



EASY
BAL SATYARTH PRAKASH



Maharshi Dayanand Narrating Pt. Bhimsen

*Writing work of SATYARTH PRAKASH
In NAVLAKHA MAHAL, UDAIPUR.*



EASY

BAL SATYARTH PRAKASH

(Child Edition of Satyarth Prakash in a Story Form)

By

(Late) Ved Prakash 'Suman'

Translated by

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Introduction

There was a time when our country India was the preceptor and sovereign of the world. The Vedic culture prevailed all over the world. Only one Vedic religion, one religious-book-Veda, one worshiping-God-Aum, one supreme-caste-Arya, one salutation-Nameste, one universal language-Sanskrit and one cultural flag-Aum could be seen. But as the wheel of time moved and little earlier than one thousand years from the Mahabharat our cultural downfall started. Various episodes of this downfall could be seen in various forms during the period of Mahabharat. But fortunately one great soul in the name of Yogeshwar Krishna was there who tried hard to stop the downfall of this great country. He tried tirelessly to transform the pieces of Bharat into Mahabharat, taught a lesson of activism or action-yoga in the form of message of Geeta (Pure). He guarded the religious essence of the Vedic Culture. But the cost of building this Mahabharat was very high. The loss of life and property was tremendous. A number of intellectuals, valiant, generous people lost their life. In spite of all out efforts made by Shri Krishna to save this country from the degradation were proved futile.

The cycle of degradation started at the end of the life of Shri Krishna, continued. In the intermittent period the great divinities like Budha, Mahveer, and Sankaracharya tried to uphold the degradation from time to time. They held campaigns also, but their attempts were different from the Vedic cult of life and their followers took these campaigns far away from the Vedic religious currents, to the extent that they became as if adversary to them. As a result our national life was caught into the clutches of poverty, misery, slavery and religious antagonism and this world preacher became paid slave of thousands of different opinions and foreign culture. In such a canopy of darkness with the blessings of the world spirit God's one ray of kindness illuminated. In the same way after Yogeshwar Shri Krishna one great soul took birth in the name of Rishi (Sage) Dayanand and blessed the womb of mother India.

Rishi Dayanand dedicated his life and youth for the transformation of past into present and restore the Vedic Religion, Vedic Culture and Vedic Age. In order to bring in this cultural restoration, the harbinger of revolution Acharya Dayanand participated in not only hundreds but in thousands of discourses and travelled thousands of miles

across the country. Not only he had blown the conch of revolution but created vast quantity of literature commensurate with the Veda and classical literature in order to make them immortal. The literature created by Rishi Dayanand ranges from huge book like the commentary on Vedas to small books like the **Aryoddeshya Ratna Mala** and **Go Karunanidhi**. Every page written by him is utmost valuable, but among all of them the **Satyarth Prakash** represents the most brilliant form of his ideological revolution.

Satyarth Prakash is that immortal creation of Rishi Dayanand Saraswati, which contains the essence of 3000 books studied by him. Satyarth Prakash is the key to Vedas and Vedic religion. This holy book has been credited for Unknown number of people who had lost their path brought back on the high way of Vedas. Till now the translation of this divine book has been published into various languages of the world. This divine book has been appreciated by the most of the intellects of this country and abroad.

With this objective in mind that the message of **Satyarth Prakash** could reach to the children and youth of new generation, along with less literate people, Late Shri Ved Prakash 'Suman' had created **Bal Satyarth Prakash** under our directives. Some other people also attempted in this direction but on the basis of child psychology and in the story narration form and its simple language and style are its speciality.

It is a matter of happiness that the edition of **Bal Satyarth Prakash** has been greatly appreciated and in the examination of religious teachings and for the purpose of awarding prizes in many Aryan Schools, it was broadly preferred. After its first edition was exhausted, it remained continuously in demand.

(Late) Prembhikshu: (Acharya)

A Note of Gratitude

The booklet **Bal Satyarth Prakash** composed by Late Ved Prakashji Suman in the direction of his learned father Shri Acharya Prem Bhikshu ji has been proved a good medium in the attempt to get the immortal book **Satyarth Prakash** composed by **Rishi Dayanand** in the reach of general public. It has enhanced the utility of this book twice. The demand of this book has been increased more than expected. Therefore it has again being published from the Satya Prakashan in the public interest. We hope and confidence that the valuable teachings of **Satyarth Prakash** will reach to the children and general public through the medium of **Bal Satyarth Prakash** in order to recharge a new religious awareness among the family, society and nation.

In order to extend the reach of **Bal Satyarth Prakash** among our over sea's children readership, we are making available the English version of the **Bal Satyarth Prakash** with the active cooperation of Dr. Balveer Singh Bhatnagar, which help us to enhance its utility further.

The credit of the publication of the English version solely goes to **Dr. Sukhdev Chand Soni**, President of Arya Samaj Chicagoland and Vedic scholar Dr. Dilip Vedalankar.

I extend my thanks on behalf of nyas to these well-wisher's

Ashok Arya
Acting President- Nyas

ओ३म

Submission in the service of Every Arya of the world

Become a Satyarth Doot

Universal Satyarth Prakash Message Expansion Project

(At the occasion of completing 125 years of writing Satyarth Prakash)

With the Curtsy: Dr. Sukhdev Chand Soni, Cicago Land, USA

**Opportunity to win up to Rs. 5000
In Rs. 25 only**

Will
Only 252 Arya Samaj/Institutions?
Out of seven thousand Arya Samajs coordinate with us?

In the coming 2007, the writing of the transcendent centurion book Satyarth Prakash is going to complete its 125 years of its creation. In the year 1882 at the Navlakha Mahal Mahrishi Dayanand Saraswari furnished the writing work of its authentic edition. This revolutionary episode of the world history specially written in Indian History in Golden words and will be completing 125years. Need not to mention how this Satyarth Prakash changed the future India, how it showed the light of truth to the humanity, which was wandering in the utter darkness and frustration, how every thought of freedom was illuninated with reflections of the Satyarth Ptrakash? All the Aryans are well aware with this fact, therefore it would not be proper to make it an issue of this appeal and expend the subject matter.

In the memory of this great incident, **one magnificent International Function will be organised in Udaipur from 5th to 7th October 2007**, which will be different altogether from general functions in many respects. We will be putting the out-line before the organisers and get your guidance.

We will strive our best to approach minimum one thousand twenty five thousand students along with the Essence of Satyarth Prakash during the 18th months before the end of 125th Anniversary, So that the new generation, which is ignorant about the difference between Swami Dayanand and Swami Vivekanand, may understand the

personality and creation of Mahrishi in short. To meet out this objective the students will be provided with Easy Bal Satyarth along with questionnaire and by evaluating their studies, **they will be awarded.**

We have successfully connected five thousand students in four-five months under this scheme. **Therefore, our wish is not a daydream.** We are sure enough, though approaching 1.25 lac students in one attempt is not possible. Therefore, you Aryajas, devotees of Rishi are being approached.

<p style="text-align: center;">Opportunity to win up to Rs. 5000 in Rs. 25 only</p>
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In brief the main points of this scheme is as under:

Short Outline:

1. The students from class six to ten will be eligible to participate in this scheme.
2. Sub-centres of this scheme may be opened in the Aryasamaj/Arya Teaching Institutions/Gurukuls. If one centre could enrol only one thousand students members under this scheme, then it may require only 125 such centres. Being thousands of Aryan Teaching Institutions the target of 1000 memberships, definitely will not difficult to achieve for the sub centres. **Though it requires great efforts.**
3. The head of each sub centre, will charge Rs. 25 from each student, and forward the same to the Trust. The Head of the sub centre will be provided (a) Membership forms, (b) Bal Satyarth Prakash (c) The questionnaire based on that, by the Trust.
4. Four-month time will be allowed for fetching the materials to the children and getting filled up questionnaires from them back.
5. The Trust will send solved standard Questionnaire to each Head of the sub centre, who will evaluate the questionnaires accordingly. Then merit list, membership forms and answer sheets will be forwarded to the Trust.
6. Prizes : There will be a separate merit list for each sub centre so that maximum students can get prizes. The Award Money according to sub centres will be as

follows. First : Rs. 2100, Second: Rs. 1100, Third: Rs. 700, Consolation: Rs. 100 (Total for 27). It means, in each sub centre out of 1000 students **first 30 will get prizes** and remaining will get certificate. Thus in whole of the scheme **First 3750 students will get prizes definitely.**

7. The participants who will stand first 25 in rank will get special awards of Rs. 5000 under this scheme.
8. The decision of Centre Head or the President of the Trust regarding the global merit will be final. The declared amount of awards will only be possible as such when the scheme is completed i.e. establishing 125 centres and each Head of the centres enrolls 1000 members. If the memberships are less then prescribed limit the number of awards will be reduced at the discretion of the Trust.
9. The Head of the sub centre may kindly register themselves first with the resolution to make 1000 student members. It is a request.
10. Each Head of the Centre will be awarded for this endurance as "Satyarth Doot" at the function of Anniversary of Satyarth Prakash (5th to 7th October 2007) along with a prize of Rs. 2100.
11. There will be no registration after 31st May 2007.
12. the registration fee for a broad student is us \$ 2.

Getting a Prize was not so easy before.

Special:

Now question can be raised that whether such Aryajan who wants to cooperate but cannot enrol 1000 member and established sub-centre, **can they contribute anything?**

Our submission in this connection is that each of the Aryan of the world can participate in this scheme. You are free to enrol ten-twenty students as members, and helpful in paying off your Rishi Rin. Names of such persons will be entered in the trust as canvassers. Such isolated prospectors rishi-devotees will be linked directly to the centre. You may send Rs. 25 for each student members, we will despatch the material to you accordingly. You will send the membership forms dilled filled to the Trust and instruct the students to send their answer sheets to the Trust within four month. The amount of award will be for the group of 1000 students accordingly. Therefore, every Arya may enrol some of the students as member around them. Non-Aryasamaji Teaching Institutions also should be encourages participating. Out

of them who will prove their abilities will be awarded special prize.

Those Satyarth Doot who will enrol highest member, will be will be honoured with an award of Rs. 51000.

You may co-operate in this way also:

- (a) You may inform us complete address along with pin code and tel. No. of the Arya Samajs/Arya Teaching Institutes/Arsh Gurukuls which is in your knowledge.
- (b) Acquaint the maximum number of people about this information.
- (c) Contributing money for the holy work.

Matter of happiness: You will be glad to know the first centre of this universal scheme has been enrolled as "Arya Samaj Cicago Land" with the curtsey of Hon'ble Dr. Sukhdev Chand Soni ji and Dr. Dilip Vedalankar ji from Chicago. We are sending one thousand sets to them after getting them translated.

You might be glad to know that the beginning of this scheme was made with the cooperation of Shri Prabhat ji Sharma (Harmiston) in the memory of his reverend father Pandit. Rajbal Sharma. In addition, for the students of Hayarana Shri Prabhat ji will donate Rs. 25000 annually. It is requested that all the Aryans should follow Dr. Sukhdevchand ji and Shri Prabhat ji according to their capacity. If you will cooperate with your heart getting the objective will not difficult.

Special request:

Every reader should place the enclosed poster on the Notice Board of any Educational Institution and send the enclosed form dully filled in to us.

Magnificent Chance Both enhancing knowledge and getting prizes.

Yours faithfully

(Ashok Arya)
Honorary President
Mobile 9314235101

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Prologue

Mohan son of Chaudhary Chandan Singh the chief of the village Chandanpur and Satyapal son of Chaudhary Sujan Singh of the same village were good friends. Satyapal was brought up in the Arya family, whereas Mohan opened his eyes in the Pauranik environment. However, they have a vast difference of opinion but still have harmonious relationships among them.

While celebrating Mahrishi Martyrs Day during the last Deepawali, Satyapal invited 4-6 of his friends from the village including Mohan. After offering them proper seats, Satyapal conducted *yajna* with hymns of Samanya Prakaran, Swastivachan and Shantikaran, thereafter he sang beautiful prayers, songs of adoration of Mahrishi and God. In the end he expressed his thanks to the visitors and distributed the offerings (Prasad).

Mohan observed the whole scenario fascinatingly. Hearing the warning that 'मग्न ईश्वर की भक्ति में अरे मन क्यों नहीं होता' (O my soul why should you not devote yourself in the adoration of God, he felt the episode as an eye-opener. His *Samaskars* of pre-birth awakened. His eyes filled with tears. He could utter only, "Satpal, I am charmed with your 'AUM', you seemed to be a *Satyugi* man." Satpaul said with utmost politeness, "Brother, it is your greatness, you say so and if you find anything charming in my life that is the result of the kind blessings of Rishi Dayanand." Extending a book Satpaul said, "Look my friend! It is true that the book **Satyarth Prakash**, which has shown the path of righteousness to a number of wanderers like me, therefore, it is my request to hold a programme on **the teachings of Satyarth Prakash** for two weeks at your campus from the next *Basant Panchami*. I would try to present one chapter in nutshell daily according to best of my abilities before you all. In this, way I will feel fortunate enough, if some of your miss concepts could be removed.

Mohan said, "Your suggestion is quite good, rather it is a matter of fortune for us. I will try to make the programme interesting from just now," Mohan said and departed from there.



FIRST DAY

One God: Called by Multiple Names

To day is Vasant Panchmi (Festival of Spring). The happiness of nature can be seen everywhere. The dawn of today has come along a new zeal. The campus of the chief of the village Chaudhary Chandansingh smeared off with clay looked gracious. It is being decorated with festoon. All the youths of the village in yellow garments bearing pleasure of freshness on their faces, filled with devotion and anxiety were walking towards the campus.

At the exact time after adoration of God Satyapal started his speech:

The God is one and not many

Friends! We all are assembled here to benefit ourselves with the pious teachings from **Satyarth Prakash**, an immortal creation of Mahrishi Dayanand. In its first chapter, it has been described that attainment of God is the sole target of human life.

That God is one, not many. Indeed, the number of virtues, acts and nature of God are so large that on their basis, we call Him with a number of different names, but in fact, all these names are of the same God or Parmeshwar.

Dear Friends! We know that a person is called by many names according to his virtues, acts, nature, relationships and positions. As the same person according to the relationships is called father, uncle, granduncle, maternal-uncle, maternal grandfather etc. and the same person according to his profession is called advocate, doctor, teacher, lalaji etc. But his proper name is only one. In the same way, being the creator of universe the same God is called '**Brahma**'; being omnipresent and sustaining the world the same God is called '**Vishnu**' and being blissful and benefactor to all, the same God is called **Shiva**, being punisher of the wicked whom he caused to weep is called '**Rudra**' and being God of Gods, like parents etc. He is called '**Mahadev**'. But we should not forget that in spite of calling by different names the principal or personal name of God is **AOM**. To support this truth it is said in holy Veda - एकं सद्विप्रा बहुधा वदन्ति, means **the same God 'AUM' is called by the learned and**

intellects with a number of names according to the virtues, actions and nature and context.

The Principal and Personal

Name of God is 'AOM'

Aom is the supreme name of God or Parmeshwar. It is composed of three letters, A, U, M. This one name comprises many other names of God, from 'A' to *Virat*, *Agni* and *Vishwa* etc., from 'U' to *Hiranyagarbha*, *Vayu* and *Tejas* etc., and from 'M' expresses *Ishwara*, *Aditya* and *Prajna* etc. It is clearly mentioned in the Vedas and true Shastras that all these names stand for God as per context.

God has Countless Names

Dear Brothers! In the first chapter of the **Satyarth Prakash**, Swamiji has mentioned 100 names of God. In addition, God has countless different names than that **as God has countless virtues, actions and nature, so He has countless names**. God has one name according to His each virtue, action, and nature. Thus 100 names of God as described by Mahrishi Dayanand in the first chapter of the *Satyarth Prakash*, there are millions of other names of God and they are also just like a drop of water in the ocean according to Mahrishiji himself.

According to the Subject Matter the Names should be Interpreted

It should be considered here that 'AOM' is the only name of God and while accepting the names of 'Agni' (Fire) etc. in connection with the God the subject matter and context should also be taken into account. For instance, one said to his servant, "Get me *sandhav*." Now that person ought to take time and place into consideration; because *sandhav* means *salt* as well as a *horse*. If it the time of meal, he out to bring salt; while, if it be time for going out, he should bring the horse. If, however he brings the horse at meal time and salt when his master wants to go out, his master will get angry and will, most likely say, "O you ignorant fellow,! What was the object of your brining the horse at mealtime, and salt when I was going out; you are ignorant of the fitness of things? You ought to have taken time and place into consideration, and done what suited the occasion. It proves that a word ought to be taken to mean what fits in with the occasion, circumstances and the subject under discussion. This is called context of the

subject matter. Thus the adjectives such as adoration, prayers, omniscience, omnipresence, pure, immortal and creator are used along with the Agni, ought to be understood to mean God and where the words as desires, passions, feelings of pleasure or pain, finite knowledge etc. are used for the adjectives with soul, ought to signify the living beings.

The Names of God are Meaningful

Friends! As in this world, the names etc. of poor man like Dhanpanti could be meaningless, but on the contrary, no name of God is meaningless. Thus, it proves that the names of God are all connotative either with his virtues, actions or with the meaning and form. Therefore, the AUM etc names are all meaningful. As being all-glorious, some call Him **Agni**. Being embodiment of all true knowledge, other calls Him **Man.**, being All-powerful and Protector of all, other call Him **Indra**. Others **Prana** as the source of all-life, being Omnipresent the name of God is **Brahma**. Being mightier than the mightiest, **Vayu**, being infinite powerful and knowledgeable **Ishwar**, as he loves all and worthy of being loved by all **Mitra**, being best, holiest of all and desired and sought after by all righteous, pious and learned men **Varun**, being the **Great Judge** who gives souls the fruits of their deeds **Aryama**. Being greatest among great, and governs the entire universe, **Vrihaspati**; He who pervades and controls the soul, **Parmatma**; He who is abode of souls and pervades them, **Narayana**; one who governs all, administers justice to all and is the personifications of Justice **Yama**. Being almighty prosperous and worthy of being served and worshipped **Bhagwan**, being saved from creation or dissolution **Shesha**, and one who is benefactor to all and Giver of happiness **Shankara**. Therefore, for the realization of such God we should adore and worship Him. The attainment of **God** is the supreme goal of human beings.

Dear Brothers! The time of today is just over now therefore, we are giving a break to the narration here itself. In today's lecture, we have described before you the unity of God and His supreme name 'AOM', based on first chapter of 'Satyarth Prakash', the immortal creation of Marshi Dayanand. **We hope that you would save yourselves from the discrimination and disputes between man and man and hypocrisy, produced from 'Bahudevta vad' or poly idolism prevailing in the name of unity of God and will adopt the name of 'AOM' in your meditation, prayers and rituals.** From the Maryada Purshotam Ram and Yogeshwar Shri Krishna and Brahma to Jaimini, all the sages and Rishis have recited only the name of 'AUM'. In

this chapter you should know that in the beginning of any book only 'AUM' or 'ATH' should be used, and non other. This is the tradition of our sages and seers.

Hearing this simple Vedic 'Eakeshwarvad' or Monotheism; Mohan and other spectators got a new vision. They got a way, through which this complete beloved community of human race could become happy by destroying the walls of discrimination between man and man. All the spectators expressed their heartiest gratitude to Satpaul for the narration of this holy story.



SECOND DAY

CHILD EDUCATION

It is going to be 5 o'clock in the evening. Like yesterday, today also all the young colleagues along with other many children and elder persons assembled in the campus of the chief. To day, a number of women have also come to listen this story. Satyapal also came in time and occupied his seat. When all the participants occupied their seats, after completing the adoration of God, on the request of Mohan, Satyapal started the narration of the story based on the second Chapter in this manner.

