"As heaven and earth are not afraid and never suffer loss or harm, even so my spirit fear not thou." (1)

"As day and night are not afraid, nor even suffer loss or harm, even so my spirit fear not thou." (2)

"As the sun and the moon are not afraid, nor ever suffer loss or harm, even so my spirit fear not thou." (3)

"As Brahmanahood and princely power are not afraid, nor suffer any loss or harm, even so my spirit fear not thou." (4)

"As what hath been and what shall be fear not, nor ever suffer any loss or harm, even so my spirit fear not thou." (5)

(AV. II. 15.1-6)
BEGINNING OF THE PUBLIC-LIFE:

The first few years of Dayānanda's public life were more or less years of preparation for the stupendous struggle to which he had been pledged. In these years he visited some of the most important towns in India but most of his time was spent on the banks of the Ganga and in the vicinity thereof. Wherever he went, he preached and taught. Every where his outspoken views, his bold utterances, his novel exposition of the Aryan culture and religion and his profound learning attracted hundreds and thousands of his country men to his discourses. He was unrivaled in the Vedic interpretation and scientific exposition of the scriptural truth. Many came to cross swords with him but stayed to admire and follow. He issued challenges, far and wide, and held numerous discussions with high and low, student and scholar and Sadhus and Pandits. He spoke in Sanskrit, since Sanskrit was the language of the learned and the language of upper India not being his mother tongue, he felt a certain amount of diffidence in using the latter for purpose of discourse and discussion. Wherever, he went he made a commotion in Indian society. The Hindu theologians, with their myriad followers, whose deepest and most vital interests were so adversely touched by his teachings, were up in arms. They not only abused and threatened him, but even more than once conspired to kill him. During the first five years no fewer than four or five attempts were made on his life. Yet there was a charm about his life, his ways and his manners, which secured for him friends and protectors. He never stooped to prosecute his persecutors.

NOT CAME TO JAIL PEOPLE:

The great Svāmi was at Amup Shahar. A Brāhmaṇa presented him with a betel-leaf. The Svāmi could not disappoint a poor Brāhmaṇa.
and accepted the same. He chewed the betel-leaf and a little while after the Svāhī discovered the mischief as the betel contained poison. The Brāhmana in order to know the result kept sitting there. Dayānanda did not speak a word and quietly hastened to the Ganges and performed 'HOLI KRIYA' - a device of Yogi's to wash the intestines. The poison was soon washed out by this action. But a crime, like murder, will out. Sayyad Mahmood, the tehsildar of the town, who was his admirer, arrested the Brāhmana and sent him to the lock-up.

Being satisfied with the action taken against the offender, the kind Tehsildar came to the Svāhī and told him what he had done. But the Svāhī appeared to be distressed and asked the Tehsildar to set the man free. He said, "I have come to liberate humanity from bondage and not to imprison them." The officer was astonished on this reply and set the offending Brāhmana free.

POPULARITY AND PERSONALITY:

In orthodox circles he became famous in a very short time. High and low, rich and poor, from the Princes of the highest States, down to the coolie, all classes flocked to him, drank in his discourses and gazed at him with mingled awe, respect, and admiration. In many places, the public discussions were presided over by the British officers of the highest rank in the districts, this being considered the most effective way of preserving order and preventing rioting and violence. For the first time, since the days of Saṅkara, there had arisen a teacher of the highest order, a man worthy of the mantle of a prophet, a man who at least gave promise of being an Ācārya and who shone among other teachers as a sun among the moon and stars.

It was indeed true that he was very learned and but few could
venture to face him in controversy; yet what surprised and at the same time attracted audience to him were his boldness, his courage, his defiance of conventions of theological controversy and his attacks on popular beliefs and practices. Never before had they seen and heard such a man. In a part of the country, hundreds of miles distant from his native province, the language of which he could not use with freedom and effect, to whose people he was a stranger, with no friends to fall back upon or to protect him at need, he went straight to his work and attacked some of the most cherished beliefs of the population with a scathing vehemence that itself --- apart from the force of his arguments --- struck terror to his opponents. He had dropped in their midst as a bolt from heaven, and threatened havoc to the beliefs they had held so unquestioningly. The worst, or perhaps the best of it was that he spoke with so much authority and directness, with so much erudition and confidence, with so much cogency of reasoning and force of logic, that the very first on-slaught brought the opponent to his knees. The expounders of popular religions and the repositories of Hindu faith were struck with the suddenness and rapidity of lightning. The attack was so sudden and so furious that fortress after fortress fell without the assailant being made to feel any the worse for his exploits. He swept the country, with something of the effect of a mighty sheet of water, descending the hills and carrying everything before it.

