



**DAYANANDA**  
**A 'Pointer' Towards Reassessment**

**NARENDRA DAVE**

**Price : Rupees Twenty**

**Gujarat Institute Of Social Scienc**  
B/2, Orient Apartments, Usmanpura,  
**Ahmedabad-380 013**  
[Gujarat State]  
**INDIA**

\*

: Sole Selling Agents :

**NAVCHETAN-KARYALAYA**  
Narayan Nagar, Paldi  
**Ahmedabad-380007**

**First Edition**  
**August, 1983**

•

© Narendra Dave

•

One Thousand Copies

•

Price :  
**Rupees Twenty**

•

Published by,  
**Prof. Dr. Jitendra Dholakia**  
Gujarat Institute of Social Sciences,  
Ahmedabad-13.

•

Printed in India by,  
Mansukhlal B. Soni,  
**Dilu Printery,**  
26, Satyam Society, Shahpur,  
Ahmedabad-1.

## □ Publisher's Note

Gujarat Institute of Social Sciences is pleased to publish an entirely fresh and totally new evaluations and reassessments of great Dayananda by the reputed scholar Shree Narendra Dave, amounting to a rediscovery of Dayananda. This Research Thesis gives total and original new dimensions to this much ignored yet very important subject of Modern Indian History. The Institute is doubly pleased to publish this profound and Scholarly Work during Dayananda Death Centenary Year. We pay our humble homage to this great pioneer revolutionary Liberator of the oppressed and depressed. We sincerely hope that, this publication will open totally new directions.

We are thankful to Shree Dhanwant Oza, vateran eminent Marxist Scholar and one of the pioneer leader of progressive Thought and Movement in Gujarat for contributing a scholarly 'Preface' to this scholarly publication.

We are also thankful to Shree Mukund Shah, Editor of prominent monthly "Navchetan" and Shree Pranlal B. Soni of Harish Printery for helping us in so many ways in bringing out this publication. We are also thankful to shree Harendra Bhatt for preparing 'Index'.

(Dr.) Jitendra Dholakia  
Chairman  
Governing Board

## PREFACE

Our philosophical inheritance is not merely a bequest of deceit and false leads. If some of our ancient and medieval philosophers led us into a blind labyrinth of obscurantism, irrationalism and scripture-mongering, then there has been a galaxy of thinkers who struggled in their own way against the Ideological forces of tradition and myth. It is, therefore, our paramount ideological duty to separate wheat from chaff. This is not merely an academic task, but it is, at the same time, a historical necessity so far as the representatives of the toiling classes are concerned. It is they who are interested not only in interpreting the world but also in leading the toiling masses in their struggle for freedom.

Indian philosophy has been a quest for freedom, for some it has been a quest for an imaginary escape from the real material world. But, the concept of freedom accepted by the revolutionary masses is that which is understood as a change of the world leading to emancipation.

Dayananda represents a titanic phenomenon in the dialectic conflict between what is revolutionary and forward looking in philosophy and what is reactionary and tradition oriented. He did not accept any touch stone excepting that of reason. All through his life he fought an uncompromising battle against what he called "PAKHAND" (Humbug).

The British imperialist rulers of the day, the vested interest of feudalism, communalism, casteism, etc. and all other similar elements of darkness and ignorance combined and conspired to present this great revolutionary as a revivalist, dogmatic and backward looking founder of a new sect—'Arya Samaj'.

Of course, some of the tallest leaders of our public opinion did recognise his real worth. Of course, some of the tallest thinkers of the West like Romain Rolland evaluated him in a way that did justice to him.

But, the credit for bringing together a perceptive biographical panorama of Dayananda, a compedium of essentials from his great work, an interpretation of all his thinking, being and becoming, and above all putting together a complete narration of all his contributions—both ideological and revolutionary—goes to the author of this synopsis of a thesis, Shri Narendra Dave.

I have called this synopsis of a thesis purposefully. There is not a single aspect of Dayananda's great contribution that is left untouched in this essay. To do justice and to properly acknowledge our indebtedness to this great sentry of our culture, an exhaustive research work based on this synopsis becomes an imperative necessity for all our academicians, historians and leaders of the revolutionary movement. Narendra Dave has very modestly called his essay a "Pointer"—I don't agree with him—for, what he has presented is

not merely a pointer, it is a penetrating research work. Shri Narendra Dave has absorbed Dayananda as no one else—so far as I know—completely and I hope this essay will receive the attention that it rightly deserves and will lead to a correct appreciation of the epoch-making contribution of one of our tallest luminaries.

—Dhanvant Oza

Indulal Yagnik Kranti Abhyas Kendra  
Yagniknagar, NENPUR  
(Kheda Dist.)  
(Gujarat State)  
**INDIA**



In the fond memory  
of

My beloved late father

**VEER CHHELBHAI**

-a Legendary Revolutionary  
Hero of Gujarat, who was  
affectionately called-

**“LION OF SAURASHTRA”**

by the people of Gujarat.

—Narendra Dave





By the same Author—

1. **DAYANANDA** (A 'Monograph' in English)
2. **DAYANANDA : EK TULNATMAK ADHYAYANA** (In Gujarati)
3. **KRANTIGURU DAYANANDA** (Biography of Dayananda in Gujarati)

        

**Sole Selling Agents :**

**NAVCHETAN KARYALAYA**

Narayan-Nagar, Paldi,

**Ahmedabad 380 007**

[Gujarat State]

**INDIA**

# DAYANANDA :

## -A "POINTER" TOWARDS REASSESSMENT

---

### (1).....LIFE

Dayananda was born in the year of 1824, at crucial time in the history of India when the collapse of the people of India was total and final. India had come under the domination of the worst and a new kind of Imperialism, known as British Imperialism. By then, India was already under the firm and sinister grip of ageold ignorance and was caged in the religious and feudal slavery and bondage.

Under this horrible tragic and pathatic back-drop, Dayananda was born in Tankara, a small remote village, which was under a feudal state in the western part of India, then known as Kathiawar.

Dayananda was born in an orthodox, high-caste, rich, Hindoo shaivaite, strictly religious family. His strict authoritarian father was a landlord, moneylender and an official of the

State. Dayananda as a boy, named Moolshanker never got any proper school education as it was not possible in those days but was taught Sanskrit and religious scriptures only.

At the time of his birth (1824), with the advent of the British-Rule, new fresh ideas from the European world gripped the new-educated-elite, specially of Calcutta and Bengal. The English educated upper strata of the society started understanding, grasping and consuming such ideas. A Reformist Movement was started by great Raja Ram Mohan Roy. Exactly in 1824 Raja Ram Mohan Roy started Social Reform Movement and it reached the zenith in the abolition of "Sati" in 1830, when Dayananda was hardly seven years old. When Dayananda was almost ten years old, Raja Ram Mohan Roy passed away in England. Reformist Movement started gaining momentum in Calcutta and Bengal which was the "Seat" of the British paramount power at that time.

The western remote part of India known as Kathiawar where Dayananda was born was totally untouched by this progress.

But surprisingly enough, it seems, Dayananda was born with a rebellious and analytical mind.

This is clearly indicated in an incident which happened in his life in his unripe age, which was to change the entire course of his life.

In 1837, when he was barely fourteen, he was asked by his stern, orthodox and authoritarian father to perform torturous religious rites and to undergo rituals and fasts on the religious day of "Shivaratri."

This was too much nerve-breaking for such a rebellious young mind. He kept awake the whole night in a Shiva Temple, fasting, dozing and revolting internally against this kind of ritualistic tyranny. At this time, he saw a rat running all-the-round and on the stone idol (Linga) of God Shiva. His enquiring mind started thinking whether this stone can be God Shiva who was supposed to be an all powerful God and the Lord of the whole universe. He finally came to a conclusion that this was no God, it was a stone, a mere stone and nothing but a stone. Probably this was the first moment in his life when a rebel started being born in him. This revelation in the analytical mind of this young rebel was to change the course of his life.

He ran away from the temple at night, went home and ate and broke the 'Shivaratri'

fast. His father was angry and furious, but before his obstinate son he was helpless. He was stubborn like a rock. He told his father bluntly that, this stone cannot be God and he had no time for "Puja" as he doesn't get enough time from Sanskrit tuitions and study.

This "Shivaratri" episode gives the clue to understand the extraordinary sharp, analytical and rebellious mind of a boy, Moolshanker, who never wanted to take anything for granted. How? Why? - These two questions always loomed large althoughout his life till end. From this episode, one can foresee how his mind was to react, how he was to carve out his way and what would be his thinking process and pattern, in future, during the course of his entire life.

As time rolls on, his enquiring mind goes on asking so many questions on so many subjects like life, death, happiness, miseries etc. But he is not at all impulsive or rash. He is surprisingly cool-headed and calm.

Momentary impulses do not take hold of him, nor he showed any signs of escapist "Vairagiya" even at such an early age.

For example, when he saw the death of his loving sister, he did not cry. His father

scolded him and called him 'stone-hearted' (Pashanhridayi). Another death also occurred, this time, of his beloved uncle.

His tiny mind was perplexed, disturbed and confused with so many questions, of which he wanted to find out rational answers. But, from where and how? He tried to discuss with his friends and near ones including his childhood personal close friend Ebrahimkhan, but nobody could guide him in such matters.

Looking to the bent of mind of his son, working very very differently from other youths of his age, his father started contemplating about his early marriage, as he was now of marriagable age, almost over twenty years.

But, Moolshanker was not at all interested in such routine pursuits of life. His mind was working on a very different plane. Somebody told him that, there are some "Yogis" and "Mahatmas" (holymen) elsewhere who will be able to solve his riddles and puzzles and can throw light on such subjects.

Hence, he decided to leave his home to get the "Answers" in 1846. He very coolly and calmly left the house never to return.



From here onwards, started the first stage of his efforts after the pursuit of knowledge. From here onwards, started the stage of his adventurous thrilling life. The exciting and daring adventures of Moolshanker as Dayananda is soul stirring. He roamed about in search, in the vast range of entire length of river Ganga and river Narmada and scaled the difficult mighty heights of Himalayas.

The first stage of his fascinating wandering life starts from 1846 and ends in 1855. During this decade, he wandered from one corner to another, from one place to another. But, in vain. His intellectual pursuit ended in total failure.

To his great shocking soul-stirring surprise, what did he observe in those so-called seats of savants of learning and light? Total darkness.

During his wanderings he came in direct contact with the vast ignorant mass, completely drowned in the deep and dark sea of ignorance, superstition and abject poverty. He observed frauds and deceptions. He observed these so-called holymen and religious priests exploiting the poor ignorant masses in the name of God, Hell and Heaven. He was now face-to-face with the hard reality.

He was now disillusioned, frustrated and dejected. He was now perplexed, confused and desperate.

Sheer out of total frustration and dejection, when he reached at the peak of Himalaya, at a very weak moment of his life, such a stubborn truth-seeker lost all balance of his mind and thought of committing suicide.

But, here he was saved.

He was saved by no less a person than himself. His enquiring mind, which once helped him in his childhood in finding out that, stone cannot be God, came to his rescue at this critical juncture. He argued out with himself. Why he should die like a coward? What purpose it will serve? Instead, why should he not die struggling for attainment of knowledge for the emancipation of the suffering millions?

His rational mind triumphed in the end.

He started his journey onwards, penetrating deep into the miseries and the pangs of the suffering masses. He visited all the places of so-called learning and light and met so many so-called holy and enlightened men, Sadhus, Mahatmas, Siddhas, Mathadhipatis, Vairagis, Tapasvis, Yogis and Sanyasis. He found them



to be great cheats, frauds, rascals and ruffians, constantly exploiting the ignorant mass. When he visited "Kumbha-Mela" in 1885, he was shocked seeing such a stark naked exploitation of the vast ignorant mass with his own eyes.

Whatever he was given to read and understand in the name of the knowledge, he found them to be unholy, unclean and dirty, full of foolishness and ignorance. He found out that, they are written either by damn fools, damn idiots or by damn rascals and villains. Whatever was produced in the name of "Shastras", he found out, was produced by cheats to keep the entire ignorant mass in eternal bondage of slavery.

Here an episode of his scientific enquiring mind is strikingly worth noting. He read about 'Tantra' and "Shakta" cult, in which miraculous powers are attributed to "Kundalini-Shakti" with a diagram of "Lotuses" in the human body. He decided to test these so-called centres of "Lotuses" and "Kundalini" in the human body. Hence, he found out a dead body floating in the river and with a knife, dissected it and performed autopsy himself and found the fantastic claims to be bogus.

Finally, somebody told him about "Vedas". But, he was told that, "Vedas" have vanished in "Kaliyuga". Even if he found them out, they cannot be understood without fully mastering the difficult grammar of that language. He went in search of a really good teacher (Guru) who can teach him grammar. He ultimately found out one in Virjananda, a blind Sanskrit scholar and a great grammarian of high calibre and a man of high moral standard, who was residing in Mathura.



He came to Mathura in 1860.

Here the second stage of his life started. He started learning grammar from Virjananda. From here onwards his gradual attainment of knowledge started. He was thirty-six and of ripe age at that time. Nothing was too late to learn for him.

This was the most turbulent period of the Indian History. The people of India rose against the mighty British empire. All, Hindoos and Musalmans joined hands together and gave a valiant and heroic fight to the British. But the revolt of 1857 failed miserably. Shrewed Britishers,

with the help of feudal-Lords, ruthlessly suppressed the revolt.

Dayananda was a young man of thirty-three at that time. He witnessed the revolt and weakness and tragic failure with his own eyes which further gave him a deep insight.

His decade long wandering and thick direct piercing mass contact and approach started paying him rich dividends. He was thick and thin with the suffering masses, feeling and understanding their miseries. He acquired complete identification with the masses. The first hand on-the-spot knowledge which he got by his vast mass contact was bound to help him formulate his ideas gradually, with the help of his ever enquiring mind.

His Mathura-years (1860-1863) gave him unquestionable command over Sanskrit language and grammar. Now, he could read Vedas and other works in proper context. After finishing the study of grammar from Virjananda, he stationed himself at Agra (1863-1885). He read, studied and contemplated a lot during this period and tried to perfect his ideas in the light of the accumulated knowledge and experience.

he got from the live mass contact during his wandering of a decade.

Finally, he reached to the Vedas, but, with great difficulty. He studied Commentaries of Vedas by Mahidhara and Sayana. He was shocked and aghast to read the inverted, deformed and vulgarised commentaries. He studied Vedas with his unique knowledge of grammar at his command and tried to find out what knowledge do they contain.

Alongwith the study of Vedas and other "Works", he started gradually studying other Oriental-Works also. He studied Holy-Kuran and Holy-Bible also. He constantly read, studied, contemplated and analysed.

In 1865 he came out from Agra and again started moving from one place to another. Now he was better equipped with knowledge and experience. But, still he was in his formative period. He came nearer to certain formulations but still he was unconvincing, as he had still to solve many riddles.

He went to Rajasthan. He visited Jaipur, Pushker, Ajmer etc. places and again returned to Agra. In the whole period starting from 1864 and ending in 1867, he read, studied,

contemplated, analysed, met people and held discussions with them. He met English educated intelligentsia and exchanged views and discussed with them. He met Christian and Muslim theologians and discussed with them also. He tried to learn and grasp the new ideas. He was ever ready to expand his mental horizons.

The important glorious third-stage of his life started when he revisited "Kumbha-Mela" in 1867. When he first visited "Kumbha-Mela" in 1855, more than a decade ago, before almost thirteen years, he was a bewildered, perplexed and confused man. At that time, in 1855, the "Kumbha-Mela" had left the saddest impression on his mind.

This time when he decided to visit "Kumbha-Mela" it was with a definite purpose. Now he was well equipped to put his ideas before the masses.

"Kumbha-Mela" was a great opportunity of his life time to put his ideas before the huge ocean of masses coming from all distant and different parts of the whole country. This was also an opportunity to start struggle, to wage war against the exploiters. Now he was confident that, he himself single-handed was enough and

more than a match against all the rest. He also knew that, enemies were very powerful and masses were totally ignorant. He also knew the tremendous risks and hazards involved. He also knew that, he was alone, totally unknown, insignificant and a non-entity. But he was iron-willed and stubborn. He had great confidence in himself. He now knew who the real enemies of the people were, who were the exploiters and what were their methods and ways to exploit the ignorant mass. From a young unripe fugitive rebel boy a mature revolutionary crusader was born in him by now.

All alone, totally unknown Dayananda marched to the worst fortress of exploitation. All alone and with nobody to help him he arrived at "Kumbha-Mela" in 1867. Under a spreading tree, he camped. Except his own body he had nothing with him. From a scantily clad attire, he tore out a piece of cloth and on that cloth he wrote with his own hands "Pakhandandan" (Down with all humbug). This was his flag, a banner, a war-cry, a slogan on the "Battlefield". He himself did a grand "Pakhandandan" flag hoisting ceremony himself over the top of a tree under which he had camped.

He then started sending challenges in the enemy camps.

Compared to Dayananda's open-tree-camp, the enemy camp was gorgeous, great, awe-inspiring and commanding with a battery of people. At the first instance, nobody took notice of this insignificant novice, of this insignificant man.

Dayananda started attacking the enemy camp exposing the imposters and the enemy of the people. The suffering ignorant mass heard for the first time something totally new, something totally shocking which they never ever heard before. They were stunned. He asked people to throw off the wrong ideas and to fight against the gross tyranny of the exploiters and shed off age-old ignorance, blind beliefs and superstitions and to come out boldly from the clutches of these exploiters. He asked the people to awake, arise and fight.

His was the electrifying effect on the masses. In no time the number increased to such an extent that a great sea of the mass started gathering to hear him. He was ruthless and blunt in his attacks.

At the first instance, the enemy camp did not take notice of the campaign of this insigni-

ficant unknown fellow but when surprisingly they saw people started rallying around his revolutionary "Pakhand-khandan" banner, they were greatly disturbed and irritated. They tried to curb him, sent threats and even tried to attack him with a motive to do a physical injury. But he was unmoved.

The vast suffering ignorant masses found in him a new kind of a revolutionary saviour for the first time. While the huge mass heard him with rapt attention and followed him, the enemy camp despised him, hated him and used all sorts of vulgar abusive language and declared him to be an 'Atheist', 'Anti-Religion', 'Anti-God' and a 'Great-Sinner'. Dayananda accepted all these abuses with a smile.

Dayananda was excited and thrilled with his initial thin success to arouse the consciousness of the masses. "Kumbha-Mela" doubled his enthusiasm for his further activities.

Once one so-called "Mahatma" (Holy-man) posing to be his well-wisher advised him that, being a "Sanyasi", he should not indulge into such wordly activities and should go to the jungles and meditate in seclusion for the ultimate salvation of the Soul. It was typical of Dayananda



to retort that, to hell with such illusory escapist salvation of the Soul, when millions and millions are suffering. He said that, he didn't at all desire such illusory-salvation ("Mayavi-Mukti") and he would, to his last end, continue his struggle.

Once, while wandering near a river bank, he saw a poor lady submerging her dead child, removing the only cloth put on the dead-child. Observing this pathetic scene, Dayananda rebuked her that, she should not have been greedy to that mean extent. She told him crying that, she is so poor that, she cannot afford to part with the cloth. Dayananda was greatly moved. He wept like a child and lamented the stark abject poverty of his people.

Triumphant Dayananda after the "Kumbha-Mela" contemplated for the further attacks. He wanted to widen his struggle. He wanted to hoist his "Pakhand-khandan" banner at other places too, more challenging than "Kumbha-Mela".

