

Maharishi Dayanand Saraswati Book Series- 7

The Autobiography of a Mahāyogī

by

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The world is fettered by the chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom.

Maharshi Dayanand Saraswati

Preface

Hundreds of years of foreign invasion and alien rule pushed Aryavartta (India of today), once a leading light of the world and cradle of old civilisations of the globe, on the verge of misery, perjury, poverty, depravity and degeneration. In fact, the natives of this nation may be held responsible for their own misery. This country was hit hard by rapacious superstitions, social vices, and religious bigotry. Vedic monotheism was given a go by and polytheism had a hey day and took over the religious scene. Almighty God was overshadowed by innumerable fabricated gods and goddesses and lifeless things. All pervading God was allowed to confine to a few man made shrines. Ever born God was made to take birth in the bodies of human beings. Sins were supposed to be washed away by the holy waters of rivers and tirthas (holy places) and thus sinners got scot free. All these viruses shook the mighty foundations of this great nation.

Women who had a respectable place in the society were subjected to tortures through various traditions like vestal (sati), child marriage, marriage to an old person

and plight of widows. They were deprived of the studies of the Vedas. The concept of caste by birth gave a death blow to the age old *varna* system based upon profession and personality traits of an individual. India who taught the world the lesson of *Sangacchadhvam* "walk together" split into castes and sub-castes and became a victim of distrust, jealousy and discord. At that hour of darkness, a shining star rose and illuminated the horizon of Indian skies. He was named as Dayanand. He reconstructed the broken fabric of Indian society, gave a new lease of life to the dying Indian nation by dispelling the darkness of ignorance. Thus, a new ray of hope and trust originated.

Swami Dayanand Saraswati was born in 1824 A.D. (20 December 1824, i.e. Pauṣa Amāvasyā, Monday, Vikrami Samvat 1881 and died on 30th October 1883 A.D. Of the fifty-nine years of his life, he spent the first twenty-one years at home, receiving such education as is ordinarily given to a scion of a well-to-do Brahmin family. As he grew up, his thirst for knowledge increased. While he wanted to devote himself to learning, his parents decided that he should marry and settle down. To escape the bonds of marriage which his parents were forging for him, he fled from home and spent the next fifteen or sixteen years going about the country in search of Yogis to teach him how to conquer death, with which he had become acquainted at home when his sister and his uncle died. During this period, he went from place to place, learning and practising Yoga, meeting Saṁnyāsis, monks and sadhus of all sorts, learned and pious men as well as hypocrites and ignorant mendicants, parasites of society. After about ten years of such life, he became convinced that learning and practising Yoga was not sufficient. He then made up his mind to acquire learning

and know the Śāstras. He began to look out for a Guru who would make him master of the Dharma Śāstras and the teachings of Rishis and Munis. In 1860 A.D., when he was thirty-six, he found a worthy Guru at Mathura, and spent the next three years in studying some of the Śāstras but chiefly the Sanskrit grammar and Nirukta, which enabled him fully to understand the Vedas, the Upaniṣads, the Darśanas and other Śāstras and thus acquire a thorough knowledge of the Vedic religion and philosophy.

His Guru, Daṇḍī Swami Virjānand Saraswati, a man of the highest character and a teacher of eminence soon found out that Dayanand was no ordinary man. He recognised Dayanand as a great genius and as Dayanand was already a Saṁnyāsī, he commanded Dayanand to devote his whole life to spreading enlightenment in the country and teaching the truth to people. Dayanand accepted the mission.

Dayanand passed the next two years at Agra developing his yogic powers and preparing himself for his work. He devoted the rest of his life—seventeen years—in active work going round the country from east to west and north to south, preaching the Vedic religion, denouncing hypocrisy, untruth and superstition of all kinds and descriptions, and proclaiming that the Vedas are the knowledge of the author of creation and therefore authoritative. He denounced all ignorant priest-craft, the organized hierarchy of the Brahmins who had monopolized religious teaching and held the entire nation within their clutches, laying down the law for all and controlling their conduct throughout life by putting bans and restrictions of all sorts. He condemned the

ignorant sadhus of various descriptions and persuasions who flourished and grew fat on the ignorance, charity and devotional spirit of the Hindus. He strongly condemned idol worship, the present caste system based on birth, child marriage and all practices that had brought about the downfall of the nation. He gave public lectures wherever he went, challenged the Brahmins who had become the sole custodians of the religion of the people, to hold religious debates with him and accept the Truth as he taught it or convince him of the Truth they professed to possess.

As his mission was to proclaim the Truth and denounce falsehood wherever found, he held Sāstrarthas or debates not only with the Brahmins but also with the Muslim and Christian priests, Jain sadhus and all those who according to him followed untruth. His mission was to spread light and to chase away darkness from the land in whatever quarter and in whatever form it lurked. He, therefore, denounced hypocrisy in whatever shape he found it. His activities embraced life in all its aspects, and he denounced social, economic and educational wrongs no less than religious untruths.

All that we know about the first thirty-six years of his life, from 1824 to 1860, is what he himself wrote out in Hindi at Colonel H. S. Olcott's request for publication in the Theosophist. Fragmentary as this autobiographical sketch is, it is the only reliable account of his life at home, his early education, his wanderings in India in search of Yogis and later, a Guru for himself till he came to Mathura in 1860 AD. In addition to this, the only other materials available are (a) what various people who met him came to know from Swamiji himself during

conversations in various places, a fact here and a fact there of his life in those days and (b) what he said in 1875 A. D. in one of his fifteen lectures in response to a request from people in Pune for information about his family and his early life. The Marathi report of those fifteen lectures published in book form at Pune by a Maratha Brahmin was translated in Hindi and published under the name, Upadeśā Mañjarī.

There is no other absolutely reliable material available to supplement the account that Swamiji himself has given of this part of his life. There are no contemporaneous records of other people's lives or accounts of happenings of those days to throw further light on Swamiji's life. This is why even the date of the birth of Maharshi Dayanand Saraswati is still in darkness. Scholars are arriving at different conclusions based upon their pre-conceived notions and prejudices being oblivious of the facts on the Panchāṅga. Arya Samaji scholars and all noted historians and British journalists contemporary to Maharshi Dayanand Saraswati describe 1824 A.D as the Christian year of his birth, but present-day stakeholders after fixing wrong tithis of his birth have dragged his year of birth in 1825 A.D. As such, an ardent need was felt by the author of the present lines to work on the epoch of Maharshi Dayanand Saraswati and bring the facts. So, in the present treatise, a humble attempt is made to fix the date of the birth of Maharshi Dayanand Saraswati based upon the chronology of events narrated by him in his autobiographies dictated by him at the request of Theosophists and told by him in the 15th lecture delivered by him in Pune in 1875. His all autobiographies in English and Hindi have been reproduced here with the chronological dating fixed by

the author of present lines. Hope our worthy readers will derive a lot of strength and inspiration from the autobiography of this Mahāyogī born after Ādi Shankar in this Kali age.

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I am not anxious about my salvation. I am particularly anxious for the salvation of those lakhs of people who are poor, weak and suffering. I do not mind if I may have to take birth again and again. I will attain salvation when these poor folks will attain it.

Maharshi Dayanand Saraswati

Epoch of Maharshi Dayanand Saraswati

(20 Dec. 1824 or Pauṣa/Mārgaśīrṣa Amāvasyā, 1881 to 30 Oct. 1883 or Kārtika Amāvasyā, 1940)

To investigate the epoch of Maharshi Dayanand Saraswati, one shall have to know the Vikramī Saṁvat prevalent in Gujrat. In Gujrat, the Kārtikādi Vikramī Saṁvat is prevalent, whereas in North India Chaitrādi Vikramī Saṁvat is in currency. It is necessary to understand the difference between Kārtikādi and Chaitrādi Vikramī Saṁvat.

Vikrama Era: By the end of the 19th century, this era was in use in Gujrat and over almost the north of India, except perhaps Bengal. The inhabitants of these part, when migrating to other parts of India, carry the use of the era with them. Vikrama eras are found following three patterns: Kārtikādi (New Year starting from the month of Kārttika), Āṣāḍhādi (New Year starting from the month of Āṣāḍha) and Chaitrādi (New Year starting from the month of Chaitra). Kārtikādi was used in Gujrat. Its months were Amānta. Āṣāḍhādi was used in some parts of Kathiavad of Gujrat. Its months were

Amānta. Chaitrādi Vikrama era was used in northern India. Its months are Pūrṇimānta. According to Prof. F. Kielhorn (Indian Antiquary, vols. 19-20), the Vikrama era was Kārtikādi from the beginning. He thinks that the change in direction of Chaitrādi took place owing to the increasing growth and influence of the Śaka era. This was not the reason, rather the truth is that there were three Vikrama eras prevalent at three different times. We are able to trace two Vikrama eras, the description of which is given below.

It is also well known that the inscriptions dated in the Vikrama era followed two different calendars. One calendar was the Kārtikādi and another was the Chaitrādi (New Year starting from the month of Chaitra). It is evident from the inscriptions that the Kārtikādi calendar is older than the Chaitrādi calendar.

1. Kārtikādi Vikrama Era: Kārtikādi Vikrama era was started by Vikramāditya-1 in 470 years after the death of Mahavira Jain in 1187 BC. So, Kārtikādi Vikrama era dates back to $1187-470=717-716$ BC. He founded it after defeating 96 Śaka Kṣatrapas invited by Kālkāchārya to avenge his humiliation from Gardabhilla and having taken initiation into Jainism. Vedaveer Arya's assessment (2015) is correct that this era was also called 'Mālava era' or 'Mālava Gaṇa era'. This era was used in the inscriptions of Chandellas, all Chāhāmanas except Śākambhari Chāhamānas, Gāhaḍawālas, Chaulukyas or Solānkis, Chāvaḍas, Parmaras, Pratīhāras, Aulikaras.

According to the Skanda Purāṇa (Maheshwar Khaṇḍa 1, 40.252-253), Vikramāditya-I was born in 3020 Saptarṣi Samvat.

तत्तस्मिन्सहस्रेषु (3000) विंशत्या (20) चाधिकेषु च ।

भविष्यं विक्रमादित्यराज्यं सोऽथ प्रलप्स्यते ।

[Meaning] In future, Vikramāditya will establish his Saṁvat in $3000+20=3020$ Saptarṣi era.

As we know, Skanda Purāṇa follows the Kashmiri method of counting of Saptarṣi Saṁvat. The year 3020 is higher numbers than the third cycle of Saptarṣi Saṁvat 1076. Accordingly, this number belongs to the second cycle of Saptarṣi Saṁvat of Kashmiti school which is 3776 BC. If we subtract 3020 from 3776, we reach Saptarṣi era $3776 \text{ BC} - 3020 = 756 \text{ BC}$. or say Punarvasu 21. The above verse of Skanda Purāṇa points out to the Vikramaditya I of 756 BC who started his era in 717 BC.

2. Chaitrādi Vikrama Era: Chaitrādi Vikrama era was started by Vikramaditya II (82 BC-19 AD) in 57 BC by defeating Śakas and declaring his rule in Nepal. He was also called as 'Harsha Vikrama. Hereinafter, it will be addressed as Chaitrādi Vikrama era. The Ahar inscription is the earliest epigraphic evidence that the Chaitrādi Vikrama era came into use in the beginning of the 3rd century AD. This era is used in the writings of the Śakambhari Chāhamānas.

Note: Kārtikādi Vikram Saṁvat starts from Kārtika Śukla Pratipada and end on Aśvin Amāvasyā. In north India also Kārtika Śukla Pratipadā is celebrated as the new financial year. Moreover, the months in Gujrat are amāvasyānta and in north India are pūrṇimānta. Given this difference, the names of the lunar month of Śukla Pakṣa in Gujrat and North India remains the same, but the name of the month of Kṛṣṇa Pakṣa in Gujrat will be behind one month to that of North India. For example, the Pauṣa Amāvasyā in North India will be called Mārgaśīrṣa Amāvasyā in Gujrat.

Before determining the birth date of Maharshi Dayanand Saraswati, the following points should be kept in mind.

1. Maharshi Dayanand was born in Paurāṇic Family
2. His Father was Śaivite

3. He was named Mūlashankar. This name is formed of two words. Mūla and Shankar. It shows that his birth had relationship with two things. 1 Mūla 2 Shankar. Mūla is the name of a Nakṣatra which shows that he was born in Gaṇḍa Mūla Nakṣtra (Mūla Nakṣatra and Gaṇḍa yoga is a famous combination). Shankar shows that he was also born to a period related to Śiva, that is why his devout paurāṇika father named him Mūlashankar.

4. My whole analysis of the birth-date of Swami Dayanand is based upon the following observations.

i. The hypothesis cited above vide para 3

ii. As informed above, in Gujrat Kārtikādi Vikramī Saṁvat is prevalent. Kārtikādi Vikramī Saṁvat (starts from Kārtika Śukla Pratipadā). *Kārtika-melas* are also organized in various parts of Gujrat on Kārtika Pūṇimā to celebrate the new year.

As such the 1881 Vikramī Saṁvat (Dayanand's Birth Saṁvat) started from Kārtika Śukla Pratipada (23 Oct. 1824) and ended on Āśvin Amāvasyā (10 Nov. 1825)

iii. Maharshi Dayanand Saraswati dictated his autobiography at the suggestion of H.S. Olcott and Blavatsky of Theosophical Society. Swami Dayanand dictated his Autobiography in the Christian era 1880 in Hindi and mentioned the Vikramī Saṁvat 1881 as the Saṁvat of his birth.

iv. The same autobiography was published by Theosophical society by translating it into English in Theosophist Society's monthly Journal in installments starting from October 1879 issue. The same autobiography was quoted by Max Müller (1823-1900) in his book 'Biographical Essays' published from New York in 1884, from page no. 166 to 175. Here it may be informed that Max Müller as one year elder than Swami Dayanand and was in correspondence with him. At page 175 Max Müller writes that Swami Dayanand died at the age of 59, at Ajmer at 6 PM on Tuesday, the 30th of October last (1883). The mention of 59 years in his book makes it clear that among his contemporaries, it was understood that Swami Dayanand was born in 1824 AD. This also shows that the Vikram era of 1881 of Dayanand's birth was taken corresponding to the Christian era 1824. Moreover, the British journalists and other historians and analysts contemporary to Maharshi Dayanand described his Christian year of birth as 1824. Not only this, the Arya Samaji scholars contemporary to Maharshi Dayanand Saraswati, some of them could meet him in their life time, like Lala Lajpat Rai (1865-1928) and Harbilass Sarda (1867-1955), Pt. Lekhrām (1858-1897), Roman Rolland (1866-1944), Ghasiram Advocate etc. also mention 1824 as the Christian era of the birth of Maharshi Dayanand. On the basis of the aforementioned statements it is assumed that Maharshi Dayanand Saraswati was born in 1824. The search of the present author for the date of birth of Maharshi Dayanand Saraswati is also based upon all the sources mentioned above.

v. Our entire search is based upon the coherence of chronology given by Maharshi Dayanand himself in his

autobiographies dictated by him at the requests of Theosophists and told by him in the 15th lecture delivered in Pune which was later published with the title as 'Poona Pravachana'.

5. a). Now we may narrow down the probable dates of birth of Maharshi Dayanand Saraswati in 1824 vis a vis Vikrami Samvat 1881. As we know from para 4 (ii) above Vikrami Samvat 1881 was corresponding to the Christian Samvat 1824 from 23 Oct. 1824 to 31 Dec. 1824.

b). Just to further narrow down the search for the date of birth of Maharshi Dayanand Saraswati, we shall have to find the Moon's conjunction with Mūla Nakṣatra during this period. We find three probable dates:

i). Kārtika Śukla 5, 1881 corresponding to 27 Oct. 1824, Mūla Nakṣatra, Wednesday.

ii). Mārgaśīrṣa Śukla 3, 1881 corresponding to 23 Nov. 1824, Mūla Nakṣatra, Tuesday.

iii). Pauṣa (North Indian) Mārgaśīrṣa (South Indian) Amavasyā 1881 corresponding to 20 December 1824, Mūla Nakṣatra, Monday. This is Somvatī Amāvasyā (falling on Monday) which has a great significance for Paurāṇika Families. Somvatī Amāvasya is celebrated to worship Lord Śiva and Goddess Pārvati. On this day, devotees worship Lord Śiva and Goddess Pārvati by observing fast to please the deities for peace and harmony. Also, as per popular beliefs of Paurāṇikas, it is said that if a female observes this fast it will ward off widowhood.

c). We can further narrow down this search of ours. Out of three given dates which occur in Mūla Nakṣatra, the third date, i.e. Pauṣa Amāvasyā is Somavatī

Amāvasyā, which belongs to Śiva and has great significance for a Śavite Paurāṇika Hindu Family.

6. Hence 20 December 1824, Monday, i.e. Pauṣa (North Indian) Mārgaśīrṣa (South Indian or Gujrāti) Amāvasyā is the probable date of the birth of Maharshi Dayanand Saraswati.

7. Here it may also be pointed out that till 1903 Vikramī Saṁvat, in his autobiography Maharshi Dayanand Saraswati used Kārtikādi Vikramī Saṁvat but from 1911 Vikramī (1855 AD) he used Chatrādi North Indian Vakramī Saṁvat when he came to North India.

Now based upon the above data available in the Autobiography, I construct the chronology of events described by Maharshi Dayanand Saraswati in his Autobiography as under:

On 20.12.1824 (Pauṣa/ Mārgaśīrṣa Amavasyā 1881): Birth of Mūlashankar took place.

On 16.2.1825 (Phālguna/Māgha Kṛṣṇa 14, 1881) Śivarātri took place.

After 5.1.1829 (Pauṣa/ Mārgaśīrṣa Amavasyā 1885): In the fifth year of his birth, he started learning Devanāgarī.

After 3.1.1832 (Pauṣa/ Mārgaśīrṣa Amavasyā 1888): In the 8th year of his birth, his sacred thread ceremony took place and the study of the Rudrādhyāya of the Yajurveda was started.

Around 27.12.1837 (Pauṣa/ Mārgaśīrṣa Amāvasyā 1894): By the time of commencement of 14th year of his age, he completed Yajurveda and pāṭhas of other Vedas.

On 23.2.1838, (Phālguna/Māgha Kṛṣṇa 14, 1894): In the 14th year itself, he observed Śivarātrī fast.

After 4.1.1840 (Pauṣa/ Mārgaśīrṣa Amavasyā 1896): At the age of 16, his younger sister died of Cholera.

After 31.12.1842 (Pauṣa/ Mārgaśīrṣa Amavasyā 1899): At the age of 19, his dearest uncle died.

On 8.1.45 (Pauṣa/ Mārgaśīrṣa Amavasyā 1901): He completed 20 years of his age.

On 28.12.45 (Pauṣa/ Mārgaśīrṣa Amāvasyā 1902): He completed 21 years of his age.

On 26.2.1846 (Chaitrādi) Vikrami Saṁvat 1903 of North India started

On 21.10.1846 (Kārtikādi) Vikrami Saṁvat 1903 of Gujrat Started

After 21.10.1846 (in the beginning of 1903 Vikramī Saṁvat): He left home.

Around 3.11.1846 (Kārtika Pūṇimā 1903): He was caught by his father in the group of Sadhus who came to attend the Kārtika Melā (on Kārttika Pūrṇimā).

After 19.3.1855 (Chaitra/Phālgun Amāvasyā 1911): At the end of 1911, i.e. in 1912 Vikramī Saṁvat, i.e. after 19.3.1855, he attended Kumbha Melā at Hardwar on 13.4.1855. (Note: Hereon Chaitrādi Vikrami Saṁvat was used by Swamiji as he was in the North).

On 13.4.1855 (Vaiśākha/Chaitra Kṛṣṇa 12, 1912 Vikramī Saṁvat): Kumbha Melā started as Sun entered in Meṣa (Aries) sign and Jupiter entered in Kumbha (Aquarius) rāśi.

On 6.4.1856 (Chaitra/Phālgun Amāvśyā 1912): Vikrami Saṁvat 1912 ended.

Starting from 7.4. 1856 onward, he spent five months

visiting various places between Kanpur and Prayaga.

On 30.9.1856 (Bhādrapada Śukla Pratipadā, 1913): In the beginning of Bhādrapada, he reached Mirzapur.

In the beginning of Āśvin (29.10.56, i.e. Āśvin Śukla 1, 1913): He reached Kāśī.

On 30.10.1856 (Āśvin Śukla 2, 1913): He visited Durgākuṇḍa Mandir located in Chaṇḍālgarh.

On 25.4.1857 (Chaitra 1914): He proceeded towards the source of Narmada.

Period till 25.4.1857 has been mentioned by Maharshi Dayanand Saraswati in his Autobiography.

Other Evidence

In addition to the above chronology of events given according to the autobiography of Maharshi Dayanand Saraswati, there is some more evidence which confirms 20.12.1824 as the date of birth of Maharshi Dayanand Saraswati.

1. According to some sources, Maharshi Dayanand told on 22 March 1873, that his age is 48 years. It shows that by that time Maharshi Dayanand crossed 48 years of his age. If we deduct 20.12.1824 from 22.3.1875 we, find that on 22 March 1873, Maharshi Dayanand was 48 years, 3 months and 2 days old. The calculation is given below

Year	Month	Day
1873	3	22
1824	12	20
48	3	2

This confirms the above date.

2. On 4th August 1875 in Pune (See, Poona Lectures), while delivering the 15th lecture, Maharshi Dayanand told his autobiography and said then his age was 50 years¹ (he crossed 50 years). It means that by the 4th August 1875, Maharshi Dayanand would have completed 50 years of his age. If we deduct 20 Dec. 1824 from 4th August 1875, we find that, on 4th August 1875, Maharshi Dayanand was 50 years 7 months and 14 days old. This evidence also exactly confirms that Maharshi Dayanand was born on 20 Dec. 1824 on Pauṣa (Mārgaśīrṣa) Amāvāsyā on Monday and on 4th August 1875 his age was 50 years. The calculation is given below:

Year	Month	Day
1875	08	4
1824	12	20
50	07	14

So, both evidences given above confirms the above-cited date of birth.

Thus, Amāvāsyā played a crucial role in the life of Maharshi Dayanand. He was born on Amāvāsyā and died on Amāvāsyā.

Other dates

In addition to the date searched by the present author, two more dates have been suggested.

12. February 1825

20 Sept. 1825

I don't want to comment much on these two

¹ इस समय मेरी अवस्था 50 वर्ष की होगी (हो चुकी)।

probabilities suggested by stakeholders. I will give here only two-three arguments which are going to disapprove these probabilities.

i). All contemporaries of Maharshi Dayanand Saraswati including the Max Müller in the 19th century considered his year of birth as 1824 A.D. after making the statement that he died at the age of 59 years. Other Arya Samaji scholars who were contemporary to Swami ji also quoted his birth year as 1824. So, it is unwarranted to drag him in 1825, once the appropriate date is available in 1824.

ii). Maharshi Dayanand was named Mulashankar, which indicates, as stated above, Mula Nakṣatra and a tithi/ vāra/day or event related to Śiva. Both the dates cited above occur on Saturday and Tuesday respectively, which are in no way related to Śiva. But our date falls on Monday Amāvasyā, i.e. Somavati Amavasyā which is associated with Śiva and Pārvati. Also, Monday itself is the day of Śiva. Thus, our date (20.12.1824) is closer to the truth.

iii). On 20.9.1825, Nakṣatra was Pūrvāṣāḍhā upto 5.06 AM and afterwards Uttarāṣāḍhā, although it should have been Mūla, Moon Sign was Dhanu, and Yoga was 'Saubhāgya'. This date fails on the count of Nakṣatra. On 12.2.1825, Nakṣatra was Jyeṣṭhā upto 13.36 PM followed by Mūla; Moon Sign was also Vṛścika upto 13.36 PM followed by Dhanu, and Yoga was Harśan. This date also fails on the count of Nakṣatra and yoga combination. So, both the dates are deficient in several parameters. On our date 20.12.1824, Mūla Nakṣatra was for the whole day (started at 3.17 AM on 20.12.1824 and ended on 21.12.1824 at 4.03 AM). Yoga was also Gaṇḍa (upto 2.49

PM). The Moon sign was Dhanu and Sun sign was also Dhanu. As per astrology, a child born in Gaṇḍa Mūla Nakṣatra will rise to the greatest height in his life. Mahatma Gandhi was also born in Gaṇḍa Mūla Nakṣatra. The height achieved by Maharshi Dayananda in his life shows that he was born in Gaṇḍa Mūla Nakṣatra.

iv). Moreover, according to Maharshi Dayanand Saraswati, he was 48 years old (crossed 48 years of his age) on 22 March 1873. According to the first view (12.2.1825), he was 48 years 1 month and 10 days old. It shows that he crossed the age of 48 years. But according to the second view (20.9.1825), Maharshi Dayanand was 47 years 6 months and 2 days old which shows that he was not 48 years old. According to our view (20.12.1824), by that time Maharshi Dayanand was 48 years 3 months and 2 days old. So, out of the three views, two views (12.2.1825 and 20.12.1824) stand the test of truth and the third view (20.9.1825) collapses.

v). On 4th August 1875 in Pune (See, Pune Lectures), while delivering the 15th lecture, Maharshi Dayanand told his autobiography and said then his age was 50 years (he crossed 50 years). It means that by the 4th August 1875, Maharshi Dayanand would have completed 50 years of his age. As such, according to the first view (12.2.1825), by that time Maharshi Dayanand was 50 years 5 months and 18 days old which is in conformity to the above statement. According to the second view (20.9.1825), Maharshi Dayanand was 49 years 10 months and 15 days old which does not prove his age 50 years. According to our view (20.12.1824), Maharshi Dayanand was 50 years 7 months and 14 days old. This evidence is also exactly in conformity with Maharshi Dayanand's statement.

To sum up we can say that our date (20.12.1824) satisfies all the parameters of the investigation. 20.9.1825 satisfies none of the parameters and 12.2.1825 satisfies some parameters. So, the exact date of birth of Maharshi Dayanand Saraswati should be 20.12.1824.

As per 20.9.1825, Swami Dayanand died at the age of exactly 58; whereas as per 12.2.1825, Swami Dayanand died at the age of 58 years 7 months 18 days (entered 59th year). But as per our date (20.12.1824) Swami Dayanand died at the age of 58 years 10 months 10 days (entered 59th year).

It is not Max Müller alone who considered Swamiji of 59 years at the time of his death, but all Indian followers including Maharana Sajjan Singh who expressed his appreciation of Swamiji's greatness and his grief at his death in the following elegiac poem (Sarda, p. 334) considered as 1824 as the christian year corresponding to S. 1881:

नभ चव ग्रह ससि (1940) दीप-दिन दयानन्द सह सत्त्व ।
जब उनसठ वत्सर विच, भयो तन पञ्चत्व ।

[Meaning] On the Deepawali day (S. 1940) at the age of 59 years, Dayanand's powerful body dissolved into five constituent elements.

The above quote proves beyond an iota of doubt the Maharshi Dayanand's birth year considered by all his contemporaries as 1824 A.D. corresponding to S. 1881 is correct.

Now the question arises why the age was counted as 59 years. The reason was Swami Dayanand was born in S. 1881 and passed away in S.1940. Because the difference of both Samvats make 59 years, so Swamiji's age must

have been discussed as 59 years. From this mathematics one thing is clear that Swamiji passed away on Kārtika Amavāsyā, so he must have been born close to Kārtika Amavasyā. From this angle also his date of birth Pauṣa (North Indian) or Mārgaśīrṣa Amāvasyā (South Indian) 1881 seems to be near the truth. If we stretch it to Phālguna K-10, then it becomes farfetched one.

Date of Foundation Day of Arya Samaj

In his letter dated Chaitra Śukla 6, Saṁvat 1931 (1932 according to North Indian Pañchāṅga), i.e. April 11, 1875, written in Sanskrit from Mumbai addressed to Gopal Rao Hari Deshmukh, a learned Judge at Allahabad, Swami ji discussed Developments at Mumbai culminating in setting up of Arya Samaj at Mumbai on April 10, 1875, at 5:00 PM. Through this letter, it becomes crystal clear that Arya Samaj was founded in Mumbai on Saturday, April 10, 1875. Accordingly, it was the 5th day of the bright half of Caitra month of Vikrama Saṁvat 1932, instead of the 1st day of Chaitra month, as it is often held. This letter mentions *Vikrama* year 1931 which is according to *Gujrati Pañhāṅga*. *Gujrati Pañcāṅga* remains six month behind, as it starts from Kārtika Śukla Pratipadā. As such it appears that the stone installed in the premises of Arya Samaj Mumbai that mentions the foundation day of Arya Samaj as Chaitra Śukla Pratipadā (1st day of the bright half of Chaitra month) is false and fictitious or based upon some meeting held on that day for the establishment of Arya Samaj. But the actual date of establishment of Arya Samaj will be regarged as pronounced by Maharṣi Dayanand Saraswati, any proposal for the establishment of an institution cannot be taken as the date of establishment.

