

**SWAMI
DAYANAND SARASWATI**



M.A. Seewan

Editors

Saud Akhtar

R.K. Singh



Swami Dayanand Saraswati



Contents

Preface

ix

- 1. An Illustrious Life** **1**
Introduction • Birth and Childhood • Education
• Leaving Home • In Quest of Truth • The Times
of the Swami • Promotion of Education • Study at
Mathura • Review of Studies • Preaching the Faith
• Devotion to His Guru • Triumph at Kashi
• Religious Services • Arya Samaj Founded • Science
of Yoga • Brahmacharya • Renunciation of the
World • Wanderings and Initiation into Sanyasa
• Tantras and Animal Food • Last Days • The
Demise

- 2. Personality and Character** **73**
The Profile • A Strong Man • Great Patriot • Love
for Motherland • Pioneer of the Cause of One
National Language • Reformer of Society • Sanyasi,
who Knew no Fear • Personality and Impact • Man
of Heroic Action

- 3. Religious Debates** **83**
Shastrarth at Kashi • Shastrarth at Haridwar
• Shastrarth at Kanpur • Shastrarth at Farrukhabad
• Shastrarth at Bareilly

4. Visiting Religious Fairs	137
Prayag Khumba Fair • Kumbh Fair, Haridwar	
5. Preaching of Faith at Various Places	145
Agra • Ajmer • Aligarh • Allahabad • Amritsar • Badaun • Banaras • Bareilly • Bombay • Calcutta • Chitaur • Delhi • Ferozepur • Furrakhabad • Garhya Ghat • Gujarat • Gujranwala • Gurdaspur • Indore • Jhelum • Jodhpur • Jullundur • Kanpur • Lahore • Lucknow and other Towns • Ludhiana • Mainpuri • Masooda • Mathura • Meerut • Mirzapur • Moradabad • Multan • Nabira • Poona • Pushkar • Rawalpindi • Rewari • Shahjahanpur • Shahpur • Udaipur • Various Bengal Towns • Various Bihar Towns • Various N.W.F.P. Towns • Various Rajputana Towns • Wazirabad	
6. Interesting Facts and Anecdotes	245
Interview of the Swami • Golmal Polpal of the Theosophists • Swami Dayanand and the Theosophical Society • Jains and Swami • Vedantism	
7. Ideals and Teachings	271
Light from Swami • Education • Moral Virtues • Character and State • Yajnas and Blood Sacrifices • Brahmacharya and Marriage • Idolatory • Idol-worship • Cow Protection • Caste System • On the Law of Gravitation • On Contemplation of God • Taking the Bible to Task • Arya Samaj: Ten Principles	
8. Great Works	297
Satyarth Prakash • Rigveda Bhashya Bhumika • Panchmaha Yajnavidhi • Sixteen Principal Arya Sanskars	

9. Select Letters	307
A Letter from Swami Dayanand Setting out the Rules of Conduct • A Letter to Maharaja Pratap Singh • Letter to Swami Dayanand from Colonel Olcott in New York • Letters from the Theosophical Society of America to Swami Dayanand • A Letter that Led the Swami to Believe Colonel Olcott and his Companions were Theists	
10. Golden Words of the Swami	325
11. Great Life at a Glance	327
<i>Appendix</i>	329
Teacher's Teacher (the Great Guru of the Swami)	
<i>Bibliography</i>	341
<i>Index</i>	345



An Illustrious Life

Introduction

Karshanji was a good and just man. He was generous in his dealings. He had faith in religious practices that had come down from times immemorial.

This happened about 200 years ago. Saurashtra of the present Gujarat State consisted of several small states. Among them was Morvi. Tankara was a town in this state. There lived a wealthy Brahmin, Karshanji Lalji Tiwari by name; he was also the tahsildar of Tankara. The ruler of Morvi had granted him a small troop of horses (cavalry) both for protection and as a mark of honour.

His wife, Amrithbai, was a beautiful and Virtuous woman. She was like a mother to all the villagers.

In 1825, a son was born to the couple. They named' him Moolashankar. According to the custom of the place, he was also called Dayaram. This child was to become famous as Maharshi Dayananda. When he attained the age of five, Moolashankar's education started. At the age of eight, his Upanayana Sanskara (being invested with the holy thread) was performed. The boy used to perform religious rites like 'Sandhyavandana' with devotion. He had a very good memory.

By the time he was fourteen he had learnt by heart the Yajurveda, the scriptures and the upanishads. Karshanji wished that his son should follow in his footsteps by becoming a devotee of Shiva. He, therefore, used to describe the greatness of Shiva every now and then. He would advise the boy to worship Lord Shiva and only then eat something on days of festivals. Moolashankar had an uncle whom he loved very much. His uncle himself was a simple man of great learning with a religious bent of mind. He influenced the boy deeply. Moolashankar had a sharp intellect and an extraordinary memory and so his uncle thought some day his nephew would become a great man.

Birth and Childhood

Swami Dayanand was born at Tankara (Morvi), a town situated on the bank of the Machhooka Mahanadi, in Kathiawar (Gujarat), in the Vikram era 1881 (1825 AD). His original name was Moola Shankar, and his father's Karsanji. He was the head of an eminent Brahman family of the village and was rich, prosperous and influential. Karsanji was in service, holding the position of Jamadar, which office was hereditary in his family. The post of Jamadar was one of great responsibility, being much like a Tehsildarhip, the principal duty of its incumbent was the realisation of State revenue. Karsanji had under him a number of sepoys to assist him in the discharge of his duties. The family over which he presided had lands of its own, and the income from these was largely supplemented by the interest on sums regularly lent to the neighbours in need of money.

Karsanji was man of stern disposition, having no faith in half measures. When he set his heart upon doing a thing, or when duty called upon him to undertake anything, he would set about his task with a will, and would not rest till it was accomplished, or till it was proved that, for some reason or other, it was in spite of the best he could do, impossible of accomplishment. He was a religious man, almost austere in life, and so thoroughly orthodox and uncompromising was he in his views, that slightest departure from the practices and observances which his faith enjoyed, was, in his opinion, unwarranted and deserving or lacked sympathy with his fellow-creatures at large: he had a large share of both;

but, when anybody crossed him in anything or criticised his doctrine, he had, for the time being, and perhaps for many days to come, nothing but contempt and hatred for the offender, and thought that he had no title whatever to his love and his good offices.

Dayanand's mother, on the other hand, was, like the mother of Nanak, nothing but a personification of patience, gentleness and sweetness. While her love for her child was unbounded, she had a genuine kindly feeling for all around her, ready to share their sorrows and to participate in their joys on all occasion. She was an ideal Hindu woman, unlettered no doubt, but the soul of simplicity, purity and goodness, a veritable Queen of the home. From such parents had Dayanand descended, and it was therefore but natural that while he had, on the one hand, the immutable resolves of his father, on the other, he possessed a heart embracing the whole world in its circle of sympathy.

Education

Dayanand was five years old when his education commenced and this is the age at which, according to the Shastras, a child should be put to his letters, by his own parents if possible. He proved an extraordinary apt pupil, passing from one elementary book to another in rapid succession. In his eighth year his *Yajnopavita Sanskara* was performed, and the investiture with thread of the "twiceborn" was forthwith followed by his initiation into the *sandhya* and *upasna*. Karsanji though a Samavedi Brahman, was a follower of Shiva, and as such he taught his son, Rudri, following it by the Samhita. No pains were spared to impress Dayanand with the sacredness and superiority of the Shiva faith, and the importance of keeping of the fasts peculiar to the creed was continually made clear to him.

The worship of Shiva, as the supreme, unapproachable deity, was specially insisted upon, and, in order that the deity might be always close by, it was hinted that a clay image of him could serve the purpose just as well as one made of stone or metal: the father's intention being that Dayanand could have a fresh idol as often as he pleased and should worship it daily without fail.

When Dayanand had reached his tenth year, he was fairly regular in his adoration of Shiva, but beyond paying this homage at stated hours, he did not concern himself much with Shivaism. The father, however, was not to be satisfied with this much. He was always for his observing the more rigorous fasts his elders kept, for his hearing the *katha* and for keeping long and trying vigils at night. The mother might protest that the boy was unequal to the hardship sought to be imposed upon him, that it was physically impossible for him to bear so much strain; yet the father was not to be easily dissuaded from his purpose.

With all the allowance he made for his tender years, as result of the loving mother's pleadings no doubt, he would take him frequently into Shiva temples to see what was going on there, and he would never visit a brother in faith but Dayanand was with him, to listen to what the men had to say about the excellence of the Shivaism. Whatever disappointment the father might have experienced on seeing Dayanand not up to the mark in austerity, he must have felt more than compensated for the disagreeable feeling by the progress which Dayanand was making in learning. By the time Dayanand was fourteen years of age, he knew the whole of the Yajur Veda Samhita by heart, some portions of the remaining three Vedas and some minor works on Sanskrit grammar. He understood but little (as also his father) of what he could repeat, but even is oral knowledge was worth much: it was to prove of service later on.

The fast of Shivaratri approached, and now that Dayanand was his fourteenth year, there was absolutely no reason, said his father, why he should not keep it. Dayanand was at first reluctant to comply with his father's wishes, but when the *katha*, setting forth the meritoriousness of the fast, was recited to him, he consented.

The mother strongly protested against her son being subjected to such a trial, saying that if he went without his usual morning breakfast and remained without food for the rest of the day and the night following, he would fall ill; but her expostulations were of no avail. Karsanji was bent upon having his way, and so the fast had to be kept. As the evening set in, the father and son went

to large Shiva temple outside the village, where the rules in connection with the worship of the presiding deity of the sacred shrine were duly explained to him. One of the injunctions was that the devotee who kept the fast of Shivratri, must remain awake the whole night, as otherwise the fast would bear no fruit. Dayanand found the temple fairly crowded with worshippers and priests, some in a state of excitement, while others sober, silent and thoughtful. Presently, the worship began with the chanting of hymns, to which many of the laymen present cheerfully joined in singing.

The first quarter of the night passed off very well, the entire congregation remaining awake and displaying all the fervour and enthusiasm which could be expected of them. In the second quarter the proceedings became less animating, but the majority continued to keep awake and go on with the rites. As soon, however, as the third quarter came, the devotees seemed to have well nigh exhausted and were unable any further to resist sleep. Nodding of heads was visible all around, and one man after vainly endeavouring to battle with drowsiness and after fruitlessly exhorting his neighbour not to give in so easily, stretched himself, at full length, on the floor and commenced snoring heavily.

Dayanand's father was one of the batch which was the first to fall asleep, nor were the priests long in following his example. Finding that the dread Jamada was "safe," they stole out of the temple and lying down were soon ranging free in the land of dreams, though and lying down were soon ranging free in the land of dreams, though more nervous of them, no doubt, now and then found themselves suddenly deprived of their newly-acquired freedom by the sight of the apparition of their stern village official.

Dayanand was surprised at the scant respect which these worshippers of Shiva seemed to have for the fast by practically going against their professions, but he was determined that nothing should induce him to lose the reward which his leaders had deliberately forfeited. To prevent himself, therefore, from dropping into a slumber, he took to vigorously sprinkling water over his eyes, and to thinking. While thus employed, he saw something that drew him out of his abstraction and riveted his attention on itself.

A mouse creeping out of its hole began to take liberties with the image of Shiva, and make free with the offerings which had come to it from the worshippers. For many moments the boy watched the doings of the little creature, possibly amused a little, but serious thoughts followed, and he mused: "Is this the Mahadeva whom the *katha* represented as deity with human shape, with a trident in his hand and playing upon the drum - the God who bestows a boon upon one and pronounces a curse upon another, and who is the Lord of the Kailash mountain? This image has not the power to drive away even an insignificant mouse from its presence!"

Dayanand thought long and hard and intently, and this thinking laid the foundation of that great, all-embracing religious revolution which he subsequently wrought in the land of his birth. Thousands upon thousands of men and women remain awake the whole night of the 13th of Magh, but who ever sees the deity which is the object of his or her adoration or receives the reward which he or she aspires? Shiva, the real, all-pervading and all-powerful beneficent Being who rules the Universe, did, however, answer the prayers of a child, saying, "The boon sought after shall be thine, but here is work for thee to do, and that must be done before thou can reach thy goal.

Study the primeval Veda and enrich thyself with knowledge and wisdom, and, by means of these, bring thy brethren back to the adoration of one and the only true Lord of the creation, tearing them away from the worship of the created inanimate thing." Dayanand's soul heard the words and took in the inspiration in a vague, dreamy, half-conscious fashion, to be realised and worked out in the gradually increasing light and enlightenment of coming years.

Sir Sayyad Ahmad Khan, referring to Dayanand's reflections, skeptical in a sense no doubt, but like the intensely dark moments heralding the approach of happy dawn of light and life, turn his face from idolatry and seek out the study those portions of the Vedas which are concerned with the unity of the formless, self-effulgent God and with His other attributes?"

The question, "Is this shapeless stone the Mahadeva?" again and again pressed it self upon Dayanand's mind, but no satisfactory

answer was forthcoming. At last, finding himself baffled, he awakened his father and requested him to resolve his doubts for him. That gentleman, unceremoniously aroused from a refreshing, half-finished sleep, demanded in a tone of surprise and anger: "Why do you ask such a question?" Dayanand replied: "The mice are running over this image of stone, and taking unwarranted liberties with it". The Mahadeva, of whom the katha spoke, is an animate being, how he can permit mice to run over his body? This idol cannot so much as move its head, much less protect itself from others. It appears to me that it is utterly impossible to reach the living omnipotent Deity through the agency of or through medium of this image.

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

Shortly after the termination of the conversation between father and son, Dayanand craved permission to go home, for he felt tired and hungry. The permission was given (as it could not be given under the circumstances), and a sepoy was ordered to escort him home. Karsanji, however, thought it his duty to warn Dayanand at parting not to eat anything during the night. But the moment Dayanand reached home, he told his mother that he was hungry and would have something to appease his hunger. The good woman at once brought him some sweets, and while handing them over to him, said: "Did I not tell you that you would

not be able to bear the hardships attendant on keeping a fast? But you would have your own way, and you see the consequences. Eat these sweets and don't return to your father now."

Dayanand ate the sweets and went to bed at about 1 am sleeping soundly for over seven hours. When Karsanji came home and heard how Dayanand had disregarded the parting warning, he was greatly annoyed and took his son to task for disobedience. Dayanand replied that the image in the temple was not identical with the Mahadeva spoken of in the katha, and consequently he did not feel bound to recognise its sanctity. At this the father could only utter a growl of displeasure, and then kept quiet, hoping to win over his son to his views on some subsequent occasion favourable for the purpose.

But this was not to be. Dayanand has an uncle greatly attached to him. He complained to him of the pressure that his parent was bringing to bear upon him and pleaded his intercession, backing up his appeal by declaring that keeping fasts and attending to the worship of the God interfered adversely with his studies. The uncle interceded, supported by the boy's mother, and the result was that Dayanand ceased to suffer from the galling restraint. Being now, in a manner, his own master, Dayanand threw himself wholeheartedly into his studies, reading, with a Pandit, Nighantu, Nirukta, Purva Mimansa and works on karmkand (ritual). His leisure was now devoted to his books.

