prohibiting eating and drinking with people of other religions are not universal. In one part of the country it is allowable for an orthodox Hindu to drink water from the hands of a non-Hindu while in another it involves loss of caste and exclusion from Hindu religion. The Hindus practically did not believe in one book nor in one God. All the Hindus are considered to have reverence for the Vedas. But as a matter of fact there are many who do not even know what the Vedas are. The number of Hindus who have not heard accurately a single *mantra* of Vedas in their lives is *lacs*. Swami Dayanand wanted to revive the study of Vedas and the worship of one true God and for that purpose established the Arya Samaj.

I believe the religion which the Arya Samaj preaches is the only religion which can become the common or national religion of the Hindus. It suits the masses and also the advanced section of the people. It can satisfy the orthodox Hindus as well as those who have received English education. It can be accepted by people who are in different stages of intellectual development. It is simple and so can extend over a large tract, if it cannot become universal. It requires belief in one true God and in Vedas only. There are no theoretical questions or doctrines included in the principles of the Arya Samaj. If Swami Dayanand had made it an essential condition for entering the Arya Samaj that a man should believe in particular doctrines, I do not think that he could have succeeded so well in the achievement of his great object—the revival of the study of the Vedas and of the worship of one true God. Belief in particular doctrines presupposes a cer-

tain amount and kind of education and a particular bent of mind. Only those who have a certain kind of education and the required mood of mind and training can accept a particular doctrine or philosophical theory. Those whose minds are not prepared for the understanding or reception of a theory can neither understand it nor believe it to be correct. The greater the number of theories which a religion requires its followers to believe in, the smaller will be the number of men who can embrace that religion. If then Swami Dayanand had introduced philosophical questions, doctrines and theories into the articles of faith of the Arya Samaj, he would certainly have limited the number of men who could have entered it. He would thus have curtailed the usefulness of the Arya Samaj by limiting the sphere of its action, and defeated his own object. For, the greater the number of men who can join together to revive the study of the Vedas and the worship of the unincarnate God, the greater will be the good they can do to themselves and to humanity. The greater the number of men who can enter the Arya Samaj, the greater will be the good they can do by spreading pure religion, truth, and godliness.

We must be thankful that the Arya Samaj has been placed upon a very broad and catholic basis: the basis of belief in one Eternal God and in the Vedas. We must be thankful that doctrines, philosophical matters and theoretical questions have not been included in the Articles of faith of the Arya Samaj. The Hindus must be thankful that Swami Dayanand has turned their attention to a simple religion which is pure and grand. He has not given them any new religion. He has drawn their attention to what was old and latent in the Hindu mind. He told them that the Aryas, who were the ancestors of modern Hindus, believed in one true God and in the Vedas, and he asked them to believe in the Vedas and to worship the Almighty God sung in them. The religion which the Arya Samaj preaches can be truly called a National religion. On the broad and common platform of this religion, which is simple and free from philosophical theories, men, whose minds are in different stages of development and who have different modes of thinking, can come together to revive the study of Vedas and to worship and glorify the Omnipresent Being who was adored by our ancestors.

I cannot help admiring the greatness and moderation of Swami Dayanand Saraswati. He was a great Sanscrit scholar, and if he had chosen he could have set himself up for an infallible pontiff and have been worshipped in his life. He could have made it an essential condition for entering the Arya Samaj that a man should believe his translation of the Vedas to be infallible and the exposition of philosophical doctrines given by him in his works to be faultless. He, however, did nothing of the kind. He placed before the public his translation of the Vedas and the views he had on philosophical questions, and left the public to believe what was good in his interpretation and exposition. I cannot help admiring the truthful spirit and modesty of Swami Daya-

nand. He was a great Sanscrit scholar, but he admitted that the Rishis who had gone before him, the Rishis who had composed the Brahmanas, the Sutras, the Angas, the Upangas and the Upvedas, were greater men than himself and much better and abler scholars, and that his translations and expositions must be read with the light of the old commentators. He did not claim to be infallible. Compare his attitude with that of other people who have not claims to even one-tenth of the Sanscrit learning of Swami Dayanand. They ask people to accept what they understand of the Vedas and their views on philosophical questions to be truth and nothing but the truth. How can a man then help wondering at the moderation of Swami Dayanand.

Swami Dayanand purposely abstained from entering in the *Niyams* any doctrinal points and philosophical questions. He believed in all he wrote, but he had toleration for the views of others. He knew that it is almost impossible to make all men have the same and identical views on doctrinal points and philosophical questions. He, therefore, wisely excluded from the *Niyams* all doctrinal points and philosophical questions, though he was not afraid of expressing his opinions on those matters frankly and boldly in his works. It would be indeed absurd to make a belief one way or the other in philosophical questions to be an essential condition for entering a religious society. If the Christians should believe in Newton's Law of Gravitation, or Hamilton's system of Philosophy, how absurd that would be. Is it not equally absurd that a man to enter the Arya Samaj should be required to believe in one or all the six Schools of Hindu Philosophy? Is it not equally absurd that man should be told that he cannot become a member of the Arya Samaj unless he believes in the doctrine of *Niyog*, or the theory that vegetables have souls. Swami Dayanand was a wise man and saw this, and so purposely excluded doctrinal points and philosophical matters from the principles of the Arya Samaj.

It will be granted perhaps that a man can make religious progress without having distinct and definite ideas on philosophical matters. Cannot a man make religious progress without having a definite opinion on the question whether vegetables have soul? Cannot a man be religious without knowing whether "Matter" was created or is self-existent? Cannot a man do good who does not know how the world was created? If then a man can be religious and good who has not distinct and definite opinions on these and other philosophical questions, why should it be necessary for becoming a member of the Arya Samaj that a man should be asked to declare his opinions on such matters? If the question is dispassionately looked at from this point of view, it will I think be granted that Swami Dayanand acted very wisely in not making a belief in philosophical questions one way or the other an essential condition for becoming a member of the Arya Samaj.



I believe that Swami Dayanand had an object in excluding belief in philosophical matters from the articles of faith of the Arya Samaj. He found a tendency in the minds of the men of his country to dwell on theoretical matters and to confound belief in doctrines with practical religion. This tendency, when developed, leads to very deplorable results. Men begin to pay greater attention to talking of philosophy and religion than to doing virtuous deeds and worshipping God. Men who talk of religion are mistaken for religious men, and it happens that under false cloak of religion most diabolical deeds are committed. To direct the attention of men to deeds rather than words and to make them lead religious lives, he, I believe, excluded philosophical questions from the principles of the Arya Samaj.

Swami Dayanand, however, took care to include in the articles of faith of the Arya Samaj all that is necessary for the making of a noble, virtuous and religious man. He required a member of the Arya Samaj to believe in one true, everlasting and unincarnate God and to worship Him alone. He thus dealt a death-blow to Idolatry of which he was an uncompromising and deadly enemy. He required a member of the Arya Samaj to believe that the Vedas contain truth and nothing but the truth and enjoined him to read and teach Vedas and to hear them read and to recite them to others. He made it an essential condition for entering the Arya Samaj that a man should be ever ready to embrace truth and forsake falsehood, and that he should in all his dealings make justice the guiding principle. He held out as an object before the Arya Samaj to do good to humanity and to ameliorate its physical, intellectual and social condition. He asked the members of the Arya Samaj to be kind to all other brethren, and to diffuse knowledge and dispel ignorance. In becoming members of the Arya Samaj he asked them to pledge themselves not to be content with the amelioration of their own condition, but to ameliorate the condition of others also. Lastly, in the tenth principle he required the members not to sacrifice individuality in personal matters, but in matters concerning the well-being of society to subordinate their private interests to the interests of others. It was a high ideal of a noble, a pure, and a religious life which Swami Dayanand sketched out in the 10 principles of the Arya Samaj for its members. If a member can conform his conduct to the 10 principles of the Arya Samaj, there is not the slightest doubt that he can become an enlightened, unselfish, just, virtuous and religious man, and a true member of the Arya Samaj, notwithstanding that he may have doubts about some of the philosophical questions discussed in the great works of Swami Dayanand.

Under the whole religion of our ancestors there lies the natural and scientific principle that acts must be followed by their consequences, that the results of actions cannot be warded off or atoned for by any means. This principle is forcibly expressed in the following *shloka* :—

नाभक्तं क्षीयत कर्म कल्पकोटिशतैरपि ।

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ॥

“An act cannot wear away without bearing fruit even in millions of years; a man must necessarily eat the fruit of his good and evil deeds.” The religion of the Aryas requires that a man should pay great regard to his conduct in life as he will have to eat the fruit of his good and bad actions. No amount of faith in theoretical doctrines will save a man from misery if his deeds are evil. The Arya Samaj draws the attention of people to the real and practical side of religion, and asks them to perform virtuous deeds and to love and worship God. Cannot a man love and adore his God who may not be learned in the six schools of Hindu Philosophy? The members of the Arya Samaj should show in their lives the practical side of religion, and, while doing good to humanity, should love and worship their God and show by their conduct what a religious man ought to be.

Swami Dayanand purposely excluded all reference to articles of eating and drinking in the 10 principles of the Arya Samaj. He left the matter to be decided by every man having regard to his health and the time, country and circumstances in which he might be placed. He made the 10 principles very catholic, so as to include persons of all kinds of views about matters on which the 10 principles are silent. But it will be seen that he took care to include in them all the principles which go to make man noble, virtuous and religious. He, in his life-time, welcomed into the Arya Samaj all men who believed in the 10 principles, notwithstanding that their opinions on matters on which the principles are silent were different from his own. He had no hesitation in admitting into the Arya Samaj men who had not the same views with him on questions as to what articles of food should be eaten. He had toleration for the views of others. He had the noble virtue of being always open to conviction. He wanted that all men, who agreed in believing in the 10 principles, should be admitted into the Arya Samaj and work together to revive the study of Vedas and the worship of one true God, notwithstanding that their opinions on other questions might be different from his own long-cherished views. Thus in his life-time the opinions expressed in his works were never confounded with the articles of faith of the Arya Samaj. The 10 principles only were regarded to be the articles of faith of the Arya Samaj. The opinions expressed by him in his works were held up as the opinions of a great man, and his translation of the Vedas was looked upon as one coming from a learned Sanskrit scholar having, perhaps, no equal in his time. But he was not regarded as infallible. No one could make any mistake in the matter as long as Swamijee was alive. But on his death there grew up men who confounded the opinions expressed in the works of Swami Dayanand with the articles of faith of the Arya Samaj. They thought that as Swami Dayanand had founded the Arya Samaj so all the opinions which he

had expressed in his works must be considered to be the opinions of the Arya Samaj, and that a man who had doubts about any of these opinions must be expelled from the Arya Samaj, notwithstanding that he might believe in the 10 principles. They could not conceive that a man could be a member of the Arya Samaj by believing in the principles alone. They could not dissociate the Arya Samaj from its founder. They thus tried to shift the Arya Samaj from the foundation on which Swami Dayanand had raised it. The new foundation on which they wanted to place the Arya Samaj is narrow. If Swami Dayanand had been alive he would have been the first to disown these followers who were trying to limit the sphere of his work. The temporary unrest in the Arya Samaj has been caused by this attempt to shift it from the broad foundation on which Swami Dayanand had placed it. I am sanguine that when our friends who are trying to do this will think about the matter calmly they will recognize the mistake they are making. I am convinced that the Arya Samaj will not be injured by the attempt to remove it from the foundation on which Swami Dayanand placed it. I believe there is no likelihood of the foundation being shifted, as Swami Dayanand has built it on the secure and ancient rock of Vedas and that the attempt will convince those who are making it that their efforts are futile.

The Vedas were regarded to be infallible authorities by the ancient Rishis. Kanad, the author of the Vaisheshika system of Philosophy, says :—तद्वचनादात्मनायस्य प्रामाण्यम् । This means that the Vedas inculcate धर्मम् and are, therefore, authorities. In the same way Goutam, the author of the Nyaya system of Philosophy, recognizes the Vedas to be प्रमाण or authoritative in the following aphorism :—“ मन्त्रायुर्वेद प्रामाण्यवच्च तत्प्रामाण्यमात्प्रामाण्यात् ” and also “ श्रुतिप्रामाण्याच्च.” Similarly, Kapil, the author of Sankhya system of Philosophy recognizes the Vedas to be प्रमाण or infallible authority in the following aphorism :—निजशक्त्यभिव्यक्तेः स्वतः प्रामाण्यम् । In the Mimamsa of Jaimini we find the following :—वेदस्य च धर्मं प्रामाण्यं which means that the Veda is authority in matters of धर्मम्.

Says Manu :—

वेदोऽखिलो धर्ममूलं सृष्टिशीले च तद्विदाम् ।

आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥

यः कश्चित् कस्यचिद्धर्मो मनुना परिकीर्तितः ।

स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः ॥

सर्वं तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा ।

श्रुति प्रामाण्यतो विद्वान् स्वधर्मं निविशेत् वै ॥

*Dharma* rests on the whole Veda, on the teaching and conduct of those who know the Veda, on the conduct of good men, and on satisfaction of one's conscience. Manu states that all *dharma* which has been propounded by him is contained in the Veda, the whole of which is true knowledge. Manu directs that a man should determine what his *dharma* is by the authority of the Veda. In Vrihaspati Smriti we find the following :—

वेदार्थोपनिबन्धत्वात् प्राधान्यं हि मनोः स्मृतं ।

सन्वर्थं विपरीता या सा स्मृतिर्नैव शस्यते ॥

This means that Manu is founded on Vedas and is, therefore, authority; a Smriti which is against the teachings of Manu is not to be honored.