The letter starts as under:

Blessings from Dayanand Saraswati Swami to Sh. Gopal Rao Hari Deshmukh!

Arya Samaj has been started blissfully in Mumbai on Chaitra Śukla 5, *Samvat* 1931 (1932 according to North Indian Pañchāṅga) or April 10, 1875, (Saturday) at 5:30 P.M.

References

1. See Ravi Prakash Arya, Signatures of Time, published by Indian Foundation for Vedic Science, Amazon Books, USA, 2016, (Letter No. 7)

2. Also see, ऋषि दयानन्द सरस्वति के पत्र और विज्ञापन, पं. भगवदत्त जी बी.ए., बहालगढ़, रामलाल कपूर ट्रस्ट, 1969, page no. 73, पूर्ण संख्या 55.

Here I quote all the Autobiographies of Maharshi Dayanand Saraswati with the chronology set by me.

The Autobiography of a Mahāyogī

(Translated into English by Theosophical Society for publishing into 1880 issue of its Journal)

It was in a Brahmin family of the Audichya caste in a town belonging to the Rājā of Morvi, in the province of Kathiawar, that in the year of Saṁvat, 1881², I, now known as Dayanand Saraswati, was born. I have refrained from giving the names of my father and of the town in which my family resides, it is because I have been prevented from doing so by my duty. Had any of my relatives heard again of me, they would have sought me out. And then, once more face to face with them, it would have become incumbent upon me to follow them home. I would have to touch money serve them and attend to their requirements and thus the holy work of the reform, to which I have wedded my whole life, would have irretrievably suffered through my forced withdrawal from it.

Education

I was hardly five years of age (After 5.1.1829, i.e. Pauṣa/ Mārgaśīrṣa Amavasyā 1885) when I began to study the Davanāgarī characters, and my parents and all the elders commenced training me in the ways and practices of my caste and family; making me learn by rote the

² Pauṣa Amāvasyā, 1881, i.e. 20 Dec. 1824

long series of religious hymns, mantras, stanzas and commentaries. I was eight (After 3.1.1832, i.e. Pauṣa/Mārgaśīrṣa Amāvasyā 1888) when I was invested with the sacred Brahmanical cord (triple thread), and taught Gāyatrī, Sandhyā with its practices, as also Yajurveda Saṁhitā preceded by the study of the Rudrādhyāya. As my family belonged to the Śaiva sect, their greatest aim was to get me initiated into its religious mysteries; and thus I was early taught to worship the uncouth piece of clay representing Śivs's emblem, known as the Pārthiva Liṅgam. But as there is a good deal of fasting and various hardships connected with this worship, and on the other hand, I had the habit of taking early meals, my mother, fearing for my health opposed my daily practicing of it (fasting). My father sternly insisted upon its necessity, and this question finally became a source of everlasting quarrels between them. Meanwhile, I studied the Sanskrit grammar, learned the Vedas by heart and accompanied my father to the shrines, temples, and places of Śiva worship. His conversation ran invariably upon one topic; the highest devotion and reverence must be paid to Śiva, his worship being the most divine of all religions. I went on thus till I had reached my fourteenth year (around 27.12.1837, i.e. Pauṣa/Mārgaśīrṣa Amāvasyā 1894), when having learned by heart the whole of the *Yajurveda Saṁhitā*, parts of other Vedas, of the Śabda Rūpavāli and the grammar, my studies were completed.

Vigil

As my father's profession was to lead a banking house and he held moreover the office hereditary in my family of a Jamādār, we were far from being poor, and things,

so far, had gone very pleasantly. Wherever there was a Śiva Pūrāṇa to be read and explained, there my father was sure to take me along with him; and finally, unmindful of my mother's remonstrance, he imperatively demanded that I should begin practicing Pārthiva Pūjā. When the great day of fasting-called Śivarātrī-had arrived, this day following on the 13th of vadi of Māgha (22.2.1838, i.e. Māgha/Pauṣa Kṛṣṇa 13, 1894). My father regardless of the protest that my strength might fail, commanded me to fast, adding that I had to be initiated on that night, into the sacred legend, and participate in that night's long vigil in the temple of Śiva. Accordingly, I followed him along with other young men, who accompanied their parents. This vigil is divided into four parts, called *praharas*, consisting of three hours each. Having completed my task, namely, having set up for the first two *praharas* till the hour of midnight, I remarked that the Pujaris, or temple priests and some of the lay devotees, after having left the inner temple, had fallen asleep outside. Having been taught for years that by sleeping on that particular night, the worshipper lost all the good effect of his devotion, I tried to refrain from drowsiness by bathing my eyes now and then with cold water. But my father was less fortunate. Unable to resist fatigue, he was the first to fall asleep, leaving me to watch alone.

Reflections on Idolatry

Thoughts upon thoughts crowded upon me, and one question arose after the other in my disturbed mind. Is it possible, I asked myself, that this semblance of man, the idol of a personal God that I see bestriding his bull before me, and who, according to all religious accounts,

walks about, eats, sleeps and drinks; who can hold a trident in this hands, beat upon his dumroo (drum); and pronounce curses upon men; is it possible that he can be the Mahādeva, the great Deity, the same that is invoked as the Lord of Kailash, the Supreme Being and the Divine hero of all the stories we read of him in his Purāṇās? Unable to resist such thoughts any longer, I awoke my father, abruptly asking him to enlighten me to tell me whether this hideous emblem of Śiva in the temple was identical with the Mahādeva (Great God) of the scriptures, or something else. "Why do you ask it?" said my father. "Because, I answered," I feel it impossible to reconcile the idea of an Omnipotent, living God, with this idol, which allows the mice to run over its body, and thus suffers its image to be polluted without the slightest protest." Then my father tried to explain to me that this stone representation of the Mahādeva of Kailash, having been consecrated by the holy Brahmins, became, in consequence, the God himself, and is worshipped as such; adding that as Śiva cannot be perceived personally in this Kaliyuga, the age of mental darkness, - we hence have the idol in which the Mahādeva of Kailash is worshipped by his votaries; this kind of worship is pleasing to the great Deity as much as if, instead of the emblem, he were there himself. But the explanation fell short of satisfying me. I could not, young as I was, help suspecting misinterpretation and sophistry in all this. Feeling faint with hunger and fatigue, I begged to be allowed to go home. My father consented to it, and sent me away with a sepoy, only reiterating once more his command that I should not eat. But when, once at home, I had, told my mother of my hunger, she fed me with sweets, and I fell into a profound sleep. In the

morning, my father returned and learned that I had broken my fast, he felt very angry. He tried to impress me with the enormity of my sin; but do what he could, I could not bring myself to believe that idol and Mahādeva were one and the same God, and therefore, could not comprehend why I should be made to fast for and worship the former. I had, however, to conceal my lack of faith, and bring forward as an excuse for abstaining from regular worship my ordinary study which really left me little or rather no time for anything else. In this, I was strongly supported by my mother, and even by my uncle, who pleaded my cause so well that my father had to yield at last and allow me to devote my whole attention to my studies. In consequence of this, I extended them to "Nighantu", "Nirukta" "Pūrvamimāṃsā", and other Śāstras, as well as to "karmakāṇḍa" or the ritual.

Renunciation

There were beside myself in the family two younger sisters and two brothers, the youngest of whom was born when I was already sixteen (After 4.1.1840 (Pauṣa/Mārgaśīrṣa Amavasyā 1896). On one memorable night, as we were attending a celebration at the house of a friend, a servant was despatched after us from home, with the terrible news that my sister, a girl of fourteen, had been just taken ill with a mortal disease (cholera). Notwithstanding every medical assistance, my poor sister expired within four hours after we had returned. It was my first bereavement, and the shock my heart received was great, while friends and relatives were sobbing and lamenting around me, I stood like one petrified, and plunged in a profound reverie. It resulted in a series of

long and sad meditations upon the instability of human life. 'Not' one of the beings that ever lived in this world could escape the cold hand of death, I thought: I, too, may be snatched away at any time and die. Then shall I turn for an expedient to alleviate this human misery connected with our death bed; where shall I find the assurance of, and means of attaining mukti, the liberation? It was there and then, that I came to the determination that I must find it, cost whatever it may, and thus save myself from the untold miseries of the dying moment of an unbeliever. The ultimate result of such meditations was to make me violently break and I became detached from this mortal world. But I kept my determination secret and allowed no one to fathom my innermost thoughts. I was just nineteen then (After 31.12.1842 (Pauṣa/ Mārgaśīrṣa Amavasyā 1899). Soon after, an uncle a very learned man and full of divine qualities, one who had shown for me the greatest tenderness, and whose favourite I had been from my birth, expired also; his death leaving me in a state of utter dejection and with a still profound conviction settled in my mind that there was nothing worth living for or caring for in a worldly life.

Obstacles

Although I had never allowed my parents to perceive what was the real state of my mind, yet I had been imprudent enough to confess to friends how repulsive seemed to me even the idea of a married life. This was reported to my parents, and they immediately determined that I should be betrothed at once and the marriage solemnity performed as soon as I should be twenty. Having discovered their intention, I did my

utmost to thwart their plans. I caused my friends to intercede on my behalf, and they pleaded my cause so earnestly with my father that he promised to postpone my betrothal till the end of that year. I then began entreating him to send me to Benares, where I might complete my knowledge of Sanskrit grammar, and study astronomy and physics until I had attained full proficiency in these difficult sciences. But this time it was my mother who violently opposed my wishes. She declared that I should not go to Benares, as whatever I might feel inclined to study, could be learned at home as well as outside; that she knew enough as it was, and had to be married anyhow before the coming year; as young people through an excess of learning were apt to become too liberal and free sometimes in their ideas. I had no better success in that matter with my father. I, on the contrary, no sooner had reiterated the favour begged of him, and asked that my betrothal should be postponed until I had returned from Benares a scholar, proficient in arts and sciences, that my mother declared that in such a case she would not consent even to wait till the end of the year (8.1.1845 (Pauṣa/ Mārgaśīrṣa Amavasyā 1901), but would see that my marriage was celebrated immediately. Perceiving, at last, that my persistence only made things worse, I desisted, and declared myself satisfied with being allowed to pursue my studies at home, provided I was allowed to go to an old friend, a learned pandit, who resided about six miles from our town in a village belonging to our Jamādārī. Thither then, with my parent's sanction, I proceeded, and placing myself under his tuition, continued for some time quietly with my study. But while there, I was again forced into a confession of the insurmountable aversion I had for

marriage. This went home again. I was summoned back at once and found upon returning that everything had been prepared for my marriage ceremony. I had completed my twenty-first year (on 28.12.45 (Pauṣa/Mārgaśīrṣa Amāvasyā 1902), and so had no more excuses to offer. I now fully realized that I would neither be allowed to pursue my studies any longer nor would my parents ever make themselves consenting parties to my celibacy. It was when driven to the last extremity that I resolved to place an eternal barrier between myself and marriage.

Flight

On an evening of the year Sainvat 1903, without letting anyone this time into my confidence, I secretly left my home, as I hoped for ever passing the first night in the vicinity of a village about eight miles from my home, I arose three hours before dawn, and before night had again set in. I had walked over thirty miles, carefully avoiding the public thorough fare, villages, and localities, in which I might have been recognized. These precautions proved useful to me, as, on the third day after I had absconded, I learned from a government officer that a large party of men, including many horsemen, were diligently roving about in search of a young man from the town of-who had fled from his home. I hastened further on to meet with other adventures. A party of begging Brahmins had kindly relieved me of all the money I had with me, and made me part even with my gold and silver ornaments, rings, bracelets, and other jewels, on the plea that the more I gave away in charities, the more my self-denial would benefit me in the after-life. Thus, having parted with all I

had, I hastened on to the place of residence of a learned scholar, a man named Lala Bhagat, of whom I had much heard on my way from wandering Saṁnyasis and Bairagees (religious mendicants). He lived in the town of Sayals, where I met with a Brahmachārī who advised me to join at once their holy order, which I did.

Joining the holy order

After initiating me into his order and conferring upon me the name of Shuddha Chaitanya, he made me exchange my clothes for the dress worn by them—a saffron garment. From thence and in this new attire, I proceeded to the small principality of Kotha-kangda situated near Ahmedabad, where, to my misfortune, I met with a Bairagī a resident of a village in the vicinity of my native town, and who was well acquainted with my family. His astonishment was as great as my perplexity. Having naturally enquired how I came to be there, and seeming my attire, and having known of my desire to travel and see the world, he ridiculed my dress and blamed me for leaving my home for such an object. In my embarrassments, he succeeded in getting himself informed of my future intentions. I told him of my desire to join in the Melā of Kārtika, which was to be held that year at Siddhpure, and that I was on my way to it. Having parted with him, I proceeded immediately to that place and took my abode in the temple of Mahādeva at Nīlkaṇṭha, where Daṇḍi Swami and other Brahmachāris, already resided. For a time, I enjoyed their society unmolested visiting a number of learned scholars and professors of divinity who had come to the melā, and associating with a number of holy men.

Severance of Family tie

Meanwhile, the Bairagi whom I had met at Kothkangda, had proved treacherous. He had despatched a letter to my family, informing them of my intentions and pointing to my whereabouts. In consequence of this, my father had come down to Siddhpure with his Sepoys, traced me step by step in the melā, learning something of me wherever I had sat among the learned pandits, and finally, one fine morning appeared suddenly before me. His wrath was terrible to behold. He reproached me violently, accusing me of bringing an eternal disgrace upon his family. No sooner had I met his glance, though knowing well that there would be no use in trying to resist him, I suddenly made up my mind how to act. Falling at his feet with joined hands, I entreated him in supplicating tones to appease his anger. I had left the home through bad advice, I said; I felt miserable, and was just on the point of returning home when he had providentially arrived; and now I was willing to follow him home again. Notwithstanding such humility, in a fit of rage, he tore my yellow robe into shred, snatched at my *Tumbā*, and, wresting it violently from my hand, flung it far away; pouring upon my head at the same time a volley of bitter reproaches and going so far as to call me a matricide. Regardless of my promises to follow him, he gave me in the charge of his Sepoys, commanding them to watch me night and day, and never leave me out of their sight, for a moment. Note: This was the period around 3.11.1846 (Kārtika Pūṇimā, 1903).

Conversion to Vedānta

But my determination was as firm as his own. I was

bent on my purpose and closely watched for my opportunity of escaping. I found it on the same night. It was three in the morning, and the Sepoy, whose turn it was to watch me, believing me asleep fell asleep in his turn, All was still; and so softly rising and taking along with me a Tumba full of water, I crept out and must have run over a mile before my absence was noticed. On my way, there lay a large tree, whose branches were overhanging the roof of a pagoda; on it, I eagerly climbed, and, hiding myself among its thick foliage upon the dome, waited what fate had in store for me. About in the morning, I heard and saw through the apertures of the dawn, the Sepoys enquiring after me and making a diligent search for me inside as well as outside the temple. I held my breath and remained motionless, until finally believing they were on the wrong track, my pursuers reluctantly retired. Fearing a new encounter, I remained concealed on the dome the whole day, and it was not till darkness, had again set in that, alighting, I fled in an opposite direction. More than ever I avoided the public thoroughfares, asking my way of people as rarely as I could until had again reached Ahmedabad, whence I at once proceeded to Baroda. There I settled for some time; and at Chetan Math (temple) I held several discourses with a Brahmanand and a number of Bramachārīs and Saṁnyāsīs upon the Vedānt philosophy. It was Brahamacharis and other holy men who established to my entire satisfaction that Brahman, the Deity, was no other than my own Self, I am Brahman; jiva (soul) and Brahman being one and the same. Formerly, while studying Vedānta, I had come to this opinion to a certain extent, but now the important problem was solved and I gained the certainty that I was

Brahma. Study of Vedānta at Baroda, I came to learn about a place of Benarasibai Vairāgi. I repaired thither at once; visiting a personage known as Sacchidanand Paramhansa, with whom I was permitted to discuss upon various scientific and metaphysical subjects. From him, I learned also, that there were a number of great Saṁnyāsis and Brahmachāris who resided at Chāṇoda Kanyāli. In consequence of this, I repaired to that place of sanctity on the Banks of the Narmada, and there at last met for the first time with real Dikṣits, or initiated Yogīs, and such Saṁnyāsis as Chidaśrama and several other Brahmachārīs. After some discussion, I was placed under the tuition of one Parmanand, and for several months, studied "*Vedāntasāra*," "*Aryā Harimīḍe Totak*" "*Vedānta Paribhāṣā*," and other philosophical treatises. During this time, as a Brahmachārī I had to prepare my own food which proved a great impediment to my studies. To get rid of it, I, therefore, concluded to enter if possible, into the 4th order of the Saṁnyāsīs. Fearing, moreover, to be known under my own name, on account of my family's fame and well aware that once received in this order I was safe, I begged off a Dekkani pandit a, friend of mine, to intercede on my behalf with a Dikṣita Saṁnyāsī-the most learned- among them, that I might be initiated into that order at once. He refused, however, point blank to initiate me, urging my extreme youth. But I did not despair. Several months later, two holy men, a Swami and a Brahmachārī, came from the Deccan and took up their abode in a solitary, ruined building in the midst of a jungle, near Chāṇoda and about two miles distant from us. Profoundly versed in the Vedānta philosophy, my friend, the Dekkani pandit, went to visit them, taking me along with him. A

metaphysical discussion made us recognize each other to be learned scholars. They informed us that they had arrived from Śringerī Maṭh, the principal convent of Śaṅkarāchārya, in the south, and were on their way to Dwarka. To one of them Pūrṇānand Saraswati, I got my Dekkani friend to recommend me particularly, and state, at the same time, the object I was so desirous to attain and my difficulties. He told him that I was a young Brahmachārī, who was very desirous to pursue his study in metaphysics unimpeded; that I was quite free from any vice or bad habits for which fact he vouchsafed; and that, therefore, he believed me worthy of being accepted in this highest probationary degree and initiated me into the 4th order of the Saṁnyāsīs; adding that thus I might be materially helped to free myself from all worldly obligations, and proceed untrammelled in the course of my metaphysical studies. But this Swami also declined at first. I was too young, he said. Besides, he was himself a Maharashtrian, and so he advised me to appeal to a Gujrati Swami. It was only when fervently urged on by my friend, who reminded him that dekkani Saṁnyāsīs can initiate even Gowdas, and that there could exist no such objection in my case as I had been already accepted, and was one of the five Dravidas, then he consented and on the third day following, he consecrated me into the order, delivering unto me a Daṇḍa and naming me Dayanand Saraswati. By the order of my initiator and my proper desire, I had to lay aside the emblematical bamboo- the Daṇḍa, renouncing it for a while as the ceremonial performances connected with it, would only interfere with unimpeded progress of my studies.

Travels in pursuit of Yoga

After the ceremony of initiation was over, they left us, and proceeded to Dwarka. For some time I lived at Chāṇoda Kanyāli as a simple Saṁnyāsi. But upon hearing that at Vyāsāśram there lived a Swami, whom they called Yoganand, a man thoroughly versed in Yoga, to him I addressed myself as a humble student and began learning from him the theory as well as some of the practical modes of the science of Yoga (Yogavidyā). When my preliminary tuition was completed, I proceeded to Chhinour, as on the outskirts of this town lived Krishna Shastri, under whose guidance I perfected myself in the Sanskrit grammar and returned to Chanoda where I remained for some time longer. Meeting there to Yogis-Jwalanand Puri and Shivanand Giri, I practiced Yoga with them also, and we all three held together many discussions upon the exalted science of Yoga; until finally, by their advice, a month after their departure, I went to meet them in the temple of Dūdheśvara, near Ahmedabad at which place they had promised to me the final secret and modes of attaining Yogavidyā. They kept their promise, and it is to them that I am indebted for the acquirement of the practical portion of that great science. Still, later, it was divulged to me that there were many far higher and more learned Yogīs than those I had hitherto met yet not the highest still - who resided on the peaks of the mountain of Abu, in Rajputana. Thither then I travelled again, to visit such noted places of sanctity as the Arvadā Bhavānī and others; encountering, at last, those whom I so eagerly sought for, on the Peak of Bhavānī Giri and learning from them various other systems and modes of Yoga. It was at end of the year of Saṁvat 1911 (19.3.1855 (Chaitra/Phālgun Amāvśyā 1911),

that I first joined the Kumbh Melā at Hardwar (13.4.1855)³, where so many sages and philosophers meet, often unperceived, together. So long as the Melā congregation of pilgrims lasted, I kept practicing that science in the solitude of the jungle of Chandi; and after the Melā ended, I transferred myself to Rishikesh, where sometime in the company of Yogīs and Saṁnyāsīs, often alone, I continued in the study and practice of Yoga.

Visit to Tehri

After passing a certain time in solitude, in Rishikesh, a Brahmachārī and two mountain ascetics joined me, and we all three went to Tehri. The place was full of ascetics and Raj (Royal) Pandits-so called on account of their great learning. One of them invited me to come and have dinner with him at his house. At the appointed hour he sent a man to conduct me safely to his place, and both the Brahmachārī and I followed the messenger. But what was our dismay upon entering the house, to first see a brahmin preparing and cutting meat, and then, proceeding further into the interior apartments, to find a large company of pandits seated with a pyramid of flesh, rump-steaks, and dressed-up heads of animals before them! The master of the house cordially invited me in; but, with a few brief words begging them to proceed with their good work and not to disturb themselves on my account, I left the house and returned to my own quarters. A few minutes later the beef-eating pandit was at my side praying me to return, and trying to excuse

³ On 13.4.1855 (Chaitra/Vaiśākha Kṛṣṇa 12, 1912 Vikramī Saṁvat): Kumbha Melā started as Sun entered in Meṣa (Aries) sign and Jupiter entered in Kumbha (Aquarius) rāśī.

himself by saying that it was on my account that the sumptuous viands had been prepared! I then firmly declared to him that it was all useless. They were carnivorous, flesh-eating men and myself as a strict vegetarian, who felt sickened at the very sight of meat. If he would insist upon providing me with food, he might do so by sending me a few provisions of grain and vegetables which my Brahmachārī would prepare for me. This he promised to do, and then very much confused retired.

Vāma Mārga or Indian Bacchanalianism

Staying at Tehri for some time, I inquired of the Pandits about the Śāstra texts I wanted to get for my instruction; what books and manuscripts could be procured at the place and where. He mentioned some works on Sanskrit grammar, classics, lexicography, books on astrology and the Tantras. Finding that the latter were the only ones unknown to me. I asked him to procure the same for me. Thereupon the learned man brought to me several works upon this subject. But no sooner had I opened them my eye fell upon such an amount of incredible obscenities mistranslations, misinterpretations of text, and absurdity, that I felt perfectly horrified. In this ritual, I found that incest was permitted with mothers, daughters, sisters and the female of shoe maker's cast; as well as among the pariahs of the outcastes-and worship was performed in a nude state. Spirituous liquors, fish and all kinds of animal food, and Mudrikā (exhibition of indecent images) were allowed. Brahmin and outcastes could dine together, and it was explicitly stated that all those five things, for instance, Madya (intoxicating liquor), Mīna (fish) Mānsa (flesh)

Mudrā, and Maithun (coition) were so many means for reaching mukti (salvation). By actually reading the whole contents of the tantras, I fully assured myself of the craft and viciousness of the authors of this disgusting literature which is regarded as Religious. I left the place and went to Shrinagar.

Visit to Religious Places

Taking up my quarters at a temple on Kedarghat, I used these Tantras as weapons against the local pandits, whenever there was an opportunity for discussion. While there, I became acquainted with a Sadhu, named Ganga Giri, who by day never left his mountain where he resided in a jungle. Our acquaintance resulted in friendship as I soon learned how entirely worthy, he was of respect. While together, we discussed Yoga and other sacred subjects, and through close questioning and answering became fully and mutually satisfied that we were fit for each other. So attractive was his society for me, that I stayed over two months with him, It was only at the expiration of this time, and when autumn was setting in that I, with my companions, the Brahmachārī and the two ascetics, left Kedarghat for other places. We visited Rudra Prayag and other cities until we reached the shrine of Agasta Muni. Further to the north, there is a mountain peak known as the Shivapur (town of shiva) where I spent the four months of the cold season; when finally parting from the Brahmachārī and the two ascetics, I proceeded back to Kedar, this time alone and unimpeded in my intentions, and reached Gupta Kashi.

Search of Yogis

I stayed but a few days there, and went thence to the place of Triyugi Narayan, visiting on my way Gauri

Kuṇḍa tank and the cave of Bhīmaguphā. Returning in a few days to Kedar, my favorite place of residence, I there finally met a number of ascetic Brahmin worshippers - called paṇḍas, and the devotees of the Temple of Kedar of the Jaṅgam sect, keeping me company until my previous companions, the Brahmachārī with his two ascetics returned. I closely watched their ceremonies and doings and observed all that was going on with a determined object of learning all that was to be known about these sects. But once that my object was filled, I felt a strong desire to visit the surrounding mountains, with their eternal ice and glaciers, in quest of those true ascetics I had heard of, but as yet had never met them. I was determined, come what might, to ascertain whether some of them did or did not live there as rumoured. But the tremendous difficulties of this mountainous journey and the excessive cold forced me, unhappily to first make inquiries among the hill tribes and learn what they knew of such men. Everywhere, I encountered either a profound ignorance upon the subject or a ridiculous superstition. Having wandered in vain for about twenty days, disheartened I retraced my steps as lonely as before, my companions, who had at first accompanied me, having left me two days after we had started through dread of the great cold. I then ascended the Tuṅganāth Peak. There, I found a temple full of idols and officiating priests, and hastened to descend the peak the same day, before me were two paths, one leading west and the other south-west. I chose at random that which led towards the jungle, and ascended it. Soon after the path led me into a dense jungle with rugged rocks and dried-up waterless brooks. The path stopped abruptly there. Seeing myself thus arrested, I had to make my choice to

either climb up still higher or descend, reflecting what a height there was to the summit, the tremendous difficulties of climbing that rough and steep hill, and that the height would come before I could ascend it, I concluded that to reach the summit that night was an impossibility with much difficulty, however, catching at the grass and the bushes, I succeeded in attaining the higher bank of the nālā (the dry brook), and standing on a rock, I surveyed the environs. I saw nothing but tormented hillocks, highland, and a dense pathless jungle covering the whole where no man could pass to. Meanwhile, the sun was rapidly descending towards the horizon. Darkness would soon set in and then without water or any means for kindling a fire, what would be my position in the dreary solitude of that jungle.

Temptation of Priest-craft

By dint of tremendous exertions though, and after an acute suffering from thorns, which tore my clothes to shreds, wounded my whole body, and lamed my feet I managed to cross the jungle, and at last, reached the foot of the hill and found myself on the highway. All was darkness around and over me, and I had to pick my way at random trying only to keep to the road. Finally, I reached a cluster of huts, and learning from the people that that road led to Ukhi Math, I directed my steps towards that place and passed the night there. In the morning, feeling sufficiently rested and refreshed, I returned to the Gupta Kashi, whence I started the next day on my northward journey. But that journey attracted me, and soon again I repaired to Ukhi math, under the pretext of examining that hermitage and over serving the way of living of its inmates. There I had time to examine

at leisure the doings of that famous and rich monastery, so full of pious pretence and a show of asceticism, The high priest (or chief Hermit), called Mahant, tried hard to induce me to remain and live there with him becoming his disciple. He even held before me the prospect, which he thought quite dazzling, of inheriting someday his lacs of rupees, his splendour and power, and finally succeeding him in his Mahantship or supreme rank. I frankly answered him that had I ever craved any such riches or glory, I would not have secretly left the house of my father, which was not less sumptuous or attractive than his monastery with all its riches. The object, which induced me to do away with all these worldly blessings, I added, "I find you neither strive for nor possess the knowledge of." He then enquired what was that object for which I so strived. "that object," I answered, "is the secret knowledge, the vidyā, or true erudition of a genuine yogī, the mukti, which is reached only by the purity of one's soul, and certain attainments unattainable without it; in the meanwhile, the performance of all the duties of man towards his fellow - men, and the elevation of humanity thereby." The Mahant remarked that it was very good and asked me to remain with him for some time at least; But I kept silent and returned no reply; I had not yet found what I sought for. Rising on the following morning very early, I left this rich dwelling and went to Joshi math, there, in the company of Dakshini or Maharashtra Shastris and Samnyāsīs, the true ascetics of the 4th order, I rested for a while.