IMPORTANCE OF KASHI:

The orthodox leaders appealed to Kashi, the Rome of Hinduism. That was their last resort and hope and they had no doubt that there, the invader would meet foes worthy of his steel and would be routed.
F E A R L E S S F I G H T F O R T R U T H.

Dayānanda, too, well knew that unless he subdued Kāshi and won a decisive battle there, all his victories so far achieved would be useless.

KĀSHI SĀSTIURTHI:

So, before the sixth year of his public career was over, he reached Kāshi, and, in his humble way, under the shade of a tree, started preaching and expressing his views on religion, philosophy, and Grammar. Soon after this a public discussion was announced. It was attended by thousands of people. On one side were 300 of the leading Hindu Pandits and Sanyāsinis; on the other Dayānanda alone, with but a few admirers. The meeting was presided over by no less a personage than the Maharaja of Benaras. At the close of the discussion both sides claimed victory; but what really happened may be gathered from the following account which was published in a Christian Missionary Journal, evidently written by a European Christian Missionary:

AN ACCOUNT BY CHRISTIAN MISSIONARY:

"A Hindu Reformer"

The name of the reformation lately put the whole city of Benaras in commotion seems to have gone abroad. Some account, therefore, of him and his views, and the public disputation held with him, from one who was present at the disputation, and met and conversed with the reformer several times before and after that event, will perhaps be not uninteresting to the readers of the 'Intelligencer'.

The name of the reformer is Dayānanda Sarasvati Swami. He is a native of some village in Guzrat; the name of the place he will not disclose to any one, from a fear that his father who declares

* The spelling of this writer is preserved.
him to be mad, will come and take him forcibly away, as he already once did on a previous occasion. He is a fine looking man large but
will proportioned; his face especially expressive of much intelli-
gence. His outward appearance is that of a Sadhu or religious
beggar; almost entirely naked and besmeared with the sacred Bhatra
(ash of cow-dung). He speaks Sanskrit fluently. ........... He is
good looking and pretty fair in controversy, at least so far that
he generally allows his opponent to state his case without interrup-
tion; but extremely authoritative in all his positions ............
----- He devoted himself entirely to the study of the Vedas from
his eleventh year and thus he is more practically conversant with
than their most is not all the great Pandits of Benares who generally
know them only at second hand or even less. At any rate, and this
is the most remarkable feature distinguishing him from other Pandits,
his an independent student of the Vedas and free from the terrors
of traditional interpretation. The standard commentary of the famous
Sanaskya is held of little account by him. It can be no wonder,
Therefore, that his Vedic studies, conducted in that spirit, led him
to the conclusion that almost the whole of the (compartmental)
modern Hinduism is in entire and irreconcilable contradiction with
the Vedas, and the Hinduism of the Vedic time, about 2,000 years
ago. Being of a nature character, he determined not to keep his
conclusion to himself, but to impart it to his country men, and try
to effect an entire reform in Hindu society. Briefly his object is
to replace Hindu society exactly into the same state as it was about
2000 years ago -----------------------------------------------
----------------- At least this is the fond dream of the reformer.
But history never travels back in this manner -------------. Hence
this reform will must fail but he may prepare the way for another
reform. He may possibly convince the Hindus that their modern Hinduism is altogether in opposition to the Vedas - a fact of which most of them are profoundly ignorant, and the few who know or suspect it find it convenient to shut their eyes to it. "

They cannot go back to the Vedic state; that is dead and gone, and will never revive. Something more or less new must follow. We will hope it may be Christianity, but whatever it may be, any thing seems better than the present intellectually and morally monstrous idolatory and caste.