Friends and Mothers! You might be remembering, we have described in the yesterday's story that the primary goal of human life is attainment of God. Nevertheless, before attainment, His identification is necessary. In the absence of identification, without knowing Him properly, based on His numerous names, we have imagined hundreds of Gods, religious books, Guru-mantras, sects, Akhadas, Tilaks and false hypocrisies. As a result, the best human race, the creation of God, degenerated below the animal beings and leading a hellish (miserable) life. Therefore, on the basis of the **Satyarth Prakash** we have discussed in nutshell that how **Brahma, Vishnu, Mahesh etc. are the numerous names of that same God, whose principal and personal name is 'AUM'.**

Hon'ble Mothers and Brothers! With this initial identification of God, the form of God, the form of his devotion and the introduction of duties of man towards Him also become essential to discuss. But before that it is much essential that man must know himself means he should recognize the duties to himself, and considering his own family, neighbors, society, nation and the whole

of the world into himself, to become 'man' in its true sense of word.

Man should become 'man' this is the greatest and burning question of this age (likewise any age). If the planning of national development and world peace remained fruitless without human building and will, then attainment of God will be a dream. Therefore herald of revolution and visionary of time Acharya Dayanand before discussing about the other means of attainment and form of God in the seventh chapter, discussed various aspects of building human beings, sixteen reformations (Samanskars), five great yajnas, four classes and four stages and national religion (Rashtra Dharma) orderly up to the sixth chapter.

The age of childhood is the foundation period of human life. Before coming in the womb of his mother, and rather before that and in fact, the preparation is started even earlier. Conception, Punsavan and Simantonnayan Samanskaras have great significance. Giving prominence to parents and teachers in the human building Maha Yajna, Maharishi Dayanand started his second chapter with the quotation of Shatpath Brahaman, "Matriman Pitriman A'charyavanPurusho Veda". (Verily, that man alone can become a great scholar who has had the advantage of three good teachers, viz., father, mother and preceptor.)

Oratorios Mothers and Brothers! It is doubtless that educating the child is the top-most duty of the parents and teacher. The education of a child starts from the conception samaskar. During the conception according to the method of shastra and thereafter, the health of the child in the womb and the state of his mother's physique should be taken care of. At the time of his birth samaskar all care should be taken which are necessary to secure his health and it is also important from the point of view of Ayurved. Therefore, in the birth samaskar it is directed to lick the child a bit of Ghee and Honey mixed in appropriate quantity with the help of a thin golden-road.

When a child begins to speak, mother becomes his first teacher. Thereafter the child should be taught about the etiquette, meal, sleep and the duties of day to day to be followed, through the teachings of moral poems, Sanskrit poems, mantra, poetry, story and small examples and historical evidences.

Duty of the mother

The mother should instruct her children with the best of teachings, so that to make them refined in

character and manners and they should never be allowed to play with their own organs. When the child begins to speak, it should be taken care that he uses his tongue to pronounce each letter distinctly in the right place and with the right amount of effort i.e. short and long vowels.

After words children should be taught how to talk properly with the elders, younger, father, mother, the king, and learned men, how to treat and how to associate with them.

Duty of a father

On completion of child's five year, the father should practice him or her the alphabets of Devnagri; along with imparting good knowledge of other national languages, disciplines, religions, and the Supreme God etc, so that he could get the knowledge of the subjects, whom to deal with and how. The various mantras, verses, quotations, poetry and prose on them be learnt to him by heart.

The mother should instruct them from birth to the 5th year, and the father from the 6th to the 8th. In the beginning of ninth year the Dwij (Brahman etc) after their Upnayan or Yajnopavit ceremony has been performed, send them to school (Acharyakul), where a fully qualified male or female teacher should educate him. The illiterate (Sudra) people should send their children directly to the Gurukul (Because they themselves are not in a position to guide their children at home). Parents if needed may reprimand their children for the purpose of education.

The duty of a teacher

The teacher should again get the child learnt the verse or the quotations of Nirukt, Ashtadhyayee along with their meaning, which his parents got him learnt by heart.

The teacher himself should eat such type of food and act, which is conducive to health, education and stamina, and do his purples act them. The teacher should abstain from wine and flesh eating.

The sages who formulated Arya discipline has preached to follow the good character found in themselves; यान्यस्मार्कं सुचरितानि तानि त्वयोपास्यानि नो इतराणि . If they have anything contrary to their character, the disciple should abandon that teacher.

The orthodoxy Bhuta-Preta (Ghost, spirits and devils)

The victim of middle aged orthodoxy and followers of foolish beliefs, infuse the phantom of fear into the tender heart of their children by discussing uncalled-for subjects before them about imaginary Bhuta-Preta, Pishach, Dakin etc. Because of that when they grew up they are charged violently with the feeling of fear. Such people remain non-industrious, orthodox and stupid. In fact, the word of *Preta* is used in the Shastras in the sense of deceased body. **When a person dies his soul, by the Divine laws, takes one a new body-to reap the fruit of his deeds, according to their nature. Therefore, the question of his entrance in the imaginary bodies of Bhuta-Preta does not arise.** As regards the imagery, existence of Bhuta-Pretas is concerned hypocrisy, unworthy and unwarranted practices are prevailing in India. As a result, the majorities consisting of illiterate and uneducated people have to suffer a lot. It is a matter of surprise that sometimes educated persons also becomes victim of these superstitions. Mothers and Friends! Mahrishi has contradicted this superstitious notion a number of times with strong words. He writes,

'Preta (in Sanskrit) really means a dead body, and Buta means who is deceased. When the body of the deceased is cremated, the dead person is spoken of as Bhut i.e. deceased-one lived but does not live now. All those are born and cease to breathe after having lived in the present are spoken of as Bhutasth i.e. deceased. Such has been the belief of all learned men from Brahma to the present day. But one who is ignorance-ridden, superstitious, and associates with low people, is constantly troubled by all sorts of ghosts, spirits and devils, in the shape of fear and doubt. Look, when a person dies, his soul, by Divine laws, acts in a new body-to reap the fruit of his deeds, according to his nature, in pleasure and pain. Could anybody undo this eternal law of God? Ignorant people devoid of the principles of Medical and Physical Sciences look upon person afflicted with physical and mental diseases, such as high fever and lunacy, as possessed by devils (Bhut and Preta).

In this way, there is no existence of these Bhut-Pretas etc. Therefore, the ideal parents should save their children from these false notions of fear.

Cheating in the name of Astrology

Like the superstitions of Bhut, Pret etc. the superstition of influence of Astrology or stars is also victimising the majority of the people of India. In the name of Astrology, horoscope, incarnations, predicting suitable timings etc., various charlatans are prevailing. In this regards Mahrishi writes,

'The Astrology which comprises the part of Arithmetic, Algebra, Geometry etc, is true; but the part that treats of the influence of stars on human being is all false. Look! As the earth is inanimate, likewise the sun etc. spheres are also inanimate; they can do nothing but give light, heat, etc. Do you take them for conscious being possessed of human passions, of pleasure and anger, that when offended, bring on pain and misery, and when propitiated, bestow happiness on human beings? Those kings and subjects, which are bestowed with happiness or misery, is not due to the result of the happiness or soreness of the stars; these are the results of the virtues or sinful deeds.

Thus, in the name of foretelling the future the Astrologists have created hypocrisy. The hypocrisy prevailed in our country in the name of Tantra, Mantra, Ganda and Tabeej leads the general people towards the ditch of ignorance. Likewise, the Tantrik practices like Maran (casting deaths upon the rivals), Mohan (getting attracted), Uchchatan, and Vashikaran etc. are the hateful practices among the stupid people, the society of noble persons detracted from these superstitions.

Education for safeguarding the body

From the childhood, the child should be educated about the preservation of body, reproductive element and celibacy. If the parents are determined to induce virtuous practices in the child from the very beginning of childhood, the physical, mental and philosophical development of the child could be done in the best manner. The mother is the first preceptor of the child. Father and the teacher are able to teach the child after his mother. Too much indulgence increases the chances of spoiling and tracking the child out of path. To make the child disciplined and get him follow the norms, strictness and determination should be exercised.

Teaching Etiquettes

The knowledge of etiquettes makes the child courteous, civilised and habitual of good behaviour. The child should be taught to pay respect to his elders and proper way of saluting. The best way for salutation is "Nameste", which has been accepted by Veda and other Shastras, Smriti, Poetry and Puranas etc. books. In place of it enchanting Jai of any of the Gods or verbalised like "Namaskar" are meaningless. The child should memorise the beautiful, simple, appropriate and morally laden maxims and sayings. In a way they should be imparted the knowledge about etiquette and courteous behaviour.

Honourable Mothers, Elders and Friends! Now I should stop my narration here itself. I have tried to present the summary of the second chapter of the Light of the Truth and explained that how should the parents and teacher should carry out their duties towards the child to make their future bright. Hope you would actively full-fill beautifully the duties towards your child. Now we would discuss the methods to educate the child and the systems, which could be adopted for teaching the Shastras through the story tomorrow's lecture.

After the presentation of Shantipath all the villagers went to their houses appreciating the marvellous preaching of the Light of the Truth.



Third Day

Methods of Teaching

Time the same evening. Today the campus of the chief was overcrowded. The audience were anxious to hear the story. Satyapal also took his seat. Some more spectators were coming slowly. At the exact time, Satyapal started the narration after prayers,

Dear Friends, Teachers and Mothers, in yesterday's narration I have tried to explain about the type of education, which could be suitable for our children. Today's story is based on third chapter of **Satyarth**

Prakash. I would try to explain the methods of teaching, which should be adopted by the teacher and the taught in the Gurukul.

Dear Friends and Mothers! You all know that it is the main duty of the parents preceptors and the relatives to impart good education to their children and behave them the virtues, deeds and ornate them into their nature. The soul of a person could not be decorated by wearing gold, silver, ruby, ruby, pearl, coral etc. Instead, by wearing ornaments, it accelerates the pride over the physique and lustrous articles and as a result, the possibility of fear from theft and murder increases. Therefore, the child should obviously be ornamented with the qualities of virtuous life from the very beginning.

Education at Gurukul

On reaching at the age of eighth year, the boys and girls should be sent to their respective boy and girl's schools for proceeding with their studies. The teachers of inferior characters should never be allowed to teach them. **Those who are learned and religious minded, only are entitled to teach.** All the Brahmins, Ksatriyas and Vyashyas should conduct the Yajnyopavit ceremony for boys and appropriate ceremony for the girls before sending them to their schools. Education should be imparted at a lonely place. The distance between the boy and girl's schools should be at least two Kosas minimum. The staff members and teachers should reciprocate male and female according to the respective schools.

Until their education is completed they should lead the life of celibacy, so as that they may increase the happiness in their daily life adorn with best knowledge, education, morality, nature and good physique. The student of Gurukul should be treated equally in regards to the boarding, lodging, clothing etc.

The education must be compulsory for all

Along with the state rules, the community should also formulate such rules so that nobody could keep his child at home beyond the age of five and eight, **means each child should be sent to his respective school for his education compulsorily.** The defaulters of the orders of the state should be made punishable.

The Guru Mantra Gayatri should be memorised by heart.

In the beginning the boys and girls should make practise of Guru Mantra Gayatri by heart along with its meaning. In the Gayatri the person submits his prayer to purify his mind and inspire him for the virtuous deeds. There is no mantra like Gayatri so generous in the complete religious literature of the world. Literates (shudras) who are with able to condonet Yajnopavit-Sanskar at home, may send their children without Yajnopavit sanskar will be conducted at Gurukul at propose time.

The Yajnopvit Ceremony

Till the age of 16th of Brahman, 22nd of Kshtriya and 24th of Vyaishya the period of Savitri time (The period for Yajnopvit ceremony) and is not treated as default-means up to this age the Upnayan should be performed or must be done. (The Yajnopvit ceremony should be performed before reaching the age so prescribed).

Should Sudra or Woman be allowed to study Veda?

All the human beings have the right to read and recite, teach and preach, speak and listen, think and discuss over the Vedas. In the medieval period of darkness the right to read Vedas were made limited to Brahmans and Kshatriyas. Swami Dayanand with his infinite kind attitude has described the right over the veda for woman, Sudra and all others. **यथेमां वाचं कल्याणी** ' (God says in Yajur Veda, "As I have given this word i.e. the four Vedas which is the word of salvation for all mankind) on the basis of Yajurmantra Maharshi declared that the Vedas are the voice of God for welfare, and all human beings have the right over it to read, recite, listen and teach. In the ancient time, the Brahamvadni women like Gargi, Maitreyee, Sulbha, Ghosha, Apala, Lopamudra etc. made a detailed study of the Vedas. Therefore, there is no essence in the statement of Puraniks that the community of women should be debarred from the study of Veda. A time was there when after studying Veda keeping with celibacy the girls were entered into marriage.

The Duties of the Bramchari Sandhyaopasana (Brahmyajna)

Dear Friends and Mothers! Swamiji has prescribed specially two Yajna out of five Maha Yajna for the Bramcharis viz. (1) Brahmyajna (Sandhyaopasana) and (2) Devyajna (Agnihotra).

The knowledge of Sandhya

'Sandhya' word is derived from 'Sandhi' or 'union'. The meaning of 'sandhi' is meeting. The meeting time of day and night or at the time of Sandhya the name of meeting Atma or Soul with Parmatma or God is called 'Sandhya.' Adoration of God and keeping His virtues in mind, with a purpose to adopt His virtues in our life, submission of prayers truthfully is called 'Sandhya'. Making ourselves according to the prayers is the true Upasana (worshipping) of God. Our sages and seers have accumulated with dexterity the method of adoration-prayers-worshipping of God is in the 19th Mantras of Sandhyopasana. Therefore every Brahmachari should practise Sandhya in the morning and evening both times regularly and engage in up holding his physical, mental, intellectual and spiritual development.

The Method of Sandhya and Pranayama

The Pranayama helps the body, mind and soul healthy, strong and concentrated. According to Manu, "Just as a goldsmith, by blowing strongly against a piece of impure gold, removes its impurities by oxidation, so does Pranayama burns off all impurities of the mind and senses." The different kinds of Pranayamas mentioned in the Yogashastra should be practised in the guidance of a able teacher.

The Divine Yagna (Agnihotra)

My friends and Mothers, the Bramcharis should perform Agrihotra twice daily. Mahrishi Dayanana gives the meaning of Agnihotra in Panchmahayagnavidhi in this manner:

'For the purpose of purifying water and air and following the orders of God those performers who perform Hawan i.e. donate for Agni and Parmeshwara (Fire and God) is called Agnihotra.

Timings of Agnihotra

Likewise, Sandhyopasna the Agnihotra is performed twice daily i.e., just after Sunrise and just before Sunset.

(The practice of daily Sandhya and Agnihotra are essential duties for the married people and Vanprasthis in addition to the Bramcharis.)

Benefits of Agnihotra

My Devotee Brothers and Mothers! Swamiji has described about the benefits derived out of Agnihotra in the third chapter of Satyarth Prakash and Panchmahayagna methods etc. as follows:

By practicing *homa* with aromatic and preventive medicinal substances, clarified butter etc the air and rainwater is purified. The combination of pure air and pure water increases the utility of all the materials of earth, consequently all living beings are benefited with the feeling of happiness and God is pleased with such persons.

Further by reciting the Vedic Mantras, whereas it protects the Vedas, at the same time by leading life according to the Mantras, man becomes dev or Gods and attains Mahadeva (Paramatma) or divinity.

The Rules to be followed by a Bramchari

Whereas for a Bramchari it is essential to follow the Yamas-truthfulness, non-violence, devotion, celibacy and abandonment with Cleanliness, Contentment, meditation, acquisition and dissemination and resignation to the Will of God through extreme devotion to Him, he should also observe the divine principles laid down by Manu Maharaj.

Criteria of True Religion

Dear Friends and Mothers! Mahrishi has mentioned the following criteria of true religion according to Manusmriti :

वेदः स्मृतिःसदाचारःस्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहःसाक्षदधर्मस्य लक्षणम् । मनु. 2।12

"The Vedas, the Smritis, the practice of men, good and true, in conformity with Vedas—the Word of God, and the satisfaction of one's own soul—these undoubtedly, are

the four criteria of true religion, which enable one to distinguish between Right and Wrong."

Religious and Criteria of the Religion

Who is religious and what is the final criterion of religion? Giving the witness of Manusmriti, Mahrishi has said that:

अर्थकामेष्वसक्तानां धर्मज्ञानं विधीयते ।'

धर्म जिज्ञसमानानां प्रमाणं परमं श्रुतिः । मनु 2।13।।

"It is only those, who stand aloof from the headlong pursuit of both wealth and carnal pleasures, that can ever attain a knowledge of true religion. It is the duty of everyone, who aspires after this object to determine, what true religion is with the help of the Vedas, for a clear and perfect ascertainment of true religion is not attained fully, without the help of the Vedas, for a clear and perfect ascertainment of true religion only Vedas are final criteria.

*धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः । धीर्विद्या संत्यमक्रोधो दशकं धर्म लक्षणम् ॥ मनु. ॥6।92।।

Patience, forgiveness, not indulging in irreligious matters, abandonment of theft, internal and external cleanliness, keep the perception on the track religious parameters, mental enhancement, true knowledge, truthfulness, control over the anger—these are 10 characteristics of religion.

Method of Study

Brothers and Mothers of Oratorio: Mahrishi Dayanand has laid down the method of study for the Brahamcharis as under:

During first three years—along with alphabets complete Ashtadhyai and Mahabhashya should be taught. During the period of next two years, Nighantu, Nirukta, 'Chandoshashtra' of Mahrishi Pingala, Manu Smriti and Valmiki Ramayan and Maharat etc be taught. During the next forthcoming two years—all the Upnishads and Darshan be taught. Then further six years—all the four Brahmanas (Aitreya, Satpath, Sam and Gopath) and all the four Vedas (Rig, Yaju, Sama and Atharva) should be studied along with Vowel, Word, Meaning, Relation, and Verbs. During the next eight years, Charak, Sushrut, etc, books of Medical Science, Politics, Military Science, Science of Music (according to Arsha Grantha, Shipla Vidhya (The art

of making various kinds of materials), Astrology (Arithmetic, algebra, Geometry, Geography, Geology) should be taught.

In this way the knowledge acquired through adopting the aforesaid schemes in twenty-one years cannot be gained in any other way even in one hundred years.

**Only the book composed by the Rishi
should be studied**

This should also be kept in mind that only the books composed by the Rishis should be selected for studies, because they were men of great learning, masters of all the sciences, and also imbued with piety. The books created other than Rishis, due to smattering of knowledge of the creator, are full of prejudices and lack of knowledge. Therefore, the books on Grammar, Chhand Shastra, etc. be selected composed by the Rishis. Besides, this is also essential that Bramchari should observe Bramcharya. The meaning of Brahm is—God, Ved and seaman. Infinite faith in God (devotion), study of Vedas, simplicity and safeguarding the seminal fluid through ascetics and yoga are the highest duties of the Brahmachari.

Brothers and Mothers of Oratorio! In the narration of today's story, I have tried to explain the order of stages of education, which should be followed based on 'Satyarth Prakash' so that the foundation of development of man is solidified. In tomorrow's narration, we would talk about the Ceremony of Samavartan (Home Return from School Studies), Married Life and its duties. We are terminating today's story here. After the Peace Prayers, today's assembly dispersed. All the spectators were experiencing a new light. They were feeling in the deepest of their mind and heart that by following the divine principles for the student life laid down by the great educationist Rishi Dayanand, and getting Gurukul Education could only make a perfect man and serve the cause of welfare of the nation as well as of the world.