Yogis at Joshi Math

At Joshi Math, I met many Yogīs and learned ascetic

and, in a series of discussions, learnt more about Yogavidyā and after parting with them I went to Badrinārāyaṇa. The learned Rawalji was at that time the chief priest of that temple; and I lived with him a few days, we held discussions upon the Vedas, and the Darśanas. Having enquired from him whether he knew of some genuine Yogī in the neighbourhood, I learnt, to my great regret, that there were none there at the time, but that he had heard that they were in the habit of visiting his temple at times. Then I resolved to make a thorough search for them throughout the country and especially in the hills, a further search of yogīs, one morning at day break, I set on my journey; when following along the foot of the mountains, I at last reached the banks of the Alaknanda River. I had no desire of crossing it, as I saw on its opposite bank the large village called Mana. Keeping, therefore, still to the foot of the hills, I directed my steps toward the jungle following the river course the hills and the road itself were thickly covered with snow and, with the greatest difficulty, I succeeded in reaching that spot where the Alaknanda is said to take its rise. But once there, finding myself surrounded by lofty hills on all sides, and being a stranger in the country, my progress, from that moment was greatly retarded. Very soon, the road ceased abruptly and I found no vestige of even a path. I was thus at a loss what to do next, but I determined finally to cross the river and enquire for my way. I was poorly and thinly clad, and the cold was intense and soon became intolerable. Feeling hungry and thirsty, I tried to deceive my hunger by swallowing a piece of ice but found no relief. I then began to ford the river in some places it was very deep, in others shallow- not deeper than a cubit-but

from eight to ten cubits wide. The riverbed was covered with small and fragmentary bits of ice which wounded and cut my naked feet to bleed. Very luckily the cold had quite benumbed them, and even large bleeding cracks left me insensible for a while, slipping on the ice more than once, I lost my footing and came nearly falling down and thus freezing to death on the spot. For that I should have found myself prostrated on the ice, I realized that, benumbed as I was all over, I would find it very difficult to rise again. However, with great exertion, and after a terrible struggle, I managed to get safe enough on the other bank. I was more dead than alive. I hastened to denude the whole upper part of my body; and, with all I had of clothes on me, to wrap my feet up to the knees and then exhausted, famished, unable to move. I stood waiting for help and knowing not whence it would come. At last, throwing a last look around me, I espied two hill men, who came up and having greeted me and invited me to follow them to their home, where I would find food. Learning my trouble, they, moreover, promised to guide me to Siddhpat a very sacred place; but I refused their offers, for I could not walk. Notwithstanding their pressing invitation I remained firm and would not "take courage" and follow them as they wanted me; but, after telling them that I would rather die, refused even to listen to them. The idea had struck me that I had better return and prosecute my studies. The two men then left me and soon disappeared among the hills. Having rested, I proceeded on my way back. Stopping for a few minutes at Basudhara, a sacred bathing place, and passing by the neighbourhood of Mana village, I reached Badrinarayan at 8 O'clock that evening. Upon seeing me, the Rawalji and his

companions were much astonished and enquired where I had been ever since the early morning. I then sincerely related to them all that had happened to me. That night, after having restored my strength with a little food, I went to bed, but getting up early on the following morning, I took leave of the Rawalji and set out on my journey back to Rampur. That evening, I reached the home of a hermit, a great ascetic, and passed the night at his place. That man had the reputation of one of the greatest sages alive, and I had a long conversation with him upon religious subjects. More fortified than ever in my determination, I left him next the morning, and after crossing hills, forests and having descended the Chilka Ghati, I arrived at last at Rampur where I took up my quarters at the house of the celebrated Ramgiri, so famous for the holiness and purity of his life. I found him a man of extraordinary habits. Though, he never slept but used to pass whole nights in holding conversations-very loud sometimes apparently with himself. Often, we heard a loud scream, then weeping, though there was no one in his room with him. Extremely surprised, I questioned his disciples and pupils and learnt from them that such was his habit, though no one could tell me what it meant. Seeking an interview with him, I learnt sometime after, what it really was; and thus, I was enabled to get convinced that it was not true Yoga he practiced, but that he was only partially versed in it. It was not what I sought for.

Books on yoga and science

Leaving him I went to Kasipur, and thence to Droṇa Sāgar, where I passed the whole winter. Thence again to Sambal through Moradabad, when, after crossing Garh

Mukteshwar, I found myself again on the banks of the Ganges. Besides other religions works, I had with me the *Śiva Saṁhitā*, *Haṭhyoga Pradīpikā*, *Yoga-bija* and *Gheraṇḍa Saṁhitā*, which I used to study during my travels. Some of these books treated on the nādi-chalan and nāri-chakaras (nervous system) giving very exhaustive descriptions of the same, which I could never grasp, and which finally made me doubt as to the correctness of these works. I had been for some time trying to remove my doubts but had found as yet no opportunity. One day I chanced to meet a corpse floating down the river. There was the opportunity and it remained with me to satisfy myself as to the correctness of the statements contained in the books about anatomy and man's inner organs. Ridding myself of the books which I laid nearby and taking off my clothes, I resolutely entered the river and soon brought the dead body out and laid it on the shore. I then proceeded to cut it open with a large knife in the best manner I could. I took out and examined the kamal (the heart) and cutting it from the navel to the ribs, and a portion of the head and neck, I carefully examined and compared them with the descriptions in the books. Finding they did not tally at all. I tore the books to pieces and threw them into the river after the corpse. From that time gradually, I came to the conclusion that with the exception of the Vedas, Upaniṣads, Patañjali and Sāṅkhya, all other works upon science and Yoga were false. Having lingered for some time on the banks of the Ganges, I arrived next at Farrukhabad; when having passed Shringirampur, I was just entering Kanpur by the road east of the Cantonment, the Sāmvat year of 1912 (1855 A.D.) was completed on 6.4.1856 (Chaitra/Phālgun

Amāvśyā 1912).

Practice of Yoga

During the following five months, I visited many places between Kanpur and Allahabad. In the beginning of Bhādrapad (30.9.1856, i.e. Bhādrapada Śukla Pratipadā, 1913), I arrived at Mirzapur where I stopped for a month or so near the shrine of Vindhyachal Asholji; and arriving at Benares in the early part of Āśvin (after 29.10.56, i.e. Āśvin Śukla 1, 1913), I took my quarters in the cave (at the confluence of the Varuṇā and the Ganges) which then belonged to Bhumanand Saraswati. There, I met with Kākārām, Rājārām and other Shastris, but stopped there only for twelve days and renewed my travels after what I sought for on Āśvin śukla 2, 1913 (30.10.1856). It was at the shrine of Durgā-kuṇḍa in Chāṇḍālgarh, where I passed ten days. I left off eating rice altogether. And living but on milk, I gave myself up entirely to the study of Yoga which I practised night and day.

Frauds of Idolatry

Unfortunately, I got this time into the habit of using bhang, a strong narcotic leaf, and at times felt quite intoxicated with its effect. Once after leaving the temple, I came to a small village near Chāṇḍālgarh, where by chance I met an attendant of mine of former days. On the other side of the village, and at some distance from it stood a Śivālaya (a temple of Śiva) whither I proceeded to pass the night under its walks. While there under the influence of bhāṅga (cannabis), I fell fast asleep and dreamt that night a strange dream. I thought I saw Mahadeo and his wife Pārvati. They were conversing together and I was the subject-matter of their

conversation. Pārvati was saying to Mahādeva, how she wishes that Dayanand should get married. But Devatās were unfavourable to him, she was pointing to bhāṅga (Cannabis). I got up and started pondering over the dream. I felt remorse. By that time it was raining cats and dogs. I rested on the terrace facing the door of the shrine. There was a vast statue of the Nandi-Vṛṣa god. Placing my clothes and books on its back, I sat and meditated; when suddenly had a look inside the statue which was empty, I saw a man concealed inside. I extended my hand towards him, and must have terrified him, as jumping out of his hiding place, he took to his heels in the direction of the village. Then, I crept into the statue in my turn and slept there for the rest of the night. In the morning an old woman come and worshipped the Bull-god with me inside. Later on, she returned with offerings of *gur* (molasses) and a pot of *dahi* (curd) which, making pūja to me (whom she evidently mistook for the god himself) she offered and desired me to accept and eat. I did not disabuse her, but, being hungry, ate it all. The curd being very sour proved a good antidote for the bhāṅga and dispelled the stings of intoxication, which relieved me very much.

Forests of Narmada

After this adventure, In Chaitra 1914 (after 25.4.1857) I continued my journey towards the hills and that place where the Narmada takes its rise. I never once asked my way but went on travelling southward. Soon I found myself in a desolate spot covered thickly with jungles, with isolated huts appearing now and then among the bushes at irregular distances. At one of such places I drank a little milk and proceeded onward. But about half

a mile farther, I came to a dead stop. The road had abruptly disappeared and there remained but the choice of narrow paths leading I knew not, where. I soon entered a dreary jungle of wild plum trees and very thick and huge grass without signs of any path in it when suddenly I was faced by a huge black bear, the beast growled ferociously, and rising on its hind legs, opened wide its mouth to devour me. I stood motionless for some time and then slowly raised my thin cane over him, and the bear ran away terrified, so loud was its roaring that the villagers whom I had just left, hearing it, ran to my assistance and soon appeared armed with large sticks and followed by their dogs. They tried hard to persuade me to return with them. If I proceeded any further, they said, I would have to encounter the greatest perils in the jungles which in those hills were the habitat of beasts, buffaloes, elephants, tigers and other ferocious beasts. I asked them not to feel anxious for my safety, for I was protected, I was anxious to see the sources of the Narbada and would not change my mind for fear of any peril. Then seeing that their warnings were useless, they left me after having made me accept a stick, I immediately threw away.

Forest Life

On that day I travelled without stopping until it grew quite dusk. For many hours I had not perceived the slightest trace of human habitation around me, no village in the far off, not even a solitary hut, or a human being. But what my eyes met the most was a number of trees, twisted and broken, which had been uprooted by the wild elephants, and, felled by them to the ground further on I found myself in a dense and impenetrable jungle of

plum trees and other prickly shrubs whence, at first I saw no means of extricating myself. However, partly crawling on the belly, partly creeping on my knees, I conquered this new obstacle and after paying a heavy tribute with pieces of my clothes and even my own skin, bleeding and exhausted I got out of it. It had grown quite dark by that time, but even this-if it impeded, did not arrest my progress onward, and I still proceeded. Until I found myself entirely hemmed in by lofty rocks and hills thickly grown over with a dense vegetation but with evident signs of being inhabited. Soon I perceived a few huts, surrounded by heaps of cow dung, a flock of goats grazing on the banks of a small stream of clear water and a few welcome lights glimmering between the crevices of the walls. Resolving to pass the night there, and go no further till the next morning, I took shelter at the foot of a large tree which overshadowed one of the huts. Having washed my bleeding feet my face and hands in the stream, I had barely sat to tell my prayers, when I was suddenly disturbed in my meditations by the loud sound of a tom-tom. Shortly after, I saw a procession of men, woman and children, followed by their cows and goats emerging from the huts and preparing for a night religious festival. Upon perceiving a stranger, they all gathered around me, and an old man came enquiring from whence I had appeared. I told them I had come from Benares, and was on my pilgrimage to the Narmada source, after which answer they all left me to my prayers and went further on. But in about half an hour later, came one of their headmen accompanied by two hill-men and sat by my side, He came as a delegate to invite me to their huts, but, as before, I refused the offer (for they were idolaters) He then ordered a large fire to be lit

near me and appointed two men to watch over my safety the whole night. Learning that I used milk for all food, the kind headmen asked for my *kamaṇḍalu* (a bowl) and brought it back to me full of milk, of which I drank a little that night. He then retired, leaving me under the protection of my two guards. That night I soundly slept until dawn, when rising and having completed Sandhyā and yoga, I prepared myself for further events."

Dayanand Saraswati

Further events of his life are narrated hereunder which would give readers an idea of his life and works.

On the Doorstep of Daṇḍī Virajananda

For three whole years, Dayanand Saraswati wandered along the banks of the Nerbada, and it was during these wanderings that he came to hear of the great Saṁnyāsī 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.

Virjanand belonged to that part of India which has, from times immemorial, been pre-eminently the birth-place of the saints and the sages, which has produced, in the course of the ages and centuries untold, some of the most distinguished thinkers and teachers and representatives of heroic and chivalric impulse and instinct, with whose names are familiar in the annals of Aryan antiquity. He belonged to Punjab, being a native of Kartarpur, a small town situated on the Beas, one of the two rivers which enclose the extensive tract known as Doaba (Bist Doab) Jalandhar. Long before Virjanand

was born, no less than two centuries before that an event took place, Kartarpur had come to be associated with the last years and the death of one of the greatest benefactors of his mother-land in her days of suffering and sorrow. Guru Nanak, the founder of Sikhism, the reviver of that pure theism which the primeval Scripture of mankind inculcates, passed the closing decade of his life in this place.

Virjanand was born in 1854 V.S. (A.D. 1797) at a time when the Maharaja Ranjit Singh sat on the throne of the Punjab, and when the Sikh empire was in the zenith of its glory. He was Brahman by birth, his father's name being Nararyan Dutta. He was hardly more than five or six years of age when he had an attack of smallpox, which left him blind for life. The parents were totally unprepared for the misfortune which had overtaken their younger and favorite child, and their grief was unbounded. But who can avoid the inevitable.

As will almost always happen in such cases, the helpless condition for the boy only contributed to intensifying the parents' consciousness of the claims which he had on their tenderness and care, and he became a greater pet with them than ever. The father, who had already taught him something more than his letters and who had abundant proof that he was a child of remarkable intelligence, eager to learn, came to the conclusion, after much thought and reflection, the best course for him to adopt in regard to his blind son's interests, both temporal and spiritual, was to continue his education. The resolution was carried out, but Virjanand was not to reap the fruit thereof long. He

was destined to face another calamity in the near future, and the calamity came, leaving him an orphan at the age of eleven.

By the death of his parents, Virjanand was thrown to the mercy of his elder brother and his wife. The elder brother might not be naturally unkind, but he was weak-minded and entirely guided by his wife, who was cruel to the extreme, hating her brother-in-law with all the hate of a woman. She was always tormenting the poor boy, flinging the most cutting taunts at him, and boldly hinting that he would be better out of the house than in it.

Virjanand would often reply, which rendered him still more savage, and she would beat him unmercifully. At last, the crisis came. Convinced that his sister-in-law was bent upon getting rid of him and that his brother also, led and intimidated by his despotic spouse, was arrayed against him, deliberately conniving at her faults of omission and commission, he parted company with his father's home and cast himself adrift on the wide world.

God, however, will care for His own, and, in obedience to the promptings of a happy impulse, Virjanand, though no more than twelve years old yet, set off towards Hardwar. It was a painful journey, extending over weeks and months and exposing the boy to numberless hardships, but at last, it was accomplished. After halting at various places for periods varying in duration, he found himself, in his fifteenth year, at Rishikesh. There he commenced a life of study, more specifically of contemplation. Going to the bank of the river he would sit there for hours

together, repeating that noblest of the Veda-mantras - the Gāyatrī - and meditating on the nature and attributes of the Divinity of which it so comprehensively speaks. For three years did he thus employ himself, being hungry and thirsty and inclemency of the weather, and utterly regardless of the dangers which beset a place like Rishikesh in those days. Verily the fiercest denizens of the forest become as lambs when brought into contact with the true worshippers of the Lord.

At any rate, such worshippers fear naught but the Lord, and they will be loyal to Him under the most trying circumstances. Having reached his eighteenth year, Virjanand returned to Hardwar, to be initiated there into Saṁnyāsa, in response to the summons he thought he had received in a vision he saw in his former place of residence. He sought out a worthy Saṁnyāsī named Paramanand, who, according to his wishes, admitted him to his order, bestowing upon him the name with which we are already familiar, namely, Virjanand (Saraswati). Virjanand now applied himself to his studies with renewed vigor, and had, in a short time, made sufficient progress to be able to compose original verses in Sanskrit. He had real esteem for the person who helped him in his studies at Hardwar.

After a few years spent exclusively in his own improvement, Virjanand began to take in pupils himself and was pleased to discover that he was a complete master of the *Madhyakaumudī*, and could teach it with ease. But an occasion now and then arose when a wider and more comprehensive knowledge of

Sanskrit grammar was demanded than that which an acquaintance with the *Madhayakaumudi*, however thorough, places at one's disposal. To make up for his deficiency, Virjanand moved to Kankhal and went through the *Siddhanta-kaumudi* with a competent man, teaching it at the same time to his own pupils. As soon as he had finished the book, he left Kankhal and following the course of the Ganges, arrived at Kashi.

Here he stayed for over a year, studying and mastering Manoramā, Shekhara, Nyāyamimānsā, and works of Vedantic philosophy, astonishing, all around him with his intellectual acumen and the depth of his learning, and gaining from the appellation of Prajñāchakṣu Swami or the Swami "with eyes of understanding". On completing his twenty-second year, Virjanand bade farewell to Benaras and proceeded to Gayā. On the way, he was set upon by robbers, but before these miscreants could do him any personal injury or strip him of what little he had with him in the shape of money, a Sardar, attracted by the tumult, appeared on the scene and made the fellows take to their heels.

A few moments were sufficient for the nobleman to appreciate the worth of the Sadhu to whom he had been of service, and he kept him in his tent for full five days, showing him every attention and profiting by his teaching. On the sixth day, Virjanand resume his journey and reached his destination without meeting any further adventures of an unpleasant character. At Gayā, he continued to live for a considerable period of time studying the Vedānta Śāstra (of Vyāsa) and other kindred works and then left for Calcutta. How long he

stayed at this place is not known, but certain it is that, on his return from the great city, he resided for some time at the town of Swaron.

It was while Swami Virjanand was stationed at Swaron, that he made the acquaintance of the Maharaja Vinay Singh of Alwar. More correctly, it was the Maharaja (king) that fell in with the Swami and made his acquaintance. While the latter was one morning standing in the Ganges, reciting the Viṣṇu Stotra of the great Śaṅkara, the Maharaja, who had come to bathe in the river and was actually having a wash at the time, felt as if fascinated by the rich and thrilling tones in which the song was being poured forth. As the melody died away, much to the regret to the listeners in the neighborhood, and the Swami came out of the stream, the Maharaja approached the Sadhu of marvelous voice and, entering into conversation with him, was struck with his erudition and with the loftiness and purity of his ideas.

The request was not long in coming that the Swami would accompany His Highness into his dominions, but, to the surprise of the Maharaja, it was refused: "You are a Raja, and I am a recluse," said the Swami; "how can I live with one of your station and surroundings?" The Maharaja, instead of taking the refusal in ill part and turning away, became more determined than ever to have his desire realized, and one day going into the garden where Virjanand was putting up, pressed his request with so much humility and earnestness, that Virjanand, at last, yielded, but not till His Highness had agreed to the condition that he should read with the Swami for three hours daily

and that if he missed but a single lesson unless under circumstances beyond his control, the Swami was at liberty to at once leave his court.

Having reached Alwar, the Maharaja assigned the Swami a palatial building to reside in and commenced his studies. He proved a very good pupil, taking his lesson regularly and treating Virjanand with all the respect due from a disciple to his preceptor. The courtiers remarking their master's faith in the Swami and perceiving that he was really a man of sterling worth and deep learning - one who could only influence his associates for the better, became his sincere admirers and availed themselves of his counsel, and company as of them as they could.

Not so the illiterate and selfish Brāhmaṇas around the person of the prince! They scented in the newcomer an enemy who would spare no pains to weaken the hold of superstition on the Maharaja's mind and to thus render him less liable to be led astray by them. Virjanand heard of their machinations, but caring neither for prince nor peasant but in the prince and peasant's own interests, he was, perfectly indifferent as to what they thought of him and as to what plots they formed against him.

Virjanand had been teaching the Maharaja three years, when one day, His Highness, forgetting that it was time for his lesson, joined a party of pleasure and spent several hours in enjoyment. The result was, that it was extremely late when he put in an appearance at the house of his preceptor, whom he found in a temper. "You have broken your promise, Maharaja," said he, "but I will not, and I now think myself

absolved from my engagement."

His Highness expressed regret at his conduct and promised a better behavior in future, but it was in vain. Virjanand set off from Alwar for Bharatpur without so much as informing the prince that he was going. Possibly, he was convinced that the Maharaja found study no longer pleasant, and this being the case, there was no reason why he should not be strictly uncompromising in adhering to the condition of his engagement in his dealings with His Highness.

Having arrived at Bharatpur, Swami Virjanand stayed there, at the request of Maharaja Balwant Singh, the ruler thereof, for six months, and, when taking his leave of the Maharaja, he prepared to depart to Mursan, a small town, the Maharaja presented him with four hundred rupees in cash and a shawl. At Mursan, the Swami stopped for some time with a wealthy man named Teekam Singh, and then returned to Swaron, where he fell dangerously ill, the physicians actually going so far as to give him up. But the Supreme Healer came to his assistance, for a nobler mission was yet in store for him, and he must live for many years yet to accomplish it!

It is not known how long Swami Virjanand stayed at Swaron after he had recovered his health, or what places he visited after he had left Swaron the second time; but what is positively certain is, that late in the year 1893, V.S., (1836 A.D.) he arrived at Mathura, and taking up his quarters in a temple resume his work of teaching. As one day after another passed away, the liking of the Swami for Mathura grew stronger and stronger, and finally, he became resolved to

permanently settle down in the place. Accordingly, he rented a suitable building, and, reorganizing his classes, formally opened a school.

His fame, as a pre-eminently competent and successful teacher, spread in the city and in its vicinity, and he was ever ready to measure his strength against all who should dispute his learning. Only a single instance would suffice. Rangacharya, the famous leader of the Vaiṣṇavites, came on a visit to Mathura, and his Guru, Krishna Śāstri, also soon followed him, from the Deccan. The pupils of Virjanand and those of Krishna Śāstri met, and a discussion took place between the parties as to the nature of the *samāsa* in *ajātukti*.

The disciples of Virjanand held that it was Ṣaṣṭhī-tatpuruṣa (Genitive Determinative Compound), while those of Krishna Śāstri contended that it was Saptamī-tatpuruṣa (Locative Determinative Compound). Neither of the two parties would yield, and each referred the question to their Guru for a decision. Virjanand assured his disciples that they were in the right while Krishna Śāstri told his disciples that truth was on their side. The result of this was, that a discussion was arranged between the teachers, Seth Radha Krishna being assigned the position of Madhayastha (interlocutor), or of one who was to declare, on the termination of the debate, as to which of the two parties had been victorious. The condition of the Śāstrartha (debate) was, that the party who should come to be defeated should lose two hundred rupees to the other, the Seth supplementing the amount due to the winner by an additional hundred from his own pocket. The news of the approaching

discussion spread throughout the city, and the people flocked, in crowds, to the place where it was to be held. The vidyārthis on both sides took their seats, the presidential seat was duly occupied, and the representative youths from each group stood up to have tilting before the principal combatants should arrive and the śāstrartha proper should commence.

Several vidyārthīs of Virjanand had express orders to come and inform him at once when the Śāstri arrived so that he might be on the spot without delay, but the worthy Śāstri never put in an appearance, and the Swami waited for report of his arrival in vain. The Seth being rather partially inclined towards the Śāstri and probably well aware of how trying it would be to the Śāstri to make good his position in an encounter with the Prajñā-chakṣu Swami, finally giving it as his judgment that Virjanand has been worsted in the debate. The bulk of the huge gathering was astonished at such a verdict.

When Krishna Śāstri had failed to make his appearance and when no Śāstrartha had taken place between him and Virjanand, how could the Seth, in justice, declare that Virjanand had been routed? Full of indignation at the conduct of the Seth, the Swami approached the Collector, Mr. Alexander, and requested him either to get a Śāstrartha held between Krishna Śāstri and himself, or, in the absence thereof, to compel the Seth to make the total sum of five hundred rupees to him (Virjanand).

Mr. Alexander counseled the Swami not to bother his head about the money, for the Seth which were rich and powerful and could, if necessary, spend

thousands to vex and harass him even though he was in the right. In the meantime, the Seth had not been idle. He went to the Pandits of Agra and Benaras to certify, in writing, that Virjanand had been defeated by the Śāstri, and was, of course, the winner of the sum staked on the issue of the encounter.

Virjanand deeply felt this gross injustice, and he wrote to and called upon the Pandits of Benaras (Pandit Kaka Ram Shastri, Gaur Swami, Kashi Nath Shastri, etc.), to solemnly declare as to who was in the right. These pandits confessed that the right lay on his side, but added, "We have already signed the Seth's paper, and we can do no more?" Pitying these selfish men, the Swami went to Agra, but the reply of the Pandits of that place was the same as that of their brethren of Mathura, and he returned from his fruitless trip utterly disappointed.

To make his assurance doubly sure, he commenced an investigation of the question which had given rise to the Śāstrartha that never came off, and, while yet busied with his books, he heard one day, early in the morning, a Dakṣiṇī Pandit repeating the Pāṇini. He listened attentively, and as the Brahman's recitation progressed, the conviction force itself on his mind that Krishna Shastri was wrong and that he was in the right. From that day, Swami Virjanand transferred his allegiance entirely to the works of the Rishis, and began to instruct his disciples too in the same.

Six months after the Swami had been so shabbily dealt with, Lakshamana Jyotishi (astrologer), a disciple of Krishna Shastri, fell dangerously ill. The astrologer thought it was the Daṇḍī Swami's curse that brought

him to this condition, and, being under such an impression, he sent a request to Seth Ram Krishna to see the Swami and, by making him a reparation, to secure his forgiveness. The Seth duly waited upon the Swami and made known to him the Jyotishi's request, adding that he was willing to offer the Swami double the amount he had lost if he would but grant the forgiveness sought for. Swami Virjanand, in reply, bade the Joytishi and told them to disabuse their minds of the impression they were under, for man could do nothing and everything rested with God. "You have nothing to apprehend from me," added he; "indeed, I would go so far as to give a thousand rupees from my own pocket to save Jyothishi." The Jyothishi died on the following day. Virjanand had uttered words of truth, for God alone can save.

In the beginning of Samvat 1918, (1861 A.D.) a grand Durbar was held at Agra, in which almost all the leading Native Princes took part. Maharaja Ram Singh of Jaipur was one of those who attended and hearing that a Daṇḍī Swami of no uncommon type was present in the city, requested him to pay him a visit. When the Swami came, the Maharaja rose to advance as far as the door to receive him and conducting him to his own throne seated him thereon. After the two had talked a little, the Maharaja expressed a wish to learn Vyākaraṇa (grammar) from the Swami. The Swami replied; "I should be only too happy to accede to your Highness's wishes, provided you would bind yourself to study with me for three hours daily. Works like the Aṣṭādhyāyī are a hard reading and need sustained application.

On second thought, His Highness decided not to study Pāṇini or any other similar book as His Highness could not stand the strain or regularly sparing the time. "If you would kindly prepare an easy book to your own grammar," said the Maharaja, "I should be glad to learn it." Of course, he could not do it, for that would be an insult to the Rishis, and there was an end of the matter.

At parting the Maharaja presented the Swami with two hundred rupees, two gold mohars (seals), and shawl, but the Swami refused to accept the gift, saying that it was not from interested motives that he had accepted the Maharaja's invitation. The Maharaja did not think it prudent to insist, but after six months sent the things back to the Swami from his own dominions, assigning him further an allowance of rupees fifteen monthly. Another prince allowed the Swami four annas a day and on this income the Swami principally lived.

Swami Virjanand was a distinguished figure at Mathura, being looked upon, and rightly, as one of the greatest Sanskrit scholars of his time in India and a person of real sterling worth in every respect. whenever any stranger of consequence visited Mathura, he was sure, he be a Native or a European, to call upon the Swami and have a talk with him on advocacy of what he thought right, won him the respect of all but the selfish. If a European or a Native misquoted the Scripture, or did not take care, or was unable, to be correct in his pronunciation of Vedic words, he was snubbed there and then. And as we have seen, the Swami was ever ready to vindicate his views when

anyone took exception to them and nothing gave him so much pleasure as a public discussion with the supporters of the false orthodoxy of modern times.

The books which, among many others, he held in the greatest abhorrence, were the Purāṇas. His contempt for them was so absolute that he would sleep with the Bhagwat placed under one of the legs of the couch. And he was not much to blame for his attitude towards the Purāṇas. Apart from the fact that they are childish and unscientific productions, they are in many places, as immoral as the Tantras, and hence can produce no effect on the reader's mind.

Is it possible that any moral person can tolerate the supremely disgusting and insufferable stuff to be found, for instance, the Liṅga Purāṇa? The feats of the Liṅga, though heroic (!) indeed, are a record of shame, a tale of utter indecency and obscenity. Do such books teach dharma? If the reply is in the affirmative, then we say that they teach a dharma that can only debase the people.

Further, a scholar like Swami Virjanand could not but feel that it is the Purāṇas that have been chiefly instrumental in holding up the true Vedic dharma. To the ridicule and contempt of a large portion of mankind. For it is they that evolved a jarring and inharmonious multiplicity out of a perfect, all-embracing Unity.