I could, if time permitted, go on multiplying instances to prove that the Ancient Rishis regarded the Vedas to be depositories of truth. So the position which the Arya Samaj has taken up in the matter of Vedas is nothing new. It is the position which has been maintained by all the Ancient Rishis, the authors of all the great works which have come down to us in Sanscrit and which are the wonder and delight of even the civilized world of to-day. It is the position which the great thinkers of ancient India had taken up. The Arya Samaj requires its members to believe that the Vedas are authorities in all matters which are contained in them. Sometimes attempts are made by some opponents of the Arya Samaj to discredit the movement by trying to make people believe that the Arya Samaj asserts that it is not necessary to study Science, that all discoveries and inventions which are made from time to time could be made by consulting the Vedas. The Arya Samaj, however, does not take up such an absurd position. The Arya Samaj believes in progressive knowledge, and enjoins its members to be ever ready to embrace truth and to give up falsehood, and to foster knowledge and to dispel ignorance. The Arya Samaj is not blind to what has been done by Science, and recognizes the immense good done to humanity by scientific men. The Anglo-Vedic College, which has been established by the Arya Samaj for the purpose of imparting knowledge of Sanscrit, English, and Science, should be sufficient to convince people that the Arya Samaj does not hold the absurd opinions imputed to it by its adversaries.

The members of the Arya Samaj, however, generally have a very high regard for the ancient Rishis of whom our country is proud, and believe that they had made great progress in theoretical and practical

knowledge. The extent of progress they had made in different branches of knowledge cannot yet be accurately determined. As knowledge of ancient Sanscrit works is increasing, it is coming to be known that our ancestors had made greater progress than was first believed. Sometimes one cannot help wondering at the long way they had gone in their search after truth. In some cases one seems to have in ancient Sanscrit works glimpses as it were of theories which are regarded to be most modern. In the first chapter of Manu we find the following account of creation :—

आसीद्विदं तमोभूतमप्रज्ञातमलक्षणम् ।  
 अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सवतः ॥ ५ ॥  
 ततः स्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।  
 महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः ॥ ६ ॥  
 सोऽभिध्याय शरीरात् स्वात् सिसृक्षुर्विविधाः प्रजाः ।  
 अप एव ससर्जादौ तामु वीजमवासृजत् ॥ ८ ॥  
 तदण्डमभवज्जैमं सहस्रांशुसमप्रभम् ।  
 तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोक पितामहः ॥ ९ ॥  
 तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।  
 स्वयमेवात्मनो ध्यानात् तदण्डमकरोद्द्विधा ॥ १२ ॥  
 ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे ।  
 मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥ १३ ॥

“This (universe) was pervaded by darkness, and was imperceptible, undistinguishable, unknowable and inconceivable (in a chaotic form), and was sunk, as it were, on all sides in profound sleep. On that appeared the self-existent Almighty bringing order out of Chaos with round force, the dispeller of darkness. He, desirous of creating multifarious beings out of his own body, first created *Ap* and in that placed the seed (of initial force). That developed into a golden egg (*i.e.*, a flaming sphere) like in splendour to the thousand-rayed (sun), and in that pervaded Brahma, the grandfather of all the worlds. Brahma having lived in that for a year, of his own motion divided the egg (sphere) into two. Out of those parts He made the luminous and the non-luminous spheres; and in the midst was *Akash*, the eight *dishas* (sides), and the eternal place of ether.” A year of Brhama, it must be remembered, is a very long period.

This account of the creation of the world cannot fail to strike a man who has read of Laplace's theory or the Nebular theory of

Body (*shrira*) here means *Prakriti*, the primordial matter. Editor.

creation as very closely resembling it. The theory of creation which is now accepted to be correct is that matter was in a chaotic form and that there was darkness everywhere and that everything was at rest. There appeared motion in the nebular mass at different places, which became circular, and then flaming spheres of enormous dimensions were formed. Our solar system was one of the spheres. Gradually the planets which formed part of the sun became separate from the sun. The earth also became separate from the sun in the same way. The modern theory of the creation of the world thus seems to have been anticipated by our Rishis who flourished in times which are so old as to be called pre-historic. The word अप् is generally considered to mean water, but it appears that in the above-mentioned slokas of Manu it means a highly rarefied state of matter, which may be ethereal or even something still more rare which pervades the universe. अप् comes from आप्लु व्याप्तौ which means *to pervade* आप्नोतेः क्तिप् ह्रस्वश्च. A relic of the theory of creation as found in the works of ancient Rishis is met with in the word *Brahmanda*. The universe is collectively called by that name, which means the great egg or sphere out of which the worlds forming our solar system have been formed by separation. "Terms" says Whewell, "record discoveries"; Emerson has characterized language as "fossil poetry." We see an instance of this in the name applied to Saturn; he is called *Surya-putra* (son of the sun) in Sanscrit. Science demonstrates that Saturn formed once a part of the sun. In the Sanscrit name of Saturn thus there seems to be fossilized a scientific discovery made by the ancient Rishis.

In the first chapter of Manu, immediately after the account of the creation of the worlds, we come to the following :—

उद्बवर्हीत्मनश्चैव मनः सदसदात्मकम् ।

मनसश्चाप्यहङ्कारमभिमन्तारमीश्वरम् ॥ १४ ॥

महान्तमेव चात्मानं सर्वाणि त्रिगुणानि च ।

विषयायाणां ग्रहीतृणि मनैः पञ्चेन्द्रियाणि च ॥ १५ ॥

"Then Brahma created out of himself *manas* (life) which is and is not, then came conscious life having the qualities of feeling and motion. Then came to the big mind, and all (things) having the three qualities of (feelings, intelligence and action) and then gradually the five senses which apprehend objects." Does this not look like Darwin's theory of evolution? I have translated ईश्वरं as motion or motor power; Kalluk, the annotator of Manu, explains ईश्वर by स्वकार्यकरणक्षमं which means, *capable of doing one's work*. This

word ईश्वर evidently refers to the development of efferent nerves which carry from the mind (ganglion) orders to put the muscles into motion for doing the work desired by the mind.

The great writers of modern times on Political Economy have discovered that one of the causes of unequal distribution of wealth in a society and of the consequent misery is the monopoly of land by a few citizens. It has been proved that rent of land should go to the State. It is advocated that rent or land revenue is the most unexceptionable kind of revenue; and Governments in civilized countries are advised by writers on Political Economy to assess revenue on land. It is remarkable that our ancient writers prescribe land revenue as one of the revenues which should be taken by the State. Land revenue as a source of State income, is coming down in this country from time immemorial. It is not probable that it was by accident that land revenue became a source of State income in this country, and that a great law of Political Economy which has been discovered in Europe and America only recently was reduced to practice in this country in times to which the memory of nations does not extend.\*

The great progress which was made by our ancestors in Mathematics and Astronomy is an admitted fact and need not be dwelt upon. They had also discovered the law of gravitation.†

In matters relating to the system of education the great progress made by our ancestors remains yet to be acknowledged by the civilized world. The literature on the subject of education is daily increasing in Europe and America and is assuming an importance which it deserves. A perusal of Vatsyayana's Sutras, in which the subject of education is alluded to in passing, shows that our ancestors had devoted much attention to the matter. There are mentioned 64 branches of knowledge which an educated man should try to know. Some of the branches of knowledge mentioned therein have not even in these days attracted the attention of the thinkers and writers of the civilized world.

Then it is to be noted that the whole of the civilized world is thinking how to impart knowledge and educate a man without impairing his powers and the powers of his progeny. The sons of great men do not generally turn out great. Great intellectual powers are

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\* धान्यान । 'ममष्टमो भागः षष्ठो हादय एव वा ॥ मनु अध्याय ७  
श्लोक १३३ ॥

† "Alberuni further tells us, and it is a remarkable fact for Hindu students to know, that some idea of the law of gravitation was known to Hindu astronomers. Brahmagupta, as quoted by Alberuni, says, 'All heavy things fall down to the earth by a law of nature, for it is the nature of the earth to attract and to keep things, as it is the nature of water to flow, that of the fire to burn, and that of the wind to set in motion.' Varahamihira also says: 'The Earth attracts that which is upon her.' (Chap. XXVI.)" R. C. Dutta's *Ancient India*, Vol. III, page 493.

not often transmitted from generation to generation in the same line. It is very seldom that the sons and grandsons and great-grandsons of a man who is intellectually great are as great as himself. The progress of Europe and America is not kept up by the sons and grandsons of great men generally, but by the sons of men of the lower and middle classes who come to the front as those ahead of them are rendered weak and unserviceable by the struggles in intellectual fields. The civilized world has excellent institutions for maintaining and developing vigor of body with that of mind; but if there had been caste system in Europe and America the high pressure of competition would have killed modern civilization by this time.

Our Rishis evidently had to grapple with these difficulties in the times in which they lived. In their times I believe there existed caste system, though it was not so rigid and inflexible as now. To keep up intellectual vigor with that of body there was prescribed the system of *Brahmacharya Ashram* in which it was attempted to make every man pass through the stages through which nations have passed in their onward race of progress; and thus endeavours were made to keep up strength of body together with that of mind and to bequeath it from father to son, so that mental vigor might be continued and developed from generation to generation. I believe time will come when the system of *Brahmacharya* will receive the attention it deserves and will be considered to be a monument of the progress our Rishis had made in evolving a system of imparting education and of the efforts they made to solve the questions which are puzzling the thinkers of modern times.

The progress our Rishis had made in understanding and solving the question of Sanitation, which is considered to be a modern science, is amazing. A thinker has called the Hindu religion 'a huge system of sanitation.' From one point of view indeed the Hindu religion does appear to be a huge system of Sanitation, but it will be admitted by those who have given any thought to the matter that this system of Sanitation is perhaps more effective and advanced than the system of Sanitation devised in modern times. The subject is very vast and I will only allude to one or two things. I was, a few days ago, reading Dr. Brunton's 'Disorders of Digestion.' Dr. Brunton speaks of food and cookery as moral agents, and mentions (page 56) the case of a clergyman in New York who perceived that dentistry may be a moral agent. He insisted on all the people attending his mission-chapel, keeping their teeth in good condition, and had very much less trouble from drunkenness in his congregation. *Danta-dhavan* or brushing the teeth daily is recognized as a duty by all Hindus and is performed without fail as a moral duty by every orthodox Hindu. It is enjoined in Manu in Adhyaya IV, sloka 152 :—

मैत्रं प्रसाधनं स्नानं दन्तधावनं मञ्जनम् ।

पूर्वाह्न एव कुर्वीत



“A man should obey the calls of nature, comb his hair, bathe, brush his teeth and anoint his eyes in the forenoon.” In Shushruta (Chikitsa Sthan, ch. 24) there are several shlokas devoted to brushing of teeth.

Bathing has come to be recognized as a moral agent now. Its importance seems to have been learnt by Europe from India. Some years ago I read an article on the ‘tub’ in a paper in which the writer showed that formerly in Europe people even of higher rank bathed very seldom. The writer mentioned the case of a Governor-General of India who on his arrival was asked by the nobleman who was to be relieved to have a bath. The nobleman who was to take charge of the office of Governor-General remarked that he had bathed only recently at the Cape of Good Hope and that it was not necessary for him to bathe so soon. In those days there were no steamers and it took a long time to come to Calcutta from the Cape of Good Hope. Now the advantages of daily bath are acknowledged by the civilized world, and it has come to be recognized as a moral agent besides being necessary for maintaining the health and vigor of body. In India it is considered part of one’s duty to bathe daily and it is enjoined in the works of ancient Rishis. I have already quoted a Shloka from Manu which enjoins bathing daily. There is also another Shloka (No. 129) in Chapter IV. on the subject:—

न स्नानमाचरेद् भुक्तवा नातुरो न महानिशि ।

न वासोभिः सहाजसं ना विज्ञाते जलाशये ॥

“A man should not bathe after eating, nor when ill, nor late at night, nor with clothes always, nor in a tank the depth of which a man does not know.” Shushruta speaks as follows of bathing (Chikitsa Sthan, Ch. 24):—

निद्रादाहश्चमहरं स्वेदकण्डू तृषापहम् ।

हृदयं मलहरं श्रेष्ठं सर्वेन्द्रियविशोधनम् ॥

तन्द्रा पापोपशमनं तुष्टिदं पुंस्त्ववर्द्धनम् ।

रक्त प्रसादनं चापि स्नानमग्नेश्च दीपनम् ॥

“Bathing removes sleepiness, burning, fatigue, sweat, itching and thirst; it tones the heart, removes dirt, clears all the senses, drives away langour and sin, it produces cheerfulness and imparts vigour; it cools the blood and promotes appetite.”

Cremation is another instance to the point. The civilized world has come to recognize the necessity and importance of burning the dead from a sanitary point of view. But the old ideas on this point are too strong even for the young and vigorous civilization of modern times. Cremation is making very slow progress in Europe and America, as it has to contend with old superstitions at every step. In

India it is in vogue from time immemorial and has become, as it were, a part of the religion of the Hindus. It is enjoined in the works of Rishis of the oldest times. It is the final *Sanskara* of the Aryas which has come down from the time of the Vedas.\*

Food is coming to be recognized a potent agent for maintaining a sound mind in a sound body in enlightened Europe and America now. Its importance as a moral agent is dawning on the minds of the advanced thinkers of modern times. In India you all know the question of the kind of food which a man should or should not eat is considered to be a very important one. There are rules regarding what a man should or should not eat in the works of the most ancient thinkers of India. These injunctions are given, looking at the question from a medical and also a moral point of view. When closely examined the two views generally become one. What is good to be eaten from the point of view of Dharma Shastras also appears to be good from the point of view of Ayurveda (Medical Science). But the question has assumed even religious importance in India. It is no longer looked at from the sanitary or even the moral point of view. It has taken such a deep root in the mind of the Hindu that it becomes often difficult for him to maintain the balance of reason when coming to weigh this question. A Hindu now is sure to throw in the scale his long-ingrained prejudices on the subject, and thus he makes it impossible for himself to weigh evenly the reasons for and against a particular article of diet. I am alluding to this point only to show that in understanding Sanitary matters and enforcing rules on the subject our ancient Rishis had made great progress and had made discoveries the importance of which the civilized world has come to recognize only very recently.