Fourth Day

Samawartan, Marriage and Married Life

As usual the devotees assembled in great number at the Campus of the Chief. After conducting collective Sandhya and Yajna Satyapal started speaking—Respectable Teachers, Mothers and Friends! As I told you yesterday I will talk on the topic of married life its importance and duties, on which the success of a person's life is based in the light chapter fourth of Satyarth Prakash. I hope all people will listen to the pious discourse attentively.

Samavartan Ceremony

Friends and Mothers! The fourth chapter of Satyarth Prakash describes about married Life. After finishing the studies of Veda a persons enters into the married life. This entrance is called Samavartan. The marriage ceremony is the entrance door of married life or grahastha ashram.

Marriage and Gotra or Pedigree

Marriage should and should not be performed in which gotra, in this connection Mahrishi writes-

"A girl, not descended within the sixth degree on her parents's *side and does not bear the same family name* (Gotra), as his father is eligible for marriage." A daughter is called *duhitri* (from *Du-distant, Hit=good*), because the marriage of a girl to a man who comes from a distant country of place is productive of good and not from near. A boy or girl from the family which is destitute of men of character and good actions, devoid of Veda studies, and suffering from dangerous diseases should not be contracted for marriage.

The Marriageable Age

A girl in the age group of sixteen to twenty four and a boy in the age group of twenty-five to thirty eight are ideal for marriage. In the medieval period, the tradition of child marriage started and the fictitious verses from invented books of Shighrabodh and Parashari were quoted evidences for the marriage of girls at early age. In fact, the best age for a marriage comes after the compliance of Bramcharya.

Eight Types of Marriages

According to Manu Smriti Mahrishi has described marriages of eight types as under :

ब्रह्मो दैवस्तथैवार्षः प्राजापत्यस्तरथासुरः ।

गान्धर्वो राक्षसश्चैव पैशाचाष्टमोधमः । मनु. 13 |21||

There are eight types of marriages (1) Brahma, (2) Dev, (3) Arsha, (4) Prajapatya, (5) Asura, (6) Gandharva, (7) Raksasa, (8) Adham or Paishacha. Among them only first four may be followed.

The Brahma or Self-consented Marriage Stands the Best

My Friends and Mothers! What should be the role of boys and girls in their marriages, Swamiji has described about it as under:

Better to have the marriage under the consent of boy and girl. If at all the parents think of marrying their children still it should not be without the consent of them, because, if the marriage is held with their consent there will little chance of disputes and as a result they will get virtuous off-springs. Therefore, the best form of marriage is that by choice (Swayamvara) prevailed in Aryavart from tradition.

Classes and their duties

Dear Friends and Mothers! The class system has an important role in determining the duties of married life (Grasthashram). According to Swami Dayanand the class system is not based on birth but it much more depends on the virtuous-deeds and nature. The ancient Shastra has expressed the same opinion. According to Manu, Mahrishi Dayanand has described the virtuous-deeds of all the four classes. Studying and teaching Vedas, performing, Yajna and giving alms and receiving gifts are the duties of Brahamans. To protect people, give donation, performing Yajna and to shun the allurements of sensual gratification by perfect control of the senses and performing the duties are the natural deeds of the Kshatriyas.

The Vyashyas earn their living through agriculture, animal husbandry, business and marketing, but the deed acceptable for the dwij are also equally prescribed for them. The only duty lay down for the Sudra is to serve the dwij etc. they are inferior in talent, intelligence

and wisdom than others. But the boys and girls born in the families of these **Sudra should not be deprived from the right of education in any case.** These boys-girls could also become dwij after acquiring abilities through perusing their studies along with the children of dwijs.

Can class be changed?

Brothers! There are number of examples found in the History which prove that the **Brahman born** devoid of virtues and inferior deeds is considered as Sudra and the person virtuous and deeds like **Brahman born** in the family of Sudra are called Dwij. In this connection there is a direct example & Mahrishi Jabal, who was from the unknown family but on the basis of his abilities he became Brahman. Likewise Vishwamitra belonged to Kshatriya Class and Rishi Matung belonged to Chandal family, became Brahman according to their virtues, actions and nature.

Mahrishi Manu has described the class arrangement as under: -

शूद्रा ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् ।
क्षत्रियाज्जातमूवन्तु विद्याद्वैश्यातथैव च । मनु. 10 |65 |

While explaining the meaning of this verse, Swamiji has written:

As the son of a *Shudra* may attain the rank of a Brahman if he were to possess his qualifications, character and accomplishments, and as the son of a *Brahman* may become a Shudra, if he sinks to his level in his character, inclinations and manners even so must it be with him who springs from a *Kshatriya*. Even so with him who is born of a *Vaishya*. In other words, a person should be ranked with the Class whose qualifications, accomplishments, and character he possesses. **It means, in all the four classes, a person should be ranked with the Class whose qualification, accomplishment, and character he posses.**

The Behavior of Husband and Wife During Married Life

Respect Elders, Mothers and Friends! A vehicle has two wheels. We know all that both are equal in dimension and size. If there is some difference, they will not carry the weight-the vehicle could not move. All the wheel-bars (Are) are connected with the center and both the wheels are connected with an axle. We should always remember that husband and wife are two wheels of this

great chariot of domestic life none of them is big or small. The first and foremost necessity for the running of this domestic vehicle is the unity and similarity in thinking and ideals. The other members of the family are connected with the heart centers of both of them like the wheel-bars and the heart centres are connected with the love-axle. **The base of the domestic life dwells on the axle of love, affection and sympathy.**

How should husband and wife behave with each other? In this connection Mahrishi Dayanand quotes Manu Smriti as under:

सन्तुष्टो भार्यया भर्ता भर्त्रा भार्य्या तथैव च ।

यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ मन. 2।60

Means, the family in which the husband and wife are quite contended with each other, in that family alone all prosperity, fortune and happiness perpetually dwell and wherever they disagree and squabble there poverty, ill-fortune, misery and conflicts are assuredly permanent.

Devotion to each other

Mothers and Gentleman! In the fourth round Mantra while taking hand in hand in the marriage ceremony the bride husband takes a vow—O maid! I swear that I will treat all the women in the world except you, my mothers-sisters or daughters only and likewise the wife also takes a vow—Other than you I will treat all the men my fathers, sons and brothers.

Hiding nothing with each other

'न स्तेय मदिम' by these words it is restricted to eat-wear and even do anything secretly. Being the best friend and advisor, the wife is the minister of the husband-king. The advise of the wife should be sought any every work, essentially.

The Duties to be performed by a Husband

Here also Mahrishi Dayanand describes the duties to be performed by a husband. Quoting from the Manu Smriti:

यत्र नार्यस्तु पूज्यन्त रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्त सर्वास्तत्राऽफलाः क्रियाः । मन. 13।56।

Where women are honoured (worshipped), in that family great men are born; but where they are not honoured, there all acts are fruitless.

तस्मादेताःसदा पूज्या भूषणाच्छादनाशनैः ।

भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च । मनु. 3।59।

Let women, therefore, be always honoured by being given presents of clothes and ornaments, and supplied with good food at festivals, jubilees and the like occasions, and thereby made happy by those men who are desirous of wealth and prosperity.

The Duties of a Wife

Likewise the duties of a husband Mahrishi Manu describes the duties of a wife as under

सदा प्रहृष्टया भाव्यं गृहकार्येषु दक्षया ।

सुसंस्कृतोपस्करया व्यये चामुक्तहस्तया । मनु. 5।150!!

Let a woman attend to her household work most cheerfully and with great dexterity keep her utensils and apparel clean, her house tidy, her furniture free from dust, all eatables pure, clean, and free from dirt. Let her never be lavish in expenditure. Let her cooking be done so nicely that the food may act on the system like a good medicine and keep away disease (bodily and mental). Let her keep a proper account of her (income and) expenditure, and show it to her husband (if necessary), use her servants properly and see that nothing goes wrong in the house.

Five Great Daily Duties

Of Householders and their benefits

Divine Associates and Mothers! Every householder should perform five **maha yajnas** daily. These comprises, **Brahm Yajna**--studying and teaching the Veda and other Shastras, **Sandhya Upasana**; **Pitriyajna**--satisfying one's father, mother etc with eatables etc.; **Devayajna**--performing **Homa** in the morning and evening daily; **Bhootyajna or Balivaishvdev yajna**--giving food to dogs, distressed, suffering from leprosy etc diseases, crows and such other birds and insects as ants etc. and **Atithi Yajna**--properly attending and serving the scholars, preachers come to the householders and taking proper teachings from them. Performing the above yajna is the pious duty of every household.

Brhamyajna and Devyajna

Dear Collegues and Mothers: We have discussed about the Brhamyajna and Devyajna and the benefits of performing them in the yesterday's story, now we will discuss the remaining yajnas in short:

Pitri-yajna

Friends and Mothers! You all are knowing that how Shrawan Kumar, the devotee of his parents, took his parents for pilgrimage to fulfil their wishes and how with the hands of Maharaja Dashrath, in the confusion of a wild lion, this Arya Veer had to sacrifice his life. While leaving for the journey for another world, he was much worried about his parents after his death, he said, "Oh, God! Who would look after them; give your protection to them. In the meditation of the holy feet of his parents the Arya Shiromani Shrawan Kumar by only this virtue became immortal.

The words of Vedic ideal devotee of parents, Shri Ram is so inspiring -

'The son, he who performs the deeds of his father without giving his orders, is the best, he who performs the deeds of his father after getting orders from him, is better; and the son, he who does not follow the orders given by his father is a burden on this earth.'

It is the daily duty of every householder, who is a devotee of the living legend of Vedic Culture **Shri Ram**, to perform this Pitri-yajna.

Brothers! Describing about this pitri-yajna, Mahrishi Dayanand writes:

After the Agnihotra is duly performed, take up the third Pitri-yajna. In this yajna one has to serve to live Gods i.e. scholar, Rishi, means people engaged in teaching and taught (Researchers, Thinkers, philosophers, and scientists etc. are included) and pitras i.e. parents, in-laws, grand father, great -grand-fathers etc elder close relatives and learned supreme Yogi, who are physically alive. It has two catogeries, (1) Sradha and (2) Tarpan. This Sradha and Tarpan is performed only for those who are alive, it is not meant for the dead. For this purpose only it is said in the Vedas and Manusmriti etc old books."

Benefits of Pitrayajna

The profit from this yajna is that when the family will serve parents, learned sages, then by the grace of their blessings knowledge will increase and the family

could discriminate the truth and untruth, and by accepting truth and rejecting falsehood, they will achieve happiness. The other profit from the Pitrayajna is paying-off the obligation i.e. the service which parents and acharya have done for the child and disciple, it is proper to pay it off and this is done through the pitrayajna. Producing able citizens in the form of able child is the outcome of this 'Pitrayajna'.

Atithi Yajna

Describing this yajna Swamiji writes -

An Atithi so called - who is completely learned, philanthropist, who has conquered his perceptions, religious, preacher of truth, devoid of deceit etc., a Yogi of the highest order, and by wandering regularly, propagate knowledge and religion and retreat the irreligious always. A sanyasi, whose date of coming and going is not certain or fixed and suddenly happens to come and goes with his own wishes or itinerant. on suitable occasions, even a house-holder and a king (Ruler, Officer, and the leader who accomplishes public interest can be honoured as atithis.

It means, paying honour and gratitude to the public leader particularly who is engaged in selfless service for the well being of society, nation and the universe, he who preaches for the truth, he who works without prejudice of results, he who is peaceful, he who is a yogi of the highest order, he who itinerates for the good of all, he who is a perfect scholar, a learned one, he who is a Sadhu, Sannyasi, Parivrajaks etc. by serving them most diligently and honouring them by giving them good food and drink and clothes etc. and generally the Acharya, teachers related to the Brahamcharya Ashram, and fatherly scholars who have adopted Vanprastha Ashram and engaged in Tap and Swadhya, the religious and learned wanderers be assisting them in managing food-staying-swadhya included in **Atithi Yajna**.

The Benefits of Atithi Yajna

The virtuous Atithi (scholar and preacher of truthfulness), who by wandering in all the countries and preaching for the truthfulness stops the increase the hypocrisy and only one religion is established in the human beings. Without such Atithis, the confusion of public is not removed. Without removing confusion (Without detrimental to the truth), one cannot get piece.

Dear Friends and Mothers! The Atithi Yajna is necessary for every family. The same glimpses of the family Atithya I am placing before you:

When Sudama reached to Shri Krishna, Krishna gathered him his arms. He himself started washing his feet. But what is it? There is no need of water in the vessel. With the water of love-tears, he washes the feet of his friend. In the words of the poet :

ऐसे बेहाल बिवाइन सो फटे कण्टक जाल लगे पुनि जोए ।
हाय महादुःख पायो सखा तुम आये इतै न कितै दिन खोए? ।
देखि सुदामा की दीन दशा करुणा करिके करुणा निधि रोएं ।
पानी परात को हाथ छुओ नहिं नैनन के जल सों पग धोए ।

(He again looked towards the feet covered with dust and thorns and creaked at number of places and the condition was quite pity. Krishna said to Sudama, my friend you had had great sorrows, why should he loose so many days in come to me. Looking the pity condition of Sudama, he who bestows kindness on others, he wept, he need not to touch the vase, and washed his foot with his own water of the eyes.)

By following such a wonderful religion of friendship and atithya, Yogeshwar Krishna became immortal in our history.

Save from the Charlatans

Friends! The persons who do not deserve Atithya, Swamiji gives evidence from the Manu Smriti,

धर्मध्वजी सदालुब्ध्छादिमको लोकदम्भकः ।
वैडलव्रतिका ज्ञेयो हिंस्रःसर्वाभिसन्धकः ॥ मनु04 |195 ||

(Dharmadhewaji) One who does not practise any religion, but defrauds others in the name of religion, (Sadalubdha) a covetous wretch, (Chhadmika) a deceitful person (Lokadambhaka) who brags of his greatness before others, (Hinsra) he who does injury to living creatures or bears malice to others, (Sarvabhisandhaka), he who mixes with all kinds of men—good or bad—such a person should be considered a rogue and a mean fellow like a

cat. Persons of such characteristics are charlatans. Never believe them neither serves them.

Balivaishwadev Yajna (Bhoot Yajna) Description

Every day, by offering some food out of one's own food to the utility creatures like dogs (cows) etc, those afflicted with terrible diseases as lepers, fallen wretches like Chandals and birds like crows, pigeons etc and insects like ants, etc. dividing them in equal part, pleases them always. i.e all the creatures should get pleasure from the human beings. It will increase the equality of vision, equality of kindness among all the creatures and increase the non-violence and ignites for the good of all.

The Profit of Balivaishwadeva Yajna

In this yajna, food (cooked and salt free) thrown into the fire of the hearth with the purpose of purifying the air of the kitchen whilst that of offering food is also a king of atonement for the pain and suffering we unknowingly inflict on the lower creation in the daily routine of our life. Knowing that the entire creature be friendly to us and we become friendly to all of them is the profit of this yajna.

The Duties in Crisis

Devotee Brothers and Mothers! In the context of married or domestic life, Acharya Dayanand has described some of the duties in crisis. The provision of remarriage of child-widows is found in the Smart-granths, but it is applicable only in case of Sudras. In old religious shastras, in case of no issue was born, Niyog method was provided to produce offspring. Lot of witnesses are available in the Mahabharat and other books of history. Though, the method of Niyog was not mandatory. Only in the case of crisis it was considered appropriate.

The Glory of Married Life

In fact, the life of all other Orders or Ashrams depends on Householders or Married Life.

Mahrishi has quoted some verses from the Manu Smriti. He writes at the end of this chapter: -

It is the pivot, upon which the entire Ashram (Order) system moves. If this Order did not exist, the human species would not be propagated, and consequently the Orders of Brahmacharya, Vanaprasth and Sannyas could not be called into existence. He who speaks ill of this Order is worthy of contempt, but whosoever speaks well of it deserves all praise.

My Friends, Elders and Mothers! We are giving a break to this chapter here itself. Tomorrow, we will try to discuss over Vanprastha and Sannyasashram. At the end of narrating today's story by Satyapal, after reciting the piece prayers the assembly was disbursed.



Fifth Day

Vana Prasthan and Samnyasa Ashram

The campus of the chief Chandan Singh became the center for the assembly of divine preaching. The story narrated on yesterday left a deep impact on the native people. As a result comparatively more divine preaching fans gathered in the assembly today. Satyapal also took his place. In the meanwhile one elder person got up and said—Brother Satyapal you have bonded the whole of the village with your thoughts. The whole village has been dyed with the thoughts of the Satyarth Prakash. Brother, as you told yesterday that you will throw some light on the Vanprastha and Sannayasa today, we all are present here with fullest curiosity to listen your views. On taking place by the gentleman, Satyapal said with utmost humility—These thoughts are not mine, but expressed my Mahrishi Dayanand based on the thinking taken from the Holy Vedas and Bhahma unto Jaimani and other saints and seers. Indeed in this age, the whole credit for these ideal thoughts goes to Rishi Dayanand. In today's story I will present some of the thoughts based on the fifty chapter of the immortal creation Satyarth Prakash.

Vanprastha Ashram

Friends and Mothers! Following the order of Bramcharya, Grastha, Vanprastha and Sannyas Ashram man becomes 'man' and gets across this world and reached to world of attainment. The third stage of the order of development of human beings is Vanprastha. When a householder perceives that his muscles have become flaccid and his hair gray and even his son has become a father, let him then repair to a Vanprastha.

The Duties of a Vanprasthee

Mahrishi Dayanand had laid down the duties at the Vanprastha Ashram as laid down in the Manu Smriti:

संत्यज्य ग्राम्यमाहारं सर्वं चैव परिच्छदम् ।

पुत्रेषु भार्या निःक्षिप्य वर्नच्छेत्सहैव वा ॥ 6 । 3 ॥

Let him renounce all the good things of town such as tasty dishes, fine clothes, commit his wife to the care of his sons, or take her with him and dwell in a forest.

स्वाध्याये नित्ययुक्तः स्याद्दान्तो मैत्रः समाहितः ।

दाता निज्यमनादाता सर्वभूतानुकम्पकः ॥ मनु. 16 । 8 ।

Let him constantly devote himself to studying and teaching, retain a calm mind, be a friend to all, conquer his passion, bestow upon others such gifts as knowledge, and be kind to all living beings. Let him not receive gifts from other. Thus, should he conduct himself?

अप्रयत्नः सुखार्थेषु ब्रह्मचारी धृशयः ।

शरणेष्वममश्चैव वृक्षमूलनिकेतनः ॥ मनु. 06 । 26 ॥

Let him not be very solicitous for bodily comfort, let him be a *Brahmchari*, that is, abstain from sexual indulgence even if his own wife be with him, sleep on the ground, have no inordinate love for his dependents and for his belongings, and dwell under a tree.

एतश्चान्यान्याश्च सेवेत दीक्षा विप्रो वने वसन । !

विवियाश्चौपनिषदीरात्मससिद्धये श्रुति ॥ मनु. 6 । 29 ॥

Having thus living in the forest (the learned Dwij) follow this and other dedications. Beside for the sake of acquiring knowledge about self and God should ponder over the meanings of various kinds of **Upnishadas** i.e. the **Shrutis** relating to knowledge and meditation.

In this way, it behoves a **Vanprasthi**, therefore, to follow the restraints and norms and lead the life Bramcharya by restraining the perceptions, adopting meditation and various virtues. Through the process of meditation, yoga, prayers, associate with devout, learned men, should thereby acquire divine knowledge the Vanprasthi enters the life of Sanyas Ashram at the appropriate time.

Gentleman: In fact, Vanprastha Ashram is meant for exercising the expansion of soul. In the Bramcharya Ashram there was only one goal i.e. personal enlightenment of physical, mental and eternal development, this horizon expanded in the Gristha Ashram.