An Attempt on the Swami's Life

The shastrarth at Anupshahar had been far-reaching in its effects. Thakur Mukand Singh, of Chhalesar, a Chauhan Kshatriya by caste, had been, throughout, present at the discussion, and was one of those who, at the termination of the discussion, had been compelled to come to the conclusion, in spite of their long-cherished belief to the contrary, that the worship of idols was degrading and sinful in the extreme.

As soon as he returned to his village he informed his kinsmen that it was his intention to have all the family-temples—some thirty in number and scattered in different hamlets—thoroughly "overhauled" and relieved of the presence of idols for good. And

in pursuance of this resolve he had all the images lying in the temples in question removed from their strongholds and thrown into the Kali Nadi.

This action was deeply displeasing to his caste-men, as many as sixty villages in the neighbourhood actually went to the length of indulging in the threat that the perpetrator of such a sacrilege should be out-casted without delay. The threat somehow or other was not carried out, the Thakur's caste-men being wise in their generation, as persecution, in the majority of cases, will only add fuel to the fire and strengthen and invigorate where it seeks to crush. Verily the preacher of truth is a mightier and more irresistible iconoclast than Kings and Princes with unlimited brute force to accomplish their purposes with! While Swami Dayanand was yet staying at Karnvas, the report went round that a remover of the "forehead-mark" has made his appearance in the vicinity, and it was nothing surprising that a conservative man like Rao Karn Singh, a Raees of Baroli, a disciple of the Chaivite Rangacharya, who had come to bathe in the Ganges, should, on learning the nature of the doctrines which the Swami preached, become his mortal foe. One day the Rao was condescending enough to pay a visit to the Swami, accompanied by twelve armed men.

The Swami received him with great courtesy, though he could not help smiling as soon as the mark on the Rao's forehead caught his eye, and asking him further, in Sanskrit, why he, a Kshatrya, had put the beggar's sign on his person. This made the already angry Rao still more angry, and he enquired in a gruff voice, "Where shall I sit?" "Wherever you like," was the reply. As he and come with the sole object of venting his rage, he declared that he should sit just where the Swami sat. The Swami answered that he was welcome to please himself, and he made room for him at the same time, on his own seat.

As soon as the 'big' man was squatted down, he turned his blood-shot eyes towards the swami and exclaimed in wrathful tones: "Mendicant! You are not doing right things in disbelieving in the Ganges and the Tiraths. If you say anything against them in my presence, I shall deal with you severely." The fearful words failed to move the Swami, and, after the fashion of true Sanyasis,

he calmly replied: "If you want to fight, you had better go to the Rajas of Jaipur and Dhaulpur; but if, on the other hand, you want to hear truth sifted and differentiated from falsehood, then invite your guru Rangacharya here, and we shall be ready for him." Having said this, the Swami entered upon a vigorous exposure of the Chakrankit Faith, of which the Rao was a follower.

At this the Rao was beside himself with passion, and laid his hand on the hilt of his sword. Before, however, he could use the weapon, a follower of his, one Baldev Parshad, a wrestler by profession, stopped him, saying, "don't trouble yourself, Sir; I shall finish with the audacious Sadhu in the twinkling of an eye."

The wrestler raised his hand to strike, but Swami Dayanand was too quick for him. Seizing his arm, he gave him a push which sent him several paces back, reeling! The men around the Swami (there were some fifty of them) were astonished at this sudden attack on an inoffensive person, and that too a Sadhu, and one of them Rao Karn Singh and his band meaningfully in these words: "If you molest this Sanyasi, you will only carry from here a broken skull!" Crest-fallen and gnashing his teeth in impotent rage, Karn Singh rose and beat a hasty retreat, vowing to be even with his enemy at some other time.

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

This was the first attack on the Swami's life, but, as we might suspect, it was not the last, even on the part of Karn Singh. Soon after this, he tried to incite some Bairagis to assault the Swami, promising that if they brought him his head, they should be liberally rewarded. "You are, each of you," said he, to make his persuasion the more effective, "single and alone in the world. If you do what I tell you to, you will have dharma from being defiled." The Bairagis, however, refused to commit such a horrible deed, telling him to keep his money to himself.

A Shastrarth

Swami Dayanand was well aware of the value of winning young men over to the Truth, and consequently whenever he came across these, he made a point of addressing them a few weighty words which never failed to lead, sooner or later, to results of a most gratifying character. One day, while, during his wanderings, he sat on the banks of the Ganges, thinking and enjoying the bracing breeze, two young men, approaching him from behind, commenced rubbing ashes over his naked body.

Turning round, the Swami fixed his piercing gaze on their faces and, pleased with the results of his survey, asked them how they passed their time. They replied that they were students, studying the Bhagvat and the Kaumidi. The Swami, while commending their studious habits, informed them that the books they were reading were utterly worthless productions, and advised them to go on with the Ashtadhyayi, the Manu Smriti, and the Upanishads instead. At the same time he spoke to them on the true Vedic religion, showing, in the course of his remarks, how mischievous and false the Chakrankit Faith was.

The students were greatly impressed with the Sanyasi's words, and going into their village, repeated to their elders what had been said to them. They also succeeded in inducing a Pandit of the Chakrankit Faith to accompany them, with a view to hold a discussion the Sanyasi, but the moment the Pandit set his eyes on the Sanyasi, he turned upon his heel, and entering a temple, hid himself there. Evidently, it was not the first time the Pandit had seen the Swami, he was well aware how he should fare in a discussion with such a man.

The people were displeased at his precipitate retreat, and the majority were convinced that the Chakrankit Faith, which many of them were going to embrace, was not worth their acceptance. The Swami was unwearied in pointing out the excellence of the Vedic Sanskars to the "twice-born" and, as we have seen, he invested many a member of his community with the "triple sacred thread." Of those who received the Yajnopavit from the hands of the great man, the largest number belonged to the Kshatriya castes, inhabiting the villages situated in the neighbourhood of Karnvas.

The priestly class was in despair, and exasperated beyond measure, at finding their tricks exposed and their influence undermined, and they again and again asked themselves the question: "Are we really powerless to get this man out of the way, once for all?" Perhaps not as a Brahman of Anupshahar undertook proves very nearly succeeded in proving.

The unsuspecting Swami lectures on "Idol-worship" becoming intolerable, a priest, with his heart filled with hatred but yet suppression his real feelings with a powerful effort, came up to him with a smile and presented him with a betel-leaf. The unsuspecting Swami took the leaf, but before he had eaten it many minutes, the poison swallowed with it began to show its effects. Realising his danger, he sought the bank of the Ganges without delay, and descending into the water set about doing the Neoli-karm, or swallowing large quantities of water and passing out the same, according to a prescribed method, from the intestines, so as to carry away gradually all hurtful matter from the stomach.

The process was successful, and the Swami's life was saved. But according to the fashion of great men, and in keeping with the traditions of the order to which he belonged, the Swami did not so much as administer a reproof to the murderous Brahman. Others, however, were not so forgiving. When Sayyad Mohammad the Tehsildar of Anupshahar, heard of the Brahman's doing, he was very angry, and had the scoundrel sent to prison in a case pending in his Court against him, though lighter punishment could have fairly satisfied against him, though lighter punishment could have fairly satisfied the ends of justice. The Swami had great regard for the Tehsildar, but when the latter came to see him, after the Brahman had been incarcerated, and told him how the fellow had been dealt with, the Swami felt annoyed and would not talk to the official. On the Tehsildar's enquiring what had done to displease the Swami, the answer was given in these words: "I have come into the world to release people from captivity and not to see them sent to prison. If the Brahman would be base, why then let him have his way; why should I be false to my own self?" It is said that Brahman was shortly acquitted in an appeal.

At Anupshahar, the Swami had also a discussion with Sadhu Krishnanand Saraswati, on "Idolatry." The Sadhu finding himself

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

Austere in life, seeking, even during intensely cold nights, no better bed than a heap of rice-husks, defying sickness of all sorts or taking in sickness, if he ever did take, his only sovereign medicine, the tulsi leaves ground with pepper, remaining days and nights wrapped contemplation on the bank of the Ganges, giving good counsel to all who came to him, and constantly distributing the Gayatri Mantra, written with his own hands, among high and low, Swami Dayanand lived out the five years from Samvat 1920 to 1925, he did little in the way of teaching during this period, sending those who seemed really desirous of study to his guru at Mathura, with letters of recommendation. While at Shahbazpur, he received the news of Swami Virjanand's death, and, in tones of deep grief, exclaimed, "The highest authority on Vyakarna is not more." It was after the demise of his revered preceptor that Dayanand set regularly to work, and of this we shall know in the following pages.

Leaving Home

The desire to give up family ties grew in Moolashankar. What is life? What is death? He wanted to learn the answers to these questions from a perfect sage. With this end in view, Mopolashankar was determined to leave home in search of a worthy guru (a teacher) His parents noticed his growing detachment and were afraid that he might run away from home to become a monk. They decided he should soon be married. Even a bride was selected. The preparations for the marriage began in right earnest. Moolashankar did not show any opposition, That gave his parents the impression that their son was willing to marry and they were happy. But Moolashankar's mind was firmly set upon renunciation of family life.

One day, as it was getting dark, Moolashankar came out of his room. He stood in the spacious courtyard and gazed for a moment at his wealthy house. In his mind he bowed for the last time to his parents and other elders from where he stood. His heart grew heavy. The eyes were full of tears. 'I shall never again set foot in this house,' he told himself and walked away.

At this time, Moolashankar was only twenty-one years old. All the efforts of Karshanji to bring his son back home were of no avail.

Wandering in Search of a Guru

After leaving home Moolashankar travelled to places like Ahmedabad, Baroda, Haridwar, Kanpur and Kashi in search of a guru. He wandered among hills and in forests but nowhere could he find an able guru. At this juncture, Moolashankar came across Swami Poornananda, a profound scholar and sanyasi. The Swamiji initiated the young man into the holy orders. Moolashankar became Swami Dayananda Saraswathi.

As Swami Dayananda wandered from place to place in search of yogis on the heights of the Himalayan regions, his life was in danger again and again. He had to wander day and night in forests where wild beasts roamed. And in the midst of his wanderings his devotion to his goal was tested, too. While he was staying at Okhi Mutt, the Mahant, who was in charge of that mutt, was impressed by his radiance, and said, "Stay here as the future master of this mutt. All the wealth of this mutt will be yours." But Dayananda, who had given up all desire, very politely declined the offer and said, "Sir, if I had desired wealth I would never have left my wealthy father's house. What I want is not earthly wealth, but the treasure of spiritual knowledge." So saying- he walked away from the place.

Even though Swami Dayananda wandered for ten years, he could not find an able guru. This filled him with despair. He climbed to the top of a mountain to kill himself. As he was about to jump down, a part of his mind said, 'Did you leave your house to die like a coward? You left to conquer death and again enlightenment This gave Dayananda fresh strength. He came down from the mountain, his mind firmly made up to find an able guru.

Then he came to know that perfect yogis lived in the dense forest near the source of the river Narmada. Dayananda walked hundreds of miles towards the south, without caring for the distance.

As he was approaching the river Narmada, Dayananda had the darshan of a monk, Poornashrama Swami by name, in a garden. He was happy to hear the story of Dayananda's wanderings. After hearing his story he said, "Dayanandaji, there is only one man on this earth who can fulfil your desire, and that man is Virajananda Dandeesha. He lives in Mathura." This was a ray of hope to Dayananda. Without any delay he set out for Mathura. He reached there on the 14th November 1860.

In Quest of Truth

The next two decades were spent in search of reality and truth. As a homeless wanderer, Mulashankara moved from place to place. He roamed about for some time in the Gujarat regions. He walked along the banks of the Ganga, the Narbada and the Alaknanda. He descended to the valleys and caves. He scaled the Himalayan peaks. He visited the religious festivals at Haridwar and Garh Mukteshwar. He crossed ice-cold mountain streams and trod barefoot on sharp stones. With blistered feet, starving, ill-clad, unaccosted, the young pilgrim pushed on. He was in search of truth. He was on the look out for a preceptor.

What did he find ? He found sadhus without wisdom and godliness. He met monks steeped in greed and pretensions. He saw yogis drowned in the smoke of *charas* and *sulfa*. He came across *mahants* who had no means of earned income yet who had houses, elephants and riches. There were mendicants with lakhs of rupees.

There was a scramble among them to prey on the innocent multitude. He saw the Vaisnavas, the Shaivas, the Bairagis, the commoners—all groping, all hobbling, all in a process of drift, sick with the symptoms of inner hollowness and mental blankness. Inside the temples, Mulashankara found countless gods and goddesses whose stone and bronze images were supposed to be endowed with imaginary powers. The priests around them employed all skill and guile to ensnare the followers. The laymen

were ignorant. Certain day-to-day rituals engrossed their whole time and interest. The young pilgrim, tall and strong, with a handsome face, bold eyes, ample forehead and broad chest did not fail to attract the attention of many.

A *mahant* invited him to become his disciple, informing him of the wealth of the *Math*. But the pilgrim, who had by now assumed the name of Dayanand, said: "My father had more wealth than your *Math*. Yet I left my home. I gave up worldly pleasures to attain yogic knowledge and salvation. You have neither of these, and I cannot stay with you."

The Times of the Swami

The nation was in difficulty. The weak and worthless princes were everywhere getting routed. The British Empire in India was taking shape rapidly. The society as a whole was suffering from certain inherent weaknesses. The greedy priest was powerful and ready to exploit. The simple folk had lost the way. Ceremony and ritual had replaced reason and conduct. Superstition and blind faith was mistaken as religion. There was no questioning; no spirit of enquiry. The old values were decaying; the new ones had yet to get established. Ignorance and illiteracy stalked the land. Political leadership had fumbled at every step. Cultural direction was not available. Morally and religiously there was a complete void.

The woman of India lived in oppressive darkness. Since birth, she remained bent under pressing conditions of inequality. She was at times liable to be killed by her own parents. She could be married away in tender childhood. She was expected to burn herself at the pyre of her husband. If she did not become a *sati*, she was condemned to life-long widowhood.

Her's was a long, endless, tearful' life of unrelieved sorrow; detested by all, pitied by none. Yet she must not remarry. Was it in obedience to the scriptures? Was it for happiness in the next life? Was it for the purity of values in society? Was it to satisfy the claims of a holy religion? There was none to ask these questions and none to reply. There was hardly anyone to revolt. It was an age of abject surrender for the woman. It was an age of silent submission.

Naturally, the Hindu society seemed to Reek under the sins of its custodians. Its inner decay evoked challenges from outsiders. The Protestant missionaries from Holland and other parts of Europe and America had already begun their work. It was in fact a peaceful infiltration by the Christian missionaries. They mastered local languages and published Christian literature. They established printing presses and brought out books, tracts, newspapers and periodicals. They founded missionary centres, medical outposts and schools. They educated the converts, treated and tended the sick, and also offered employment to the needy. By the time of William Bentinck, a missionary was a familiar sight in the towns of India.