He was waiting for such an opportunity. Between 1867-1869 he challenged the enemy-camps at Anupshahar, Karnavas, Farukabad, Kanpur and crossed the swords. He also went

to villages and towns and asked the people to awake and arise.

Dayananda's revolutionary movement gradually started gaining momentum. The enemy camp was highly disturbed and worried. They attempted several times to take his life by dubious methods of deadly assaults but Dayananda was saved in the nick of time.

At last, Dayananda got an opportunity of his life time for which he was waiting for all along after his initial thin success at "Kumbha-Mela" and after his subsequent successes at Farukabad, Kanpur etc.



He quietly left Kanpur in 1869 to a place which was considered to be the Citadel of the enemy camp, Varanasi-Kashipuri-Benaras. Here the victorious fourth-stage of his life started from 1869. The news of his arrival spread like a wild fire. Kashi had received by now the reports of his success and the echoes of his triumphs at Kumbha, Farukabad, Kanpur etc. were in the air at Kashi. It was dangerous to ignore this budding but deadly enemy.

During his stay at Benaras, people from various strata flocked to him. He thundered and roared. The atmosphere of Benaras became electrified and tense. Dayananda started giving open challenges. The enemy camp threatened him and used all abusive filthy language against him, but, nobody dared to come out for an open confrontation.

But, Maharaja of Kashi was perturbed seeing the wind blowing in favour of Dayananda. He called all the "Pandits" of Kashi and asked them to take up the challenge of Dayananda, unitedly. "Pandits" were shaky from inside, but, atlast, reluctantly agreed.

On the day of the challenge, the whole of Benaras was in great excitement. On one side there was Dayananda all alone and on the other side there was galaxy of "Pandits" of Kashi of all India fame.

The battle began.

Dayananda, courageous, calm, firm, determined and equipped with sound knowledge, having full faith in his revolutionary formulations started taring off the shaky foundationless and loose argumentations of the so-called learned,

divine and famous "Pandits" of Kashi. Thousands of people witnessed great Dayananda crushing and defeating these renowned holy "Pandits" in their own abode.

When the enemy camp realised their shameful defeat and saw the mass in jubilant mood hailing the great victory of Dayananda, they adopted a cowardly method. As per the pre-constructed plan, notorious characters started throwing stones, shoes and dung on Dayananda. The life of Dayananda was in great danger and with great difficulty Dayananda could attain his personal safety. The next day whole Benaras was tense. A great excitement ran high. Dayananda's grand victory over the famous "Pandits" of Kashi made him famous all over India and a great Hero overnight. The news of his single-handed victory flashed like a lightning all throughout the country.

But, Dayananda was cool, calm and composed. He left no time in idling. He wanted to reap the harvest to the fullest. He wanted to extend his revolutionary crusade as far as possible, as wide as possible. He stayed in Benaras for full three months, consolidating his Movement. Here again cowardly ruffians tried

to poison Dayananda but at the nick of time he was saved.

The press all over India flashed the news of Dayananda's single-handed grand victory prominently in great details giving huge coverage, wrote commentaries praising his boldness, courage, moral strength, superb intelligence, excellent knowledge and great learning. An almost obscure Dayananda became a famous man, a "Reformer" of high-order almost overnight.

He then started his victorious march at different places like Allahabad etc. and crumbled down many more enemy camps. He again came to Benaras in 1870 and in 1872. People thronged.



The year 1872 proved to be a very important, stimulating and greatly rewarding fifth stage of his turbulent and stormy life.

Finally, Calcutta.

Calcutta, the then capital of the British Indian Empire. Calcutta, the Fountain-Head of great Reformist and Renaissance Movement. Calcutta, the great inspirer of the national awakening. Calcutta, the abode of great giant

intellectuals and English educated New-Elite. Calcutta, a great generating centre of forces of progress.

Dayananda was very eager to visit this land of great Raja Ram Mohan Roy, whom he admired greatly. He had a very high regard for the great work done by Raja Ram Mohan Roy. In his discourses he always praised him highly. In fact, he, many a times, spoke on Raja Ram Mohan Roy explaining his great role in the field of Reforms. In Surat (Gujarat) he spoke on Raja Ram Mohan Roy exclusively and at length praised his great work. He was also very eager to meet great stalwarts of the Reformist Movement like Babu Keshuv Chandra Sen, Ishwarchandra Vidya Sagar, Maharshi Devendranath Tagore and such other great servants.

By now, he had already studied, grasped and digested the progressive views of these great Bengali Reformists. From a far, from a distance, he had developed a kind of a great nearness, a kind of an affinity towards the enlightened progressive views and contributions of these great leaders of Bengal.

Barrister Chandrashekher Sen arranged for his journey. After reaching Calcutta, in 1872,

suitable arrangements were made for his comfortable stay at Babu Surendra Mohan's Garden. Dayananda's arrival at Calcutta was warmly announced by the press, paying very high emotional tributes to him. They described him as iconoclast of a superior type, as a man of unbounded learning, who proved himself more than a match for the greatest "Pandits" of Benaras, as a Reformer who by various achievements, had made himself a name in Northern India.

The press was very vocal in their praise of Dayananda. They were specially much surprised and greatly amazed that, though Dayananda does not know English and he is not "educated" in the "Western-Pattern", how he possessed such forward, radical and progressive ideas, many a time surpassing even progressive views of even modern Reformists?

As soon as it was known that, the great Reformer from Northern India was in Calcutta, "Educated-Elite" of every denomination flocked to him in numbers. They all were dumbfounded. They all were wonderstruck about the radical, progressive, rational views expressed by Dayananda who had no formal education and

who had no touch of European-Ideas. To them, Dayananda was a great "wonder", an "Enigma" and a man of magnetic charishma so, all were more attracted.

When Dayananda reached Calcutta, the Brahmo-Samaj was at the zenith. Brahmo leaders greeted Dayananda very warmly and emotionally. Keshav Chandra Sen became his great admirer and friend Maharshi Devendra Nath Tagore and Dayananda mutually developed great reverence towards each other. In fact, they knew each other even before Dayananda visited Calcutta and had developed a great mutual admiration and warm emotional friendship when both first met earlier at "Kumbha-Mela" Maharshi Devendra Nath Tagore had affectionately invited him to visit Calcutta and Dayananda had gladly accepted. Dayananda once remarked about him that, "He is really a Rishi". Hemchandra Chakravarti, Ishwarchandra Vidya Sagar, Akshya Kumar Mitra, Raj Narayan Basu, Dwejendranath, Dr Mahendralal Sarkar, Babu Prtapchandra Majmudar, Ramkumar Vidya Ratna (Ramananda Bharati), Babu Manmath Nath Chaudhari, Kristo Das Pal, Rajnikant Gupta, Jaikrishna Mukhopadhyaya, Raja



Prasanna Kumar Tagore, Yatintra Mohan Tagore, Dwarka Nath Ganguli, Umeshchandra Mitra, Ramtanu Lahiri (Diciple of Derozio), W. C. Banerjee (who then became first Indian National Congress President), H. W. Alexander, Bhudev Mukhopadhyaya, Rajendralal Mitra, Rameshchandra Datta, Kavi Raj Gangadhar, Rev Lalbihari Dey, Umeshchandra Bando-padhyay etc. came in contact with Dayananda.

Dayananda, a great Reformer from Northern India not only conquered the hearts of the great Bengali leaders but also conquered the hearts of English educated elite and intelligentsia. A sort of an affinity was established between them. This was a great achievement of Dayananda. Here, in Calcutta, Dayananda got ample scope to exchange ideas which helped him greatly to further formulate, develop and to perfect his own ideas. Bengali leaders and educated intelligentsia also were benefitted by the visit of Dayananda. The benefit was mutual and fruitful. He also got a chance to have a close look at the great work done by the great Bengali leaders. He also visited Royal Asiatic Society.

Here, as per the advice of Keshav Chandra Sen and Ishwar Chandra Vidya Sagar, he

started giving lectures in Hindi instead of Sanskrit and started wearing full apparel (Dhoti, Long-Coat, a Head-Gear and black shining shoes.) Enriched with new fruitful experiences and contacts, Dayananda left Calcutta happily on 1st April, 1873.

Dayananda, now a great Reformer of all India stature started touring different regions like Bihar etc. He visited Hoogli, Bhagalpur, Patna, Chapra, Dumrau, Mirzapur, Allahabad, Kanpur, Farukhabad, Kashgunj, Chhalesar, Aligadh etc. places. He had fruitful academic theological discussions with Christian and Muslim thinkers and theologians. Hindoo, Muslim and Christian public always in large numbers attended his discourses with great and equal enthusiasm.

Then Dayananda triumphantly marched to Vrindavan, another famous enemy camp like Kashi. He threw challenge to famous Acharya Rangacharya of popular Rangji temple. Rangacharya had no courage to accept his challenge. His grand victory was celebrated by the people.

He again went to Benaras. He gave a series of lectures at the residence of his life long great friend and admirer Sayad Ahmed Khan.

College going English educated Hindoo-Muslim and Christian youths from all strata were also attracted towards Dayananda's progressive and dynamic ideas. Students of different colleges from different places came to hear him, discussed with him and became his ardent admirers wherever he went



In the year 1874 he entered into another important sixth-stage of his life. He was now already fifty years old. From 1860 to 1874, within a span of fifteen years, he atlast gradually perfected his ideas. He was a perfectionist and was in the habit of 'testing' everything very severely into his robust mental rational laboratory. During this span he almost 'tested' two thousand works, all the religious literature including the Holy-Kuran and the Holy-Bible. At that time the Holy Bible was available in vernacular language and many Christian Missionaries gave Dayananda Christian religious literature as presents (Copies of the "Holy-Bible" presented by Christian Missionaries to Dayananda are preserved by Paropkarini Sabha). Rev. Scott was a great admirer of Dayananda. The mutual love was so complete that, Dayanand used to

address Rev. Scott as his "Bhakta" (devotee). Rev. Scott even invited Dayananda to give "Sermons" at the church. Dayananda had numerous Musalman friends and admirers out of whom great Sayad Ahmed Khan was one. As the Holy Kuran was not available in vernacular language, Dayananda got it authentically translated and studied. (The Manuscript of this "Holy-Kuran" which Dayananda kept with him, is preserved by Paropkarini Sabha, Ajmer).

Now, he thought of putting his formulations and ideas in 'Book-Form'. With the active help of Raja Jaikrishanadas He created "Satyarthaprakasha" (An Exposition of the Meaning of Truth), his Magnum-opus, in Hindi. The first edition was published in 1875. But, Dayananda was not satisfied on many counts. It was not published under his supervision. There were numerous mistakes. Even the language was not properly constructed. It was also 'tempered' with. Hence, he recreated "Satyarthaprakasha", but the second-edition only came out after his death.

During all these years he published small pamphlets and distributed amongst people. He was a great pamphleteer and propagated his

ideas. But, his major "Works" are "Satyarthaprakasha", "Rigvedadi - Bhashya - Bhoomika" (Introduction to Vedas), Commentary ("Bhashya") on Vedas (unfinished), Sketchy small autobiography of his early years (unfinished) and "Gokarunanidhi".

During 1874 he reached Bombay.

Bombay was another nerve centre of the British Indian Empire and of progressive educated-elite, from where his new phase started. Here again he involved himself in the battle. He got whole-hearted support from every strata. He started attacking enemy camp. In a desperate and furious attempt, reactionary forces tried to 'finish' him bodily twice. He was again saved in nick of time. Again an attempt was made to administer poison to him. He was saved again. (It is worth noting that, altogether eighteen attempts were made on his life during his lifetime by Hindoo reactionary forces).

His challenge remained unaccepted for long. After great hesitation, Bombay "Pandits" accepted the challenge and got defeated. Bombay press, like Calcutta press was very vocal and praised Dayananda colourfully. The press published long long reports and hailed Dayananda.

In Bombay, for the first time he revealed the secret that, he was born in Kathiawar region of Gujarat. Here Shyamji Krishana Verma plunged into action with him Dayananda inspired, encouraged and helped him in going to England. Later, Shyamji Krishana Verma became a great Commander of the Revolutionary Movement abroad for the freedom of India. Great Gorkey called him "Garibaldi of India".

At the invitation of the great reformer poet of Gujarat, Veer Narmad, Dayananda set his feet on the land of his birth, Gujarat. His Gujarat tour had an electrifying effect on the masses. The press extensively reported his stormy activities. Like Calcutta and Bombay, Gujarat reformers were also ready to greet this great and famous son of Gujarat. Mahipatram Roop Ram, Gopal Rao Hari Deshmukh, Durga Ram Mehtaji, Bholanath Sarabhai, Poet Narmad, RanchhodDas Chhotalal, HargovindDas Kantawala etc. leading reformers of Gujarat greeted him whole-heartedly.

As usual, Dayananda threw challenges. At Ahmedabad. "Pandits" accepted the challenge reluctantly but at the appointed hour, not a single "Pandit" turned up. At the same place Dayananda addressed the huge mass.

Dayananda went to Rajkot.

He gave in all ten discourses. He also gave a lecture before the students of Rajkumar College. This College was established by the British to educate the sons of Feudal-Lords of Kathiawar.

Since sometime, Dayananda was contemplating to give an organisational form to his "Movement". He had expressed his desire to do so at Bombay too. He believed that, enough of spade work was done by now and an organisational form should be given to his "Movement".

He proposed to his admirers at Rajkot to establish "Arya Samaj" here. Persons like Hargovind Das Kantawala and others welcomed the idea, and the first Arya Samaj was formed at Rajkot. Dayananda left Rajkot happily, but his happiness proved to be very short-lived.

The shrewd Britishers, under the pretext, called the office-bearers of the Rajkot Arya Samaj and fired them. They pressurised them with all possible methods. Hence, the first Arya Samaj died a premature death within a short time.

It is to be noted here that, the Britishers ruthlessly crushed the first Arya Samaj. This episode throws much light how the British

viewed the activities of Dayananda. Before Dayananda came to Rajkot, "Prarthana-Samaj" was functioning very effectively. The British wrath did not fall on it. But when, the same Prarthana-Samaj members joined Arya Samaj, it was different, it was explosive, it was seditious. The British authority felt that, members of Arya Samaj were involved in seditious activities. Hence, the authority forced its members to disband Arya Samaj. Arya Samaj ceased to exist at Rajkot.

Dayananda returned to Bombay in 1875, after victorious Gujarat tour.

In April 1875, Arya Samaj was established in Bombay. Leading influential reformers of Bombay enlightened Gujarati and Maharashtrian reformers like Shree Jaikisan Das Jivan Ram, Dharmshi, Laxmidas Khimji, Chhabildas Bhansali, Mathura Das Lavaji, Moreshawar Gopal Deshmukh, Vishnu Shashtri, Pandit Shyamji Krishna Verma, Sevaklal Karsandas, Girdhar Das Dayaldas Kothari, Shamji Vishram, Anna Moreshawar Kunte, Ganesh Shreekrishna Khaperde, Tulja Ram Chunilal etc helped Dayananda whole-heartedly and joined the Arya Samaj. Bombay was different than the feudal



Rajkot. Bombay was an enlightened city and enjoyed wider freedom of thought. Dayananda charted out the principal guidelines for the democratic functioning of the Arya Samaj. All wanted him to be the President of the organisation but he declined. He insisted that Arya Samaj should be run democratically by the members themselves only. But, when members insisted very much he subscribed as an ordinary (fomal) member only paying the annual subscription. Great reformers of Maharashtra were attracted towards Dayananda very deeply. Mahadev Govind Ranade became his great admirer. Mahadev Govind Ranade, Gopal Hari Deshmukh, Mahadev Moreshwar Kunte and such others invited Dayananda to come to Poona. Jyotiba Phoolé also welcomed him and supported him.

Poona, in those days, was the nerve centre of the Reformist Movement of Maharashtra. Dayananda took Poona by a storm. His meetings were crowdedly attended by all sections of the people. Educated intellectuals also attended in great numbers. His discourses were recorded and published. They became famous as "Poona-Lectures" ("Updeshmanjari").

Progressive intelligentsia decided for public felicitations of Dayananda. People of Poona showered him with flowers and garlands profusely and paid high tributes to his great work of nation-building. The enemy-camp was furious. They staged anti-Dayananda demonstrations. They led a procession in which a donkey was decorated with flowers etc. and on the donkey, on both sides it was written "Gadharbhananda Sarasvati" (Donkey-Dayananda). They raised filthy abusive slogans against him. They resorted to violence by throwing stones, brickbats etc. Many people were injured. Police came and controlled the scene, though late. Dayananda was calm, cool and composed as ever. People were also undisturbed and heard him with rapt attention and gave a great ovation to him.

From Poona he went to Satara. Outstanding personalities like Kalyan Rai Chitle, Dhamanker etc. met him and discussed with him.

In 1876 he came to Bombay again after triumphant visit to Poona etc. and went to Gujarat again. At Baroda Sir T. Madhav Rao, the then Diwan of Baroda made all arrangements for him. Ramchandra Gopal Deshmukh, son

of Rao Bahadur Gopal Hari Deshmukh also attended to him. He gave important discourses at various places in Gujarat. Dayananda met and discussed with Von Bulhar. At Bombay he met and discussed with personalities like Wilson and Monier Williams.

Now, Dayananda contemplated to visit England, which never materialised. He wanted to learn English language also, though at that time, he had reached the age of fifty-two. He also employed one English versed teacher Mr. Vanmali Babu for that purpose. The press jubilantly printed the news that, Dayananda, a great reformer has started learning English. For him there was nothing too late to learn.

In 1876, "Imperial-Durbar" was a grand opportunity for his further activities. Here he met all kinds of people—high ranking officials, highly educated intellectuals, Feudal Lords, Rajas, Maharajas and the cross-section of all sorts of leading dignatories of that time. Here, he also met high ranking "Maulvis", reputed Muslim Theologists from Iran and discussed with them. These "Maulvis" admired his views and ideas.

Here he took a further step for the unity and consolidation of all the progressive forces for the upliftment of the masses. He wanted to have a sort of a broad-based joint front of all the reformist leaders. He invited all the reformers. He was for a United Platform for United Action. All prominent reformers like Babu Keshavchandra Sen, Alakhdhari, Navinchandra Roy, Indramani, Harishchandra Chintamani and Sayed Ahmed Khan attended.

But, unfortunately such a united platform could not materialize due to many reasons. Such a move was bound to be unsuccessful looking to the conditions of that time. Time was not yet ripe.

In 1877, at Chandpur, in Shahjanpur District of the then North West Province, he had famous theological discussions with Rev. Scott, Rev Noble, Rev. Parkar and with Maulvi Mohmed Kasim who was the Principal of Deoband School and most distinguished Arabic Seminary, Sayed Abdul Mansoor and such other reputed Islamic scholars.

At this historic occasion, it was confidentially and jointly suggested by Hindoo and Muslim representatives to put a joint front of Hindoos

and Muslims under the leadership of Dayananda against Christian Missionaries at Chandpur. But, Dayananda rejected such suggestion on the ground that he is not holding discussions with anybody with a view to defeat anybody. He was only interested in widening the horizons of truth.

In 1877, after almost two years of establishment of Arya Samaj at Rajkot and Bombay, Arya Samaj was formed in Lahore which was the nerve centre of North Indian intellectuals. Great enthusiasm and excitement prevailed at the time of his visit to Lahore. Powerful personalities like Lala Mool Raj, Lala Saindas, Lala Shree Ram, Lala Jivandas, Shardaprasad Bhattacharya, Dr. Kazanchand, Dr. Sadananda and a host of such other prominent personalities joined.