At this stage, being a virtuous householder, he had to look after the welfare of his household members. This horizon further expended in the Vanprastha and Sannyas Ashrams. The soul is further expanded. Now the whole of the society, nation and world becomes his family and -

अयं निजः परोवेति गणना लघु चेतसाम् ।

उदार चरितानान्तु वसुधैव कुटुम्बकम् ॥

For a Sannyasi, the whole of the world becomes his own family or his own reflections. To assist in bring this ideal in one's life the Vanprastha Ashram assist him, thus the Ashram becomes a place of Sadhana. Therefore, this Ashram is a must for the aspirants who wish to become a man.

The Glory of Sannyas Ashram

Gospel loving Brothers: The builder of modern India, great reformist, exclamatory of Vedic Ashram System, Mahrishi Dayanand Saraswati while glorifying the importance of the Ashram System of life, has described the duties of sannyasi and laid down the qualities of an ideal sannyasi in the fifth chapter titled Sannyasi Prakarna.

The Period of Sannyas Ashram

Having passed the third stage of life i.e. from the fiftieth to the seventy-fifth years as a *Vanprasthi* let a man renounce all connections and enter into the fourth stage of Sannyas Ashram and live on alms. Generally after completing Grahastha and Vanprastha Ashrams one should enter into Sannyas Ashram, but out of extreme desire of acquiring asceticism there are examples when one entered directly from Brahmacharya to Sannyas Ashram. In fact the cause lies in the extreme desire of asceticism and renouncing worldly pleasures and imbedding with the extreme desire for public good and devotion towards the Supreme God. Being filled up with the same spirit Dayanand entered into the Sannyas Ashram from directly from the Brahmcharya Ashram.

The Characteristics of a Sannyasi

Mahrishi has described the characteristics as under:

The Sannyasi should clip off his hair, nails, beard and moustaches, carry a suitable water-jar and a staff, wear ochre-coloured garments, go about with tranquil mind, harming no living being and imbued with extreme desired for doing public good.

The Form of Sannyasi

While entering into Sannyas Ashram one should renounce all love of fame, wealth and power and the enjoyments thereof and love of his kith and kin, live on alms and move fearlessly throughout world with the extreme desire for doing public good. The person who is an aspirant of Sannyas Ashram should perform the yajna according to the Shastras for the realization of God. Then he should renounce the five summonable fires etc., and leave the oblation of Agnihotra. Now he needs no yajnopavit (tale etc. marks). The Sannyasi leaves the house granting exemption from fear to all living beings, leave his home and become Sannyasi with the primary goal to purify his soul through doing public good and meditation of God.

The sannyasi should be extremely fearless, generous and unselfish. He is committed for the affirming the truth as truth, guiding the people and keeping the humanity off the vicious clutches of devilish forces and following the commandments of God becomes his philosophy of life.

The Duties of Sannyasi

Mahrishi Manu has describes the virtues to be followed by a Sannyasi as under:

A Sannyasi should restraint his perceptions and walk around for the propagation of knowledge and righteousness. He should be impartial towards censure or praise, profit or loss, honour or dishonour etc. He should strive hard to follow the righteousness containing ten virtues viz. patience, forgiveness, abstinence, honesty, cleanliness, rectitude, and acquisition of correct knowledge, truthfulness and composure. Only Brahman is entitled to enter into Sansya, because he is the only complete intellect, religious and philanthropist among all the classes. As Brahman is dedicated for the welfare of the world, therefore, only he can engage in the public welfare after becoming sannyasi.

There is a false notion that sannyasi has nothing to do with any duty therefore they are accomplishing their duties in wandering uselessly and passing their life in idleness and laziness. But this is not appropriate. The sannyasi leaves his 'self' only for the attainment of public good. Therefore he should engage himself only in acquiring knowledge, and propagating religion, truthfulness and justice. The rest is resorted to only after the death. Till one who bears the life should

engage him in carrying out the duties in the form of services to the mankind without laziness.

Mothers and Friends! With the description of the duties of a Sannyasi, we end the today's story here itself. Tomorrow we will discuss about the 'The Duties of a State.'



Sixth Day

Vedic Political System

It is evening time. In today's assembly, in addition to the local people, many people from the nearby villages are attending. After submitting prayers, Satyapal started the today's narration on the subject of Vedic Political system.

Respected Teachers, Mothers and Friends! In the light of first chapter of Satyarth Prakash we have discussed about the attainment of AUM the God and the only seat of peace and happiness is the supreme goal of human beings. But before attainment of this supreme goal, it is essential for a man to know about the God and his various forms, and even before that he should know himself i.e. he should become a perfect man true to the word. From the second to fifty chapters in the form of the Vedic Varnashram System human building system has been discussed. Only after complying with the duties laid down for self and family, it will be appropriate and practical to discuss on the duties towards nation or political duties. In this way discussing on the duties of a king or ruler in the sixth chapter by Dayanand is the characteristic of the sage.

Gentleman! The efforts made by a king and its people towards the development are called *Rajdharm* or the duties and qualifications, etc., of the Rulers. In a family, only when the head of the family is capable in securing etc. his family when he is religious, wise, skilful in managing and the members also in turn with his permission otherwise qualified may live in maximum happiness. For carrying out the family efficiently, food etc. necessities and house etc. materials for living in are essential, in the same way an able head of the state and superb subject with secure land area along with assemblies, ministers, judiciaries, ambassadors, scouts, government servants, armies etc are necessary for a great

family like a nation. The relevant description of all these systems laid down in the sixth chapter of Satyarth Prakash.

The King

Friends and Mothers! In all these matters the king is the head means chief. **According to the views of the Vedas the king is selected by the people and can remove also.**³ (According to hyme 2, Sukta 3, of Atharvved it is only the public who are authorized to select a suitable king.) At the same time it is the duty of the public to select such a person as the king who is the best, can conquer the enemies, appreciable in virtues, deeds and nature, judicious and highly educated.

As a matter of fact the duties of a king are very special, the principle is, 'as the king so shall be the people.' If a king is overall virtuous, committed to the public good, admirer of justice and over all able and aspirant for the national development, undoubtedly, the people in turn will also become competent, loyal, contended, aspirant of knowledge and devoted to the service of the nation.

Daily Routine of a King

A king should carry out his daily routine according to the Shastras. In the morning after attending his toilets, performing *sandhoupasana*, *homa* etc should attend the court; in the middle of the day he should take the details from his scouts and invest his every second in the promotion of welfare of his people and judiciary system.

The Three Assemblies of a Nation

Brothers! How many assemblies should be there in a nation, in this regards Mantra 6 Sukta 38 of Mandal III of Rig Veda laid down following arrangements:

त्रीणी राजाना विदथे पुरुणि परि विश्वानि भूषथः सदांसि ।ऋ. 3.38.6

Means, the learned persons of the king and people combined is king. For keeping stable relationships between the happiness and promoting science in the people constitute three assemblies viz. 1.Educational Assembly 2. Religious Assembly and 3.Legislative Assembly, then only knowledge, religion, true-education and property could be left secure.

The virtues of the Members of Assemblies and Commanders

While appointing the members of the Assemblies it should be kept in mind that the members of the Educational Assembly thus selected must be the most learned men, as members. The most devout men, as members of the Religious Assembly and politically wise man as members of the Political Assembly, and such a great man in it, who possess most excellent qualities, highly accomplished, and bears most honorable character be made the Head or President. It is essential for the members and the President to be well versed with the knowledge of four Vedas, the traditional penal code, norms of judgment, discourses instructing and enquiring.

The Assembly should consist minimum ten members. The election of these ten members should be conducted in this method:

Out of these ten members seven persons should be thoroughly learned persons from, 1.Rigveda, 2.Yajurved, 3.Samveda, 4.Judicial Shastra, 5. Mimansa, 6. Nirukta and 7. Religion. Remaining three should be representatives of Brahmacharis, households and Vanprasthis.

The decisions taken by the assembly of three learned members, who are well versed in Rigveda, Samveda and Yajurveda, should never be transgressed.

Even the decision of one Sannyasi who is fully conversant with all the four Vedas and is superior to all the Dwijas, should be considered of the highest authority. The decision made by lachs of myriads or ignorant men should never be followed. Therefore, no ignorant fool should ever be made member of the Educational Assembly, Religious Assembly and Political Assembly.

The Inter Relationships between The King, King's Assembly and the People

The state authority should never be inherent to a particular person, instead should be in the order of, The King who is the Head of the Assembly, under him the Assembly and the king should be under Assembly, in this way the king as well as the assembly should be under the people and the people should be under the Assembly of the King. The history is evidence, that where the monarchy ruled, the king and the courtiers have always exploited the people. Therefore, any one of them should not be supreme.

Framing the Rules (Acts)

With the consent of all the three Assemblies (Educational, Religious and Political) Political, Social and other rules in the interest of people should be framed, and all should remain under these rules.

The Constitution of Ministry

Brothers! The king should thus appoint seven to eight Ministers who are native, learned in Vedas and Shastras etc., valiant, from reputed family, religious and genius. Alongside, every minister should be entrusted with different departments according to his ability.

The Ideal Judiciary System

My Mothers and Gentleman! Acharya Manu has also described the Judiciary System in detail, with the help of which the king eradicates injustice, tyranny, and offensiveness. The paramount duty of a king is to punish the culprits and protect the innocent. While giving justice the king should conduct the case, decide the facts through evidences and should reach to the reality and award the punishment to the culprits. The details, based on Manu have been narrated in this sixth chapter. The objective of punishment is that the culprit should not repeat the offence, and other persons should learn a lesson that the culprit is always and definitely punished, therefore one should save him from the offences. This is necessary for making the people offence free, that if the rulers commit the same offence, they should be punished many times heavily than the ordinary people. This is laid down by Manu etc. shastras.⁴ (Supporting this system Swamiji writes - 'If one wants to do justice with people, he should follow the eighth and ninth chapters etc of Manu Smriti.)

The Army and the Army Chief

The army of a nation should be strong from every point of view. Above all the soldiers and commanders there should be one Chief of Army. Whereas the army should be equipped with every material necessary for a war, so that at the time of war the king may arrange his army dexterously with the help of his efficient commanders in types of Soochi Vyuh, Vajra Vyuh, Sarp vyuh etc. and get victory.

Treatment with the Soldiers

The king should take care of all the necessities of his soldiers. He should distribute one-sixteenth part of the booty of war equally amongst his soldiers. The family of a soldier killed in war should be protected.

Appointment of Ambassadors

The king should appoint such person as his Ambassador as is perfectly honest, pure at his heart, well versed in all the Shastras and can contemplate the context of time and situation, as master of elocution, and competent enough in the skills of divide and making friends.

Appointment of Scouts

Brothers! The nation should have two Presidents. One should work with State Assembly and another one should inspect the working of all the Royalties or High Offices. The whole of the vigilance department should work under him, so that he may know the virtues and vices of the people and officials secretly, so as to punish the culprits and reward the excellent workers.

Appointment of Employees

The king should appoint such persons as his officials who are powerful and wise enough, side-by-side he should appoint different Presidents for different Councils. The person to whom right to protect the people be given should be religious, duly tested, learned and belong from a distinguished family. These Presidents should supervise closely the officials working under them. In case found them culprits they should be punished and the work of excellence should be properly rewarded.

The Salary of Officials

The officials should get handsome money in lieu of their services to keep them comfortably and even to make them rich. The old officials should be paid half of his pay.

State Taxes

Brothers! It is an essential duty of a king to recover the dues, safeguard the revenue thus received, increase the revenue and utilize the revenues received. It is his duty to follow the rules framed by the Shastras

for collecting the revenues. As the bee take their food little by little, the king should also receive likewise from his people the sixth part of their income as a Tax and utilize the same in the benefit of the people only.

In this way presenting the State Religion in short Mahrishi has inspired to go through the books of Manu Smriti, Vidur Niti, Shukra Nitki etc to know further details.

My Friends, elders and Mothers! With this short description of Vedic Politics or State Religion we conclude todays story here itself. Tomorrow we will discuss about "God and Veda."



The Seventh Day

The God and Veda

Today is Eakadashi (11th day of the month). The day is celebrated jointly with many villages around. Because of efforts made by Mohan, all the villagers around decided to change the ceremony into the divine meeting or Sat Sang. The programme started with the Daily Sandhya and Agnihotra (Yejna). At the end of the yajna, prayers orientated songs were enchanted. At the end of divine songs Satyapal started his story on the topic of God and Veda.

My reverend teachers, mothers and friends! In the continuation of previous narration of story, we have been constantly contemplating that the ultimate goal of the travelling of this peace striving soul continued from the birth after birth is attainment of God, the seat of piece. Only in the form of human being, this wish has a possibility to be fulfilled. Therefore, the creator of Shastras and Rishis have considered that attainment of God is "the Supreme Object" or Param Purusharth of human being.

In the first Chapter, the discourse started with the contemplation of God, as if indicated towards this reality. But 'समान शील व्यसनेषु सख्यम्' i.e. the equality in virtues and interests creates friendship. According to this maxim for the attainment of that pious being the man

will have to make his body, mind and soul healthy-strong and pure. To attain the love of dearest God, the man will have to love the beloved subject of that God i.e. one's own family, neighbours, society, nation and human beings, even every creature. From chapter second to chapter eighth Ashram Dharma, Panch Maha Yajna and carrying out the restrictions and rules have been narrated only with this aim. Now we will discuss in short about God and Veda, the immortal book of knowledge of God, according to the seventh chapter of Satyarth Prakash.

Realization of God

My Friends and Mothers! As we all know, the Sun rises in the east and sets in the west, every day. The day comes after the night and vice-versa as a matter of rule. The tree of mango does not give apple and the tree of apple does not give mango. Man does not take birth from a horse and a horse does not take birth out of man. That which takes a birth definitely dies. There is a difference of intellect, capacity, and worldly pleasures and sorrows in the creatures. The magnificent creation of nature, the perpetuity of universal laws, ornamentation and amazing body structure, and inability to human perception to understand the mysteries, minor details, and strangeness, instability of the world, dependence of human beings and lack of knowledge are the evidences that there must be some Supreme, Omniscient, Omnipotent, Imperceptible, Active Force working behind this universe.

Gentleman! We see that rules are framed for the functioning of a boat or ship, but only through the rules a boat cannot function, unless some moving force is there to activate or move it. Like wise, the conduct of rules of this universe cannot function automatically, unless and until some active force is there to take work according to the rules. We call this Imperceptible, Omniscient,, Omnipresence and Active Force as God.

Brothers! God governs the whole universe. Whereas, without a ruler the situation of law and order could not be maintained in a smallest state, then how could the situation of law and order be possible to maintain in such a big state like the universe without some Supreme Rules? Thus the rule of this universe is under the control of the Supreme Soul and we are His subjects.

The True Form of God

Mahrishi Dayanand has described the form of god as under:

God is only qualified for adoration and praise, who is the Supreme-Bliss or Eternal Bliss, Omniscient, Just, Merciful, Formless, Immortal, Glorious, Omnipresence, Omnipotent, Supreme God, Supreme Spirit, Pure, Inward Controller of all, Eternal and Self-Existent, Never Embodied, Never Born, and Creator of the Universe.

God is Almighty

Brothers! All means all and mighty means powerful, means all powers possessed by Him. But it does not mean that God is able to do all evils and goods. Can God become such a bundle, which He Himself cannot lift? If He cannot do so, then He is no more All mighty. Can God inflict on Himself pain, misery, poverty, diseases and beggary? Can God make one more God?

Almighty means—God need no help in his actions, i.e. creation of the world, and give justice to the creatures according to their deeds and dissoulation.

God is Just

God does justice with all he never does injustice. As one does so he reaps, He punishes the evils, either he may be Brahmin or Chandal, may be a king or a beggar, He gives justice to all, neither he discriminates any body nor hear any recommendation. God gives justice to the creatures according to the nature of their deeds. This is His biggest mercy.

He is Merciful also

God is merciful for all. There is a difference between mercy and forgiveness. Forgiveness consists of letting the offender go unpunished. Showing kindness towards someone is called mercy. Showing sympathy towards a person who is sad or in pain comes under kindness.

Many people raise the question that how could merciful and justice exist in God side by side? In fact, mercy and justice both are coexistent. The difference is that 'mercy' is given by the grace of God and 'justice'

is accomplished according to the acts of a person. As a farmer sowed a seed, in return of that one grain, God gave him hundreds of grains. This is his 'mercy'; now the justice is here that as you sow shall you reap. While sowing gram one can get only gram and not wheat. This is His justice.

God is Unborn

God is since always and will remain always, then how could He incarnate? He is Omnipresent, Omniscience, then how could he be incarnated, because he is free from the bondage of birth and death.

God is Infinite

Sun-Moon etc everything has its beginning and end, but God has neither beginning nor end. He is Omnipresent. Therefore He is infinite.

God is Free from changes

God does not come under the stages of awakening and sleeping stages and He is free from any bondage, no change takes place in Him, He is always constant. All the material things are changeable but God never changes.

God is Creator of the Universe

Creator of universe means creator of the entire world. He creates the world with his own power. Sun, Moon, Water, Air, and Spheres are His creation. As the spirit conduct the body, God lives in every particle of the universe and he is the creator of them. The beginning, sustaining and dissolution of this world are under his control.

God Never Forgives the Sins

My Friends and Mothers! Some of our brothers believe that expressing loyalty towards Christ or Mohammad, God forgives their sins and their effects are destroyed. But it is not true; if God forgives the sins His justice will become null and void. Besides, in the hope of forgiveness the culprits will perpetuate more sins fearlessly. Therefore, it is true that the sinners being punished according to their acts, he never forgives the sins.

Whom should we do Adoration, Prayers And Meditation

My friends! The adoration, prayers and meditation are presented to the Supreme, who is the supreme in virtues, acts, nature and true behaviours. Among those supreme, which is the best one—is called God or the Supreme Self. As God has a number of virtues like truth, justice, mercy, omniscience etc, such are never found in animate or inanimate objects. Therefore, we all should adore, pray and meditation such a God.

Preparation for Meditation or Upasana

Brothers! The Upasana begins with the following *Yams* and *Niyams* . About the Yams the Yog philosopher writes:

अहिंसा सत्यास्तेय ब्रह्मचर्यापरिग्रहाः यमा । ॥१॥ यो.द. समाधि पाद ३० ॥

Means there are five yams viz. cease to bear malice and love for all i.e. adopting non-violence, truth, honesty, practise self-control-never become lustful, and renouncement.

Similarly the Yog Philosopher writes about the *Niyams* as:

शौचसन्तोषतपः स्वाध्यायेश्वर प्रणिधानानि नियमाः । २ ॥ यो.द. समाधि पाद ॥३२॥

Means, cleanliness, indifferent about results, lead the life of righteousness, study the true book of knowledge, should resign his soul to the Will of God., these are five Niyams.

One must practice both Yams and Niyams side by side. Practicing these Upasana begins. **It should be kept in mind that Astang Yoga is the Highway, which leads towards the salvation.**

The Result of Upasana

Brothers and Mothers! As moving near the fire may relieve a man shivering from the cold, in the same way the whole of sorrows, pains and conflicts could be relieved of the man by moving near the God. The greatest benefit of Upasana is that the soul, by coming close to God, relieved from all the impurities, sorrows and distress, his nature, attributes and character become pure like those of God Himself. Another benefit is that he is so highly charged with the spiritual strength that he never perturbs even in the extraordinary troubles. This is the result of the Upasana. Is it not sufficient?

God and Human Soul

Respected Brothers and Mothers! Now I will talk on what are the relation between God and Human Soul, based on Satyarth Prakash.

Is the Human Soul independent or otherwise?