The date of his arrival in Benaras I do not know. It must have been in the beginning of October. I was then absent. I first saw him after my return in November. I went to see him in company with the Prince of Bhurtpore and one or two Pandits. The excitement then was at its height. The whole of the Brahmanic and educated population of Benaras seemed to flock to him. In the Verandah of a small house at the end of a large garden near the monkey tank, he was holding daily levees from early in the morning till late in the evening, for a continuous stream of people who came, eager to see and listen to dispute with the novel reformer. It does not appear, however, that the heads of the orthodox party or the Pandits of the greatest repute ever visited him, unless they did it secretly. The intensity of the excitement at last induced the Raja of Benaras, in concert with his court Pandits and other men of influence, to take some notice of the reformer and to arrange a public disputation between him and the orthodox party, in order to allay the excitement by a defeat of the reformer. "

But I fear there was a determination from the beginning that they would win the day by any means, whether foul or fair. The disputation took place on the 17th November in the place where the reformer had taken up his abode. It
FEARLESS FIGHT FOR TRUTH.

lasted from about 3 to 7 O'clock p.m. The Raja himself was present and president. Even the great Vedantist, the head it seems of the orthodox party, Vishuddhananda Gour Swami, who is said never to have left his dwellings before—of course an exaggeration—condescended to emerge for once from his place of meditation on the bank of the Ganges to assist with his learning the failing wits of the defenders of orthodoxy and to give additional authority to the anticipated defeat of the reformer—a clear proof that the reformer was thought to be a formidable enemy. All the most reputed Pandits were there and a large concourse of other people, learned and unlearned, but all of the respectable class. A detachment of policemen also were present who guarded the entrance to the garden against a dense crowd outside which in vain strove to get admittance: but they were also intended, I suspect, to protect the lonely reformer in case any act of violence should be attempted against him by enraged adversaries. But nothing of this kind occurred; all went off quietly, except that, at the last, when the assembly broke up, the orthodox party loudly jeered the poor reformer in token of their ill gotten victory. But whether gotten ill or well, their victory had certainly the result they desired. The change was very remarkable in the state of things before and after the disputation. As quickly as the excitement has arisen before, so quickly it subsided afterwards. Whereas, before multitudes flocked to see him, those who came afterwards might be counted easily. The reformer himself was practically excommunicated and any one who would visit him after his refutation was threatened with the same measure. Immediately after the disputation, a written defence was sent by the reformer to his opponents but I believe no notice was taken of it. Then an account of his doctrines was prepared by the reformer and printed about a month afterwards. At the same time
also a public challenge to his opponents to answer his pamphlets
was issued by him but again no notice was taken of it by the
orthodox party. The reformer still remained till towards the end of
January. Then he left Benaras to visit the Mela at Allahabad, and
to try to influence the multitude assembled there. ------------

"The reformer is not unacquainted with Christianity. He has
read the Gospel, though I do not think very carefully. I had some
conversation with him about it. But at present his mind is too much
occupied with his own plans of reformation to give any serious
thought to the investigation of the claim of another religion."

A.F.R.H. *

CONTROVERSY IN THE PRESS:

For a long time, a heated controversy was kept up in the Press;
both Indian and Anglo Indian, about the disputation. The matter was
so important and of such great interest from a public point of view
that even the Pioneer, the leading semi official Anglo Indian paper
of Allahabad, opened its columns to correspondence on the subject.
The event was discussed throughout India and aroused enormous
interest.

VIEWS OF THE HINDU PATRIOT:

It would be a matter of great interest for the readers if we
cite here a few lines from "The Hindu Patriot" (a contemporary
journal) dated the 17th January 1870:

"The strong hold of Hindu idolatry and bigotry, which accord­
ing to Hindu mythology stands on the trident of Shiva, and is, there­
fore, not liable to the influence of earth quakes, has lately been