I shall briefly allude to the progress our Rishis had made in Medicine. The writings of Wilson, Royle, Wise and Uday Chanda Dutta have placed before the civilized world the result of the progress they had made in this subject. Dr. Wise has shown in his History of Medicine that it is to the Hindus the world owes the first system of medicine. The amount of investigation they had made in finding out and recording the properties of drugs is astonishing. The *Materia Medica* of the Hindus is perhaps more extensive than the *Materia Medica* of the modern world, taking all things together. The modern inquirers in this field of knowledge have not been able to show that boldness of thought and research which characterized our Rishis. They knew no superstitions when they were inquiring after truth. Every thing was clean to them which was useful for humanity. The Rishis had found out the properties of Urine of different animals, and

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\* भस्मान्तं शरीरम् । यजुर्वेद प्र० ४० । मं० १५ ॥

used it as a medicine. Cow's urine \* was found to possess valuable properties and came in time to be regarded as sacred. The thinkers of the modern civilized world would consider cow's urine to be a dirty substance and would not touch it, and much less proceed to inquire about its medicinal virtues. The Hindus had made some progress in Chemistry and were familiar with several chemical processes. It is no secret now that there is a detailed description of lithotomy and of the process known as extraction of the fœtus *ex utero* in the ancient work on Surgery and Medicine called by the name of Susruta. Not less than 127 Surgical instruments are described in the work. The translation of Charak which Kaviratna Abinash Chunder is giving to the world is throwing a flood of light on the progress our Rishis had made in the subject of medicine. The opinions which it is eliciting from men of the medical profession throughout the civilized world are very interesting. Dr. Clark M. A., M. D. of Philadelphia, says:—"The wisdom of the ancients will certainly compare favorably with what we look upon as modern. Certainly the ancients were far ahead in many things." Dr. A. Mitter of Cashmere says:—"No Medical man's library should be without Charak, for his education cannot be complete unless he has studied this great work of practical and philosophical medicine.....I should not be surprised if this translation of Charak brings about important changes in our ever-changing but always progressive system of treating diseases." The Mayor Brothers Druggists of St. Louis, United States, say:—"We are surprized to find that much we now consider new was well known to the physicians who administered to the ancient citizens of India." Dr. Hassler, M. A., M. D., Ph. D. of Santa Ana, calls it a "condenséd world of wisdom." Dr. Castleman of Kansas City says:—"I was not only greatly pleased but greatly astonished to find that the ancient Hindu physicians and authors were well acquainted with facts, scientific facts, medicines and theories, that we in the West have only just, within the last fifty, forty, thirty, or even ten years, discovered and thought were new." The *Apothecary* of Chicago says:—"The work abounds in highly philosophical aphorisms, and its *Materia Medica* puts to shame some of the simples and compounds extolled by European Medical writers of comparatively modern times." *Medical Record* of New York says:—"This treatise.....takes us into new realms of medical thought and new modes of scientific teaching."

\* गौमूत्रं कटु तीक्ष्णोष्णं सञ्चारत्त्वान्न वातलम् ।  
 स्रग्वाग्निदीपनं मेध्यं पित्तलं कफवातजित् ॥  
 शूलगुल्मीदरानाह्विरेकास्थापनादिषु ।  
 मूत्रप्रयोग साध्येषु गव्यं मूत्रं प्रयोजयेत् ॥

SUSRUTA, Sutrasthan, Chapter 46.

The progress our ancestors had made in Philosophy was by no means contemptible. The Hindu sages were the first philosophers in the world. From them came to learn the thinkers of Greece. The Theosophists of the modern civilized world are now coming to learn from India lessons in Philosophy. Time may come when the philosophers of Europe may think it worth their while to learn lessons in Philosophy from the works of the Rishis of India.

The Hindus were the earliest teachers of the world in all the departments of knowledge. They had made distinguished progress in all branches of knowledge including mathematics, astronomy, medicine, chemistry, literature, philosophy, sanitation, sociology and religion. However, we find often many things which seem to be puerile and impossible mixed with much that is sensible in the works of the ancient Rishis. It is possible that some of the things may be puerile and wrong. But it is certain that several things which we consider impossible and absurd are really not so. We do not understand them and then consider them to be absurd. The Rishis sometimes attached one sense to a word in one place, and we now attach a different sense when we try to understand it; and so the whole thing looks absurd. Sometimes they are talking in allegory and we consider that they are speaking plain language. I shall mention one instance which was brought to my notice by a friend of mine who is a learned Sanskrit scholar. In several works we find mention made of kings having ruled for thousands of years and of events having occupied very long periods. This looks to us impossible, as the life of a man is never found to be so long. The Vedas also enjoin us to pray for a life of 100 years:—जीवेम शरदः शतम् । We jump to the conclusion that the whole thing is absurd. Now Katyayana in his Shraut Sutra (Adhyaya I, Kandikā 6, sutras 25, 26 and 27) tells \* us that संवत्सर means a day, and he quotes *Satapatha* as an authority. This clue unravels many a mystery and renders many accounts, which are considered to be absurd, reasonable, and many things which are believed to be impossible, possible. When there occurs the संवत्सर word we always interpret it to mean a year and so create difficulties for ourselves which we cannot surmount. The fact that it means a year and also a day; the context should show us whether it is to be interpreted to mean a year or a day in a particular place. In English we all know that one and the same word has several meanings but we never make mistakes in interpreting it; we are guided by the context.

You must have heard of the story of the ravishment of Ahalya wife of Gotama, by Indra. This story goes to lower the character of the Rishis, and we are apt to draw conclusions as regards the morality

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\* अर्द्धा वा शक्यत्वात् । अतिसामर्थ्यात् । प्रकृत्यनुग्रहाच्च ॥

the age in which the heroes of the story flourished. Now there is an explanation of this story in the Satapatha Brahmana which shows that Ahalya is *Night*, Gotam is Moon and Indra is Sun. The story is an allegorical description of the rising of the sun after the end of night. If all allegorical descriptions in English were to be understood in their literal sense, what havoc we would be making of the English literature!

I was some days ago reading a chapter in Charak in which the word 'Indra' is used for a force. Evidently it means the force of Electricity in that place.† We are familiar with lightning which is said to be *vajra* of Indra, and as a matter of fact it is bolt of electricity. In understanding the works of ancient Rishis we must remember that many words are there used in senses different from those we are in the habit of giving to them, that a word has more meanings than one, and that there are some descriptions which are allegorical: and then many absurd descriptions will become sensible. I do not mean by saying this that there is nothing unreasonable, impossible or absurd in the works of ancient Rishis. All I mean to say is that we must proceed cautiously and not jump to conclusions with a mind prejudiced either one way or the other.

Gentlemen, the questions arise why have we gone so low in the scale of progress, why have we been sunk in ignorance now, why have we been left behind in the race of nations, when our ancestors were the first teachers of mankind in almost all branches of knowledge and when they had made distinguished progress in science, literature and arts, when the rest of the world was sunk in ignorance? It appears to me that one of the most potent reasons is that we have given up the ancient and true religion of the Vedas. The Vedas inculcate the worship of one true and unincarnate God. We gave up His worship and took to the worship of stocks and stones, and set up incarnations of Him who is never born and never dies. Some of you may be disposed to doubt whether the Vedas inculcate the worship of one true

† यथा खलु ब्राह्मी विभूतिर्लोकं तथा पुरुषे ऽप्यान्तरात्मिकी विभूतिर्लोकं प्रजापतिरन्तरात्मनो विभूतिः पुरुषेऽसत्त्वंयमत्विन्द्रीलोकसपुरुषेऽहङ्कारः आदित्यस्त्वाधानं रुद्रा रोषः सोमः प्रसादो वसवः सुखमश्विनौ कान्तिमंरुत उत्साह विश्वेदेवाः सर्वेन्द्रियाणि सर्वेन्द्रियार्थाश्च तमो मोहो ज्योतिर्ज्ञानं यथा लोकस्य सर्गादिस्तथा पुरुषस्य गर्भाधानं यथा कृतयुगमेवं बाल्यं यथा चैता यथा यौवनं यथा ह्यापरन्तथा स्थाविर्यं यथा कलिरेवमातुर्यं यथा युगान्तस्तथा मरणमित्येवमनुमानेनानुक्तानामपि लोक पुरुषयो-रवयवविशेषाणामग्नि षेत्र सामान्यं विद्यात् ॥

CHARAKA, Sharirasthan, Adhyaya 5.

and unincarnate God. You may say that there is mention made of fire, water, and air, the sun and the stars as objects of worship. You may point to the words *Agni, Indra, Vayu, Varuna, Surya*, and say that these are the deities who were worshipped in the Vedic time. I will refer you to the following mantra of Rigveda (Mandal I Sukta 164, mantra 46):—

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यस्सुपर्णे गत्मान ।  
एकं सहिप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

Professor Max Muller translates this as follows:—“They call him Indra, Mitra, Varuna, Agni, then He is the well-winged heavenly Garutman, that which is one the wise call it many ways; they call it Agni, Yama, Matariswan,” and remarks that this verse “boldly declares the existence of but one Divine Being, though invoked under different names.” Again, we find the following in Kaivalya Upanishad:—

स ब्रह्मा स विष्णुः स रुद्रस्स शिवस्सोच्चरस्स परमः स्वराट् ।  
स इन्द्रस्स कालाग्निस्स चन्द्रमाः ॥

“He is Brahma, He is Vishnu, He is Rudra, He is Shiva, He is Eternal, He is Indra, He is Agni, He is Chandrama.” The following is from Manu (Chapter XII):—

ऐतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।  
इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥ १२३ ॥

“He is called Agni by some, by some Manu, by others Prajapati Indra, Prana, and also the Eternal Brahma.” Colebrooke, in his work on the Vedas, says:—“The ancient Hindu religion as founded on the Indian scriptures recognizes but one God.” Charles Coleman, in his ‘*Mythology of the Hindus*’ says:—“The religion of the Hindu sages as inculcated by the Veda is the belief in, and worship of, one great and only God, omnipotent, omniscient, and omnipresent.” Rev. Garrett, in his appendix to *Bhagavad Gita*, says:—“These truly sublime ideas cannot fail to convince us that the Vedas recognize only one God who is almighty, infinite, eternal, self-existent, the light and the lord of the universe.”

I will here quote two mantras from Yajurveda:—

सपर्यगाच्छुक्रमकायमन्नणमस्नाविर ऽ शुद्धमपापविद्धम् ।  
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः  
समाभ्यः ॥ यजुः ष० ४० मं० ॥

“ He is omnipresent, all-powerful, having no body, unincarnate, pure, omniscient, all-intelligent, the Lord of all, self-existent.”

तदेजति तन्नैजति तदूरे तददन्तिके ।

तदन्तरस्य सर्वस्य तद् सर्वस्यास्य वाञ्छतः ॥

“ He moves and He does not move, He is distant and He is near, He is in all and He is outside all.”

The Vedas inculcate the worship of one true, almighty, eternal, omnipresent, omniscient and unincarnate God as believed in by the Arya Samaj. One of the most potent causes why the Hindus have sunk so low in ignorance, poverty, sin and misery is that they have given up the worship of the God who is chanted in the Vedas. Swami Dayanand felt this and so established the Arya Samaja on a broad and catholic foundation. The principal aims and objects of the Arya Samaj are:—revival of the study of the Vedas and of the worship of one true and unincarnate God, the advancement and diffusion of knowledge, bettering the physical, moral and social condition of men, and to teach them to make love and justice their guiding principles in their actions in relation to others, and to lead unselfish and benevolent lives.

The Arya Samaj has survived the ruthless attacks of its opponents *who were outsiders*. I believe it will outlive the temporary discord of those who have taken shelter under its roof, as it has been built by the true-hearted and unselfish Swami Dayanand on the secure and ancient rock of Vedas and as it has been consecrated to the worship of the Almighty and unincarnate God of all times and all nations.

# ARYA SAMAJ

AND

Swami Dayanand Saraswati.

( 2 )

**A Lecture by Lala Munshi Ram, of Jullundhar,**

ON

*The Future of the Arya Samaj.*

It is with diffidence and with a sense of great responsibility that I rise to address you on a subject, fraught with the most important interest, not to those alone who call themselves members of the Arya-Samaj, but to all discerning persons, who have eyes to observe and understanding to apprehend the great Religio-Scientific Upheaval, which has given such a rude shock, not only to the orthodox mythology and pessimism of this, our ancient land, but to the popular theological systems of the whole civilized world.

I am fully conscious of my inability to do full justice to the subject, but if any efforts of mine may lead even a single one of you—more qualified than myself—to meditate deeply on this momentous question, I shall deem my labour amply compensated.

The orthodox will perhaps laugh at my presumption in venturing thus profanely on the precincts of the sacred fane of prophecy; but let me assure them in all sincerity that it is far from my object to usurp the mystic privileges of the prophets of good old days. All I contend for is a voice, aye, a free voice in the Hall of all Nations—the sacred Hall of Reason and Divine Wisdom.

It is a rule in the physical world of action for a man, who wants to take a leap forward, to trace a few steps back so that full force might be transmitted to the onward leap. As in the physical, so in the world of thought, it is necessary to go back a step, before we can soar so high as to imbibe a forecast of the future. Allow me, therefore, to go back a little to the past, so that our view of the future may be comparatively more unclouded and free from error.

It is not necessary for me to take you very far back in the past, because my purpose in doing so is merely to present to you the contrast between the present and the past of Indian thought. I want to



speak to you of the condition of religious thought in India immediately before the advent of the English, and to trace roughly, step by step, the ground trodden by the *Reformation* in order to reach the present goal.

Turn your mind's eye a century back and you will find the inhabitants of this unfortunate country sunk in a lethargy of religious fatalism. You will find the Hindus caught in the meshes of superstition and pessimism. All liberty of thought and action is crushed out of them. They are required to think and to observe through the spectacles of Puranic mythology supplied to them by the wily priesthood for hire. Instead of the bold speculations and high moral practices of the *Rishis* of *Upanishads* and *Shastras*, we have the slavishness of forgetting our own identity and the midnight orgies of the *Shaktiks* and *Vammargis*. A certain amount of mental pasture is served out to each and all, but the quality depends upon the whim of the dominant priesthood. Each man has meted out to him his portion of truth; no one is permitted to seek it for himself.

The contact with the followers of Islam had indeed for a time disturbed the even tenor of the immobile Hindu life, but the giant arms of all-absorbing Hinduism opened, as it were, by intuition, and the fire of Islam was locked securely in its cold embrace and extinguished. It is usually believed and taught by historians that Hindus were converted to Muhammadanism, by millions, but nothing could be more farther from truth. The Hindus rather proselytized the Moslems. Instead of the worship of one Great God without an equal, Hinduism taught Islam the worship of a host of wonder-working saints and martyrs. And the Spirit of Hinduism permeated Islam in India by its tolerating the worship of Muslim saints along with the Hindu Pantheon. I do not for a moment mean to say that no genuine Muhammadan was left on the face of the country; but exceptions rather prove the rule.