The Soul is independent as far as his duties are concern but dependent for reaping their fruits under the Divine Order. If the Soul had been independent to act his duties, it would have never liable to reap its fruits. Just as soldiers are not held guilty for killing thousands of person in the battle acting under the orders of their commanders. Similarly, if the God were to influence the course of human actions it would have not been obligatory for human souls to bear the fruits of their actions. It proves that the soul is independent in action but dependent in bearing its fruits under the Divine Order.

Both have similar Virtues

The human soul and God both are animates. Both are pure by nature, both are immortal and having the qualities of righteousness.

Differences Between Both of Them

Brothers! The differences between both of them are as under:

1. Creation, Sustenance and Dissolution of the Universe, keep it under the Law and give justice and the acts of righteousness etc, are related with the God, whereas multiplying, breeding them up and arts and crafts etc good and bad acts related with human beings.
2. Divine knowledge, happiness and infinite power etc virtues are related with God, whereas desire, aversion, pleasure etc are related with the human beings.
3. The human beings attributes finite knowledge and finite consequences whereas the attributes of God are and Omnipotent.
4. The God is Ever Pure, Omniscience, and Free from the bondage, whereas the human beings are some time dependent and some independent.
5. Being Omnipresence and Omniscience, God is free from error but the human beings can be a victim of error and circumferences.

6. The God is not subjected to birth and death and whereas the human being are.

Relationships Between Human Being And God

The space where one thing is placed, the second one cannot exist there. Therefore, where human being exists, how can God exist there? The answer of this question is that this rule can be true for the similar things, but cannot be true for two dissimilar things. As the Iron-Tangible and fire-Intangible, therefore, the fire in the form of electricity is pervasive. Similarly, the human being is tangible than God, and God is pervasively than human being, therefore God is pervasive and human being is pervasively. **Therefore, they can co-exist in the same space.**

The Language of Veda

Friends and Mothers! With the discourse in brief regarding God, one question raised in our minds that there are many books expressing the attributes of the essence and forms of God, in them whereas some have contemplated Him in the Fourth Space, and some other have shown Him lying on the bed of Kshir Sagar. Some of them believe that when the sins in the world enhance God takes birth or incarnate Him. Some of them believe that God sends his Devdoot-Fariste or Pegamber. Some another book says God has sent His only son to take the bundle of people's sins on his head and hanged himself on the cross etc. In such a situation, which book expressing the opinion regarding the God and His form should be treated valid?

My Friends! In answer to this question, we submit that as a king frames some rules to conduct his state, which is called the constitution or the law of that state. We all are aware with the fact that such rules are framed in the very beginning. In the same way in the beginning of the Universe the Supreme Soul or God formulates laws or constitution governing the Universe. **The knowledge of this constitution or divine law of governance of God is called - the Vedas.**

Why Veda is Called Divine Knowledge?

However, here another question could be raised that why only the veda is called the divine knowledge or God's constitution? In addition, why is not Jindavesta-Quran-

Puran–Bible etc.? In the answer of the question, we can say in very short that there are some parameters for the Divine Knowledge. The first one is that **the Divine Knowledge should be in the beginning of the Universe**. The second that **it should be complete one and not incomplete one**, the third that **it should be based on reasoning and wisdom**, the fourth that **it should be commiserated with universal rules and science**. The fifth one that **it should not have contains the geography of a particular country**. The sixth one that **it should not related with any local history**. The seventh one is that **it should not be written in a language of a particular country**. The eighth one is that **it should contain all the true knowledge**.

Friends! On these parameters, only and the only Vedas stands true. The knowledge of Veda is universal and omniscience. It has all these qualities. The Vedas are the oldest book of world library. Other all the books belong to only four thousand and five hundred years before the period of Mahabharat, whereas the creation of universe goes to two Arab years back. Now on proving that the Vedas are the only Divine Knowledge, we will discuss some other points relating to Vedas.

The creator of all the four Vedas is God.

The Creator of All the Four Vedas is God.

The Rigveda, Yajurveda, Samveda and Atharvveda–God created all the four Vedas. The following hymen of Kanda Ten of Atharvveda confirms that :

यस्माद्द्यो अपातक्षन् यजुर्यस्मादपाकषन् ।
सामानि यस्य लोकान्यथर्वाङ्गिरसो मुखम् ।
स्कम्भं तं ब्रूहि कतमः व्दिव सः । अ 10 |7 |20 ||

He who revealed the Rig Veda, Yajurveda and Atharvveda is the basis of the whole world.

To whom did the Knowledge of Veda Reveal?

In the beginning, God revealed the four Vedas, Rig, Yaju, Sama and Atharva to Agni, Vayu, Aditya and Angira, respectively for the benefit of human beings.

Why Are Vedas considered as Self-Cognisance?

My friends and Mothers! Swamiji writes about the Self Cognisance of Veda as:

'The Vedas are creation of God and God is Omniscience, All-pervading, and Omnipotent, therefore, his declaration is beyond any doubt and qualified for evidence, and the books created by other creatures are not qualified for self evidence, because other creatures are not omniscience and omnipotent. Thus, their statements cannot be considered as self-evidence.

The Knowledge of Vedas is Immortal

As in the present world, the Words, letters and relations are there in the Vedas, they were there in the past and the same will remain in the future also the Divine Knowledge is not subject to any change, it remains the same always i.e. not a single word of it subject to alter. In this way, the knowledge of Vedas is immortal being Divine knowledge.

Whether the Vedas are History?

My friends! He whose history is written, that is to be done after his birth. Because, the creation of Vedas was made at the beginning of the World, therefore, the question of whether Veda is a history does not arise.

Why the name of Rishi is written Along with every hymns

In this connection Swamiji has written in this Chapter that:

The Rishi who revealed the Mantra or hymn for the first time, their name was mentioned with that Mantra at the appropriate place, from the beginning to the end as a token of remembrance of that Rishi. The meaning of which was never published before and he had done so and taught others, therefore his name is mentioned. Whosoever quotes the name of the Rishi as a creator of that hymn, treat them false, he is only the illuminator of the meaning of that hymn.

Who has revealed the meanings of Vedas to Rishis and How?

My Friends, Swamiji, while answering this question, in the same chapter of his immortal book Satyarth Prakash, writes:

'God made them known and the religious yogi Mahrishis desirious to understand the meanings of certain mantras and whose minds possessed the power of perfect concentration, entered the superior condition, called *Samadhi*, contemplated in the God, they were revealed the meanings of the desired mantras. When the Vedas were thus revealed to many Rishis, they made expositions with historical illustrations of the Vedic mantras and embodied them in books called the *Brahmanas*, which literally means an exposition of the Veda.

Why Vedas are in Sanskrit?

My Friends and Mothers! If God had revealed Vedas in the language of some particular country, He would have become partial, because it would have been easier for the people of that country to learn and teach the Veda than for the foreigners. The language of Vedas is not related with any particular country's language, instead is the root of all the languages. Therefore, the Vedas were revealed in Sanskrit. It may be noted that while in the beginning when Vedas were revealed, there was no question of existing any language on the earth. **The Vedic Language was the only first language given by God to human being.** It is also mentioned that the Vedic Sanskrit was entirely different from the spoken Sanskrit.

The spectators became ecstatic by listening today's story. In tomorrow's story while describing the creation of the universe, sustenance, and dissolution, we will talk about the grace of God. Satyapal concluded today's meeting with giving thanks to the spectators after evening prayers.



Eighth Day

The Creation, Sustenance, and Dissolution of the Universe

The weather is very charming. All the spectators were cherished by the charming weather, assembled at the Campus of the Chief as usual. Satyapal after taking his seat stated today's story at the appointed time.

Respected Elders, Friends, Mothers! Mahrishi Dayanand has described the work of God 'जन्माद्यस्ययतः' i.e. the creation, sustenance and dissolution of the universe in the chapter Eighth of Satyarth Prakash in continuation of the topics of existence of God, His Form and His creation of Vedas and other creative skills of God in seventh chapter.

Brothers, in the beginning the whole of this world was overspread by complete darkness, in a state of dissolution. At that time, there were no earth, space, and neither light nor any inanimate like the Sun etc nor any animates like human beings, insects etc. As mentioned in the following hymn of Rigveda:

तम आसीत् तमसा गूढमग्रेप्रकेतं सलिलं सर्वमा इदम। ऋ. 10।129।3।।

The darkness pervading and the whole were enveloped in utter darkness. The formless nature pervaded all around. Mahrishi Dayanad on the basis of Manu Smriti has described the same:

आसीदिर्द तकोभूतमप्रज्ञातमलक्षणं ।

अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः । मनु.।।1।5।।

In the beginning, the whole of this universe was in the period of dissolution enveloped in utter darkness. There was nothing to be known by anybody, nor there was anything to bring into reasoning, nor anything to perceive through by any famous indication. (Everything was in the state of profound sleep).

In the state of dissolution of nature three eternities existed—God, the Soul and the nature (material cause).

द्वा सुपण्ण सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यःपिप्पलं स्वाद्धृत्यनश्नन्नन्यो अभिवाकशीति ॥ ऋ. ।।1।।164।।20।।

In this hymn the Soul and God have been described with the help of two leafs and nature by the tree. Two birds are sitting friendly over the tree of nature since

infinite period. Whereas one bird the soul reaps the fruits—good or evil, of this tree while the other one The Supreme Soul or God does not (Observes as a witness).

Three Reasons for the Creation Of the Universe

There are three causes of the creation of the universe, the *efficient*, the *material* and the *common*. The efficient cause is one by whose directed activity a thing is made, and by the absence of such activity nothing is made. It does make or change itself, though it works to change the other things. This efficient cause is of two kinds; one is primary and other secondary. The primary efficient cause is the Supreme Spirit—the Governor of all, who creates the universe out of the prakriti, sustains it, and then resolves it into its elementary form. The secondary efficient cause is the soul, which takes different materials out of the universe and moulds them into different shapes.

The second one is material cause, without which nothing could be made and may change into making or perishing with the change in state or combination. The material cause of this universe is nature. It makes the material for making the universe. Being inanimate, neither it can change itself in the form of the universe nor it may come as disaster of the universe. But it works with the efforts caused by God. Some time one kind of dead inert matter is seen to produce changes in another kind of dead mater. For example, God made seeds (of different kinds), when they fall into a suitable soil and get the proper amount of water and nourishment, they develop into trees; but if they come in contact with fire they perish. That is also dependent upon the laws made by God and their making or perishing according to the law dependent upon God and the soul.

The third reason for creation of the universe is the *common cause*. The common cause is one that is an instrument in the making of thing and common to many things. In making the universe the knowledge, philosophy and strength of God, time, space etc, are called instruments and common cause reason.

God and the Universe.

Many people believe that this Universe is made of God, like the earthen pot is made of clay. But this is not true. Because the pot is made from the clay, therefore it holds the virtues and vices of clay.

Likewise if the universe was a product of various virtues and vices of God, but the universe have no virtues and vices of God, because:

1. God is the Supreme Truth, omnipresent and Blissful.
2. God never takes a birth and the universe takes a birth.
3. God is intangible whereas the universe is tangible.
4. God is indivisible whereas the universe is divisible.
5. God is all-pervasive whereas the Universe is contented.

The Object of Creating the Universe

Why was this Universe made? In this connection, the Vedic Religion says clearly that this universe was created to award the fruits of action done by the creatures of this world, as written in the 63 hymn of Chapter 23 of Yajurveda. As creature cannot carry out any action without Body, therefore, God has given body and precepts and for the help of precepts created the universe, as sun for the help of eyes and space for the help of ears. The second cause of creating the universe has been mention in the hymn 2 of chapter 31 of Yajurveda that for attainment of salvation this universe was created. The third reason of creation of this universe was that the natural virtues of God viz. justice, mercy, love and philanthropy are also purposeful only with the creation of this universe, otherwise not.

The Order of Creation of the Universe

Brothers! When God activated the nature, it caused the matter to move and thus created the space, because without that the space could not have created. Thus, once the space was created, due to the activation of air, the atoms of fire gathered, and because of gathering the atoms of fire, the blockage between the atoms of water were removed. Due to gathering of atoms of water, the atoms of earth gathered. In this way, the universe was created.

After desolation, the universe is created similarly.

Brothers! The universe, which is in the present, it was same to same before and will be in future. No difference occurs. In this regards the Veda says:

सूर्याचन्द्रमसौ धाता यथापूर्वकल्पयत् ।

दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ ऋ. ॥10 ॥190 ॥3 ॥

It means that just as God created the sun, the earth, the moon, the electricity, and the atmosphere in the previous cycles, so has He done in the present and so will He do in the future. God's works, being free from error or flaw, are always of a uniform character. It is only the works of one who is finite and whose knowledge is subject to increase or decrease that can be erroneous or faulty, not those of God. Therefore, the universe remains the same in every cycle.

The Universal Flow is Eternal

My Brothers, Mothers and Elders: As I have tried to explain through a hymn of Veda that this Universe was not created for the first time, instead, it had been created previously also. As after the day, night falls and after night day falls, likewise dissolution after creation and creation after dissolution of the universe falls, which means the creation of universe, is a continuing process. This cycle has been going on from eternity. It has neither nor end.

Creation of Man

In the beginning the creation of human beings were non-coupled. Males and females were born, all were adults, because had God created them as children they would have required adults to bring them up. After introducing non-coupled world, the cycle of creation of the world from parenthood started.

The Native Place of Man and Aryavarta

The native creation of man took place at *Trivishtap*, which called *Tibet*. As time went on they were divided into two main classes, --*Aryas* and *Dasyus*. The good, learned and religious were called *Devas* or *Aryas* while the ignorant, wicked, foolish and irreligious were called *Asurs* or *Dasyus*. Generally, these Aryans and *Daysus* used to fight against each other. The Aryas considered this country as the best one on the whole of the earth emigrated and colonized it. For this reason it is called Aryavarta—the abode of Aryas.

Do Aryas Come from the Outside?

Brothers! Duly discussing on the various topics like creation of the Universe, the birth of human beings, expansion of civilization, the war of Arya and Dasyus, the boundary of the Aryavart, the old name Bharat, the

native place of Aryas etc Swamiji has given his views on the subject as under:

'In no Sanskrit book—historical or otherwise—it is recorded that the Aryas emigrated here from Iran, fought with and conquered the aborigines, drove them out, and became the rulers of the country. How can then these statements of the foreigners be true? From the time of Ikshvaku to the Kauravas and Pandavas, the Aryas were the sovereign rulers of the whole earth, and the Vedas were preached and taught more or less even in countries other than Aryavarta. At the present moment, foreign countries are governing the Aryas through indolence, negligence and mutual discord and ill-luck do not possess a free, independent, uninterrupted and fearless rule even over their own county. Whatsoever rule is left to them is being crushed under the heel of the foreigner. There are only a few independent states left. When a country falls upon evil days, the natives have to bear untold misery and suffering.'

Satyarth Prakash:

The First Declaration of Self-Rule

Brothers! Satyarth Prakash is an important book, because it has taught the world about 'Self-Rule' for the first time. While declaring the self-Rule important than just-rule, Swamiji writes:

'Say what you will, the indigenous native rule is by far the best. A foreign government, perfectly free from religious prejudices, impartial towards all—the natives like their parents though it may be, can never make the people perfectly happy.'

Human Life in Moon, Stars etc.

And The Vedic Knowledge

As there is human world on the earth, likewise, there is human world on the Moon and Stars etc. Nothing that God has made is useless. How can myriads of other worlds be of any use unless man and other beings inhabit them? It follows, therefore, that they are inhabited. Most likely there is some difference in their form and the like. Just as the Vedas are enlightened in this world, in the same manner the Vedas are enlightened in other worlds. **Just as the policy of a king is the same in all the countries under his rule, so is the Vedic system of Government of the King of kings identically the same in all the worlds over which He rules.**

The period of Creation of the Present World

One billion, nine hundred sixty millions and some hundred thousand years have passed since the creation of the world and the revelation of the Vedas. The total age of the earth as mentioned in the '**Sharanteyutan**' etc hymn of Atharved is four Arab 32 crores years, out of which nearly two Arab years have passed and remaining two Arab years are yet to pass. The same has been mentioned in the Manu Smriti and first chapter of Suryasidhanta. It is matter of happiness that while going through the research the eminent scientist of England Dr. James Jeans in his book 'Universe around us' on the basis of experiments on Uranium has proved that two Arab years have been passed since the creation of this earth.

The Earth revolves round the sun

Brothers! The earth revolves round the sun. The sixth hymn, chapter third of Yujurved witnesses this statement as under:

आयं गौःपृश्निरक्रीदसदन्मातरं पुरः । पितरं च प्रयन्त्वः ॥

It means, this earth with all its waters revolves round the sun. In this hymn, the name of earth has been mentioned as *Goh* and the meaning of *Goh* is that which revolves. The Sun is the cause of this revolving.

Who holds the earth?

The earth is sustained by the power of gravitation of the sun—the Veda supports this statement as under:

उक्षा दाधार पृथिवीमु द्याम् ॥ ऋग्वेद

Means, The Vedas have beholden the earth through the power of its gravitational force. But ultimately all these sun, earth etc are sustained only by God. As said in the Yajurved:

सदाधार पृथिवीं द्यामुतेमाम् ॥ यजु. 13।4

Means, It is God, who is sustaining the earth, space and luminous bodies.

My Friends, Mothers and Elders! Hope you must have learnt the deep mystery of creation of the universe, as I have tried to describe it in simple way. Now we will discuss on 'Knowledge and ignorance; emancipation and bondage' tomorrow.



Ninth Day

Knowledge-Ignorance, Emancipation and Bondage

The interest of the villagers of Chandanpur was increasing in the story day by day. The truth-oriented story of Satyapal was the talk of the village and villages around in these days. Today was the ninth day of the story. The campus of the chief was overcrowded with spectators. At the exact time, Satyapal started his nectar-showering narration after submitting prayers to the God.

Honourable Elders, Mothers and Friends! Until now, we have discussed in brief, about how we can make our life, body, mind, intellect and soul pious. By carrying out our duty towards family-society-nation and human beings and all the creatures, and how should we adore Him in the light of divine knowledge of Veda after getting acquainted with the glory of the creator and upholding this universe?

Brothers, we have already discussed about the three entities—God, Soul and Nature. God being the Supreme Truth, the Supreme Soul and the supreme Bliss is *Sachchidanand*. The worldly soul is devoid of peace or bliss, for the attainment of peace the journey of the soul is being continued in the cycle of birth and rebirth. It is definite that the feeling of this peace or bliss is laid in the emancipation through the adoration of the Supreme Bliss or going near to Him. Otherwise wandering through the cycle of birth and death repeatedly is bondage.

With the true form of God and true form of emancipation, attainment of God or the realisation of true means of emancipation is called *Vidhya* or knowledge and the realisation of opposite is *Avidhya* or ignorance, which is the cause of bondage. Today, we will briefly discuss on this subject in the light of the ninth chapter of Satyarath Prakash.

Knowledge and Ignorance

Brothers! According the pious Yajurved, the bodily acts (virtuous life) through which one can conquer death (pains) is called *Avidhya* or Ignorance. Performance of righteous acts, as truthfulness in speech, and the renunciation of sinful acts, as untruthfulness, alone are the means of salvation. According to Yoga-Darshan, "Regard the transient, impure, pains giving and soul-less

things as eternal, pure, blissful and soul-possessing is Avidhya or Ignorance. He, who is a victim of this ignorance and therefore follows the path of unrighteousness, does not get emancipation.