In a spirit of rivalry and swayed by selfish motives, they relegated the Supreme Being, of whom the Veda speaks, to the background, and set up each of the various names and from under which He appears in the Scripture, as an independent and absolute Deity. Śiva,

Viṣṇu, Brahmā, Devī, and so on, are no longer names of the same All-wise, All-powerful and All-pervading Lord, but figure in the pages of the Purāṇas as separate and distinct personalities perpetually at war with each other and fiercely disputing or ignoring each other's claim to the sovereignty of the universe.

And thus, thanks to the Purāṇas, idolatry had sprung up where the worship of the one and only God originally existed, the many false gods have come to usurp the place which rightfully belongs, has always belonged, and shall ever belong, to the Paramaatma alone. No genuine follower of the Vedas can help resenting the perfidious concoctions of the authors of the Puranas, and of Swami Virjanand nothing less could have been expected.

An anecdote is told of the Swami, which shows how he felt towards the misleading modern compositions. Mr. Priestly, the officiating Collector, and a really worthy European, calling upon the Swami one day, asked if he could do him any service. The Swami replied that the greatest service the collector could do to him was to get hold of every copy of the Kaumudī existing in the land and have it thrown into the Yamuna. Such is the value that the jeweler will always place on all false brilliants!

Swami Virjanand was of medium height, sparely built, and fair in complexion. He lived principally on milk and fruits. He would often put some *Saunf* (aniseed) into his milk before drinking it. Once, through mistake, he swallowed arsenic, in sufficient quantity to kill a man. Prompt measures were taken as soon as the mistake was discovered. By having water,

in copious quantities, but slowly and in the form of a thin stream, poured on his head, by lacing the body in a particular position, and by the force of will-power on the internal apparatus, he was at last fortunate to escape the great danger that threatened his life.

Swami Virjanand died of colic pains in Samvat 1925, 1868 A.D. at the age of seventy-one. It is said that two years before his demise, he had foretold his disciples that he should die on a certain day and of such a disease. He left a property worth Rs. 525 to Pandit Jugal Kishore, one of his pupils. When Swami Dayanand heard of his teacher's death, he exclaimed, "Verily, the sun of Vyākaraṇa has set!"

Virjanand's entire life passed in teaching, but the only man who came up to his ideal of a pupil, whose heartbeat in response to his own, who promised to realize the aspirations of the Blind Swami's great soul, was Dayanand.

He reached his destination finally in 1916 AD. In Mathura he knocked at the door of Daṇḍī's school at Chhatta Bazar. On being asked, he introduced himself as Dayanand Sarasvati, a Saṁnyāsī. Daṇḍījī first asked him to make permanent arrangements for his lodging and board, for want of which a Saṁnyāsī may stray from the course of his studies. Accordingly, Swami Dayanand found his home in a small room in the Lakshminarayan temple on the way to Viśrāma Ghāṭa. Joshi Baba Amarlal came for his help and assured him of the arrangement of his daily meals. Daṇḍī Virajananda was well versed in Pāṇini's Aṣṭādhyāyī, the foundation of Sanskrit grammar and Patañjali's Mahābhāṣya. Dayanand also studied these texts. The

texts that he had studied till then had not been written by Rishis (seers). Obeying the orders of Daṇḍī he discarded the meaningless books in the Yamuna. It was best to discard those books which were against the fundamental principles of creation and which do not stand to the test of logic and reason.

Dayanand, the devotee of a Guru

Though many students used to study in Daṇḍī Virajananda's school, Dayanand had a unique personality. His goal was high. He was determined to eradicate superstitions, traditional dogmatic ideas prevalent in the Indian society. During his studies at Dandi's Mathura School, he studied two important texts on grammar, namely Ashtadhyayi and Mahabhashya. Dayanand took up the study of Nirukta of Yask and Vedānta Darśan. Nirukta is the key to the understanding of the Vedas. Though Daṇḍī Virajānand had a lot of affection for all his disciples, but he could also be seen in fury. This was probably due to his blindness and old age. Swami Dayanand was ever ready to serve his erudite teacher. Dayanand owned the duty to take care of waters for his guru's daily bath and to keep the study neat and clean. He would perform these tasks with alacrity. One day he broomed the compound and gathered the dust in a corner. He could not dump it for some time. Suddenly Daṇḍīji came there and stepped on the garbage. He got infuriated extremely and was ready to hit Dayanand. Dayanand was not the least upset, he touched Daṇḍīji's feet and said, "Maharaj my body is as strong as iron but your hands are soft. If the stick hurts you, it will cause me pain." So dedicated was Dayanand to his teacher.

Dayanand: Daṇḍī's Hope

Dandi Virajānand was not only well versed in the Vedas and Śāstras, but he was also a visionary sage. Though he was blind, his inner sight made him feel the future. He was looking for a day when every Indian would study the Vedas and Śāstras; when Vedic ideals would be the talk of the town; when narrow sectarianism prevalent in the field of religion would come to an end and people would worship one formless God and would become atheists in true sense. As Mathura was the centre of the Vaiṣṇavites, Daṇḍī was well aware of the vices cropped up in this sect. He was strongly opposed to the Bhāgavata Purāṇa, he felt it was instrumental in spreading vulgarity and ostentation in Hindu society. In Dayanand, Daṇḍī found an intelligent, scholarly and revolutionary student who would devote his life to redeem the aspirations and ideals of his *Guru*. Daṇḍī had whole praise for Dayanand's mastery over logic and Śāstras. He did not miss even a single chance to shower praises on Dayanand among his disciples. He used to call this favourite disciple of his as '*Kālajihva*' and '*Kulakkar*'. '*Kālajihva*' refers to one whose words are strong and hot enough like fire to burn down the false beliefs and hypocrisy. '*Kulakkar*' refers to one who remains unmoved from his stand of truth and wins over the enemy.

Guru Dakṣṇā and Departure

When Dayanand's education with Daṇḍī got concluded, he was to start on his long journey to serve humanity. On the day of convocation, all the students approached their teacher with various gifts. Dayanand

was confused he was indigent. What he, who had disowned his worldly possessions, could have offered to his Guru was beyond his comprehension. Nainsukh Jadia, a goldsmith was a frequent visitor to Daṇḍī's school. Swami Dayanand was friendly to him. Jadia reminded Dayanand that Daṇḍī likes chewing cloves as his favourite mouth freshener. "Then why not make an offering of cloves?", he said. Dayanand liked the idea and presented himself before Daṇḍī with a handful of cloves. Apologising for his indigence, he laid the cloves before Daṇḍī but Virajānand had different expectations from this disciple. Almost imperiously he said, "Dayanand, today India has collapsed under dogmas, false beliefs, hypocrisy. How I wish that you should illumine the entire world with the Vedic knowledge. You should dispel the darkness by propagating the books composed by authentic scholars (Rishis). You should recover the eclipsed sun of the Vedas." Dayanand accepted this challenge readily and left Mathura for his next destination.

Discussions with Missionaries in Ajmer

Swamiji reached Agra. He stayed there for a long period and devoted this time for drawing the plans of his future course of action. He felt that Vedic knowledge could be highlighted only after hypocrisy based upon Puranas was exposed. From Agra, he reached Ajmer via Gwalior, Karauli and Jaipur. Ajmer, being directly under British administration, had become the centre of Christian missionary activities. Swamiji wished to hold discussions on religion with the Christian missionaries and reach the truth. He had a discussion with Rev. Schoolbred on religion. He was

the great ambassador of Vedas. When missionaries felt uncomfortable with his criticism, They warned him not to criticise the ruling community in this manner, otherwise, he would be put behind bars. The determined Dayanand replied, "It will be a matter of pride if he had to go to jail for the sake of truth." Swamiji held discussions with other missionaries too. Rev. Robinson has documented his discussions with Dayanand in a book. He gifted Swamiji a copy of the Bible and an appreciation letter. It described him as being profoundly versed in the Vedas. His company would benefit everyone. He also mentioned that everybody should pay due respect while meeting with this great man.

Issue of Cow Protection

Swami Dayanand considered cow protection to be necessary for the economic growth and progress of the country. He firmly believed that the butchering of useful animals like the cow would be detrimental to the nation. Later, when he emerged as a social reformer and national leader, he took up this cause. He met the political agent of Rajputana Col. Brook during his Ajmer visit. The two held discussions on various issues. During the course of their conversation, Swamiji requested the Colonel to use his good offices to advise the Viceroy, the supreme ruler of India, to pass a prohibition on cow slaughter in India. The Colonel agreed with Dayanand's views but expressed his inability to do anything in this regard. Meanwhile, Swamiji visited Pushkar. He stayed in the famous Brahma Temple and was a guest of the chief priest. There, he would go to Varah Ghat every evening and

preach to the people to follow Vedic ideals. He never felt tired of criticising hypocrisy, superstitious, idol worship, the incarnation theory and the *Śrāddha* ceremony based on Puranas. The people of Pushkar, even the priests and pandits, became followers of Swamiji.

Pākhaṇḍa Khaṇḍanī Patākā: Unfurling the flag to eliminate hypocrisy in Hardwar

Dayanand reached Hardwar during the *Kumbha Melā* held in V.S 1924 and took up his abode in a hut. He unfurled a flag outside his hut on which was written '*Pākhaṇḍā Khaṇḍanī Patākā*' (flag to eliminate hypocrisy). Swamiji got an opportunity to view from close quarters diverse sects, the heads of Maths, Mahants, rituals, prayer methods, different religions and sects prevalent in Hindu Society. Dayanand who dreamt of a unity in religious diversity was utterly disappointed when he was confronted with the evils diversity and contradictions prevailing in Hindu Society. He got puzzled at the thought of how this huge but segregated nation could be united in one. At this point pessimism was writ large, he could not utter even a single word and returned to his hut. His silence ended when a Bhagawat pathi pandit passed through Swamiji's hut reciting the verse- '*nigam kalpataror-galitam phalam*' more in praise of the *Bhāgavata*. It stated that the *Bhāgavata* was a ripened fruit of the Vedas. It has become melodious since it has been uttered by Śukadeva. The devotees of the world must enjoy the nectar called the *Bhāgavata*. Hearing this undue applause of *Bhāgavata*, Dayanand broke his silence and thundered in chaste Sanskrit against

Bhāgavata. Thus suddenly Dayanand became the talk of the Kumbha town and people flocked to his hut for the redressal of their doubts.

Pardon to the Poisoner

There is a dictum in Sanskrit: *kṣamā vīrasya bhūṣaṇam* "forgiveness is considered a virtue of brave persons". Forgiveness ranks second among the ten virtues of *Dharma* - *dhṛti-kṣamā damo asteyam* etc. Forgiveness is a prime virtue of Saṁnyāsīs too. At the conclusion of the Kumbha, Dayanand roamed along the banks of the Ganges, motivating people to study Vedas and perform Sandhyā, Agnihotra, Gāyatrī Jap, etc. At the same time, he decried beliefs based on the Purāṇas such as idol worship, theory of incarnation, Tīrthas, riddance from sins by observing fasts, etc. Truth is always bitter. It is difficult to digest well-meant, honest words because they appear bitter. Intolerant people would lose their patience upon hearing Dayanand's vigorous yet rational onslaught. They would not miss a moment to decry Swami and his teaching. One such incident occurred in Anupshahar in district Bulandshahar. A Brāhmaṇa, angry with Swamiji's teachings offered him a *pāna* (betel leaf) laced with poison and urged him to eat it. Swamiji accepted the *pāna* as it was a gift, but soon realised that it contained poison. He spat the *pāna* and got rid of the poison through Yogic Asanas. When the Tehsildar (Revenue Officer) of the area, Saiyyad Mohammed came to know about this incident, he caught the culprit and brought him before Swamiji. When he spoke of punishing the culprit, Dayanand said to the Tehsildar, "Set him free". My purpose is to

liberate people from bondage, and not to make them bonded.

No Untouchability in Meals

Swami Dayanand was an ardent advocate of unity. He firmly believed that there was no caste system in ancient India and the Varṇa system in the ancient period was based upon one's profession and personality traits. But the division of Hindu society along the lines of castes and sub-castes on the sole basis of birth would destroy the unity of the country. This had given rise to untouchability, in Indian society. The so-called upper castes considered labour class people as low castes. They were discriminated in various ways. *Samnyasis* follow the dictum of *Vasudhaiva kuṭumbakam* i.e. the whole earth is a family. For them all human beings are equal, but to Dayanand, it was quite ridiculous to accept food offered by upper caste people simply because of their castes. One day a barber, a follower of Swamiji brought food from his home. When Dayanand started eating it, someone said that this is by a barber, so do not eat it. Swamiji simply replied, "Bhai (brother) roti (bread) is made of wheat. It would be unjust to reject the food because it was brought by a barber". He respected his follower's feelings and had a hearty meal.

Pride hath a fall

Dayanand never skirted the biggest stumbling blocks in pursuing the path of truth. He believed that a self-respecting person should stand firm by his or her duty irrespective of reward or insult. He would smilingly face the hurdles that came across the path of duty, truth and justice. Once he was preaching on the banks of the

Ganges at Karṇavās. In the course of his discourse, he condemned Ramalīlā and Rāsalīlā based on the ideal lives of Rama and Krishna, saying these acts presented the lives of Great man like Ram and Krishna in a base, distorted and ugly manner. The zamindar of Barauli, Rao Karṇa Singh could not tolerate Swamiji's criticism of Rāsalīlā and used unconstitutional language in the presence of the crowd. Swamiji listened to him for a long period. When Karṇa Singh agitated more and pulled up his sword, Swamiji the living embodiment of peace and calmness snatched his sword and broke it into two pieces. He snubbed Karṇa Singh and said, "If you want to have a war, give a call to the *Kṣatriyas* of Jaipur or Jodhpur. It is not fair to take up arms against me, a *Saṁnyāsī*. If I wish, I can kill you with this sword, but the duty of a *Saṁnyāsī* does not permit it". Rao Karṇa Singh felt ashamed and left the spot.

Instant Public Aversion to Idol-worship

Swami Dayanand was a staunch opponent of idol worship. He had clearly declared that there could be no material idol of the God who is omnipresent and formless. He clarified, citing from the Yajurveda –"*na tasya pratimā asti yasya nāma mahad yasyaḥ*." There could be no idol or symbol of God who is great and full of glory. At Kanpur, Soron and other places, he challenged pandits holding the opposite belief to have a debate on the issue. He would ask them to give proof from the Vedas in support of idol worship. No pandit dared to face Dayanand and quote evidence from the Vedas in favour of idol worship. The impact of Dayanand's ideas was so strong that many idol worshippers began to dump their idols in the Ganges

near Kanpur. Hardcore priests were worried by this. They published an advertisement in newspapers stating that those who did not have faith in idol worship, must not dump their idols in the Ganges. Rather they should deposit their idols in the famous Shiva temple, Kailash, at Kanpur, or inform the priest, who would arrange the collection from the concerned houses. The same situation prevailed in Soron. There, Pandit Angad Shastri who came to have the debate with Swamiji accepted readily that the Vedas had no reference of idolatry. Yet another priest, Gosain Baldev giri threw his idols into the river.

Salvaging Licentious Persons

Contact and company of great persons can bring a remarkable change in the lives of even the wayward people. There are countless incidents in Dayanand's life where the persons, with immoral conduct, changed their path. Munshiram, later known as Swami Shraddhānanda, got a chance to hear Dayanand at Bareilly. It led to a change of heart and he became an atheist. Similarly Tehsildar Ameechand Mehta of Jhelam, Punjab left his sinful life and decided to follow the path of truth, because of contact with Swamiji. Yet another incident took place in Farrukhabad in Uttar Pradesh. Here lived Seth Pannalal, an admirer and devotee of Swamiji. His son had fallen into bad company and had taken heavily to alcohol and prostitution. A friend of the distressed father advised Seth Pannalal to take his son to Swami Dayanand's discourse. Upon the urge of his father the son went to attend the discourse, He heard Swamiji's mesmerising speech. Dayanand talked about the ill effects of

prostitution and alcohol. He added that the offspring of a licentious person would follow in their parent's footsteps. Such families are doomed and their shameful saga becomes this talk of the town. Upon hearing the sermon, Seth Pannalal's son repented for his acts and vowed to reform himself.

The First Phase of Debate in Kashi

In November 1869 Dayanand reached Kashi, the famous seat of learning. He took abode near the palace of Ishwari Narayan Singh, the ruler of Ramnagar. Hereunder the shade of a tree, in chaste Sanskrit, he scathingly criticized idolatry. The scholars and pandits of Kashi were horrified by what they had heard. Hence they consulted the Maharaja and it was decided that the pandits would engage in a debate with Dayanand. The venue would be Durga Kund near Anandbag and the date, 16th November, Tuesday. Pandit Raghunath Prasad, the kotwal, suggested to arrange the debate on a Sunday so that the British Collector and Chief of Police could attend it. But the stubborn Maharaja stuck to Tuesday with the particular intention that no British officer would be able to attend it and the pandits could have free rein. When Baldev, one of his disciples expressed this anxiety, Dayanand replied, "Baldev, what is there to be afraid of? There is one God, one *Dharma*, one me. When I am determined to propagate *Dharma* as expounded in the Vedas, no hurdle can prevent me from doing so". Hearing his fearless words, Baldev became calm. He was confident that Swamiji would be victorious in the debate.

The Real Winner of Debate in Kashi

Many scholars flocked together in support of idol

worship at Anandbag. The pandits who took part in the debate were Swami Vishuddhanand, Pandit Bal Shastri, Pandit Madhavacharya and Pandit Taracharan Tarkaratna. Reports published subsequently in newspapers clearly showed that the pandits could not give satisfactory explanations to the questions of Dayanand. They could not present a single Mantra that prove that idol worship was sanctioned by the Vedas. Thus, they plotted to defeat Dayanand through deceit. At dusk, when the garden became dark, a pandit came forward, with two torn-out pages of a book put them before Swamiji and said, "These pages are from the Sutra Text which indicates that the Purāṇa should be recited on the tenth day of a Yajña." Swamiji wished to read those pages, so one person came forward with a lamp. Before Dayanand could utter a word, Swami Viśuddhānand patted his back and declared, "Dayanand, you have lost!" At this, the Maharaja was prompt to clap and declared that Swami Dayanand had lost. The touts who were present there created chaos and tried to attack Dayanand. Thanks must go to Raghunath Prasad who sheltered Dayanand in a room and saved him from being harmed by miscreants. However, learned people could realise that the pandits of Kashi had failed to respond to Dayanand and had, in fact, brought upon their own defeat.

The Debate at Kashi: Swamiji's Challenge to Pandits

The Shastrarth (debate) at Kashi was an event that created a furor throughout the country. The press freely commented on it and stated that the debate was a trick of Kashiraj and his favourite pandits to declare defeat of Dayanand. All papers in Hindi, English, Bengali and

Urdu published this news. Dayanand did not leave the city after this debate and challenged the pandits to another round of debate through public advertisements. Kashiraj realised his fault and tendered an apology. Dayanand was indifferent to the feeling of defamation and praise. *Tattvabodhini Patrika*, *Hindu Patriot*, *Ruhailkhand Samachar*, etc. published detailed commentaries on the event. They stated that the pandits of Kashi had been unable to answer any of the questions Dayanand posed before them. Gyan Pradayani, a mouthpiece of the Brahmo Samaj, was a journal published from Lahore. *Tattvabodhini* was a journal published by the Brahmo Samaj from Calcutta. Both newspapers declared Swamiji as the winner of the debate. Pandit Satyavrata Samashrami, who was present at the *Shastrarth* published its details in his Sanskrit newspaper *Pratnakamranandini*. He wrote that Kashiraj, in connivance with his pandits, had unsuccessfully tried to declare Dayanand as the loser. Rudolf Hornle, a German scholar of ancient Sanskrit Literature, had also attended the *Shastrarth*. He wrote a detailed account of it in *Christian Intelligencer*. He concludes that Dayanand could not be defeated in this academic debate at Kashi.

Dayanand bewailed at countrymen's Plight

It is customarily believed that Sanyasis are indifferent to the feeling of happiness and sadness, defamation or praise, loss or gain. From the day they take *Samnyas*, they look at each state with a detached feeling. But Dayanand proved to be an exception. He would feel tremendous pain at the poverty and plight of his countrymen. This sensitive *Samnyasi* witnessed an incident on the banks of the Ganges which shook

him from within. A poor woman brought the dead body of her son wrapped in her sari. She immersed the dead body into the water and took away the sari and wore it again. Swamiji asked her about this behaviour, she replied with tears in her eyes, "Maharaj, I am a poor, destitute woman. I could not buy a proper shroud for my dead son. So I wrapped his body in my sari and am wearing the same to cover my body." Dayanand had a close encounter with the abject poverty and distress of his countrymen. He thought that if he won't be able to bring any change in the lives of such poor people, all his renunciation, meditation and Brahmopasana (worship of God) will be meaningless. For the real welfare of the people, he would have to renounce the pleasure of meditation and embark upon a meaningful and action-oriented life. The rest of Dayanand's life was dedicated to the achievement of this goal.

Occultist Ideology Exposed

Dayanand was the first person in the religious history of India to refute leftist ideology based on Tantras. However, Gorakhnath and other saints of the Nath sect, Kabir and others of the Nirgunvadi sect had strongly opposed the mysterious rituals performed on the basis of Tantras, but Dayanand was the first to term the Tantric rituals as immoral, hypocritical and anti-Vedic. In the 11th chapter of Satyarth Prakash he had blasted the evil practices suggested in Tantric text in the form of the five Makāras i.e. five rituals starting from the letter 'm' - Madya (liquor), Māns (meat), Mudrā (money) Meen (fish), and Maithuna (sex). According to him, the Tantric rituals are just the

network of cunning people to trap innocents. A rich man of Mirzapur engaged a Tantric to ensure Dayanand's death. The Tantric commenced his task and declared that Dayanand would meet his end on the twenty-first day of the recitation of *Mantras* by him. But as it is said "the giver of life is greater than the eliminator of it", There was no effect at all on Dayanand. On the other hand, the rich man who had thought of the scheme was, by chance, afflicted by a boil which resulted in his death. Tall claims of the Tantric fell flat. On the contrary, seemingly, the rich man got trapped in his own web. The falsehood of occult rituals was exposed.

Dayanand's Physical Prowess

Swami Dayanand through his practice of Brahmacharya proved that a Brahmachari is capable to harness an all-around development at the physical, psychological, intellectual and spiritual level. We come across many examples in Dayanand's life, where he was obliged to make a show of his physical strength. To narrate here the event of Kasganj (Etah) Swamiji was passing through the market with one of his disciples, just then he saw two powerful bulls fighting in the well of the street. Traffic had come to a halt and frightened people ran helter-skelter for safety. Those in safe shelters watched the scene with their fingers crossed. Swamiji took stock of the situation and rushed towards bulls and hauled up them with their horns and pulled them apart. Bulls fled their ways. The pedestrians heaved a sigh of relief. Today also Indians can follow this path of Brahmacharya to regain their lost power, heroism and valour. Brahmacharya is not

all about abstaining from marriage. True Brahmacharya is control over one's senses. In the times of yore Hanuman, Bhishma and Shankracharya set ideals of the true practice of Brahmacharya. In the modern age, Dayanand followed this ideal. Revealing the Vedic truth he said, "Devatas win over death through Brahmacharya." Dayanand attacked child marriages and mismatched marriage as detrimental to the principles of Brahmacharya.

Kindness Towards Disciples and Colleagues

Dayanand was dedicated to the service of people. Not only was he a well-wisher of the poor and oppressed, but he also had love and affection for his disciples, devotees and colleagues. We come across many examples to this effect from his life. Pandit Krishnaram Ichharam had accompanied Dayanand during his Gujarat visit. He was a staunch follower of Swamiji. One day he was down with fever and took to his bed. The moment Swamiji got news of Panditji's fever, he went to his room and started pressing his head. Pandit Krishnaram had a great relief but when he came to know that it was Swamiji, who was looking after him, he requested him not to do so. Swamiji replied, "There is no problem in this. It is our duty to take care of the sick. You are my beloved friend and companion." Pt. Krishanaram was very happy at this. Pandit Ganesh Prasad Sharma of Farukhabad also recalls one such example of Dayanand's love for his devotees in his book 'History of Farukhabad'. Once, Sharmaji was late while responding to Dayanand's mail and could not return home till dusk. Swamiji offered him sweets and fruits from his own meals. Lovingly, he told Ganesh Prasad, "It is people like you who bring me such food. It

is yours. You should eat it. I am a *Samnyasi*. The time for dinner has passed. You take these." This is a fine example of Dayanand's care and love for his associates.

Establishment of the Arya Samaj

The people who invited Swami Dayanand to Mumbai were those who had heard him at the Kashi debate against idol worship. They were highly impressed by his oratory and deep knowledge of the Shastras. In Gujarat and Bombay, a group of priests of the Vallabh sect were indulging in wrong practices in the name of religion. So a group of people invited Swamiji to expose the wrongdoings of these Vaishnava priests. In Mumbai, a great religious movement started with Swamiji's lectures, sermons and discussions. His followers felt that for this movement to continue, an institution should be set up, whose prime concern would be the welfare of society. Finally, on 10th April 1875 (*Chaitra Shukla Panchami*, V.S. 1932) the Arya Samaj was formally established in the garden of Manekji, a Parsee doctor, in the Girgaon area of Mumbai. Initially, twenty-eight rules were formed, which formed basic principles as well as rules pertaining to administration. The first President was Girdharlal Dayaldas Kothari and the first Secretary was Panachand Anandji Parekh. Swamiji himself remained an ordinary member and his name appeared at serial number 31 in the list of members. From the beginning, Swamiji directed the organisation to function democratically. He was opposed to a one-man show in the organisations.

Lecture Series at Pune

Swamiji arrived in Pune, known as the Kashi of the South. It was at the invitation of Mahadev Govind Ranade and Mahadev Moreshwar Kunte. His lectures were arranged first at the cantonment area and then in the audience hall of Bhide. In this citadel of Puranic ideology, when Swamiji gave lectures on diverse subjects, logically explaining a variety of ideas, he soon hogged the limelight. Though Swamiji gave fifty lectures here, a Marathi reporter compiled fifteen of them, which were later published under the title *Updesh Manjari* or *The Pune Lectures*. In these lectures, Swamiji discussed *Dharma* as expounded in the Vedas, sixteen Sanskaras and many events from Indian history. On 4th August 1875, he reflected light on his personal life before the audience. On the completion of this series, Justice Ranade and some others decided to organise a procession in Dayanand's honour. Swamiji gave his consent reluctantly. But some anti-social elements threw stones on Swamiji's procession, hurled cow-dung and hung a placard on a donkey that read 'Gardhabhānanda Saraswati'. 'Gardhabha' is the synonym for donkey in Sanskrit. This did not deter Dayanand. Instead, the Puranic maṇḍala had to face the wrath of the leading people of Pune. The city administration did not try to curb the activities of these people. Swamiji did not pay attention to these incidents because he was unaffected by such things.

National Resurgence: Delhi Conclave

Swamiji reached Delhi in January 1877. The Indian Viceroy Lord Lytton had arranged a grand coronation

ceremony to mark Britain's Queen Victoria taking over charge as the Empress of India. Kings of the princely states, Nawabs, eminent people and rich businessmen were invited. When Swamiji came to know about the coronation ceremony, he thought this would be a good opportunity to propagate his ideas. He thus reached Delhi in the beginning of January and stayed in the garden of Seth Balmukund Kesrichand. He got a name plate prominently reading 'Residence of Dayanand Saraswati' outside the garden so that curious people might come to meet him for discussions. Swamiji convened a meeting of leading thinkers, philosophers and people who were active in the national resurgence. On Swamiji's insistence, Babu Navinchandra Rai of the Punjab Brahma Samaj; Keshavchandra Sen, founder of the Nava-vidhan Brahma Samaj; Harishchandra Chintamani from Mumbai; Munshi Indramani from Moradabad; Syed Ahmed Khan, a leader of the Muslim renaissance and Munshi Kanhaiyalal Alakhdhari, a revolutionary writer from Punjab had gathered here. However, even after long discussions, they could not formulate a common programme. Swamiji was disappointed by the failure of this conclave. Meanwhile, he received an invitation to visit the Punjab. Swamiji felt that the people of the Punjab were more advance, progressive and ready to respond to new ideas. He thus became hopeful that the Punjab would accept his ideas with an open mind.