Such is a rough panorama of religious and moral thought in India, before the English came to govern the country.

But the aspect of things changed altogether on the introduction of a new element in the land of speculations and dreams. On the advent of the English, we came in contact with a hardy race of islanders whose habits, aspirations, and ideas were quite at antipodes with us. The dreamy East, for the first time, shook hands with hard-and-fast materialism of the far West. Modern Hinduism tried its best to absorb this new self-asserting, experimental, matter-of-fact spirit, which had ploughed the waves of the blue ocean and braved the danger of unknown lands undaunted. But modern Puranic Hinduism had, at last, found its match. The proud English spirit eluded the blandishments of its dreamy charms and shunned the fatal inviting compromises which were offered.

गुरु विज्ञानन्द दण्डो

मन्त्र  
पु परिग्रह  
दयाबन्ध महिला मन्त्र  
917  
24

As an example of the efforts of Hinduism in this direction, the remarks of Sir Alfred C. Lyall may with propriety be quoted here. Says Lyall in his Asiatic studies :—" Any renowned soldier would certainly be worshipped after death, if his tomb were well-known and accessible. M. Raymond, the French Commander, who died at Hyderabad, has been canonized after a fashion; General Nicholson was adored as a hero in his lifetime in spite of his violent persecution of his own devotees, &."

For once Hinduism was utterly foiled. It stood dumb-founded for a time. Sullen and gloomy did it stand aside, nor did it appear ready to give way to a foreign mythology. But the progress of English education introduced iconoclastic ideas of materialism and positivism, which, however, were not foreign to the spirit of the land. The *Chārvāks* and *Nastiks* had always been working side by side with spiritualism and idol-worship, and the tottering faith of the educated Hindu youth found an alluring refuge in the material atheism and positivism of the West. Orthodox conservatism on the one hand, skepticism and rank infidelity on the other—strange conglomeration of forces!

The prospect was gloomy, indeed! It appeared as if the Hindu society, which had successfully withstood the attacks of adverse circumstances for more than 30 centuries, was going to be swallowed up by the vigorous giant of materialism from the West. But, unique as the ancient Aryan civilization stands in the history of the known world, it was not destined to die such an easy death. The Divine law had ordained otherwise, and no human agency is strong enough to oppose the commands from On High.

Professor Max Muller, in one of his lectures delivered about 1873, has said, that Hinduism was either dead or dying. He may be right as regards the modern Puranic Hinduism. It is no doubt dying out, though not dead quite yet. But if he meant that the old religion of the Upanishads, the truest perception of Divine Law and Harmony was in danger, he was utterly wrong.

The learned Professor, further, was of opinion that the Brahminical religion did not possess the spirit of patriotism and martyrdom in it. But a careful perusal of the history of ancient India—because our history is complete, if we do not restrict the term to a chronicle of wars, murders, and proper names alone—I say, that a careful study of our ancient history will show that the religion of the Vedas (for Hindu is a *rurhi* term, a term of arbitrary significance, applicable to the followers of the Vedas generally) has always produced greater patriotic spirits in emergencies, who have, in times of tyranny and danger, upheld the banner of truth and justice in the teeth of oppression and persecution. It would, indeed, be a libel, and that of the worst sort, to say that Hinduism has produced no patriot and martyr, when it can boast of a Shankaracharya, a Chaitanya, a Nanak!

Out of the host of saints and *Rishis*, whom Hinduism generates, there has often arisen some spiritually-minded man, inspired from On High, who reveals a new light, who cries aloud for a great moral change, who creates and propels a deep movement in the hearts of the people. Such teachers have left their mark on Indian history, and their ideas endure but its light grows fainter and fainter till it loses its lighting power altogether.

The crisis for the Vedic religion was a terrible one. On one side was generated a spirit of skepticism and irreverence which, in its attempts for freedom, set at defiance all kinds of lawful restrictions and authority. On the other side, stood dogmatic Christianity, which had already flooded three continents, and which advanced, as it were, to swallow with one gulp, the wonderful structure of society and civilization, which, however, degenerated now, had originally been brought forth and reared, since the very beginning of human life, by loving saintly hands. And taking advantage of the toleration policy of the new government, Muhammadanism, Buddhism, Jainism and a score of other minor *isms*, marched in the wake of Christianity ready to demolish the oldest people, and the oldest religion on the face of the earth. A nation which had reached the zenith of its civilization at a time when the forefathers of its conquerors strutted naked in the jungles like wild animals, a people who gave its law and philosophy, its ethics and science to Egypt and Greece, at whose feet were learnt the first lessons in spiritualism and theology, aye, the spirit of whose philosophy leavens, at the present moment, the ideas of the civilized world, was in danger of being swept away from the face of the earth. The spectacle was truly terrible and heart-rending!

And was there, then, no hope for this devoted people? Were the days of its existence already numbered?

In the days when Buddhism had overwhelmed the Vedic religion in India, a great apostle had arisen, who had planted afresh the banner of the eternal Vedas on the Indian soil.

A brave warrior, an undaunted general, was now wanted to rescue Hinduism from the unprecedented seige, to which it would have to capitulate for want of succour. Human agencies seemed powerless to withstand such a determined, combined effort!

Was the Vedic fort to be delivered over to the enemy for want of a general? Ram Mohan Roy and Keshub Chandra Sen took the leadership in their hands, and tried to stem the rushing tide for a time. But the weapons with which they fought, were neither indigenous nor natural. Borrowed as they were from the very system against which they were used, they fell through for want of proper support from the country. "Few will deny," says the great Keshub, "that the material Universe is a great religious teacher, that the sublime and beautiful in nature exercise a vast influence on the mind." That the world

around us is a great religious teacher, and that religious men fell awed and subdued by the aspect of nature, are obvious truths; but most persons, who judge, by history, observation and experience, would flatly deny that these feelings alone necessarily make for spirituality, or that the physical forces and processes of the Universe alone prove the Divine Benevolence. What have the grand, awe-inspiring cathedrals and churches of Europe done for the spiritual wants of Europe? Material structures and appliances, however imposing or awe-inspiring they might be, can only impress the mind for a time. A thing which has a limit can not make an unlimited impression. "Familiarity breeds contempt," has been said of material, limited objects only. In order that the impression on the mind might be lasting, it is necessary to bring it in contact with the Unlimited and Eternal.

The condition of India at this time was peculiarly unfortunate. In the European countries where the line between theology and lay affairs has been sharply drawn, religious torpor does not necessarily tell upon the social and moral condition of nations. But with India the case is quite different. The whole life of the people, social, intellectual and physical, is so completely intertwined with religion, that spiritual death means nothing more nor less than the paralyzation of all the social, intellectual and moral faculties. In such a country, nothing less than the rise of a great *Rishi*, who had drawn his inspiration direct from the ancient source, could revive the dormant and dying spirit of the Father-land. The contact of India with the hammer of western science had shaken Indian society to its very foundation, and the few who had tried to stem this rolling tide of skepticism, atheism and agnosticism, with the help of blind faith and lip-prayers borrowed from popular Christianity, were utterly foiled, and failed to reach the innermost heart of the prostrate people. Really it was a time when a Shankaracharya, nay, one with the spirit of ten Shankars alone could have abandoned Bhárat. The patriotism of our community at last broke down, having almost hoped against hope. But discerning minds were not at all disheartened. Writing about the year 1876, Lyall, in his Asiatic Studies, says:—

"Qualified observers have thought that we might at any time witness a great Brahmanic reforming revival in India, if some really gifted and singularly powerful prophet were to arise among the Hindus. Certainly the reform must come very soon, for, the extraordinary political and social changes must always shake violently the fabric of a religion belonging to other time and circumstances. And it is most unsafe to venture even a conjecture as to the form or direction which the inevitable changes in Indian ideas must take, because the situation is so unprecedented for the effect of suddenly bringing Indians into full *rapproch* with the foremost European nations cannot be estimated by this generation." Again he says "Some great movement is likely to come about in India, if only the peace lasts; but, what may be the complexion of that movement, and whither its gravitation is a question which time only can answer."

But unknown to Alfred Lyall, and others, who were being impressed with the necessity of his coming, the really gifted and singularly powerful prophet had arisen in India. And the great movement which was to rescue *Argavarta* from the whirlpool of Puranic superstition and the destructive western atheism had already been inaugurated.

Who was this gifted and singularly powerful prophet? It was the great Dayananda Saraswati, Swami, whose sonorous voice, denouncing idol-worship and a thousand other evils which were eating into the vitals of the Hindu Society, was beginning to be heard, and resounded throughout the length and breadth of the country. And what was that great movement which was to be the saviour of our mother-land? It was the Arya\* Samaj, a Society founded by the Apostle of Vedic revival, for the purpose of whirling aloft the banner of Vedic truth, and to make it the rallying point for the defenders of dear old Aryavarta.

Fellow-countrymen! This is not the place to descant upon the early life and spiritual struggles of the Great Reformer of India. I do not purpose here to narrate to you how very early in boyhood the germs of truth and sincerity budded forth in the noble life of the departed *Rishi* of modern Aryavarta. I want simply to tell you, Brethren and Fellow-workers in the cause of Indian Reform, that the hand, yea, the invisible hand of the Great Ruler of the Universe was plainly visible in the advent of Swami Dayananda, and in the inauguration of the Society, which is a noble and living monument of the labours of that great Reformer. Yes! It is more wonderful and miraculous than a thousand miracles of mythology and blind tradition.

"As there are certain epochs in the world's chronicle that stand out distinct and prominent, as signaling great changes and forming land-marks indicating where a new era commences, where we begin a new chapter in the history of ages; so do we mark at long intervals the appearance of men upon the stage of the world with whom the great changes or movements are identified, men who, by their genius and strength, dominate their century, and produce definite and lasting forms in forces which, uncontrolled and unguided, would but have called forth a disastrous conflagration, ravaging and destroying the things that existed, but calling forth nothing new to take their place." Such heroes in the world's broad field of battle have been deified in all ages and climes. "But in whatever form they appear, one characteristic is common to them all—the courage that, amid peril and temptation, would stand boldly forth, and, in the face of persecution, hatred and tyranny, nobly, assert the thing that was right and good, never doubting that truth, by its own greatness, would prevail in the end."

सत्यमेव जयते नानृतमसत्येन पन्था विततो देवयानः। which means

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\* See also "The Arya Samaj and its Founder," the extract given on page 41.

that "truth always triumphs, and untruth is always vanquished. Truth is the path which Divine sages tread."

Discarding the Puranic traditions of the dark ages, whose falsity was conclusively proved to his searching mind by deep study and a life of intense meditation, the great disciple of the ancient Rishis emerged forth from the solitude of the Himalayas, fully equipped for the battle in which he was destined to engage. When the mild superstition of Puranic Hinduism was opposed to the dogmas of Christianity backed by all the magnificence and grandeur of material pomp and splendor, it was not difficult to see on which side the balance would turn. When blind faith was pitted against blind faith, the slightest breath of wind could weigh down either party. And the Hindus, as the conquered race, were sure to be ground down to dust. None of the prevailing religions of India—Muhammadanism, Buddhism, Jainism—could venture to criticize Christianity, because they could not safely expose their own breast to the steel of opposing criticism. But Swami Dayananda brought a new tactic to the warfare which was fiercely raging. He claimed no exception to the truth which he himself preached, and craving no mercy from any religion or, for the matter of that, from any philosophical system of the world, he extended none to those systems. Comparison in his eyes was the foundation for the acquisition of all higher knowledge and truth.

Brethren! You are not unaware of the rapid strides with which Christianity was spreading in this country when its progress was at once retarded by the bold attitude of Dayananda. Our deluded countrymen saw, with wonder and astonishment, their assailants confused with the scene of war being changed to their own camp. Aggressive Christianity was forced to look to its own safety. No better proof of this can be adduced than the annual reports of conferences of the Christian missions, which show that almost half the business consists of devising plans for obstructing the work of the Arya Samaj.

But you might, with a seeming reasonableness, ask me whether the efforts of Swami Dayananda did not bring confusion into the camp of Hindus themselves. You might with apparent justice exclaim:—"Our cherished institutions have been rudely handled, our immemorial customs ruthlessly attacked!"

But I ask you, Brethren of the Hindu Samaj, whether you can point out to a single reformation attained in the history of the world without violence. The eternal spiritual truths have always been conveyed to mankind by means of bloods, wars, fires, dungeons, revolution convulsions, spasms, fits, earthquakes, and hysterics. That there were dark spots to be removed, and crying evils to be remedied in the Hindu Society, you yourselves will not gainsay. The very existence of reformatory bodies in the several sub-sections of the Hindu Society prove to demonstration that the appearance of Swami Dayananda was a veritable necessity.

Brethren! I have so far taken you to the time when the Arya-Samaj was established to introduce a new era in the history of the Indian people. Allow me now to tell you, in as clear a manner as the time at my disposal would allow me, the different stages through which the Arya Samaj has passed.

In the first place, then, the wonderful structure of mythology and religion, which the authors of the Purānas had built up and which kept enslaved the Arya world for centuries in the fetters of priest-craft, has tottered to its very base, and is sure to fall down completely ere long.

In the second place, the Arya Samaj has given battle to Christianity and Islam, neither asking nor giving quarters, and has come off so far without a single scratch on its banner. The Veda has been criticized, and, instead of suffering from the operation, the efforts of the *savants* of France, Great Britain and Germany have begun to perceive new beauties and truths in this, the oldest book extant on the face of earth. I could give you extracts without number from the writings of these *savants*, showing that the more the Veda is studied the deeper and holier are the truths which it discloses.

In the third place, it has been placed in competition with the Brahmo Samaj and other reformatory religious movements in India. And how has it come off in this noble competition? While the other new religious societies are seldom known outside a small circle of initiates, and have hardly drawn the attention of the masses, the Arya Samaj, the Veda and Dayananda Saraswati are almost household words, as much in the places of the nobility as in the huts of peasants. The deep sonorous voice of the *Martyr of Vedic Revival* is heard in the darkest corner of the country with as clear an intonation as does it resound on the highest peak of the Himalayas?