The Reasons of Emancipation and Bondage

Brothers! Becoming free from the pains is beatitude or salvation. Obeying the Will of God, renounce the irreligious, ignorance, bad company, bad habits and bad vices, conduct truthfulness in speech, promoting public good, giving even-handed justice, propagating the righteousness, contemplation of God, practicing Yoga, study and tuition or instruction to others, and the advancement of knowledge by righteous efforts etc are the means of obtaining *emancipation*, whilst the reverse of these, disobedience to the Divine Will and the like lead to *bondage*.

The State Soul on Emancipation

The emancipated soul lives in Brahma or God and Brahma being Omnipresent without any hindrance enjoys its will. In the state of emancipation, the Soul retains its pure natural attributes and powers. By virtues of its innate powers, an Emancipated Soul enjoys a number of powers, which are 24 in varieties, viz. strength, energy, attraction, suggestion, motion, intimidation, analytic power, skill, courage, memory, discernment, desire, love, hatred, association, dissociation, dividing power, combining power, power of sight, hearing, touch, taste, smell and knowledge.

By the help of these very powers, the soul attains and enjoys happiness even in emancipation. Therefore, it does not mean that it was absorbed in the Brahma or dissolved, but enjoining exception from all sins and suffering it enjoys perfect bliss in the All-Pervading, All-Blissful, Infinite, Omnipotent God.

Recurrence of Emancipation

Brothers! Swami Dayanand propagated a principle in this chapter based entirely on reasoning. He says, when for the purpose of emancipation, the soul has limited endeavour and resources at its disposal, therefore, how can it enjoy unlimited fruits? Henceforth, it will be enjoined upon to accept the emancipated Soul enjoys the blessings of emancipation for a limited period. Then

again the soul takes rebirth. This opinion is corroborated by the following hymn of Rig Veda:

अग्नेर्वयं प्रथमस्यमृतानां मनामहे चारु देवस्य नाम ।

स नो मह्या अदितये पुनर्दात् पितरं च दृशेय मातरं च ॥ऋग्वेद,

1 |24 |2 |1

We should hold the all glorious, Eternal, Immortal, All-pervading, Supreme Being Whose name is sacred. It is He, Who helps us to enjoy the bliss of emancipation and then bring us back into this world, clothes us with bodies, and thereby gives us the pleasure of seeing our parents. This is also supported by *mundkopenishad*

ते ब्रह्मलोके ह परान्तकाले परामृतात् परिमुच्यन्ति सर्वे । मुण्डक. 3.2.6

The emancipated soul enjoys the bliss of emancipation in the Omnipresent God till prantkal, thereafter parts with that bliss and is again born into this world. Hence it is clear that return (or rebirth) of soul from emancipation is definite under the governance of God.

The Period of Emancipation

Friends and Mothers! This period of happy emancipation lasts up to one Grand-dissolution (Parantkal) i.e. 36000 times creation and dissolution of the universe. This period is not such a small one that one should not attempt for emancipation. Whereas we are engaged day and night in achieving happiness as short as less than a second, then why one should not strive hard for such happiness for a long period, like PARANTKAL.

(7) *The calculation of this period has been done in the ninth chapter of Satyarth Prakash as follows - 43,20,000 years make one Chaturyugi (Four Cycles). 20000 cycles equals to one Ahoratra (Day and Night). Such 30 Ahoratra make one month, such 12 months make one year and such 100 years make one Grand-Dissolution.*

Can Emancipation be obtained in one Life? or more than One Life?

The Soul takes births in different bodies of lower animals and like according to its virtues and sins. When its knots of bondage are dissolved, the soul finds rest in Emancipation. The words of **Mundkopnishad** corroborates this statement:

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्त चास्य कर्माणि तस्मिन्दृष्टे पराऽवरे ।।मु. ।2.2.8।

Verily it is only when all the knots of its heart-darkness, and ignorance-are severed, all its doubts dispelled, and when its sins no longer remains that the soul finds rest in that Supreme Spirit Who pervades both within and without.

The Theory of Re-birth

Brothers! Looking to the differences in all the creatures of the world, we come to know that the soul has many births. If their rebirths are not considered the reason could not be contemplated as to why there is such a large number of differences in the present births. Some are happy, others are miserable, one enjoys the royal luxuries by birth, and one is ah fully poor by birth, some one is wise and other is a fool. Some one is robust and the other is a lean and thin etc. discriminations cannot be answered without the theory of re-births. It follows therefore that the present birth of the soul is in accordance with its deeds—sinful or virtuous—in the past, whilst the future will be determined by its present and past modes of life—righteous or unrighteous.

Getting Different Lives

The Soul according to its deeds as the system laid down by God, some times takes birth in male and some other time in the female bodies, some times goes in animals, insects etc. When sin predominates over virtues in a man, his soul goes into the bodies of lower animals and the like. When virtue predominates over sin in a soul, it is born as a good and learned person. When sin and virtue are equal, the soul is born as an ordinary man. Out of these ordinary men, the difference between the quantum of happiness and sorrows also depends upon the quantum of deeds whether superior, medium and inferior. When the consequences of excess sins are suffered in the bodies of animals and like, till its sins

and virtues are equalised, it is invested with a human body again.

Similarly, due to excess of virtues over sins the person is born as a good and a learned person and after enjoying the fruits of virtuous actions the soul has to take birth in medium or ordinary category of person according to the remaining acts.

In this way in the bondage of its acts as ordained by God, the Soul roams in different lives until it takes birth as a human being and is illuminated by knowledge finds rest in the Supreme Spirit and achieves emancipation. After emancipation, enjoys the eternal happiness till the period of grand-dissolution. It again takes birth in the universal cycle, and through endowers again attains emancipation.

Mothers and Gentleman! Emancipation is only possible only in the birth as a human being. Therefore, by getting this valuable body of human beings from the very beginning with the assistance of illumination of knowledge one should utilise the means of emancipation. Only and only, this is this the blissful life. We conclude our today's story here it.



The Tenth Day

Conduct-Desirable and Undesirable

Diet-Permissible and Forbidden

Because the story narrated by Satyapal was based on the book Satyarth Prakash, created by Rishi Dayanand, Chandanpur has become really a 'Chandanpur'. The fragrance could be witnessed all around. When all were gathered, Satyapal started the showers of his nectar voice after conducting Yajna, group adoration, and prayers.

Reverend Teachers, Mothers and Friends! You might have gone through the news of a child born in a Muslim family, narrated the story of his previous birth. These types of incidents have printed in newspapers several times in the past also. These direct incidents prove the Vedic theory on the one side and depict the existence of soul and different types of souls on the other. It means, the number of souls and creatures are many and take their

births according to their actions. Therefore, there must be such a Supreme, Conscious, Unseen and Omnipotent power, which award them the consequences of their action under its divine arrangements that is called Supreme God. When there is an effect, the cause must be there. Therefore, the incidents of the memory of previous birth prove the three endless, and eternal entities of God, Soul and Nature automatically.

Friends and Mothers! The supreme goal of human being is attainment of God or emancipation using the Nature as a tool. That is all, the mystery of the creation of the world. Since last nine days, we were discussing about the means to achieve the goal of attaining Emancipation. But here we should note that though following the cycle of four Ashrams or Stages of life, performing five supreme yajna and Jap-Tap, reciting the hymns of Vedas and following the outwardly rituals, if we do not practice righteousness and keeping our acts pious, according to the hymn of Veda 'आचार हीनं न पुनस्ति वेदाः', we are not entitled for the love of God and emancipation.

Mothers and Gentleman! We cannot attain emancipation by ignoring the world and society or the nation. Therefore, the small and simple things regarding our habits of eating and drinking, living style, etiquettes, and social duties become important in the attainment of goal in our life. Therefore, Acharyaprarav the Supreme Rishi Dayanand ji Maharaj has discussed on this topic in the last tenth chapter of the final part of his book 'Satyarth Prakash'. Let us briefly discuss on this matter in today's lecture.

Virtuous and True Conduct of Life

Brothers! Religion and conduct have the same meaning. The desirable conduct—the performance of righteous actions, refinement of speech and manners, association with a men of learning and inclined to accept truthfulness etc.—and undesirable conduct—the reverse of all these things.

The Characteristic of Righteous Action and Desirable Conduct

Manu has narrated the characteristics of desirable conduct as follows:

वेदःस्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहुःसाक्षाद्धर्मस्य लक्षणम् ॥२॥१२

The conduct done by learned men who are free from inordinate affection and hatred -good and true-, and whatsoever is known to be true by the testimony of the inner monitor that a religion and that alone should be followed. There are for criteria of the true conduct of life, viz. Vedas and other religious books written by sages and seers of Veda—the practice of good man and the approval of one's soul.

Here the approval of one's soul means such actions in the doing of which no such feelings, as fear, distrust and shame, arise in the soul, that action should be treated as religious or desirable conduct. Behold, when a man desires to tell a lie or steal anything, his soul is filled with feeling of fear, shame and doubt, it is, therefore a proof of the fact that it is wrong to do such an act. He who is not indulgent in the covetousness or sensual gratification is entitled for the knowledge of righteousness or religion.

True conduct of life

Every person should strive to keep his senses—that are apt to lead one's mind to the pursuit of wicked objects and temptations—under thorough control, as a skilful driver keeps his horses well under control and directs them in the right path.

Every person should take bath regularly; keep his clothes clean, his food and drink clean and pure, and his house clean and tidy. The cleanliness and purity of these things lead to health and purity of mind. Few conduct to be followed by the human being, as described in the Satyarth Prakash by Swamiji are as follows:

The service of father, mother, tutor and atithis (Guests) is called Devapuja or the worship of the Divine. Devotion to whatever promotes the good of the world as well as abstinence from all harmful acts are the chief duties of man. Never associate with those who are atheists, and liars, nor with those who are indolent, guilty of breach of faith, hypocritical, selfish and deceitful. Moving always in the society of such trustworthy persons, who are learned, truthful, and pious and have public good at heart, is called virtuous conduct.

The Good Conduct is not destroyed By Going Abroad

The Pauraniks has set out that by going abroad good conduct is destroyed—in this regards Swamiji writes:

This is misconceived. Because he who performs the cleanliness in and outside, conducts truthfulness, wherever he will do, it will not destroy his good conduct or righteousness and he who practices wickedness while living in the Aryavrata, he will be called devoid of religion and corrupt by conduct.

In corroboration of the statement Swamiji writes giving evidences from Manu Smrit and Mahabharat:

"Shri Krishna and Arjun went to **Patal (America)** in an Ashwatari vessel (i.e. one propelled by electricity) and brought the sage Uddalaka back with them on the occasion of the Rajsuya Yajna of Emperor Yudishthira. Again Prince Dhritrashtra was married to princes of Gandhar (Kandhar). Madri, The wife of King Pandu was the daughter of the King of Iran (Persia). Prince Arjuna was married to Princess Ulopi of Patala (America). Now how could they have done all those things if they had not gone abroad?

Again, there is mention of a tax in the Manu Smriti, which was levied on all vessels leaving Indian ports.

When Emperor Yudhishtira performed his Rajasuya Yajna, he sent his brothers, prince Bhima, prince Arjuna, prince Nakula and prince Sahadeva with invitations to all the kings of the four quarters of the globe to join the Yajna. Had they considered it debasing to one's character to travel abroad, they would not have done all those things. Thus, all the ancient Indians used to go abroad to all parts of the world for the purposes of trade, travel, or on political business and today the doubt of unsociability and polluting the good conduct, is simply due to the false teachings of the ignorant people and the growth of dense ignorance.

The benefits of Going Abroad

Some of the benefits out of going abroad are described by Swamiji as under:

Those people, who do not hesitate to go abroad, and thereby associate with peoples of various foreign counties, study their customs and manners, increase their trade, and augment their political power, become fearless and bold. They attain great power and prosperity by studiously imbibing the good qualities, and adopting the good customs and manners of the foreigners, and rejecting their faults and evil habits, and bad manners. Having

sexual intercourse with a low, despicable prostitute, they do not lose the character and faith, but they consider it harmful and debasing to associate with good men of other countries. Is it not foolishness, then what else? When we perform good behaviour, we do not have any blame for going across the foreign countries or continents, the evil consequences flow only from the commission of sins.

The Diet Permissible and Forbidden

Swamiji writes about the diet permissible and forbidden as under:

The use of all such food and drinks as are obtained through injuring or killing others or through theft, dishonesty, breach of faith, fraud or hypocrisy is forbidden articles of diet; while the acquisition of foods and drinks through righteous and non-violent means falls in the category of permissible diet. The permissible diet includes all those articles that give health, and strength, destroy disease, promote intellectual power and energy and prolong life, such as rice, wheat, sugar, milk, butter, fruits, tubers and roots, when properly mixed in due proportion and cooked, and eaten in moderation at proper meal times. One should abstain from the use of all those things that do not agree with one's constitution and are apt to produce disease or other evil effects, and one may eat whatsoever is prescribed also constitutes adherence to the permissible diet.

Prohibition of Forbidden Diet

In the chapter of Diet-Permissible and Forbidden the Manu Smritkar has described about the prohibition of forbidden diet as under:

लशुनं व्यंजनं चैव पलाण्डुं कवकानि च ।

अभक्ष्याणि द्विजातीनाममेध्यप्रभवाणि च ॥५॥५॥

One must not eat such things as garlic, turnip, Cannabis Indica, Onion and such other things grown in night soil and other kind of refuse. The Dwij or Brahman, Kshatriya and even the Sudras should not eat foodstuffs such as vegetables, fruits and roots etc grown in the night soil and other kind of refuse. Further, one should not use wine, Ganja, Cannabis Indica, opium etc toxicants.

Prohibition of Non-vegetarian Diet

Swamijee has precipitated the use of non-vegetarian diet, the Manu Smritkar writes in this connection as under:

नकृत्वा प्राणिनं हिंसा कांसमुत्पद्यते क्वचित् ।

न च प्राणिवधःस्वर्ग्यस्तस्मान्मांसं विवज्रयेत् ।5।48

Without killing the creatures one cannot get meat and killing creatures is not going to get any one attainment of heaven. **The meat should altogether be abandoned.**

What is Sakharee or Nikharee?

Brothers! Swamijee has described about the *Sakharee* or *Nikharee* Diet in his immortal book *Satyarth Prakash* as under:

'The food that is cooked in water is called *Sakharee*, while what is cooked in milk or fried in butter is called *Nikharee* (i.e. nice). This is another fraud invented by these rogues. The food cooked in milk and butter is always pleasing to the taste. They have originated these fraudulent practices (in the matter of food) in order to fill their stomachs with delicious, greasy articles of food, otherwise, whatever has been ripened by heat and time is called ripe (another name for *Nikharee*), and whatever has not been cooked or ripened is called raw (another name for *Sakharee*). Even the permissibility of all ripe or cooked food and prohibition of raw food is not applicable to all cases, for instance, fried grams and other cereals, though un-cooked, are still eaten and their use is not forbidden.

Food Cooked with one's own Hand

Likewise there is a confusion regarding eating food cooked by one's own hand. Dwijas-Brahmans should eat the food cooked by the Shudras and thus the time saved should be invested in the dissemination of knowledge, the service of the state, the breeding of cattle and to agriculture, trade and arts. In this connection quoting *Apastambh Sutra* Swamijee writes:

आर्याधिष्ठाता वा शूद्राःसंस्कर्तारःस्युः॥ 2.2.3.4 ॥

'In the houses of Aryas, Shudras-i.e. ignorant men and women incapable of following any higher pursuit-should do the cooking and other domestic service. But they should keep their bodies and clothes, etc., clean. While engaged in cooking in the houses of the Aryas they should have

their mouths covered (with a piece of cloth) so that their breath may not contaminate the food, and their saliva may not fall into it. They should shave and have their nails pared regularly once a week. They should wash before cooking. They should take their food after the Aryas have been served.

Should One Eat with the Other in the same utensil?

There is harm in taking the food with one another in the same utensil—because people differ in their nature and constitutions, etc., from each other. Just as one is eating out of the same dish with a leper is apt to catch disease, likewise eating with other people is always liable to produce evil results. It can never do any good. Therefore the Manu Smritikar writes:

नोच्छिष्टं कस्यचिद्दद्यान्नाच्चैव तथान्तरा ।

न चैवात्यशनं कुर्यान्न चोच्छिष्टः क्वचिद् व्रजेत ॥ मनु. 2।56

Let no man give the leaving of his food to another, nor eat out of the same dish with another, nor eat too much, nor after finishing his meal leave his seal without washing his hands and rinsing out his mouth.

The Benefits of Cow Protection

Brothers Swamijee has presented the benefits of cow protection from economic point of view in this Chapter. In fact, the protection of one cow causes the survival of thousand lives, where as the flesh of cow may satisfy the gluttonous tongue of few people. Further the flesh-eating is a heinous sin in all respect. Therefore we should remember that the national security lies in the security of cows.

Brothers! In this way with the end of 10th Chapter of Part I of the story of Satyarth Prakash ends here. This constitutes a regulatory Part of this book, in which a perspective plan has been presented for the over all development of human beings. If we carry out our life on the principles and opinions narrated in the story on the basis of all the ten chapters of Satyarth Prakash, we will be able to enhance our physical, mental and metaphysical as well as social development so as that our Great India could again reach the heights of the pride and may take over again the seat of Vishwa Guru or 'preacher of the world',

In the second part of his book Swamijee has contradicted the different orthodoxical, irrational and unscientific schools of thoughts of Aryavrita as well as other countries. The Aspirants of emancipation and public good should also thoroughly reread out this contradicted chapter and acting accordingly abandon all ill-traditions and adopt the virtuous and beneficial way of life. Then only they will realise the Supreme Bliss, the Supreme God. Brothers! We will begin the story of this second part from tomorrow.

End of Part I.



Eleventh Day

Different Indian Schools of Thoughts

Nowadays the pious story of Satyarth Prakash of Rishi Dayanand was the talk of the Chandanpur and nearby villages. The number of participants was increased after completion of Part I of Satyarth Prakash yesterday. As usual, after the prayers and chanting of Gayatri hymns were over, Satya[ai; started the narration of story of second part at the exact hour.

Honourable Elders, Friends and Mothers! During last ten days, in the story of ten chapters of part I, we have briefly discussed the importance of human life and means of achieving the supreme goal of life-emancipation or realization of God. Brothers! In this way till now we have discussed about, the only adorable one God and His numerous names, the duties of parents towards making a virtuous posterity, child education, the duties of a Brahmachari during the period of Brahmacharya and teaching of Shastras, the importance of house holding period, the duties of Vanprasthi or Sannyasi, the duties of a king and public, the importance of Veda in relation to carrying out these duties and the school of Vedic

thought regarding creation and dissolution of the world, the bondage and emancipation of human beings, and permissible and forbidden diet.

Mothers and Friends! The contemplation over different duties and action is called religion, as the basis of this religion is Veda, the blissful voice of the Supreme God, therefore that is called Vedic Religion.

This 'Vedic Religion' is a treasure of all types of duties and actions to be performed by the human beings. Therefore Maharishi Manu writes--'वेदोऽखिलो धर्म मूलम्' means the Veda are the basis of all the religions. but as the Ganga proceeds further a number of rivers and streams join into the pure water and it takes a form of Hugli (polluted) when reaching near Hawara (Calcutta), where the river became shallow and unsuitable even to drink its water. Likewise in the Religion Ganga a number of rivers and rivulets join into it and thus deformed the face of the religion and made it very injurious.

Therefore, as the polluted water needed to be processed through filtration and boiling before it is used. In the same way the screening the deformities of the religion or the various schools of thought is essential to be known by the aspirants of the meditation walking on the path of attainment of God. Therefore, after defining the duties according to the Vedic Doctrine up to the tenth chapter, the different cults and schools of thought prevailing in the name of religion in India and abroad have been reviewed in the second part of Satyarth Prakash. Today we are starting our story in the context of eleventh chapter.