* From the Christian Intellegencer; Calcutta, March, 1870. p.79.
shaken to its foundations by the appearance of a sage from Gujrat. The name of this great personage is Dayanand Saraswati. He has come with avowed object of giving a death blow to the Hindu system of worship. He considers the Vedas to be the only books worthy of regard, and styles the Puranas as cunningly devised fables, the inventions of some shrewd Brahman in a later period for subservience of their selfish motives. The Vedas, says he, entirely ignore idol-worship and he challenges the Pandits and great men of Banaras to meet him in argument. Sometime ago, the Maharaja of Ram Nagar held a meeting in which he invited the great Pandits and elite of Banaras. A curious and protracted logomachy took place between Dayananda Saraswati and the Pandits but the latter, not withstanding their boasted learning and deep insight into the Shastrar, met with a signal discomfiture. Finding it impossible to overcome, the great men by a regular discussion the Pandits resorted to the adoption of a sinister course to subserve their purpose. They made over to the sage an extract from the Puranas that savoured of the idolatry, saying that it is a text from the Vedas. The latter was pondering over it, when the host of the Pandits, headed by the Maharaja (of Benaras) himself, clapped their hands, signifying the defeat of the great Pandit in the religious warfare. Though mortified greatly at the unmanly conduct and bad treatment of the Maharaja, Dayananda Swami has not lost courage. He is still waging the religious contest with more earnestness than ever. Though alone, he stands undaunted in the midst of a host-opponents. He was the shield of Truth to protect him, and his banner of Victory waved in the air. The Pandit has lately published a pamphlet, entitled "The Satya Dharma Vichara" containing particulars of the religious contest above alluded to and has issued a circular calling on the Pandits of Benaras to show the part of the Vedas which sanction idol-worship. No one has ventured to make his appearance."
MISSION OF DAYÀNANDA:

From this date may be counted the effective beginning of Dayànanda's mission for a reformed Aryan Church, free from cant, from superstition and from popular error and worthy of intelligence, the genius, and the culture of that historic people.

IN CALCUTTA:

From Benaras Dayànanda continued to march eastward and reached Calcutta, the then capital of India. The Brahmo Samaj accorded him a hearty welcome and some of its leading members conferred with him with a view to win his co-operation for their movement. But the Svàhà could not give up his faith in the infallibility of the Vedas and the doctrine of the transmigration of souls, the two cardinal principles which distinguish the Aryan Samaj from the Brahmo Samaj. His visit to Calcutta, however, brought him into direct contact and intimate touch with the leaders of the English educated community. Here he learned their points of view and benefitted thereby. For instance, Babu Kashchandram Sen, the reputed leader of the Brahmo Samaj, suggested to him the supreme necessity of carrying on his propaganda in the language of the people — a practical suggestion that was readily and gratefully accepted by the Svàhà. It was put into operation at once. This single step made a mighty change in favour of his mission since it brought him into direct contact with the bulk of his countrymen — both educated and uneducated — who did not know Sanskrit and could not understand him except through translation and interpreters. In Calcutta, he made the acquaintance of Moharshi Debendranath Tagore.

Babu Kashchandram Sen's first meeting with the great Svàhà will not be void of interest to the reader:

The Babu came and he did not disclose his identity. There was
FEARLESS FIGHT FOR TRUTH.

a free talk between the two great Reformers, when all of a sudden, the Babu let fly the query:

"By the way, have you ever met B.Keshab Chandra?"
"Yes and talked to him also."
"But he was out all these days."
"I have seen him nevertheless."
"How?"
"I find him talking in your person."
"Have you been able to recognise me?"
"Your noble appearance discloses your identity."

The Babu finally remarked:

"How sad that a Vedic scholar like yourself should not know English, otherwise, I should have been very lucky in having you for a companion during my contemplated visit to England."

The Swami at once retorted:

"It is no less sad that a learned reformer like the Babuje should try to revive a culture of which he knew so little and should talk to his people in a language of which they knew so little."

The above mentioned interchange of words between the two great ones has a meaning of its own.

M L BOMBAY:

After spending another two years in the dissemination of his doctrines, Dayānanda proceeded to Bombay, where eventually his mission was to take an organised shape.

FOUN DING OF THE ARYA SAMĀJ:

The idea of forming a society which should promote the Vedic religion took shape in Bombay. It was named as Ārya Samāja.
FEARLESS FIGHT FOR TRUTH.

The first Arya Samaj was established in Bombay on April 10th, 1876. Here for the first time the rules and principles of the Arya Samaj were formulated.

Here again, as also at Poona, Dayananda came in close contact with the educated mind of the Hindu community i.e. he took their education according to the system put into practice by British Rules.

But the next step in the evolution of the Arya Samaj was not taken till two years later, in Lahore, the then capital of the (United) Punjab, a province in Northern India. Here the Samaj took its final shape, which it retains at this day also. The principles were finally revised and the constitution re-framed and finally settled. All the Arya Samaj's in India or else those adhering to these principles.