But the grandest struggle of them all is still to come. There still looms at a distance the Powerful giant of western agnosticism, with which it will have to engage in a hand-to-hand fight. It has hardly faced the giant as yet directly, but the time will come when the Vedic philosophy of the ancient Rishis, firm on its own rock of truth, shall have to stand face to face with the western agnosticism.

And here let us pause a little in order to examine whether we have not another enemy to face. There is the materialism of the west together with its pessimism and pantheism. But what danger have we to fear from each and all of them, when they are all the offshoots, in a perverted form, of the philosophy of our own clime. Foiled and baffled in the region of their birth, they have rather lost than gained from a contact with the land of their adoption. The current of western thought at the present moment shews clearly that these movements are not destined to survive the struggle of ideas which is

going on. The conversion of Mrs. Besant and a host of other materialists to Theosophy shews that the best minds of Europe have turned their wistful eyes energetically to the land of *Putanjali* and *Vyasa*.

But it is the agnosticism of Professor Huxley and Mr. Herbert Spencer of which I was talking. It is usually understood in our educated circles that the philosophy of Spencer has borrowed nothing from the Sanscrit literature, the oldest repository of the philosophy of human mind and the Universe. But there is no doubt that Spencer has drawn largely on the ancient philosophy of the Darshana, although he has done so second-hand only. And that is the reason why he has stopped astounded at the very threshold of the sacred temple of Divine truth, why he has turned back scared at the very moment when the sun of spiritual light was ready to pour its holy rays into his bosom. I wish a man of Spencer's genius had studied the Upanishads and the Vedas in original at the feet of their legitimate exponents, so that instead of landing his audience in the land of doubt and unrest, he had become the useful means of conveying them to the haven of peace and Divine Light. But let me assure you, Fellow-countrymen and Brethren, that in the wisdom of the Father-Spirit Mr. Spencer's advent is also a connecting link in the revival of the eternal truths of the spiritual world.

Gentlemen! I have not time enough, nor you the patience of going minutely through all the principles of philosophy set forth by Spencer in his 'First Principles,' but it is enough to say for our present purpose that he reconciles religion and science at the threshold of the Unknowable. In his Ecclesiastical Institutions, he hammers the idea of a personal and anthropomorphic God with right good-will and proves the absurdity of the conception of a Divine will and a Divine consciousness as conceived of by the Christians and Muhammadans. But at the end of his book he says :—

“But one truth must ever grow clearer—the truth, that there is an Inscrutable existence everywhere manifested, to which he can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious, the more they are thought about, there will remain the one absolute certainty that he is ever in the presence of an Indefinite and Eternal Energy from which all things proceed.”

Yes! the mystery must remain so long as frail humanity uses its senses and mind alone for the perception of the Infinite and Eternal Energy.

It was for this reason that the ancient *Rishi* in the height of spiritual bliss exclaimed :—



एष सर्वेषु भूतेषु गूढात्मा न प्रकाशयते ।  
 दृश्यते त्वग्रया बुध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥  
 यच्छे हाङ्मनसी प्राज्ञस्तद्यच्छे ज्ञान आत्मनि ।  
 ज्ञानमात्मनि महति नियच्छे तद्यच्छे च्छान्त आत्मनि ॥

Verily, God has created the senses to be directed towards external objects. They can perceive only those objects, and not the Eternal Spirit. The sage, who desires an immortal life, withdraws his senses from their natural course and perceives the Supreme Being everywhere present.

The sages, in the ecstasy of communion, always exclaimed that "the senses cannot perceive Him; even Buddhi remains behind, for, the Supreme Spirit pervading the Universe is subtler than all."

The stages of the conception of the Eternal, Omnipotent Purusha are very beautifully laid down in the Māndukyopaniṣad.—

जागरितस्थानो वह्निः प्रज्ञः सप्ताङ्ग एकोनविंशतिः मुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥

"The first phase is the wakeful phase. In this phase God is manifest as diffused in external nature; causing incessant inter-action among the seven parts that constitute the organization of the Universe; determining the disposition of the nineteen organs of thought and relation, that enable organisms to seek their enjoyment in gross palpable matter; and regulating, with precision and order, the physical motions of the Universe."

स्वप्नस्थानो ऽन्तः प्रज्ञः सप्ताङ्ग एकोनविंशतिः मुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥

"The second phase is the contemplative phase. In this phase, God is viewed as being in the interior design that fixes the relation of the seven parts to each other, or adopts the nineteen functions of correlation to the purpose in view, thus interlinking the several ideas that constitute the design, and giving to the Universe an invisible but interior organization."

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थाने एकी भूतः प्रज्ञः न घन एवानन्दमयो आनन्दमुक्तेर्चेतो मुखः प्रज्ञस्तृतीयः पादः ॥

"When the human soul reposes in sound slumber, suspending all voluntary functions, neither willing, nor desiring, nor dreaming, he is said to be in the slumbering condition. The third phase is the

slumbering phase, when, like the human soul that is folded within itself, God is viewed as Himself, an embodiment of all ideas and principles, Himself all delight, enjoying but delight, only manifest in His consciousness, and endowed with the highest wisdom."

नान्तः प्रज्ञं न वहिः प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानयधं न प्रज्ञं ना-  
पन्नम् । अदृष्टमव्यवहार्यमथाह्नमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसार-  
प्रपञ्चोपरमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

"View Him neither as designing interiorly, nor as diffused throughout external nature, nor in the transitional mood between both; neither embodiment of intelligence, nor fraught with volitional consciousness, but as the invisible, unimpressible, incomprehensible, undefinable, unthinkable, unknowable being, only conscious of self in self, i. e., the Absolute and the Unconditional, with no trace of the relative or the conditional world about Him, All-calm, All-bliss, One and Only. This is the fourth, or the essential mode of existence. This is the *Atma*, the Universal Spirit. He should be known."

Behold the wonderful reconciliation of western thought and philosophy with the bold soul-lifting philosophy of the Upanishads! Herbert Spencer, Augustus Comte and a host of other speculators can but bring us to the end of the wakeful phase. There they stop. But for the sincere searcher after truth, the Rishis of yore step forward, and take him by the hand. Then, putting aside the material organs of the senses, man rises higher and higher in his existence, till he is locked up in the serene embrace of the All-blissful Father. Not until then can brother truly feel for brother and sing with the Vedic hymn—

मित्रस्याह चक्षुषा सर्वाणि भूतानि समीचे ॥

"May we treat all living beings with the eye of a friend."

Talk of the Kingdom of Heaven upon earth! Why, the very vitals of society are being eaten into by egotism and worldliness, not in India alone, but throughout the world.

To heal the wounds and reconcile the discords of the outer and inner worlds, are the two-fold noble missions of the Arya Samaj in the distant future.

Brethren of the Arya Samaj! It is for you to say whether the proud satisfaction of reconciling brother to brother, of guiding him to his goal, ay, of bringing the Kingdom of Heaven upon earth, should belong to you. Whether there will be one universal religion in the future is as hard to answer as any other fact which is hidden from human insight. The actions of sages and philosophers in other climes and nations shew that they are perceiving, though dimly, the necessity and the practicability of one uniform belief in religion for the whole

human race. And why it should be deemed an impossibility, I am at a loss to conceive. I may seem to be a mere visionary to you, but I have at least the satisfaction of knowing that I am giving utterance to a truth, in which I believe with the greatest sincerity and that in holding this view I am in good company. A great writer says :—

“Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view..... He must remember that, while he is a descendant of the past, he is a parent of the future, and his thoughts are as children born to him, which he may not carelessly let die. He, like every other man, may properly consider himself as one of the myriad agencies, through whom works the Unknown Cause, and when the Unknown Cause produces in him a certain belief, he is thereby authorized to profess and act out that belief.”

That the above remarks are pregnant with the highest truth, none can deny. And it was a firm belief in it, which impressed Swami Dayananda with the necessity of trying to bring about the realization of a universal brotherhood and a common religion.

Fellow-countrymen! Our brethren in the other hemisphere are perceiving distinctly that the true mission of man upon earth is to make the ideal of a universal religious belief a reality. Will you hold yourselves aloof from the noble enterprize? But, bear it in mind, that the Divine Light will proceed uninterrupted in its onward course. It rests with you to decide whether you will be its torch-bearers, or will fall back like cowards, abandoning the sacred banner, reared aloft by the holy hands of your own *Rishi*, to the custody of other climes and nations. And now one word more before I bid you Namaste.

Brethren of the Arya Samaj! A sacred cause has been entrusted to your care—the regeneration of our dear country, the Aryavarta of history. We have, of course, done something. “Let us be careful, however, not to give ourselves up too much to the idea of our happiness and amelioration or, we may fall into two grave dangers, pride and indolence, we may conceive an over-confidence in the power and success of the human mind, in our own enlightenment, and, at the same time, suffer ourselves to be enervated by the luxurious ease of our condition. It appears to me that we are constantly fluctuating between a tendency to complain on light grounds, on the one hand, and to be content without reason on the other. We have a susceptibility of spirit, a craving, an unlimited ambition in the thought, in our desire, in the movement of the imagination; but when it comes to the practical work of life, when we are called upon to give ourselves any trouble, to make any sacrifices, to use any efforts to attain the object, our arms fall down listlessly by our side, and we give the matter up in despair, with a facility, equalled only by the impatience with which we had

previously desired its attainment." Brethren! The future of the Arya Samaj and with it of your country is in your hands. Selfishness has all along been the cause of India's ruin and degradation, and nothing is more necessary on our part than a proper appreciation of the value of truth, and a readiness to sacrifice all our temporal interests for it. That we may not betray our trust we must eradicate selfishness. Neither the big talk of enlightened hypocrisy, nor the cold calculating policy of prudence can save our country from the impending evil. I assure you, brethren, nothing short of total self-abnegation can avert the sure consequences of our past folly. Let us, with singleness of purpose and with unwavering fidelity, obey the call of duty and truth, and refuse to recognize any compromise with policy and falsehood. Let not the bickerings of small souls divert us from the path of truth and patriotism.

Brethren and Co-workers in the same cause! Let us take a vow on this solemn occasion—when, standing, in our *heart* of hearts, in the presence of the Divine Light, we feel the cause of our beloved country in peril and our noble mission in the throes of a momentous crisis—let us, I say, take solemn vow with our whole hearts, our whole souls, and our whole strength to sacrifice all and every thing, even the inmost desires of our selfish hearts at the altar of Truth and Patriotism. God bless your undertakings!

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( 3 )

## THE ARYA SAMAJ

FOUNDED BY

**Swami Dayananda Saraswati,**

(REPRINT OF PARAS: 115-119 OF THE PUNJAB CENSUS  
REPORT BY E. D. MACLAGAN, ESQR., PROVINCIAL  
SUPERINTENDENT OF CENSUS OPERATIONS.)

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By far the most important of the modern sects in this Province is that of the Arya Samaj, founded fifteen years ago by Pandit Dayanand Saraswati, a Brahman of Kathiawar. This remarkable man was born in 1824 A. D. in a town belonging to the Rajah of Morvi, and very early in life conceived an intense aversion to the worship of idols. He had a similar aversion to marriage, and fled from his parents' home to avoid the necessity of marrying. It is said that he never stated either his own real name or the names of his parents or the town he was born in, so that, except so far as he has himself given out regarding it, there is a mystery regarding the Pandit's early life. He tells in one of his books

of his many and extensive travels, his profound researches in Sanskrit lore, his constant meditations, and his ceaseless enquiries. He tells how, by dissecting in his own rough way a corpse, which he found floating on a river, he discerned once for all the egregious errors of the Hindu medical treatises, and how by degrees he found reason to reject the authority of all the sacred books of the Hindus subsequent to the Vedas. Once convinced of this, he braced himself to a wonderful course of missionary effort, in which he formulated his new system and attacked the existing orthodox Hinduism. Soon after the Imperial Assemblage at Delhi in April 1877, he visited Lahore, and remained there for some months expanding his views and founding the Samaj. He also travelled to various places in the Punjab, founding Samajes, and spent the rest of his life in travelling over the greater part of the North-West Provinces and Rajputana. He aroused a great deal of antagonism, and his death, which took place at Ajmere on October 30th, 1883, was not without suspicion of poisoning. He has left behind him several works in which the system he initiated is explained, such as the Veda Bhashya, or translation of the Vedas, in which he insists on special method of interpreting the sacred books; the Satyarth Prakash, in which the Arya religion is set forth and contrasted with others; and the Bhumika, or Introduction to the study of the Vedas.

#### THE FAITH OF THE ARYAS.

The Arya or "Vedic" religion, which he founded, is primarily the outcome of the solvent action of Natural Science on modern Hinduism. The members of the Arya Samaj find the fanatastical representations of world and of man which are put forward in the 18 Puranas to be inconsistent with Natural Science, and consequently reject the authority of the Puranas, looking on them as the outcome of ignorance and craft of comparatively recent generations of Brahmans. The Original and the only authoritative Scriptures in the eyes of the Arya Samaj are the four Vedas, and the professed aim of the Arya Samaj is to restore the paramount authority of the Vedas by purging away the subsequent accretions which have brought about the popular Hinduism of to-day. Scriptures more recent than the Vedas and anterior to the 18 Puranas (such as the Brahmanas, the six philosophic Darshanas, the ten Upanishads, etc.), are regarded as explanatory of the Vedas and authoritative only where they are not contradictory thereto. The Vedas themselves constitute the only infallible revelation. "The Vedas," writes Dayanand, "are revealed by God. I regard them as self-evident truths, admitting of no doubt and depending on the authority of no other book, being represented in Nature, the kingdom of God." The bases of the Aryan faith are the revelation of God in the Vedas and the revelation of God in the Nature, and the first practical element in this belief is the interpretation of the Vedas in conformity with the proved results of Natural Science.