Many stalwart Reformers like Kanayalal Alkhdhari, Sardar Vikram Singh Ahuliwalia, Pandit Manphool, Bhagat Laxman Singh, Khanbahadur Rahim Khan, Mian Jan Mahmud, Bhai Jawahar Singh etc. admired Dayananda and helped him in his Mission in so many ways. This was yet another achievement for Dayananda.

He travelled vigorously from one place to another spreading his ideas and intensified his movement in the whole northern belt of India. He covered Amritsar, Jullundur, Gurdaspur, Rawalpindi, Jhelum, Wazirabad, Gujranwala, Multan, Aligadh, Meerut, Delhi, Dehradun, and such other important places

From 1877 to 1881 he toured triumphantly almost all prominent places, cities, towns and remote villages of Punjab, U. P., North-West Frontier, Bihar etc. provinces.

Wherever he went, he was triumphant and masses rallied around him with enthusiasm. Now the beaten enemy camp gave easy "walkover" in his favour, but never took the defeat silently. They proclaimed his "social-boycott", used abusive filthy language against him, hurled stones and brickbats wherever he went and many a time vainly conspired to kill him.

They also alleged and rumoured that, he had taken part in 1857 revolt and was "contact-man" ("doot") of Nanasahab. Probably by spreading such rumours they wanted to plant suspicion in the minds of the British authorities and put him in trouble.

(Here, it will be interesting to note that, Dayananda never ever said, discussed or wrote about the 1857 Revolt. He strictly refrained from making any reference to 1857 Revolt. When 1857 Revolt broke out, he was in his prime youth. In his unfinished autobiography which abruptly ends at the year 1857, he does not make any reference about 1857 Revolt. He simply mentions that, he was roaming about on the vast strip of river Narmada. The vast strip of Narmada was one of the hot-beds of 1857 Revolt. Nowhere in his works, including 'Satyarthaprakasha', in which his clear and strong anti-imperialist views are reflected, he has referred to the 1857 Revolt. In "Satyarthaprakasha" he mentions about "Brave Vaghers" who fought the "enemy" (the British) and "killed" them but he does not mention the heroic Revolt of 1857. This may seem surprising. But, it can be inferred that, he did not do so and kept mum looking to the political situation at that time. But we have no evidence so far about his active involvement in the 1857 Revolt. He may have been an inactive spectator at that time. But he never gave his reflections of 1857 Revolt, and kept mum thinking it to be not advisable looking to the situations at that time. We

cannot come to any positive conclusion because we lack authentic evidence so far. Further research may throw light on this. To glorify Dayananda, Arya Samajist propaganda literature is full of so many imaginary stories without evidence and proof about his "grand and great" participation and about his great active leadership in 1857 Revolt. He is shown as a "Supreme-Leader" and a great "Planner" of the 1857 Revolt. He is described as "Guru" of leading leaders of the 1857 Revolt including the great Nanasaheb. This is not substantiated by any documented historical proof so far. Till then all these stories remain as the product of fertile imagination only.)

It was now 1881.

Now he was of the ripe age of fifty-seven.

He ceaselessly went on expanding his Movement. But, he had no time to consolidate his organisation. He left this to the members. He said that, the work of a public-good was not his duty alone but the collective duty of all. Society cannot be changed by one man only, it can be changed by collective efforts of all. So, the members should not sit cross-legged waiting for his guidance. According to him self-



help was the best method. He did not, therefore, pay much attention to the organisation. He had no time for such matters, as for him, still many areas remained uncovered and he wanted to cover as much as possible, as very little time was left for him now. Hence, during 1875-1883, the closing years of his life (almost eight years) only a handful of Arya Samaj could be established. He left the work of consolidation of organisation to his new followers and to the future.



Now, the last-stage.

The closing-chapter.

Rajasthan, an abode of worst kind of degenerated feudal tyrannies and exploitation was his thoughtful and planned target. Rajasthan was entirely wrapped in complete darkness. Masses were ruthlessly ruled by Feudal-Lords, on whom Dayananda repeatedly made caustic, humorous and satirical remarks.

He entered Rajasthan in 1881.

Rajasthan was "hell".

The consciousness of the masses was totally absent. This was the toughest assignment of his

life time. A cold blooded silence prevailed. There was nobody to welcome him and no rousing reception waited for him. He went to Ajmer, Masuda and Raipur.

Finally, he came to Udaipur, the "seat" of the glories of the great Ranas. The Rana of Udaipur never cared to meet him. Some important persons of the state Kavi Raj Shyamaldas, Rawat Umaid Singh of Samode etc. met him and discussed with him. They were much impressed. They favourably reported to the Rana

Rana met him, at last.

Rana immediately fell to the magnetic charm and personality of Dayananda. Rana's earlier views changed. Gradually Rana became his great admirer. Dayananda induced the good, kind-hearted patriotic Rana to make social and Governmental reforms in the State. By then, the Rana was so much emotionally attached to Dayananda that, he wanted Dayananda to remain in his state for ever, for life to help him and guide him to do good to his subjects. Dayananda politely declined. He told the Rana that, his Mission and Movement had a wider scope and still so many things were left to be

done for the suffering masses. Rana understood this situation and did not press him further.

Now, good, noble and patriot Rana by his side, Dayananda achieved a great maiden victory in Rajasthan. The Rana was considered to be supreme amongst the Feudal-Lords and amongst the people. Heroic Rana Pratap's descendent stood by his side like a firm rock. But Dayananda could not make a much head-way in Rajasthan due to lack of total consciousness in the masses. It was impossible for the backward feudal dominated Rajasthan to produce Reformers like other provinces.

But, his Rajasthan visits paid dividend to Dayananda in totally different direction. A young leader of the brave but ignorant "Bhil"-tribe ("Adivasi" tribe) came in close contact with Dayananda. He actually started staying with him and became his great favourite. He immediately came under the spell of Dayananda's dynamic ideas. Dayananda transformed this down-trodden Bhil youth into a militant revolutionary leader. He started working amongst Bhils for their upliftment and betterment and led many heroic struggles against the Feudal-Lords and against the British. The name of

this militant follower of Dayananda was Govind who later became famous and was lovingly addressed as "Govind-Guru" by the people of Rajasthan.

Dayananda was constantly haunted by one danger that, he may be killed anytime any moment as constant attempts were made to take his life all throughout his life.

Hence, at Udaipur, he finally established "Paropkarini-Sabha" with a view to preserve his ideological heritage. He gave all rights of his "Works" and the possession of the printing press which he had established to this Sabha. He also entrusted the "Constructive-Work" of spreading his ideas and to do constructive work amongst the down-trodden and the destitutes to this Sabha. It was a kind of a 'Will' and "Testament" of Dayananda. The executors whom he nominated were of high calibre namely, Rana of Udaipur, Kavi Raj Shyamaldas, Pandya Mohanlal Sharma, Raja Jaikrishanadas, Lala Sain Das, Gopal Rao Hari Deshmukh, Mahadev Govind Ranade and Shyamji Krishna Verma. It was very thoughtful and wise of Dayananda not to invest these rights and obligations to Arya Samaj which was in its prime infancy and

which did not take proper shape, and was a kind of a loose, immature organisation.

By then, an urgent call came from Bombay. Famous Col. Olcott and Madame Blavatsky had arrived from America specially to meet Dayananda for guidance and inspiration.

Ever ready for expansion of mental horizons, Dayananda in good faith greeted them heartily. Earlier correspondence had started between them. Col. Olcott impressed upon him from America that, he was in full agreement with his views and was ready to fashion his organisation as "Theosophical Society of Arya Samaj". He desired to come to India and derive the personal inspiration from the "Great Sage of India". Dayananda was happy that, his mission was spreading to a distant enlightened foreign land like America.

But, the honeymoon between them did not last long as ideas and views of Theosophical Society were basically based on occultism, miracles, spiritualism, and in the unscientific beliefs of super-human powers. In the realm of Dayananda there was no place for such unscientific ideas and beliefs.

Col. Olcott and Madame Blavatsky were also frustrated as Dayananda did not demonstrate such super-human miraculous divine powers. In those days in America and Europe, even intelligent people believed that, India was the land of magic and the so-called Holy-Men possessed super-human, magical miraculous, divine, occult powers.

But, one very important contribution was made by the Theosophists. They persuaded Dayananda to write his autobiography in their Journal. It remained unfinished and only an account of his life from 1824 to 1857 was documented in a very summarised form, hardly in eighteen printed pages.

In 1882, in the last phase of his life, he left Bombay and again came to Rajasthan to further his unfinished work. From Udaipur he went to Shahpur. Here he desired to go to Jodhpur.

This was resented by his well-wishers. He was warned not to go to Jodhpur. As the air of Jodhpur was polluted with fanatic poison. The Jodhpur ruling princes were corrupt and degenerated to the core. Rotten ruffian thugs ruled and governed. This was the picture of total darkness.

and gloom in Jodhpur-Raj. But, Dayananda never cared as he was in the habit to take up dangerous assignments. In fact, he lived with danger all along his life.

Come what may, he decided to go to Jodhpur atlast. Finally, he landed in Jodhpur, in the valley of darkness. It happened as it was expected Jodhpur Raja paid no attention to him. He never cared to meet him. He totally ignored him. Dayananda also did not bother much. He went on giving discourses as usual and threw challenges. His presence was very much resented by the all powerful and notorious "Chakrankit Vaishnava" Hindoo High Priests. They threatened him and used all abusive languages but dared not encounter him. These forces nourished great grudge against Dayananda. The Jodhpur ruling prince only made courtesy call. Dayananda started writing letters to him and made caustic remarks regarding his anti-people behaviour and asked him to come out from the "Den" of "vices" and from the sinister clutches of the sycofants and asked to devote time and energy for the upliftment and betterment of his subjects. Raja was annoyed and he did not at all like these advices.

Nanni, a Vaishnavite Hindoo concubine of the Maharaja who had great influence over him also became his enemy. All the sycophants of the Raja also became his enemy. Hindoo religious high-priests were already his enemies number one. Faizullah Khan, Maharaja's favourite and a Minister of State and a villianous character who was the big favourite stooge of the British also did not like Dayananda poking his nose in the affairs of the Maharaja and the State.

In the later half of 1883, on 20th September, something terrible happened to Dayananda. All of a sudden he fell seriously ill. Terrible pain started in his stomach and it started spreading all over his body. He immediately suspected some foul play. Such occurances were not new to him. He tried to vomit out from the stomach, as he did in the past in such cases.

But, in vain.

Pain intensified and became acute and unbearable. Rao Tejsingh called Dr. Surajmal, a State Doctor. After sometime, Maharaja Pratapsinh sent Dr. Alimardankhan, another State Doctor, with Rao Tejsingh But, as days



went on, condition of Dayananda, started worsening. The treatment on the contrary rebounded.

The news of his mysterious sickness was first published after a long time in 'Rajputana-Gazette'. Looking to the worsening situation doctors who attended him advised him to go to Mount Abu for change of climate. How change of climate can help in such matters, only those doctors could know ! Anyway, Dayananda was removed cleverly from the scene of offence, Jodhpur. The State was 'generous' (!) enough to make all suitable arrangements of his travel to Mount Abu.

On his way to Mount Abu, when he was climbing the hill, by chance he met Dr Laxmandas, a Punjabi Government Doctor of Mount Abu Government hospital, who was under transfer and was going to Ajmer to take his charge there. When this patriotic Punjabi Doctor came to know that, this patient was famous Dayananda and when he saw that he was critically ill, he immediately treated him on the spot. Dayananda felt better Patriotic Dr. Laxmandas postponed his idea of going to Ajmer and returned with Dayananda to Mount Abu.

Dr. Laxmandas treated Dayananda at Mount Abu and Dayananda felt better. The treatment of Laxmandas responded Dr. Laxmandas reported to his superior, Dr. Spancer, an arrogant Englishman Dr. Spancer was very angry with him Dr. Laxmandas explained everything to him. But Dr. Spancer insisted that he should immediately proceed to Ajmer. Dr. Laxmandas pleaded that, Dayananda was under his care and treatment and for attending on him he may be granted leave-without-pay atleast for a month. Dr. Spancer curtly turned down this request.

Dr. Laxmandas was very sad and unhappy. He was disgusted with this arrogant, rude and inhuman Dr. Spancer. Dr. Laxmandas decided to resign his post to continue the treatment of Dayananda and wrote a resignation letter, but Dayananda requested him not to do so Dr. Laxmandas with very heavy heart reluctantly went to Ajmer and prayed Dayananda to come to Ajmer for further treatment.

Now, Dr. Spancer himself started treating him, but his treatment showed adverse results. Hence it was decided that, Dayananda should

be immediately shifted to Ajmer and should be put under the loving care of Dr. Laxmandas.

Anxious telegrams started flooding from all parts of the country. People from distant places also started pouring in.

Dayananda was finally taken to Ajmer. Immediately Dr. Laxmandas was called. He came running. Dr. Laxmandas thoroughly examined him. The condition had deteriorated to the worst extent. Mightily built Dayananda had weakened to such an extent that, he had exhausted all his strength and energy.

Now, it was Tuesday, Thirteenth of October, 1883—the Diwali day.

Dayananda was sinking.

Dr. Laxmandas thought it wise to consult as a last resort, Dr. Newman. Dr. Newman also tried but in vain. Now everything was beyond the control of human efforts.

Night approached.

Treatment continued.

Dr. Laxmandas tried his utmost to save his precious life. But there was no positive response.

The “end” was nearing

And, Dayananda also knew it well.

He was calm, cool and composed inspite of great pain suffering and agony. He did not show signs of displeasure inspite of great discomfort and agonising pain. He with a faint smile bade farewell to everybody. He presented his attendants parting gifts He cordially, lovingly and warmly glanced at each and everybody, lying in the bed.

A chilled, gloomy, sad, tragic and heavy atmosphere prevailed. Everybody was sad silently crying and sobbing Dayananda with graceful gesture forbade them not to do so but the gathering could not control the emotions and broke.

Dayananda bade his last loving affectionate "Good-Bye" to everyone and breathed his last. The sad news of sudden and mysterious death of Dayananda swept the whole country in no time. It was a bolt from the blue The great glorious life was cut short prematurely in mysterious circumstances. The whole country was shocked. The whole nation joined in paying grand glorious tributes to great Dayananda. All great leaders paid homage to the dear departed leader. Reformist leaders and the press from different parts lengthily praised and

paid tributes to the great nation-building work done by Dayananda.

High, rich, sincere, emotional and poetic tributes came from towering Muslim leaders like Sayad Ahmed Khan and host of such others. The Muslim leaders lamented the great national loss and said that, with the untimely "exit" of this great national leader, now there remains nobody to take up his place. The loving sincere emotional tributes paid by the Muslim-World reflect their great love, admiration, affection and adoration towards Dayananda.



Thus came the sudden, tragic premature, unnatural "End" of Dayananda. All, the British Masters, their stooges, Feudal Lords and reactionary religious forces combined and joined hands in finally "removing" Dayananda.

The public opinion and the press demanded an enquiry into such a ghastly affair. But, icy cold silence was maintained in this matter. Everything was hushed up silently.

Thus fell the Titan.

Thus fell the heroic Commmander of the oppressed and depressed millions, in the midst

of the "Battlefield" giving heroic battles upto his last

He died with his "Boots-on".

His "Heroic-Death" was perhaps not even a sort of a "Martyrdom" in the narrow sense. It was something "Plus". Althroughout his life he was everyday face to face with Death, for the "cause". In a way, he was in constant company of "Death". He became friendly with "Death" and it was his constant "Companion".

Fainally he conquered "Death".

Dayananda elevated himself to such a stage that, finally he became 'MAHAMRITUNJAYA'.



Before he could give proper organised-shape to his great militant Movement and put it on a firm, sound and solid base, he was killed by deadly poison, probably by arsenic. Everything was nipped in the bud.

The infant Organisation which he founded was at the time of his removal in a very elementary prime stage. In fact, even after founding of the Organisation, he had no time left to nurse, to organise, to consolidate and to develop. He had launched his tiny Boat in

a rough stormy sea. He could not even captain or navigate his small Boat.

After his sudden death, this tiny boat, without the captain, was left alone.

It sank gradually.

Crafty British Masters supervised and speeded up the process of sinking. A "Storm" passed away. National and foreign exploiters were at ease.

But, their sinister calculations proved wrong.

Great Dayananda had generated revolutionary militant forces of progress so powerfully that, these forces swept the entire Indian people like a Tornado.

Dayananda did a great pioneering work towards militant progressive National-Awakening and towards National Liberation. The forces which he generated were so great and powerful that, it was absolutely impossible for his infant Organisational-Body to grasp them entirely in their correct perspective. Dayananda's Movement had far reaching powerful impact beyond his Organisation. Dayananda's Movement worked as a "Nursery" or as a powerful "Recruitment-Agency" and went on regularly supplying militant leaders to the National

Liberation Movement. Gradually his ideas and his work had a great electrifying and mobilizing effect to accelerate the speed of National Liberation. Though oppressive forces became successful in "removing" Dayananda physically—"This"—they could not stop. Indian National Congress was formed by Mr. Hume in 1885. Mr. Hume conceived such an idea in 1884. At the time of the death of Dayananda, the condition of India was explosive. There was wide discontent amongst the people. The situation was that of "Revolutionary out-break" as observed by Sir William He said, "It was only in time that, Mr Hume was inspired to intervene". Thus, as a safety-valve, with the "Blessings" of his creed, Mr. Hume founded 'Indian National Congress' in 1885.

With the help of their stooges, the British were gradually and slowly successful to divert, detrack and derail Arya Samaj after the death of Dayananda. Gradually it took a shape of a reformist body, doing reform work in the social and educational fields amongst Hindoos and co-operated with the British. As time went on, it gradually lost its reformist fervour also. It slowly took a different turn. It became narrowly



chauvinistic, and later it entangled itself in communal strifes. It gradually and finally compromised with the very reactionary religious forces of Hindooism which hated Dayananda to the core and which were instrumental in Dayananda's final cruel and ghastly "removal".

The British "used" Arya Samaj in many ways. The 'stooges' infiltrated into the Organisation. Arya Samaj was an easy "Fly" in the British "Spider-Web" of "Divide and Rule".

Though Arya Samaj as an organisation gradually took a reformist and then communal "Turn"; the Movement produced eminent leaders and cadres to work selflessly towards the goal of National Liberation. The galaxy of selfless workers, fired with revolutionary ideas and programmes of Dayananda of National Construction entered the Congress Organisation and tried to push it ahead to make it a powerful instrument of National Liberation Movement. Stalwarts like Shradhdhananda, Lala Lajpat Rai, Ajit Singh, Rambhaji, his famous wife Sarala Devi, the niece of Ravindra Nath Tagore and a great 'link' between Punjab and Bengal Revolutionaries and a host of such others emerged as militant leaders. They loudly demanded

complete Independence and worked hard towards Hindoo-Muslim-Unity. They raised very powerful and a strong slogan of "Hindoo-Muslim-Unity" in the masses. The Home Department proceedings and secret records from 1907 to 1920 are full of such activities. They specially worked amongst poor, peasantry, working-class, untouchables, down-troddens, and even amongst Army-Ranks. Indian National Congress also gradually accepted various programmes of National Reconstruction, solidification, integration and unification laid down by Dayananda. It also gradually accepted Dayananda's political programmes of complete "Swarajya" and "Swadeshi". In fact, the whole nation in different ways, in different styles and in different patterns accepted his Social, Political and Economic Programmes.