The Charter Act of 1833 gave to the missionaries, the facility of unrestricted entry into India, and their progress was remarkable. By the year 1850, there were in India 260 Christian centres, 360 foreign missionaries, 500 native preachers of Christianity, 266 churches and 91,265 Protestant Christians. In 1854, the number of students attending the missionary schools was four times the number in the government schools. The missionaries were acting as pioneers in female education, vocational education and training institutes. They had brought out texts in Bengali, Hindi, Tamil, Oriya, Assamese, Malayalam, Marathi, Gujarati, Kashmiri and Bhutanese. They were the principal relief workers in famines and epidemics.

The missionaries stood for emancipated womanhood, equality of status for all sections, triumph of reason, education for all and reforms based on fairness and humanism. There was no untouchability in their ranks, nor the evil of slavery.

Their resources were rich. They collected funds from all over Europe and America. The Government of the East India Company gave them all encouragement. Churches were built and funds provided to them out of the taxes paid by the Indians. Guns were fired in honour of the arriving 'Lal Padri'. They were allowed to move along with the troops from one military area or cantonement to the other. They entered the jails to convert the convicts. They were helped to convert even members of the royal houses. Promotions were offered to secure converts for the church. With

all this help, its own usefulness, its progressiveness, the spread of western education and the expansion of railways, Christianity captured a vast field in India.

Hinduism was in no position to meet the challenge posed by Christianity. The missionaries mounted one offensive after the other. They ridiculed idol worship, attacked caste system and occasionally used abusive terms to deride Hindu customs, practices, gods and institutions.

May be, the converts to Christianity were not many. But the outlook changed. The Indian youth turned his back to even the best traditions of his religion and history. He became a colourless copy of the west. A craving admiration for western knowledge and speech took hold of his mind.

He began to feel uneasy, if not ashamed, about his own civilization or the ancient personality of India. English for him became the language of culture and advance. Macaulay was not wrong in asserting that English books were in great demand whereas the Sanskrit and Arabic books had practically no purchasers. The passion and fervour for western knowledge and methods may be judged from one incident.

In 1823, when a Sanskrit College was established at Calcutta, Raja Rammohun Roy lodged a protest with Lord Amherst' against it. In 1829, a meeting was held in the Calcutta Town Hall. Dwarakanath Tagore proposed that more and more Europeans should be enabled to settle down in India by removing all restrictions. The resolution was supported by Rammohun Roy and passed. There also came a time when some Hindu students in Calcutta were found bringing beef into their hostels in order to prove that they were fully westernised.

Similarly, the consumption of opium and liquor registered a great increase among the people. It seemed, the whole inner richness, the entire self-confidence that can be the reward of a people with a rich past and a great civilization, was withering. It was in such times that Hinduism needed and found its greatest defender and protestant reformer in the person of Swami Dayanand Saraswati.

Promotion of Education

It was about the close of the Samvat 1925, that Swami Dayanand, now resolved to have more system and regularity in his work, arrive at Farrukhabad. He had, as the result of prolonged reflection, come to the conclusion that schools and seminaries of a superior type were badly wanted in the country, and that preaching and shastrarth — holding, though extremely valuable in their way and indispensable for the success of his propaganda, could not alone achieve all and everything.

One great object, therefore, which his lectures at Farrukhabad were intended to serve, was to make clear to the people of means and influence, who could be brought to sympathise with his mission, the necessity of providing increased facilities for the acquisition, by promising vidyarthi, of sound and thorough education in Sanskrit.

The words of such a Sanyasi could not wholly fall on deaf ears. Lala Panni Lal Seth, a Vaishya, who had from some time past been building a Shivalaya for the location therein of Shivalinga, was so impressed by the Swami's speeches that, bidding eternal farewell to idol-worship, had a Pathshala opened in the newly constructed building, undertaking further to pay Rs. 30 a month to the Pandit who was put in charge of the institution.

As to the expenses of food of students, some fifty in number, another generous man, Lala Durga Parshad, made himself responsible, for defraying these. The swami himself assisted in teaching the vidyarthi as well as the outsiders, and to many he gave the Yajnopavit. This Pathshala, in the interests of discipline and good management, was eventually removed to some other building. It remained in existence for about seven years.

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

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

The fourth Pathshala was established at Chhalesar, at the request of Thakur Mukand Singh, who had gone to Banaras to bring the Swami, so that the opening ceremony might be performed in his presence. After a feast given to the Brahmans, on a grand scale, the Pathshala was opened. It drew vidyarthi from distant places, and remained in existence for six years.

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

The rules in force in these Pathshalas were generally these:

- No vidyarthi shall be admitted till he has first thoroughly learnt his sandhya.
- All Vidyarthi shall be instructed in the Vedic Granths only - Ashtadhyai, Mahabhashya, and so on.
- Every vidyarthi shall rise early in the morning and do his sandhya... the vidyarthi (teacher) who fails to observe this rule shall forfeit his day-meal, care being taken that he does not go into the village (or city), to get from there anything to appease his hunger with. He will get his supper only after he had one his evening sandhya.
- No vidyarthi (from mofassil) shall be permitted to visit the village (or city) except for the purpose of having his meals in response to a causal or permanent invitation.
- The vidyarthi from the mofassil alone shall have food at the expense of the Pathshala Funds, the local ones providing for themselves.
- The intelligent and hard-working vidyarthi shall receive special consideration at the hands of the managers, as regards the quality of food supplies to them.

- The students who acquit themselves well in the examinations shall be allowed an extra quantity of ghee (clarified butter).
- All vidyarthi shall make a point of joining daily in the Agnihotra.

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

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

Study at Mathura

Dayanand reached Mathura in the year 1916, V.E (1859), and put up in the temple of Lakshmi Narayan, the accounts he had heard of Virjanand's learning proved only too correct, and he immediately sallied forth in quest of his dwelling, which he was not long in finding. For there was scarcely anyone in Mathura who was unacquainted with the name of the Dandi Swami, who had not heard of his vast learning, and who did not know that the stern old Sanyasi always lived with his doors shut. Dayanand knocked at the door, and the question came in sharp tones from within, "Who is there?"

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

"Do you know anything of Sanskrit grammar?"

Yes, I have studied Saraswata, etc."

At this reply the door opened, and Dayanand went in. Virjanand examined Dayanand, and, on the termination, told him that there was a vast difference between the true Aryan Literature and the books composed by common mortals, and as for himself, he had absolutely no respect for the latter and never taught them. Dayanand could not disabuse his mind of the idea he had clung to for years, in a moment, but the arguments of the Swami prevailed, and he eventually consented to have nothing to do with the works which had the stamp of true science and true wisdom on them. He even went so far as to throw in the Yamuna his old stock, so that Vrijanand might be pleased, and admit him as his pupil. But, though all this was satisfactory enough, the fact could not be lost sight of that Dayanand was a Sanyasi, and Virjanand could not see how a Sanyasi could afford to carry on his studies with him. "I am not in the habit of teaching Sanyasis," said he; "but if I take you in as a pupil, how will you manage to live?"

Swami Dayanand replied that he would find himself food somehow or other, no matter if it was the coarsest possible: all that he cared for was knowledge, and hoped, Virjanand would not refuse him. Finding him persistent in his entreaties, Virjanand at last granted Dayanand's prayer, and having raised a subscription of thirty-one rupees got him a copy of the Mahabhashya to commence his studies with.

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

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

In course of time, a certain Pandit Amar Lal, a man of philanthropic mind and of unbounded charities, struck with the virtues of Dayanand, took upon himself to supply him with food and with books. He made a point of taking him daily home and of seeing him take his meals in his presence.

If ever he had invitation to dine at a friend's house: he would never obey the call till he had first fed his guest at his own house. Dayanand was deeply beholden to this generous man, and his gratitude lasted till death. It is said that the Pandit feasted no-less than one hundred twenty-five Brahmans daily at his dwelling! Another person, to whom Dayanand was indebted for pecuniary help, was one Hardev, who used to give him two rupees monthly for "milk." A money-changer, named Govardhan Das, also assisted him according to his means, defraying his expenses on oil, which came up to four annas a month.

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

Swami Dayanand's reverence for Virjanand increased daily. He loved and served him with his whole heart, performing most cheerfully the humblest offices to please him and to make him more comfortable. He would sweep the floor, and bring pitcher after pitcher of water from the Yamuna, so that the dirt might be effectually washed out of the house, and his preceptor have his daily bath liberally.

Swami Virjanand was often cross with his foremost pupil, and, in his anger, would order him to be driven out of the house; but Dayanand would not mind his roughness and would regain his favour by his humility and his attentions. Whenever he found

that his own entreaties were of not avail, he would get some influential man to intercede for him with his teacher, and the desired forgiveness was eventually obtained. Swami Virjanand, it is said, would frequently inflict corporal punishment upon Dayanand.

One day he dealt him such a blow with his stick as to seriously injure his hand. The only reply which Dayanand made to his guru was to address him as follows: "Most holy Sir, you should not give yourself so much trouble on my account. My body is hard as iron and cannot be hurt much with your stick. Your own delicate hands might suffer by the exertion, and that would give me real pain."

The mark of the blow remained on Dayanand's hand as long he lived, and whenever he looked at it, the remembrance of the debt of immense and endless gratitude, which he was under to his guru, would make his whole being thrill with emotion.

Swami Dayanand stayed with Swami Virjanand for two years and-a-half, and during this period he had mastered Ashtadhyayi, Mahabhashya, the Vedanta Sturas, and many other works. And when his course of education was finished, and he thought it was time for him to leave, he, in conformity with the usages of olden times, approached his guru and, laying half a seer of cloves before him, asked permission to depart.

Swami Virjanand gave him his blessings and called upon him to produce, after the fashion of the students of yore, suitable dakshina (present) marking the termination of his course of education. Dayanand made answer that he had nothing that he could venture to offer to his most revered guru. "Do you think I would ask you for anything you have not got?" was the rejoinder. Being silenced by the loving rebuke. Dayanand said: "Most holy Sir, I am ready to lay at your feet whatever you think I have really got in my possession."

"Dear son, you have got it, and that is true knowledge. If you would pay me my dakshina, give this knowledge to thy motherland. The Vedas have long ceased to be taught in Bhraartavarsha (India), go and teach them; teach the true Shastras, and dispel, by their light, the darkness which the false creeds have

spread. Remember that while works by common men are utterly misleading as to the nature and attributes of the one true God, and slander the great Rishis and Munis, those by the ancient teachers are free from such a blemish. This is the test which will enable you to differentiate the true, ancient teaching from the writings of ordinary men."

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

Review of Studies

Swami Dayanand's life, as we are well aware, had, for years been the life of a Brahmachari and a Sanyasi combined, and anything but lacking in the vanaparastha stage. He had from his childhood onwards been passionately fond of study, profoundly meditative and wholly indifferent to the comforts and attractions of the world. We may, in the contemplation of his personality, before, in obedience to a welcome summons from a great teacher, he appeared on the arena of great reforms, recognise in him almost exclusively the Brahmachari, but what of that? His was an ideal brahmacharya of the ancient type, identical with and embracing both the Vanaprastha and the sanyasa.

He devoted long periods to reflection and self-subjugation, and he was formally initiated into the sanyasa, and was thus Vanaprastha and the in one. But we maintain that even if he had not gone through the forms, even if he had not put on ochre-coloured garments and sought the forest and the cave, he would still be a true Vanaprasthi and a true Sanyasi, for it is the spirit which imparts life and reality to all distinctions, titles and appellations. Henceforward, we shall know him as Swami Dayanand Saraswati.

Swami Virjanand's great pupil entered upon the work which he might take in hand as of right; but it was not much that he accomplished during the first five years (Samvat 1920 -25), AD 1863 - 68 the greater part of this period being applied to a revision and review of his past acquisitions. The strongest man when preparing for a leap would go back several steps to be able to put the success his entire energy into the exertion awaiting him, and so it is with the preacher and the teacher.

However able and gifted these may be, they must take stock of all their resources before they burst upon the public, to brave and to bend it to their will and to thus accomplish the great mission of their life. Whatever little we know of the work of Swami Dayanand during the five years specified, may be described in the compass of a few chapters.

Soon after parting with his teacher, the Swami visited Agra. Here he put up in Lala Gulla Mal Aggarwal's garden, giving himself up to his books and preferring retirement. One day, a wealthy Sanyasi, named Kailas Parvat, came and halted in this very garden and commenced a katha. The Gita is no easy book, and it were no surprise if an average Sadhu, acquainted but imperfectly with the Shastras, should break down when expounding a particularly difficult verse.

Kailas Parvat, in due course coming to one of the difficult couplets, failed to explain it to the satisfaction of his audience. Some one among the gathering humbly requested Swami Dayanand, who happened to stay there at the time, to interpret the verse. The Swami complied, and his exposition was so learned and beautiful that the listeners were charmed. Kailas Parvat joined in the applause, praising the Swami's superior learning and advising those desirous of study to come to him for their lesson. The counsel was gladly followed by the individuals to whom it was given, and several of them commenced coming to Swami Dayanand for instruction.

At the request of the people, the Swami began a katha of the Panchdashi. But he had not gone through many pages when he came across a passage which said that God himself is subject to the power of maya (delusion!) Hastily throwing down the book the

Swami informed the congregation that he should no longer have anything to do with such mischievous and misleading stuff.

It was the composition of a common man, and he could not, in defiance of the express orders of his guru, teach a book prejudicial to the works of the Rishi's. The Swami got the Sandhay (the Arya Prayer-book) first published at Agra, and the publication pleased his admirers so much that a gentleman named Rup Lal had thirty thousand copies of it distributed.

During his residence at this place Dayanand was in constant correspondence with Swami Virjanand, who remove the doubts that arose in his mind from time to time. He sometimes waited upon him in person, to have answers in full.

In Samvat 1921 (1864 AD), after about two years residence at Agra, Dayanand set off towards Dhaulpur in search of the Vedas, and from here he repaired to Lashkar Gwalior. Early in 1865 AD the Maharaja had the saptah or seven-days katha of the Bhagwat set up. No less than four hundred Pandits were to take part in and conduct the rites connected with katha. Hearing of this, the Swami, who was then on the Abu Hills, came down with four or five vidyarthi, and began to fearlessly expose the absurdities and the immoral teaching of the book.

The Maharaja was not long in being informed of the Swami's arrival. He once ordered some of his men to wait upon him and ascertain his opinion as regards the desirability or otherwise of the katha which the state Pandits had commenced.

The Swami's reply was that such a thing, as the result would show, could be productive of nothing but pain and suffering. "If His Highness is sincerely desirous of doing something meritorious," added the Swami, "he should have the Bhagwat discontinued in favour of "Gayatri-recitation." When the reply was communicated to the Maharaja, he burst out laughing, remarking playfully that it was not for him to contradict a Sanyasi like the Swami; but as for himself, he could not revoke his order, as the preparations in connection with the katha were complete.