PRINCIPLES OF THE ARYA SAMAJ:

The following are the ten principles which were finally settled in Lahore:

1. Sol is the primary cause of all true knowledge and of everything known by its means.

2. Sol is absolute Truth (Sat), absolute Intelligence (Cit) and is All There (Eternal). He is Incorporated, Immutable, Ever, Eternally, Unborn, Infinite, Unchangeable, Beginningless Unbeginning, the Support of all, All pervading, Omnipotent, Everlasting Controller of all, Unassuming, Imperishable, Immortal, Fearless, Formless, Holy and the Creator of the Universe.
   To HIM JNAH WORSHIP IS DUE.

3. The Vedas are the books of true knowledge. It is the paramount duty of every Aryan to read or hear them read; to teach and read them to others.
6. One should always be ready to accept truth and to reject the untruth.

7. All actions must conform to dharma i.e., should be performed after a thorough discrimination between right and wrong.

8. The primary object of the dharma is to do good to the whole world i.e., to promote physical, spiritual and social good of every sentient being.

9. All ought to be treated with love, justice and with due regard to their merits.

10. Ignorance (avidya) must be dispelled by knowledge (vidya) diffused.

11. No one should be contented with his own good alone, but every one should regard his or her prosperity in the common good of all.

12. Personal good should be subordinated to the good of society. But in strictly personal affairs every one may act with freedom.

NATH:

The remaining part of his life - from 1937 to October 1938 - was spent in the study in preaching and teaching and writing books, including the Vedas, as well as in establishing and organising Arya Samajas throughout India. The only part which the great Swami could not reach was Kashmir.

MEMORIAL OFFERED TO H.D. SACHCHIT NATH:

These six years in the life of Devdas were full of ceaseless, multiple activities. He moved from one part of the country to the other without taking a few days' rest anywhere. In the Punjab, Uttar Pradesh, Rajasthan and Gujarat he met with the greatest success.
In these provinces a network of Yoga Swamis had been established before his death.

Some of the holiest and wisest in the land accepted his faith and became his disciples and pupils. For instance, the Mahaprer, the most ancient and the most respected of the Hindu Priests, whose family has yielded the royal succession in an unbroken line of succession for over a thousand years. Never had this proud family bowed the knees to the mighty Muslim rulers. Even the great Bhasha was unable to win their allegiance, although his son (himself born by a Hindu mother) eventually succeeded in making a temporary alliance with the head of the state.

Kalpana Sajjan Singh studied Hindu law and Hindu Jurisprudence with this great Saint and the company of the latter had for a time very strengthening influence on the otherwise dissolute prince. What marvellous change did the company of the great reformer bring about in the life of the Mahaper, can be inferred from the following remark of Mahaper when His visitor left:

"The Mahaper, through the kindness of God, will not completely degenerate now." When Bhasa was about to leave his State, His Majesty presented him with an address written in his own hand writing, "Here, Sajjan, the eighteenth has been a matter of great joy and source of inspiration for me. I convey now the felt hope to you for the instruction I have been receiving at your hands. I would request you to stay here longer but I cannot arrogate to myself the privilege of knowing you - a great teacher intended to do good to mankind. I, however, hope that you will come again and make me happy."

A similar address containing the same request at the end was
was also presented to him by the Raja of Cbarpura.

During his stay at Cbarpura, the Raja received invitation from the Diwan so as to visit the Raja of Kanana. Dayamada accepted the invitation but he postponed his visit for the present as he had decided to visit Jalepur first. Then Raja Nandiraj of Cbarpura was pleased of Dayamada's intention to visit the state of Cbarpura, he tried to dissuade the Raja from his intention to visit the following words:-

"The Raja of Cbarpura feels sorrow in the abandonment of the General. They love to surround themselves with all sorts of means for general enjoyment including the women and wine. They do not tolerate any reform in this matter. Please take care to be a little mild and tactful in your communications of rules in the State you are going to."

**Dayamada replied:-**

"I do not attempt to harm the rose thorny trees with a well-cutting; I use the effective weapon."

The Palace again requested the Beloved Servant:-

"It is unsafe for you to go to Cbarpura on sacred Mission.