Discussions on Dharma at Chandapur Fair

There was little time before leaving for the Punjab. Meanwhile, the Zamindar brothers Mr. Pyarelal and Mr. Muktaprasad, followers of the Kabir sect, invited

Swamiji to participate in discussions on *Dharma* at village Chandapur, in Shahjahanpur district. This was known as '*Mela Brahma Vichar*' 'Fair for discussions on God'. Besides Swami Dayanand and Munshi Indramani from Moradabad, Christian and Muslim missionaries were also invited to participate in the fair. Swamiji reached well in time and suggested that the duration of the fair be extended. This would enable extensive discussions on questions related to the agenda. The Christian and Muslim missionaries opposed this suggestion but Swamiji was firm on discussions on philosophical questions. He opined that a solution should be reached. Dr. T.J. Scott and missionary Nobel represented the Christian faith, and Maulvi Muhammad Quasim represented Islam. The debate took place on 19th and 20th March 1877. They dwelt on just two subjects – "Material cause of the universe", and "Purpose of Creation". Swamiji expressed his views in detail which were logically sound. At the same time, he exposed the drawbacks embedded in the Semitic religions of Islam and Christianity. Swamiji's oration, criticism and logical style impressed even the opponents. The thoughts and deliberations expressed at this Mela were published in a book titled *Satya dharma Vichar*. 'Thoughts on true *Dharma*'. In fact, Swamiji had a deep study of Islamic and Christian religions hence he was capable of confidently expressing their drawbacks.

Demonstration of Celibacy Par excellence

Dayanand's famous biographer Devendranath Mukhopadhyaya has taken stock of some important works and thoughts of the reformer. Dayanand's stress

upon celibacy and the revival of this tradition has been described by him as one of the major achievements. Though many saints themselves remained celibate and studied the Śāstras and greatly contributed to the upliftment of humanity, few of them stressed upon celibacy as a useful tool for the masses or emphasised its importance. Celibacy played an important role in the development of Swamiji's personality. But the people, are under the general impression that celibates are no different from others. The stories about their prowess intelligence and effulgence are but mythological narratives. Sardar Vikram Singh of Jalandhar had the same apprehension, and once he took the opportunity to ask Swami Dayanand, "We hear of the incomparable strength of celibates, but do they really equip with this type of strength and prowess?" In reply, Swamiji only said that the *Shastras* (text) which stress on the importance of celibacy should be believed. Vikram Singh was not satisfied so Dayanand decided to prove it practically. When Sardar Vikram Singh was ready to leave in his horse-driven buggy (cart), Swamiji stopped the moving buggy by clutching its rear wheel. The coachman whipped the horses but it was of no avail. So great was Dayanand's power that the horses could not budge an inch. Sardar's doubts about celibacy were put to rest.

Contact with Founders of the Theosophical Society

People all over the world gradually came to know of Dayanand's crusade. By then Theosophical Society was established in New York. It was the same year, 1875 when the Arya Samaj came into being. The

founder members of the Society were Col. Olcott and Madame. H.P. Blavatsky. In those days the followers of the Theosophy did not find spiritual peace from any sect of Christianity. At this juncture, they were acquainted with the Vedic *Dharma* and spirituality of India. They also came to know of Swami Dayanand and his Vedic movement and became greatly influenced by it. Leaders of the Theosophical Society had extensive correspondence with Swamiji. They respected him like a teacher. At last, in 1879, they reached India and met Swamiji in Meerut. It was natural for Swamiji's to be happy to see the interest of Westerners in ancient Indian knowledge and Vedic *Dharma*. The Theosophical Society was soon considered as a branch of the Arya Samaj. But this union did not last long. Col. Olcott and Madame Blavatsky, in fact, had come to India for buttressing the roots of the Society in India. They even declared Swamiji to be their guiding light. But slowly their intentions were exposed and it became clear that neither they have faith in the Vedas, nor are they committed to the principles of the Arya Samaj. In fact, they believed in ghosts, meditation leading to miracles and imaginary para-psychological phenomena. Swamiji instantly snapped the ties between the Samaj and the Society and publicly declared that Arya Samaj has no association with theosophical society.

Aversion from Idolatry, and not from Mandirs (Temples)

Swami Dayanand had a firm belief that idolatry was a hurdle in realisation of God. He discouraged the idea that idolatry was a means to reach God. Instead, he

compares idolatry to a deep moat which, will cause fractures if a person falls into it. Dayanand, truly, was not the destroyer of idols. According to him, it was only due to ignorance that the people have made idols and worship them as Ram and Krishna, etc. Dayanand wanted to bring a change of heart towards idols and never wanted to destroy idols or temples. We have so many instances of Swamiji staying in temples and accepting the hospitality of a priest before he rose to be the eminent reformer and religious leader of the community. We can recollect an incident from Farukhabad. A road was under construction. A temple on the way caused a curve in the road. A devotee told Swamiji that he should tell the city magistrate about this. The latter would get the temple demolished and straighten out the road. This way, one base of idolatry, would be removed. Swamiji disagreed to such a proposal and said, "I want to demolish false belief in idolatry from peoples' minds. To destroy idols and temples is not my mission. Uprooting idolatry will be possible only when we can convince the people that this act is by no means up to the standard of God. The concept of idolatry cannot be destroyed by destroying temples and idol like Mohd. Gazanavi".

Meeting with Pandita Ramabai

Swami Dayanand contributed much to the upliftment of Indian women. He was eagerly waiting for scholarly Maitreys and Gargis of the day to take on modern Yajnavalkayas in debates and participate in philosophical discussions with them. But at that time condition of women was deplorable. Ignorance, blind faith, conservatism and dependency were at an all-time

high. At this juncture, when Swamiji got the news that in Karnataka a Brahmin lady Ramabai had received higher education in Sanskrit and had studied various Shastras. Dayanand was overjoyed. Ramabai was in Calcutta at that time and was in touch with some members of the Brahma Samaj. Swamiji himself wrote an invitation requesting her to visit Meerut. He made good arrangements for her stay and eventually taught her Vaisheshika philosophy. Swamiji insisted that she should remain a Brahmacharini and dedicate herself to the cause of Vedic *Dharma* among women and set an example of ancient Vedic scholar Gargi. Though Ramabai attained some erudence, but she did not possess that type of guts. She expressed her inability to follow the path advised by Swamiji who could make out her weakness and arranged her respectful return to Calcutta. Ramabai married a Bengali gentleman named Bipin Behari Das. But she could not lead a happy family life. She became a widow. Christians could reap the benefit of this situation. They sent her to England. She was converted into Christianity. Thus Ramabai's life ended as a disappointment and failure.

Pandit Lekhram Meets Swamiji in Ajmer

Pandit Lekhram, a Sergeant with the Punjab police, was introduced to Swami Dayanand by the writings of the revolutionary author Munshi Kanhaiyalal Alakhdhari. Initially, Lekhram was an idol-worshipper who strongly believed in the philosophy of the neo-Vedanta. Later on, when he came in contact with Arya Samaj he became a member of the Peshawar Arya Samaj. When he came to know that Swamiji was in Ajmer at that time, he became impatient to have

Darshans of Swamiji. He took leave from his work and left for Ajmer. In those periods, even train journeys took a long time. He reached Ajmer on the morning of 17th May 1881 and presented himself to the service of Swamiji. He was greatly inspired by Swamiji's impressive, radiant figure and glow-up. He placed his doubts before Swamiji, which were immediately resolved. Swamiji advised Lekhram against marrying before the age of 25. As a memento of their meeting, Swamiji gave Lekhram a copy of the *Aṣṭādhyāyī*. After Swamiji's death, when the Punjab Sabha decided to get a detailed and authentic biography of the Maharshi written, the Sabha chose Pandit Lekhram for this task. Despite being fully occupied with the task of propagation of *Dharma* writing books and Shastrarth, Pandit Lekhram accepted this challenge. For years together he travelled to various destinations to gather accurate material about Dayanand's life. However, Pandit Lekhram died before he could conclude his work.

Respect for women

At this time Swami Dayanand was in Chittor. He had accepted an invitation from Mahārāṇā Sajjan Singh of Mewar to stay in his capital Udaipur. One day, during an excursion with his devotees and pandits, Dayanand saw some children playing near a temple. Among them was a little girl who had no clothes on her body. When Swamiji's eyes fell on her, he bowed his head and moved forward. His companions thought that Maharaj had bowed to the idol in the temple. One pandit said sharply, "Swamiji, howsoever you decry idol worship, but an idol is powerful enough to make

the biggest protesters bow before itself. This is what has happened today. You had to bow before the idol." Swamiji explained calmly, "My dear innocent brother you thought I bowed before the idol. No, This is not true. I have seen a vision of motherhood in that small girl and had bowed before her. The mother has always been worshipful". There is no denying the fact that whatever Rishi Dayanand had done for the rights and empowerment of women is worthy to be documented in Golden letters in the history of women's renaissance. How dearly he wished to see Indian women equip with mental courage, intelligence and physical strength. The famous scholar, thinker and writer Romain Rolland of France had expressed his praise for Swamiji, calling him a great emancipator of women. He called this initiative a historic one. He also showered praises for other programs undertaken by Swami Dayanand.

Advice to the Mahārāṇā of Udaipur

Mahārāṇā Sajjan Singh, then a young man, was the king of Mewar. On his invitation, Swamiji went to Udaipur immediately after his Bombay visit. He was made to stay in the Navlakha Palace. It was on the agenda of Swami Dayanand to give some advice to the local kings and rulers of Rajasthan. He believed that if he could succeed in attracting the local rulers towards their own *Dharma*, mother tongue, culture and glorious traditions among the rulers, the task of the reforming country would become easier. There is a saying '*yatha raja tatha praja*'. As is the king so shall be the subjects" If the rulers are reformed, the reform of subjects would materialise automatically. The young

rulers became a devotee of Swamiji in no time. They began their regular studies of the Shastras with Swamiji. Swamiji taught them on governance, politics, law and justice, warfare and welfare of state from Manusmriti. Apart from this, he taught them some portions of Yoga and Vaisheshika philosophy. Maharana became conversant with grammar and so was able to translate the Mahabharata and Ramayana himself. The most important change that occurred was that he freed himself from the charm of dancing girls and liquor, and devoted more time to the welfare of his subjects. Swamiji wrote out a schedule for him and told him to adhere to it strictly. It goes without saying that the Maharana respected Swamiji as his Guru. Swamiji suggested measures for improving governance and educating the subjects. Gradually many of the Maharana's ministers and commanders became followers of Swami Dayanand. Pandit Mohanlal Vishnulal Pandya, the poet Shyamaldas and Barhat Krishna Singh became disciples of Dayanand Saraswati.

Unfazed by the lucrative offer of the seat of Eklinga Mahādeva

Mahārāṇā Sajjan Singh was well aware that Swamiji was a truth abiding man of principles. Yet, once he decided, perhaps, to test him, and put forward a unique proposal before him. He said, "Maharaj, you are now writing a commentary on the Vedas. It is not only time-consuming but also requires a lot of funds. You have also started a Vedic printing press which has many employees. Here's a proposal to solve the financial difficulties on the way of this venture. You may accept it if you please. I know that you are

opposed to idol worship, but you may not have any objection accept the income from seminaries and temples for the commentary on Vedas. The Ekling Mahadev near Udaipur is not only a temple, but there is vast property attached to it. If you agree to accept the post of chairperson of the temple, you will be the owner of its property. Please note that you will not be required to conduct prayers as priests are already employed for the purpose. You will only have to accept the post." Swamiji took strong exception to this proposal. Furiously he said, "Maharana, you are asking me to go against the wish of God. Your kingdom is so small that for a Brahmāchārī like me it is just a leap to cross it over. But think for a moment, how can I cross this huge kingdom of God in the form of the universe. I am simply following His dictates and the Vedas. It is impossible for me to behave in a manner that goes against this. "Impressed by his strait-forwardness, the Maharana bowed his head.

Finally Concludes the Preface of Satyarth Prakash

During 1874-1875, a Chaturvedi (well versed in four Vedas) Brahmāṇa of Moradabad, Raja Jaikrishna Das suggested Swami Dayanand to compile a book containing his beliefs and ideology. Thus came the Satyarth Prakash. This was published by the Raja. Swamiji had dictated this book to pandits and was not able to read even the proofs. Thus, this edition had several mistakes regarding the language and contents. Later, when the errors were pointed out to Swamiji, he promised to bring out a revised and detailed edition of the book. Due to lack of time on Swami's part, it took

long for the revised edition of the Satyarth Prakash to see the light of the day. Anyway, the Herculean task was completed. A critique on Christianity and Islam could not find space in the first edition. With this new addition, the book was enriched. At the time of writing its introduction, Swamiji was in Udaipur. He gave the final touches to the introduction during his stay at Navalakha Palace and signed the manuscript. On the margin of the paper it was scribbled, "Udaipur of the Mahārāṇā". Bhādrapada Śukla V.S. 1939. 'Udaipur of Maharana' was penned down with a special motive. Swamiji wanted to point out to the readers of the book that not only the book is important, but the place where it was written was also special from the point of view of Aryan pride. And a book written at the capital city of the heirs of Mahārāṇā Pratāp popularly known as Hind Suraj, 'the Sun of Hindus' would assume significance from all points. No doubt the capital city of Mahārāṇā Pratap's heirs, the sons of the Hindu race, stood witness to this epoch-making event.

Foundation of the Paropakāriṇā Sabhā

Swamiji perhaps, realised through Yoga that he is not going to live longer. He also realized that he had founded in the name of Arya Samaj such an organization that would steadfastly propagate Aryan culture and Vedic ideals even after his death. However, he wanted to establish an institution that could ensure the printing and publishing of his works, care of orphans and widows and propagation of Vedic ideas in the future across the world. Keeping this in mind he constituted the Paropakāriṇī Sabhā under the

Presidentship of Mahārāṇā Sajjan Singh of Udaipur, and nominated twenty-three members to it. He bequeathed the rights of all his works and printing press to the Sabha. In addition to the Samants of Mewar, other members included Mahadev Govind Ranade, Gopalrao Hari Deshmukh, the Sanskrit scholar, Pt. Shyamji Krishna Verma, Lala Ramsharan Das of Meerut and Seth Durgaprasad of Farrukhabad. Swamiji also gave the right of his last rites to this Sabha. The post of Secretary of the Paropkarini Sabha went to Kaviraja Shyamaldas and that of deputy Secretary went to Pt. Mohanlal Vishnulal Pandya, a member of the council of Mewar. Upon Maharaj's death, it was Pandyaji who went to Ajmer and took charge of the money collected for Swamiji's works, library and Vedic Press.

Shahpura Sojourn: Implementation of Welfare Schemes

From Udaipur Swamiji reached the small kingdom of Shahpura. His Excellency Nahar Singh, the ruler, gave him a warm welcome and got a bungalow erected for him in the Palace complex. of Raitiya Bagh (Nahar residence). The Rajadhiraj was matured and well-wisher of his subjects always ready for carrying out social welfare activities. He decided to avail the benefit of Swamiji's company and his illuminating speeches. Swamiji taught him Manusmriti and Yoga Darshan and explained passages from the Vedas. He also told him to devise schemes for the welfare of his people and implement them for the economic upliftment of his subjects. He suggested irrigation schemes and the opening of schools. The king educated his sons on the

Vedas in accordance with Swamiji's advice also arranged Havans being performed regularly in the Royal Palace, a custom still prevalent. The kings of Shahpura after Nahar Singh also had great dedication to Vedic ideology and the Arya Samaj. Amongst the later kings, Umed Singh and his son Sudarshan Dev recognise Vedic *Dharma*, a state religion. He invited, from time to time, Swami Nityanand, Pt. Gangaprasad Upadhyaya, Pt. Rameshchandra Shastri and Pt. Bhagvan Swaroop Nyāyabhūṣan for the propagation of Vedic *Dharma* and inculcation of good Sanskars (Values).

Jodhpur Visit: Fall of Heavens

While he was in Shahpura, Swamiji was invited to visit Jodhpur by Maharaja Jaswant Singh and his brother Prince Pratap Singh. Accordingly, Swamiji reached Jodhpur on 31st May 1883. His stay was arranged at Mian Faizulla Khan's Garden. Maharaja Jaswant Singh had fallen prey to bad habits and his council of advisors consisted of several flatterers and conspirators. Though Maharaja Pratap Singh and Rao Raja Tej Singh took Swamiji's advice seriously, the king himself did not show much interest in it. The result was that during Swamiji's stay, jealous members of the council devised an evil plan which eventually resulted in Swamiji's death. In fact, Swamiji was vehemently opposed to Kshatriyas, especially those Rajput rulers, treading the wrong path, their precious time with concubines, hunting and drinking. Swamiji's scathing remarks on these evils invited him to the wreath of people who instigated a cook to administer Sankhiya (poisonous herb) to Swamiji in his milk. For Dayanand, embracing death was as easy as adhering to

God's dictate to move forward on the path of his duty. Unfortunately, instead of Dr. Surajmal, an ordinary doctor Ali Madan Khan was made in charge of Swamiji's treatment. He was hand in gloves with the conspirators. He Administered calomel, a fatal drug by way of the medicines. Now all hopes of Swamiji's recovery shattered. After two weeks of administration of this poison, a battered and weakened Swamiji was brought to Mt. Abu. He conceded the advice of Dr. Lakshmandas and went to Ajmer on 27th October. His disciples arranged for his stay in the kothi of the king of Bhinay. Here Dr. Lakshmandas, his disciple undertook his treatment, but by then, the hope of his survival diminished.

Last Journey

As ill-luck would have been, in spite of the concerted efforts of Dr. Lakhmandas to the best of his knowledge in medical services, the unavoidable descended on heels. It was Tuesday of, Kartik Amavasya, V.S. 1940 (30th October, 1883). In the morning Swamiji said he was well, but it was the sudden glow of the lamp just before it flickered out. Swamiji was in a state of happiness till last. Realising his end he called upon his disciples. The Lahore Arya Samaj had sent Lala Jeevandas and Pt. Gurudatta especially to take care of Maharaj. Swamiji gave his blessings to his students Pt. Bhimsen and Swami Atmanand. He wished to offer Dr. Lakshmandas a gift. Lakshmandas burst into tears and uttered 'Maharaj, if I could have saved your holy life even by sacrificing each and every particle of my body, I could have redeemed the purpose of my life.' Swamiji told him not to

mourn the unavoidable. He sat on his bed in a posture of meditation. Afterwards, he recited Veda Mantras for a long period and said prayers in Arya Bhasha. To breathe his last, he uttered, "Oh God! "This is your will. This is your will. Let it be fulfilled." Thus turning to God, the great Dayanand left behind his mortal remains.

The next day when his last rites were performed in the Malusar Crematorium of Ajmer, countless disciples and followers rushed to the spot. Pt. Sunderlal and Rai Bhaga Ram wished to pay tribute to Swamiji, but their voice choked and they could utter no words. At last, the pyre was lit and mortal remains turned into ashes. Though Dayanand is not present physically, but his name and fame will keep on enlightening the world in the years to come.

महायोगी का आत्मचरित्

(थियोसोफिकल सोसायटी के 1880 ईस्वी के अंक में छपने के लिए महर्षि दयानन्द सरस्वती द्वारा स्वलिखित आत्मचरित्)

मैं स्वामी दयानन्द सरस्वती संक्षेप से अपना जन्मचरित् लिखता हूँ। संवत् 1881 (पौष/ मार्गशीर्ष अमावस्या, मूल नक्षत्र, गण्ड योग, सोमवार, चन्द्र सूर्य की धनु राशि तदनुसार 20 दिसम्बर 1824) के वर्ष में मेरा जन्म दक्षिण गुजरात प्रान्त देश काठियावाड़ का मजोकठा देश मोर्वी का राज्य औदीच्य ब्राह्मण के घर में हुआ था, यहाँ अपना पिता का निज निवास स्थान के प्रसिद्ध नाम इसलिये मैं नहीं लिखता कि जो माता-पिता आदि जीते हों मेरे पास आवें तो इस सुध्ार के काम में विघ्न हो क्योंकि मुझको उनकी सेवा करना उनके साथ घूमने में श्रम और धन आदि का व्यय कराना नहीं चाहता। मैंने पाँचवें वर्ष (1829 अर्थात् पौष/ मार्गशीर्ष अमावस्या 1885 विक्रमी⁴) में देवनागरी अक्षर पढ़ने का आरम्भ किया था। और मुझको कुल की रीति की शिक्षा भी माता पिता आदि किया करते थे, बहुत से धर्मशास्त्रादि के श्लोक और सूत्रादि भी कण्ठस्थ कराया करते थे। फिर आठवें (1832 ईस्वी अर्थात् 1889 वि.सं.⁵) वर्ष में मेरा यज्ञोपवीत कराके गायत्री संध्या और उसकी क्रिया भी सिखा दी गई थी। और मुझको यजुर्वेद की संहिता का आरम्भ कराके उसमें से प्रथम रुद्राध्याय पढ़ाया गया था, और मेरे कुल में शैव मत था उसी की शिक्षा भी किया करते थे। और पिता आदि लोग यह भी कहा करते थे कि पार्थिव पूजन अर्थात् मिट्टी का लिंग बनाके तू पूजा कर। और माता मने किया करती थी कि यह प्रातः काल भोजन कर लेता है इससे पूजा नहीं हो सकेगी यही कुल की रीति है। तथा कुछ-कुछ व्याकरण का विषय और वेदों का पाठ मात्रा भी मुझको पढ़ाया करते थे। पिताजी अपने साथ मुझको जहाँ तहाँ मन्दिर और मेल मिलापों में ले जाया करते और यह भी कहा करते थे कि शिव की उपासना सबसे श्रेष्ठ है। इस प्रकार 14 चौदहवें वर्ष की अवस्था के आरम्भ तक (1837 ईस्वी अर्थात् 1894 वि.सं.⁶) यजुर्वेद की संहिता

⁴ 5 जनवरी 1829 ईस्वी अर्थात् पौष/ मार्गशीर्ष अमावस्या 1885 विक्रमी के बाद

⁵ 3 जनवरी 1832 अर्थात् पौष/ मार्गशीर्ष अमावस्या 1888 विक्रमी के बाद

⁶ 27 दिसम्बर 1837 अर्थात् पौष/ मार्गशीर्ष अमावस्या 1894 विक्रमी को 13 वर्ष पूरे करने के बाद

सम्पूर्ण और कुछ अन्य वेदों का भी पाठ पूरा हो गया था। और शब्द रूपावली आदि छोटे-छोटे व्याकरण के ग्रन्थ भी पूरे हो गये थे। पिताजी जहाँ-जहाँ शिव पुराण आदि की कथा होती थी वहाँ मुझको पास बैठा कर सुनाया करते थे। और घर में भिक्षा की जीविका नहीं थी किन्तु जमींदार और लेन-देन से जीविका के प्रबन्ध करके सब काम चलाते थे। और मेरे पिता ने माता के मने करने पर भी पार्थिव पूजन का आरम्भ करा दिया था। जब शिवरात्रि आई तब 13 त्रयोदशी के दिन (22.2.1838, अर्थात् फालगुन/ माघ कृष्ण 13, 1894) कथा का माहात्म्य सुना के शिवरात्रि के व्रत करने का निश्चय करा दिया। परन्तु माता ने मने भी किया कि इससे व्रत नहीं रहा जायगा तथापि पिताजी ने व्रत का आरम्भ करा दिया। और जब 14 चतुर्दशी (23.2.1838, अर्थात् फालगुन/ माघ कृष्ण 14, 1894) की शाम हुई तब बड़े-बड़े वस्ती के रईस अपने पुत्रों के सहित मन्दिरों में जागरण करने को गये वहाँ मैं भी अपने पिता के साथ गया और प्रथम प्रहर की पूजा भी करी दूसरे प्रहर की पूजा करके पुजारी लोग बाहर निकलके सो गये। मैंने प्रथम से सुन रखा था कि सोने से शिवरात्रि का पफल नहीं होता है। इसलिये अपनी आँखों में जल के छींटे मार के जागता रहा और पिता भी सो गये तब मुझको शंका हुई कि जिसकी मैंने कथा सुनी थी वही यह महादेव है वा अन्य कोई क्योंकि वह तो मनुष्य के माफक एक देवता है। वह बैल पर चढ़ता, चलता फिरता, खाता पीता त्रिशूल हाथ में रखता डमरू बजाता वर और शाप देता और कैलाश का मालिक है इत्यादि प्रकार का महादेव कथा में सुना था, तब पिता जी को जगा के मैंने पूछा कि यह कथा का महादेव है वा कोई दूसरा तब पिता ने कहा कि क्यों पूछता है। तब मैंने कहा कि कथा का महादेव तो चेतन है वह अपने ऊपर चूहों को क्यों चढ़ने देगा और इसके ऊपर तो चूहे फिरते हैं तब पिताजी ने कहा कि कैलाश पर जो महादेव रहते हैं उनकी मूर्ति बना और आवाहन करके पूजा किया करते हैं अब कलियुग में उस शिव का साक्षात् दर्शन नहीं होता। इसलिये पाषाणादि की मूर्ति बना के उन महादेव की भावना रखकर पूजन करने से कैलाश का महादेव प्रसन्न हो जाता है। ऐसा सुन के मेरे मन में भ्रम हो गया कि इसमें कुछ गड़बड़ अवश्य है। और भूख भी बहुत लग रही थी पिता से पूछा कि मैं घर को जाता हूँ। तब उन्होंने कहा कि सिपाही को साथ लेके चला जा परन्तु भोजन कदाचित् मत करना। मैंने घर में जाकर माता से कहा कि मुझको भूख लगी है। माता ने कुछ मिठाई आदि दिया उसको खाकर 1 एक बजे पर सो गया। पिताजी प्रातःकाल रात्रि के भोजन को सुनके बहुत गुस्से हुये कि

तैने बहुत बुरा काम किया। तब मैंने पिता से कहा कि यह कथा का महादेव नहीं है इसकी पूजा मैं क्यों करूँ। मन में तो श्रद्धा नहीं रही, परन्तु ऊपर के मन पिताजी से कहा कि मुझको पढ़ने से अवकाश नहीं मिलता कि मैं पूजा कर सकूँ। तथा माता और चाचा आदि ने भी पिता को समझाया इस कारण पिता भी शान्त हो गये कि अच्छी बात है पढ़ने दो। फिर निघण्टु निरुक्त और पूर्व मीमांसा आदि शास्त्रों के पढ़ने की इच्छा करके आरम्भ करके पढ़ता रहा और कर्मकाण्ड विषय भी पढ़ता रहा। मुझसे छोटी 1 बहन फिर उससे छोटा एक भाई फिर भी एक बहन और एक भाई अर्थात् दो बहन और दो भाई और हुये थे तब तक मेरी 16 वर्ष की अवस्था (1840 ईस्वी अर्थात् 1896 वि.सं.⁷) हुई थी। पीछे मुझसे छोटी 14 की जो बहन थी उसको हैजा हुआ एक रात्रि में कि जिस समय नाच हो रहा था। नौकर ने खबर दी कि उसको हैजा हुआ है। तब सब जने वहाँ से तत्काल आए और वैद्य आदि बुलाये औषधि भी की तथापि चार घण्टे में उस बहन का शरीर छूट गया सब लोग रोने लगे। परन्तु मेरे हृदय में ऐसा धक्का लगा और भय हुआ कि ऐसे ही मैं भी मर जाऊँगा सोच विचार में पड़ गया। जितने जीव संसार में हैं उनमें से एक भी न बचेगा। इससे कुछ ऐसा उपाय करना चाहिए कि जिससे यह दुःख छूटे और मुक्ति हो अर्थात् इसी समय से मेरे चित्त में वैराग्य की जड़ पड़ गई। परन्तु यह विचार अपने मन में ही रखा किसी से कुछ भी न कहा। इतने में 19 वर्ष की जब अवस्था हुई (1842 ईस्वी अर्थात् 1896 वि.सं.⁸) तब जो मुझसे अति प्रेम करने वाले बड़े धर्मात्मा विद्वान् मेरे चाचा थे उनकी मृत्यु होने से अत्यन्त वैराग्य हुआ कि संसार में कुछ भी नहीं परन्तु यह बात माता पिता से तो नहीं कही किन्तु अपने मित्रों से कहा कि मेरा मन गृहाश्रम करना नहीं चाहता। उन्होंने माता पिता से कहा माता-पिता ने विचारा कि इसका विवाह शीघ्र कर देना चाहिये। जब मुझको मालूम पड़ा कि ये 20 बीसवें वर्ष में ही विवाह कर देंगे तब मित्रों से कहा कि मेरे माता-पिता को समझा दो अभी विवाह न करें। तब उन्होंने एक वर्ष जैसे-तैसे विवाह रोका तब तक 20 बीसवाँ वर्ष पूरा हो गया⁹। तब मैंने पिताजी से कहा कि मुझे काशी में भेज दीजिये कि मैं व्याकरण ज्योतिष और वैद्यक आदि ग्रन्थ पढ़ आऊँ। तब माता-पिता और कुटुम्ब के लोगों ने कहा कि हम काशी को कभी नहीं भेजेंगे जो कुछ पढ़ना हो सो यही पढ़ो। और अगली साल में तेरा विवाह भी होगा क्योंकि लड़की वाला