The katha came to an end, but, strange to relate, the very night the reading terminated and the royal drums beat to announce the

joyful event, the Maharani was prematurely confined to give birth to a stillborn child. And only a month or two after cholera of a virulent type broke out in the city, carrying away thousands, including the Maharaja's son, Of course, the Swami was no believer in miracles. When he spoke unfavourably of the Bhagwat, he did so because the book is really an execrable production and an outrage upon the glory of the Supreme, who alone should be worshipped and adored. Honouring and reading such books can do not good to any one either in this world or for the next.

If a series of misfortunes befell the Maharaja, they were not effects of the Swami's prophecy. The Swami must have spoken of the veil of reading the Bhagwat, in like terms, in many other places, and it may be presumed that the announcement did not lead to anything like the disastrous consequences which followed his declaration in the Gwalior State. Enlightened men will always be careful how they connect as cause and effect events not linked together by any such relation, events which are mere accidents and nothing else.

The Swami repeatedly sent challenges to Ramacharya, Gopalcharya and others for a shastrarth, but no one came forward for a discussion. Leaving Lashkar Gwalior, Swami Dayanand proceeded to Karoli, and thence having passed onto the capital of the Jaipur State, in company with three Brahmans, put up in a garden. There or four shastrarths were held here, on a minor scale, and in each of these his deep learning and acute reasoning exported admiration from all present. In one of the discussions, held in the presence of Vyas Bakshi Ram, in a State Mandir, the Raj Pandits went so far as to deny that the Mahabhashya was an authoritative Vyakarna! When the Swami called upon them to put the same in writing, they looked foolish and said nothing.

At the request of Thakur Ranjit Singh of Achrol, conveyed through Thakur Hamir Singh of Bikaner, the Swami visited the former and the two conversed on dharmic subjects. The Swami's words produced the desired effect on the Thakur's mind. He gave up idolatry, and going daily to the residence-place of the Swami, would hear him explain the Manu Smriti and the Upanishads. The katha was attended by many other people besides.

The expositions of the Swami were so clear and so conviction carrying that his listeners could not fail to be influenced for the better. Witness are not wanting, even so late as now, are not wanting, even so late as now, whose sense of gratitude compels them to depose that they were real gainers by the Swami's presence in their midst. If they were addicted to drinking, it was that noble individual whose comments on the words of the Rishis weaned them from their evil habit. If they were loose in morals and were wont to set the dictates of virtue at defiance, it was he who taught them to behave better. And so on. Every man who had occasion to come in contact with the Swami, felt all the better for having been in his company.

The Swami, though a believer in one God and worshipping Him alone, had still the symbols of Shaivism on his person. He converted thousands of people to his own purer form of Shaivism, distributing rudraksas (necklaces or rosaries) to all his admirers. It was he who initiated the Maharaja Ram Singh into the creed. In Samvat 1922 (March, 1866 AD) Swami Dayanand left Jaipur for Pushkar, where a great fair was going to be shortly held. Having reached this place, he put in the Brahma Mandir, and, inviting discussions, commenced a vigorous refutation of idol-worship. Many Brahmans took up the challenge, but were invariably worsted in the struggle.

Seeing how utterly unable they were to cope with the Sanyasi, they, in their despair, waited upon a learned man named Baikunth Shastri, and solicited his help. The Shastri promised to hold a Shastrarth with the Swami at his own quarters, but failing, for some reason or other, to keep his appointment, the Swami himself repaired to his abode, and the contemplated discussion came off in the presence of four hundred Brahmans.

The Shastri spoke in favour of the Bhagwat, and the Swami against the teaching of that book. So scathing was the Swami's criticism on what the Shastri had no alternative but to take shelter, like average Pandits, in mere "word-controversy." But here also he found in his antagonist more than his match.

As a last resource, the Shastri conducted the Swami to his guru, who, on hearing the arguments of both parties, gave his

verdict in the Swami's favour. Baikunth Shastri bowed to his master's superior judgement, and had the frankness to acknowledge in public that Dayanand was in the right.

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

Preaching the Faith

Now Dayanand had the light that could illuminate the path of humanity. Now he had the sincerity and power to save the suppressed. He had the confidence to wrest the initiative from the pretenders.

The task was, however, difficult. Dayanand had no material resources whatsoever. There were hundreds of sects among the Hindus who would oppose him to defend their religious empires. The mass of the people believed that there was Vedic sanction behind idol worship, child marriage, practice of *sati*, blood sacrifice, and many such rituals. Then, there were two highly developed religions to contend with. Christianity was progressing due to the fact of British rule. Islam, a highly practical religion, was devoted to the principles of one God and human equality. It had a pull for the 'untouchables' of the Hindu society. The Swami was conscious of all these factors. He was out for the adventure. He was willing to pay the price.

Swami Dayanand Saraswati undertook extensive tours, published literature and threw open challenges for religious discussion. He debated with Pandits, Muslim Maulvis and Christian missionaries. He lectured to the masses. He talked to the princes. He condemned idol worship and meaningless sacrifices.

The Swami began his work by writing a pamphlet against the popular religious book, the Bhagvata Purana. At Gwalior, he challenged the Vaishnava Pandits for debate. They left the field. At Jaipur, there was a debate with the Brahmans in the presence of the Maharaja. The Brahmans were effectively silenced. At Ajmer, Swami Dayanand held another debate with Christian priests led by Robinson. Robinson and others acknowledged the matchless debating talent and Vedic study of the Swami. They wrote of their opponent: "We have not come across in life a single such learned man of Sanskrit. Such people are few in this world."

The Swami reached Haridwar one month ahead of the *Kumbh*. The *Kumbh* provided a complete picture of Hindu unity as well as Hindu thoughtlessness. The Swami saw at Haridwar "the mountain ranges, one behind the other, the snow-clad peaks, the pure sparkling waters the rishi caves, the endless line of religious centres and *Maths*." He also saw there "a vast multitude, steeped in darkness and ignorance, drowned in blind faith and rituals, chased by suspense and clouded thinking." He saw there "the nature's 'beauty and man's crookedness."

The Swami pitched his camp at an open space and started lecturing to the people. He debated with the Pandits from Kashi and exposed them. He criticised the eighteen Puranas, idol worship, *Tantric* scriptures, drugs and intoxicants, adultery, stealing, lies and pride. Regarding the Ganga water, the Swami- said, "It is only a drinking water. It cannot get you *Moksha*. Only good actions can get you' salvation."

At Anupshahr (U.P.), the Swami debated with such success that the idol of Saligram was floated down the Ganga. At this place, a Brahman poisoned him but the Swami threw out the poison through a yogic exercise and saved himself. The Muslim Tehsildar Syed Mohammed who was a devotee of the Swami arrested the culprit and presented him before the Swami. But he had to be set free. The Swami remarked: "I have not come to this world to get people imprisoned. I have come to get them released."

At Farrukhabad (U.P.), there was a debate with a well-known Pandit, Angad Shastri, on idol worship. The Shastri accepted defeat. He became Dayanand's disciple along with many others.

Idols were thrown into the river. At Kanpur, the local English magistrate was in the chair when the debate with Pandit Haldar Ojha took place. The magistrate declared Ojha routed.

Kashi was the citadel of Brahmans. It was known for its scholars and debaters. Swami Dayanand Saraswati sent a message to the Kashi ruler asking for debate with the Brahmans of Kashi. The priests demanded time for preparation and Vedic studies. Fifteen days were granted to them. After that a debate was fixed at a place called Madho Bagh.

The brave disciple of the blind faqir of Mathura was alone. He had only courage and truth as companions. The *mandap* and the assembly were under the control of the city kotwal. The Brahmans had already inflamed the feelings of people by telling them that a *nastik* (non-believer) has entered the holy city who criticises god Vishwanath. The Pandits arrived in royal Palkis, under royal umbrellas, shouting slogans and accompanied by vast processions of citizens. The lone *Sanyasi* soon found himself encircled by a hostile mob of 50,000 idol worshippers. The Kashi ruler took his seat.

The numerous Pandits shot forth their questions: "What is *Dharma*? What is, *Adharma*? Do the Vedas permit idol worship?" The *Sanyasi* had ready answers. In return, he closely questioned them, tested them, countered them, silenced and routed them. They failed to defeat the *Sanyasi*. Soon the mob brought there for the purpose took hold of the situation. The hostile people had run short of arguments; they threw stones and shoes on the *Sanyasi*. Dayanand could save himself through sheer courage and presence of mind.

The Pandits marched back to the city proclaiming their victory although the Rishi had remained unbeaten. The facts could hardly be reversed. The newspapers reported the debate and declared him triumphant. The Kashi affair brought Rishi Dayanand some fame and glory. Even the ruler of Kashi apologised to him.

In the year 1872, the Rishi reached Calcutta and met the leaders of the Brahma Samaj. Keshab Chandra Sen had a talk with him. Sen said it was a pity that such a scholar of the Vedas did not know English language. He could otherwise be a very desirable

companion for the trip to England. The Rishi replied, it was a pity that the leader of the Brahmo Samaj preached to the people in a language which they did not understand. So far the Swami had lectured in Sanskrit with the help of interpreters. But on the advice of Keshab Chandra Sen, the Swami started lecturing in Hindi. The idea of organising the Arya Samaj originated after the Calcutta visit. Dayanand also met Ishwarchandra Vidyasagar, Barrister Chandra Shekhar Sen, Barrister Umeshchandra Bandhopadhyaya and Pt. Satyavrat Samsrami. He gave a number of talks at the house of Keshab Chandra Sen. In the year 1874, Dayanand visited Bombay where the Arya Samaj was founded on 20th April 1875. His famous work, *Satyarth Prakash*, was published. The idea of Arya educational institutions was also mooted here.

In July 1875, the Swami visited Poona at the invitation of Justice Ranade. Poona was the stronghold of Snatana Dharma. A huge procession of the Vedas, placed in a Palki, followed by Dayanand on the back of an elephant was taken out. He delivered fifteen talks there which have since been published.

In the year 1877, the Swami reached Delhi where the royal Durbar was being held. He arranged a meeting where Keshab Chandra Sen, Sir Syed Ahmed, Baba Navinchandra, Baba Harishchandra Chintamani, Munshi Indramani and the Swami himself were present. This was perhaps to evolve some kind of religious unity. But no agreement could be reached.

In the Punjab, the Christian missionaries had been having a free hand. Conversions were numerous. The Swami reached Ludhiana in April 1877 and stayed in the cottage of Dr. Rahim Khan, after being expelled from the garden of a Hindu. The tide of Christianity was soon rolled back. The Arya Samaj was founded at Lahore on 24th June 1877. The Punjab soon became a stronghold of the Arya Samaj movement.

While in the Punjab, the Swami received an invitation from the ruler of Kashmir, The Swami declined to go there saying: "In Kashmir there are many temples built by the ruler. I shall condemn idol worship. It will give pain to the ruler." It was suggested that if Dayanand stopped condemning idol worship, the Kashmir ruler would welcome him Dayanand asked: "Should I please the ruler or obey the divine will?"

The Maharana of Udaipur was the disciple of Dayanand. One day, he said: "Maharaj, if you stop condemning idol worship it will be most helpful. This state is under god Mahadeva. You can, if you wish, become the high priest of the temple whose estate could bring you lakhs of rupees." Dayanand was angry: "You have tried to tempt me to violate divine principles. What is this temple and what is the worth of your small state I can leave behind its frontiers in one race "

Till the end of his life, Dayanand remained uncompromising in his principles. He refused to abstain from speaking the truth under any threat. After receiving an indirect warning from the Commissioner of Bareilly, the Swami said: 'People say do not reveal the truth The Collector or the Commissioner would be angry. Let the *Chakravarty Raja* be angry. This body is perishable. To try to preserve it by withholding the truth is a sin. Let anyone destroy my body. But show me that brave person who can claim to destroy my soul.'

In, the year 1883, people asked Dayanand not to go to Jodhpur: "Do not condemn prostitution there, as the prostitutes there are very powerful. The people are by temperament upstarts". But these warnings had no effect He said: "Even if they burn my fingers like so many candles, I will go there to speak the truth." He did speak the truth in its purest form and frank style. Even the ruler of Jodhpur heard the truth and decided to reform himself. But, the price had to be paid. On 29th September 1883, Dayanand was poisoned at Jodhpur. He was taken to Mount Abu and finally to Ajmer. On 30th October 1883, at 7 p.m. Swami Dayanand Saraswati expired.

Devotion to His Guru

By his extraordinary devotion and sense of service Dayananda soon became the most beloved disciple. Every morning, whether it was hot cold or raining, Dayananda fetched water for his teacher's bath and for other purposes from the river Yamuna. It was also his duty to sweep the floor and keep the premises clean and tidy. And Dayananda did every kind of work without the slightest hesitation. Several incidents show his extraordinary devotion to his master.

On one occasion, as Virajananda was teaching, something made angry with Dayananda. Then with Skinny hand he hit Dayananda on the back so hard that the teacher's he began to ache. After a while Dayananda slowly approached his guru and said in all humility, "Gurudeva, my body is hard like stone and beating like this cannot hurt it. Only your hands will ache. Hereafter, when you punish me kindly make use of a cane instead of your hand."

Swami Dayananda's request was not in vain. At another time when Virajananda was displeased with Dayananda for some reason he struck him with a stick. Seeing this, Nayansukha, his schoolmate, said, "Gurudeva, it is not proper to treat such a great sanyasi in this way. He should be treated with respect." When the lessons were over, Dayananda took objection to his friend's disrespectful behaviour and said, "Do you think that our Gurudeva beat me out of hatred? Just as a potter shapes the lump of clay by pounding and beating it, the guru shapes the personality of his disciple by beating him and correcting him. You should not have spoken like that. Later on, when Dayananda attained the status of a 'maharshi' and became the teacher of the people, he used show the marks on his shoulders made by Virajananda and say: 'These marks always remind me of all that I owe to my master.'

Triumph at Kashi

After his education, as ordained by his master, Swami Dayananda undertook to travel to preach Vedic Knowledge among people. He went places like Agra, Ajmer, Jaipur, Gwalior Meerut, Haridwar and Kanpur. There he discussed the scriptures and the meaning with the pundits and scored resounding victory over their. Wherever he went, he told the people "Idol worship is not mentioned in the Vedas.

The rational mind cannot accept idol worship. God is everywhere God has no shape or form." Without Supporting or opposing any particular religion he pointed out the shortcomings of every one of them. He bitterly criticised the harmful and wicked customs that have come down through the centuries. He explained the greatness of the religion preached in the Vedas and gave a clarion call to all People to unite under its banner.

So Swami Dayananda sought to awaken people to their heritage. In the course of his travels he came to Kashi (Banaras) on 22nd October 1869. He took part in debates with the greatest scholars in Kashi. The meeting was attended by fifty to sixty thousand people. At the appointed hour, the president of the gathering, Maharaja Eshwari Prasad Narayan Singh of Kashi, took the chair. On one side was Swami Dayananda all alone; on the other side were twentyseven distinguished scholars Of Kashi.