The people there are mean, uncultured and rude. You will preach at the cost of your precious life. They may not like what you have to say."

The Sannyasi willingly but firmly said, "They might as well use my fingers for candle and not put danger on fame the performance of my duty."

**In Summary:**

Not only the king of Cbarpura but the adelcases at Jalepur also dissuaded him but Dayamada being a fearless Sannyasi resolved to
visit the dreaded State - all the stranger - and on the 29th of
May 1833 he was at Jodhpur. Raja Jawan Singh received on behalf
of the Maharaja Jaswant Singh who on account of the throat trouble
could not be present in person at the reception of the Svāhī. The
Svāhī was accommodated in the bungalow of Faizulla Khan.

JASWANT SINGH IN HIS AUDIENCE:

The Veda-Prachar work was started in right earnest. The series
of lectures were delivered daily before the enormously huge gather-
ings. The audience went on increasing in leaps and bounds. The whole
city echoed with his sweet sayings. It attracted the Head of the
State and he paid a visit to have a Darshan of the charming Svāhī.
Out of reverence, which the Maharaja Jaswant Singh had in his mind
for the great sage, he hesitated to occupy the chair which was
offered to him. The Svāhī writes in a letter dated the 30th June
his
that His Highness frequently paid visits and the members of royal family
did attend his sermons.

A REVIEW:

But it is alleged that Maharaja Jaswant Singh was debouch.
He was under the influence of an infamous concubine by name Harhi Jan.
She swayed supreme in the administration and corruption was the order
of the day. Under the holy influence of the sage, the Maharaja showed
signs of changing and the Svāhī became the revered visitor of the
palace.

One day it so happened that the Svāhī entered the palace at
an unexpected hour (as the great sage wanted to benefit the king
more closely) when Harhi Jan was with the Raja. Having come to know
the arrival of the Svāhī at this juncture, the king was at sixes and
sevens. He rashly ordered the removal of the woman. In hot haste the
planquin, could not be kept balanced by the carriers, the king him-
self gave his hand to keep it steady. The holy Sage witnessed this. The Svāmi fearlessly rebuked the king, "A lion in the company of a bitch. Such associations would result in the birth of dogs. To that lowest depth have the Vedic traditions been degraded."

The Svāmi retraced his steps.

The Maharaja was remorseful.

To the misfortune of both, but to the greater misfortune of the country, the Svāmi took this strong exception to the Maharaja's living with a cuniform - a muslim woman -.

RETRACING:

Mashi Jan could not stand this rebuke and especially the reverence from the king for the sage, which she found in store. Could she brook to lose her vantage-ground, - her high prestige and position? The Maharaja's reform meant a ruin for her. She contrived to have a subtle poison mixed in his food, thereby causing fatal illness.

It was the 20th September. The great sage as usual took milk from Desu Mihira - his cook - who was also called Jagannath and went to bed. At midnight he experienced acute pain in his stomach. Vomiting had done him no good. He at once detected the foul play. The morning saw him still worse. The poison was so subtle that it could not be washed away by his Nadi Karna. In the morning he sent for his cook - Jagan Nath.

HEROISM TO THE MASHI:

As Jagan Nath was sent for unexpectedly, he came with a throbbing heart. The Svāmi asked him:-

"Did you temper with my evening meal?"

"No Sir, I know nothing about it."
"Don't fear what is apparent, O man; speak the truth. You are in danger now" said the Sama coldly and sternly.

"I am so sorry. Kindly pardon me. I was fool enough to poison your milk." With these words Jagen Nath fell prostrate on the floor of the kind says.

The professor Dayananda had many affections for Baidul Kishun, the son, he served him so lovingly. He had taught him (the cook) English (daily phrase) and the method of praying. Jagen Nath, too was very devoted to him. But the absence of a few thousand silver coins turned him into a treacherous heart and he played with the life of the benefactor father. The great Sage even at this point of life left earth and sold money for this dubious purpose. He affectionately and solemnly added:

"My life, I don't mind, O Jagen Nath. My mission is still unfulfilled. Jackie do you know that you are bound to the master's land. But I have nothing to blame you. It was for all."

The kind got up and offered two rupees to the lamenting Jagen Nath saying:

"Jagen Nath, you have money. Here is for, keep out of it. Here before the English eye the light of day. Try to Nepal, otherwise you will have to face danger. Don't not a moment. Let no body know that you have done." Jagen Nath too no where there in the evening.