⁷ 4.1.1840 अर्थात् पौष/ मार्गशीर्ष अमावस्या 1896 विक्रमी के बाद

⁸ 31.12.1842 ईस्वी अर्थात् पौष/ मार्गशीर्ष अमावस्या 1899 विक्रमी के बाद

⁹ 8.1.1845 ईस्वी अर्थात् पौष/ मार्गशीर्ष अमावस्या 1901 विक्रमी के बाद 1902

नहीं मानता । और हमको अधिक पढ़ा के क्या करना है जितना पढ़ा है वही बहुत है। फिर मैंने पिता आदि से कहा कि मैं पढ़कर आऊँ तब विवाह होना ठीक है तब माता भी विपरीत हो गई कि हम कहीं नहीं भेजते और अभी विवाह करेंगे। तब मैंने चाहा कि अब सामने रहना अच्छा नहीं है। फिर 3 कोश ग्राम में अपनी जिमीदारी थी वहाँ एक अच्छा पण्डित था माता-पिता की आज्ञा लेके वहाँ जाकर उस पण्डित के पास मैं पढ़ने लगा। और वहाँ के लोगों से भी कहा कि मैं गृहाश्रम करना नहीं चाहता। फिर माता-पिता ने मुझे बुला के विवाह की तैयारी कर दी तब तक 21 इक्कीसवाँ वर्ष भी पूरा हो गया¹⁰। जब मैंने निश्चित जाना कि अब विवाह किये बिना कदाचित् न छोड़ेंगे। फिर गुपचुप संवत् 1903 (1846 ईस्वी) के वर्ष घर छोड़ कर संध्या के समय भाग उठा चार कोश पर एक ग्राम था वहाँ जाकर रात्रि को ठहर कर दूसरे दिन प्रहर रात्रि से उठ के 15 कोश चला परन्तु प्रसिद्ध ग्राम सड़क और जानकारों के ग्रामों को छोड़ के बीच-बीच में नित्य चलने का प्रारम्भ किया। तीसरे दिन मैंने किसी राजपुरुष से सुना कि फलाने का लड़का घर छोड़ कर चला गया है उसको खोजने के लिये सवार और पैदल आदमी यहाँ तक आये थे। जो मेरे पास थोड़े से रुपये और अंगूठी आदि भूषण था वह सब पोपों ने ठग लिया। मुझसे कहा कि तुम पक्के वैराग्यवान् तब होंगे कि जब पास की चीज सब पुण्य कर दो फिर उन लोगों के कहने से मैंने जो कुछ था सब दे दिया। फिर लाला भगत की जगह जो कि सायले शहर में है वहाँ बहुत साधुओं को सुन कर चला गया वहाँ एक ब्रह्मचारी मिला उसने मुझसे कहा तुम नैष्ठिक ब्रह्मचारी हो जाओ उसने मुझको ब्रह्मचारी की दीक्षा दी और शुद्ध चैतन्य मेरा नाम रखा तथा काषाय वस्त्र भी करा दिये। जब मैं वहाँ से अहमदाबाद के पास कौठ गांगड़ जोकि छोटा सा राज्य है वहाँ आया तब मेरे ग्राम के पास का जान पहचान वाला एक वैरागी मिला उसने पूछा कि तुम कहाँ से आये और कहाँ जाना चाहते हो। तब मैंने उससे कहा कि घर से आया और कुछ देश भ्रमण किया चाहता हूँ। उसने कहा कि तुमने कषाय वस्त्र धरण करके क्या घर छोड़ दिया। मैंने कहा कि हाँ मैंने घर छोड़ दिया और कार्तिकी¹¹ के मेले पर सिद्धपुर को जाऊँगा। फिर मैं वहाँ से चल कर सिद्धपुर में आके नीलकण्ठ महादेव की

¹⁰ 28.12.1845 ईस्वी अर्थात् पौष/ मार्गशीर्ष अमावस्या 1902 विक्रमी के बाद अर्थात् 1846 ईस्वी में अथवा 1903 विक्रमी में।

¹¹ गुजरात में विक्रमी संवत् कार्तिक प्रतिपदा से आरम्भ होता है, इसलिये कार्तिक पूर्णिमा को कार्तिक मेला मनाया जाता है। यह समय 3.11.1846 अर्थात् कार्तिक पूर्णिमा 1903 का है।

जगह में ठहरा कि जहाँ दण्डी स्वामी और ब्रह्मचारी ठहर रहे थे। उनका सत्संग और जो-जो कोई महात्मा वा पण्डित मेले में सुन पड़ा उन सबके पास गया और उनसे सत्संग किया। जो मुझको कौठ गांगड़ में वैरागी मिला था उसने फिर मेरे पिता के पास पत्र भेजा कि तुम्हारा पुत्र ब्रह्मचारी हुआ काषाय वस्त्र धारण किये मुझको मिला और कार्तिकी के मेले में सिद्धपुर को गया। ऐसा सुन के सिपाहियों के सहित पिताजी सिद्धपुर में आकर मेले में खोज कर पता लगाके जहाँ पण्डितों के बीच में मैं बैठा वहाँ पहुँच कर मुझसे बोले कि तू हमारे कुल में कलंक लगाने वाला पैदा हुआ। जब मैंने पिताजी की ओर देख के उठ के चरण स्पर्श किया नमस्कार करके बोला कि आप क्रोधित मत हूजिये मैं किसी आदमी के बहकाने से चला आया और मैंने बहुत सा दुःख पाया। अब मैं घर को आने वाला था। परन्तु अब आप आये यह बहुत अच्छा हुआ कि अब मैं साथ-साथ घर को चलूँगा। तो भी क्रोध के मारे मेरे गुरु के रंगे वस्त्र और एक तूँबे को तोड़ फार के फेंक दिये और वहाँ भी बहुत कठिन-कठिन बातें कह कर बोले कि तू अपनी माता की हत्या लिया चाहता है। मैंने कहा कि मैं अब घर को चलूँगा। तो भी मेरे साथ-साथ सिपाही कर दिये कि क्षण भर भी इसको अकेला मत छोड़ो और इस पर रात्रि को भी पहरा रखो। परन्तु मैं भागने का उपाय देख रहा था। सो जब तीसरी रात के तीन बजे के पीछे पहरे वाला बैठा-बैठा सो गया उसी समय मैं लघुशंका का बहाना करके भागा। आध कोश पर एक मन्दिर के शिखर में एक वृक्ष के सहारे से चढ़ और जल का लोटा भर के छिप कर बैठ रहा जब चार बजे का अमल हुआ तब मैंने उन्हीं सिपाहियों में से एक सिपाही मालियों से मुझको पूछता सुना तब मैं और भी छिप गया ऊपर बैठा सुनता रहा वे लोग ढूँढ़ कर चले गये मैं उसी मन्दिर की शिखर में दिन भर रहा। जब अन्धेरा हुआ तब उस पर से उतर सड़क को छोड़ के किसी से पूछा के दो कोश पर एक ग्राम था उसमें ठहर के अहमदाबाद होता हुआ बड़ोदरे शहर में आकर ठहरा वहाँ चेतन मठ में ब्रह्मानन्द आदि ब्रह्मचारी और संन्यासियों से वेदान्त विषय की बहुत बातें की। और मैं ब्रह्म हूँ अर्थात् जीव ब्रह्म एक है ऐसा निश्चय उन ब्रह्मानन्दादि ने मुझको करा दिया प्रथम वेदान्त पढ़ते समय भी कुछ कुछ निश्चय हो गया था परन्तु ठीक दृढ़ हो गया कि मैं ब्रह्म हूँ। फिर वही बड़ोदे में एक बनारसी बाई वैरागी का स्थान सुनकर उसमें जाके एक सच्चिदानन्द परमहंस से भेंट करके अनेक प्रकार की शास्त्र विषयक बातें हुई फिर वहाँ सुना कि आजकल चाणोद कन्याली में बड़े-बड़े संन्यासी ब्रह्मचारी और विद्वान् ब्राह्मण रहते हैं। वहाँ जाके दीक्षित और चिदाश्रमादि स्वामी ब्रह्मचारी और पण्डितों से अनेक विषयों का परस्पर संभाषण हुआ। फिर एक परमानन्द परमहंस से वेदान्तसार आर्या हरिमीड़े तोटक वेदान्त

परिभाषा आदि प्रकरणों का थोड़े महिनों में विचार कर लिया। उस समय ब्रह्मचर्यावस्था में कभी-कभी अपने हाथ से रसोई बनाने पड़ती थी इस कारण पढ़ने में विघ्न विचार के चाहा कि अब संन्यास लेना अच्छा है। फिर एक दक्षिणी पण्डित के द्वारा वहाँ जो दीक्षित स्वामी विद्वान् थे उनको कहलाया कि आप उस ब्रह्मचारी को संन्यास की दीक्षा दे दीजिये। क्योंकि मैं अपना ब्रह्मचारी का नाम भी बहुत प्रसिद्ध करना नहीं चाहता था। क्योंकि घर का भय बड़ा था जो कि अब तक बना है। तब उन्होंने कहा कि उसकी अवस्था कम है इसलिये हम नहीं देते। इसके अनन्तर दो महीने के पीछे दक्षिण से एक दण्डी स्वामी और एक ब्रह्मचारी आके चाणोद से कुछ कम कोश भर मकान जो कि जंगल में था उसमें ठहरे उनको सुनकर एक दक्षिणी वेदान्ति पण्डित और मैं दोनों उनके पास जाके शास्त्रा विषयक सम्भाषण करने से मालूम हुआ कि अच्छे विद्वान् हैं। और वे श्रृंगीरी मठ की ओर से आके द्वारिका की ओर को जाते थे उनका नाम पूर्णानन्द सरस्वती था। उनसे उस वेदान्ति के द्वारा कहलाया कि ये ब्रह्मचारी विद्या पढ़ना चाहते हैं। यह मैं ठीक जानता हूँ कि किसी प्रकार का अवगुण इनमें नहीं है इनको आप संन्यास दे दीजिये संन्यास लेने का इनका प्रयोजन यही है कि निर्विघ्न विद्या का अभ्यास कर सकें। तब उन्होंने कहा कि किसी गुजराती स्वामी से कहो क्योंकि हम तो महाराष्ट्र के हैं। तब उसने कहा कि दक्षिणी स्वामी गौड़ों को भी संन्यास देते हैं तो यह ब्रह्मचारी तो पंच द्राविड़ है इसमें क्या चिन्ता है। तब उन्होंने मान लिया और उसी ठिकाने तीसरे दिन संन्यास की दीक्षा दण्ड ग्रहण कराया और दयानन्द सरस्वती नाम रखा। परन्तु मैंने दण्ड का विसर्जन भी उन्हीं स्वामी जी के सामने कर दिया क्योंकि दण्ड की भी बहुत सी क्रिया है कि जिससे पढ़ने में विघ्न हो सकता था। फिर वे स्वामी जी द्वारिका की ओर चले गये। मैं कुछ दिन चाणोद कन्याली में रह के व्यासाश्रम में एक योगानन्द स्वामी को सुना कि वे योगाभ्यास में अच्छे हैं उनके पास जाके योगाभ्यास की क्रिया सीख के एक कृष्ण शास्त्री छिनौर शहर के बाहर रहते थे उनको सुनके व्याकरण पढ़ने के लिये उनके पास गया और कुछ व्याकरण का अभ्यास करके फिर चाणोद में आकर ठहरा वहाँ दो योगी मिले कि जिनका नाम ज्वालानन्दपुरी और शिवानन्द गिरि था। उनसे भी योगाभ्यास की बातें हुई और उन्होंने कहा कि तुम अहमदाबाद में आओ वहाँ हम नदी के ऊपर दूधेश्वर महादेव में ठहरेंगे। वहाँ आवेंगे तो योगाभ्यास की रीति सिखलावेंगे। वहाँ से वे अहमदाबाद को चले गये फिर एक महीने के पीछे मैं भी अहमदाबाद में जाके उनसे मिला और योगाभ्यास की रीति सीखी। फिर आबूराज पर्वत में योगियों को सुनके वहाँ जाके अर्वदा भवानी आदि स्थानों में भवानीगिरि आदि योगियों से मिल के कुछ और योगाभ्यास की रीति सीख के संवत् 1911 के

वर्ष के अन्त में (19.3.1855 ईस्वी के बाद अर्थात् 1912 विक्रमी संवत् में)¹² हरिद्वार के कुम्भ के मेले (13.4.1855 अर्थात् 1912 विक्रमी संवत् को)¹³ में आ के बहुत साधु संन्यासियों से मिला और जब तक मेला रहा तब तक चण्डी के पहाड़ के जंगल में योगाभ्यास करता रहा। जब मेला हो चुका तब हृषीकेश में जाके संन्यासियों और योगियों से योग की रीति सीखता और सत्संग करता रहा। इसके आगे फिर लिखेंगे-

फिर वहाँ से एक ब्रह्मचारी और दो पहाड़ी साधु मेरे साथ आये हम सब जने टिहरी में आए वहाँ बहुत साधु और राजपण्डितों से समागम हुआ। वहाँ एक पण्डित ने एक दिन मुझे और ब्रह्मचारी को अपने घर में भोजन करने के लिये निमन्त्राण दिया। समय पर उसका एक मनुष्य बुलाने को आया। तब मैं और ब्रह्मचारी उसके घर भोजन करने को गये। जब उसके घर के द्वार में घुस करके देखा तो एक ब्राह्मण माँस को काटता था। उसको देखकर जब भीतर गये तब बहुत से पण्डितों को एक सिमियाने के भीतर बैठे देखे और वहाँ बकरे का माँस, चमड़ा और शिर देख के पीछे लौटे। पण्डित देख के बोला कि आइये। तब मैंने उत्तर दिया कि आप अपना काम कीजिये। हम बाहर जाते हैं। ऐसा कह कर अपने स्थान चले आये। तब पण्डित भी हमको बुलाने आया। उनसे मैंने कहा कि तुम सूखा अन्न भेज दो हमारा ब्रह्मचारी बना लेगा। पण्डित बोले कि आपके लिये तो सब पदार्थ बनाये हैं। मैंने उनसे कहा कि आपके घर में मुझसे भोजन कदापि न किया जावेगा। क्योंकि आप लोग माँसाहारी हैं। और मुझको देखने से घृणा आती है। फिर पण्डित ने अन्न भेज दिया। पीछे वहाँ कुछ दिन ठहर कर पण्डितों से पूछा कि इस पहाड़ देश में कौन-कौन शास्त्र के ग्रन्थ देखने को मिलते हैं। मैं देखना चाहता हूँ। तब उन्होंने कहा कि व्याकरण, काव्य, कोष, ज्योतिष और तन्त्र ग्रन्थ बहुत मिलते हैं। तब मैंने कहा कि और ग्रन्थ तो मैंने देखे हैं परन्तु तन्त्र ग्रन्थ को देखना चाहता हूँ। तब उन्होंने छोटे बड़े ग्रन्थ मुझको दिये। मैंने देखे तो बहुत भ्रष्टाचार की बातें उनमें देखी कि माता, कन्या, भगिनी, चमारी, चांडाली आदि से संगम करना, नग्न करके पूजना। मद्य, मांस, मच्छी, मुद्रा अर्थात् ब्राह्मण से लेके चांडाल पर्यन्त एकत्र भोजन करना और उक्त स्त्रियों से मैथुन करना इन पाँच मकारों से मुक्ति का होना आदि लेख उनमें देख के चित्त को खेद हुआ कि जिनने ये ग्रन्थ बनाये हैं वे कैसे नष्टबुद्धि थे। फिर वहाँ से श्रीनगर को जाके केदारघाट पर मन्दिर में ठहरे और वहाँ भी तन्त्रग्रन्थों का देखना और पण्डितों से

¹² 1911 में जब उत्तर भारत में थे तो स्वामी जी ने चैत्रादि विक्रमी संवत् का प्रयोग किया।

¹³ जब सूर्य मेष राशी तथा बृहस्पति कुम्भ राशी में होता है तो हरिद्वार में कुम्भ मेला लगता है।

इस विषय में संवाद होता रहा। इतने में एक गंगागिरि साधु जो कि पहाड़ में ही रहता था। उससे भेंट हुई और योग विषय में कुछ बातचीत होने से विदित हुआ कि यह साधु अच्छा है। कई बार उससे बातें हुई। मैंने उससे पूछा उसने उत्तर दिया उसने मुझसे पूछा उसका उत्तर मैंने दिया। दोनों प्रसन्न होकर दो महीने तक वहाँ रहे। जब वर्षा ऋतु 1.7.1855 तदनुसार 1912 विक्रमी संवत् (आई तब आगे रूद्र प्रयागादि देखता हुआ अगस्त मुनि के स्थान पर पहुँच कर उसके उत्तर पहाड़ पर एक शिवपुरी स्थान है वहाँ जाकर चार महीने निवास करके 1.11.1855 अर्थात् 1912 विक्रमी संवत् तक (पीछे उन साधु और ब्रह्मचारी को वहाँ छोड़ के अकेला केदार की ओर चलता हुआ गुप्त काशी में पहुँचा। वहाँ कुछ दिन रहकर वहाँ से आगे चल के त्रियुगीनारायण का स्थान और गौरीकुण्ड देखता हुआ भीम गुफा देखकर थोड़े ही दिनों में केदार में पहुँच कर निवास किया। वहाँ कई एक साधु पण्डे और केदार के पुजारी जंगम मत के थे उनसे समागम हुआ तब तक पाँच छः दिन के पीछे वे साधु और ब्रह्मचारी भी वहाँ आ गये। वहाँ का सब चरित्र देखा। फिर इच्छा हुई कि इन बर्फ के पहाड़ों में भी कुछ घूम के देखें कि कोई साधु महात्मा रहता है वा नहीं परन्तु मार्ग कठिन और उन पहाड़ों में अतिशीत भी है। वहाँ के निवासियों से भी पूछा कि इन पहाड़ों में कोई साधु महात्मा रहता है वा नहीं। उन्होंने कहा कि कोई नहीं। वहाँ 20 बीस दिन रहकर (21.11.1855) पीछे को अकेला ही लौटा क्योंकि वह ब्रह्मचारी और साधु दो दिन रहकर शीत से घबरा के प्रथम ही चले गये थे। फिर मैं वहाँ से चल के तुंगनाथ के पहाड़ पर चढ़ गया। उसके मंदिर पुजारी बहुत सी मूर्ति आदि की सब लीला को देखकर तीसरे पहर वहाँ नीचे को उतरा। बीच में से दो मार्ग थे एक पश्चिम ओर दक्षिण के बीच को जाता था जो जंगली मार्ग था। मैं उसमें चढ़ गया। आगे दूर जाकर देखा तो जंगल पहाड़ और बहुत गहरा सूखा नाला है। उसमें मार्ग बंद हो रहा है। विचारा कि जो पहाड़ पर चढ़े तो रात हो जावेगा पहाड़ का मार्ग कठिन है वहाँ पहुँच नहीं सकता। ऐसा विचार उस नाले में बड़ी कठिनता से घास और वृक्षों को पकड़पकड़ कर नीचे उतर कर नाले के किनारे - पर चढ़ कर देखा तो पहाड़ और जंगल है कहीं भी मार्ग नहीं। तब तक सूर्य अस्त होने को आया, विचारा कि जो रात हो जावेगी तो यहां जल अग्नि कुछ भी नहीं है फिर क्या करेंगे ऐसा विचार कर आगे को बढ़ा जंगल में चलते अनेक ठोकर और कांटे लगे। शरीर के वस्त्र भी फट गए। बड़ी कठिनता से पहाड़ के पार उतरा तब सड़क मिला। अंधेरा भी हो गया। फिर सड़क-सड़क चलकर एक स्थान मिला वही के लोगों से पूछा कि यह कहां की सड़क है। कहा कि उखीमठ का। वहां रात्रि को रहकर क्रम से गुप्तकाशी आया वहां थोड़ा ठहर कर उखीमठ में जाकर

उसमें ठहर करके देखा तो बड़ी भारी पोप लीला बड़े भारी कारखाने। वहां के महंत ने कहा कि तुम हमारे चेले हो जाओ यहाँ रहो लाखों के कारखाने तुम्हारे हाथ हो जावेंगे। मेरे पीछे तुम महंत होगे। मैंने उनको उत्तर दिया की सुनो ऐसी मेरी इच्छा होती तो अपने माता, पिता, बन्धु, कुटुंब और घर आदि ही क्यों छोड़ता क्या तुम्हारा स्थान और तुम उनसे भी अधिक हो सकते हो। मैंने जिसलिए सब छोड़ा है वह तुम्हारे पास किंचिन्मात्र भी नहीं है। उनने पूछा यह क्या बात है। मैंने उत्तर दिया कि सत्य-विद्या, योग, मुक्ति और अपने आत्मा की पवित्रता आदि गुणों से धर्मात्माता पूर्वक उन्नति करना है। तब महंत ने कहा कि अच्छा तुम कुछ दिन यहाँ रहो। मैंने उनको कुछ उत्तर न दिया और प्रातःकाल उठ के मार्ग में चलकर जोशीमठ को पहुँच के वहां के दक्षिणी शास्त्री और सन्यासी थे उनसे मिलकर वहाँ ठहरा। और बहुत से योगियों और विद्वान महंतों और साधनों से भेंट हुई और उनसे वार्तालाप में मुझको योग विद्या संबंधी और बहुत नई बातें ज्ञात हुई। उन से पृथक होकर पुनः में ब्रीनारायण को गया। विद्वान् रावल जी उस समय उस मन्दिर का मुख्य महन्त था। और मैं उसके साथ कई दिन तक रहा। हम दोनों का परस्पर वेदों और दर्शनों पर बहुत वाद विवाद रहा। जब उनसे मैंने पूछा कि इस परिस्थिति में कोई विद्वान् और सच्चा योगी भी है या नहीं, तो उसने यह जताने में बड़ा शोक प्रकट किया कि इस समय इस परिस्थिति में कोई ऐसा योगी नहीं है। परन्तु उसने बताया कि मैंने सुना है कि प्रायः ऐसे योगी इस मन्दिर के देखने के लिये आया करते हैं। उस समय मैंने यह दृढ संकल्प कर लिया की समस्त देशों में और विशेषतः पर्वतीय स्थलों में अवश्य ऐसे पुरुषों का अन्वेषण करूंगा। एक दिन सूर्योदय के होते ही मैं अपनी यात्रा पर चल पड़ा। और पर्वत की उपत्यका में होता हुआ अलकनंदा नदी के तट पर जा पहुँचा। मेरे मन में उस नदी के पार करने की किंचित इच्छा नहीं थी क्योंकि मैंने उस नदी के दूसरी ओर एक बड़ा ग्राम माना नामक देखा, अतः अभी उस पर्वत की उपत्यका में ही अपनी गति रखकर नदी के वेग के साथसाथ में जंगल - की ओर हो लिया। पर्वत मार्ग और टीले आदि सब हिम के वस्त्र पहने हुए थे। और बहुत घनी हिम उनके ऊपर थी। अतः अलकनंदा नदी के स्रोत तक पहुंचने में मुझको अत्यंत कष्ट उठाने पड़े। परंतु जब मैं वहां गया तो अपने आप को सर्वथा अपरिचित और अनजान जाना। और अपने चारों ओर ऊँचीऊँची - पहाड़ियां देखी तो मुझे आगे का मार्ग बंद दिखाई दिया। कुछ ही काल पश्चात् पथ सर्वथा लुप्त हो गया और उस मार्ग का मुझको कोई पता न मिला। उस समय मैं सोच व चिन्ता में था कि क्या करना चाहिये। अन्ततः अपना मार्ग अन्वेषण करने के अर्थ मैंने नदी को पार करने का दृढ निश्चय कर लिया। मेरी

पहने हुए वस्त्र बहुत हल्के और थोड़े थे और शीत अत्यधिक था। कुछ ही काल पश्चात् शीत ऐसा अधिक हुआ कि उसका सहन करना असंभव था। क्षुधा और पिपाशा ने जब मुझे अत्यंत बाधित किया तो मैं एक हिम का टुकड़ा खाकर उसको बुझाने का विचार किया परंतु से किंचित आराम व संतुष्टि प्रतीत नहीं हुई। पुनः मैं नदी में उतर उसे पार करने लगा कतिपय स्थानों पर नदी बहुत गंभीर थी और कहीं पानी बहुत कम था। परंतु एक हाथ या आधा गज से कम गहरा कहीं न था विस्तार अर्थात् पार में दस हाथ तक था अर्थात् कहीं से 4 गज और कहीं से 5 गज। नदी हिम के छोटे और तिरछे टुकड़ों से भरी हुई थी। उन्होंने मेरे पांव को अति घाव युक्त कर दिया सो मेरे नग्न पावों से रक्त बहने लगा। मेरे पैर शीत के कारण नितांत सन्न हो गए थे। जिस कारण मैं बड़े बड़े-घावों से भी कुछ काल तक अचेत रहा। इस स्थान पर अति शीत के कारण मुझ पर अचेतना सी छाने लगी। यहां तक मैं अचेतन अवस्था में होकर हिम पर गिरने को था जब मुझे विदित हुआ कि यदि मैं यहां पर इसी प्रकार गिर गया तो पुनः यहां से उठना मेरे लिए अत्यंत असंभव और कठिन होगा। एवं दौड़ धूप करके-ऐसा हुआ मैं प्रबल यत्न करके वहाँ से कुशल मंगल पूर्वक निकला और नदी के दूसरी ओर जा पहुँचा। वहाँ जाकर यद्यपि कुछ काल तक मेरी अवस्था ऐसी रही जो जीवित की अपेक्षा मृतवत् थी तथापि मैंने अपने शरीर के ऊपरी भाग को सर्वथा नंगा कर लिया और अपने समस्त वस्त्रों से जो मैंने पहने हुए थे जानू वा पाँव तक जंघा को लपेट लिया। और वहाँ पर मैं सर्वथा शक्तिहीन और घबराया हुआ आगे को हिल सकने और चल सकने में अशक्त खड़ा हो गया। इस प्रकार प्रतीक्षा में था कि कोई सहायता मिले जिससे मैं आगे को चलूँ। परंतु इस बात की कोई आशा नहीं थी कि वह आवेगी कहाँ से? सहायता की आशा में था परंतु सर्वथा विवश था और जानता था कि कोई सहायता का स्थान दिखाई नहीं देता। अंत को पुनः एक बार मैंने अपने चारों ओर दृष्टि की और अपने सम्मुख दो पहाड़ी पुरुषों को आते हुए देखा जो मेरे समीप आये मुझ को प्रणाम करके उन्होंने अपने साथ घर जाने के लिए मुझको बुलाया और कहा, "आओ हम तुमको वहाँ खाने को भी देंगे"। जब उन्होंने मेरे क्लेशों को सुना और मेरे व्रत को श्रवण किया तो कहने लगे "हम तुम को सिद्धपत पर भी जो एक तीर्थ स्थान है, पहुँचा देंगे। परन्तु उनका मुझको यह सच कहना अच्छा प्रतीत नहीं हुआ। मैंने अस्वीकार किया और कहा "महाराज, शोक! मैं आपकी यह सब कृपा स्वीकार नहीं कर सकता क्योंकि मुझमें चलने की किंचित् शक्ति नहीं है।" यद्यपि उन्होंने मुझको बहुत आग्रह पूर्वक बुलाया और आने के लिये अत्यधिक अनुरोध किया, तथापि मैं वहीं अपने पाँव जमाये खड़ा रहा और उनकी आज्ञा वा इच्छानुकूल मैं उनके पीछे