The debate on the interpretation of the scriptures began. The question was whether the Vedas approved image worship. The scholars had to admit defeat in the face of Swami Dayananda's arguments. Just then, a scholar Madhawacharya by name came up with two sheets of paper and asked a question. Dayananda picked up the sheets and began to read. A few minutes must have passed. Suddenly the Maharaja of Kashi declared, "Swami Dayananda has not been able to answer the questions posed by the pundits." So saying he clapped his hands. The scholars of Kashi shouted, "Dayananda has no answer. Great victory to the Kashi pundits! Defeat to Dayananda!"

Rowdies began to throw stones, slippers, cowdung and such things at Dayananda. Some of them hit Dayananda and he was wounded. Blood dropped from some of the wounds. Dayanandaji, who had attained a state of perfect serenity, endured everything and remained as if nothing had happened. But the chief pundits of Kashi Taracharan Tarkaratna, Bala Shastri and others said, "Really what Swami Dayananda says is perfectly true. But we do not have the moral courage to go against the prevailing customs and traditions. So we have chosen to oppose him." So they said honestly in public.

The Maharaja of Kashi deeply regretted having taken sides in the debate on the scriptures. With great respect he invited Swami Dayananda to his palace and begged him to excuse him (the Maharaja) for his improper behaviour. So, from the point of view of both scholarship and morality, it was Swami Dayananda who won a great victory in a true sense, in the debates about the correct explanation of scriptural texts. It was Swami Dayananda's keen desire to unite all people under the banner of a single religion. And he always worked hard for this end.

Religious Services

Arya Sanmarg Darshini Sabha

While Swami Dayanand was a Agra, a Sabha, called the Arya Sanmarg Darshini Sabha, was established at Calcutta, with the object of having it decided and settled, once for all, by the most distinguished representatives of orthodoxy in the land (that could be got hold of for the purpose, of course), that Dayanand's views on *Shradhs, Tiraths, Idol-worship, etc.*, were entirely unorthodox and unjustifiable. Sanskrit Scholars and rises to the number of three hundred responded to the call of the Sabha, and a grand meeting, composed of the local men and of he outsiders, came off in the Senate Hall on 22nd. January, 1881.

It is significant that not one of the numerous distinguished Pandits present thought of suggesting or moving that the man upon whom the Sabha was going to sit in judgement, should also, in fairness, be summoned before the august tribunal, to be condemned or acquitted after he had been fully heard. It may be urged that the Sabha was not in a humour to acquit Dayanand under any circumstances, but still he should have been permitted to have his say before he was condemned. Surely, one man could be dealt with very well by assemblage so illustrious and so erudite. But the Pandits and their admirers were wise in their generation.

Swami Dayanand, though one, had proved too many for a still more learned and august gathering at Banaras. His powerful intellect and the still more powerful truth, which he was called upon to defend and advocate, had carried everything before them, and left the formidable and unique multitude opposed to him no other alternative than to resort to a mean trick if they would extricate themselves, from their most embarrassing position and make the ignorant mass believe that the victory had been theirs.

It was, thus, wholly inadvisable that Swami Dayanand should be present. "Lord! Who could miss the man when we are present?" must the great Pandits have said to themselves. Among the great ones in evidence and gracing the occasion, were: Pandit Mahesh Chandra Nyyaratna, Pandit Tara Nath Vachaspati, Pandit Banke Bihari Lal of Cawnpore, Pandit Jamna Narayan Tiwari, Pandit

Vrindavan Sudarsdnachari, Shastri Ram Subramania of Jaunpur, Maharaja Jotindrao Nath Tagore, C.S.I., Maharaja Kanwal Krishna Bahadur Mukhopadhyaya, Junwar Debindrao Mulluck, Hon'ble Babu Krishna Lal Paul, Babu Charu Chandra Mulluck, Lal Narain Das of Mathura, Rai Badri Das Lakhim Bahadur, Seth Jugal Kishore, Seth Nahar Mal, etc., etc.

Proceedings of the Meeting Opened by Pandit Mahesh

Chandra Nyyaratna explaining the object of the Sabha and laying before his brother Pandits the following questions for consideration:

- Are or are not the Brahmanas entitled to be as much believed in as the Samhita portion – the Vedas, and are or are not the other Smritis as much worthy of being accepted as the Manu Smriti is?
- Are or are not we allowed, according to the Shastras, to worship Shiva, Vishnu, Durga, and other gods and goddesses; to perform the Shradhs, in honour of the departed ancestors; to reside at and bathe in Tiraths like the Ganges, living and bathing at Kurukshetra, and other Tiraths and Kshetras?
- Does not the word 'Agni' occurring in mantras like *Agni mile prohitam*, etc., mean God or Fire?
- Are Agnihotra and other Yajnas performed for the purification of oar and water, or for obtaining heaven (swarga), etc.?
- Is or is it not a sin to belittle the 'Brahmana portion of the Veda?'

Pandit Ram Subramania Shashtri replied to the questions, seriatim, and we give the substance of what he said:

- 'In the Veda Samhita it is written that whatever Manu said, is worthy of acceptance; hence the Manu Smriti is worthy of acceptance then the Veda, which enjoins the acceptance thereof, will also become unworthy of acceptance. Dayanand Saraswati has accepted the Manu Smriti (as authoritative), and he has declared as such in his Satyarth Prakash also. And similarly, there are many

arguments which prove that the Brahmana portion is fully as worthy of being believed in (i.e. is authoritative) as Samhita, and that the Vishnu, Yajnavalk and other Smritis are, in every way, on a level with the Manu Smriti.

- 'all these (worship of Shiva, etc.), are allowed in the Shastras. The worship, the establishing, etc., of the Shivalinga, according to the well-known shloka of the Purana, bear all the fruit attendant on worship (pujan). There are many other *shlokas* (the speaker cited these too) which say that the worship of Shiva, Vishnu, and Durga is allowed in the Shastras, and that whoever neglects the worship, commits a sin for which *prayaschithas* to be performed. The worship of idols also is supported by a passage in the Brahmanas. Dayanand is wrong in interpreting the passage as meaning that it speaks of the dwellings of the sages and of Brahmaloaka, etc. As to Shradhs, the word *pitriman* occurs in the Vedas and it proves that *Shradhs* in honour of the departed are allowable.

The Smritis say that whoever say does not perform *Shradhs* in honour of the departed is born in the race of *Chandals* for thousands of generations. This shows that *Shradhs* and *Tarpans* are allowed both by Shruti and Smriti. And the *Tiraths* are mentioned in the Rigveda. It is said there that bathing in the Ganges etc., gets one heaven (swarga) and destroys one's sins in the Manu Smriti it is said that bathing in the Ganges and living at Kurukshetra is an expiation for lying.'

- 'The word Agni in such mantra means Fire.
- 'The object of the Yajnas is to secure Swarga to the Soul, and the performance of the same does obtain one Swarga.
- 'The Brahmanas being part and parcel of the Vedas to belittle them is to belittle the Vedas: in other words, it is a sin to speak disparagingly of the Brahmanas.'

Arya Samaj Founded

Swami Dayananda wished that his work of social reform should continue even after his death. So he founded an institution

called 'Arya Samaj' at Bombay on the 10th of April 1875. Gradually it grew into a huge institution and spread even beyond the shores of India. Millions of Hindus were influenced by the Arya Samaj. Arya Samaj has rendered boundless and unequalled service to society through its religious centres, its gurukulas, schools and colleges, educational institutions for women, orphanages and asylums for widows.

Mercy to the Man, who Poisoned Him

Swami Dayananda argued that God has no shape, and therefore, idols should not be worshipped. This was not acceptable to the majority of Hindus. But none of them could answer his arguments. So some of them began secretly to plan his murder. Thousands of Hindu converts were taken back into Hindu fold by purification rites conducted by Dayananda. This made the followers of these religions angry. So Dayananda was in danger both from the followers of his own religion and from the followers of other religions. And he had to walk along this path full of dangers.

An Anupashahar, a certain Hindu deceived the Swamiji and gave him pan-supari (betel leaf and nuts) Containing poison. Afterwards Dayananda realised that he had been poisoned. He went to the river and with the help of Yoga, he removed the poison by vomiting all the food he had swallowed and saved himself. Even then he did not utter a single word to the man who poisoned him. But he felt sad that the Hindus could not understand their true well-wisher. Syed Saheb was the tahsildar of the place and a devotee of Dayananda; he came to know what had happened and arrested the poisoner. When he learnt this, Dayananda was angry and said, "Sir, I have come here to free people from bondage and not to put them in bondage." On hearing this Syed Saheb was moved to tears. He felt that the Swamiji was in every way worthy of his name 'Dayananda' (one who delights in mercy).

At last the killers gained the upper hand. Once Swami Dayananda went to Jodhpur. Maharaja Jaswant Singh, the Prince of the state, was a man of bad character. He was in love with a girl called Nanhi Jan. Many a time the Maharaja had brought

shame upon himself by his conduct. Dayananda told him clearly that his action was morally wrong and shameful. So Nanhi Jan came to hate the Swamiji bitterly.

It was the night of 20th September 1883. As usual the Swamiji drank some milk and went to bed. At about midnight he felt a severe pain in the stomach. When he woke up Dayananda realised that poison had entered his stomach. Immediately he vomited a couple of times, but it was of no avail. The poison had already entered the blood and spread throughout his body. It caused a burning sensation in his stomach and chest. On the next day, a doctor, Dr. Alimardan Khan, was called in. But his medicine only made Dayananda's condition worse. His body was full of sores. And blood was oozing out. This hellish torture lasted several days. The Maharaja, too, was very sad; but he could do nothing. However, he arranged to send Dayananda to a different place for treatment. And he himself was one of the bearers of the palanquin for a short distance.

One day, when there was no one near by, Swami Dayananda called his cook Dhaul Mishra. Seeing the blood oozing out of Dayananda's body, the cook could not control his grief. He said, "I listened to traitors and mixed powdered glass with your milk. My God, I have committed a heinous sin! Please forgive me." So saying he broke down. Dayananda consoled him with the words, "it was my fate. How are you to blame?" He then placed two hundred rupees in his hands and said, "If the Maharaja comes to know this, you will be in trouble. So go away to distant Nepal and hide yourself. Let this money be with you for your journey." So saying he sent away the Cook to a place of safety.

Afterwards Swami Dayananda was removed to Mount Abu for further treatment, and from there to Ajmer. But no effort could save him. The 30th of October 1883 was Deepavali day. He had a shave and bath, and lay down on his bed in a white loin cloth. Afterwards he called his disciples to his bedside and took a last look at them all with a benevolent smile. He then recited the Gayathri manthra and closed his eyes in Samadhi. It was six in the evening. The word 'Om' came from his mouth; and then his breathing stopped.

Dayananda was a great philosopher, a mighty logician, a magnificent speaker, a great man of letters, social reformer, patriot, philanthropist and sage, and a precursor of armed revolution; he was the embodiment of pure and noble conduct. He taught people to think independently and fearlessly.

Dayananda was a great Rishi (a sage). He sacrificed the great joy that would have been his by observing yoga practices. He chose a very difficult life for the well-being of mankind. But what did he get in return for all this? Beatings, insults, abuses and poison. He accepted all this with a smile. And he always wished the well-being of all mankind.

Effect of the Sad Events on Dayanand's Mind

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

Swami Dayanand had two brothers and two sisters, all younger than himself, and for whom he had great affection. One night, while his father, in company with himself and other male members of the family, was attending a nautch-meeting at the house of a friend, a servant came with the news that his eldest daughter, now fourteen years of age, was suddenly taken ill with cholera. Everyone hastened home, the physicians were summoned, and nothing was left undone that promised to afford relief, but all in vain. The condition of the patient grew worse every moment and she expired after four hours of great agony.

Weeping and lamentation commenced, the bereaved mother rending the air with her cries. It was terrible shock to Dayanand. He felt like one utterly unnerved and stupefied. "Ah!" Said he to himself when he was able to reflect, "who can defy death? Not one of the beings, that ever lived who could escape the cold hand of death. I, too, may be snatched away any time and die. How, then, shall I be able to fulfil my resolve of alleviating human

misery, and where shall I find the assurance and means of attaining Mukti, the final beatitude?" It was then that he made a resolve of seeking the way to release himself from the bonds of life and death and go out in search of Truth.

He knew that man's happiness and sufferings are the results of his actions in his previous birth. Those who had led a noble life in accordance with the scriptural injunctions are born in noble families, while others, whose previous life had been spent in perpetrating evil and falsehood, take birth as lower creatures. The saints and virtuous people, perched, as the result of karma, on the highest plane of existence, will think in this fashion, and average man is apt to misconstrue their words and actions. The fact is, that they do not look upon the world as something discardable: no, the very reverse of it, but the world is not an end to them, but a means of gaining what is higher than the world, what is infinitely more valuable and more glorious. They think, as Dayanand thought, in the strain of the Divine verse:

Sambhootincha Vinaasham Cha Yastadde Dobhayam
Saha.

Vinaashena Mrityu Teertva Sambhootyaa Mritamash
Nute - Yajur 40: 14.

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

These thoughts which filled Dayanand's mind, he did not express to his parents, but confided to his friends.

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

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

Science of Yoga

Parting company with the mahatamas of Joshimath, Dayanand set off towards Badarinarayan, and on arriving there visited the great temple. It afforded him great pleasure to discover, in the person of Rawalje, the Mahant of the temple, a man deeply reads in the Shastras, and he conversed with him for several days on the subject of the "Vedas and the Darshanas."

Swami Dayanand was informed by the Mahant that learned Yogis, adept in the science of yoga, were not to be met in the neighbourhood of Badarinarayan. The information was extremely disappointing, but as such men now and then came to visit the temple (so his host assured him), he determined to look out for these, and in the meantime to explore the neighbouring hills, to make certain if these were wholly destitute of the presence of Sadhus and Sanyasis of the right type. Early one morning he left Badarinarayan, and, proceeding along the foot of the hills, arrived at the margin of a stream called Alakananda, and following the direction of its current struck in to a wood.

At this time, the entire mountain was wrapped in a covering of snow, and it was with the greatest difficulty that he reached the source of the stream. He place appeared to walled in by lofty hills on every side, and no path was visible which might be followed. Dayanand was in great distress. He was very lightly clad, and the cold was so intense that he could hardly stand it. He had nothing with him so subsist upon, and his exertions had so sharpened his appetite that, as a last resource, he began to eat ice.

But such food was anything but satisfying and Dayanand had to give up on with his repast. "Let me see, if I can cross the stream," said he; "I might find a way out of the difficulty on reaching the other side." In pursuance of this resolve he descended into the stream, but it was not joke to cross it. The water was shallow in some places, but very deep in others, and pieces of ice with sharp, piercing edges were whirled down the current in hundreds every minute. And the bed of the stream was strewn with stones, some lying flat, with surfaces extremely slippery, and others planted upright with points that would penetrate the flesh like a sharp piece of iron. The attempt was made and when Dayanand reached the other side, his feet were wounded and bleeding and utterly benumbed with cold, and he felt like one in a state of stupefaction.