The melancholy, of course, had no hand in this criminal conspiracy and was sodiumalistically with profit that inheritance of the kind's poultry. He did every thing to provide the best medical aid to him but there was no relief.

Some scholars have sufficient reasons to believe that the Muslim
Doctor S. Harlan. Then she was a third rate hospital assistant and
under these circumstances the Swami was sent to the State hospital. The
conference requested the Swami to deal with the problems of the
Swami, and the swami in this connection, or the patient
Swami, asked to undertakings be lengthy because it took

The Swami:

To realize the effects needed a second look for the people
out of the hospital to fill the Third Section. On the day
Swami the Swami was also a member of the Army and Swami
stood on the right seat. To meet the Swami Swami's
will and Swami left place in the Swami. Have he sent delegations
requests to the Third Section.

Now the Swami:

How many it was to find the precious life of the Swami
Swami, but under the leadership of a patient, the genuine
Swami was an object of cult and sympathy.

The Swami:

The Swami Swami's was in a presenting condition. Being
Swami, the doctors and physicians did their best but of no avail. The
Swami in the office. But to the Swami of the doctor's case was no
Swami and the Swami one of his last words was:

"I think he was saved?"
"Only that you should recover."
"No, what is left of this mortal frame now?"

Then the Swami asked all the present to stand behind him. Swami
Swami, the well-known agnostic was amongst them. The Swami was in
meditation. A strange light - the glow of vicinity to God - shone on his face. Then he opened his eyes and repeated three times the Gāyatrī Mantra and again closed his eyes. Suddenly the Svāmī opened his eyes again and said, "Lord! Thy will be done."

It was the dark night of Dīvālī - when the people throughout the country were busy in kindling the lights for illumination of their houses. A divine light at that time, left this mortal home to embrace the Supreme Lord.

THE LAST CONVERSION:

This sad event took place on the 30th October, 1933. Those who were present by the side of his death-bed were unanimous in testifying the fact that he was perfectly calm at the time of his death, the exact time of which he had foretold several hours before. Guru Datt, the agnostic, was no longer an agnostic now. He was henceforth a believer in Guru.
OBLOQUY AND PERSECUTION:

The amount of obloquy and persecution, to which Dayananda was exposed in his life, may be gathered from the fact that numerous attempts were made on his life by the orthodox Hindus and Muslims; assassins were hired to kill him; missiles were thrown at him during his lectures and disputations; he was a hired emissary of the Christians; an apostate, an atheist, and so on. The spirit in which he met this fierce opposition may be judged from the following anecdotes which we cull from Madame Blavatsky's account of him in her book called "The Caves and Jungles of Hindustan".

"One is inclined to think" says Madame Blavatsky, "that this wonderful Hindu bears a charmed life, so careless is he of raising the worst human passions, which are so dangerous in India. At Benaras, a worshipper of the Shiva, feeling sure that his cobra, trained purposely for the mysteries of a Shivaite pagoda, would at once make an end of the offender's life, triumphantly exclaimed: 'Let this god Vasuki (the snake god) himself show which of us is right!'

"Dayananda jerked off the cobra twisting round his leg, and with a single-vigorous movement crushed his reptile's head. 'Let him do so', he quietly assented, 'your god has been too slow. It is I who have decided the dispute. Now go! added he, addressing the crowd, 'and tell every one how easily perish all false gods.' Truly, a marble statue could not be less moved by the raging wrath of the crowd. We saw him once at work. He sent away all his faithful followers, and forbade them either to watch over him or to defend him, and stood alone before the infuriated crowd, facing calmly the monster, ready to spring upon him and tear him to pieces."
In the same work, Madame Blavatsky pays the following compliment to his learning and scholarship:

"It is perfectly certain that India never saw a more learned Sanskrit scholar, a deeper metaphysician, a more wonderful orator, and a more fearless denunciator of any evil, than Dayananda, since the time of Shankaracharya."