Many Dayanandists vanguarded revolutionary armed struggle in India and abroad outside the orbit of Indian National Congress. It was popularly known as "Terrorist Movements." The great grand commander was Shyamji Krishna Verma, the most favourite disciple of Dayananda.

They all joined, helped and supported and

vanguarded the militant revolutionary movements including Ghadar Party of America and met Ghadar leaders there. Bhi Parmananda had contacts with Lala Hardayal, (who wrote Biography of 'Krantikari Rishi-Marx'). The Dayanandist forces made all efforts to fight inside and outside of congress Dayanandist forces also welcomed whole-heartedly and furthered progressive militant, revolutionary Socialist Ideas.

When a great turning point of History came, when under the great leadership of great Lenin Great October Socialist Revolution became victorious, these forces greeted this great event of History whole-heartedly.

When Socialist and Communist Movements and Organisations started gaining ground rapidly in India, after great October Socialist Revolution, it were these Dayanandist forces that supported and even joined them and strengthened them. Bhagat Singh came from this tradition so also Ram Prasad Bismil and host of such others. Many self-sacrificing young men inspired by Dayananda's dynamic, revolutionary and progressive Ideas and Work joined Armed Revolutionary Movements, Nationalist Move-

ments, Indian National Congress, and Socialist and Communist Movements The pioneering impact of Dayananda's revolutionary militant dynamic movement and work and his radical progressive Socio-Political-Economic programmes and ideas on National Liberation Movements, on Revolutionary Armed Movements and on other progressive radical Movements require more close and deep study.



## (2)..... FORMULATIONS

What were the Formulations of Dayananda ?

What Ideas he evolved ?

What Problems he raised ?

What Solutions he offered ?

What were his Programmes ?

Dayananda's mental progress was gradual though he was born with a sharp analytical dynamic mind. He could only formulate his Ideas at a very later stage of his life. Dayananda was a self-taught individual having no Mentor, having no Guru.

The mental progress of Dayananda had to be gradual as he was greatly handicapped by the environments around him. But, inspite of all these handicaps as narrated earlier in details, he amazingly carved out his "Way" and "Ideas" with the help of his sharp analytical mind.

Though handicapped in many ways, Dayananda had an edge over other reformers of his time. Other reformers came from the upper strata and were highly English-educated. Their activities were mainly class-based and not mass-based. Dayananda had that rare opportunity of a wider mass approach. During his constant wandering for such a long span, he came in direct thick contact with the ignorant down-trodden mass. He could directly feel, study and analyse the suffering of the vast mass. The suffering down-trodden masses-the people-were his real guide, Mentor and teacher (Guru). With his direct contact with the masses he learnt the actual causes of their sufferings and with his sharp analytical mind he analysed and found out the Remedies. His inner-compulsions induced him ultimately to wage revolutionary militant struggle and to launch the Movement.

His eye-witness experience told him that, the ignorant masses are grossly exploited by certain privileged classes in the society. He found out who were the real ruthless exploiters and oppressors of the masses. The authoritarian forces of the so-called upper strata of the society, in various forms and varieties were the real exploiters, he observed. He finally came to the conclusion that, the whole Society is divided into two broad divisions, the exploiters and the exploited.

The root cause of all these miseries and suffering was this uneven and unjust Society based on artificial classes and caste contradictions of high-ups and low, he added

He further examined who were the stumbling-blocks. He found out that, authoritarian and totalitarian forces of exploitations, like Religious-Heads, Feudal-Heads, and high class strata has created a dead-lock, a status-quo, a stagnation. He argued out that, unless and until this status-quo and stagnation is not broken, crushed, defeated and destroyed, the emancipation of the masses is not at all possible. Hence, he decided to wage militant struggles and to start a Movement against all these

reactionary, anti-progress and anti-people forces, classes and elements. While studying causes and effects he also realised that, he must fight on another very powerful front also. He also observed that masses are also grossly exploited socially, culturally, politically and economically by the foreign rulers, by the British Imperialism. For the total and final emancipation of the people he must fight on both the fronts, against national as well as foreign exploiters and oppressors.

But, here his thinking process did not end.

His Revolutionary-Vision led him towards more deep and penetrating scientific enquiries still further. As a social scientist par excellence his thinking process went deeper and deeper. From Indian-Society he started studying the World-Society. His Revolutionary-Vision crossed the barriers and travelled to a much wider horizon. After studying deeply and analysing almost two thousand "Works", Indian and Oriental, he cultivated a much wider "World-Outlook", a wider "World-View", an "Internationalist-Outlook", or to be more accurate, a "Supra-National-World-View". Now, on his larger mental-canvas, he had a World-Society before him of which an Indian-Society was a mere

part. He realised that, not only the Indian-Society but all the Societies were suffering from this chronic-ailment. Now he embraced Revolutionary Humanism and Revolutionary-Secularism. Now he thought for the Liberation of the whole Human Society. Now, his prime Motto was "To do good for the entire World" ("Sansar-per-Upkar".)

He did not stop here also.

He further plunged deep into further scientific investigations. He investigated into the "Past-Societies", medieval and ancient. He studied "Earlier" human Society. He came to the conclusion that, these societies also suffered from the same chronic-ills.

He still went further.

He finally reached at the fascinating earliest Human Society, at the earliest World Society at the Dawn of the whole human race. To his great surprise he found out that, at the Dawn of the human civilization the human race was one and was not divided. There were no artificial class or caste contradictions of any kind. There were no classes, no watertight compartments of high-ups and low, no religions,



no states, no empires. It was an exploitationless society, he observed.

On what "ground" and on what evidence he came to such startling conclusions ?

"Vedas".

To substantiate his "Findings", he gave evidence of "Vedas".

But, what were the "Vedas" and where they were ?

What they contained ? At that time nobody knew, nobody saw, read and understood. A few privileged did chant "Vedas" mechanically without understanding. "Vedas" were supposed to have vanished in the "Dark and evil times" of "Kaliyuga".

European Scholars and English Orientalists had started with various motives, intentions and designs, taking interest in "Vedas". Scholars like Prof Max Muller, Monier Williams started hunting out "Vedas" and started studying them. But, they faced great confusion. Out of the whole heap of Vedic-literature what should be considered to be real "Vedas" ? How to correctly decipher and interpret them ? They relied on handy and ready "Commentaries" of Mahidhara and Sayana. They were also

uncertain about the timing and origin of "Vedas". They could only make out that, "Vedas" are the oldest documents of the human-civilization, some thousands of years old. They heavily relied on the "Commentaries" of Mahidhara and Sayana and came to the conclusions that "Vedas" are the "Songs" of the pastoral Aryan tribes which are the queer mixture of rituals, music, magic and perverted sex-practices. This version of "Vedas" was largely accepted by foreign orientalists, partly because they could not fathom deep into "Vedas" and partly because this version suited their ulterior Imperialist motives.

Dayananda reached to the "Vedas" quite accidentally during his pursuit of knowledge. He went on reading and re-reading, Hindoo, Muslim, Christian scriptures. He went on discarding them as useless. He found out that, they contain untruths and they all were unscientific humbugs, detrimental to the scientific progress. He asked, do they not contain any truth? He replies himself that, there might be some truths here and there but in most of the major parts they contain untruths and unscien-

tific humbug detrimental to the scientific progress of the entire human society. They are "Poisons" ("Vishsampruktannavata") hence they must be "discarded" ("Tyajya"). Hence all the religions are "Poisons" and people should reject them out-right, he said. He goes on telling "this" oft and on in "Satyarthaprakasha".

Finally, he reached "Vedas" and deeply studied them and started interpreting them, as per his novel scientific methods totally departing from Sayana, Mahidhara and ofcourse from European Orientalists Dayananda studied "Vedas" as a serious scholar. His "enquiries" were purely academical and sociological. He came across "Vedas" as just he came across any other "Works". He did not study "Vedas" to vainly rebuff the European-Orientalists, who were trying to humiliate Indians, by showing them such vulgarised meanings and putting them into shame. Nor he studied "Vedas" by twisting the "meanings" to suit his "purpose". He simply studied them as a scholar and as a Social Scientist.

Even he challenged the monopoly of Hindoos, specially Hindoo high-caste priests over "Vedas". He told foreign and native scholars that, what

they think to be "Vedas" are not "Vedas". He systematically differentiated "Vedas" from other Works. He said, only "Mantra-Bhaga" ("Thought" part only) were "Vedas". He also said that, "Vedas" were created at the "Dawn" of the human civilization. They were not "some thousand years old" as it was made to believe but were very very old beyond human imagination. According to him, "Vedas" were not created in India, as at the "Dawn" of the human civilization, India did not exist nor "Hindoos". At that time, there were no Hindoos, no Musalmans, no Christians, no countries and no races existed, he said.

He said, the humanitarian and secular "Thoughts" (Mantras) of "Vedas" are the Treasure House of the World Culture and nobody has any exclusive right or claim over "Vedas". He torn wail of darkness, mysticism, spiritualism, idealism and supernatural "Powers" attached to "Vedas". In simple words he explained that, "Vedas" were nothing but the documents of the earliest human society at the "Dawn" of the human-civilization, which was pre-class, proto-materialist, pre-property, pre-country, pre-state, pre-empire, pre-religion pre-race and pre-history exploitationless society.

To him "Vedas" as per his interpretations were not only an important "evidence" or a proof about his Formulations but a source of inspiration also to further develop his dynamic Ideas and Philosophy.

He further observed that, as time went on, gradually artificial class contradictions of high-ups and low based on "Birth" ("Janmajata"), exploiting violent absolute authoritarian and totalitarian state machineries, countries, empires, kingship, fudalism, religions and religious priesthood, races and racial discriminations, surfdom, slavery and untouchability and such other forms of human exploitations began. These forms of exploitation are the later sick and unhealthy developments in human society, he said.

But, was he then preaching a kind of a "Primitive Communism?" Was he advocating a kind of "Primitive-Communist" Society?

Certainly not.

He never advocated to "go back to the Vedas". He never wanted to put back the "Hands" of the "clock" of scientific progress of the mankind. He was very much eager to see that, mankind "reaps" the "harvest" and he was also anxious to see that the "harvest"

does not become the monopoly of the "chosen" class of exploiters.

He whole-heartedly welcomed the modern scientific discoveries and progress of his time. He also welcomed the Industrial Revolution of Europe and the new fresh progressive ideas coming from the West. He never wanted that, his people should remain in a stagnant position and go to the jungles and mountains, live in huts and wear clothes made out of tree-barks and live in a primitive communist proto-materialist stage.

Dayananda himself left jungles and mountains, wore full clothing and asked his people to take full advantage of modern sciences, inventions, discoveries and knowledge from all the corners of the world. He gave a thunderous "Call" to his countrymen to march forward, to go ahead rapidly. He asked his countrymen to go abroad and learn all the scientific knowledge ("Vidya-vignan"). He said, people should be evere ready to accept "Vidya" even from foreign tyrants, the British.

He gave a vigorous "call" of "Swadeshi" and "Swarajya". He desired rapid Industrialisation of India. Surprisingly he himself even

made great efforts to encourage establishment of various kinds of industries. Even he made an effort to establish "Prototype-cum-Industrial Training Centres" ("Kala Kaushal Karkhana"), with an intention that, his countrymen may take such Industrial, Technical and Scientific Training and thereby may attain such knowledge. Dayananda wanted India to progress economically, technically, industrially and scientifically. Dayananda's vigorous efforts in this direction are clearly reflected in his efforts to take help from Germany. Dayananda drew a "Scheme" to send deserving intelligent boys of "poor-origin" to Germany to learn Science and Industrial Technology. In 1880, he corresponded with one G. A. Vice of Germany. G. A. Vice was ready to train the Boys. The "correspondence" throws interesting light on his efforts. (He even humorously and caustically remarked, during his "Poona-Lectures" that, "We do not get enough labourers because great many bunches and bunches of our Sadhus (Holymen) are roaming aimlessly in our Country".) His dream could not be materialised because of his abrupt death in 1883 He also wanted to improve the agricultural economy of the country. He believed that, India was basically a land based on

pastoral and agricultural economy. He studied the problem deeply. Even he himself wrote a small "Treatise" on the Science of Animal husbandary. Here in this small "Work", as an agricultural economist he explained out by giving statistics and data and advocated development. He discussed the Socio-Agro-Economical aspect of the problem.

Dayananda, with his keen analytical mind, very well understood the phenomenon of economic exploitation of India by the predatory British Imperialists. He was the first to expose the ruthless exploitation of the Indian economy by the British and protested vehemently against the gigantic machine of the British exploitation. The British Imperialists drained the wealth of India, they ruined the Indian peasantry and converted India into a colonial economy of suppliers of the cheap raw-materials. The British bought the Indian goods and commodities very cheaply and sold the industrial products manufactured by the factories in England at a very high rate. Dayananda exposed these nefarious techniques of the Imperialist exploitation and hence he vigorously advocated an anti-imperialist policy of industrial development



based on the talents, skills and the resources of India. Dayananda, therefore, exhorted his countrymen to learn science, commerce and industry. This was the pioneering advocacy of economics of self-reliance for India.

He made a fervent plea for the rapid and all-round development of the economic resources of India. Dayananda emphasised the key role of the modern science and technology. He asked people to go abroad and study and master the new methods of industrial and technical production. He believed in the extension of the trade and suggested an expansion of India's external trade with the rest of the world. He asked in 'Satyarathaprakasha': "Can India make rapid economic progress without international trade (Deshdeshantar Vyapar)"? He himself replied in negative and emphasised that, without a wider network of international trade, exchange and commerce, the country would fall into the mire of misery and pit of poverty.

Dayananda's outlook on the economics of growth was surprisingly and refreshingly modern. He asked the people to desist from making investments into such non-productive things like golden ornaments, silver and jewelry.

He even advocated "Progressive-Taxation" on the Rich-Class to increase the National-Wealth. He advised his people to make the productive investment in agriculture, rural and cottage industries, large and big industries so as to maximize the national wealth and production. He urged for the development of newer technical and industrial skills of the people and asked the people to come out of the traditional mores and methods of production. At the same time he infused the spirit of self-reliance in the people by telling them to use resources and inputs produced within the country. Dayananda was the first national leader who inculcated a real 'Swadeshi' approach to the problems of rural and industrial development of India. Hence he laid stress on handicrafts, handlooms, and other indigeneous resource based industries in India. He asked the people to learn handicrafts ("Hastkala") and machine-craft ("Yantrakala") and technological knowledge ("Shilpvidya"). Dayananda's pioneering and outstanding contribution to the evolution of the modern, progressive ideas in the realm of economic policy has been aptly recognised in a glowing reference to him by Sir, H. P. Mody, the then Chairman of the Millowner's Association in

1933 Sir H. P. Modi, the doyen of Indian Industry and Commerce said, "Swami Dayananda Sarasvati was one of the greatest men of India. He was the first Great Indian to advocate the revival of Indian Industries of which Handloom industry was the most important" (Dayananda Comemoration Volume 1933). About the gross-economic exploitation of the people, in 'Satyarth-aprakasha' he caustically observed, "It is heard about Parasmani-Stone (which if touches iron, it is converted into gold). This is false. But, India is a real Parasmani. If poor foreigners ("Daridra Videshi"—meaning the British) who are like iron bar, by touching it become gold, that is to say rich ("Dhanadhya")." Further, he satirecally said that, "Look : they (The British) allow persons in their offices to enter with shoes made in their country but do not allow persons who wear the shoes made in our own country : By this fact, please understand that, they honour ('Manpratistha') their shoes more than us."

He said, "These Europeans came to this country before a hundred and odd years and up to this date they wear their own dress, made in their own country, but, you are apeing

them in wearing their foreign made dresses . . . He further said, "Now the very sons of India are degraded to such an extent that, they are crushed under the feet of foreigners ("Videshiyon Se Padakrant")".

Showing the contrast between "Swadeshi-Raj" and "Videshi-Raj", Dayananda said, "When foreigners trade or rule in our country then poverty and misery are inevitable". Further he said, "Indians have become subjected to foreigners and they suffer manyfold distress-like the pony of the inn-keeper and the donkey of the potter".

Dayananda throwing bitter arrows on the British in India roared that they, "descend on the property of foreigners like the thirsty upon water and the starving upon food!" Further he with contempt said that, "they are so biased in favour of their own that, when a black man is killed by a white man, they acquit the murderer in court" In such strong words Dayananda hammers the British Imperialist for their 'colour-prejudice', and for their inhuman treatment to the 'Black-Coloured'.

His further formulation was that, the society had become useless old, rotten, degene-

rated and sterile hence it cannot be reformed or repaired. It must be demolished from the very root, from the very foundation.

So, he gave a revolutionary "Call" to smash and uproot the old society, to be replaced by a new progressive dynamic just-society based on equality and brotherhood. He rejected "Reformist-ideas" and demanded a total basic, fundamental revolutionary change. He believed that, to change the Individual, the Society should be changed and to change the Society, the Individual also must change.

But, how to effect such change?

'By awakening the masses', he said.

By making them conscious about who their real enemies are. By removing their ignorance. By enlightening them by imparting true knowledge, true learning. By planting in their minds new, fresh, dynamic, militant, radical views and ideas. This was a practically impossible herculean task, under the horrible Indian conditions at that time.

Dayananda with his firm will and iron determination with the mighty weapon of his dynamic ideas and philosophy plunged into the revolutionary militant action.

Dayananda rose and emerged as a new kind of a revolutionary leader, as a new kind of a "revolutionary-philosopher-in - Action". He not only challenged the oppressive forces but he also challenged the very foundation of a traditional "Indian-Thinking" and differed basically and fundamentally from it.

Uptil now, the two "streams" of "Indian-Thought" always ran parallel. One stream of thought only thought of world as "Maya", whose last exponent was Adi-Shankeracharya. The other stream of 'Thought' only thought of crude-materialism. With the development of society, these two 'Thought Currents' developed side by side. Many Schools of Thought flowered. The pendulum of Indian-Thought has always moved from one direction to another. These two Thought Currents always came into clash with each other and many times they intermingled with each other in a very funny way.

Dayananda at once negated and rejected both these view points as impotent futile and useless with no power whatsoever to change the society and men. Dayananda emerged as a great Demolisher of the Edifice on which the

traditional "Indian-Thought" was based from its very foundation.

Dayananda like other Indian Philosophers never merely engaged himself in merely interpreting, meditating, explaining the World, the "Atman" and God, sit cross-legged and watch the happenings impotently.

"The "Key-Note" of Dayananda's philosophy was "A revolutionary action for a revolutionary change". He thought and acted in terms of how to change the society and men, and this resulted into Action. This was a fundamental departure from the Traditional-Indian-Thinking. A dynamic philosophy combined with Action for "Change" was put to an Acid-Test by no less a person than Dayananda, the Propounder himself. Dayananda asked the masses to reject and to throw away these false Ideas, which will lead them nowhere, always keeping them in eternal bondage.

Dayananda's dynamic contribution was to snatch away Philosophy from a Personal-Domain. In place of philosophical-inaction he infused Action-for-change. He made philosophy useful to the masses. He used Philosophy as an Instrument, as a weapon for social change.