In the interpretation of the Vedas the Arya Samaj finds itself at issue with the Sanskritists of Europe, whose translations represent the

Vedas as the religious literature of a primitive people, and, like the literature of a primitive people, quite regardless of, and inconsistent with, scientific accuracy. The Aryas contend that such a view arises from a mistaken literal translation of their Scriptures, and that the earlier, and consequently more trustworthy, commentators having always refused to construe the Vedas in their literal sense, it is a mistaken view to suppose that they were originally composed with any meaning other than a metaphorical or derived one. Following these principles, the Samaj, not only defends the Vedic Rishis from all imputations of Pantheism and Polytheism, but finds in their writings numerous indications of an accurate acquaintance with the facts of Science. It holds that cremation, vegetarianism and abstinence from spirituous liquors are inculcated by the Vedas and inculcated to a large extent on purely scientific grounds. It holds that the great religious rite of the Vedic times, the Agnihotra or Hom sacrifice, is instituted with a view to rendering air and water wholesome and subservient to health, as because "it plays a prominent part in putting a stop to the prevalence of epidemics and the scarcity of rainfall." It is convinced that the latest discoveries of Science, such as those of electricity and evolution, were perfectly well-known to the seers who were inspired to write the Vedas

While conceding this much to modern Natural Science, the Aryas refuse to see in it anything tending to materialism or atheism. Retaining their confidence in the Vedas, they have avoided the radical materialism of some of the earlier opponents of popular Hinduism. The Arya philosophy is orthodox, and based mainly on the Upanishads. The tenets of Dayanand, though leaning rather to the Sankhya doctrine, do not fit in precisely with any one of the six systems; but these systems are all regarded by the Aryas as true and a different aspect of the same principles. The three entities of Dayanand's philosophy are God, the Soul and Prakriti or Matter. Soul he regards as physically distinct from God, but related to Him as the contained to the container, the contemplated to the contemplator, the son to the father. Soul enters into all animals and there are indications of souls in the vegetable kingdom also. In most of its details the Aryan system retains the terminology of the traditional philosophy of Hinduism. It maintains, above all things, the law of metempsychosis and places the aim of virtue in *moksh* or escape from the law, but this *moksh* or beatitude is for an era (*kalp*) only, after the termination of which the soul resumes its wanderings. The localization of the Hindu paradises, Parlok and Swarg, is rejected; heaven and hell lie in the pleasures and sorrows of the soul, whether these be in this life or in the life to come.

As a consequence of this doctrine it holds the futility of rites on behalf of the dead, and by this cuts at the root of that great Hindu institution, the *shraddh*. Like other Hindus, the Aryans burn the dead, but for alleged sanitary reasons they employ spices for the burning. At first they took the *phul* to the Ganges, but now they cast it into

the nearest stream : they do not call in the "Acháráj," and they omit all the ceremonies of the *Kiryakarm*. At marriage they go round the sacred fire and walk the seven steps like the Hindus but omit the worship of "Ganesh." They generally employ Brahmans at weddings but in several known instances these have been dispensed with. The Samáj finds an efficacy in prayer (*pràrthana*) and worship (*upàsna*); but it greatly limits the number of ceremonies to which it accedes any meritorious powers. It discourages entirely the practice of bathing in sacred streams, pilgrimages, the use of beads and Sandal-wood marks, gifts to worthless mendicants, and all the thousand rites of popular Hinduism. Only those rites (*sanskàrs*) are to be observed which find authority in the Vedas and these are 16 in number only. Idolatry and all its attendant ceremonies have, according to the Aryas, no basis in the Vedas and no place in the true religion. Rama, Krishna and other objects of popular adoration are treated euphemistically as pious or powerful princes of the olden time; and in their salutation to each other the Aryas substitute the word "Namaste" for the "Rám Rám" of the vulgar.

#### SOCIAL AND POLITICAL AIMS OF THE ARYA SAMAJ.

The Aryas are careful to defend their religion from a charge of novelty: they regard it as a revival of an old and forgotten faith, the decay of which was due mainly to the Brahmans. The Arya theory of to-day is that the real Brahman is one who is a Brahman in the heart; that the Vedas are not confined to one class; and that all castes are equal before God. It is careful, however, to accept the existence of the four castes of ancient Hinduism; it retains the sacred thread for the three superior castes and by implication debars the Sudras from some of the privileges of the twice-born. In practice no Arya will marry with another caste or eat with men of another caste. The sect being almost entirely composed of educated men and being based on theories unfitted to the understanding of the lower castes, the right of Chuhras and the like to join its ranks has not, I understand, been put to the test. But the Samáj is said to have been successful in receiving back into Hinduism persons converted to Christianity or Muhamadanism and in reinstating such persons in caste. The Aryas do not regard the cow as a sacred animal, but follow Hindu prejudice in considering the slaughter of a cow more heinous than that of other animals; and in the anti-cow-killing agitation of a few years past the Samáj was to some extent identified with the movement, though less so in the Punjab than in the North-Western Provinces. In other respects the social programme of the Samáj is liberal and anti-popular in the extreme. It sets its face against child-marriage and it encourages the remarriage of widows. It busies itself with female education, with orphanages and schools, dispensaries and public libraries, and philanthropic institutions of all sorts.

The Aryan faith is put forward as a revival, it takes us back to the time when the Aryan race in its prime ruled the north of India. It designates the country between the Himalayas and Vindhya, the Brahmaputra and the Indus, by its old name of Aryavarta; and calls on us to believe that Aryas (its permanent inhabitants) have lived in it since creation.\* The aim of the Samaj is to unite the peoples of this tract and to regenerate "our fallen Aryavarta."† This regeneration is primarily to be religious and social, but there are members of the Samaj who have political leanings also. In its desire to advance the self-governing institutions of the country, it was generally found ranged on the side of the Congress agitation. Throughout its speculations and its doctrines, religious and social, the Samaj has always been at pains to show that the faith it promulgates owes nothing to English influence and English modes of thought, and the politicians of the Samaj have at times been tempted to carry the same principle into the realm of politics.

The fact that the Aryas are mainly recruited from one class, and that the Samaj possesses a very complete organization of its own, has laid it open to the charge of supporting as a body the proclivities of a large section of its members; but the Samaj as such is not a political but a purely religious body.

The Arya doctrines have been formulated in a series of ten somewhat wide propositions, and any person professing belief in the fundamental principles of the Samaj is eligible for membership, and may, after probation, be admitted as a full member and obtain a vote in the affairs of the society. Weekly meetings are held—generally on Sundays, so as to admit of the presence of Government servants and pleaders—with prayers, lectures on the Vedas and other subjects, hymns sung on the Sáma, Veda system and other miscellaneous proceedings. At an annual meeting, a report is read and an Executive Committee with office-bearers appointed. Each local Samaj is independent of the other; but a considerable number of the local Samajes have voluntarily submitted to the Paropakarini Sabha or Provincial

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\* The chronology of the historical speculations of the Samaj is another point on which the Aryas are at variance with European research. For instance, the late Pandit Guru Ditta, one of the most trenchant controversialists of the Samaj, places Shankra Acharaya "nearly 2,200 years ago," and says "there is no event so certain in Indian history as Mahabharata which took place about 4,900 years ago." The era of the Samaj dates from the foundation of the existing universe, which is placed 1,960,852,993 years ago,

† Cries the Aryan poet :—

"Ah long have we slept, sons of India, too long!

Your country degenerate, your morals all wrong."

At times their aims are wider still and "some of the sect," writes an informant "with whom pseudo-ethnological theories die hard, hope to bring all the Aryan family, including the English race, within the fold of the sublimated Vedic faith."



Committee \* which in a general way supervises the local centres and arranges for the due provision of Upadeshaks or missionaries. The Arya Samaj, though paying extreme reverence to the memory of Swami Dayanand, refuses to look on him or any one else as an infallible Guru; and, in the absence of any central control exercised by an individual, the organization above described has been very instrumental in keeping the society together and preventing so far any serious schism in its ranks. A still more marked influence is undoubtedly exercised by the Dayanand Anglo-Vedic College, which was founded in Lahore some time ago and has been conducted entirely on Aryan lines. The College, while preparing students in the ordinary subjects with considerable success for the University Examinations, pays special attention to instruction in Sanskrit and Hindi, and imparts a certain amount of religious training by the institution of morning and evening prayer in the boarding houses, and by reading an extract from the *Satyarth Prakash* of Dayanand.

#### THE CENSUS RETURN OF ARYAS.

The stricter Aryas have a prejudice against being classed as Hindus, very much as our High Churchmen refuse to be called Protestants, but in common parlance the Arya is a Hindu by religion, just as the High Anglican is a Protestant. The Aryan belief, it is said, is a separate religion; it does not constitute a Hindu sect, because its "fundamental principles are not mere matters of faith, but are founded on solid reason and science." The term "Hindu" is reprobated on the quasi-historical ground that "Hindu is not a Sanskrit word and is not met with in any Sanskrit works, and means blackish, thief, slave, and is a nick-name given to us by foreigners." In the census returns the Aryas were at liberty to return themselves as they pleased, though doubtless the enumerators would generally, if unchecked, enter them as Hindu by religion and Arya or Vaidik by sect; and the result has been that one-eighth of the Aryas have returned themselves as belonging to a separate religion. A perusal, however, of the returns in Table F., Part B., will show that some at least of the men who have returned themselves as Vaidik can scarcely be members of the Arya Samaj. There are 31 persons who returned their sect as "Devi (*sic.*—Veda?) worshippers," and the explanation given of this is that there are orthodox Hindus who, without being members of the Arya Samaj, pay an especial reverence to the authority of the Vedas and class themselves for this reason as Vaidiks. The women who constitute 41 per cent. of the Aryas of our tables are of course Aryas in name only; with very few exceptions the women of the country have not the modicum of education sufficient to entitle them to admission to the Samaj, and the women entered in our returns as Arya or Vaidik by religion or sect are for the most part merely the wives and daughters of members of the Samaj.

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\* This Committee is called "Arya Pratinidhi Sabha" and not "Paropakârini Sabha."—Ed.

As regards the actual numbers\* of the Arya males, I am not in a position to say how far our returns are to be trusted, but I fancy that on the whole they represent fairly well the numerical strength of the community†. The Samaj itself, I am told, retains only a record of the Arya Sabhasads, that is, of members who subscribe  $\frac{1}{100}$ th of their income, and there is nothing to show what proportion these bear to the number of persons sympathizing with the movement. The number of Arya Sabha Sads in the Lahore Samaj, is said to be about 190. The proportionate strength of the Samaj in the various Districts is not, so far as I can make out, very accurately shown in the census returns: the figures for Multan, though large, are probably fairly correct, as the Samaj is strong in that District but those of Karnal are certainly exaggerated and those for Hoshiarpur probably understated. The very large number shown in Dera Ghazi Khan can scarcely be correct as the Samaj there is certainly not stronger than at Dera Ismail Khan. Probably a number of Hindus who do not belong to the Samaj have been there entered as Aryas.

There is generally one, but sometimes more than one, Samaj in each District; and there is a Samaj at Patiala. The number of Samajes in this Province is said to be smaller than in the N. W. Provinces, but their numerical strength is greater. There are places where Samajes have been started and subsequently abandoned, but the Aryas are themselves of opinion that the number and strength of the Samajes is steadily increasing. There are no statistics from which increase or decrease of the Aryan faith can be deduced, as the number of Aryas was not recorded at the last census. An outsider observer of some experience informs me that he thinks it is decreasing in quality at any rate, if not in numbers. "Ten years ago," he writes, "it had many most excellent and earnest men among its followers. It now seems to be supported chiefly in this District, by frothy empty-headed windbags and conceited school-boys." I think the general impression is that the number of Aryas increased very rapidly between 1877 and 1883, but that since the death of Dayanand, or at least since 1885, it has stagnated, if not decreased in numbers; but it is quite possible that a steady increase is still going on.

#### THE FUTURE OF THE SAMAJ.

The strength of the Aryas is not, however, to be estimated by numbers. They have an influence quite out of proportion to their

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\* The numbers may, in places, be slightly understated, as the political connections of the Samaj have doubtless rendered a certain number of adherents shy of acknowledging themselves in the Census papers as such, and some few who returned themselves merely as following the Swami (i. e., Dayanand) have not been shown. On the other hand, our figures probably include some Bedis, Vedantis and others who have, in the course of transcription, come to be classed with the Vaidiks and Aryas.

† Our figures for Aryas include the following:—Arya Samaj, Vaidik Arya, Arya Vaidik, Araj, Dayanand Saraswati, Arya Nanak panthi, Sewak Arya, Swamiji, Vaidik Dharm, Vaid, Vaidki, Vaidik Mat, Vedasan, Vedapanthi, Vadpanthi, Vedbhashi.

numerical strength from the fact that they are recruited almost entirely from the English-educated classes; and that their tenets are most popular amongst the pleaders, Government servants and others who have the greatest pretensions to mental enlightenment. The main bulk of the society consists of Banias, Khattris and Suds, and though Tarkhans, Chhinbas and others are also found in its ranks, the Samaj contains few members of any but the clerical and commercial castes. The tenets of the Samaj represent an intermediate stage between orthodox Hinduism on one side and pure Deism or Agnosticism on the other, and its adherents can retain such European ideas on religion and science as they have assimilated without abandoning the Vedas or their traditional caste prejudices; but it is a question how long the new wine will be able to remain in the old bottles, and to many their position appears as nothing but a stepping-stone to some further development. As regards their immediate prospects, I may quote from the author of a recent book,\* who says:—"After careful consideration of the matter I am inclined to think that the Arya Samaj is almost destined to form one inconsiderable sect amongst the innumerable sects into which Hinduism is divided. But even as a numerically inconsiderable Hindu sect, the Arya Samaj, composed as it is mostly of men who have received an English education, will probably be an important factor in the regeneration of India. The marked leaning of the society towards physical and natural science is a most hopeful augury of its intellectual future, whilst its open abandonment of idolatry and its public profession of monotheism cannot fail to have a healthy influence on religious opinion in India. And, although unable as yet to claim any success worth speaking of in the direction of social reform, the society, if true to its present principles, may be calculated to throw the weight of its influence on the right side when the favourable moment for energetic action shall have arrived,"

"Indian Life, Religions and Social," by Professor J. C. Oman, 1889. ✓

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## THE ARYA SAMAJ

AND

ITS FOUNDER.