For many moments he sat all but forgetful of himself and of what was going on around him, but there was danger in continuing as he was, and with a vigorous effort he roused himself from his torpor. Finding that his legs and feet refuse to work, he tightly wrapped both in his torn garments and essayed to move forward, but the attempt was unsuccessful. "Oh! That some fellow creature would come to help me." He exclaimed; "if I stay longer where I am, I should certainly perish without realising the dream of life accomplishment of the object for which I left home."

While he was looking wistfully in every direction to see if he could espy some one who might be of service to him in his trouble, his eye lighted on two-hill-men advancing towards him. They made their obeisance to him and offered to take him to their huts. Dayanand, while begging to be excused from accepting their kind offer, told them what had brought him in that dreary region. Upon this, the hill-men offered to lead him to a place named Sadpat Tirath, which offer he thankfully accepted.

The next instant he had to refuse it. "I am perfectly exhausted," said he, "and at this moment can't move a step. You have better leave me to my fate." The two hill-men sadly bade him farewell and ere long were lost to sight. In time, Dayanand, by the grace of God, came to feel better and resumed his wandering, and passing through Vasudhara, a Tirath, and skirting Managram, he

reached Badarinarayan at about 8 pm. His prolonged absence had made the good and learned Mahant very uneasy, and as soon as the latter saw him, he felt that load had been taken off his heart. At supper Dayanand ate sparingly, and then retired to rest. With the appearance of morning, he took leave of his host, and proceeded towards Rampur. On the way, he stopped with a Yogi and passed the night at his cottage. This man, according to Dayanand, was deeply learned in Sanskrit literature, and his words had a most encouraging effect upon him. As soon as the day broke, Dayanand set forward, and travelling through jungles and over hills, he arrived at Rampur, putting up at the house of Ramgiri.

This Sadhu commanded great respect in Rampur by virtue of his pure character - a commodity which one's worst enemies will seldom fail to appreciate. He was an eccentric man, passing sleepless nights, and often talking to himself in loud and lusty tones. One not in the secret would think that he was talking with somebody in his room, for he always seemed to address a second person. Often he would commence screaming and if anyone rushed to his rescue on such occasions, he would, on entering the Sadhu's room, find that there was nobody there but himself.

Swami Dayanand sought an explanation of this singular conduct, but his disciples could give him none except that such was their preceptor's habit. Dayanand sought a private interview with the Sadhu himself, and learnt that he was engaged in accomplishing the siddhis of Yoga-vidya. His conversation, however, led Dayanand to the conclusion that his knowledge of the science and practice of yoga was imperfect. Leaving Rampur, Dayanand turned his face towards Kashipur, and from there went to Daronasagar, where he passed the entire winter during his residence here, it, one day, came into his mind that seeking the heights of the Himalayas he should destroy himself; but with reflection better counsels prevailed. It was a cowardly act, he confessed to himself, a true manly soul ought to fight to the end, acquire all he can of knowledge and wisdom and then resignedly wait for the call.

The most vigorous and elevated natures are not wholly above the weakness of giving away to despair, but, unlike average

humanity, they will not surrender themselves to it body and soul; they will get over the fit and will re-enter upon their wonted energy and with a renewal of their determination either to reach the goal, or to perish nobly in the attempt. Dayanand felt, in the light of Shastric teaching and in the glow of the light within, the heritage of past karma, that his was to try, in faith, and not to be impatient for the fruit: God would grant the fruit in His own good time, if he was true to himself and to his mission.

From Daronasagar, Dayanand pressed on to Moradabad, and visiting Sambhal and Garhmukstestar reached the banks of the Ganges. One day, as he sat near the water's edge, thinking he espied, all of a sudden, a corpse being carried down by the rapid current. Dayanand had with him, along with other books some works on physiology and anatomy, and he had often given time to the study of these. But his knowledge was mere book-knowledge, untested and unverified by actual observation and experiment.

The sight of the corpse reminded him that here was his opportunity, and he forthwith plunged into the river and dragged the body to shore. Taking out a sharp knife from his pocket, he cut open the body near the heart which he tore, and began to examine it closely. He found that the description of the heart, as given in his books, was totally wrong. After that he cut open the head and the neck, and, as formerly, discovered that his books did not describe their anatomy correctly. He was disgusted with the spurious composition, tore them to pieces and flung them into the river along with the corpse. The incident shows Dayanand's love of knowledge and research. To the Sanyasi the touch of even some living men is pollution, and they will on no account bring any part of their body into contact with a corpse. Dayanand deliberately and of his own accord handled a corpse, proving thereby that true knowledge is worth more the mere sentiment and that true men of science will have it in spite of sentiment.

Source of Nerbuda and his Encounter with a Bear

Swami Dayanand stayed for a short time on the bank of the Ganges, and then left for Furukhabad. Before the nest year (V.E. 1913 or AD 1856) had quite run its course, Dayanand had

visited many places lying between Allahabad and Kanpur. Subsequently proceeding to a place in the vicinity of Banaras, he put up, on reaching his destination, in the temple of VindhyaChaleshvarji, where he spent one whole month. Then going to Banaras proper, he stayed there for twelve days in a cave. Here he came across many individuals profoundly versed in Sanskrit literature. Chandalgarrh was the next place he visited. Here he put up in the temple of Durgakouhar, and applied himself whole-heartedly to the study of Yoga-vidya and to the practice of its teaching.

In the Chaitra of 1856, Dayanand set off in search of the source of the Nerbada, having heard that the tract around was the abode of learned Sanyasis and Yogis. Proceeding along the bank of the stream, he found himself in a great jungle, not wholly destitute of huts at irregular intervals. Stopping in one of those he drank some milk and then resumed his journey. He had advanced about a mile and-a-half when he found himself in a wood still more drearier, abounding in plum trees and prickly shrubs, and choked with tall grass which completely hid the path from view. While making his way through these, he suddenly found himself confronted by a huge big black bear.

The ferocious animal reared it self on its hind legs, and with a terrible roar advanced towards him. For one instant Dayanand stood rooted to the spot, but the next he was calm as ever, and taking up a stick bit the bear on the nose. The blow was dealt with a tremendous force, and proved effective. The animal ran away shrieking with pain. The men in the huts, hearing the noise, hurried out with clubs and hunting dogs, an finding a Sanyansi in trouble (as they thought), offered him help and service, adding that the jungle was the abode of numerous, bears tigers, elephants, etc., and advising him to cut short his journey.

Swami Dayanand declined their assistance with thanks and informed them that he was bent upon proceeding forward and taking his chance. The villagers at parting presented him with a stout club, saying that it would be of great use to him in his dangerous trip. Dayanand accepted it, but the next moment he threw it away and fearlessly advanced on his track. For hours he

travelled on. At last the sun went down and everything was enveloped in gloom. At last the sun went down and everything was enveloped in gloom. No light indicating habitation could be seen anywhere. Now and then he stumbled against trees rooted out by elephants. To add to his distress, he soon found his passage blocked by a still more awful and almost penetrable jungle. Nothing but thorny hedges and prickly pears were visible on all sides. To turn back was out of the question.

Swami Dayanand crept into it on his knees, and, following a zig-zag track, at last emerged into open space. He felt utterly exhausted with the effort. His clothes were torn to threads, and his body was wounded in twenty places and bleeding profusely. It was, however, no time and no place to make a halt. The darkness was gathering apace overhead, and it was no longer easy to distinguished objects even at short distances. Dayanand moved forward as best he could, and having steered clear of many dangers through continuous masses of rank vegetation, lighted on some straggling huts girt round with heaps of cattle-dung. A stream of clear, transparent water flowed not far from the huts, and the sheep and goats were still grazing on its bank.

Swami Dayanand saw a neat cottage standing under a tree and wished very much to go into it and rest, but then it would inconvenience its inmates, and to inconvenience them he did not like. So he climbed up the tree and passed the night on it. As soon as it was dawn, he alighted from the tree and, going to the margin of the stream, washed his wounded feet and other parts of the body, and then prepared to engage in upaasana. Before, however, he could sufficiently compose his mind for his devotions, he heard a noise resembling that of the roar of wild beast, but it was nothing but the sound of a tom-tom. A party of villagers, composed of men and women, was advancing towards him with a large number of cows and sheep, on its way, no doubt to some temple to celebrate a religious festival.

When the procession was sufficiently near to where Dayanand sat, it came to a halt at the sight of a stranger in such an isolated locality, and an old man detaching himself from the rest came forward and asked Dayanand where he had come from.

Dayanand replied that he had come from Banaras and that he was proceeding towards the source of the Nerbada river. On hearing this answer the party departed, and Dayanand became absorbed in contemplation.

About half an hour after this, a man, who appeared to be a person of consequence, followed by two servants, came and sat down near Dayanand. He invited Dayanand to go home with him, but Dayanand begged to be excused, saying that he was all right where he was. When, in answer to his enquires, he made known to the chief what he was after, the old man was pleased and ordered his servants to stay with him and show him every attention.

Learning that he Sanyasi abstained (at present) from the use of solid food), he had a large bowl filled with milk brought to him. Dayanand partook of the refreshing drink, and with the setting of the night retired to rest. To guard against the attacks of the wild beasts, the chief had a fire lit around the stranger, and Dayanand slept soundly till morning, under the watchful eye of the assiduous chief's servitors.

On getting up, he performed his ablutions and then did his sandhya, after which he proceeded on his way, eventually reaching his destination. For three whole years he wandered along the banks of the Nerbada, and it was during these wanderings that he came to hear of the great Sanyasi Virjanand at Mathura. Something whispered into his ear that this was the man he had been looking for in vain for so many years, and towards Mathura, accordingly, did Dayanand bend his steps.

Brahmacharya

A year's respite was great thing. The present danger was warded off, and who could say but affairs might take a favourable turn at the expiration of the period? But after all, if Dayanand found that his parents were inexorably resolved upon giving him a wife, he could use his legs and put a distance between himself and the place of his birth. In the absence of immediate danger he must go on acquiring knowledge, to fit himself for the life which he must come to leas sooner or later. He read on therefore, with

all the passionate ardour of a true student, enlarging his acquaintance with the Sanskrit language and giving in keeping to a most retentive memory a mass of facts which, though calculated to help him to recognise and appreciate, by contrast, all the better the real truths in the fullness of time, even as darkness helps one to recognise and appreciate the worth of life all the better.

The twelve months slipped by quickly enough, the suspicious parents must renew their importunities as regards an early time to approach on him on the subject, Dayanand commenced importuning them for increased facilities for the acquisition of knowledge. He said that it was absolutely necessary that he should go to Kashi to prosecute his studies further with advantage. It was the great seat of Sanskrit learning, and experts in different subjects could nowhere be found in larger numbers.

The request took the parents' breath away, and they told him shortly that they would not accede to it. To weaken their opposition and to ultimately bring them to comply with his wishes, Dayanand spoke to them of the value and excellence of brahmacharya, drawing upon the Shastras and ancient history for quotations and examples to illustrate his meaning. But it would not do. They would not listen to his representations, and informed him that he must be a householder before many days were over!

Swami Dayanand's parents acted after the fashion of other parents in India when they insisted upon his marrying. Indeed, they showed themselves vastly more prudent than the majority of parents in their country do. This majority, as we are well aware, is only too fond of seeing their children married before they are ten or twelve years of age, and some, overpowered by their love for their offspring, will go so far as to get them bound in the holy bonds of wedlock in their eight year. Dayanand was now fully twenty years old, and, to judge from what he was when he appeared before the public, he must have been a healthy and powerful youth at this time, or even a year or two earlier. But for all this, it cannot be denied that Dayanand's parents were also short-sighted like many more others in their situation. They could not rise to the height of realising the greatness of perfect brahmacharya, of conceiving the vast possibilities of the vow. Dayanand looked to the ideals of ages gone by.

If not one married in those days till he had completed his twenty-fifth year, and if large numbers never married till they had reached their thirty-sixth or forty-fourth year, he could not understand why the descendants of these men should be hurried into marriage before they had reached even the minimum marriageable age. And, further, why should not an individual be permitted to forego entrance into the grihasthaashrama when, swayed by a natural, intense, over-powering impulse, he would rather be wedded to a life of study and contemplation? The Shastras allowed such a concession in rare cases, and were not wholly unacquainted with Brahmacharis and Brahmacharinis of the type in question. It was, however, clear that the young men's parents were fully determined to disregard the rules of brahmacharya in their son's case.

One of the greatest causes of India's greatness, in times of yours, was its adherence to the law of brahmacharya. It secured each individual a perfectly developed body and a well-disciplined mind, cultured in various degrees. The result of this was that every individual was a man, even something of a hero, physically and morally, and serviceable to himself and others, intellectually. India was certainly low in the days of Magesthenese, but even then the land was very loyal to the requirements of brahmacharya and every town and city and village abounded in the right sort of men and women. The present national degradation will never cease till the nation is once more affluent in true Brahmacharis and Brahmacharinis. Where the body and mind are weak, there must be cowardice, physical and moral, and all the innumerable evils which are born of these. Mark what the Upanishad takings its inspirations from the Word Divine says of brahmacharya.

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

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

Finding that nothing that he could say would move his parents, and that his mother in particular was dead against his leaving home, Dayanand, in despair, asked to be permitted to reside at a village a few miles from his own, and where the landed property of the family principally lay. The father thought that Dayanand would not object to taking care of the property, and he proposed that he should take upon himself the work and the responsibility of a superintendent.

But Swami Dayanand was disposed to do such thing. He wanted to reside in the other village because a learned man resided there, and if he was not to be allowed to God to Kashi, he might as well study for some time with this learned man. This request was granted, and Dayananda was thankful that it had not been refused, for, apart from the fact that his removal to the neighbouring village would enable him to continue his studies for some time, it would be a distinct relief to him to be away from his parents. They were continually talking of his coming marriage, which was annoying to him, and he knew that if he ever ventured to intimate that he preferred remaining as he was, he was bound to be severely taken to task for harbouring such a foolish (!) idea.

Swami Dayanand commenced his studies with the new Pandit, and the latter was delighted with his progress. One day, in the

course of conversation, Dayanand openly confessed to his teacher that he had no intention whatever of marrying, and that he positively disliked being a "householder." The teacher reported Dayanand's words to his father, who had him immediately recalled to his native village, and ordered that preparations for his marriage should be made without delay. Dayanand was at a loss what to do. He consulted his friends, but they, like his parents, being unable to sympathise with his lofty aspirations, advised him to marry.

After much reflection, he was convinced that his only means of escape from marriage lay in flight. He had already counted upon the possibility of such a contingency, and now it must become a fact. Any hesitation, when affairs had come to such a pass, would be fatal. He must bid farewell to home and friends once and forever - in that lay his salvation. Just as the preparations, which had been pushed on with startling vigour during a whole month, were complete, and when a week or so more would find him married, Dayanand braced himself for a final effort, and so soon as the shades of the evening came on, he stole out of the house, with his mind fully made up never to see foot in it again, if he could help it!