Philosophy became social and came out from the Ivory-Tower of a few chosen. It embraced the society and the masses. It not only worried about the miseries but also showed a dynamic path for a basic change and prepared the masses for militant resistance against the oppressors. Age old philosophical inaction, impotency, detachments, romantic escapism, inactive humilities vanished. A militant, progressive, revolutionary, dynamic, non-personal, objective philosophy combined and enjoined with militant action for a basic change in society was born. It rejected orthodoxy, dogmatic finalities, conservatism, fatalism, illusory escapism, important idealism, religious beliefs of all kinds, authoritarian totalitarianism of all kinds, crude and raw materialism, paganism, unhuman ritualism, idolatory, artificial class and caste contradictions of high-ups and low and anti-scientific and irrational belief outright. Thus, he rejected oppressive forces of human exploitation in any form.

Dayananda negated all the escapist, fatalist, illusory philosophies including "Vedantist", "neo-Vedantist", "Advaitist", "Dwatadvaitist" and "Shuddhadwaist" etc. He rejected escapist



illusory views that, the World is an Illusion ('Maya'). On the other hand he negated the crude and baser materialist philosophies like Tantra, Aghora, etc. and pagan philosophies.

He propounded that, this world was very much Real and was not Illusory. He accepted "Matter" and "This-Worldliness" but at the same time he rejected the selfish Ideas of "This-worldliness" having no other pursuit than merely to eat, drink and enjoy selfishly having no higher humanist goal in life. He believed such crude Ideas of "This-worldliness" to be sub-human and beastly. On one side he rejected fatalist illusory "un-worldliness" or "other-worldliness" and on the other side he also rejected baser, selfish pagan "this-worldliness".

To him, the collective humanist interest of the society was supreme. His Thoughts, Ideas and Philosophy always revolved round the collective interest and collective good of the people. For example, when he formed the "Code of Conduct" for those who became the members of his Organisation, Arya Samaj, it clearly reflected this. He said, "Be ready to accept Truth and reject Untruth. All your actions should be guided according to Humanist

Values and Principles after thoughtful consideration of what is right and what is wrong. It should be the prime motive of all to do good to the World ("Sansar per Upkar") that is to say, one must strive for physical, mental and social progress of all. One should behave with everybody with love, as per Humanist Values and Principles. One should increase knowledge ("Vidya") and destroy ignorance ("Avidya"). One should not feel satisfied with his progress only but must submerge his personal progress into the collective progress of all. All should remain dependent in observing collective regulations for the collective benefits of the society and should be independent in each beneficial regulation." Here Dayananda preaches to strive collectively for the collective interest and for all out physical, mental and social progress of all and advocates that, personal interest should be submerged into the collective interest of the society Here he propounds "Democratic Collectivism."

He propounded that, since thousands of years, the Indian Thought has offered nothing but negations, inactions, prohibitions, escapes,

taboos, physical and mental tortures, illusions, fatalism, withdrawals, horrible ritualisms, animal crudity, subhuman beastliness, selfish base crude and coarse Ideas, putting the human self into the lowest strata of the human degradation and degeneration. Hence, Dayananda asked the people to awake, arise and fight against these Ideas which have kept them into eternal bondage. He asked people to "Act". He believed in 'Action'. He believed in 'Human-Efforts' to be "Supreme". He rejected "Fatalism". He observed in "Satyarthaprakasha" that, "Human efforts ('Purushartha') are supreme and not Fate ("Prarabdha")."

Did his revolutionary vision end here only ?

No, he went still further.

He visualised a kind of a self-governed and self-regulated administration of the society, a sort of democratic collectivism. He advocated to waste and melt the entire exploiting absolute state power, which he considered a generator of exploitation and violence ("A violent beast will tear you off and will eat away"), into the people by establishing a kind of an administration emerging from democratic collectivism from the "Base". 'His concept of human

liberation and democracy had a high dose of democratic collectivism and anti-totalitarianism.

Dayananda, a great Torch-Bearer of democracy and Human Liberation upheld the revolutionary Banner of Human Liberty, fraternity, revolutionary secular Humanism and advocated revolutionary, progressive, dynamic "New-Social-World-Order" based on equality of Men and Social Justice.

In the words of Romain Rolland, "Dayananda postulated equal justice for all men and all Nations together with equality of the sexes". He further said "Dayananda wished everyman to have the opportunity to acquire as much knowledge as he would enable him to raise himself in the social scale as high as he was able. Above all, he would not tolerate the abominable injustice".

His "Satyarthaprakasha" in those days and far beyond for long became a source of great revolutionary inspiration to innumerable people from each and every strata of our society and galvanised, metamorphosised and transformed them. It also transformed so many thinking individuals into revolutionary rebels in all the fields of our society. So many wellmeaning

men of public spirit became leading reformers, patriots and national and revolutionary leaders by drawing inspiration from "Satyarthaprakasha". The revolutionary impact and influence was far reaching tremendous and all pervading. It went on giving revolutionary inspiration generation after generation.

It was widely feared in those days that, this Book should not be put in the hands of the youths to read as it will immediately 'corrupt' their minds and they will immediately become atheist ("Nastik"), anti-God, anti-religion and sinners ("Papi", "Adharmi") and 'Patita' ("fallen"). The book was feared and dreaded.

It was criticised as "Intolerant" and was much misunderstood by many, without properly studying and analysing it. Probably he himself was quite conscious that, he may be misunderstood. Hence, he repeatedly declared that, "My main object is the exposition of the meaning of Truth.....For the achievement of one's selfish ends and because of obstinacy, lack of knowledge and bigotry, one is prone to lean towards untruth.....It is not my intention to hurt the feelings of anybody but I intend that, people, by analysing what is

truth and what is untruth, may discover truth, so that, the whole mankind may be benefited and also may progress". He always very repeatedly and modestly declared. "I am not omniscient ("Sarvagna")". He said, "My ideas are not unique and I am not omniscient. Therefore, if in future any error of mine should be discovered after rational examination, then set it right. If you do not act that way this Samaj too will later on become just another sect.....by making Guru's word touchstone of truth and thus fostering deep seated prejudices, which make people religion-blind cause quarrels and destroy all right knowledge. This is my firm opinion. With unity of humanist values there will result social and economic reforms art and crafts and other human endeavours will improve as desired and man's life will find fulfillment because by power of those human values all values will become acceptable to him, economic values as well as psychological one" (Bombay Lecture, "Mumbai Arya Samaj no Ithas").

Dayananda had a horror of dogmatic confirmism, which he humorously called "Babavakayam pramanam" ! (Guru's word is final ! ) He was against any kind of one man

authority, Gurudom and sectrianism. He recognised fully his own shortcomings and limitations of his knowledge and flatly refused to become any body's 'Guru' nor he made any 'chela'.

He told one Umraosingh, who wanted to be his 'chela', that, "I make none. Who believe in my ideas and who are ready to work for them are my brothers". Dayananda had a horror of taking photographs. He always resisted the idea. He had a fear that, people will start worshipping his Photo-Image. That is why, only one or two authentic photographs are now available!

Dayananda said "If any mistake is found... whatever the truth is, will be accepted. If anybody with only the intention to do good to the mankind would bring to my notice, will be accepted after properly understanding the Truth and will be complied. If anybody does any activity for the sole purpose of the collective good he is always opposed by the selfish people. But.....truth alone gets triumphant and untruth gets defeated. By truth only the path (of attainment of knowledge) of the learned widens." ("Harda-Bhoomika"-Preface, "Satyarthaprakasha").

He further said, "If anybody will examine (his book) going against the motives of the author, prejudicially then he will not understand anything. There are obstinate begots, specially Religionists, who always come to conclusions contrary to the motives (of the Author) Because of the dogmatic insistance of one's own Religion, their intellect get entangled in darkness and gets destroyed. My main purpose is an exposition of Truth without showing any favourism (to any particular religion). . . . As long as the human race will not be free from mutual futile religious conflicts, till such time, there will be no mutual happiness". Finally, he said, "I have fully explained my views, chapter by chapter in "Satyarthaprakasha" and also in Rigvedadi Bhashya Bhoomika etc. works. In other words, I believe in what is acceptable in front of all .....I detest the mutual strifes because the religionists by propagating the Religions, have entangled the human beings and have made them mutual enemies. Hence, I intend to smash this and make the people one and united by inducing them to love each other deeply so that everybody can be benefitted by everybody. This is my effort and opinion." He further hoped, concluding his "Satyarthaprakasha"



that "Let this principle pervade in the whole world." ("Yah Siddhanta shighra Bhugol main pravrutta hove,") and let the whole human race progress, prosper and live happily for ever".

As earlier discussed, he never indulged in blind, dogmatic, destructive "Negations" ("Khandans") only. He developed and offered definite constructive positive ideas, programmes and philosophy for the "Progress of Mankind". He only negated the negative and affirmed the affirmative and constructive. He was also "Anti" to whatever was "Anti people", whatever was detrimental to the progress of Mankind. Because of his vehement "Negations" ("Khandans"), his great positive, constructive and affirmative revolutionary militant progressive "Role" was intentionally or unintentionally overlookrd very much. He had more positive, constructive and affirmative to offer than merely "Negations."

It always comes on the shoulders of revolutionary leaders, thinkers and philosophers to oppose and attack vehemently, ruthlessly and bitterly against the evil exploitation in the society. Their "slogan" has always remained all throughout, what the "slogan" of Dayananda was "Pakhand Khandan" ("Down with all humbugs").

It shocks.

It gives pain.

But, it is always like the “Kind cruelty of the surgeon’s knife”. What is bad, rotten, useless, old and worn out in the society is always to be smashed and destroyed first to build a new, from the very foundation. Hence “Negations” become absolutely necessary. His work, Dayananda himself observed, may prove to be “bitter” first but in the end it will prove to be “Nectar” (Amruttulya”).)

Dayananda had to do it.

Because, he was constrained to do it.

Because of this, like other revolutionary leaders of the world, Dayananda was much misunderstood and was criticised.

His “Satyarthaprakasha” is very useful on another count also. Not only it is useful to understand and analyse his dynamic progressive revolutionary ideas, formulations and philosophy but it is very useful as an authentic Document of the Indian conditions of that time. It reflects the Indian people’s total collapse and degeneration. One is horrified to read page after page about the gross naked oppression and exploitation of the Indian people by national and foreign

oppressors and exploiters. It is an Eye-Witness-Document very useful to scholars, Social-Scientists, Sociologists and Historians

“Satyarthaprakasha” also shows how he caustically, vehemently and satirically (and many a time humorously too) made frontal attacks on all the religionists. It also shows how fearlessly he rose to the occasion at a time when nobody dared to rise or even dared think like him. He rose against all the national and foreign forces of oppression and exploitation single handed and fought and died for the cause of the suffering masses.

His Ideas, Thoughts, Views and Philosophy reflected in his Works like “Satyarthaprakasha” may be “conditioned” by historically inevitable limitations and shorts-comings but his basic “Formulations” remain valid, hold good and hold water even to-day, even in changed conditions, simply because his Revolutionary-Vision was very much ahead of his time. He wanted freedom for all the exploited, wanted abolition of poverty and just distribution of wealth. He wanted that, every individual in the society should get according to his ability and according to his just needs.

Science, reason, logic, commonsense, pragmatism, revolutionary progressive humanist values and principles were the touchstones of his militant revolutionary progressive thought and action. His ever expanding sharp mind was open to all new, progressive, revolutionary ideas beneficial to the entire mankind. He absorbed them and transformed them in an original unique way. His humanism was not abstract but was concrete. He wanted to smash the old rotten society and create a new, a free exploitationless society for all.

In his times, objective conditions were not at all ripe for understanding the full implications and to grasp fully the meaning and interpretation of his dynamic, progressive, militant views. This was also one of the factors for creating misunderstanding about his pioneering revolutionary "Role". No such assessment of Dayananda was possible at that time. Major portions of his Formulations have great relevance even in modern times and acquire new significance, if studied in proper context. They look amazingly fresh, new, dynamic and modern and can even inspire in the new complex situations even to-day.



### (3).....CONTRIBUTION

At the juncture, when the British Rule was established in India, the British were compelled for their own benefit to introduce certain long term policies to have a more firm grip over India. Though these policies paid them dividends, they boomeranged also. With the introduction of the English education, new ideas gripped the minds of educated Indians.

After the Plassey (1757) the process of opening of the closed-door started. The "motivated" orientalist and christian missionary activities gradually gave rise to new thinking and new learning.

The origin of our Renaissance-Revivalism -Reformation and Awakening was not basically connected with the Re-discovery of our Remote-Past but it was mainly based on the discovery of the Recent-New, that is English Education, Western-Science and Liberal Rational Thinking and Ideas. In fact, this Recent-New opened the Closed-Door. This helped our great Reformist Leaders like Raja Ram Mohan Roy and others to explain their own past, their own culture, their own heritage, into the light of the new

learning, the new reasoning and new ideas from the West. In explaining their past and culture, they used the systems and methods of rational Western Humanism. It played more significant "Role" in the first great phase of our Renaissance than traditional Orientalism. But, later the Orientalism played a significant "Role" in invoking a wave of Patriotism.

These two different Trends of Renaissance many a times complimented each other and many a times clashed with each other also. In this light, our Renaissance Movement was not a homogenous and unified Movement. One Trend advocated Social Reform, Rationalism on Western pattern and Humanism of the European-Type, the other Trend evoked "native" pride in ancient glories of course with the help of the newly acquired Western-Thinking. Basically the whole Movement was broadly the Movement of English educated elite of the upper-strata of the society.

This powerful great Movement had its basic weaknesses and was full of inner-contradictions. This great Movement was handicapped in many ways because it never ever thought to bridge the gulf between "Them" and the "Masses".

Hence, it could not become broad-based. It was hypnotised and magnetised by their benefactor, the British. It actually worshipped the British Empire and believed firmly in "Divine dispensation of the British-Rule." Both these trends of Renaissance Movement never ever realised the sinister designs of the British Imperialists. They never examined, analysed and realised the social, cultural, political and economical all out exploitation of the Indian people by the British, so graphically analysed, described and exposed by Marx at that time.

This was in the best interest of the British. This is what exactly Macauley and other architects of New English Education wanted to happen. Hence, the British admired and supported the Reformist Movement wholeheartedly.

The Reformist Movement came into direct conflict with conservative, reactionary, anti-progress dogmatic fanatical and religious forces. These forces worshipped and supported the British, because in the name of the "Policy of non-intervention in the Religious-Matters" the British supported these forces also. These Reactionary Forces also believed, like

Reformists, the British Rule to be a "Gift of God".

These two forces, Reformist and Reactionary, though they were daggers drawn towards each other, admired and supported the British Rule for the reasons of their own. The British supported both these forces for their own reasons. In the final analysis, both these forces proved to be consolidators of The British Empire.

The third force was the Missionary Movement. History tells us that, all the conquerors, all the Empires bring their Religion with them and always try to enforce it on the conquered. For the British, God had given them a great opportunity to spread Christianity. Mr. Mangles, Chairman, Board of Directors, East India Company, stated in the British Parliament in 1857, "Providence has entrusted the extensive Empire of Hindoostan to England that, the Banner of Christ should wave triumphant from one end of the India to the another". Mr. Mangles dreamt of "Making all India Christian." Christian Missionaries, Educationalists and Orientalists hoped that, they would "mould" the jungle Indians in such a way that, they would turn out to be great Faithfuls of the British Empire



and would think and act like Englishman, though Indians. Macauley said, "We must at present do our best to form a class...Indian in blood and colour, but English in taste, in opinions, in moral and in intellect." Mr. Elphinstone thought that, English Education "would make the Indian people gradually accept British Rule."

Obviously the British Rule gave prized patronage to the Religion of the British, Christianity. Those who embraced Christianity were bestowed with many favours, jobs etc.

The aim of the British was "Destruction" but the result was "Construction", "Regeneration." It finally resulted in a new kind of the "Awakening". It awakened the spirit of enquiry and new intellectual activities. English educated Indians began absorbing progressive ideas and scientific achievements of Western Countries and in the light of these ideas, they started re-examining their own religions, traditions, customs, habits and philosophies. It actually helped the "Awakening" leading to the Reformist Movements and finally to the National Liberation Movements at later stage. Thus, ironically enough, the British Rule itself proved to be, as Marx observed, "Unconscious tool of History."

The fourth Movement which started had different motives. It came in conflict with all the other three Movements, viz. Reactionary, Reformist and Christian Missionary Movement. It also collided with the British. This Movement was started by Dayananda.

Dayananda's Movement had certain salient features of its own. Though Dayananda had much wider area of agreement of views and ideas with the Reformist Movement and wholeheartedly admired and welcomed and gave an open unqualified support, he had his own fundamental difference. Like other Reformers he did not believe in "Divine Dispensation of the British-Rule." He believed the British-Rule to be a kind of a "Curse". Dayananda with his brilliant insight found out that, British Rule was a great "Curse" which has ruined the people politically, culturally, socially and economically. Dayananda was the first and the only Indian Leader who analysed and exposed the sinister British-Rule at that time.

Dayananda has graphically described in his monumental work "Satyarthaprakasha" how Indian people are grossly exploited by the

British-Rule culturally, socially, politically and economically. He proclaimed in "Satyarthaprakasha" that, the British "may do anything and everything" for them but "Our-own-Rule" ("Swadeshi Rajya") is "supreme" ("Sarvopari") and the "best" ("uttam"). A "Foreigner's Rule" ("Videshi Rajya") with all its "parental" ("Mata-Pita Saman") "obligations" ("krupa"), "Justice" ("nyaya") and "mercy" ("daya") and which is even free from all prejudices ("Matmatantar-Agraha-Rahit") and which does not differentiate and discriminate ("Pakshapat Shunya") and which does not take sides, cannot bring complete happiness ("Purna Sukh Dayak Nahin Hai"). Thus, in no uncertain terms he proclaimed his Anti-Imperialist stance and criticised those who believed in "Godly Justful and Parental and Merciful Rule of the British Empire." He opposed the slavish mentality of blindly apeing the British Masters and admiring whatever was British to be the best and superior and denouncing everything Indian to be inferior. According to him, this created a sort of an inferiority complex in the Indian Mind leading them to further degeneration. He said, there is no need to suffer from inferiority complex or to be ashamed of our heritage. Indians have

also contributed to the world and we should be justly proud of it. Europeans and English cultures have many good and bad points so also we have many good and bad points. They have also the horrors of their culture so we also have our own horrors of culture.

Dayananda, here it may be noted, differed from the second "Trend" of the Reformist Movements, that is Revivalist trends. He was against any kind of vain glorifications of the past and of narrow Chauvinistic trends. He had no faith in the belief in whatever ancient and old and whatever Indian to be superior and superb. He said that, India has degenerated to such a low level since thousand and thousand years that we cannot take false pride in whatever was ancient and old. His approach was rational. He said that, without any shame and hesitation, we should accept what is good, fine and beneficial to us from the West and even from the British, who are our tyrant Masters. He basically differed with the ideas and approaches of both these "Trends" of the Reformist Movements, the extreme glorification of the British Rule and the extreme glorification of the Indian-Past. He said both these extreme trends of Reformist

Movements were harmful and detrimental to the further progress.