चलने का साहस न कर सका। मैंने उनसे कह दिया कि यहाँ से हिलने का प्रयत्न करने की अपेक्षा मैं मर जाना उत्तम समझता हूँ। ऐसा कह कर मैंने उनकी बातों की ओर ध्यान करना भी बंद कर दिया अर्थात् पुनः उन्हें न सुना। उस समय मेरे मन में विचार आता था कि उत्तम होता यदि मैं लौट जाता और अपने पाठ को स्थिर रखता इतने में वह दोनों सज्जन वहाँ से चले गये और कुछ ही काल में पर्वतों में लुप्त हो गये। वहाँ जब मुझे शांति प्राप्त हुई तो मैं भी आगे को चला और कुछ काल वसुधारा (प्रसिद्ध तीर्थ व यात्रा स्थान) पर विश्राम करके माना ग्राम के निकटवर्ती प्रदेश में होता हुआ उसी सायं लगभग आठ बजे बद्दीनारायण जा पहुँचा। मुझे देखकर रावल जी और उनके साथी जो घबराये हुये थे, विस्मय प्रकाश पूर्वक पूछने लगे-“आज सारा दिन तुम कहाँ रहे?” तब मैंने सब वृत्तान्त क्रमबद्ध सुनाया उस रात्रि कुछ आहार करके जिससे मेरी शक्ति लौटती हुई जान पड़ी, मैं सो गया। दूसरे दिन प्रातः शीघ्र ही उठा और रावल जी से आगे जाने की आज्ञा माँगी। और अपनी यात्रा से लौटता हुआ रामपुर की ओर चल पड़ा। उस सायं चलता-चलता एक योगी के घर पहुँचा। वह बड़ा तपस्वी था। रात्रि उसी के घर काटी। वह पुरुष जीवित ऋषि और साधुओं में उच्च कोटि के ऋषि होने का गौरव रखता था। धार्मिक विषयों पर बहुत काल तब उसका मेरा वार्तालाप हुआ। अपने संकल्पों को पहले से ही अधिक दृढ़ करके मैं आगामी दिन प्रातः उठते ही आगे को चल दिया। कई वनों और पर्वतों से होता हुआ चिलका घाटी से उतर कर मैं अन्ततः रामपुर पहुँच गया। वहाँ पहुँच कर मैंने प्रसिद्ध रामगिरि के स्थान पर निवास किया। यह पुरुष पवित्राचार और आध्यात्मिक जीवन के कारण अतिप्रसिद्ध था। मैंने उसको विचित्र प्रकृति का पुरुष पाया। अर्थात् वह सोता नहीं था, वरन् सारी-सारी रातें उच्च स्वर से बातें करने में व्यतीत करता। वह बातें प्रकट में अपने साथ करता हुआ प्रतीत होता था। प्रायः हमने उच्च स्वर से चीख मारते हुये उसे सुना। पुनः कई बार रोते हुये और चीख मारते हुये सुना। पर वस्तुतः जब उठकर देखा तो उसके कमरे में उसके अतिरिक्त और कोई पुरुष दिखाई न दिया। मैं ऐसी वार्ता से अत्यन्त विस्मित हुआ। जब मैंने उसके चेलों और शिष्यों से पूछा तो उन विचारों ने केवल यही उत्तर दिया कि ऐसी इनकी प्रकृति ही है। पर मुझे यह कोई न बता सका कि इसका क्या रहस्य है। अन्त को स्वयं जब मैंने उस साधु से कई बार एकान्त में चर्चा की तो मुझे ज्ञात हो गया कि वह क्या बात थी। इस प्रकार मैं इस निश्चय करने के योग्य हो गया कि अभी वह जो कुछ करता है वह पूरी-पूरी योग विद्या का फल नहीं है, प्रत्युत पूरी में अभी उसे न्यूनता है और यह वह वस्तु नहीं कि जिसकी मुझे जिज्ञासा है। यह पूरा योगी नहीं यद्यपि योग में कुछ गति रखता है। उससे चलकर मैं काशीपुर गया।

वहाँ से द्रोणसागर जा पहुँचा । वहीं मैंने सारा शरद् ऋतु काटा¹⁴ । हिमालय पर्वत पर पहुँचकर देह त्याग करना चाहिये, ऐसी इच्छा हुई । परन्तु मन में यह विचार आ गया कि ज्ञान प्राप्ति के पश्चात् देह छोड़ना चाहिये । अतः वहाँ से मुरादाबाद होता हुआ सम्भल आ पहुँचा । वहाँ से गढ़मुक्तेश्वर से होते हुये पुनः मैं गंगा तट पर आ निकला । उस समय अन्य धर्मिक पुस्तकों के अतिरिक्त मेरे पास निम्नलिखित पुस्तकें भी थी । शिव संध्या, हठ योग प्रदीपिका, केशराणि संगीत प्रायः मैं इन्हीं पुस्तकों को यात्रा में पढ़ा करता था । उनमें से कई पुस्तकों का विषय नाड़ी चक्र था । पर उनमें इस विषय का ऐसा लम्बा चौड़ा विवरण था कि पुरुष पढ़ता पढ़ता थक जाता । मैं उन्हें कभी भी पूर्णतया अपनी बुद्धि में न ला सका और नहीं समझकर स्मरण कर सका । अतः मुझे विचार हुआ कि न जाने ये सत्य भी हैं वा नहीं । ऐसा संदेह होता ही गया, यद्यपि मैं अपने संशय मिटाने का यत्न करता रहा । परन्तु वह संदेह दूर न हुये और न ही उनके दूर करने का कोई अवसर प्राप्त हुआ । एक दिन दैव संयोग से एक शव मुझे नदी में बहता हुआ मिला । तब समुचित अवसर प्राप्त हुआ कि मैं उसकी परीक्षा करता और अपने मन में उन पुस्तकों के सम्बन्ध में जो विचार उत्पन्न हो चुके थे उनका निर्णय करता । सो उन पुस्तकों को जो मेरे पास थीं, समीप ही एक ओर रख, वस्त्रों को ऊपर उठा मैं नदी के भीतर गया और शीघ्र वहाँ जा शव को पकड़ तट पर आया । मैंने तीक्ष्ण चाकू से जैसा हो सका उसे यथायोग्य काटना प्रारम्भ किया और हृदय को उसमें से निकाल लिया और ध्यानपूर्वक देख परीक्षा की । अब पुस्तकोल्लिखित वर्णन की उससे तुलना करने लगा । ऐसे ही शिर और ग्रीवा के अंगों को काट कर सामने रखा । यह निश्चय करके कि दोनों अर्थात् पुस्तक और शव लेश मात्रा भी परस्पर नहीं मिलते, मैंने पुस्तकों को फाड़कर उनके टुकड़े कर डाले और शव को फेंक साथ ही पुस्तकों के टुकड़ों को भी नदी में फेंक दिया । उसी समय से शनैःशनैः मैं यह परिणाम निकालता गया, कि वेदों, उपनिषदों, पतंजलि और सांख्यशास्त्र के अतिरिक्त अन्य समस्त पुस्तकें जो विज्ञान और विद्या पर लिखी गयीं मिथ्या और अशुद्ध हैं । ऐसे ही कुछ दिन और गंगातीर पर विचरते हुये फर्रुखाबाद पहुँचा । और श्रृंगीराम पुर से होकर छावनी की पूर्व दिशा वाली सड़क से कानपुर जाने वाला था, जब संवत् 1912 विक्रम समाप्त हुआ 6.4.1856) अर्थात् चैत्र/ फाल्गुन अमावस्या 1912 ।

7.4.1856 अर्थात् वि. 1913 चैत्र शुक्ल प्रतिपदा (अगले पाँच मास में कानपुर वा प्रयाग के मध्यवर्ती अनेक प्रसिद्ध स्थान मैंने देखे । भाद्रपद के प्रारम्भ

¹⁴ 20 दिसम्बर 1855 तक अर्थात् मार्गशीर्ष शुक्ल 12, 1912 विक्रमी संवत् तक ।

में 15.9.1956 अर्थात् भाद्रपद/आश्विन कृष्ण 1913 ¹⁵ (मिर्जापुर पहुँचा। वहाँ एक मास से अधिक विंध्याचल अशोलजी के मन्दिर में निवास किया। असूज के आरम्भ में 17.1. 1856 अर्थात् आश्विन/कार्तिक कृष्ण चतुर्थी 1913 को मैं काशी पहुँचा। वहाँ जाके मैं उस गुफा में ठहरा जो वरणा और गंगा के संगम पर है। और जो उस समय भवानन्द सरस्वती के अधिकार में थी। वहाँ पर कई शास्त्रियों अर्थात् काकाराम राजाराम आदि से मेरा परिचय हुआ परन्तु वहाँ केवल दिन ही रहा 12। तत्पश्चात् जिस वस्तु की खोज में था उसके अर्थ आगे को चल दिया।। और असूज सुदि 1913 वि. अर्थात् 30.10.1856 को दुर्गाकुण्ड के मन्दिर पर जो चण्डालगढ़ में है, पहुँचा। वहाँ दस दिन व्यतीत किये यहाँ मैंने चावल खाने सर्वथा छोड़ दिये और केवल दूध पर अपना निर्वाह करके दिन रात योग विद्या के अध्ययन और अभ्यास में तत्पर रहा। दुर्भाग्यवश वहाँ मुझे एक बड़ा दोष लग गया, अर्थात् भाँग पीने का स्वभाव हो गया। सो कई बार उसके प्रभाव से मैं सर्वथा वेसुध हो जाया करता था। एक दिन मन्दिर से निकल कर चण्डालगढ़ के निकटस्थ जो एक ग्राम आता था तो एक पुराना साथी मिला। ग्राम के दूसरी ओर कुछ ही दूर एक शिवालय था। वहाँ जाकर मैंने रात काटी। रात्रि के समय भाँग से उत्पन्न हुई मादकता के कारण जब मैं अचेत सोता था तो मैंने एक स्वप्न देखा। वह ऐसे था मुझे विचार हुआ कि मैंने महादेव और उनकी स्त्री पार्वती को देखा। वे परस्पर वार्तालाप कर रहे थे और उनकी बातों का पात्र मैं था, अर्थात् मेरे ही सम्बन्ध में वे कह रहे थे। पार्वती महादेव जी से कहती थी “उत्तम हो यदि दयानन्द सरस्वती का विवाह हो जावे” परन्तु देवता उससे भेद प्रकट कर रहे थे और उनका संकेत भाँग की ओर था। मैं जागा और स्वप्न पर विचार करने लगा। तब मुझे बड़ा दुःख और क्लेश हुआ। उस समय धारासार वर्षा हो रही थी। मैंने उस बरामदे में जो मन्दिर के मुख्य द्वार के सन्मुख था विश्राम किया। वहाँ नन्दी वृषदेवता की एक विशाल मूर्ति खड़ी थी। अपने-वस्त्र पुस्तकादि उसकी पृष्ठ पर रख कर मैं उसके पीछे बैठ गया और निज विचार में निमग्न हुआ। सहसा नन्दी मूर्ति के भीतर दृष्टिपात करने पर मुझे विदित हुआ कि एक मनुष्य उसमें छिपा हुआ है। मैंने अपना हाथ उसकी ओर फैलाया। इससे वह अति भयभीत हुआ, क्योंकि मैंने देखा कि उसने तत्काल छलाँग मारी और छलाँग मारते ही वेग से ग्राम की ओर भागा। तब उसके जाने पर मैं उस मूर्ति के भीतर बैठ गया और अवशिष्ट रात्रि भर वहाँ सोता रहा। प्रातःकाल एक वृद्धा वहाँ आई। उसने वृष देवता की पूजा की, जिस अवस्था में कि मैं भी उसके

¹⁵ यहाँ पर अमान्त मास का प्रयोग किया गया है।

अन्दर ही बैठा हुआ था। कुछ देर पीछे वह गुड़ और दही लेकर लौटी। मेरी पूजा करके और भ्रान्ति से मुझे ही देवता समझकर उसने कहा “आप इसे ग्रहण कीजिये और इसमें से कुछ खाइये।” मैंने क्षुधार्त होने के कारण वह सब खा लिया। दही क्योंकि बहुत खट्टा था, अतः भाँग की मादकता के दूर करने में एक अच्छा निदान हो गया। उससे मादकता जाती रही और मुझे बहुत आराम प्रतीत हुआ।

चैत्र 1914 (25.4.1857) वहाँ से आगे चला और वह मार्ग पकड़ा कि जिस ओर पर्वत थे और जहाँ से नर्मदा निकलती है, अर्थात् नर्मदा के स्रोत की ओर यात्रा आरम्भ की। मैंने कभी एक बार भी किसी से मार्ग नहीं पूछा प्रत्युत दक्षिण की ओर यात्रा करता हुआ चला गया। शीघ्र ही मैं एक ऐसे उजाड़, निर्जन स्थान में पहुँच गया जहाँ चारों ओर बहुत घने वन और जंगल थे। वहाँ जंगल में अनियमित दूरी पर बिना क्रम झाड़ियों के मध्य में कई स्थानों पर मलिन और उजाड़ झोंपड़ियाँ थी। कहीं कहीं पृथक्-पृथक् ठीक झोंपड़ियाँ भी दृष्टिगोचर होती थी। उन झोंपड़ियों में से एक पर मैंने किंचित् दुग्धपान किया और पुनः आगे की ओर चल दिया। परन्तु इसके आगे लगभग पौन कोश चलकर मैं पुनः एक ऐसे ही स्थान पर पहुँचा जहाँ कोई प्रसिद्ध मार्ग आदि दिखाई न देता था। अब मेरे लिये यही उचित प्रतीत होता था कि उन छोटे-छोटे मार्गों में से; जिन्हें मैं न जानता था कि कहाँ जाते हैं। कोई एक चुनूँ और उस ओर चल दूँ। सुतरां मैं शीघ्र ही एक निर्जन वन से प्रविष्ट हुआ। उस जंगल में बेरियों के बहुत वृक्ष थे। परन्तु घास इतना घना और लम्बा था कि मार्ग सर्वथा दृष्टिगोचर न होता था। वहाँ मेरा सामना एक बड़े काले रीछ से हुआ। वह पशु बड़े वेग और उच्च स्वर से चींखा। चिंघाड़ कर अपनी पिछली टाँगों पर खड़ा हो मुझे खाने के निमित्त उसने अपना मुख खोला। कुछ काल तक मैं निष्क्रिय स्थम्बवत् खड़ा रहा। पश्चात् शनैःशनैः मैंने अपने सोटे को उसकी ओर उठाया। उससे भयभीत हो वह उलटे पाँव लौट गया। उसकी चिंघाड़ वा गर्ज ऐसी बलपूर्ण थी कि ग्राम वाले जो मुझे अभी मिले थे, दूर से उसका शब्द सुनकर लठ ले शिकारी कुत्तों सहित मेरी रक्षार्थ वहाँ आये। उन्होंने मुझे यह समझाने का परिश्रम किया कि मैं उनके साथ चलूँ। वे बोले “इस जंगल में यदि तुम कुछ भी आगे बढ़ोगे तो तुम्हें संकटों का सामना करना पड़ेगा। पर्वत या वन में बहुतसे भयानक क्रूर और हिंसक जंगली पशु अर्थात् रीक्ष, हाथी, शेर आदि तुमको मिलेंगे।” मैंने उनसे निवेदन किया कि आप मेरे कुशल मंगल का कुछ भय न करें क्योंकि मैं कुशल मंगल और रक्षित हूँ। मेरे मन में तो यही सोच थी कि किसी प्रकार नर्मदा का स्रोत देखूँ। अतः समस्त भय और कष्ट मुझे अपने संकल्प से न रोक सकते थे। जब उन्होंने देखा

कि उनकी भयानक बातें मेरे लिये कोई भय उत्पन्न नहीं करतीं और मैं अपने संकल्प में पक्का हूँ तो उन्होंने मुझे एक दण्ड दिया जो मेरे सोटे से बड़ा था और जिससे मैं अपनी रक्षा करूँ। परन्तु मैंने उस दण्ड को तुरन्त अपने हाथ से फेंक दिया।

उस दिन जब तक कि संसार में चारों ओर अन्धकार न छाया मैं बराबर यात्रा करता हुआ चला गया। कई घण्टों तक मानव वस्ती का मुझे कोई चिह्न न मिला। दूर-दूर तक कोई ग्राम दिखाई न दिया। कोई झौपड़ी भी तो दृष्टिगोचर न होती थी और नही कोई मनुष्य जाति मेरे आँखों के सामने आई। पर वह वस्तुएँ जो प्रायः मेरे मार्ग में आई, वृक्ष थे। उनमें से अनेक टूटे पड़े थे कि जिनकी जड़ों को मस्त हस्तियों ने तोड़ और उखाड़ कर फेंक दिया था। इससे कुछ दूर आगे मुझे एक विशाल विकट वन दिखाई दिया। उसमें प्रवेश करना कठिन था अर्थात् बेर आदि काटे वाले वृक्ष इतने घने लगे हुये थे कि उनके भीतर से निकल कर वन में पहुँचना अति दुस्तर प्रत्युत असम्भव प्रतीत होता था। प्रथम तो मुझे उसके भीतर से निकलना असम्भव दिखाई दिया, परन्तु पीछे पेट के बल और जानू के सहारे मैं शनैः शनैः सर्पवत् उन वृक्षों में से निकला। और इस प्रकार उस बाधा और कठिनाई पर विजय प्राप्त की। इस दिग्विजय के प्राप्त करने में मुझ को अपने शरीर के मांस को भी भेंट करना पड़ा। मैं इसमें से घायल और अधमरा होकर निकला। उस समय सर्वत्रा अन्धकार छाया हुआ था। तम के अतिरिक्त कुछ दृष्टिगोचर न होता था। यद्यपि मार्ग रुका हुआ था और दिखाई न देता था तो भी मैं आगे बढ़ने के विचार को तोड़ न सकता था। मैं इस आशा में था कि कोई मार्ग निकल ही आवेगा। अतएव निरन्तर आगे को चलता गया और बढ़ता रहा। अन्त को मैं एक ऐसे भयानक स्थान में पहुँचा कि जहाँ चारों ओर उच्च शैल और पर्वत थे कि जिन पर घनी औषधियाँ और वनस्पतियाँ उगी हुई थी। पर इतना अवश्य था कि मनुष्यवास के वहाँ कुछ-कुछ चिह्न और संकेत पाये जाते थे। अस्तु। शीघ्र ही मुझे कई झौपड़ियाँ और कुटियायें दिखाई पड़ीं। उनके चारों ओर गोबर के ढेर लगे हुये थे। निकट ही स्वच्छ जल की एक छोटी सी नदी थी। उसके तीर पर बहुत सी बकरियाँ चर रही थी। झोंपड़ियों और टूटे-फूटे घरों के द्वारों और छिद्रों में से टिमटिमाता हुआ प्रकाश दिखाई देता था जो जाते हुये पथिक को स्वागत और बधाई के शब्द सुनाता हुआ प्रतीत होता था। मैंने वहाँ एक विशाल वृक्ष के नीचे जो एक झोपड़ी के ऊपर फैला हुआ था रात्रि व्यतीत की। प्रातः उठकर मैं अपने क्षत पांव हाथ और दण्ड को नदी जल से धोकर संध्या वा प्रार्थना के लिये बैठने को ही था कि किसी जंगली पशु की गर्ज मेरे कर्ण गोचर हुई। वह ध्वनि टमटम का उच्च स्वर था। कुछ काल पश्चात् मैंने एक

बड़ी सवारी या जन समूह को आते हुये देखा। उसमें बहुत से स्त्री पुरुष और बालक थे। उनके पीछे बहुत सी गौवें और बकरियाँ थी। वे एक झोपड़ी या घर से निकले। अनुमान है कि वे किसी धार्मिक त्यौहार की रस्में पूरी करने के लिये जो रात्रि को हुआ, आये थे। जब उन्होंने मेरी ओर देखा और मुझे उस स्थान में एक अजान पुरुष जाना तो बहुत से मेरे चारों ओर एकत्र हुये। अन्ततः एक वृद्ध पुरुष ने आगे बढ़कर मुझसे पूछा तुम कहाँ से आये हो ? मैंने उन सबसे कहा कि मैं काशी से आया हूँ और अब नर्मदा नदी के स्रोत की ओर यात्रा के लिये जा रहा हूँ। इतना पूछ कर वे सब मुझे अपनी उपासना करने में निमग्न छोड़ कर चले गये। उनके जाने के आध घण्टा पश्चात् उनका एक अध्यक्ष दो पर्वतीय पुरुषों सहित मेरे पास आया और एक दिशा में बैठ गया। वह वस्तुतः उन सब की ओर से प्रतिनिधि बन कर मुझे अपनी झोंपड़ियों में बुलाने को आया था परन्तु मैंने पूर्ववत् अब भी उनका निमन्त्रण अस्वीकार किया क्योंकि वे सब मूर्तिपूजक थे। तब उसने अपने साथ वालों को मेरे समीप अग्नि प्रज्वलित करने का आदेश किया। और दो पुरुषों को स्थापित किया कि रात्रि भर मेरी रक्षा करते हुये जागते रहें। जब उसने मुझसे मेरे भोजन के सम्बन्ध में पूछा और मैंने उसे बताया कि मैं केवल दूध पीकर निर्वाह करता हूँ। तो उस दयावान् अध्यक्ष व नेता ने मुझ से मेरा तूबा मांगा। उसे लेकर वह अपनी कुटी को गया और वहाँ से उसे दूध से भर कर मेरे पास भेज दिया मैंने उस रात्रि उसमें से थोड़ा सा दूध पिया। वह फिर मुझे उन दोनों पहरा देने वालों के ध्यान में छोड़ कर लौट गया। उस रात्रि मैं घोर निद्रा में सोया और सूर्योदय तक सोया रहा। तत्पश्चात् अपने संध्या आदि से अवकाश प्राप्त करके मैं उठा और यात्रा के लिये चला।

दयानन्द सरस्वती

पूना प्रवचन में स्वयं कथित अपना जीवन वृत्तान्त

पन्द्रहवा व्याख्यान (4 अगस्त 1875)

हमसे बहुत से लोग पूछते हैं कि हम कैसे जानें कि आप ब्राह्मण हैं और कहते हैं कि आप अपने मित्रों तथा सम्बन्धियों की चिट्ठियाँ मंगा दें या आपको जो पहचानता हो उसको बतलावें। इसलिए मैं अपना कुछ वृत्तान्त कहता हूँ। दूसरे देशों की अपेक्षा गुजरात में कुछ मोह अधिक है, यदि मैं अपने पूर्व मित्रों तथा सम्बन्धियों को अपना पता दूँ या पत्र—व्यवहार करूँ तो मेरे पीछे एक ऐसी व्याधि लग जावेगी, जिससे कि मैं छूट चुका हूँ। इस भय से कि कहीं वह बला मेरे पीछे न लग जावे, पत्रादि मँगा देने की चेष्टा नहीं करता। धारंगधरा नाम का एक राज्य गुजरात देश में है। इसकी सीमा पर एक मौरवी नगर है, वहाँ मेरा जन्म हुआ था। मैं औदीच्य ब्राह्मण हूँ। औदीच्य ब्राह्मण सामवेदी होते हैं, परन्तु मैंने बड़ी कठिनता से यजुर्वेद पढ़ा था। मेरे घर में अच्छी जमींदारी है। इस समय मेरी अवस्था 50 वर्ष (50 वर्ष 7 महीने 14 दिन) की होगी¹⁶। आठवें वर्ष (1888 विक्रम अर्थात् 1832 ईस्वी¹⁷) मेरे बाद एक बहन पैदा हुई थीं। मेरा एक चचेरा दादा था, वह मुझसे बहुत ही प्यार करता था। मेरे कुटुम्बियों के इस समय 15 घर होंगे। मुझको लड़कपन में ही रूद्राध्याय सिखलाकर शुक्ल यजुर्वेद का पढ़ाना आरम्भ कर दिया था। मेरे पिता ने मुझको शिव की पूजा में लगा दिया। दशवें वर्ष (1890 विक्रम अर्थात् 1834¹⁸ ईस्वी) से पार्थिव (मिट्टी के महादेव) की पूजा करने लग गया। मुझे पिता ने शिवरात्रि (23.2.1838¹⁹) का व्रत रखने को कहा था। परन्तु मैंने शिवरात्रि का व्रत न किया। तब शिवरात्रि की कथा मुझे सुनाई, वह कथा मेरे मन को बहुत मीठी लगी और मैंने उपवास रखने का पक्का निश्चय कर लिया। मेरी माँ कहती थी कि उपवास मत कर, मैंने माता का मानकर उपवास किया। मेरे यहाँ नगर के बाहर एक बड़ा देवल है। वहाँ शिवरात्रि के दिन रात के समय बहुत लोग एकत्रित होते हैं और पूजा करते हैं। मेरे पिता, मैं और बहुत मनुष्य इकट्ठे थे। पहिले पहर की पूजा कर ली, दूसरे पहर की पूजा भी हो गयी। अब बारह बज गये और धीरे—धीरे आलस्य के कारण लोग जहाँ के

¹⁶ स्वामी जी का जन्म 20.12.1824 पौष अमावस्या 1881 विक्रम संवत् को सोमवार को हुआ

¹⁷ 4.1.1832 पौष शुक्ल प्रतिपदा 1888 विक्रम संवत् से आठवाँ वर्ष आरम्भ हुआ।

¹⁸ 10.1.1834 पौष शुक्ल प्रतिपदा 1890 विक्रम संवत् से दसवाँ वर्ष आरम्भ हुआ।

¹⁹ फाल्गुन/माघ कृष्ण 14, 1894 विक्रम संवत्

तहाँ झुकने लगे। मेरे पिता को भी निद्रा आ गई। इतने में पुजारी बाहर गया। मैं इस भय से न सोया कि कहीं मेरा उपवास निष्फल न हो जाय। इतने में यह चमत्कार हुआ कि मन्दिर में बिल से चूहे बाहर निकले और महादेव की पिण्डी के चारों तरफ फिरने लगे। पिण्डी पर जो चावल चढ़ाये हुए थे, उन्हें ऊपर चढ़कर खाने भी लगे मैं जागता था, इसलिए यह सब कौतुक देख रहा था। इससे एक दिन पहले शिवरात्रि की कथा मैं सुन ही चुका था। उसमें शिव के भयानक गणों, उसके पाशुपत अस्त्र, बैल की सवारी और उसके आश्चर्यमय सामर्थ्य के विषय में बहुत कुछ सुन चुका था। इसलिए चूहों के इस खेल को देखकर मेरी लड़कपन बुद्धि आश्चर्य में पड़ गई और मैंने सोचा कि जो शिव अपने पाशुपत अस्त्र से बड़े—बड़े दैत्यों को मारता है, क्या वह ऐसे तुच्छ चूहों को भी अपने ऊपर से नहीं हटा सकता। इस प्रकार की बहुत—सी शंकायें मेरे मन में उठने लगीं। मैंने पिताजी को जगाकर पूछा कि ये महादेव इस छोटे चूहे को नहीं हटा देते। पिताजी ने कहा कि तेरी बुद्धि बड़ी भ्रष्ट है, यह तो केवल देवता की मूर्ति है। तब मैंने निश्चय किया कि जब मैं इसी त्रिशूल धारी शिव को प्रत्यक्ष देखूंगा, तब ही पूजा करूंगा, अन्यथा नहीं। ऐसा निश्चय करके मैं घर को गया, भूख लगी थी माता से खाने को माँगा। माता कहने लगी, "मैं तुमसे पहले ही कहती थी कि तुझसे भूखा नहीं रहा जायेगा। तूने ही हट करके उपवास किया।" माँ ने फिर मुझे खाना दिया और कहा कि दो दिन तो उनके अर्थात् पिताजी के पास मत जाना और न उनसे बोलना, नहीं तो मार खायेगा, खाना खाकर मैं सो गया। दूसरे दिन आठ बजे उठा, मैंने सारी कथा अपने चाचा से कह दी। मेरे चाचा ने बुद्धिमत्ता से मेरे पिता को समझा दिया कि इसको आगे विद्या पढ़नी है, इसलिए व्रत उपवास आदि इससे कुछ न कराया करो। इस समय मैं इनसे यजुर्वेद पढ़ता था और दूसरे एक पण्डित मुझे व्याकरण पढ़ाते थे। सोलहवें (1840 ईस्वी²⁰) या सत्रहवें (1840 ईस्वी²¹) वर्ष में यजुर्वेद समाप्त हुआ। इसके बाद मैं अपनी जमींदारी के गाँव में पढ़ने के लिए गया। वहाँ हमारे घर में एक दिन नाच होता था, उस समय मेरी छोटी बहन मरणासन्न थी। कण्ठ बन्द हो गया था। मैं वहाँ गया और उसके बिस्तरे के पास खड़ा हुआ। सबसे पहले मैंने मौत वहीं देखी। जब मेरी बहन मर गई, तो मुझे बड़ा भय हुआ। मेरे मन में यह विचार उत्पन्न हुआ कि सबको इसी प्रकार मरना है। सब लोग रोते थे, पर मेरी छाती भय से धड़क रही थी। इसलिये मेरी आँखों से एक आँसू भी नहीं गिरा। मेरी यह दशा

²⁰ 5.1.1840 ईस्वी अर्थात् पौष शुक्ल प्रतिपदा 1896 विक्रम संवत् से 16वाँ वर्ष आरम्भ हुआ।

²¹ 24.12.1840 अर्थात् पौष शुक्ल प्रतिपदा 1897 विक्रम संवत् से 17वाँ वर्ष आरम्भ हुआ।