Adoration of National Pride

Dear Friends and Respected Teachers! Since beginning of this world until today it passed around two 2000 million years. Up to the period of Mahabharata there was only one religion i.e. Vedic prevailed though this world. Only one sovereign cultural rule all over the world was there and that was Aryan. It was the time expressed by a poet in the following words:

रुयें जमीं से आती एक वेद की सदा थी ।

हर सर अदब से वदों के रोवरु झुका था ॥

Means at that time there were only one religious book—Veda, only one adorable God—AUM, one salutation—Namaste and only one important hymn—Gayatri was spread all along. The highly talented and intelligent person was called only by the name of Arya and the whole of the universe had one language Sanskrit. The whole of the world then lived in peace and harmony under the saffron flag of Aum. One of the poets expressed this though in these words:

ओ३म् हमारऱ देव है, वेद हमारऱ धरुड ।
आरुड हमारऱ नऱड है, सतुड हमारऱ करुड ॥

Friends and Mothers! Our country's name at that time was 'Aryavrata' and it was the preacher of the whole of the world. Gentleman! There is no country on this glob like Aryavrata—with abundant money and foodstuffs and full of riches, the land of India was known by the name of the land of Gold in other countries. India had been the first preacher of human beings of the whole of the world.

Mahrishi Manu writes:

एतद्देशप्रसूतसुड सकऱशादग्रजनुडनः ।
सुवडं सुवडं चरऱतुरं शऱकुषेरनुड पृथऱवुडऱं सरुवडऱनवऱः ॥डनु.2॥20॥

All the people of this world learned arts and sciences suitable to them from the learned people (Brahmins) born in this country since the beginning of the world till 5,000 years ago; the Aryas were the sovereign rulers of the whole earth.

Thus since the beginning of this world king Swambhu Manu to the rule of Pandawas Aryans were the sovereign rulers of this earth. Then afterwards due to enmity and disputes, brothers fought with brothers and were destroyed. In this way after the battle of Mahabharat in the Pauranic and Tantrik age the nation and the culture drastically degraded. During this period, different schools of thoughts established and expended in India and countries outside, and along this flesh eating and other vices were specifically developed.

Evolution of Vam-Margi Traditions

Brothers! In the prevailing schools of thoughts, after Mahabharat Vam-Marg was the terribly dangerous among all. According to them, "5 Ms" (Madyas) wine, (Mansa) meat, (Meena) fish, (Mudra) cakes, and (Maithuna) copulation, all these five beginning with the letter M lead to salvation in all ages."

Their teachings are destructive and causing the person fall into the ditch of immorality. The Vam-margees interpolated the verses of Veda and due to ignorance. As a result of reaction, the Buddha and Jains anti-vedic atheists sprang up into existence and they opposed the

Ashram and Class systems of Aryans and by preaching false renouncement and sacrifice and taught them the lesson of negativism.

Shankaracharya's Monotheism

Friends! In such a critical time, Shankaracharya, the man of thorough learning in Darshan Upnishada, propagated entirely two opposite theories to cope with the atheism spread out by the Jains and Buddhist. He declared 'Brahma' as the only truth to attract the people towards the Vedic Religion. He declared the 'soul' and 'nature' as false in comparison with the 'Brahma' against theories propagated by both the cults as 'truth'. Probably he wished to get rid off these non-vedic theologies from the land of India, then by declaring the 'Brahma' as the Supreme Truth would be re-defined by him later on. However, he had left little time in his life later on. After his death, his followers centred their goal up to the pillows only. As a result, on the name of interpreting the wordings of Sankara new-monism, special-monism, dualism, etc theologies came to vogue. The centre thought was thus:

अजगर करे न चाकरी, पंछी करे न काम ।

दास पलूका कहि गये, सबके दाता राम ॥

In this way telling the world untrue, the teachings of Sankaracharya could not evoke into the people the endurance and activism, in place it created in them basis for their in-activism and negligence towards the national-religion.

Mother and gentlemen! In medieval India the Shaiv, Shakta, Ganpatya and Saur (Sun) sects prevailed all over India. They were the devotees of Shiv, Shakti, Vishnui, Ganesh and sun. The Shaivas adopted wearing rudra, Tripunda and besmear the body with ashes, and drinking intoxicants, which was considered the sacrifices of lord Shiva. In the way false popish activities enhanced and the propagation of ruinous of idolatry destroyed the pious doctrine of Vedic worshipping.

Creation of Different Puranas

Brothers! To authenticate these false charlatan ritualism different books in the name of 'Puranas' were created in the name of Vyas. These books were filled with a number of thoughts that were against any reasoning and scientific facts. Ramanujacharya, Ramanand, Madhwacharya, Nimbarkacharya, and Vallabhacharya propagated Vaishnav Religion.

Easy Methods of Getting Salvation

Brothers! In this way preaching and propagating Puranas, incarnation, idolism, Shradha for the deceased, fasts, pilgrimage and a number of rituals based on hyp ailed into the coffin. First of all commit a sin, it is on the head of Kalyug, then take a bath in the Yamuna on Yamdvitya, all types of sins will be forgiven! On the day of Dashera by taking a glimpse of Neelkanth (Shankar), the entire 21 lineages will get through the sea of the world (Sansar Sagar). By taking a dip into the Ganga, touching the water of the Ganga, glancing the Ganga counted as unlimited virtuous or pious actions, but even saying Ganga-Ganga only from the four hundred kosa or 800 miles away, destroys all the sins. In this way cheap and short-cut methods were invented for emancipation and penance, renouncing, adoration of God etc methods based on Shastras were ignored, the adverse result was that the drastic moral-degradation of the people, misery-poverty and slavery of thousands of years fell down on this country. Friends! On the one hand, the astrology and its misconception played a pivot role in the nation for the non-vigorous, non-activism, and spreading orthodoxy, in the same way, imagery and story of falsehood weaved out for the heaven and hell, and misuse of donation and false glorifications also helped in this destruction.

Emancipation through Different Types of Tilaks and Marks

Dear Devotees and Mothers! In this country, it was also believed that by taking preaching in a particular community and adopting its non-Vedic rituals as Tilak, necklace, etc a person could be emancipated. It is but natural that religion left no relation with the virtues. The outer false symbols were considered sufficient.

Idolatry and Incarnations

It was the teaching of Charvak and Budha thought which created doubt in the minds of the people regarding existence of God. And the native people of this pious land detached from the worshiping of God, fell into the net of darkness of taking consecration in 'Asylum of the Buddha', engaged in the worshiping the human beings and idolism. This method of worshiping became so popular that even the preachers of the Vedic Religion considered following the method of Buddhism useful. The Brahmins presented Shri Ramchandra and Shri Krishna by giving them the titles of incarnations before the people in place of Buddha as their worshiped. Slowly this thought become so powerful that after some time in all the books of Pauranik period were overwhelmed with the discourse of same and great number of incarnations descended all around and making them basis in the consecration of Jains and Buddhas the dangerous sway of idolatory started.

Swami Dayanand was of the firm opinion that idolatory was the root cause of all the weakness of Aryan Community and it is never corroborated with the perpetuations of Vedic Shastras. In his famous book Satyarth Prakash he has given his opinion on idolism as under:

"When God is all pervading, God cannot be imagined to exist in any particular object and to hold to the contrary would be tantamount to believing that the sovereign Lord of the earth rules over a small cottage to the exclusion of his whole Empire and would be an insult to Him.

If you believe Him to be Omnipresent, why do you pluck flowers from the garden and offer them to the idol, make a thin paste of Sandal wood and apply this to it, burn incense, beat drums and cymbals, and blow trumpets before it? He pervades your hands, why do you then stand before it with folded palms? He is in your head, why should you then prostrate yourself before the image? He is in food and drinks, why should you then offer them to it? He is in food and drinks, why should you then offer them to it? He is in water, why, should you then bathe it? God pervades all these things. What do you worship, the pervader or the pervaded? If the form, why do you then offer flowers, etc. to images made of stone or wood? If the later, why do you then lay a false claim to the worship of God? Why don't you say that you worship stalks and stones etc., which is the bare truth".

Evolution of Formless Worshipping

It was a time when the false Hippocratic rituals were prevalent, Kabir, Nanik, Redas, Dadoo, etc Sants declaring God formless and pervading, discarded idolatry, Tilak and communalism etc. But later as the time went the revolutionary thought and generosity evaporated. Like other communities, these Saints became spokesperson of the communities and like worshipping idols; their followers started the worshipping of pillows and footwear (Kharaos).

Brahmo Samaj and Prarthana Samaj

Mothers and Gentleman! In medieval India the Shaiv, Shakta, Ganpatya and Saur (San) sects prevailed all over India. They were the devotees of Shiv, Shakti, Vishnui, Ganesh and Sun. The Shaivas adopted wearing rudra, Tripunda and besmear the body with ashes, and drinking intoxicants, which was considered the sacrifices of Lord Shiva. In this way false popish activities enhanced and the propagation of ruinous hypocrisy of idolatory destroyed the pious doctrine of Vedic Worshipping.

On the incoming of English rulers in India and the activities of Christian premiers influenced the religious environment greatly. As a result Raja Ram Mohan Roy established Brahmo Samaj in Bengal and likewise Prarthana Samaj was established in Maharastra. Though a number of things in thse reformist movement were healthy, but they were adopting the rituals and methods of Christians. Brahmo Samaj propagated the adoration of attribute less and formless God, made the people free from the hypocrisy of idolatry and incarnation etc., but refusing the authenticities of Vedas and rebirth, renouncing the Yajna etc, Vedic ceremonial acts, the Brahmo Samaj could not achieve encouraging results for the Indian Aryans.

In this connection Swamijee writes:

"Brahmo Samaj and Prarthana Samaj are quite destitute of indigenous Sanskrit learning, and pluming themselves on their knowledge of English, have been so precipitate in founding a new religion. Now how can these things conduce to lasting happiness and progress of mankind?

In this way after reviewing and criticizing various Indian Schools of thoughts—Swamijee has tried to prove that, "True religion was only one. Nearly all the religions accept the basic elements of that religion. The differences laid in their ritualism and narrow beliefs;

as a result, they have bonded themselves in separate spheres.

It is the duty of the hermits, scholars, ideal Brahmacharies, sages and seers that they should engage themselves in propagating the real form of their religion so that the country get free from the net of confusion and may reach to its old glory of Jagat Guru. The luminous reformatory society of Arya Samaj was therefore, established only to achieve this goal.

The spectators were enjoying the story fascinatingly. They do not want to move from there. But as it was already late and Satyapal gave some time to the spectators to get clarified their doubts and difficulties regarding today's story. Some of them came forward to put their doubts, which Satyapal dealt diligently. In the end, Satyapal expressed his gratitude towards the attending people and All Mighty God.

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While remembering, the old glory of India Maharshi has given a list of old kings at the end of 11th Chapter, which is very useful for the students of History.

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Twelfth Day

The Charvaka, the Buddhist and the Jain Faiths

It was 12th day since the story of pious Satyarth Prakash started. In yesterday's story, which was full of moral, social and political deterioration was deeply connected with the deterioration of religion in India and the world.

After knowing the facts, the curiosity of people aroused deeply in hearing the story of falling man from the status of Gods to become Devil or Rakshas or Asura. Therefore, it required special arrangements for the special attendance. At the exact hour after submitting prayers to the God, Satyapal started narrating the story in this manner:

Reverend Elders, Friends and Mothers! Even before the Mahabharat period the degradation of our nation started by adopting non-religion in the name of religion. Yogiraj Shri Krishna had once again tried to unite the scattered pieces of India into Mahabharat. For time being, the nation seemed to behave itself, but as the deterioration occurred in the pure system of Varna Ashrams the feeling of nationality shattered down. This was the rising period of Charvakas thought. The situation developed as such that:

ब्राह्मण हो गये विद्याहीन, क्षत्रिय हो गये विषयाधीन ।

वैश्यों के व्यापार मलीन, या विधि भारत दुखिया दीन ॥

In this way the Brahmin who was considered as national pride, became devoid of knowledge and moral values, but he had to keep continue his own worshiping and honour. Therefore, they created hypocrisy and orthodoxy. The veil of religion a number of sinful acts started playing and the reaction came out in the form of Buddhism and Jainism.

We have mentioned about the Charvaka thought. During the deterioration period of our religion, in India such religions were being propagated, which were discarding Vedas, mocking Yajna etc Vedic ritualism, they had little or no faith in the system of Vedic Varna Ashrams. They were called atheist or followers of Lokayat thought. In them, the Charvaka thought was predominant. They had no book, but as revealed about charvaka's school of thought, in the Sarvadarshan, which introduces the thought of Charvakas.

Some Concepts of Charvakas

Brothers, this thought neither believes in rebirth nor the existence of the supreme authority like God. This thought believes that the soul comes into being simultaneously with the body and ceases to exist as soon as the body is dissolved. On this basis, this thought suggests to leave all the concerns of the life and lead a joyful life. According to this belief, except 'akash' or 'space' with the combination of four elements viz. earth, water, air and fire constitute the creation of the world. With their combination, the living or conscious being comes into existence and with the decomposing of them ceases to exist. In this way this school of thought accepts only perceptual evidences or direct cognition only. It believes that the creation of this world is by nature i.e. there is neither creator nor any existence of soul to reap, hereafter, the fruits of deeds done in the life.

Revoking the Theories of Charvakas

Brothers! The thought of Charvakas are completely non-Vedic and unscientific. Now I am going to analyse the false thought of Charvak on the world God (doer) the bodies of human beings etc. could not be formed.

Revoking the creation of Animate out of Inanimate things.

Brothers, this earth etc are inanimate things. They can never give birth to animate things. As with the cohabitation of mother and father the body is created, in the same manner in the beginning of the world without God (doer) the bodies of human beings etc could not be formed.

The Perceiver cannot Perceive Himself

However, the eye sees all objects but cannot see itself, likewise the subject or preceptor of direct cognition cannot perceive himself. The viewer can never become viewed. Just as the thing supported cannot exist without a supporter, an effect without a cause; constituent parts without a whole, an act without a doer; even so there can be no sensuous perception without the perceiver.

The World cannot be Create Automatically

Mothers and Friends! Without Conscious Being—God the dead and inert substances cannot combine of their own accord and create inert substances. If it would have been so, another set of the sun; the moon, the earth and other planets spring into existence by themselves. But it is not so. As we see in our day-today life, the man (who is animate himself, when activates in many inanimate things, only then they move, like machine etc.) is the base cause to activate the machines. This base reason or cause is man or conscious existence. In the same way, the active force to activate this universe must be a greater force **and that is God.**

If there is no Soul,

Who Reaps the Pleasures and Sorrows?

Who reaps the heaven or hell, pleasures and sorrows? Likewise, in this birth, there is soul to reap pleasure and suffer misery, just as in this life the soul enjoys and suffers, likewise it will enjoy and suffer in the next birth. Will the cultivation of even such virtues as veracity in speech and benevolence by people belonging to a particular Class and particular order to remain unrewarded? If there is no soul to reap pleasure and sorrows.

The Soul is Immortal and Never Perishes

Brothers! On death, the body only perishes, and not the soul, because, the soul being an infinite and immortal element. It changes bodies according to its deeds. As told by Yogeshwar Shri Krishna:

वसांसि जीर्णानि यथा विहाय नवानि ग्रह्णाति नराऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयति नवानि देही । गीता 2।22

As a person wears off his old rags and wears new ones and in the same way this soul wears off the old and rags of bodies enters into new bodies.

The difference of opinion between Charvaks, Buddhas and Jains

Whereas the charvaks believe that, the soul comes into being simultaneously with the body and ceases to exist as soon as the body is dissolved. They do not consider rebirth. Simultaneously, accept only one direct cognition and non-others; the Buddha and Jains consider

direct cognition etc as evidence, immortality of soul, rebirth and emancipation.

The Similarity Between All the Three

All the three believe in atheism, reviling Veda, malicious antagonism against other religions, nobody is the doer of this world etc and have similar views on these topics.

The Buddhist Thought: Contemplation

Friends and Mothers! Now let us discuss about Buddhism in short:

The propagation of Buddhism started from the moral teachings of Gautam Buddha. In the beginning the theology of Buddhism was based on the wide teachings of ethics, virtuous life and humanity. But later on it was caught into the net of different philosophical thoughts, which leads even the religion of Buddha on different theories. The greatest weakness of this religion is renouncing completely the existence of God and His knowledge.

Chief Principles of Buddhism

Brothers! Some of the concepts of Buddhism are as under: (1) It believes in **nought** (2) This world is **transient** in character (3) The world is full of **sorrow** and **pain**.

Review of Buddhism

Mothers and Friends: These beliefs of Buddhism are completely non-vedic. Now I would like to discuss these beliefs on the basis of Satyarth Prakash. All articles present can never be nought. According to Buddhism if everything is nought, the knower of nought can never be nought, for if he also be nought he cannot know nought. It is therefore, clear that there must be two entities—the knower who perceives the nought and the thing known—the nought.

Faults in the Theory of Transient

Mothers and Gentleman! If according to Buddhism the world is transient, there should be no recollection of past events, but the fact is that we do recollect what we

had seen or heard in the past, hence, this belief in the momentary character of perception is erroneous.

If the World is full of Miseries Why then indulgence in it?

Friends: If the world had been full of sorrow and misery and there were absolutely no happiness, no living being would have indulgence in it. But it has been observed that the natural tendency of living beings is tantamount towards the world, therefore, this cannot be full of sorrow and misery. If the Buddhists believe in this theory, they should not feel pleasure in eating, keeping bodies comfortable, etc. But they also feel pleasures in it. Therefore, it proves that this world is not full of sorrow and misery only.

In fact, the world is consisted of pleasure and sorrow equally. If the world consisted only sorrow and no pleasure, it is impossible. For sorrow cannot be conceived but in relation to happiness, even as one can conceive of the night only in relation to the day, and vice versa. Therefore, it will not correct to consider the world full of sorrow only.

Similarity in Buddhism and Jainism

Gentleman! As we know, Mahaveer Swami founded the Jainism. Mahaveer Swami and Mahatma Buddha were contemporaries. Both the religions were born and developed out of the reaction against the irreligious and heinous violence in the name of religion and yajna; therefore, both of them have sufficient similarity.

Jainism and Buddhism both renounce the existence of God. The difference is only that Buddhism totally renounce the existence of God, whereas, the Jainism believes that the stage of soul can be raised up to the highest level that is equivalent to Supreme God. Both the thoughts believe that the world is full of misery and sorrow, and suggested the way for benediction. Both of them give stress on virtues, rebirth, another world and emancipation and consider hermit or saint as their God, who have achieved the stage of Kavlya and therefore call them Tirthankars.

Erroneous to Consider Ignorant Human Being as God

Brothers and Mothers! Whosoever it may a perfect man, do not know the complete body structure and when he reaches in a sleep condition, he is less aware. When a

soul inherits in a stage of sorrow or pleasure, he becomes more ignorant. Therefore, my Friends and Mothers, contemplate for a moment, that such a ignorant and being limited to one centre could be entitled for God? Never.

Gentleman! In this way, now it is clear that being of similar opinion, both the thoughts are one and the same. The Amarkosha as under corroborates this statement:

"Those who are learned among Jains know very well that the world Buddha is synonymous with Jina and Bauddha (Buddhist) with Jainee. There is not the least doubt about it. "

Brothers! While reviewing the schools of thoughts of Buddhism and Charvakas I have already said that these beliefs are altogether non-Vedic and unscientific. The books on Jainism are filled with thousands of opinions, which are against reasoning and science, which Swamiji has described in detail in the 12th Chapter of Satyarth Prakash. In the end, I will describe the state of beatitude in short, accepted by Jainism and then give up an end here itself.