He further criticised the Reformists and Reformist Movements that, "They have negligible patriotism ("Newna-Swadesh-Bhakti")." He had no faith in the Reformist-Methods. He believed that, the emancipation cannot be achieved via Reformist ways but by revolutionary struggles of oppressed and depressed against their national and foreign oppressors. He believed that, revolutionary, militant, progressive consciousness must come from the exploited masses themselves, from the down trodden themselves and from the lowest of the low, who must take up their upliftment and emancipation in their own hands. He demanded a basic revolutionary change in the Society and not "Reforms only under the British." He wanted Imperialist Domination to be uprooted from the Indian Soil, if need be, by "Armed Upsurge." He gives typical example of brave "Vaghers" (a militant Tribe of Okha, Kathiawar) who gave heroic Armed-Struggle against the British. "The rule of proud and unjust does not survive long." He commented in "Satyarthaprakasha." He further commented that "Vaghers" showed

“bravery and fought and killed the enemy (The British).”

He believed in “Mass-Approach”. His Movement created a stir, a storm, a struggle, a fight, an agitation, confrontation and a mass action. He tried to involve all the strata and specially the lower middle and lowest strata of the Indian Society. His approach was secular and wider. From all these salient features, it can be seen that his Movement had the basic fundamental difference from the Ideas, Thinking and Methods of Traditional Reformist Movements of his Time.

Though Dayananda had his areas of conflict and co-operation with Reformist Movements such was not the case with other two forces viz. Reactionary Hindoo-Muslim Religious Movements and Christian Missionary Movement. He ruthlessly and mercilessly collided with these Movements, because of his strong views and convictions that all the religions of the world with no exceptions are the root causes of all the miseries and unhappiness not only of the Indian Society but of the whole world. They are sinister generators of all ills in Human Society which “divide the people and make

them enemies of each other." To him religions were instant poison of the people which kill them instantly. "They have entangled the people and have made them mutual enemies" he said. He started fighting against religious forces which he termed, 'Purani' (Hindooism), 'Kurani' (Islam), 'Kirani' (Christianity).

So, his main field of militant action and fight was against all the dogmatic reactionary religious forces because he opposed these forces in toto and he had no ground or area of agreement with these religious reactionary forces. He without any malice and prejudice and without pre-conceived notions studied all the religions. He said in "Satyarthaprakasha" that, he accepted "whatever is truthful" in them. He further said that, "Though I am born in India and live in India, even then I refute the untruths of the religions of my own country. I do the same thing with the foreign religions also. In the matter of progress of mankind, as I behave with my own countrymen, I behave with others of foreign lands and all gentlemen should behave likewise. Had I been partial to any of the religions of my country, I would have started praising, justifying and propagating that religion

and would have started defaming ("Ninda"), harming ("Hani") and would have tried to stop ("Bandh") other religions. But, to speak like that is out of compass of Humanism." ("Manushya Dharma Se bahi hai").

He whole-heartedly accepted whatever was truthful and acceptable and useful for the common-good of Humanity in all the religions of the world and whatever Humanist Values and Principles preached by them. He never ever negated, rejected or refuted these aspects in them.

Though he considered all the religions the root cause of all evils on the earth, he never ever refuted whatever truthful and humanist they contained. He never ever refuted religions blindly, dogmatically and prejudicially. He was not a blind negator of religions. Even he affirmed "Charvakas" and "Jains" (who were considered to be non-believers of God) in certain matters. He denounced "Crucifixion of Jesus" and admired Islamic and Christian Principles of "Anti-Idol-Worship". He readily and gladly accepted whatever truths and humanist concepts they contained. For this, he was in agreement with all the religions. He accepted whatever he



found to be good for Humanity in them. He never fought with any Religionists on these issues.

His main opposition to all religions was that, "Barring a very few things, they contain all untruths." He said, "In the company of untruth, truth cannot remain pure." He further observed that, religions have entangled the people in the "web" and have made them "enemy of each other." Dayananda observed that, Religions have made people miserable and they are full of "Pakhand" (Humbugs). They are exploiting the people since times immemorial, hence, if people wanted real happiness, peace, prosperity and progress, they should "De-religionise" themselves.

During his life time, the main fierce, deadly and villainous diehard opposition came from Hindoo Religionists ("Purani"). They opposed tooth and nail as Dayananda made ruthless, merciless frontal attacks on them. They used all vulgar polemics, using obscene language against him. They hounded him. They boycotted him. They showered him with stones and brickbats. They even tried so many times to kill him, by attempting bodily harm to him and finally became successful in removing him

by deadliest poison. Such was not the case with "Kurani" (Musalmans) and "Kirani" (Christians). Their opposition remained mostly on Theological and Academical level probably because of Dayananda's "One-God" and "Anti-Idol-Worship" firm Ideas. Probably Musalmans felt themselves Theologically more nearer to Dayananda. Many Musalmans in big number came to hear him and addressed him as a great learned "Fakir" (holymen) who is not "Bootparast" (idol worshipper).

But Dayananda did not spare them. He attacked them vehemently and equally ruthlessly and mercilessly. He said that, though they profess and claim to be believers of "one-God" and "Anti-Idol-Worship" they were in any way no better than the "Idol-Worshippers" ("Bootparasta"). Like Hindoos, they were also sailing in the same boat, he said, infested with same religious ills of ignorance, religious dogmatism harbouring anti-science beliefs and ideas. They had other "Forms" like "Hazrul-Asbad" and "Haj" etc. which encouraged and established "Idol-Worship" which gave rise to all sorts of "Pakhand", he added. He said "Kuran" and "Bible" are same as "Shashtras" of Hindoos

like "Bhagvat", "Puran" etc. There is no difference in them whatsoever and all the religious literatures are alike, he observed.

He said that, all these (Maharajs, Mathadhipatis, Pandits, Sadhus, Mullahs, Maulvis, Fathers and Popes) religious Heads are exploiting the ignorant masses in the name of God and imaginary Hell and Heaven. He further said that, all these Religious Heads, Hindoo, Muslim and Christians are alike and equal in their "Pakhanda". He coined the word "Popeism" ("Pope-Lila"). He called all these Hindoo, Muslim and Christian Religious-Heads "Popes". He commented humorously in "Satyarthaprakasha" that, though the word "Pope" is a fine word and has a nice meaning but these "Popes" (Christian Religious Heads) by their misdeeds have vulgarised the fine meaning of "Pope" hence all Religious Heads—may it be a Hindoo, Musalman or Christian—are "Popes" and their misdeeds are "Pope-Leela".

He was daring enough to pass such comments and remarks on Christian Missionaries openly with the full knowledge that, Christianity was the patronised and accepted religion of the British-Masters. The watertight compartments

of this Hindoo, this Musalman, this Christian never ever existed in his revolutionary secular-broad humanist mental horizon. He always contemplated on a wider, world-wide scale. He said, in "Satyarthaprakasha", "Had I been partial, I would have accepted and insisted any religion in vogue in India. But I do not want to desert Humanist Principles and Values and also do not want to accept any contrary behaviour of my own country and that of foreign countries as well, because to behave contrary is to behave against Humanism". ("Manushya-Dharma"). He further denied most emphatically that, "I do not intend to start any new imaginary Religion what-so-ever.....  
...I only want to accept truth and want others only to accept truth and discard untruth."

Dayananda was a Mass-Man. Though a great Thinker, Philosopher and Scholar, he never tried to set pen for the benefit of scholars and intelligentsia only. He was not interested in such activity. (He wrote a Commentary even on "Vedas" in Hindi) Because, he never believed in an intellectual escapism and in any futile-mental exercise. His only concern was his millions of ignorant uneducated downtrodden.

people. Hence, he wrote for them. So that, they can understand. Though a Sanskrit Scholar of high order, he wrote in Hindi. But, his style was never pedantic. It was plain and simple. He wrote in a language understandable to them. He used dialects full with colloquial idioms and phrases. He wrote in a typical style as if he "Talked" to the masses. He was an expert propagandist. He knew effective methods of mass propaganda. He wrote and issued small pamphlets and distributed them in large numbers amongst the masses. He distributed Hand-Bills ("Patrikas") and gave "Announcements" ("Vigyapans") in the press. He wanted to reach the broader mass. He had no time and desire to write a systematic composition with definite subjects, a "Treatise", to express his Ideas systematically, in a pedantic way because he had in view the broader masses.

Hence, his Ideas are scattered here and there and everywhere. They are to be hunted and sorted out subject-wise and ideawise and analysed in proper context. That is to say, on one subject he writes at different places, on different occasions in different context further explaining and expanding and clarifying the same subject and the same idea. For example,

his Anti-Imperialist Ideas and his exposition of all out social, political, cultural and economical exploitation of the British are not expressed in one place in an organised systematic way, but they are scattered here and there in different contexts. In the same way all his Ideas are scattered. They are to be sorted out and are to be arranged systematically. In many cases his implications are to be interpreted from his narrations of factual incidents and by examining his own "Deeds" also, because he was a "Thinker" and a "Doer" at the same time. He was a "Philosopher-in-Action". His Ideas are to be put together and to be arranged subjectwise keeping in view in what context it was said and written. He narrates factual things and reports factual happenings, and in that context of these factual happenings, he comments and expresses his views and ideas. Hence, it is very important that whatever said, written or expressed by Dayananda is to be analysed keeping in view in the context of the factual happenings of that time, which he narrates. So in this way and in this light, his Ideas are to be examined putting them into a systematic shape. It becomes necessary to examine his Ideas keeping in view, in what context he expressed.

Probably he was aware of this. Hence, he said in "Satyarthaprakasha" that, "If anybody will examine Satyarthaprakasha against the Motive of the Writer (Tatparya), one will not be able to come to right conclusions." So, in the light of his "Motive", (which he repeatedly proclaimed and wrote—"To work for the collective betterment of the whole mankind") his Ideas should be examined.

To understand his Ideas further his "Deeds" are also very very helpful. The integrated whole of his "Ideas" and "Deeds" gives the Total-Picture of his Ideas and Philosophy. So, to understand his Ideas more clearly one has to make the sum total of his "Ideas" and "Deeds" because what he preached, he actually practised. There were no contradictions found between his "Deeds" and "Ideas". His "Ideas" can be judged by his "Deeds" and his "Deeds" can be judged by his "Ideas." These are the important points to be kept in view when analysing his Ideas, Philosophy and Work.

The shrewed British supported all the three Movements viz (1) Reactionary Religious Movements, (2) Reformist Movements and (3) Christian Missionary Movements under

different pretext as these Movements helped to strengthen their hold, though they clashed with each other.

But the same was not the case with Dayananda's Movement. It was basically different. It was not "Reformist" as the term was understood, appreciated and supported by the British. It was otherwise. It exposed and challenged their very Rule. Dayananda stood for revolutionary transformation. If others were merely Reformers, Dayananda was a Revolutionary Transformer.

The shrewed British could see and visualise the dangers of his activities and in many ways they tried to curb. The unique example is as narrated earlier, of the first Arya-Samaj which he "founded" in a feudal infested western region of Kathiawar at Rajkot which was ruthlessly demolished by the British, in no time. The Founder Members were terrorised and threatened by the high ranking British Officers themselves and charged the Founder Members for sedition and obtained "apologies" from them.

Finally, they removed Dayananda with the help of their stooges, reactionary religious forces and feudal elements, great lifetime foes of Dayananda.



To sum-up :

(1) Dayananda was the pioneer leader who showed the suffering masses a Revolutionary-Path towards National Liberation and led them against the oppressors and exploiters, national and foreign. (2) Dayananda was the militant, revolutionary dynamic Philosopher-in-Action. (3) He made philosophy a Revolutionary Instrument for the basic change in the Society. (4) He was against any kind of totalitarian-authoritarian absolute Rule in any form, hence, he was Anti-Imperialist, anti-feudal and anti-religion. (5) He was the propounder of Revolutionary Secular Humanism. (6) He was a revolutionary crusader against any kind of exploitation and oppression in any field of Society and in any form. (7) He gave a revolutionary "Call" to demolish the old and unjust Society replaced by a new dynamic progressive society based on equality of men and sexes. (8) To him "Science" was the "Final Evidence" and hence, he totally rejected the unscientific Ideas encouraging ignorance, superstitions and erroneous blind religious beliefs, and he was against any kind of dogmatic finalities. (9) He advocated a free exploitationless world-society and his philosophy had a world

outlook. Hence, it was internationalist or supra-national. (10) He as a social scientist analysed and examined Indian conditions in social, political, economical and cultural context. (11) His Movement was a moral and socio-economic and socio-political Movement. (12) He believed all the religions to be the root-cause of all the evils in society hence considered them as poison. (13) He was the first leader who examined and understood all out social, political, cultural and economic exploitation by the British. Dayananda in "Satyarthaprakasha," in first and second editions penetratingly described how Indian people were being exploited socially, politically, culturally and economically. Dayananda was the first leader to expose this. He in "Satyarthaprakasha" vehemently opposes the "Salt-Tax".

Later, as we know, Mahatma Gandhi offered famous "Salt-Satyagraha" at Dandi, Gujarat. Dayananda also strongly opposed "Octroi-Tax" on "Grass-cutting" and "Wood-cutting" from jungles. He also opposed heavy "Stamp-Duty" in the Law Courts. He said that, it is beyond reach of the poor and they

are deprived of justice. By Taxes on "Salt" and "Wood-cutting" the poorest of the poor is only affected. The poor suffer heavily and are tortured. Describing the pathetic condition of the labourers he said, "The flock by sheer hard labour ('Mahenat-Mazdoori') try to exist one way or the other ("Jaise-Taise")." He asked the people to awake and arise and fight. Even he advocated "Armed upsurge" against the British and gave a pioneering "Call" of "Swarajya" and "Swadeshi". (14) He was the propounder of concept of self-governed administration of society based on basic democratic collectivism dissolving the absolute state machinery which he believed to be the root cause of exploitation, oppression and violence. (15) He fought vehemently against all kinds of escapist, illusory, philosophies and also fought against baser selfish "eat-drink and enjoy" crude sub-human and unhuman philosophies. According to him, both these extreme trends are negative trends and lead nowhere. (16) Though Dayananda stood for the "Cause" of the suffering exploited, oppressed and harassed poor down-trodden toiling masses in general, he specially stood for the "Cause" of the poorest of the poor and lowest of the low, "Untouchables" and "Shudras" and also for toiling peasants

and bonded women. He demanded complete emancipation and freedom in all spheres of social activities. He demanded equal status and equal rights for them. He specially appealed to them to awake, arise and fight.

Once an "untouchable" affectionately brought some "Rotis" (bread made out of wheat) for him to eat. Dayananda gladly accepted and ate. Someone remarked that, "Will you eat untouchable's Roti?" Dayananda humorously retorted, "Look! It is not untouchable's Roti but wheats' Roti! ("Gehun ki Roti".)"

One untouchable brought food for Dayananda. He accepted and ate with pleasure. Somebody said, "Now he became fallen (Bhrashta)." Dayananda retorted that, "One only becomes fallen when one amasses wealth by foul means by exploiting others and from that wealth he makes food. Untouchables are toilers and their money comes from their honest labour and that is why, food prepared by them is the best."

Dayananda stayed at Shudra's place. Dayananda challenged one high caste Pandit for debate. Pandit declined under the pretext that, he will not go to a Shudra's place.

Dayananda retorted that, "Then why he resides in the domain of Mlechha?" (The British)

Dayananda addressed peasants as "King of Kings" ("Rajaon-ka-Raja."). Peasants often came to Dayananda and offered food to him, which he gladly accepted. It was a taboo in those days to eat at the hands of peasants.

He freely mixed with them. Peasants invited him to their homes and fields. Dayananda stayed amongst them. He said that, peasants are the real toilers who produce for all and lamented that, they are neglected and harassed.



(4).....IMAGE

Romain Rolland said :

".....Dayananda transfused in the languid body of India his own formidable energy, his certainty, his Lion's Blood. His words rang with Heroic-Power. He reminded the passivity of the people, too prone to bow to fate that, the soul is free and that, action is the generator of destiny. He set the example

of the complete clearance of all the encumbering growth of privilege and prejudices by a series of hatchet blows.....He went further than Brahmo-Samaj and even further than Ramkrishna-Mission....Dayananda's stern teachings corresponded to the Thought of his Country and to the first strings of Indian-Nationalism to which he contributed....." ('The Life of Ramkrishna').

Romain Rolland further observed :

".....This man with a nature of a Lion is one of those whom Europe is too apt to forget when she judges India, but whom she will probably be forced to remember at her own cost, for, he was that rare combination, a Thinker and a Man-of-Action with a genius for Leadership .....Dayananda with a soul of a Leader was a great uplifter of the peoples. In fact, he was the most vigorous force of the immediate and present action in India at the moment of the rebirth and reawakening of the National Consciousness. He was one of the most ardent Prophets of Reconstruction and of National Organisation. I feel that it was he who kept the Vigil....." ('The Life of Ramkrishna').

Dr. Andrew Jackson Davis said :

“.....I behold a Fire that is Universal....  
.....over a great land of Africa, over the  
everlasting Mountains of Asia, beholding this  
infinite Fire, which is certainly to melt the  
Kingdoms and Empires and the Governmental  
Evils of the whole Earth. The Fire in the  
Furnace called Arya-Samaj which started burnt  
brightly in the bosom of Dayananda Sarasvati.  
From him the Fire of Inspiration was transferred  
to many noble souls in the Land of Eastern-  
Dreams.” (‘Beyond the Valleys’)

Dr. Andrew Jackson Davis further observed :

“.....Hindoos and Muslims ran together  
to extinguish the consuming Fire, which was  
flaming on all sides with fierceness.....and  
Christians too.....joined Muslims and Hindoos  
in their efforts to extinguish the New-Light-  
of-Asia. But.....Fire increased and propagated  
itself.....” (Beyond the Valleys’.)

C. F. Andrews said :

“.....His personality was like a Fire. It  
enkindled others. He was a fighter, strong, virile,  
independent, if somewhat imperious in behaviour.  
He couraged in facing his own countrymen  
through years of contumely and persecution was

nothing less than heroic.....” (“The Indian Renaissance”).

RavindraNath Tagore said :

“.....I offer my Homage of veneration to Swami Dayananda, the great Path-Maker of Modern-India. With a clear-sighted vision of Truth and courage of determination, he preached and worked for our self-respect and vigorous awakening of mind, that could strive for a harmonious adjustment with the progressive spirit of the Modern-Age and at the same time kept in perfect touch with that glorious past of India, when it revealed its personality in freedom of Thought and Action.....” (“Dayananda Commemoration Volume-1933)

RavindraNath further observed :

“.....My reverance to Great-Teacher Dayananda whose vision found Unity and Truth in India’s spiritual History whose mind luminously comprihended all the departments of India’s Life, whose Call to India is the Call of awakening to Truth and Purity from inertness of unreason and ignorance.....”