देखकर पिता ने मुझे पाषाण हृदय कहा। मेरी माता मुझे बहुत प्यार करती थी, किन्तु उसने भी ऐसा ही कहा। मुझे सोने के लिए कहते थे पर मुझे कभी अच्छी तरह नींद न आती थी, किन्तु मैं हर घड़ी चौक-चौक उठता था और मन में भांति-भांति के विचार उठते थे। बहन के मरने के पश्चात् लोक रीति के अनुसार पाँच छः बार रोना होने पर भी जब मुझे रोना नहीं आया तो सब लोग मुझे धिक्कारने लगे। उन्नीसवें वर्ष (1843 ईस्वी²²) में मुझसे अत्यन्त स्नेह रखने वाले मेरे चाचा को भी मृत्यु ने आन दबाया। मरते समय उन्होंने मुझे पास बुलाया। लोग उनकी नाड़ी देखने लगे। मैं उनके पास बैठा था, मुझे देखकर उनके टप-टप आँसू गिरने लगे। मुझे भी उस समय बहुत रोना आया, मैंने रो-रो कर आँखें सुजा लीं। ऐसा रोना मुझे कभी नहीं आया। इस समय मुझे ऐसा मालूम होने लगा कि चाचा की तरह मैं भी मर जाऊँगा। ऐसा विश्वास हो जाने पर अपने मित्रों और पण्डितों से अमर होने का उपाय पूछने लगा। जब उन्होंने योगाभ्यास की ओर संकेत किया तो मेरे मन में यह सूझी कि घर छोड़कर चला जाऊँ। इस समय मेरी आयु 20 वर्ष (1843 ईस्वी²³) की थी। मेरी बढ़ी हुई उदासीनता देखकर पिता ने जमींदारी का काम करने को कहा, परन्तु मैंने न किया फिर पिता ने निश्चय किया कि मेरा विवाह कर दें ताकि मैं बिगड़ न जाऊँ। यह विचार घर में होने लगा, यह मालूम करके मैंने दृढ़ निश्चय कर लिया कि विवाह कभी नहीं करूँगा। यह भेद मैंने एक मित्र से प्रकट किया तो उसने मना किया और विवाह करने के लिए जोर देने लगा। मेरा विचार घर छोड़कर चले जाने का था, पर किसी ने सलाह न दी। जो कहते वे विवाह करने को ही कहते। एक महीने के भीतर विवाह करने की तैयारी हो गई। यह देखकर मैं एक दिन शौच के मिश्र से एक धोती साथ लेकर घर से निकल पड़ा और एक सिपाही द्वारा (बहाने) कहला भेजा कि एक मित्र के घर गया हूँ। मैं एक पास के गाँव में गया। इधर घर में मेरी प्रतीक्षा दस बजे रात तक होतीरही। इसी रात को चार घड़ी के तड़के मैं गाँव से निकलकर आगे चल दिया और अपने गाँव से दस कोस के अन्तर पर एक गाँव के हनुमान् के मन्दिर पर ठहरा। वहाँ से चलकर सायला योगी के पास गया, परन्तु वहाँ पर मुझे शान्ति नहीं मिली और लोगों से सुना कि लालाभक्त नामी एक योगी है। तब उनकी ओर चल पड़ा। मार्ग में एक वैरागी एक मूर्ति रखकर बैठा हुआ था। बातचीत होने पर वह बोला कि अंगुली में सोने का छल्ला डालकर वैराग्य की सिद्धि कैसे होगी? मुझे इस प्रकार खिजाकर मेरे तीनों छल्ले

²² 1.1.1843 अर्थात् पौष शुक्ल प्रतिपदा 1899 विक्रम संवत् से 19वाँ वर्ष आरम्भ हुआ।

²³ 22121.1843 अर्थात् पौष शुक्ल प्रतिपदा 1900 विक्रम संवत् से 19वाँ वर्ष आरम्भ हुआ

मूर्ति के भेंट चढ़वा लिए। लालाभक्त के पास जाकर मैं योगसाधना करने लगा। रात को एक वृक्ष के ऊपर बैठ गया, तो वृक्ष के ऊपर घूँघू बोलने लगा। उसकी आवाज सुनकर मुझे भूत का भय हुआ। मैं मठ के भीतर घुस गया। फिर वहाँ से अहमदाबाद के समीप कोट काँगड़ा नामी गाँव में आया, वहाँ बहुत से वैरागी रहते थे। एक कहीं की रानी वैरागी के फन्दे में आ गई थी। इस रानी ने मेरे साथ ठट्टा किया, परन्तु मैं जाल से छूट गया, इस स्थान पर मैं तीन महीने रहा था। यहाँ पर वैरागी मुझ पर हंसी उड़ाने लगे, इसलिए जो रेशमी किनारेदार धोती मैं पहनता था, वह मैंने फेंक दी। मेरे पास केवल 3 रुपये रह गये थे, इनसे सादी धोती खरीदकर पहन ली और तब से अपना ब्रह्मचारी नाम रख लिया। उन्हीं दिनों मैंने सुना कि कार्तिक के महीने में सिद्धपुर के स्थान पर एक मेला होता है (3.11.1846²⁴)। यह सोचकर कि वहाँ शायद मुझे कोई योगी मिल जावे और अमर होने का मार्ग बता दे, मैंने सिद्धपुर को प्रस्थान किया। मार्ग में मुझे अपने गाँव का आदमी मिला, उसने जाकर मेरे बाप को बतला दिया कि सिद्धपुर की ओर चला गया हूँ। मेरा पिता और घर के लोग बराबर मेरी खोज में ही थे। इस आदमी की जबानी सुनकर मेरे पिता चार सिपाहियों सहित सिद्धपुर को आये। मैं एक मन्दिर में बैठा हुआ था। एकाएक मेरे पिता और चार सिपाही मेरे सामने आकर खड़े हो गये। देखते ही मेरा कलेजा धड़कने लगा। इस भय से कि पिता मुझको मारेंगे, मैंने उठकर उनके पाँव पकड़ लिए। वे मुझ पर बहुत ही क्रुद्ध हुए, मैंने उनसे कहा कि एक धूर्त बहकाकर मुझे यहाँ लाया हूँ, मैं घर जाने को तैयार ही था कि आप आ गये। उन्होंने मेरा तूँबा तोड़ डाला और मेरी छाई फाड़ डाली और कुछ कपड़े मुझे दिए। मेरे पीछे दो सिपाही सदा के लिए कर दिए। रात को जहाँ मैं सोता था एक सिपाही मेरे सिरहाने बैठा जागता रहता था। मैंने चाहा कि इस सिपाही को धोखा देकर निकल जाऊँ और इसलिए मैं यह जानने के लिए कि सिपाही रात को सोता है या नहीं, खुद भी जागता रहा। सिपाही को तो यह निश्चय हो जाये कि मैं सो रहा हूँ और इसलिए मैं नाक से खरटि भरने लगता था। इस प्रकार तीन रातें जागना पड़ा, चौथी रात सिपाही को नींद आ गई, तब एक लोटा हाथ में ले बाहर निकला। यदि कोई देख पावे तो झट कह दूँगा कि शौच को जाता हूँ। वहाँ से निकलकर गाँव के बाहर एक बाग में चला गया। प्रातःकाल होते ही एक वृक्ष पर भूखा बैठा रहा। रात को जब अँधेरा हो गया, सात बजे नीचे उतरकर चल दिया। अपने गाँव और घर के मनुष्यों से यह अन्तिम भेंट थी। इसके पश्चात् एक बार प्रयाग में मेरे गाँव के बहुत से लोग (इलाहाबाद)

²⁴ कार्तिक पूर्णिमा 1903

मुझको मिले, परन्तु मैंने उनको अपना पता नहीं दिया, तब से आज तक कोई नहीं मिला। सिद्धपुर से बड़ोदे को आया, वहाँ से नर्मदा नदी के तट पर विचरने लगा इस समय नर्मदा के तट पर योगानन्द स्वामी रहते थे। यहाँ एक दक्षिणी ब्राह्मण कृष्ण शास्त्री भी रहते थे, इनके पास मैं कुछ-कुछ पढ़ता रहा। तत्पश्चात् राजगुरु के पास वेदों को पढ़ा। 23²⁵ या 24²⁶ वर्ष की अवस्था में (1903-1904 विक्रमी संवत्) मुझे चाणूद कनाली में एक संन्यासी मिला। मुझे पढ़ने में बहुत ही अनुराग था और संन्यास आश्रम में पढ़ने का बहुत सुभीता होता है। इसलिए उसके उपदेश से मैंने श्राद्ध आदि करके संन्यास ले लिया, तब से ही दयानन्द सरस्वती नाम धारण किया। मैंने दण्ड गुरु के पास धर दिया। चाणूद में दो गोसाईं आये, जो राजयोग करते थे, मैं भी उनके साथ अहमदाबाद तक गया। वहाँ पर एक ब्रह्मचारी मिला। पर कुछ दिनों बाद मैंने उसका साथ छोड़ दिया। वहाँ से मैं जाते-जाते हरिद्वार पहुँचा, वहाँ कुम्भ का मेला था (13.4.1885²⁷)। वहाँ से हिमालय पहाड़ पर उस जगह पहुँचा जहाँ से अलकनन्दा नदी निकलती है। बर्फ बहुत पड़ी हुई थी और पानी भी बहुत ठण्डा था। वहाँ बर्फ लगने से पैर में कुछ तकलीफ हुई। हिमालय पर्वत पर पहुँच कर यह विचार हुआ कि यहीं शरीर गला दूँ। फिर मन में आया कि यथार्थ ज्ञान प्राप्त करने के बाद शरीर छोड़ना चाहिए। यह निश्चय करके मैं मथुरा में आया। वहाँ मुझे एक धर्मात्मा संन्यासी गुरु मिले। उनका नाम स्वामी विरजानन्द था, वे पहले अलवर में रहते थे। इस समय उनकी अवस्था 81 वर्ष की हो चुकी थी। उन्हें अभी तक वेद-शास्त्र आदि आर्ष ग्रन्थों में बहुत रुचि थी। ये महात्मा दोनों आँखों से अँधे थे, और इनके पेट में शूल का रोग था। ये कौमुदी और शेखर आदि नवीन ग्रन्थों को अच्छा नहीं समझते थे और भागवत आदि पुराणों का भी खण्डन करते थे। सब आर्ष ग्रन्थों के वे बड़े भक्त थे। उनसे भेंट होने पर उन्होंने कहा कि तीन वर्ष में व्याकरण आ जाता है। मैंने उनके पास पढ़ने का पक्का निश्चय कर लिया। मथुरा में एक भद्र पुरुष अमरलाल नामक थे, उन्होंने मेरे पढ़ने के समय में जो-जो उपकार मेरे साथ किए, मैं उनको भूल नहीं सकता। पुस्तकों और खाने-पीने का

²⁵ 19.12.1846 अर्थात् पौष शुक्ल प्रतिपदा 1903 विक्रम संवत् से स्वामी जी का 23वाँ वर्ष आरम्भ हुआ

²⁶ 7.1.1848 अर्थात् पौष शुक्ल प्रतिपदा 1904 विक्रम संवत् से स्वामी जी का 23वाँ वर्ष आरम्भ हुआ

²⁷ चैत्र (गुजराती) वैशाख (उत्तरी भारत) कृष्ण 11-12 विक्रमी संवत् 1912 (उत्तरी भारत) 1911 (गुजराती)।

प्रबन्ध सब उन्होंने बड़ी उत्तमता से कर दिया। जिस दिन उन्हें कहीं बाहर जाना होता, तो वे पहिले मेरे लिए भोजन बनाकर और मुझे खिलाकर बाहर जाते थे। सौभाग्य से ये उदारचेता महाशय मुझे मिल गये थे। विद्या समाप्त होने पर मैं आगरे में दो वर्ष तक रहा, परन्तु पत्र व्यवहार के द्वारा या कभी-कभी स्वयं गुरुजी की सेवा में उपस्थित होकर अपने सन्देह निवृत्त कर लेता था। आगरे से मैं ग्वालियर को गया, वहाँ कुछ-कुछ वैष्णव मत का खण्डन आरम्भ किया, वहाँ से भी स्वामी जी को पत्रादि भेजा करता था। वहाँ माधवमत के एक आचार्य हनुमन्त नामी रहते थे। वे किरानी का स्वांग भर कर शास्त्रार्थ सुनने बैठा करते थे। एक-आध बार जब मेरे मुख से कोई अशुद्ध शब्द निकला, तो उन्होंने अशुद्धि पकड़ ली। मैंने कई बार उनसे पूछा कि आप कौन हैं, परन्तु उन्होंने यही उत्तर दिया कि मैं एक किरानी हूँ, सुनने-सुनाने से कुछ बोध प्राप्त हुआ है। एक दिन इस विषय में वार्त्तालाप हुआ कि वैष्णव लोग जो माथे पर खड़ी रेखा लगाते हैं, वह ठीक है या नहीं। मैंने कहा यदि खड़ी रेखा लगाने से स्वर्ग मिलता हो, तो सारा मुँह काला करने से स्वर्ग से भी कोई बड़ी पदवी मिलती होगी। यह सुनकर उनको बड़ा क्रोध आया और वे उठ गये। तब लोगों से पूछने पर मालूम हुआ कि यही उस मत के आचार्य हैं। ग्वालियर से मैं रियासत करौली को गया। वहाँ पर एक कबीर पन्थी मिला, उसने एक बार वीर के अर्थ कबीर किए थे और कहने लगा कि एक कबीर उपनिषद् भी है। वहाँ से फिर मैं जयपुर को गया, वहाँ हरिश्चन्द्र नामी एक बड़े विद्वान् पण्डित थे। वहाँ पहिले मैंने वैष्णव मत का खण्डन करके शैव मत स्थापित किया। जयपुर के महाराज सवाई रामसिंह भी शैवमत की दीक्षा ले चुके थे। शैव मत के फैलने पर हजारों रुद्राक्ष की मालायें मैंने अपने हाथोंसे लोगों को पहनाईं। वहाँ शैवमत का इतना प्रचार हुआ कि हाथी घोड़ों के गलों में भी रुद्राक्ष की माला पहनाई गई। जयपुर से मैं पुष्कर को गया, वहाँ से अजमेर आया। अजमेर पहुँचकर शैवमत का भी खण्डन करना आरम्भ किया। इसी बीच में जयपुर के महाराजा लाटसाहब से मिलने के लिए आगरे जाने वाले थे। इस आशंका से कि कहीं वृन्दावन निवासी प्रसिद्ध रंगाचार्य से शास्त्रार्थ न हो जावे। राजा रामसिंह ने मुझे बुलाया और मैं भी जयपुर पहुँच गया, परन्तु वहाँ मालूम होने पर कि मैंने शैवमत का खण्डन आरम्भ कर दिया है राजा साहब अप्रसन्न हुए। इसलिए मैं भी जयपुर छोड़कर मथुरा में स्वामी जी के पास गया और शंका-समाधान किया। वहाँ से मैं फिर हरिद्वार को गया। वहाँ अपने मठ पर पाखण्ड मर्दन लिखकर झण्डा खड़ा किया। वहाँ वाद-विवाद बहुत सा हुआ फिर मेरे मन में यह विचार उत्पन्न हुआ कि सारे जगत् से विरुद्ध होकर भी गृहस्थों से बढ़कर पुस्तक आदि का जंजाल रखना ठीक नहीं है। इसलिए मैंने

सब कुछ छोड़कर केवल एक कौपीन लगा लिया और मौन धारण (लंगोट) किया। इस समय जो शरीर में राख लगाना शुरू किया था, वह गत वर्ष (1874) बम्बई में आकर छोड़ा। वहाँ तक लगाता रहा था। जब से रेल में बैठना पड़ा, तब से कपडे पहनने लगा। जो मैंने मौन धारण किया था, वह बहुत दिन सध न सका, क्यों कि बहुत से लोग मुझें पहचानते थे। एक दिन मेरी कुटी के द्वार पर एक मनुष्य यह कहने लगा "निगमकल्पतरोर्गलितं फलम्" अर्थात् भागवत से बढ़कर और कुछ नहीं है, वेद भी भागवत से नीचे हैं। तब मुझे से यह सहन न हो सका, तब मौन व्रत को छोड़कर मैंने भागवतका खण्डन प्रारम्भ किया। फिर यह सोचा कि ईश्वर की कृपा से जो कुछ थोड़ा बहुत ज्ञान अपने को हुआ है, वह सब लोगों पर प्रकट करना चाहिए। इस विचार को मन में रखकर मैं फरूखाबाद को गया, वहाँ से रामगढ़ को गया। रामगढ़ में शास्त्रार्थ शुरू किया। वहाँ पर जब दो चार पण्डित बोलते थे, तब मैं कोलाहल शब्द कहा करता था, इसलिए आज तक वहाँ के लोग मुझे कोलाहल स्वामी कहा करते हैं। वहाँ पर चक्रांकितों के चेले दस आदमी मुझे मारने को आये थे, बड़ी कठिनाता से उनसे बचा। वहाँ से फरूखाबाद होकर कानपुर आया कानपुर से प्रयाग गया। प्रयाग में भी मारने वाले आये थे। पर एक माधवप्रसाद नामी धर्मात्मा पुरुष था, उसकी सहायता से बचा। यह गृहस्थ माधव प्रसाद ईसाई मत ग्रहण करने को तैयार था, उसने इन सब पण्डितों को नोटिश दे रखा था, कि यदि आप अपने आर्य धर्म में तीन महीने के भीतर मेरा विश्वास न करा देंगे, तो मैं ईसाई धर्म को स्वीकार कर लूँगा मेरे आर्य धर्म पर निश्चय दिला देने से वह ईसाई नहीं हुआ। प्रयाग से मैं रामनगर को गया। वहाँ के राजा की इच्छानुसार काशी के पण्डितों से शास्त्रार्थ हुआ। इस शास्त्रार्थ में यह विषय प्रविष्ट था कि वेदों में मूर्ति पूजा है या नहीं। मैंने यह सिद्ध करके दिखा दिया कि प्रतिमा शब्द तो वेदों में मिलता है परन्तु उसके अर्थ तौल नाप आदि के हैं। वह शास्त्रार्थ अलग छपकर प्रकाशित हुआ है, जिसको सज्जन पुरुष अवलोकन करेंगे। इतिहास शब्द से ब्राह्मण ग्रन्थ ही समझने चाहिए इस पर भी शास्त्रार्थ हुआ था। गत वर्ष के भाद्रपद मास²⁸ में मैं काशी में था। आज तक चार बार काशी में जा चुका हूँ। जब-जब काशी में जाता हूँ तब-तब विज्ञापन देता हूँ कि यदि किसी को वेद में मूर्ति पूजा का प्रमाण मिला हो तो मेरे पास लेकर आवें परन्तु अब तक कोई भी प्रमाण नहीं निकाल सका। इस प्रकार उत्तरी भारत के समस्त प्रान्तों में मैंने भ्रमण किया है। दो वर्ष हुए (1873 ईस्वी में) कि

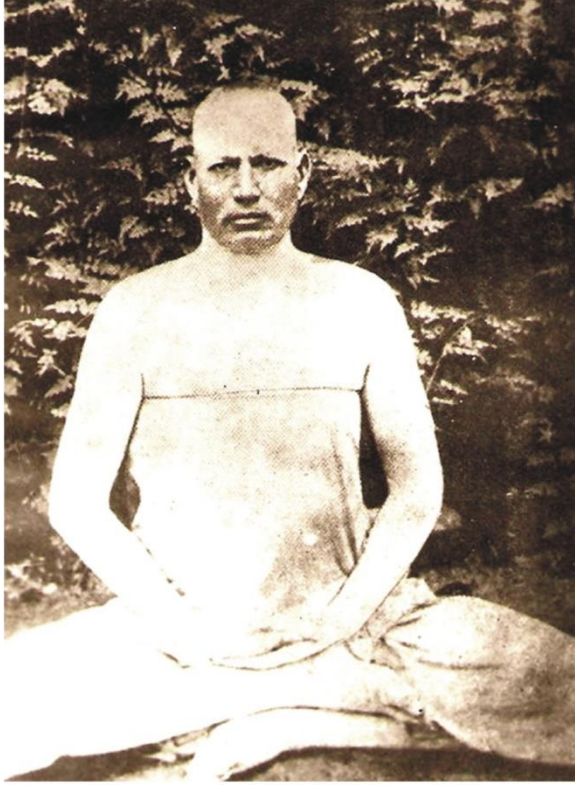
²⁸ 11.10.1874 अर्थात् भाद्रपद शुक्ल प्रतिपदा 1930 (गुजराती) 1931 (उत्तरी भारत)

विक्रम संवत् को भाद्रपद मास प्रारम्भ हुआ।

कलकत्ता, लखनऊ, इलाहाबाद, कानपुर, जयपुर आदि नगरों में मैंने बहुत से लोगों को धर्मोपदेश दिया है। काशी फर्रुखाबाद आदि नगरों में चार पाठशालाएँ आर्षविद्या पढ़ाने के लिए स्थापित की हैं। उनमें अध्यापकों की उच्छृंखलता से जैसा लाभ पहुँचना चाहिए था नहीं पहुँचा। गत वर्ष (1874 ईस्वी) मुम्बई आया, यहाँ मैंने गुसाईं महाराज के चरित्रों की बहुत कुछ छानबीन की। बम्बई में आर्य समाज स्थापित हो गया। बम्बई, अहमदाबाद, राजकोट आदि प्रान्तों में कुछ दिन धर्मोपदेश किया, अब तुम्हारे इस नगर में दो महीनों से आया हुआ हूँ। यह मेरा पिछला इतिहास है, आर्य धर्म की उन्नति के लिए मुझ जैसे बहुत से उपदेशक आपके देश में होने चाहिए। ऐसा काम अकेला आदमी भली प्रकार नहीं कर सकता, फिर भी यह दृढ़ निश्चय कर लिया है कि अपनी बुद्धि और शक्ति के अनुसार जो कुछ दीक्षा ली है उसे चलाऊँगा। अब अन्त में ईश्वर से प्रार्थना करता हूँ कि सर्वत्र आर्य समाज कायम होकर मूर्ति पूजादि दुराचार दूर हो जावें, वेद शास्त्रों का सच्चा अर्थ सबको समझ में आवे और उन्हीं के अनुसार लोगों का आचरण हो कर देश की उन्नति हो जावे। पूरी आशा है कि आप सज्जनों की सहायता से मेरी यह इच्छा पूर्ण होगी।

ओं शान्तिः शान्तिः शान्तिः

Rare Pictures of Swami Dayananda



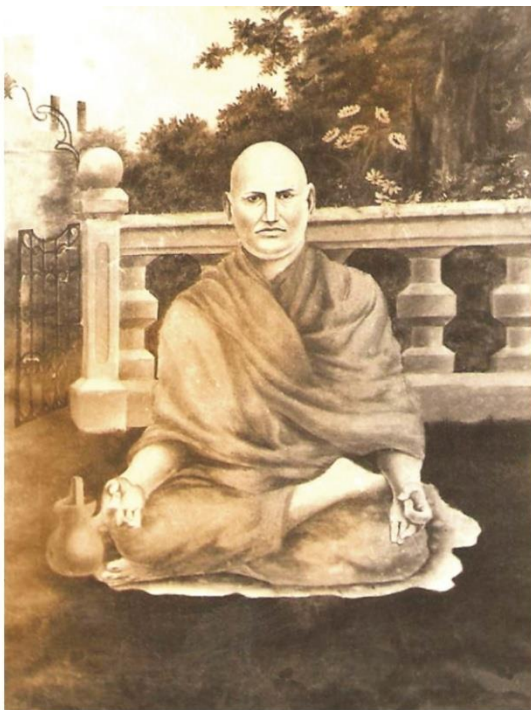
Seated on Padmasan with cloth wrapped around his chest

Rishi Dayananda made a stop over at Meerut on his way to Hradwar at Kumbh Mela in 1867 (Vikrama Samvat 1924). During his stay at Meerut, this sketch was made. From this sketch, the age of Rishi Dayananda appears to be between 35-40. There is a glow on his face. This sketch was discovered by Yudhisthir Mimamsaka from Meerut while he was searching the Letters of Rishi Dayananda. Its photocopy was published in Arya Gazette, a Urdu paper published from Lahore in Samvat 1983. It was a special issue dedicated to Swami Dayananda.



Seated on the chair wearing a saffron robe and holding a stick with silver handle in his hands

In this picture, Rishi Dayananda has covered his body completely with clothes and holding a stick with a silver handle. This picture was taken in Dehradun either in the month of Kartika or Margashirsh in Nov. 1880 (Samvat 1937). From the Biography of Swami Dayananda written by Devendra Babu, it is clear that in Dehradun, Swamiji's photo was taken.



Swami Ji in the pose of Samadhi

This photo was sketched in Meerut in 1879 (Samvat 1936). Its copy was printed in the Autobiography of Swami Shraddhananda. It appears that this photo was mentioned by Swami Dayananda in a letter to Shyamji Krishna Verma on January 17, 1879.



Seated on the ground with turban over head and holding an open book before him

In this photo Rishi Dayananda is seen seated on the ground with turban whose tail part is visible outside on the neck. In the front an open book is placed and a stick with a silver knob is lying close by. Swami ji looking weak, as he was suffering from dysentery then. This photo was taken in 1879 (Sarnvat 1936). Its small copy was given to Pt. Bhagvadatta by Mahatama Hansraj. He made a big photo out of it and installed the same in the Lal Chand Library of Dayananda College Lahore.



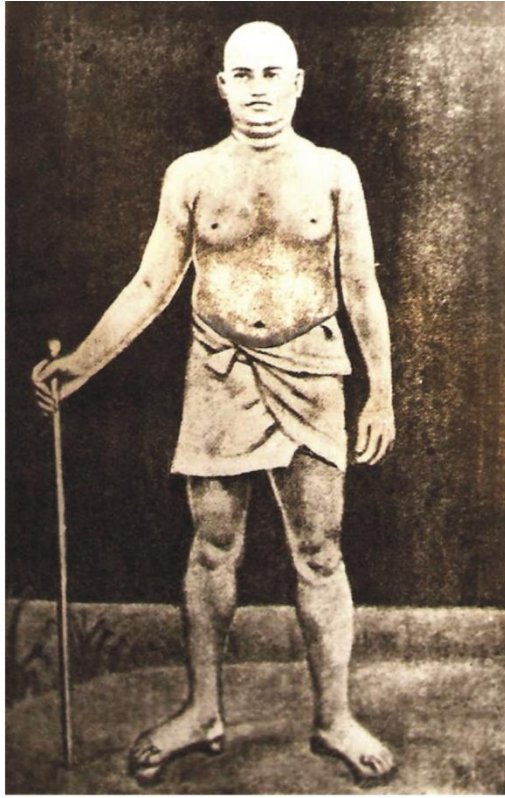
**Seated on a Chair dressed in saffron robes with
turban tied over his head**

This sketch was made by Babu Harishchandra Cintamani during the time of second visit of Swami Dayananda to Bombay in 1875 (Samvat 1932). Mention of this sketch is available at page 4 of '*Swami Dayananda Jiwan Charit*' by Sh. Devendra Babu. Here it may be pointed out that Harishchandra Chintamani was the manager of Vedabhashya of Swami Dayananda. Since he did some mismanagement with the funds collected for the Vedabhashya, he was fired by Swamiji from this responsibility. Thus he turned rebellion. In this photo Swami Ji has given his side pose.



Front look : Seated on a Chair

This photo was taken in Bombay in 1875 (Samvat 1931). In this photo saffron clad Rishi Dayanada is seated on the chair. He has a turban tied over his head also holding a stick. This photo was discovered by Swami Satyananda from Bombay. Since the photo was in dilapidated condition, so feet of Rishi Dayananda are not visible. On the basis of this photo a block was prepared and was printed in the first edition of '*Śrīmad Dayananda Prakash*'. This book was available in Lal Chand library of Lahore. From there it was brought at the residence of Pt. Bhagavaddata C Block No. 9, Model Town, Lahore. During the partition it got destroyed along with other literature.



Dayananda as a recluse holding a stick in his hands

This sketch of Rishi Dayananda was taken in Vikrama Samvat 1924 i.e. c 1867 in Hardwar during the *Kumbh Mela* at a place where Pākhaṇḍa Khaṇḍana (extermination of hypocrisy) flag was installed. This is known by the old persons contemporary to Rishi Dayananda. On the basis of this sketch, a big sketch was prepared by an art studio in Poona. This sketch was seen by Yudhisthir Mimansak on 25th December 1926 in the custody of an old gentleman named as Jhunni Lal in Farrukhabad. Similar type of photo was published by Ram Vilas Sarda in '*Arya Dharmendra Jivan*'. The same photo has been published in the '*History of Arya Samaj Lucknow*'. Similar type of photo taken from the original plate was seen by Yudjisthir Mimansak in the custody of Babu Jivan Lal S/o Babu Anandi Lal ji master (secretary of Arya Samaj Meerut in 1880). Babu Jivan Lal informed Mimansak ji that this photo was the original photo.



Seated on the chair with Brahmachari Ramananda

In this picture, Rishi Dayananda is seated on the chair. He is wearing Kharau (wooden shoe). Alongside is standing Brahmchhari Ramananda. This photo was taken in Shahpura in the beginning of Samvat 1940. Its dispatch to Ramanand has been mentioned by Swami Dayananda himself in one of his letters addressed to him.