Renunciation of the World

His Pursuit and Capture

Swami Dayanand left his father's home in the Jyeshtha of Vikrama Samvat 1903 (1846 AD), and he was at this time over twenty-one years of age, a lively youth with intellect stamped on his forehead, but, withal, simple and artless in the extreme. The first night he passed at a village some eight miles from his own, and long before it was dawn, he was speeding along by-ways and unfrequented paths again. When the evening set in, he had done about twenty-five miles, and being too tired to proceed farther, he put up in a temple of Hanuman, in a certain hamlet. He did well to have avoided the highway, for his father, interpreting his absence only too correctly, had dispatched servants in pursuit, and they were searching for him. Even before he had time to leave the temple, and this he did on the third day after quitting home,

he heard from a petty official that a party of horsemen and footsepoys had visited the village to which the temple was attached, looking for a lad named Mool Shanker.

Swami Dayanand thanked Heaven for the narrow escape and resumed his journey. He had not gone far when he fell with a party of begging mendicants, who engaged him in conversation. So wrought upon his simplicity as to prevail upon him to surrender all his ornaments and various other things to their idol. "As long as you don't give up everything of value, you possess, to the image," said they, "so long you need not expect to rise above worldly attachments." Swami Dayanand believed the imposters and parted from them considerably lightened of his valuables.

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

The town was alive with the presence of numerous Bairagis, who had managed to entangle a princess in their toils. The worthies, seeing Dayanand habited in reddish-yellow garments, had a derisive laugh, their secret object being to win the newcomer over to their order, Dayanand would not be caught this time, though

he suffered himself to be persuaded so far as to part with his stock of silk-dhotis to them and to buy three rupees worth cotton ones instead. Here Dayanand stayed for three months, known to all his neighbours as a Brahmachari.

Ere turning his back upon Koutha Gangada, Dayanand learnt that the annual fair at Siddhapur, a Railway station on the bank of the Saraswati, would take place in a few days. Thinking that he might come across some yogi there who could point out to him the way to salvation, Dayanand set off towards the locality. In the way he encountered a Bairagi whom, on nearer approach, he recognised to be one perfectly acquainted with his family. When the eyes of the two met, tears rolled their cheeks. On the Bairagi's asking why he saw him dressed in ochre-coloured garments, Dayanand told him all.

The Bairagi was at first moved to laughter, but soon assuming a stern and serious tone he told him that he had made a great mistake in taking the step he had. After this the pair separated, each pursuing his different way. On reaching Siddhapur, Dayanand put up in the temple of Nilakanth Mahadeva, already crowded with Dandi Swamis and Brahmacharis (students). The fair came off. Wherever Dayanand heard was a learned and pious man, there he would go and converse with the worthy soul in his ecstasy he little dreamed, that something unpleasant was in store for him and that he must soon face it.

The Bairagi, whom Dayanand had met on his way to Siddhapur, had communicated with his parents, telling them, in his letter, where Dayanand could be found. We won't say it was treachery on his part: on the contrary, it may be that he was actuated by the best motives. Perhaps, like many others he could not understand Dayanand (it was apparent from his parting rebuke to Dayanand that he did not), and he thought he was doing the youth good in informing his parents of his whereabouts. But whatever the real facts, certain it is that it was his communication that once more set the father on the son's trail.

Karsanji came accompanied by several sepoy and went through every part of the fair making enquiries about his missing son. His efforts were at last crowned with success. Entering one morning the temple of Mahadeva, he found himself suddenly face

to face with Dayanand. Seeing him dressed in ochre-coloured clothes he flew into a passion and, in a voice of thunder, asked: "What means this?" So terror-inspiring was his visage that Dayanand dared not meet his gaze. He raved and stormed at the youth, calling him the disgrace of his family, the cause of eternal shame to his race, and so on. Dayanand was in a mortal fright, and moving from his place, fell at his sire's feet, saying that he had done what he had by evil counsel of others, and that he fully intended to return home from Siddhapur.

He humbly craved forgiveness for any offence he might have given, and said he was thankful to his father that he had taken so much trouble on his account. This show of contrition and humility failed to appease the anger of Karsanji. Taking hold of his garments, he tore them to pieces, and dashing his bowl on the ground smashed it to fragments. Then having dressed him in new suit of clothes he took him to where he had put up, and said, "Will you kill you mother by running away from home?"

In spite of all that Dayanand had said to set his father's mind at rest, the old man had no faith in his words. He stationed the sepoy upon him, giving them strict orders not to let him go anywhere. Night came and still Dayanand found himself watched as closely as ever. He was helpless, not knowing what to do, and bitterly thinking of turn which affairs had taken. For he had, as his father rightly suspected, no mind to go home. It was fright that made him tell an untruth: in his heart of hearts he resolved to regain his freedom as soon as he saw a chance of doing the same.

While he lay in his bed, despondent and musing over his fate, what did he find on stealing a look at the guard but that he had fallen a sleep? "Now or never," said Dayanand, and creeping out of the room he ran with all his might. He had gone about half a mile, when he saw a temple with a lofty papal tree growing near it, and shading the building on all sides by its huge branches. He could not but see that the guard would soon awake, and, missing him in his bed, would give an alarm, upon which his father and his attendants would be again after him. Under the inspiration of the moment, Dayanand climbed up the huge tree and hid himself on a lofty branch just near the top of the building. He had not been settled many minutes in his "retreat" when several

horsemen came dashing in the direction of the tree but, though they looked closely in every nook and corner of the temple, they failed to find any trace of their master's son.

The priests of the temple were interrogated, but they could give no information. At last disappointed with their fruitless search, the pursuers turned up back and were soon lost to view. During the time the search lasted, Dayanand had sat closely "packed up" and did not so much as breathe, for fear that his presence might be detected by anyone. The sun at last rose, but Dayanand would not leave his hiding-place yet. He was in fear of the priests, of his father and his men and even of a causal way-fearer whom he might meet in the event of his leaving his retreat before nightfall. He had nothing to eat but he had a lota full of water, and this water he partook when he wanted to refresh himself. When the livelong day had at last ended he slipped down the tree, halting at a village some four miles from the temple. Early in the morning he started off afresh, and passing through Ahmedabad, arrived at Baroda. Here associating with the Sannyasis and Brahmacharis of the Non-dualistic school he himself became a Vedanti, believe in the identity of God and soul.

During his residence here he heard that a meeting of learned Sadhus was shortly going to be held on the bank of the Nerbada, and no sooner did he hear this than he set off towards the place specified, to be present at the conference. Reaching there, he had a talk on the Shastras with Sachchidanand Paramahansa. At this place hearing that large number of learned Brahmacharis and Sanyasis lived along the bank of the river, Dayanand proceeded in search of the same and met several. With one of these - Paramahansa Parmanand - he resumed his studies, and, in the course of a few months, had gone through Vedantasara, Arya Harimede, Totaka, Arya Harihara, Totaka, Vedantaparibhasha, and similar other works.

Wanderings and Initiation into Sanyasa

As Brahmachari, Swami Dayanand, in conformity with the usual practice, had to cook his meals himself. This greatly interfered with his studies. To be rid of this trouble, he made up his mind

to enter the Sanyasa Ashrama. The initiation would be, moreover, useful to him in another way: it would give him a name which would completely hid his identity and would minimise the chances of his being reclaimed by the members of his family. They knew him as Shuddhachaitanya, but when the name had been dropped in favour of a sanyasa name, a great clue to his whereabouts would be lost, and he could then count upon the enjoyment of greater freedom in his movements. With this idea in his mind, he requested a Sanyasi named Chidashrama to initiate him into sanyasa. His request was refused on the ground of his extreme youth. The refusal, however, had no discouraging effect upon Dayanand.

He was firmly resolved upon being initiated, and he stayed a year and a half on the bank of the Nerbada, studying and waiting his chance. In the meantime, a Dandi Swami and a Brahmachari came and halted in a forest near the town of Chanod. The name of the Dandi Swami was Purnanand. A Dakshini Pandit, a friend of Dayanand paid a visit to this learned Sanyasi, along with Dayanand and introduced him to the Sanyasi, and a conversation on Brahavidya ensued.

Swami Dayanand could not but perceive that the Sanyasi was a man of profound learning, and he moved the Dakshini Pandit to request him to initiate him into the Sanyasa. The Pandit conveyed his wishes to the learned Sanyasi, making a powerful recommendation on his behalf.

The young man, he said, was passionately devoted to the study of Brahavidya and valued it above all things, but, as at present circumstanced, he could not fully satisfy the craving of his soul for, as a Brahmachari, he has to prepare his food with his own hands and to attend to other similar sundry things, which took away a large portion of his time. In order that his entire time and leisure be at his disposal, to be exclusively devoted to study and reflection, it was necessary that he should enter the sanyasa and might it not be hoped that the erudite Swami would grant his application? Swami Purnanand's first answer was much the same as that of the Chidashrama Swami.

He declared that he could not see his way to initiate one so young, and he added: "I belong to the Maharashtra. The young man ought to wait upon some Gujarati Sanyasi and get initiated by him." To this the Dakshini Pandit replied that when the Sanyasis belonging to the Deccan went so far as to initiate into the sanyasa even men of inferior castes, Swami Purnanand should have no objection whatever in bestowing the privileges of the order upon one who came of a prominent Brahmin family. After much discussion the Swami prevailed upon to entertain the young man's petition, and on the expiration of the third day after the meeting, the important function took place, and Shuddhachaitanya came to be named what we have called him from the very beginning of our sketch - Dayanand (Saraswati).

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

In the course of the new trip which Swami Dayanand had undertaken, he came to hear of one Swami Yoganand, and adept in Yogavidya. He went to him, and commenced with him the study of the highest branch of metaphysics. When he had gone through some elementary works on the subject, he proceeded to Cinor, where he came across a Brahman named Krishna Shastri, who was well-versed in Sanskrit grammar. With this Shastri he was for some time, and then left for another town, where he studied the Vedas with a certain Pandit.

Here after some time, he met two Yogis, named Jwalanand Puri and Shivanand Giri. Associating with them he resumed the practice of yoga, and he would often hold discussions with them on the science of yoga. Eventually, the two Yogis left for Ahmedabad, telling Dayanand that if he would learn something more of their science, he should follow them shortly to the place they were bound for. After the expiration of a month, Dayanand

left for Ahmedabad and rejoined the Yogis. They were true to the great mysteries of Yogavidya. Dayanand fully availed himself of their instructions, and he always thought of the two Yogis with a feeling of profound gratitude.

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

Tantras and Animal Food

Dayanand withdrew from the society of his teachers at Rishikesh, and passed some days in solitude, dividing his time between study and contemplation. One day, in a solitary ramble, he came across a Brahmachari and two Sadhus natives of the hills, and joining them, the party left for Tehri a famous seat for learning. While staying here one of his new acquaintances sent him an invitation to dine at his house. At the appointed hour a servant waited upon Dayanand, who, accompanied by a Brahmachari, repaired to the house of his would be host. On arriving there, he saw a Pandit was cutting up meat, and that a few steps farther on, several Brahmans were engaged in cooking the same article. Heaps of bones lay beside them, and head of several animals already cooked. The sight greatly disgusted Dayanand, and thought the master of the house extended to him a cordial welcome and

pressed him to enter the best room in the house, he found himself compelled to return to his dwelling at once. "Don't let me disturb you," said he, "but go on with your work," and uttering these few words he came back to his cottage and felt at ease.

Before many minutes, however, had gone by, a fresh man waited upon him, and informed him that everything was ready and that his presence alone was wanting. "Every variety of meat-dish," explained the messenger, "will be served to your holiness, it has been prepared expressly for yourself, and the master hopes it will please you." Dayanand replied that the very sight of meat made him sick, to eat the same was out of the question, and that if the man's master must have him share his hospitality, he could send him some flour and vegetables, and his own Brahmachari would do the cooking. The disappointed host had to comply.

Shortly after this, Dayanand asked the two Pandits for a loan of the books whose praises they so warmly sang, and the Pandits willingly agreed to lend him the entire lot. Dayanand, however, chose those only which go under the name of the "Tantras". No sooner had he opened one of these than he was astounded at the nature of its contents. They were so obscene, so utterly subversive of the moral and social relations which have ever existed and ought to exist between one member and another of a family and between one member and another of society at large, that no one, not absolutely and hopelessly depraved and debased, could help recoiling at the bare contemplation of what they taught.

And one book was as bad as the others, teaching little else than what will vitiate and degrade, what will demoralise. Things, many and various, have brought about the fall of India, but nothing has perhaps contributed more to prostrate the Indian community morally and intellectually than the Tantras. Alas! That such a literature should have ever come to exist in the land of the saints and sages. Dayanand's soul sickened as he turned over the leaves, and at last he threw them away with a loathing. During the rest of his life he never thought or spoke of these but his heart was filled with indignation at the villainy of those who had brought them into existence.

From there Swami Dayanand set off towards Sri Nagar, and, on reaching there, put in a temple on the Kedarghat. Here had

occasional discussions with the Pandits, and whenever he found one of these too warm an admirer of orthodoxy, he would quote from the Tantras and so completely seal his lips. Of the Sadhus whom Dayanand met at this place, Ganga Giri pleased him the most. Dayanand came to have great esteem and regard for him and stayed with him for two months. As soon as the autumn set in, he, in company with the two hill-sadhus and his Brahmachari, left for some other locality, and visiting Prayag (Allahabad) and other places arrived at the tomb of Agastya Muni, thence proceeding to a hill named Shivpuri.

This is the place where some people (the Jains) believe salvation is attainable while one is yet living. Dayanand passed the four months of winter here, and then separating himself from his companions, bent his steps towards Kedarghat alone. Passing through the Guptakashi, Gourikund and Bhim ganga, he reached the temple of Triyugunarayana. He did not seem to like the place at all, and consequently returned to Kedarghat without delay.

When he had seen sufficient of the inhabitants of this place, he thought he would visit the neighbouring hills. These hills are covered with perpetual snow, but the fact did not daunt Dayanand. He had heard that these were the abode of mahatamas, and he must seek them but in defiance of every inconvenience and danger. He went and commenced making his enquires. But not useful information was forthcoming. The people interrogated would either deny all knowledge of the existence of men Dayanand was after, or would tell such stories regarding them as no man with a grain of common sense would believe. Dayanand did not know what to do. After fruitlessly wandering for twenty days exposed to the piercing, intense cold of the mountains, he retraced his steps to Kedarghat.

His recent excursion in the hills, though attended with much suffering, had created in Dayanand a great liking for the free and bracing mountain air, and one day he ascended the Tunganath Hill. The temple on the summit he found crowded with priests and crammed with idols, and not much pleased with sight, he prepared to descend the same day. He saw before him two paths, one leading to the west, and the other to the south. He took the one leading to a jungle, and before he and gone far, he found

himself in the midst of a thick wood. Sharp stones and huge boulders lay strewn everywhere, and the streams and rivulets were wholly destitute of water. Laying hold of the grass and of the dried-up bushes, Dayanand made a shift to reach the bank of a stream, and mounting the ridge of a hill ran his eye in every direction. Nothing but inaccessible steeps and jungle were to be seen.