BEING AN EXTRACT FROM A WORK OF A. J. DAVIS  
ESQUIRE A YOGI OF AMERICA.

"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!

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.  
Free from the censure of man for his neighbour ;

Help us each one to perform his true mission,  
And show us ' God-like to labor."

I behold a *fire* that is universal,—the fire of infinite love, which burneth to destroy all hate, which dissolveth all things to their purification.

Over the fair fields of America—over the great land of Africa,—over the everlasting mountains of Asia,—over the wide empires and kingdoms of Europe,—I behold the kindling flames of the all-consuming, all-purifying fire! It speaketh at first in all the lowest places; it is kindled by man for his own comfort and progress; for man is the only earthly creature that can originate and perpetuate a *fire*; even as he is the only being on earth that can originate and perpetuate *words*, so he is the first to start the fires of hell in his own habitations, and the first, also, 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 lightnings of infinite progression. Only the sparks thereof ascend to-day into the heavens. Luminous 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 SARASVATI**. 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.....

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# THE ARYA SAMAJ

AND

## Vedic Interpretation Progressive.

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*The following Extract from a lecture of Lala Hansraj, B. A. Principal D. A. V. College, Lahore, will be found interesting and suggestive.*

The second difficulty, which the Arya Samaj has to contend against, is regarding the position to be assigned to Swami Dayanand and his great commentary on the Vedas. High is the honour due to the great Swami for the service he has rendered to the cause of Vedic study. With a profundity of learning and acuteness of argument, simply irresistible, he has assailed his adversaries in the field of Vedic literature, shown up the wrong system of interpretation followed by Sayana and imitated by Max Muller, and proved to the astonished scholars that the correct interpretation of the Vedas is possible only under the etymological system. He has established his position by quotations from ancient writers, and we hope that his thesis will come out safe from the crucial test of Vedic scholars. The etymological system has given a vast variety to the meanings of the Mantras, the only limit being that they do not contradict the rules of grammar and the laws of Nature. From this it is clear that, although the Vedas are the same, their interpretation is progressive. With every step that Humanity advances in the path of knowledge, the meanings of the Mantras become clearer. Vedas are the counterpart of Nature and, as in its outward nature, the twig of a tree does not convey to a peasant the same number of ideas as to a botanist, so a text of the Vedas, which reveals to an untutored mind an ordinary fact of Nature, may unravel deep mysteries to an educated person. In the same way, the meanings of the Vedas, as comprehended by one age, may be far less scientific than those understood in a more advanced period. If the above line of thought be correct, it proves that the interpretation of the Vedas is progressive with the progress of Humanity in knowledge. In rejecting this principle, the Arya Samaj will render itself liable to the intrusion of all those evils which have made the pages of history so dark in past times. When you give finality to the views of one man, or to the interpretation of the revealed religion by one man, you shut the door against future investigation and make the reason of one man as the measure of

the reason of all others. The religious history of Christendom will bear out my remarks. Before the time of Galileo and Copernicus, the Christian world believed that the earth was flat and the sun moved round it. The people of Europe adapted the texts of the Bible to their knowledge of Physical Geography and promulgated the accepted interpretation of those texts as inculcating physical truths. When the lovers of science began to preach against the flatness of the earth and the motion of the sun, the whole Christian world was convulsed. It denounced Galileo and others as heretics, unbelievers in the Bible, and punished them for preaching what is now universally accepted as truth! How would Christ be seen by all as descending from heaven, if the earth was round? How could Joshua ask the sun to stand still if it did not move—were the questions put to the rising scientists. In the end, science won and the interpretation of the texts, to speak against which was denounced as heretical, was universally acknowledged as false. Formerly the Christian divines believed the earth to have been produced with six days. Now that the scientists have leaned to the theory of the gradual development of our planet, the *yaom* of the Hebrew Bible has come to be translated not by a day but by an era. Had Geology propounded this theory two centuries before, its authors might have been burnt at the stake.

In short, History teaches us that evils have followed whenever the commentary of one individual has been accepted as final and binding upon all. The admission of the fact that the Vedas are the books of true knowledge does not militate against the principle advocated by me; because a book may be true and still a man may not understand it, correctly at every point. Historically speaking; the existence of such commentaries as those of Sayana and Mahidhar shows that divine books may have unholy commentaries. Brethren, there is nothing more mischievous and evil than the suppression of freedom of thought and speech by the dogma that such and such an individual holds a contrary opinion and that it is opposed to the received interpretation of a book. Those members of Hindu society who persecuted Swamiji and the Aryas, overlooked the evil consequences of the principle; and the same will be said of us if we err in this respect. There is always in the masses a tendency to deify their hero and accept his opinions as from the On high. They cannot bear the light of any one denying finality and completeness of them. Some of you constituting the cream of the educated community, I request you to remember that this historical error be not repeated again. It is only on the principle of individual freedom coupled to a certain amount of authority, that concord, harmony and peace can be secured.

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**Swami Dayanand and his Veda Bhashya.**

FROM THE SECRETARY ARYA SAMAJ LAHORE.

TO Dr. G. W. LEITNER, M. A., BAR-AT-LAW.,

*Registrar of the Punjab University College,**Simla.*

SIR,

It was with no little interest that the Arya Samajes of Bombay and Puna in the south, of Muradabad and Shahjahanpur in the North-Western Provinces, and those of Lahore and Amritsar in the Punjab had been watching the result of the reference made by the Government of the Punjab, to the Senate of your University College, on the merits of the Veda Bhashya of Pandit Swami Daya Nand Saraswati. And no sooner had the opinions expressed by Messrs. Griffith and Tawney, and some of the Pandits of Lahore, come to light than the Arya Samaj of Lahore considered it its duty, even at the risk of being considered officious, to furnish you with such information as it deemed would enable that learned body to come to a more deliberate and mature decision after hearing all that could be said in favor of or against the project. Swami Dya Nand himself too has penned what the Samaj considers a satisfactory answer to all the objections made by his reviewers; and his explanation is herewith submitted in original.

It appears that in the Ante-Mahabharat period, a period which, even according to European system of chronology, and at a moderate computation, may fairly be placed some six or seven hundred years before the Christian era, the Vedas were regularly taught and commented upon in India. Schools existed then in which the Vedas were the sole subjects of study; and commentaries, lexicons, and grammars were written and compiled with a view of facilitating the explanation and exposition of their sacred hymns. Some of these works, in spite of all the ravages of time, have come down to us in the present day. These, though rare, are by no means entirely unavailable. Foremost among these may be named the Brahmanas, the Nirukta, the Nighantu, and the Grammar of Pannini, &c. These, therefore, may be regarded as the oldest and most faithful commentaries and grammar of the text. For, when the great war of Mahabharat came, it shook Hindu Society to its very foundation. People then thought more of their lives than of study, and the whole of Northern India was ranged on

one side or the other. And not only during the course of the war but for centuries afterwards the Vedas remained in a state of unmerited oblivion. With the return of more peaceful times Vedic scholarship revived, new schools sprang up, and new commentators came forth who ignored the expositions of the old Rishis, and substituted their own, more suited to the tendency of the age in which they lived. Worse times still, however, remained to follow. Buddhism began to reign rampant in the land. Vedic scholars were hunted and proscribed, and their sacred books burnt and destroyed. Scarcely had the Brahmans driven the Buddhists out of the country, scarcely had they regained their supremacy when they had to encounter a still more formidable foe. What the war of Mahabharat, and the spread of Buddhism had partially effected, the Mahammedan conquest of the country totally completed. All learning, all literature and all true Vedic scholarship were at an end. It is to these latter times we owe the commentaries of *Sayana*, *Mahidhara*, *Uvata*, and *Ravana*, which have done more harm than good. And they have taken such a hold of popular mind that the old commentaries are regarded as antiquated and scarcely, if ever, consulted.

A glorious future, however, loomed in the distance. Towards the close of the last century Sanskrit language and literature again attracted the notice of such eminent scholars as Colebrooke, Jones, and Carey, and the impetus given by them has not only effected wonders in philology, not only produced such a galaxy of bright Orientalists as Bopp, Burnouf, Schlegel, Wilson, Weher and Max Muller; not only given us a Rajendra Lall Mitra, but, we hope, is destined to culminate in the Veda Bhashya of Swami Daya Nand Saraswati. But it is much to be regretted that European Scholars had to depend for much of their information on the Pandits of the country, a class of men whose knowledge at the very best was but superficial, and the most enlightened among them knew no greater names than those of *Sayana* and *Mahidhara*. To this may be attributed the comparatively slow progress made in Vedic scholarship, and the wrong notions now prevalent in Europe with regard to the teachings of these sacred hymns. Every year, every month, every day, no doubt, is throwing more light on the ancient civilization and literature of our great country, and though much has already been done for it by the combined efforts of Oriental scholars in Europe, but much more still remains to be done, and we trust a time will come when the present Veda Bhashya will be regarded as the key-stone in the edifice of Vedic scholarship. Misinformed as European scholars have been by commentators as unfaithful as their interpreters, it is not to be wondered at all that they should for a time scout the idea that the Vedas teach nothing but the worship of one true God. But we believe the stimulus now given by Swami Daya Nand will cause a more searching enquiry and bring the truth to light. Greater hopes are, however, entertained from European



Scholars than from the Pandits of the country. It is the interest of the latter to maintain idolatry and their impositions as long as they can. And the Samaj for the present can only hope that the growing light will one day dispel the gloom and bring them back to their senses.

That Vedic scholarship in Europe, even in the present day, is rare, requires no greater proof than the assertions of its greatest votaries who affirm that there are yet entire verses which yield no sense, and that the attempts hitherto made are nothing more than mere guess-work of meanings of words from which no connected chain of ideas could be extracted. The subjoined translations of a single *mantra* by seven eminent Orientalists differing as much from the original meaning loudly attest the present crude state of Vedic knowledge.

“ utà bruvantù nah nìdah nìh anyàtah kit àrata, dàdhànàh indre it duvah.

Vide Preface of Rig Veda utà nah su-bhàgân arin vokeyuh dasma  
Saahita P. XXII—XXIV, krishhàyah, syâma it indrasya sarmani.  
by Max Muller.

1. Whether our enemies say, ‘Move away elsewhere, you who offer worship to Indra only !—

2. Or Whether, O mighty one, all people call us blessed : may we always remain in the keeping of Indra.

About the general sense of this passage I imagined there could be no doubt, although one word in it, *viz.* arih, required an explanation. Yet the variety of interpretations proposed by different scholars is extraordinary. First, if we look to Sâyana, he translates :

1. May our priests praise Indra ! O enemies, go away from this place, and also from another place ! Our priests (may praise Indra) they who are always performing worship for Indra.

2. O destroyer of enemies ! May the enemy call us possessed of wealth ; how much more, friendly people ! May we be in the happiness of Indra !

Professor Wilson did not follow Sâyana closely, but translated :

1. Let our minister, earnestly performing his worship exclaim, Depart ye revilers, from hence and every other place (where he is adored).

2. Destroyer of foes, let our enemies say we are prosperous : let men (congratulate us). May we ever abide in the felicity (derived from the favour) of Indra.

Langlois translated :

1. Que (ces amis), en fetant Indra, puissent dire : Vous que etes nos adversaires, retirez -vous loin d'ici.

2. Que nos ennemis nous appellent des hommes fortunes Places que nous sommes sous la protection d'Indra.

Stevenson translated :

1. Let all men again join in praising Indra. Avaunt ye profane scoffers, remove from hence and from every other place, while we perform the rites of Indra.

2. O foe-destroyer, (through thy favour) even our enemies speak peaceably to us the possessors of wealth; what wonder, then, if other men do so. Let us ever enjoy the happiness which springs from Indra's blessing.

Professor Benfey translated :

1. And let the scoffers say, They are rejected by every one else, therefore they celebrate Indra alone.

2. And may the enemy and the country proclaim us as happy, O destroyer, if we are only in Indra's keeping.

Professor Roth, s. v. anayetah took this word rightly in the sense to a different place, and must therefore have taken that sentence 'move away elsewhere' in the same sense in which I take it. Later, however, s. v. ar, he corrected himself, and proposed to translate the same words by 'you neglect something else.'

Professor Bollenson (Orient and Occident, vol. II, page 462) adopting to a certain extent the second rendering of Professor Roth in preference to that of Professor Benfey, endeavoring to show that the "something else which is neglected," is not something indefinite but the worship of all the other gods, except Indra.

It is this state of uncertainty which has induced Professor Max Muller in his preface to the Rig Veda Sanhita, to remark that his translation in many places is liable to corrections and that sooner or later it will have to be replaced by a new one.

And, that in India Vedic scholarship is rarer still, may be gathered from the fact that, in spite of repeated challenges made by Swami Daya Nand, not one Pandit has hitherto made his appearance to prove from the Vedas that idolatry is enjoined therein, although they all assert it. Such a state of things can only be accounted for by saying that the Vedas, or rather small portions of them, in this country are merely read by rote without comprehending the sense. Swami Daya Nand, on the other hand, not only by his eloquence, not only by the powerful force of his arguments carries conviction in the minds of his hearers; but in his Veda Bhashya works out the history of words, explains every step by which he has arrived at his renderings, and supports the meanings he assigns to

words by quotations from the Vedas, the Brahmanas, the Nighantu and the Grammar of Pannini. In short, by his great scholarly attainments his patient enquiry, and his unbounded love for his work, he is breathing life into this most ancient book in the library of mankind, elucidating difficulties which had hitherto impeded its free progress and is rendering an incalculable service to the cause of philology in general, and that of Indian philology in special. Over a thousand copies of his work have already been subscribed for, and the number of subscribers is daily increasing. Bearing these considerations in mind and aware as the Government of the Punjab and the other Local Governments in India are of the mighty influence which the Vedas have exercised upon all the succeeding periods of Indian history ; of the close connexion they have with every branch of Indian Literature ; of the deep root which their religious and moral ideas have taken in the minds of the Indian nation ; and of their traditionary precepts by which every public or private act of Indian life has been regulated, the Samaj trusts the Government will not abide by the opinions expressed by gentlemen, who, with all deference to their other qualifications, the Samaj must humbly observe, do not enjoy the reputation of being Vedic scholars

In conclusion the Samaj may be permitted to recapitulate the principal grounds on which it seeks the patronage of the Government of the Punjab for the Veda Bhashya of Swami Daya Nand Saraswati, and to express a hope that the Government may induce all the other Local Governments in the country to combine with it in encouraging this noble and disinterested project of a great reformer and scholar.