Arbindo Ghosh said :

“.....Among the great company of remarkable figures that will appear to the eye



of posterity at the Head of the Indian-Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work... It is as if one were to walk for a long time amid a range of Hills rising to a greater or lesser altitudes.....But amidst them all, one Hill stands apart piled up in sheer strength, a mass of bare and puissant Granitè with verdure on its summit a solitary pine jutting cut into the Blue, a great cascade of pure vigorous and fertilising water gusting from its strength as a very Fountain of Life and Heath to the Valley. Such is the impression created on my mind by Dayananda....." ("Bankim-Tilak-Dayananda")

Arbindo Ghosh described Dayananda as "Renovator" as a "New Creator". About his Life and Work, Arbindo Ghosh said, "Mark him off from his contemporaries and compeers". Discussing the role played by other Great Indians, Arbindo Ghosh observed that, their Work and Contribution were vague. He said, "But of no precise Form we can say that, this was what the Man meant, still less that, this Form was very Body of that spirit.....their influence was so wide and Formless that it has

little relation of any formal work that they have left behind them....." ("Bankim-Tilak-Dayananda")

Arbindo Ghosh further observed :

".....Very different was the manner of working of Dayananda. Here was one who did not infuse himself informally into the indeterminate soul of things but stamped his figure indelibly as in Bronze in Man and Things ..... Here was one who knew definitely and clearly the work". ("Bankim-Tilak-Dayananda")

Arbindo Ghosh described him as "Born-Worker", "Soldier of Light", "A sculptor of Men and Institutions", "A Bold and Rugged Victor of difficulties" and gives "Unique place among our Great-Founders." ("Bankim-Tilak-Dayananda")

Arbindo Ghosh, describing Dayananda's dynamism said, "Dayananda seized on all that entered into him, held it in himself, masterfully shaped into form that, he saw to be right and threw it out again into the forms he saw to be right. That which strikes us in him as militant and aggressive, was a part of his strength of self-definition".

Arbindo Ghosh further described Dayananda as "Granite" and said, "We can imagine his

soul crying still... ..Be a Thinker but also be a Doer, be a Soul but be also a Man.....Be also a Master of Nature.....for this was what he himself was.....Vision in his eyes and power in his hands he hew out of life and Image according to his Vision.....Granite himself, he smote out a shape of things with great blows as in Granite.....A spontaneous power and decisiveness is stamped everywhere in his work.....” (“Bankim-Tilak-Dayananda”).

Muslim Leaders were very vocal in lamenting his untimely and unnatural death. They paid warm, emotional and highly poetical Tributes from the bottom of their hearts.

Sufi Saint Rahimbux paid moving Tribute to Dayananda addressing him as “Vali” (A Great-Holy-man). He said, “Dayananda was the man who awakened our land which was in deep sleep since times immemorial. Oh! How sad that, for his Great Work, we gave him poison to drink! You may be a Hindoo or Musalman, but, please speak with justice that, Dayananda was the pathfinder for all of us. With folded-hands, my salutations to him.”

Sayed Ahmed Khan, his great friend and admirer said, “He was such a Great-Man that,

he has no equal in India. Everyone, therefore, should mourn his death and feel sorry that, such an unparalleled man has passed away from our midst. I always showed great respect to him simply because he was such an excellent and learned man that, it behoved man of all religions to respect him." (M. U. Journal).

Maulana Jhaur Bux said that, "Dayananda was the friend of the whole Universe. His love for Humanity was supreme." Pir Mohmed Unus said, "Dayananda's contribution in National Reconstruction was the greatest." Agha Mohmed Safdar said, "Whatever reforms Dayananda suggested were necessary and justified." Maulana Abdul Bari said, "We take pride in the name of Dayananda."

Mirza Yakub Beg said, "During the lifetime of Dayananda his relations with Muslims were cordial and loving and Muslims also kept cordial relations with him in the same gusto."

It was very true that, when Hindoo religious fanatic forces boycotted and hounded Dayananda and shammed their doors, it were his Muslim admirers who opened the doors of their houses and welcomed him whole-heartedly. They also arranged for his discourses. Even they opened

their "Masjid" for him. (It may be noted here that. Late Baraquatullahkhan, one time Chief Minister of Rajasthan "Dedicated" his ancestral "House" to Arya-Samaj as a "National-Momument", where Dayananda used to be an honoured-guest of his Grand Father, who was an ardent admirer of Dayananda. Dayananda used to stay in this House.) Hindoo Religious fanatics accused Dayananda as the "Spy of Musalmans."

Rahim Jhafa Safarvi paying moving and touching Tribute to Dayananda said, "Oh! Allah! You did not like that, we should resolve our difference amongst ourselves? You snatched away Dayananda from us! We all had gone far away from you and Dayananda was one who wanted to make all of us again one with You."

Maulvi Imdad Hussain warmly recollecting his loving and affectionate personal contact with Dayananda said, "I still visualise his portrait in my mind. I used to visit him daily. He loved me so much that, he was always waiting for me and was feeling very happy on my arrival and would welcome me gladly saying-"Come! Come! Sit" His reputation was

high as a great Holy-Man ("Mujjarrad-Darvesh") and that he was against Idol Worship ("Boot-parast-Ke-Mukhalif"). He was secular in his views." When the Maulvi later met him again after sometime, he found Dayananda to be very weak and in falling health and the Maulvi exclaimed in astonishment "Oh! God!" ("Oh! Elahi!") and inquired about his health and he anxiously wanted to know the reasons of such a deterioration of his health. The Maulvi narrates that, "Dayananda replied that, Oh! Imdad Hussain! Listen! My body has become weak because I was administered poison by Hindoos three times by now." Maulvi Imdad Hussain lamenting the unnatural and untimely death of Dayananda paid tributes in a warm emotional, tragic and poetic tone that, "Those who are God's Men (Nek-Bande) never get rest. Was not Dayananda also tortured? Oh! How sorry! ("Oh! Afsos!") Many a time he was given poison. Boot-Parast (Hindoos) could not tolerate his Awe ("Nazz") any further." ("Dayananda Commemoration Volume").

ManmathNath Choudhary, who had a rare privilege to actually live with Dayananda in 1872-1873, who was a great admirer of Dayananda and whom Dayananda affectionately

loved so much and who was probably one of the "Early Communists" (Researcher like Chinmohan Schanohis discovers "Early Communists" in India as back as in 1871) said, "If any man had really practised ("charitartha") Communism, it was Dayananda. ....I have not come across any man who can be considered equal to him.....Many a time we hear the descriptions of selfless persons and of patriots, but, according to my knowledge, he was the only selfless patriot..... If I would not have got that rare privilege to live constantly with him, I would have not known what Communism is, I would have not known what strength of character is. It is the misfortune of India that, he met with a premature unnatural death. There is nobody now to take up his place.....I lovingly cherish the memory of Dayananda. I worship his memory." (Letter to Babu DevendraNath Mukhopadhyaya published in 'Dayananda-Charit' Vol. I.)

Bal Gangadhar Tilak said :

"Maharshi Dayananda was the first messenger of Swarajya and a great worshipper of Humanity.....He was that glowing resplendant constellation, who with his immense light and

aura flared and flooded the Indian-Sky and awakened the people of India."

Dr. Annie Besant said, "Dayananda was the first man who gave the slogan of India for Indians."

Subhashchandra Bose paid tribute that, Dayananda was "The Pioneer Architect of Modern India." Jawaharlal Nehru said that "Dayananda generated the forces of progress." ('Jwalapur Address'.)

Mahatma Gandhi was honest enough to acknowledge that "Wherever I tread, I find the foot-prints of Maharshi Dayananda." ('Surat Arya Samaj Inaugural Address')



## (5)..... POINTER

Dayananda has remained upto now a pathetic victim of minimisation, distortion and misunderstanding. The revolutionary personality of Dayananda has remained in dark, in oblivion. For this there are many reasons, political, historical and other.

The Modern History Writing in India started with the advent of the British-Rule.



Imperialist Historians started viewing Modern Indian History to suit their purposes. Our Indian Historians and scholars, under the spell and influence of Imperialist British Historians readily adopted their evaluations. With the advent of time, when National-Consciousness was gradually awakened, an activity for a so-called "National" History-Writing started, but, it also failed to produce truly an objective History. It was also one-sided, biased, subjective and narrowly National-Chauvinistic-in content.

Unfortunately, even after Independence, the concepts did not change much. Old evaluations established by the Imperialist Historians and Indian Historians who followed them, remained in vogue by and large and they did not change much. Still history is viewed according to old worn-out concepts. As against such conditions, it is heartening to note that, a small and dedicated band of progressive Historians and Scholars have started since long viewing our history in a balanced, objective, analytical, critical and scientific manner in a more wider perspective. Though the output is small in number but it is extremely valuable. Reassessments, rediscoveries, rethinking and re-evalu-

ations of the entire Indian History, ancient, medieval and modern has started.

As far as our Modern Indian History is concerned, still much remains to be done, so many riddles are to be solved, so many confusions are to be removed, so many things are to be explained in proper context and proper perspective, so many fresh interpretations are to be made.

Under such circumstances, it is obvious that, the Role of Dayananda still remains to be properly assessed. The other factor which has contributed for many confusions about Dayananda was intentional curbing of his revolutionary personality by the interested reactionary forces of oppression, national and foreign. This has happened everywhere in the whole world, as rightly observed by Lenin.

Lenin said :

“During the lifetime of great revolutionaries the oppressing classes constantly hounded them, received their theories with the most savage malice, the most furious hatred, and most unscrupulous campaigns of lie and slander. After their death, attempts are made to convert

them into harmless Icons, to canonise them so to say and to hallow their names, to a certain extent, for the consolidation of the oppressed classes and with the object of duping the latter, while at the same time robbing the revolutionary theory of its substance, blunting its revolutionary edge and vulgarising it". ("State and Revolution")

This is what actually happened with Dayananda also. After the 'removal' of Dayananda, the British-Masters and their stooges gradually attempted to convert Dayananda into a "Harmless Icon". A hazy mist was created. His dynamic thoughts were systematically distorted and vulgarised. He was pushed back in cold storage. They omitted and obscured his revolutionary side. They all pushed him in foreground and "Extolled" what was acceptable to them. A deformed dumb "Idol" was created out of him. He was then made a Museum piece, as he was now dead and silent, hence, harmless.

Oppressive forces, national and foreign, hatched a conspiracy of silence. At pressing times he was remembered hypocritically, under-toning and underestimating him. They side-tracked him and brushed him aside further more for ever. He remained only in the vague

memory as a harmless insignificant creature of the past. So, he was now an Egyptian-Mummy, a lifeless Idol, a thing of the Past.

As time passed on, due to this deliberate under-estimation minimisation and distortion created many misunderstandings and confusions about and around Dayananda, which was very much desired by all the oppressive forces.

Hence, Dayananda was - (1) A Hindoo Religious Reformer, (2) A purifier and the great protector of Hindoo Religion, (3) A Sanskrit Scholar, (4) A rivivalist ("Go back to the Vedas" — H. D. Griswold), (5) "Martin Luther of Hindoo Religion", (6) A Hindoo Missionary of a new 'sect' of Hindooism. Col. Olcott warned Shyamji Krishna Verma who was in England, by a letter, about sinister attempts of the British to brand Dayananda as a kind of a Hindoo Missionary. ("Shyamji Krishna Verma" by Shree Indulal Yagnik) (7) Defender of Hindooism against Christians and Musalmans (8) A Great "Acharya" in the grand and glorious tradition of Hindoo philosophers like Adi-Shankeracharya.

Latter day reformist and then communal activities of Arya-Samaj as an Organisation

endorsed this devaluation, minimisation and distortion. Gradually the final compromise (Some time after the death of Dayananda) of Arya Samaj with Hindoo reactionary Forces went on adding more and more confusions about Dayananda.

As time went on, more confusions were added to already confused. Now, he was (1) Racist, (2) A Hindoo Religious Fanatic, (3) A narrow Hindoo Nationalist—a Hindoo Chauvinist (4) Old-fashioned dogmatic reactionary, (5) A vain glorifier of Hindoo-Religion and Hindoo-Past, (6) A die-hard Hindooist, intolerant and hater of other Religions like Islam and Christianity.

Such an inverted, deformed image was created out of Dayananda as time went on. Even during his life time oppressive Hindoo Communal forces denounced him as an (1) Athiest (“Nastik”), (2) Anti-Religion (“Adharmi”) (3) Anti-God, (4) Spy of Musalmans, (5) Agent of Christians, (6) Great Sinner (“Maha Papi”) who will go in the worst hell (“Raurau-Narka”). But after his “removal” he was elevated as “Maharshi” (“A Great-Sage”) and saviour, defender and protactor of Hindooism. Dayananda met the same fate as that of Buddha. When Buddha

was alive, the religious fanatic; exploiters despised him and after his death, Buddha was proclaimed as an "Avtar" of Lord Vishnu. They were elevated cunningly as they were now dead hence harmless.

Objective probe into the difficult yet fascinating "Realm" of Dayananda can reveal something quite different and opposite than what is commonly believed, evaluated and assessed upto now.



(6)..... **POSTSCRIPT**

My interest in the study of Life and Times of Dayananda was aroused some three decades ago. My study of the Modern Indian History, specially of the "Pre-Congress-Epoch" induced me to go deep into the Life and Times of this "Destiny Builder of India" who gave a sharp turn.

I faced many difficulties, confusions, hurdles, riddles and problems. The literature created by Arya Samaj on and about Dayananda helped only to add more confusion to the already confused. Arya Samaj never ever cared to preserve any well documented literature. Even a well-authenticated properly evaluated Biography of Dayananda is not available upto

this date. Even some Arya Samajists concocted a Hoax-Book "Yogi-ki-Atmakatha" (Autobiography of a Yogi), in which Dayananda is shown exhibiting magical "Tricks" Like Satya Sai Baba and such others, thereby they tried to prove that, Dayananda possessed supernatural powers. It was very funny to try to depict Dayananda having magical supernatural powers, when he himself fought tooth and nail all along his life against such humbug and threw challenges to such charltons. He even broke with Theosophists on this very point. He always dismissed such things as "Anti-Science" and called "Bajigari-ke-khel"-Tricks of the Magician. It is heartening to note that, Paropkari Sabha, Ideological heirs of Dayananda's authentic literature exposed this Hoax. The "Motive" of such attempt was to create further confusion about Dayananda and to further reduce the revolutionary personality of Dayananda to the extent of putting him at par with such Hoaxes, and such so-called "God-Men" of Hindoo Religions. Hence, interested Scholars who want to study Life and Times of Dayananda should avoid studying Arya Samaj Literature barring a very few books of merit created by Scholars like Har Bilas Sharda, Bawa Chhajusingh,

GhasiRam and such others. Arya Samaj literature which is in plenty will lead no where and would create more confusions to already confused. I humbly advise not even to touch it. It will be a huge waste of time and energy. Even fine Works edited by Shree GhasiRam ("Dayananda-Charit" Vol. I and Vol. II) based on materials collected by one non-Arya Samajist Scholar, Babu DevendraNath Mukhopadhyaya are also handicapped on the count that, Shree GhasiRam mixed up the fine materials of Babu DevendraNath Mukhopadhyaya with the inaccurate and contradictory materials of other Arya Samaj Scholars in them. Hence, it is so mixed up that one has to weed-out things from them. Yet, it is mostly authentic and supplies ample data very much useful to researchers. If a non-Arya Samajist dedicated Bengali Scholar like Babu DevendraNath Mukhopadhyaya would not have dedicated his whole life in collecting materials about Dayananda, we would have been deprived of important materials on Dayananda. Babu DevendraNath Mukhopadhyaya died before he himself could use the material collected by him and write on Dayananda. Shri GhasiRam did a fine job, though it suffers all mixing-up. I also humbly advise to rely on authentic texts



of the Works of Dayananda himself, published by Paropkari Sabha (Ajmer) only. The Sabha is in the possession of the original Manuscripts of the Works by Dayananda. Most of the Arya Samaj publications barring a very few are not reliable. (Even they have not been able to produce the authentic History of the organisation as well as of the Movement and an authentic Biography of Dayananda.)-

Even Literature created by Dayananda himself was time to time tempered with. English translations are faulty with twisted meanings and do not convey meanings properly and correctly in most of the cases. Hence, they are also not reliable. Literature created by scholars other than Arya Samaj Scholars on Dayananda could not help either, because they all are written on the same pattern and lines that of Arya Samaj Scholars more or less and are also handicapped by traditional evaluations of Dayananda.

I had to pass through very difficult times while entering into the difficult yet fascinating "Realm" of Dayananda, penetrating the woods and the jungles of sheer confusion and chaos around and about Dayananda. It was a hard job for me to place the invertedly hanged, discoloured and deformed portrait of this great revolutionary

into its proper shape. I had to make efforts removing "Certain Judicial blindness"

Marx observed :

"Even the best minds absolutely fail to see on principle, owing to a certain judicial blindness, things which lie in front of his nose....." ("Selected Correspondence").

Marx further observed :

".....Later when the moment is arrived one is surprised to find traces everywhere of one has failed to see .....then they are surprised to find what is newest in what is oldest" (Selected Correspondence")

In fact, two decades back a dynamic Arya Samaj Scholar Late Pandit Shree Krishna Sharma published my "Monograph" on Dayananda in English. He also serialised my various Articles on Dayananda in Gujarati in his Monthly Journal "Vedic-Sandesh" and later brought out in a Book form also. ("Dayananda : Ek Tulnatmaka Adhyayana").

Since two and a half decades scores of my Articles on Dayananda in Gujarati, Hindi and English are being regularly published in leading Journals including the Ideological Journal of Arya-Samaj "Paropkari", a Monthly Organ of Paropkari Sabha, ably edited by eminent

and progressive Arya-Samaj Scholar of repute Prof. Dr. Bhavanilal Bharatiya, Secretary, Paropkarini Sabha and Head, Dayananda Chair for Vedic-Studies, Punjab University, Chandigadh.

My two articles on Dayananda were published in "Janata Raj", a Gujarati Weekly Organ of Communist Party of India, Gujarat Council. My several articles on Dayananda were also published in "Samarthan", a weekly organ of socialists of Gujarat. A Gujarati Edition of "Current," a reputed National English Weekly also published my long article on Dayananda in instalments.

I was much benefitted during all these thirty long years by concrete help and guidance extended to me by communist and progressive Leaders and Thinkers of Gujarat. Extremely valuable help and guidance came from eminent Marxist Thinker and Scholar of Gujarat, Shree Dhanvant Oza, who himself has written short Biography of Dayananda and several stimulating scholarly Articles on Dayananda in Gujarati. Late Shree Indulal Yagnik, a great admirer of Dayananda, who has written a well-documented authentic biography of Shyamji Krishna Verma, a great disciple of Dayananda, was equally enthusiastic to give me help and guidance.

Althroughout he gave me very valuable suggestions and guidance. In fact, Shree Indulal Yagnik gave two memorable lectures on Dayananda. One lecture he gave was on the occasion when he unveiled the portrait of Dayananda at Arya Samaj, Rajkot, first founded by Dayananda. On other occasion he gave lecture as a Chief Guest of the Annual Celebrations of Ahmedabad Arya Samaj. On both these occasions he graphically, movingly and emotionally paid high tributes to the pioneering revolutionary work done by Dayananda. Shree Indulal Yagnik called him "Revolutionary Teacher" ("Kranti Guru") "A born rebel with a rare passion for Liberty". He described him as a "Human-Himaliya". The long endless discussions with both of them proved to be very fruitful and rewarding. My discussions on the subject with eminent scholars Prof. Dr. Jitendra Dholakia, Prof. Dr. Makrand Mehta, Prof. Dr. Shirinben Mehta, Prof. R. L. Rawal (School of Social Sciences, Gujarat University), Prof. Dr. Dhanpati Pandey (Head, Post Graduate History Department, Bhagalpur University, Bihar), Prof. Amrut Raninga, Prof. Haroobhai Mehta, Prof. Vrajlal Dave, Late Prof. Binoy Roy, Dinker Mehta, Subodh Mehta and Mahamahopadhyaya Shree K. K. Shashtri, Ashoka Harsh,

Nirubhai Desai (all the three eminent scholars and Historians of Gujarat), Arya Leaders Pandit Anandprijaji and Shreekarana Sharda R. D. Sharmaji, Shree Lahotiji, Ratanprakash Gupta have proved very useful to me and I heartily thank them all.