The sun was near setting, and Dayanand could not see how he would manage to pass the night in such a dreary place without food and water. At last he resolved to seek some habitation. His progress was slow, and the thorny bushes through which he had to pass tore his garments to shreds and drew blood from his body. He, however, went on limping along with wounded legs and lace-rated feet, and, after undergoing many hardships, lighted on the highway.

He had to grope his way in the darkness, and in time, the signs of habitation appeared. It was an insignificant, uninviting hamlet, and Dayanand set off towards Okhimath to which it led. Here he passed the night, and as soon as it was morning, proceeded to Guptakashi. Desirous of exploring Okhimath at leisure, he returned to it again, and found that almost all the caves were inhabited by imposters. Here a great Mahant wanted to make Dayanand his disciple, offering him wealth and assuring him that he should succeed him to the gaddi.

He rejected his offer, saying that if he wanted wealth he should not have left home and separated himself from his parents and friends. At the same time he told him that even the event of his settling down with him, he could not gain the object for accomplishment of which he had severed his connection with the world. The Mahant urged Dayanand to stay with him for some time, he refused, returning to Joshimath the very next day. Eventually, he met many learned Sanyasis and Yogis here, and he took further lessons from them in connection with practical yoga.

Last Days

Swami Dayanand contemplated leaving Jodhpur at, or towards, the close of September, but, as we have already informed the reader, he was unable to do so before the next months had

half expired, and we have further informed the reader that when he bade farewell to the Rathore sovereign and his people, he was in the very reverse of the best of health. Only five days after the letter, reproduced in English in the proceeding chapter, had been sent to Maharaja Pratap Singh, the Swami caught a bad cold, but it was, after all, nothing very serious, especially in the case of a person of the Swami's build and physique, and the 28th and 29th September passed off without giving any indications of the fact that great, almost frightful sufferings were in store for the Swami, finally terminating in death.

He did not at all appear to be in any danger whatsoever, when, after his usual draught of milk, he retired to rest on the night of the 29th. He had not, however, slept much when he felt a violent pain in the region of the stomach, and a dull, heavy sensation in the chest, as if it was choked up with something which struggled to get out. To relieve the pain he left his bed several times. And threw up matter thrice; but though he suffered much, he waked no one. The violence of the pain abating at last, he thoroughly rinsed his violence of the pain abating at last, he thoroughly rinsed his violence of the pain abating at last, he thoroughly rinsed his mouth with water and went to sleep. The morning was far advanced when he rose on the following day (a very unusual thing for him), and as soon as he rose, he threw up again. He felt suspicious, and, as the painful heaviness was still present in the chest, and a feeling of utter uneasiness pervaded the whole frame, he thought he would repeat the practice which he had formerly resorted to with success.

Drinking a good deal of water, he thrust his two fingers into his throat, and brought on vomiting again, being under the impression that if poison had got into the body, no matter how, it would be cast out, more or less, in this way. But there was little relief still. The Swami caused fragrant drugs to be thrown into the *havan-kund*, and drank a decoction of *ajwain*, (*lighusticum ajwain*) etc., but with no beneficial results. On the contrary, he became worse, the colic pains having commenced to add to his sufferings. Dr. Suraj Mal was at last called in, who administered some medicine that would stop vomiting, and also allay the

patient's thirst. The medicine failed to do any good. The colic was as bad as ever, the breathing became rapid and painful, and there was coughing besides. Maharaja Pratap Singh, who heard of the illness late on the 30th, sent Dr. Ali Mardhan Khan to attend the Swami. The Doctor had the region of the abdomen tightly bandaged, and had the patient cupped on 1st October.

This relieved the cough a little, but failed to produce any desirable effect as far as the colic was concerned. On 2nd October, he administered some pills, and on the 3rd gave a purgative, but till 2 O'clock in the night there was not motion. At ten the motions commenced, and continued the whole night. By morning the Swami had thirty, nor did they cease during the day, and he was now so weak that with every motion he fainted. The case did not improve on the 5th, indeed he had now a hiccough in addition to be tormented with. Day after day of intense suffering passed. There was a constant looseness of the bowels, an unbearable pain in the pit of the stomach, frequent vomiting, and a continued hiccough and over and above all this, his face, throat, tongue, palate, forehead, etc., become covered with blisters.

On the 15th of October, Doctor Adam came to see the Swami by desire of His Highness. The Doctor evidently saw that the case was hopeless, and he advised the Swami's removal to Abu, observing that change of climate might do him good. The Swami, already disposed to leave Jodhpur, approved of the advice, and communicated his intention to the Maharaja. His Highness, on hearing the nature of the Swami's resolve, came in person to the great teacher's lodgings and besought him to postpone his departure, urging that he was not fit to move in such a condition, and that if he went away as he was, it would give the State and its Ruler a bad name. The Swami, however, was not to be turned from his purpose, and the Maharaja had to ultimately agree. A sum of Rs. 2,500 was presented, and the 16th of October was fixed as the day of departure.

As the hour of departure drew near, the Maharaja with his brother, Maharaja Pratap Singh and other dignitaries of the State, made his appearance, to pay his respects to the Swami, and to see him off. Some royal tents, six camels, three chariots, one phaeton

ere to accompany the Swami, who himself was to travel in a Palanquin, attended by a number of courtiers, one of these being Doctor Suraj Bhan. The parting moment came, and it was clear to all present that His Highness, as also his brother, was in real distress.

Who could say how the disease would terminate and if His Highness's worst fears were realised and the illness had a fatal ending, neither he or his descendants could, for generations, hold up their heads when the sad event was mentioned in their presence. His Highness felt after the noble race from which he came. What has not the true Rajput done and dared to prevent a slur being cast upon his fair name. His Highness with his own hands tied his own special belt round the Swami's waist, and mark his appreciation of the invaluable lessons he had received from the Swami and of the profound respects in which he held him by reason of his lofty virtues and his unique attainments, he walked some two hundred paces by the side of the palanquin before he eventually took leave of its occupant.

The shades of the evening had already fallen, but in spite of the breeze, in spite of the fact that a pankha-coolee was incessantly fanning the Swami, in spite of his having a dripping cloth, in several folds, on his head, he felt as if he were on fire. After a whole night's travelling, the party reached Ropar, where the next twenty hours were passed. On the 18th the Pali station was reached, and the tents were pitched near a Mandir, which turned out to be the dwelling of some Sanyasis. On hearing who had arrived all these came out, and touching the feet of the Swami retired. The Swami discovering that he was in the immediate vicinity of Sadhus and Sanyasis, caused his tent to be removed to a distance, to prevent his proving a source of inconvenience to the individuals in question in any way.

A man was sent from this place to Ajmer to consult the local physicians, and to bring from there any medicine that the best native skill could suggest and prescribe for a case like the Swami's. The Ajmer Samaj consulted the well-known Yunani Hakim Pirji, and the medicine which he prescribed was got prepared without delay and handed over to the messenger, who rejoined the Swami at the station, hours before he had time to resume his journey,

along the Abu Road, for the Mount Abu, which he did on the morning of the 21st October. The medicine was taken. It did bring some relief, but it was not much.

While the party was on its way to its destination, it fell in with Doctor Lachhman Das, Assistant Surgeon, who was proceeding on duty to Ajmer. Seeing the Swami in the State he was in, he at once turned back and followed him to the Abu, which was reached on the evening of the 21st, and where the Doctor treated the patient for two days. The treatment appeared to be doing good from the very first, stopping the hiccough and removing the looseness of the bowels within forty eight hours, but it was not to be continued longer. His officer coming to know what the doctor had done, was extremely put out, and after reprimanding him severely for having returned to Abu in defiance of his orders, to the contrary, directed him to be off at once. The brave Mohyal, indignant that his deepest feelings should have been so slighted and disliking the pre-emptory nature of the order now issued, tendered his resignation on the spot, but the officer refused to accept it at such a short notice. The Doctor had no option but to set off to Ajmer, his face bathed in tears. Before taking his leave of the Swami, he entreated him in most earnest tones, to come to Ajmer, where he himself should be constantly by to see him and to direct everything.

The Swami thanked him, but said that he could not follow his suggestion. The doctor, however, actuated by the best and most patriotic of motives, was resolved to do all he could to have the Swami near him. On the way the encountered several gentlemen, from the Punjab and elsewhere, hurrying to their beloved teacher, and he besought them, one and all, to exert themselves to the utmost to induce the Swami to leave for Ajmer.

The Swami was going down, those by his bed-side. – Munshi Lakshman Saroop, Pandit Lakshman Datta, Lala Shiv Dayal, Seth Sevak Lal Krishn Dass, and numerous other gentlemen, professional as well as laymen could not clearly but perceive. His condition on the 23rd was that of man in the utmost state of exhaustion. He could speak with effort, and could not turn in his bed without efficient assistance. The blisters were still present, and as bad and ugly as ever. Though retaining complete possession

of his sense, his hands and feet were always cold. During the next three days, at the desire of His Highness, Maharaja Jaswant Singh, Dr. Adam and Assistant Surgeon Lala Gurcharan Das came to see the Swami several times, but neither could do nay good. Maharaja Pratap Singh came on the 26th, but his influence and wealth, though he was willing they should be fully pressed into service for the Swami, were as powerless to bring about any good result as those of lesser men. His brother was willing to make a present of two thousand rupees (and of more if need be) to anyone who should restore the Swami to health! Finding how matter stood, and to try as were, a last chance, the attendants of the Swami, big and small, came to the determination of removing him to Ajmer. Dr. Lachhman Das had given them hope, and who could say but he might, after all, be able to save the Swami?

The Swami was unwilling to go, but the united representation of his well-wishers present, had, at last, its way, and to Ajmer he suffered himself to be taken, reaching that station on the morning of the 27th. It may be mentioned that while being conveyed to Ajmer, the Swami felt a strong desire to eat *dahi* (tar or curds). The article was supplied, and it is affirmed that it would have been better if he had not eaten it, being injurious for a person suffering from dysentery (*sangrahi*).

As contemplated, the Swami was again placed under the treatment of Dr. Lachhman Das, but it would not do. The disease began to assume a still more alarming aspect, foreshadowing, in an unmistakable manner, the end that was near. On the 29th the entire body became covered with blisters, and the restlessness became considerably greater.

But for all that the Swami, with the help of two or three gentlemen, sat up in bed, and unsupported by anyone, remained in a sitting posture for some time, deep in *Samadhi*. On the 30th Hakim Pir Imam Ali (popularly known as Pirji) came and saw the Swami after having thoroughly examined the Swami, he gave it as his opinion, that he had been poisoned (the arsenic having been administered to him, he could not say how), and he said that if the Swami, instead of going to Abu, had come direct to Ajmer, the fatal substance would, very probably, have been got out of the system.

This, in other words, meant that the poison had, by this time, been fully absorbed into the system, and that it was now beyond the reach, of human skill. After the departure of this celebrated physician, Dr. Newton was called in. The cough at this time being most troublesome, he had three or four seers of poultice (linseed, boiled in milk), prepared and applied to the chest of the sufferer. But no good came of it. The Doctor declared that he had seldom come across any man who under such suffering was so calm and resigned, and so self contained.

As the Swami threw the poultice away, he remarked: "This is worse than useless now."

It was a just remark, considering the change that was coming over him. The colour of the urine, at this time, was black as coal. At 11 am the Swami was seated on a chair to answer the calls of nature for the last time. When he was clean, he took the water with his own hands, and performed his ablutions, thoroughly cleansing his mouth with a *datan*. After this he lay down on the bed. The regulation of the in-going breath, the result of no little effort at such a moment, clearly showed that the Rishi was in communion with his Maker.

At 4 pm the teacher desired the Swami Atamanand and Gopal Giri to be brought before him, and as soon as they made their appearance, he asked them to sit down, and then said: "What do you want?" the answer was, that all they desired was that he should be restored to health. The Swami replied: 'What is left of this body now to get well? And extending his hand he placed it on the head of each in turn, and said "Live in peace." A few minutes after this, he directed that one hundred rupees, in cash and a shawl be given to Swami Atmanand and a similar present to Padnit Bhim Sen, but both the gentlemen humbly begged to be excused from accepting the gift, and they had their wish.

At about 5 pm, the Swami, who had, now and then, give his loveful glance to the arrivals from various parts of Upper India and Rajputana, now beckoned them, one and all, to come and stand before him. They came, and stood contemplating the noble figure lying prostrate before them, but not for long. At a signal

from him they retired behind him, and set down silence. The doors of the room and the skylights, in deference to his wishes, were thrown open and looking at the ceiling he asked: "What *paksha* is it now? What is the *tithi*" and what day?" the reply was that it was the end of the *Krishna-paksha* and the beginning of the *Shukla-paksha* and that the day was the Tuesday.

Upon this he composed himself for contemplation, and began to chant Veda-mantras, following the same with *Ishwara-stuti* in Sanskrit and in Bhasha. When repeating the *Gayatri-mantra* he remained wrapt in trance for some minutes, after which opening his eyes, he exclaimed:

"Merciful and almighty Lord, such is Your will, yea, such is Your will, and let this Thine will be fulfilled!"

The Demise

And simultaneously with closing the prayer, he turned in his bed and controlling the outgoing breath after the manner of Yogis, cast it out utterly with one vigorous effort! It was at 6. pm the 31st of October, 1883, the Dipawali Day, that India's greatest saviour of modern times expired. Were the preparations for a universal illumination in Aryavarta at this moment in honour of the departed soul? And was the universal illumination that came off almost synchronously with the exit of the departing soul, a representative of the inconceivably bright and glorious light of which the latter part of the following mantra speaks, and in which the spirit of the Rishi was to range and to dwell:

"Etaavaanasya Mahimaato Jyaayaamashcha Purushah
Paado Aasya Vishvaa Bhootaa Ni Tripaadasyaamri-
tam Divi"

Swami Dayanand was 59 years of age at the time of his death.

As soon as it was known that Swami Dayanand was no more, two Sanyasis made their appearance, claiming the body and declaring that they should, in accordance with the usages of their Order, inter it. The claim was refused. Maharaja Sajjan Singh, longing to have last look at his departed guru, suggested, through this representative, that the cremation of the body might be

postponed for a couple of days, but His Highness was informed that, this could not be done, since it was the unanimous opinion of the gentlemen in attendance that the sanskar should be performed without delay.

In pursuance of this resolve, the body was washed and bathed early on the morning and having been wrapped in a shawl of the *geru* colour, placed on a *baikunthi* (a kind of bier) and borne towards the place where it was to be cremated, soon after it had struck ten. The procession, perhaps the grandest and most representative of its kind ever witnessed at Ajmer, moved on with bowed heads and with hearts weighed down with grief. This preceded the hearse, chanting hymns from the Vedas.

On arriving at the spot Rai Bahadur Pandit Bhag Ram, pointing to the body deposited in from of him, spoke of the undying achievements and singular virtues of the soul which had tenanted it, and of the irreparable loss which the country had suffered by the early departure of that soul. After this the body was placed on the Vedi, and burnt with two maunds of Sandal-wood, ten maunds of pipalwood, four maunds of ghee, five seers of camphor, one seer of saffron. In less than an hour the frame that had been instrumental in doing so much for the world, was a handful of ashes!