- (1). That Indian philology, if it is to follow a natural course, must begin with a study of the Vedas. Hence a diffusion of their knowledge is highly desirable.
2. That the publication of the present Veda Bhashya has engendered a spirit of enquiry, which it is well to encourage.
- (3). That a spread of the true knowledge of Vedas is calculated to emancipate the Hindu mind from the trammels of superstition and deep-rooted prejudices.
- (4). That Swami Daya Nand's commentary is founded on most reliable authorities, acknowledged as such even by European Scholars, but which they have not hitherto fully utilized.
- (5). That unbiased opinions under the present state of circumstances cannot be expected from interested Brahmans or misinformed Europeans. Hence a fair trial should be given.

LAHORE :  
25th August 1877. }

I have &c.,  
JIVAN DASS,  
*Secretary, Arya Samaj.*

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*A free translation in English of Swami Daya Nand Saraswati's answer to the objections made by certain reviewers on his Veda Bhashya.*

I have learnt with regret from the "Vakeel Hind" and from papers published by the University College, Punjab, that certain gentlemen have expressed an unfavorable opinion on my commentary. Their objections I propose to answer *seriatim*.

First with regard to the objections made by Mr. R. Griffith of the Benares College, I must in justice to him be permitted to remark that certain allowances should be made for his opinion. The Vedas have now ceased to be objects of study for nearly 5,000 years. In the Ante-Mahabharat period all ceremonies, all rituals were performed according to Vedic injunctions. They were in consequence regularly studied and proper meanings were assigned to words which occur in them. The commentaries which were compiled then should therefore be regarded as the surest guides. Sayana's commentary on the other hand which is of later date cannot be regarded as such. The old commentaries were now only read by rote. Not one school remained where the Vedas were now explained, and without the help of old commentaries a true exposition of the Vedas is impossible. My Bhashya on the contrary is entirely founded on them. In the explanation of the *mantras* hitherto published, I have made quotations from them and supported my explanations on their authority. I am sure, if Mr. Griffith had read these old commentaries or the quotations I have given, he would have pronounced an opinion quite different from the one he has now expressed. The commentaries of Sayana, Mahidhara, and Uvata differ totally from those of an earlier period, and they are the only ones hitherto translated by Professor Wilson and Max Muller. These therefore cannot be regarded as sure criteria. And these are the books by which Mr Griffith and my other reviewers have been misled.

I am charged with giving meanings to words suited to my own purpose. This, however, cannot hold, for I have constantly referred to Aitreya Brahmana, to Shatpatha Brahmana, to Nirukta and the Grammar of Pannini, &c. I cannot, therefore, but think that Mr. Griffith has expressed his opinion without reading my work through.

Why Mr. Griffith thinks my labor wasted is a greater mystery, still, for I have already secured over a thousand subscribers, and new applications for my Bhashya are daily pouring in. Among my subscribers, I may mention, appear the names of some talented scholars both in Sanskrit and English.

Lastly with regard to Mr. Griffith's assertion that the manifest sense of the poly-theistic hymns cannot be explained away to the satisfaction either of the learned or the unlearned I should only have liked to see him pointing out some such hymns and to see whether they could not be satisfactorily explained. In support of the above, extracts (a) from the Vedas by H. T. Colebrooke; (b) from Mythology of the Hindoos by Charles Coleman; (c) from Revd. Garrett's Bhagavat Gita (Appendix); (d) from History of ancient Sanscrit literature by Max Muller, p. 567, are given below as a foot note.

In the opening Mantra of the Rig Veda occurs the word "Agni," and Mr. Tawney translates  
 C. H. Tawney, Esquire, M. A  
 Principal, Presidency College, it as "Fire." But he is misled by  
 Calcutta.  
 his pre-conceived opinion that fire is

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(a)—The deities invoked appear on a cursory inspection of the Veda to be as various as the authors of the prayers addressed to them, but according to the most ancient annotations on the Indian Scripture those numerous names of persons and things are all resolvable into different titles of three deities, and ultimately of one God.

The Nighantu or glossary of the Vedas concludes with three lists of names of deities, the first comprising such as are deemed synonymous with fire, the second with air, and the third with the sun. In the last part of the Nirukta which entirely relates to deities, it is twice asserted, that there are but three gods "Tisra ev devatah." The further inference that these imply but one deity, is supported by many passages in the Vedas, and it is very clearly and concisely stated in the beginning of the Index to the Rig Veda on the authority of the Nirukta and of the Veda itself. It shows (what is also deducible from texts of the Indian scriptures translated in the present and former essays) that the ancient Hindoo religion, as founded on the Indian Scriptures, recognises but one God.

(b) —The religion of the Hindoo sages, as inculcated by the Veda, is the belief in and worship of one great and only God, omnipotent; omniscient and omnipresent, of whose attributes he expresses his ideas in the most awful terms. These attributes he conceives are allegorically (and allegorically only) represented by three personified powers of creation, preservation, and destruction.

(c) —These truly sublime ideas cannot fail to convince us that the Vedas recognise only one God who is almighty, infinite, eternal, self-existent, the high and Lord of the universe.

I add only one more hymn in which the idea of one God is expressed with such power and decision, that it will make us hesitate before we deny the Aryan nations an instinctive monotheism.

(d) —In the same hymn one verse occurs which boldly declares the existence of but one Divine Being though invoked under different names (Rig Veda I, 164, 46). "They call him Indra, Mitra, Varuo, Agni; then he is the well-winged heavenly garutman, that which is One the wise call it many ways, call it agni yama, matarivan."

an object of adoration in the Vedas. "Agni" as an element, is not invoked by any ancient Rishi. The word "Agni," in its physical sense, as fire, is only used in passages treating of worldly concerns, in all others which treat of meditation and prayer it is used as one of the names of the Almighty. And this is not my own invention or guess-work but its double meaning is also explained in the Brahmanas and the Nirukta.

Lastly, Mr. Tawney is of opinion that my commentary is calculated to refute Sayana and the English interpreters. For this I cannot be blamed. If Sayana has erred, and English interpreters have chosen to take him for their guide, the delusion cannot be long maintained. Truth only can stand, and falsehood before growing civilization must fall.

Pandit Sahib first observes that the printer has printed faithfully what has been given to him. This Pandit Guru Prasad, Head Pandit of the Oriental College, Lahore. is tantamount to saying that the printer's fault, if any, is also mine. But I must still thank him for his kindness. If he has found fault with every thing else he has at least given some credit to my printer.

*Secondly*—I am charged with setting up a system of my own. I regret such a remark betrays his ignorance of the Vedas, for, had he studied the old commentators he would not have said so for reasons already given.

*Thirdly*,—I am charged with having given my own meanings to the words "Vritra," "Indra," "Twashta," &c. In answering this objection I must refer him to the prospectus (Vigyapan) of the Veda Bhashya, a copy of which is hereto annexed where these words are explained at length. I must say again this is only the result of his limited knowledge of the old Sanscrit.

*Fourthly*—He finds fault with my Grammar. I am charged with using "Atmane pada" for "Parasmai pada." To convince him that he is egregiously mistaken in his grammatical notions I have made few quotations from Kaiyata in Bhashya Pradipa, Nagesha, Ramasharma Acharya, Anubhuti Sarupa Acharya, copies of which might be sent to the Pandit Sahib. They amply justify my use of "*vidadhimahir*." For my correct use of "*vadamahe*," I have quoted the 47th Sutra (Aphorism) of pada 3rd of the 1st Adhyay of Pānnini.\*

*Fifthly*—Objection is taken against the use of a metre I have employed. This is the most ludicrous objection hitherto made. It would swell this short rejoinder were I to give all the quotations I could in justification of my use thereof. But I will only content myself

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\*Vide Swami Daya Nand Saraswati's explanation in Hindi.

by giving an appropriate rule from the aphorism of "Pingal," and an illustration from his commentator Bhatta Halayudha (*vide* the original in Hindi).

It appears that Pandit Rikhi Kesh has followed in the foot-steps of Pandit Rikhi Kesh Bhattacharji, of Pandit Guru Prasad, and therefore nearly all his objections have already been taken up and answered. The use of the word *upachakri*, he questions. However, to shew that my use is correct, I have only to refer him to the 32nd Sutra, Pada 3rd, Adhyay I. of Pánnini.

Pandit Bhugwan Das does not touch even a single new point, and I may, therefore, only refer him to Pandit Bhagwan Das Assistant Professor of Sanscrit, Government College, Lahore. what I have already said.

In conclusion, I may be permitted to observe that the whole force of these objections is directed against the introduction of my Veda Bhashya in the schools of the country, but my judges are sadly mistaken. My Veda Bhashya by frequently referring to the old *Ante-Mahabharat commentaries*, and taking an adverse view to those of European scholars, will engender a strong spirit of enquiry which will bring truth to light, and improve the moral tone of our schools. And as such it is deserving of the patronage of Government.

The Punjab Government sent the application to the Principals and Professors of the various Colleges in Bengal, North Western Provinces, Benares and Madras for an expression of their opinion, but, as it will be seen from the above, they all expressed their views not in favour of the translation because they were prejudiced by the translation of Mahidhar and Sayana Charya therefore the object could not be achieved. The idolators were on the one hand cursing the Samaj and on the other the Christian missionaries wrecked their vengeance on it, but thanks to the Almighty God who stretched forth His helping hand and consequently many educated and graduates tried in every way possible to support its cause by establishing an independent Anglo-Vedic College.

## Swamiji's Reply

TO MR. A. R. HUME'S OBJECTIONS TO THE INFALLIBILITY OF THE VEDAS.

In a recent issue of the *Bharat Mitra*, dated 8th Ashadha 1940, some one has published an attack on the Vedas. The object of the writer is to show that the Vedas are not the word of God, and are not infallible. But the writer has simply expressed his views on the Vedas, and advanced no arguments to support his *assertions*. Had the writer raised some objections to any passage in the Vedas, his objections would have been instantly refuted. But his assertions, as they stand now, are not amenable to refutation. For example, if any one says that such and such a bag containing Rs. 1,000 is counterfeit, the only thing that can be said is that as long as the rupees within cannot be shown to be spurious, we cannot believe his assertion. The same is the case with Mr. A. O. Hume and the person who has published his letter in the *Bharat Mitra*. It was and is proper for these two personages to give their own version of any Vedic Mantras (marking their number and Adhya in the Vedas), and then to prove that the Vedas are not the word of God and are fallible; then their objections would have been considered amenable to refutation. If they are even now desirous of getting an answer to their objections they should do this; otherwise their objections amount to nothing. There is one thing, however, which is fit to be contradicted, *viz.*, why is there difference of opinion (topic) in the Vedas. Now mark! this objection is also somewhat vague. Where and in what mantra and of what kind is this difference of opinion, is not mentioned. The difference of topic *because* of the different kinds of knowledge in the Vedas is not to be deprecated, Grammar, Nirukta, poetry; asronomy, medicine, politics, music, mechanics and other sciences treating of all various things from the earth to God, have their germs in the Vedas. Their technical terms and relations are different. As the technicalities of, and the knowledge imparted in, astronomy are quite distinct from those of Grammar, there are separate mantras treating of these subjects. If by difference of topic is meant what I have said, then the objection raised falls to the ground; if he means anything else than that, his assertion is quite wrong. Therefore it is proper for the objectors to publish in your journal any mantra of the Vedas which they consider fallible, with their comments thereon. An answer to their objections would be given at a proper time through the same paper. If they are truly desirous of understanding the doctrine of the infallibility of the Vedas, they can advantageously consult Rig Veda Bhashya Bhumika published by me; if they have not that book, they can send for it from the Vedic Press, Prayag. In the case they be not fully acquainted with the Arya Bhasha (Hindi), they should get it read to them from a truthful person familiar with two languages, Arya Bhasha and English. If they be not fully satisfied after reading that, they should remove their doubts



by having a personal interview with me, because much time is required for a discussion through papers, and the publication of Veda Bhashya leaves very little time at my disposal. As for their assertion that my Veda Bhashya can be infallible, if I be God, or inspired from God, I only say that I am not God but His servant, and that God has revealed Vedas for the benefit of mankind, showing to what extent human knowledge and reason and action can go. I write the commentary on the Vedas according to the extent of my knowledge and reason, and in an unbiassed spirit. It has undergone the scrutinsing perusal of the public, and no one has come forward to find fault with it, and yet the doubts of some persons about Vedas are not removed. Such unfounded doubts can do no harm. The infallibility of the Vedas is manifest from the fact that they contain all truth. If Mr. Hume has any objection against the Vedas, he should publish it in your paper, pointing out from my Veda Bhashya any mantra which is the mark of his criticism; I will send my answer to it to the same paper. If the chiefs of the Theosophical Society raise any such doubts, there is nothing strange in it. They are Atheists and Buddhists, believers in spirits and witches. It is to be deeply regretted that they proclaim themselves as reformers and teach Atheism and belief in spirits and witches, &c. They love Atheism without its committant disbelief in *Bhuts*, &c. It is true that those who leave one true God will fall into superstition, deception and belief in imaginary beings, such as Kut Hoomi Lal Singh, &c. News-papers publish reports of Colonel Olcott's innumerable cures; if it is true, why does he not cure sick persons before me, and thus convince me of the truth of these reports? I will thank the chief of the Theosophical Society if he heal any single person whom I tell him to restore to health. I fully believe that in my presence his case would be like the Chela at Lahere, whose boasts procured him the amputation of his finger; his occult powers will be of no avail. I challenge them to show me their supernatural power or Yoga Vidaya. What I have seen of their *sidhis* in Yoga is not to be regarded as such. What new things can they be said to have learned now? I consider all these as imaginary dreams

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गुरु विरजानन्द दण्डी

सन्दर्भ पुस्तकालय

पु. परिग्रहण क.

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पु. मक्षेत्र