The Beatitude of Jainism

The Jains accept 14 regions. Out of them, on the top of 14th, on a little distance of the flag of Sarvasidha Viman, the Sidhshilla and Divine Sky is called Shivpur. Only who had attained emancipation i.e. who attained the absolute knowledge, omniscient, and complete pious, could entered in that world. There they live in a state of soul all pervading i.e. in a blissful state free from the cycle of birth and death. These people believe in this theory.

Brothers, now it is a matter of contemplation that whoever held the region, cannot be all-pervasive and he who is not all-pervasive cannot be omniscient and all-perfect (Kavalya), because the soul of those belong to one region, they come and go, free and bonded and learned and ignorant. He can never be omnipresence and omniscient.

Gentleman! Some learned fellow said, "Morality is the Fruit of religion while religion is the root of morality". Means, where the final result of that belief or God-worshiping or Religiousness is not moral life or righteousness, such adoration is not worth of two penny, as in the same manner those moral and virtues which are not having faith and adoration of God in their root are like rootless trees and are useless. This was the reason that Buddha and Jains always talked about virtues, but shuddered down without faith or adoration of God. And they had to place Mahaveer Swami and Gautam Buddha in place of God and only thereafter the unfortunate chapter

of 'idolatory' or worshiping of idols geared up in the field of religion, the dangerous results had to reap by this country in the shape of extreme poverty and slavery.

Mothers and Friends! In today's story, we have tried to throw light on the thought of Indian Atheist on the basis of 12th Chapter of Satyarth Prakash. In tomorrow's story, we will discuss the thought of Christianity.

Everybody was listening this holy story fascinatingly. After evening prayers and chanting bravo AUM the programme ended.



Thirteenth Day

The Christianity - A Concept

The villagers of Chandanpur and around were getting a new light through the story of Satyarth Prakash. All the people were enlightened with a new dimension towards the ultimate goal of human life and learnt about the ways and means to achieve through leading a virtuous and religious life as depicted in Satyarth Prakash. Everybody knew the facts that wherever the universal and immortal truth existed, the basic source of them is the voice of God, the Vedas. And the base of the untruthful and confusing concepts is ignorance as well as selfishness of human beings and other circumstances. Thus the interests of people were increasing in this story and so the numbers of listeners were increased in today's gathering. After adoration of God, Satyapal started narrating his story in these words:

Hon'ble Elders, Friends and Mothers! Now you are well aware that the supreme goal of human life is attainment of God, which is possible only through leading a virtuous life and it is much more dangerous to support untruthful and notorious life in the name of God and theism. We would not discuss Christianity in short with references of Puranas.

Brothers! The Christianity is more or less based on the concept of old Jewish faith. The old Testament of Bible contains the thought of Jewish faith and the New Testament deals with the teachings Christianity. The Jewish faith and the Christianity were born and developed in West Asia, when the people were suffering from different types of ignorance and hypocrisies. Moses propagated Jewish faith. He preached to follow virtuous life and some worldly rituals. Afterwards Yusuf and Merry gifted with a son named Jesus and popularly known by the name of Christ. Later on, the disciples of Jesus Christ,

which were called by the name of Mathew, John, and Luca, created Angles in their respective names. Whereas the preaching of righteousness and love for human beings dealt in Bible, were having shadows of Buddhism, the root source of them were Vedas, but the are full of many non-scientific concepts which are beyond reasoning. We would deal some of them.

**Stating the Earth was created Formless
(Irregular)
is Misleading**

Brothers! It is said in the Bible that in the beginning God created the earth without shape or uneven.

Now question raised that if the universe created was uneven or shapeless, then who gave it shape or made smooth. Is it still uneven? Friend! No work of God can be shapeless or uneven, because He is Omniscience. And He who is Omniscience never commits mistake.

Why Adam was not made like God?

Brothers! According to the Bible God, created man out of His image and blessed him. It is a question of consideration that if God created Adam out of His image, then why was man not made All-holy, All-knowledge and All-bliss, etc., like God in nature? Which is not there? In addition, suppose that man was made out of the image of God, fault of finiteness will be attributed to God, which is against the truth.

**If it was only God,
How did Universe could be created?**

According to the opinion of the Bible, before creation of universe, there was nothing than God. Brothers, again question raised here that if there was nothing in the beginning then how universe was made? And in addition the potent of God was elements or virtues. (There are two types of potent - one is self and second inherent in the element in possession. As the force of army etc is considered the potent of the same king, in the same way the nature, which is separate from God is considered as the potent of God.)

If it was element, other than God, other element might be there, and it was virtue, the element could never be generated out of virtue, Eg. shape or color can not create

fire, taste can not create water. Further, if the universe was made out of God, it had virtues, action and nature alike God, which is not true, therefore, it is clear that the universe was not made out of God, but the cause of universe is inanimate elements like atoms etc.

Brothers! Likewise, Christianity is filled up with the false opening like the birth of Jesus by spinster Marry, making alike the dead bodies by Jesus, given sight to the blinds, fill the bellies of thousands with four breads, after three days coming out of the grave land ascend in the sky, Holy father, Holy ghost and Holy son, the trinity in spite of separate entity being one, for attainment of heaven believing in Jesus, the woman being born out of a rib of Adam etc which are against the scientific reasoning. They have no relationship with truth or religion.

Brothers! Our opinion should be communicated through harmonious discourses. In this matter the use of the state authority, temptation, force, is totally improper. Unfortunately, the propagandists of Semitic Religion wrote this blooded story. On the surface they look like ambassadors of peace, these popes, for the purpose of expending their imperialism and perpetuated heinous tyranny on those scientists who were opposed the false opinions of Bible, the story of which I am putting before you.

The correct depiction of Christianity can be found in the History of Italy, France, Spain, and Germany and British African countries, that with the help from statehood, they perpetuated heartrending atrocities against opponents, they even not hesitated to throw their women and children before the hungry lions, and they laughed like anything on their crying. The old monuments are giving evidence of these cruel acts of turpitudes. They have thrown numberless male-females into the fire, and many of them were tied with the ponies of the horses and killed them with turbulence and many of them were forced to take poison. Mere remembering it one could be thrilled.

The Christianity and the Science

Brothers! As and when the scientist of Europe contradicted the wrong theories, the Christian priests and preachers perpetuated atrocities on them. The details of these atrocities dealt in the book written by William Dryer (The History of the conflict between science and Religion), two out of them are produced as sample:

Galileo propounded the theory that "The earth is round and revolves round the Sun." On this affirmation,

he was sentenced for 10 years as the theory was against the Bible.

The famous Italian scientist Bruno was awarded the punishment of imprisonment many times for supporting the above theory and in the last he was burnt down alive on 16 February 1600.

Nester, the Priest of Antioch was exiled for expressing the argument based on reasoning that God cannot have any mother (Which was based on the Christian theory to believe Jesus as God and his mother Merry).

Pailegiyus who was Greek Philosopher was exiled and his property was confiscated by the then Christian Emperor for expressing the opinion that the death can not out of the result of the sin committed by Adam (As the Christians told on the basis of the theory of Original Sin).

Not only one or two there are hundreds of such incidents, the history of Christianity is full of blood shades of scientists and intellectuals.

Some Exemptions in the Propagation of Christianity

Brothers! There are certain incidents where the Missionaries have built Schools, Hospitals and Churches in the mask of serving human beings. In this way by giving temptation of providing them services etc, they have purchased human beings. Following exactly the same way the English people weaved conspiracy to convert the native of India into Christian.

In short, it was the style of Christian Propagandists that they could take help from any means like deceit, forgery, abandonment, and love or from a Christian King, first of all they would convert the king into Christian and under the shadow of his sword, the people were made Christian in groups like animals. Roam was the principal centre of this conspiracy, from where they got all types of cooperation and assistance and from where the tickets of heaven were distributed among the culprits from all over the world.

There requires no evidence, which is at hand? Today from centuries the European as well as the Americans disciples of Christianity demonstrating the loot, exploitation and violence, looking to the facts is it not a hypocrisy to preach the people about peace and non-violence?

Mothers and Friends! Those who takes the help of deceit, forgery in the name of God, they are atheist in veil, and

they are much more enemy of humanity and are the cause of world non-violence, then any of the athirst.

Almighty God may give the Christian brothers the wisdom so that they may leave the theories based on the orthodoxy in the name of religion, which are against the reasoning and the rules of the universal facts, and accept the true theory of Vedas and make the human life successful and fruitful. In the end after the evening prayers, today's story was ended in a very cordial and emotional environment.



Fourteenth Day

Islamic Theologians A Review

It was the 14th day of the story narration of Satyarth Prakash of Rishi Dayanand. By hearing this story, the veil of ignorance from the eyes of people was going to remove and they were feeling the enlightenment into their soul. Being last day of the programme, the gathering was comparatively increased. Satyapal started his story narration in time.

Mothers and Friends! I am sure that the story of last 13th days must have disclosed onto you the truth that God is only one, and not many. The attainment of God is the ultimate goal of human life. Adopting the means of attainment of God is religion. In other words, according to the class of Varna and Ashramas, carrying out their duties towards the self, family, society and nation and all the human beings is religion, God also commanded the same and advised them in his own voice, i.e. the Vedas, which is equal to all human beings of this world. Since the beginning up to the period of Mahabharat, the whole of the world followed the same Vedic Religion. After the period of Mahabharat when the degradation started, many sects and cults took up the place of religion. The reformist of these religious cults brought out reforms to some extent according to the need of the time and place, but due to their deprivation from the Vedas, they became the victim of many errors. As a result, the human

society, which was loved by God, scattered into pieces and became enemy of each other in the name of religion.

Gentleman, those who are travelling on the road of true religion, should know the rules prevailing in the name of religion, at the same time should also know the faults and errors took effect in the name of prevailing religion and cults and try to avoid them, which is much more essential. Friends and Mothers! With the same thought of human welfare, the well wisher of every human being, Rishiraj Dayuanand, in the 11th Chapter of Satyarth Prakash, dealt with the thought of the schools of Pauraniks, in the 12th Chapter Charvakas, Jain and Buddha schools of thoughts and in the 13th Chapter, dealt with the Christianity. Today we would discuss about the school of Islamic thought in the light of 14th Chapter.

Brothers! In the last chapter of Satyarth Prakash, discussions have been made about the Islamic Religion introduced by Mohammad Sahib, in the Arabian countries. Some 1400 year ago Mohammad sahib born in Mecca. He was illiterate but had deep faith in God.

Creation of Islamic Book Koran

The teachings of Muhammad Sahib are collected in the name of '**Koran**', which is a recognised book of Islam. In Islamic school of thought, oneness and supremacy of God has been stressed. Side by side, Muhammad Sahib has been recognised as a last Ambassador or Prophet or Peg amber of God.

The Then Circumstances

The teachings of Islam were useful for the then Arabians, because the Arabian community was trapped in the net of Polytheism and a number of orthodoxies.

Evolution of Islam

Muhammad Sahib created unity in their objects and expectations. He dissolved the orthodoxies and dangerous traditions and introduced only one school of thought, to treat nation association above the family, which was later on, called Islamic Religion. The only one principal was, there the only one God (Khuda), and Muhammad was his messiah or Peg amber. This is the basis of Islamic thought. The Arabian community was bonded in the thread of unity and established its political union.

Sword and Propagation of Islam

Gentleman! In due course of time when Islam could not be propagated through the principles of tolerance and teachings, then the follower of Islam took the help of their sword to propagate their religion. Those who

expressed any hitch or hesitation in accepting Islam were slain. In the way Islam spread through the power of sword in the world became a symbol of atrocities, barbarism and terror.

The Islamic Opinions

Mothers and Friends! Koran is the only book of Islamic faith and beliefs (It was claimed that the verses bestowed onto him from 'Allah' therefore the Muslim brothers treat it as divine. But the Koran does not stand perfect on the parameters as stated in this book earlier.) These beliefs or faiths are written in Koran in the form of verses. Some of the views expressed in these verses are according to Vedas and science, but most of them stand false on the parameters of science and reasoning, whereas some of the opinions are ridiculous and full of ignorance. I will try to put some of them before you.

Who is the Beginner with the Name of Allah?

Brothers! The creator or writer of Koran has begun the book with the name of 'Allah'. Here one considerable question arises, that the writer remembers to whom before the book is being started. Considering superior to him and with his blessings or kindness the attempt of the writer may be successful. Therefore, friends, it is clear that this book can never be a creation of God, because the writer is separate and 'Allah' which is superior to him is separate, and the beginning of this book has been done with his remembrance.

Allah could do no harm to the Devil or Fiend

Brothers! According to Koran, when all the Angels saluted 'Baba Adam' Satan or Devil, out of pride did not salute him, because he was atheist.

Now you can think, their Khuda, being completely ignorant of the matter relating to present, past and future, cannot be omniscience. Because if he were omniscience, he would have known the devilish designs of devil and he would have rather did not produce him.

By Forgiving Sins They Increase

Friends! According to Koran God will forgive him who brings truth on Koran or Muhammad their sins will be forgiven. But there is a dangerous fault in the concept that this teaching of God is going to encourage the sinners to commit more sins. Because, when assurance for

forgiving the sins will be given to persons then why should they be afraid of committing sins?

Mothers and Friends! Islam did not believe in rebirth. By not believing in rebirth, the theory of 'reaping the fruits of action.' automatically eliminated. In such circumstances why two babies born from the same womb are different, one is blind deaf or lame, disfigured, and other is healthy and beautiful, why? There is no solution with Islam and the same for Christianity. As regards the matter is concern to shattering the moon into pieces etc. with a touch of finger by Muhammad and such orthodoxies are concerned, there are plenty in the Islamic Religion.

Brothers! In this way the philosophical as well as theological aspect of Islam is near about zero. It is a bundle of some rituals and traditions. It has accepted many beliefs of Christianity as well as Jewish religion as such. The concept of Islam regarding heaven and hell, God and Angels, etc are very strange and one can laugh on them. The Mohammedans consider Fasting, Adoration, and Pilgrimage etc. as virtuous acts. There is no place for non-violence, love, humility, etc soft emotions. One saint had said it correctly,

दिन में रोजा रखते हैं, रात हनत हैं गाय ।

इतै खून उत बन्दगीए कैसे खुशी खुदाय ॥

Means, by keeping fast in the day and killing a cow in the night, on the one side there is bloodshed and on the other worshipping, how Khuda can be glad.

Mothers and Brothers! You know it well that the place of beginning of Ganga is Gangotri. You also know that the water of Ganga is very pure, clear, and preventive. But, as the Ganga moves further it joins with many rivers and rivets, and unto Hawara (Calcutta) its water becomes contaminated as much as that it is not suitable for drinking. A gentleman, likewise, the place of origin of the all the religions is pious Vedic religion. But, as soon as it moves further other religious rivulets joined in it, the form of it became contaminated. The religion of Islam is like the water of Hugli. Looking to the garbage of Christianity, Islam, and Puranik School of thoughts, which are unscientific and destructive, the thinkers and new generation should not cater hate for the religion. I will invite them to test the original place of the Gangotri of Religion, the pious Vedas and the auspicious teachings of Vedic Religion on the parameters of Science and then adopting them to bliss the human life.

Friends and Mothers! Mahrishi Dayanand, in the 'these are my views' of last chapter of Satyarth Prakash, has mentioned these holy opinions of Vedic Religion. He did not introduce any new cult even in the name of Arya Samaj. He has not only contributed for the human beings of India but also equally, for the humanity of the world by reminding us the forgotten holy path of Vedic Religion like 'Ggangotri'. With this objective in mind, he had reviewed the Indian schools of thoughts and saintly strived to filter the non-Indian schools of thoughts like Christianity and Islam etc. The mother humanity will always remain indebted to Rishiraj Dayanand for the same. With this brief, I would like to terminate this 14 days story with gratitude of my hearts to All Mighty God and all you people. During the tenure of these 14 days all of you my mothers, sisters, young friends and elders participated in this public well being story of Satyarth Prakash and make it a success, for that I would remain heartily thankful. AUM SHAM!!

During the whole programme, Mohan was fascinated with the intellect, reasoning and thinking power of his friend. At the end of his friend's deliverance, addressing the audience and his friend, he said, "Friend, whatever you gave us in these 14 days story is a immortal thing to preserve. You have provided all of mothers, sisters, young friends, elders, and us along with your friends, not only the eyes of innate knowledge but also the power to observe things scientifically. Thus, you have proved the title of a friend in its true sense. We all the villagers are indebted to you forever

The Infinite Kindness of Reverend Dayanand

After expressing gratitude by Mohan, Satyapal said, "My friends! The sense of gratitude shown by you for me, in fact I am not the real worthy of it, the real deserver is the harbinger of revolution, the maker of the age, Mahrishi Dayanand.

Dayanand was fully embedded with blessings and happiness. What a lovely name, my friends, when in the shadow of strange and imaging everlasting religion, Sanatan Dharm, everything related to us was changing and while changing so we had lost our inert soul, then it was Dayanand who reminded us what we have forgotten.

Dayanand was the great surgeon who has duly studied the science of medicine in the form of Vedas, diagnosed the root cause of the disease, which made the body of India in dilapidated condition and carried out a successful treatment by operating the dangerous tumour with the help his knife and scissor in the form of Vedas.

Wherever he deemed fit he carried out the operation successfully and root out each tumour as a true surgeon without noticing any hue or cry of the patient with daring dashing spirit and gallantry.

He started his revolution from here, "Though it is lie, but hear say about Magic Stone, but Aryavrata was really a Magic Stone. By touching of it, the iron in the form of foreigner, became gold i.e. prosper." -etc. evidences in support to prove that since from the beginning up to the period of Mahabharat; Aryan clans were the sovereign emperors (Chakarvarti Samrats) of the world. Now due to the downfall of their posterity, unfortunately by decadence of the virtues, they are overpowered by the foreigners."

The contradicting words used in the very beginning of 11th Chapter of his immortal book Satyarth Prakash, explicitly expresses the true picture of the mind of Rishi Dayanand. These wording prove that he understood the root causes in depth for India's dependence and degradation. The religious revolution carried out by Rishi Dayanand contradicting the various religious thoughts prevailing at that time was not less than blowing the conch of national awakening.

Friends! As much as we adopted the Rishi's programme, we were successful and wherever avoided the same due to our negligence or ignorance, our country legged behind.

Friends! Now I will sum up the discourse here itself. I would like to say that if you got a little light out of the story of Satyarth Prakash, make your life illuminate and follow the path of Vedas and hold others out from the darkness and in the light of 'Satyarth' keep them walk along with you on the path of Vedas. Etyomsham

After enchanting the evening peace prayers, Satyapal concluded today's last part of the story and with this, the assembly was disbursed.





This programme made huge changes in the life of Village Chief Chandan Singh and Mohan. The fragrance of their life now capable to make other's life over flew with fragrance. In the early morning, they made it their daily routine to sit in the lap of God, meditate and introspect. They felt the divine hunger and fulfil it. Without so, how could they be happy? Now they sit daily in the company of Satyapal and discuss the matter about divinity. They could not loose a second without that happiness, which they got through reciting the book of Rishi and listening Vedic literature.

Benevolence and simplicity became their life style. The men and Women of the village were used to pay them regards earlier also, for being the son of village chief, which was instigated by fear. Now they respect him as a 'human being', the inspiration behind was only reverence. The story of Satyarth Prakash became the root source of the reverence.

Every Amavasya and Purnima (Fortnight) brings in Chandanpur with a new zeal and encouragement. One can find the young boys and girls, elders and children going towards the assembly place with a divine brightness on their faces. The whole of the environment resounded with the sweet sounding of 'Swaha-Swadha'. Along with the adoration of God, glory of Maharishi, and after the programme of telling stories on various topics, the discourses on village development are arranged. In this way, Chandanpur has become true to its name.