Another testimony to his erudition, and we have finished our account of the Svami's life. This is an unwilling admission of his great powers by his opponents among the orthodox Hindus; we give it in the words of Professor Max Muller:

"At a large convocation at Calcutta, about 300 Pandits from Gauda, Navadipa, and Kasi discussed the orthodoxy of his opinions But, although the decision was adverse, the writer of the report adds: the mass of young Hindus are not Sanskrit scholars and it is no wonder that they should be won over by hundreds to Dayananda's views, enforced as they are by our oratorical power of the highest order and a determined will-force that breaks down all opposition."

(Biographical Essays, by Max Muller pp. 179-80)

A FEW TRIBUTES:

His death elicited the highest tributes from all classes of people - Indian and non-Indian, Hindus, Muslins, Christians and Parsis. The greatest among his contemporaries wrote or spoke of him in the highest terms and deplored his early death: of those we may mention the late Sir Syed Ahmed Khan, the greatest 19th century leader of the Muslims of India; Colonel Clcott, President of the

** The famous founder of the Vedantic school of Indian thought, who flourished 800 A.D.
FEARLESS FIGHT FOR TRUTH.

Theosophical Society, and Madame Blavatsky, its founder. But the most characteristic tribute came from Professor Max Muller, who compared him with Dr. Purdy, of England, and wrote remarkably eulogistic notice of the man and his work.*

"Deeply read in theological literature of his country .... he was opposed to many of the abuses that had crept in, as he well knew, during the later periods of the religious growth of India, and of which, and is now well known, no trace can be found in the ancient sacred texts of the Brahmanas, the Vedas. In his public disputations with the most learned Pandits at Benaras and elsewhere, he was generally supposed to have been victorious, though often the aid of the Police had to be called in to protect him from the blows of his conquered foes."

We give as a fitting conclusion of this Chapter, as a few passages from a long tribute which appeared in the official organ of the Theosophical Society, 'The Theosophist':

"A master spirit has passed away from India, Pandit Dayananda Sarasvati is gone; the irrepressible, energetic reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism, is no more."

"DE MORTUIS NIL WISI BONUM. All our differences have been burnt with the body. We remember only the grand virtues and noble qualities of our former colleague and teacher, and late antagonist. We bear in mind but his life-long devotion to the cause of Aryan regeneration; his ardent love for the grand philosophy of his forefathers; his relentless, untiring zeal in the work of

the projected social and religious reform; and it is with unfeigned sorrow that we now hasten to join the ranks of his many mourners. In him, India has lost one of her noblest sons. A patriot in the true sense of the word, Svâmî Dayânanda laboured from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the reformation of his mother land was exceeded only by his unbounded learning. Whatever might be said as to his interpretations of the sacred writings, there can be but one opinion as to his knowledge of Sanskrit, and the impetus to the study of both received at his hands. There are few towns and but one province, namely Madras - that Pandit Dayânanda did not visit in furtherence of his missionary work, and fewer still where he has not left the impress of his remarkable mind behind him. He threw, as it were, a bomb-shell in the midst of the stagnant masses of degenerated Hinduism, and fired with love for the teachings of the Rishis and Vedic learning the hearts of all who were drawn within the influence of his eloquent oratory. Certainly there was no better or no grander orator in Hindi and Sanskrit than Dayananda, throughout the length and breadth of this land."

PUBLIC TRIBUTES: BY COL. OLcott:

"As soon as the sad rumour was confirmed, Colonel Olcott, who was then at Cawnpore, paid a public tribute to the Svâmî's memory. He said that whatever might have been rights or wrongs in the controversy, and whatever other Pandits or Orientalists could say against the Svâmî, there was no room for no two opinions as to his energetic patriotism or of the nationalising influence exerted upon his followers. In Pandit Dayânanda Sarasvatî, there was a total absence of anything like degrading sycophancy and toadyism towards foreigners from interested motives."
"Truly, however heretical and blasphemous might have appeared his religious radicalism in the sight of old orthodox Brahminism, still the teachings and Vedic doctrines promulgated by him were a thousand times more consonant with Shruti or even Smriti than the doctrines taught by all other native Samajes put together. If he merged the old idols into One Living Being, Ishwara, as being only the attributes and powers of the latter, he yet had never attempted the folly of forcing down the throats of his followers the hybrid compound of a Durga-Hoses, Christ-and-Koran, and Buddha-chaitanya mixture of the modern reformers. The Arya Samaj rites certainly make the nearest approach to the real Vedic national religion."