I would like to mention here specially the name of Prof. Dr. Bhavanilal Bharatiya. We came in contact with each other twenty and more years back when he was a budding Arya-Samaj Scholar. Now, he is one of the very few progressive Arya-Samaj Scholars who try seriously to reassess Dayananda in proper perspective and who has undertaken a worthy and scholarly task of writing an authenticated and documented Biography of Dayananda. Our long discussions and exchange of views and his active help to feed me with authentic information and materials helped me a lot.

I do not claim any important discovery or re-discovery or a new research. My aim is limited. The aim is only to draw the attention of progressive Scholars and Historians towards Dayananda. This is only a "POINTER" towards it, and nothing beyond that. I hope to see my (this) "Pointer" towards Dayananda better substantiated and more ably worked out by more competent progressive Scholars and Historians than myself.

## □ INDEX □

Abolition of 'Sati' 2  
 Acharya Rangacharya 25  
 Adi Shankaracharya  
     77, 133  
 Advaitist 79  
 Aga Mohmed Safdar 123  
 Aghora 80  
 Ahmedabad Pandits 29  
 Ajitsingh 56  
 Akshyakumar Mitra 23  
 Alakhdhari 35  
 Alimardan Khan 47  
 (Prof.) Amrut Raninga  
     139  
 Anna Moreshawar  
     Kunte 139  
 (Dr.) Andrew Jackson  
     Davis 118  
 Annie Besant 127  
 Anti-Dayananda  
     Demonstrations 33  
 Anti-God 84  
 Anti-Idol-worship  
     103, 105  
 Anti-Imperialist Views  
     38, 109

Anti-Religion 84, 112  
 Anti-Scientific Beliefs 79  
 Arbindo Ghosh 119, 121  
 Armed Revolutionary  
     Movements 58, 59, 100  
 Arya Samaj 31, 32, 36,  
     40, 43, 55, 56, 80, 111, 118,  
     124, 132, 133, 136, 139  
 Arya Samaj Literature  
     39, 134, 135  
 Aryan Tribes 65  
 Ashok Harsh 140  
 Atheist 84  
 Atman 78  
 Autobiography (of Daya-  
 nanda) 28, 38, 45



Babu Keshavchandra  
     Sen 21, 35  
 Babu Manmathnath  
     Chaudhri 23  
 Babu Pratapchandra  
     Majmudar 23  
 Babu Surendramohan 21

- Dal Gangadhar Tilak 126  
 "Bankim-Tilak-Dayananda" 120, 121, 122  
 Barrister Chandrashekher Sen 21  
 Barequatullah Khan 124  
 Battle at Kashi 18  
 Bawa Chhajusingh 134  
 Bengali leaders 24  
 Bengali Reformists 21  
 Bengal Revolutionaries 56  
 "Beyond the Valley" 118  
 Bhagatsingh 58  
 'Bhagavat' 106  
 (Prof) Bhavanilal Bharatiya 138, 140  
 Bhai Parmananda 58  
 Bhil tribe 42  
 Bhudev Mukhopadhyay 24  
 Bholanath Sarabhai 29  
 Bible 11, 105  
 Black-coloured 75  
 (Prof) Binoy Roy  
 Bombay Pandits 28  
 Bombay Press 28  
 Bonded Women 115  
 'Boot-Parast' 105, 125  
 Brahma-Samaj 23, 117  
 British Empire 9, 14, 95  
 British Exploitation 71  
 British Imperialism 1, 2, 62, 72, 94, 75, 95, 96, 98, 99, 127, 130  
 British Policy of Non-intervention in Religions 94  
 British Parliament 95  
 Buddha 132  
 □  
 C. F. Andrews 118  
 Calcutta Elite 22  
 Caste contradictions 79  
 'Chakrankit-Vaishnav' 46  
 Chandpur 35, 36  
 Charvaks 103  
 Chauvinistic trends 99  
 Christ 95  
 Christianity 95, 96  
 Christian Missionaries 12, 25, 26, 36, 95, 97, 101, 110  
 Chinmohan Sachanbis 126  
 Code of Condu (of Arya Samaj) 80  
 Colonel Olcott 44,45,131

Colonial Economy 71  
 Colour prejudice 28  
 Communist Movement  
     58, 59, 126  
 Concept of Human Libera-  
     tion, Democracy 83  
 (Indian National)  
     Congress 56  
 Conservatism 79  
 Crusification (of Christ)  
     103  
 Crude-Materialism 77  
 "Current" (English  
     weekly) 138

□

'Dandi' (March of  
     Gandhiji) 114  
 'Daridra-Videshi' 74  
 (Babu) Devendranath  
     Mukhopadhiyaya  
     126, 135  
 "Dayananda-Charit"  
     126, 135  
 Dayanandists 57, 58  
 "Dayananda Commemo-  
     ration Volume" 119, 125  
 Democratic Collectivism  
     83, 82, 87

'Deshdeshantar Vyapar'  
     72  
 Dhamankar 33  
 Dhanvant Oza 138  
 Dharamshi 31  
 (Prof.) Dhanpati Pandey  
     139  
 Divine Dispensation of  
     the British Rule 97  
 Diwali Day 50  
 Dogmatic Confirmism 85  
 Domain of 'Mlechha' 116  
 Durgaram Mehtaji 29  
 Dwarkanath Ganguli 24  
 Dwaitadwaitist 79  
 (Babu) Dwejendranath  
     23

□

"Early-Communist" 126  
 East India Company 95  
 Ebrahimkhan 5  
 Economics of self-  
     Reliance 72  
 Elphinstone 96  
 Equality of Sexes 83  
 Escapist Illusory Views  
     79, 80  
 European Orientalists,  
     Scholars 64

□



Faizullahkhan 47  
 Fatalism 79, 82  
 Feudal Lords of  
     Kathiavar 30



G. A. Vice (of Germany)  
     70

'Gadarbhananda  
     Sarasvati' 33

Ganga 6

'Garibaldi of India' 29

Girdhardas Dayaldas  
     Kothari 31

Ghadar Party 58

Ghasi Ram 135

'Go Back to Vedas' 139

God-men 344

Gopal Rao Hari Desh-  
     mukh 29, 32, 34, 43  
 (Mexim) Gorkey 29

Governmental Evils 118

Govind-Guru 43

Grass-Cutting-Tax 113

Gujarat Reformers 22, 31



Haj 105

Handicrafts 73

Handloom Industry 74

Har Biblas Sharda 134

Hargovinddas Kantawala  
     29, 36

Hanishchandra Chinta-  
     mani 35

(Prof.) Haroobhai  
     Mehta 139

'Hazrul-Asbad' 105

H. D. Griswold 31

Hemchandra

    Chakravarti 23

Heoric-Death 53

Hindoo-Muslim Unity  
     57

Hindoo Religious Move-  
     ments 55, 56, 101, 104,  
     105

Hindoo Scriptures 65

Himalayas 6, 7

(Sir) H. P. Mody 73, 74

Holy Bible 26

Holy Kuran 26, 27

Home Department

    Proceedings 57

Horrors of Culture 99

Humanitarian Thoughts  
     of Vedas 67

Humanism, Values 81,  
91, 103, 107

Human Liberation 83

H. W. Alexander 24



Idolatory 79, 105

Illusory Escapism, Philo-  
sophies 79

(Maulvi) Imdad Husain  
125

'Imperial-Durbar' 34

Imperialist British  
Historians 128

Imperialist Exploitation  
65, 71, 100

Impotent Idealism 79

Indian Industries and  
Commerce 74

Indian National  
Congress 55, 57, 59

Indian National  
Movement 59

Indian Peasantary 71

Indian Renaissance 119,  
120

Indian Society, Thin-  
king 62, 63, 75, 78, 81,  
101

Indramani 35

Indulal Yajnik 131, 138,  
139

Industrialisation of India  
69

Industrial Revolution of  
Europe 69

International Trade 72

Ishwarchandra Vidya-  
sagar 21, 23, 24

Islamic Scholars 35



Jaikishandas Jivanram  
31

Jaikrishna Mukho-  
padhiyaya 23

"Janata-Raj" (Gujarati  
Communist weekly) 138

(Pandit) Jawaharlal  
Nehru 127

(Prof.) Jitendra Dholakia

Joint Front of all Re-  
formist Leaders 35

(Mahatma) Jyotiba  
Phoolle 32



'Kala-Kaushal-  
Karkhana' 70

'Kaliyuga' 9, 69

Kalyanrai Chitle 33

Kanayalal Alakhdhari 36  
 Kashi (Benaras) 17, 28  
 Kathiawar 1, 2, 29, 111  
 Kavi Raj Gangadhar 24  
 Kavi Raj Shyamaldas  
     41, 43  
 (Dr.) Kazanchand 36  
 (Babu) Keshavchandra  
     Sen 23, 24  
 Khanbahadur  
     Rahimkhan 36  
 'Kirani' 102, 105  
     K. K. Shashtri 139  
 "Krantikari Rishi  
     Marx" 58  
 Kristodas Pal 23  
 'Kumbh-Mela' (Fair) 8,  
     12, 13, 15, 16, 17, 23  
 'Kundalini-Shakti' 8  
 Kuran 'Kurani' 102, 105  
     □  
 Lala Hardayal 58  
 Lala Jivandas 58  
 Lala Lajpatrai 56  
 Lala Moolraj 36  
 Lala Saindas 36, 43  
 Lala Shree Ram 36  
 (Dr.) Laxmandas 47, 49,  
     50  
 Laxmidas Khimji

Lenin 58  
 'The Life of  
     Ramkrishna" 117  
 Lord Vishnu 133  
     □  
 Macaule 94, 96  
 Madame Blavatsky  
     44, 45  
 Mahadev Govind  
     Ranade 32, 43  
 Mahadev Moreshwar  
     Kunte 32  
 Maharaja of Kashi 18  
 Maharaja Pratapsingh  
     47  
 Maharashtrain  
     Refomers 31  
 Maharshi Devendranath  
     Tagore 21, 23  
 Mahatma Gandhi 114  
 (Dr.) Mahandralal  
     Sarkar 23  
 Mahidhara 11, 64, 65, 66  
 Mahipatram Roopram  
     29  
 (Prof.) Makarand  
     Mehta 140  
 Mangles 95  
 (Babu) Manmathnath  
     Chaudhri 125  
 'Mantra-Bhaga' 67

'Manushya-Dharma' 107  
 (Karl) Marx 94, 96, 137  
 Mass approach 101  
 Mathuradas Loveji 31  
 Matter 80  
 Maulana Abdul Bari 123  
 Maulana Jahur Bux 123  
 Maulvis 34  
 Maulvi Imdad Husain  
 124  
 Maulvi Mohmed  
 Kasim 35  
 Max Muller 64  
 'Maya' 16, 75, 80  
 Mian Janmohmed 36  
 Millowners' Association  
 73  
 Mriza Yakub 123  
 Missionery (Christian)  
 Activities 92, 95  
 Modern Indian History  
 128  
 Monier Williams 34, 64  
 Moolshanker (Early  
 name of Dayananda) 2,  
 4, 5, 6  
 Moreshawar Gopal  
 Deshmukh 31  
 Mount Abu 47, 49  
 Mujjarrad-Darvesh'  
 125

M. U. Journal 123  
 Hume 55  
 "Mumbai Arya Samajno  
 Itihas" 85  
 Muslim Friends, Admi-  
 rers, leaders 52, 122, 123  
 Muslim Religious  
 Movements 101  
 Muslim Theologists,  
 Thinkers 12, 25, 34  
 Misterious death (of  
 Dayananda) 57  
 □  
 Nanasaheb 37, 39  
 Nanni 47  
 (Veer) Narmad 29  
 National Awakening,  
 Liberation 54, 55, 56,  
 58, 96, 112  
 Navinchandra Roy 35  
 (Dr.) Newman 50  
 New Social World  
 Order 83  
 Narubhai Desai  
 (Great Socialist) October  
 Revolution 58  
 □  
 'Other-Worldliness' 80  
 □

- 'Pakhand-Khandan' 13,  
 15, 16, 88, 104, 105, 106  
 Paganism 79, 80  
 Pandya Mohanlal 43  
 'Parasmani' Stone 74  
 'Paropkarini Sabha' 25,  
 27, 43, 134, 136, 138  
 Philosophical inaction  
 79, 109, 112  
 Pir Mohmed Unus 123  
 Plassey 92  
 Poona-Lectures 32, 33,  
 70  
 'Pope-ism' 106  
 Prarthna-Samaj 37  
 Pre-Congress-EPOCH 133  
 Primitive Communism  
 68, 69  
 Progressive Taxation 73  
 Progressive Redical  
 Movements 59  
 Proto type-Cum-Indus-  
 trial-Training Centres 70  
 Punjab Revolutionaries  
 56  
 'Puran' 102, 104, 106  
 'Purusharth' 82
- Rahim Jafa Safarvi 124  
 Raj Jaikishandas 27, 43  
 Raja of Jodhpur 46  
 Raja Prasannakumar  
 Tagore  
 Rajasthan 11, 40, 42,  
 43, 45  
 Rajendralal Mitra 24  
 Rajkot Arya Samaj 30,  
 31, 32, 36, 111, 139  
 Rajkumar College  
 (Rajkot) 30  
 Rajnikant Gupta 23  
 Rajnaarian Basu 23  
 "Rajputana Gazette" 47  
 (Prof) R. L. Rawal 139  
 Rambhaji 56  
 Ramchandra Gopal  
 Deshmukh 33  
 Rameshchandra Dutta  
 24  
 Ramkrishna Mission 117  
 Ramkumar Vidyaratna  
 (Ramananda Bharti) 23  
 Ramtanu Lahiri 24  
 Rana Pratap 42  
 Rana of Udaipur 41, 42,  
 43  
 R. D. Sharma 140  
 Ranchhoddas Chhotalal  
 29

- Rangji Mandir (of Vrindaban) 25
- Rao Tejsingh 47
- (Gurudev) Ravindranath Tagore
- Rawat Umaidsingh of Samode 41
- Raw Materialism 79
- Reactionary Religious Movements 110
- Reformist Movements 2, 21, 44, 55, 57, 75, 94, 96, 97, 99, 100, 101, 110
- Reformers of Maharashtra 32
- Rev. Lalbihari Dey 24
- Rev. Noble 35
- Rev. Parker 35
- Rev. Scott 26, 27, 35
- Revivalist Trends 99
- Revival of Indian Industry 74
- Revolt of 1857 9, 37, 38 39
- Revolutionary Humansim 63
- Revolutionary Movements abroad 29
- Revolutionary Transformer 111
- Revolutionary outbreak 55
- Revolutionary-Philosopher-in-Action 77
- Revolutionary Secularism 63
- Revolutionary Vision 62, 82
- "Rigvedadi-Bhashya-Bhoomika" 28, 87
- Romain Rolland 83, 116
- Royal Asiatic Society 24
- Rural Industry 73
- 
- Sadanand 36
- "Samarthan" (Gujarati Socialist Weekly) 138
- 'Sansar-per-Upkar' 63, 81
- Sarala Devi 56
- Sardar Vikram Singh Ahuliwalia 36
- Salt-Tax 113
- "Satyarthaprakasha" 27, 28, 38, 47, 72, 74, 82, 83, 84, 86, 87, 89, 90, 100, 102, 107, 110, 113.
- Sayana 11, 64, 65, 66
- Sayad Ahmed Khan 25, 27, 35, 52, 122
- Sayad Abdul Mansur 35

Secular Humanism 83  
 Sermons at the Church 27  
 Sevaklal Karsandas 31  
 Shakta 8  
 Shamji Vishram 31  
 Shardaprasad  
     Bhattacharya  
 "Shashtas" of Hindoos  
     8, 105  
 'Shilp-Vidya' 73  
 ,Shivratri' Incident 3, 4  
 (Swami) Shraddhananda  
     56  
 Shuddhadwatist 79  
 Shudra 115  
 Shyamji Krishna Verma  
     29, 31, 57, 43, 131  
 Social Boycott 37  
 Socialist Ideas, Move-  
     ments 58, 59  
 (Dr.) Spancer 49  
 Spirit of self reliance 73  
 Spy of Musalmans 124  
 "State and Revolution"  
     (by (Lenin) 130  
 State Power 82  
 Stamp-Duty 113  
 (Netaji) Subhashchandra  
     Bose 127

Sufi Saint Rahimbux 112  
 (Dr.) Surajmal 47  
 (Prof.) Shirin Mehta  
     140  
 'Swadeshi' 57, 69, 73,  
     75, 98  
 'Swarajaya' 57, 69, 126



Tankara (Birth place of  
     Dayananda) 8, 80  
 Tantra 8, 80  
 Terrorist Movements 57  
 Testament of Dayananda  
     43  
 Theological Discussions  
     35  
 Theosophical Society of  
     Arya Samaj 44,45,134  
 'This-Worldliness' 86  
 Sir T. Madhav Rao 33  
 Totalitarianism 74  
 Treasure House of world  
     Culture ('Vedas') 67  
 Tuljaram Chunilal 31



Umeshchandra  
     Bandopadhyaya 24  
 Umeshchandra Mitra 24  
 Umraosingh 86

United-Platform	35
'Un-Tauchables'	115
'Un-Worldliness'	115
'Updeshmanjari'	32
<input type="checkbox"/>	
(Brave) Vaghers (of Okha)	38, 100
Vanmali Babu	34
Vedantist	79
'Vedas'	11, 64, 65, 66, 67, 68, 107
'Vidya-Vignan'	69
(Swami) Virjananda	9
Vishnu Shashtri	31
'Vishsampruktannavata'	66

Von Bulhar	34
(Prof.) Vrajlal Dave	
<input type="checkbox"/>	

W. C. Banerjee	24
Western humanism	93
Wilson	34
Wood-Cutting-Tax	113
World-Outlook	62
World-Society	62, 63, 112

<input type="checkbox"/>	
'Yantrakala'	73
<input type="checkbox"/>	

Phone : 449481

## GUJARAT INSTITUTE OF SOCIAL SCIENCES

B/2 Orient Apts. Near Aroma School, Usmanpura,  
Ahmedabad-13

Gujarat Institute of Social Sciences is currently engaged in developing meaningful interaction among the social scientists in India. The praxis of social change and economic development has multiple dimensions. It is therefore felt that a mere substantial participation of the talent and expertise present in our country in thinking and developing ideas about problems



relating to dynamics of development and matrix of change would greatly enrich the decision-making processes in our society. Gujarat Institute of Social Sciences has therefore provided the academic forum and necessary inputs of services to support the initiative of social scientists and practioners of social reform movement for a purposeful, interdiscilplinary interactions.

The Institute has intellectual resources to think and to share their thinking with others on the current parameters and problems of system-transition and system change. The Institute aims at a symbiosis of ideation with the interactive action programmes. The Institute has therefore taken up projects aiming at development of human resources and change-inducing and growth-fostering social framework. The contours of the urban development, the rehabilitation of poverty-ridden groups in the country, the bench-mark surveys of integrated rural development, deyloment and end-use of commercial bank credit, the profile of the educated unemployed and the paradigms of planned economy are some of the outstanding and on-going projects of the Institute. The Institute is seeking to foster the ethos of creative research.

The Institute provides various research facillities and creative staff services necessary for developing socially purposive adaption of the system-in transition to the ends of a humane society. It views the co-ordinates of social development and change from the global perspective.







