

APPENDICES

Appendix 'A'

Gujarat  
16th January 1878

Dear Baboo,

With the consent and united opinion of Moonshi Inder Mani (a famous learned Arabic and Persian scholar) and other experienced persons of N.W Provinces, I feel necessity to inform you that the Veda-Bhashya must not be translated into English vernacular before reaching its completion because if translated into English or Urdu then it will weaken the hearts of the people to study Sanskrit, thinking that they would be able to gain their object either by English or Urdu without caring for Sanskrit and Bhasha. Under such circumstances we need not try to translate the work into English or Urdu which instead of producing any good result, will bring forth something bad in the end.

Let the Bhashya first be reached its completion in pure Sanskrit and Bhasha only, afterwards, if it would be thought proper to translate into other languages, you all would get liberty to work according to your wishes with the view of public benefit in the world.

For better books you send me sample of paper selected and suggested by Mr Syam Ji Krishna Verma some time ago to be procurable at Rs 16/- per ream in Bombay. Settle the matter soon, get agreement of the printers for working according to their words, and mutual fixed terms which all should be entered on the stamped paper without longer delay.

If Sham Ji Krishna Verma can work for me, I am very glad to engage him in my work even on extra pay and without caring for Rs 10/- or Rs 15/- more or less in the monthly account. Ask him if he likes to do so and hold a committee of your friends for proposing some better scheme about Ved Bhashya's publication if possible.

Contd .....

The first year ended and the 2nd is to be commenced from February, so I wish to fix subscription on receipt of your settlement with the printers etc, and tell me what subscription should be kept for both the Vedas according to their printing expenses. The buyers will be unwilling to pay high subscription if the translation be added and enlarged along with the Sanskrit one.

Gujarat, Futtehgurh and Wazeerabad have been blessed with Arya Samajees in December last and January 1878. Address Gujrat city to the care of postmaster only and accept my Asheerbad.

Yours well wisher,

Sd/- ~~XXXX~~  
Pt. Swamy Dayanand Saraswati.

B.H.Chintamani,  
Bombay.

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**Note:-** Appendices have been borrowed from the book 'Swamy Dayanand Saraswati Ke Patra Aur Bigyanpan' Edited by Pt. Bhagabat Dutt, Ram Lal Kapoor Trust, Amritsar, 1955.

Moradabad  
The 13th July 1871

Dear Col O. Scott.

Your letters of 10th June and 5th July duly to hand. Also of Madam H.P. Blavatsky of probably 30th June in Hindi.

You have acted very wisely in negotiating with the Governor of Bombay; and that British Government has no more suspicions regarding your stay in India and your movements to different places on sacred duty of preaching the Vedic religion.

The Kunte brothers are fickle minded I know. I am glad to hear, you have begun reading "Nagari".

Your proposal for publishing a monthly journal is very sound, I only add a little to the name you have already proposed. My object is that the name will convey to the subscribers that joint exertions are made in the paper. This may perhaps cause a great influx of subscribers. Call the journal by name "The Theosophist or Arya Prakash". The date of foundation of Arya Samaj you can get from Bombay Samaj. The object of this Samaj is that all mankind.

(a) "Give up bad ideas, deeds and habits".

(b) "Take hold of good ideas, deeds and habits". Guna, Karma and Svabhava through the ancient (Sanatana), Veda Vidya and Good creation.

The question with regard to my life, I should say that at present I am not quite prepared to undertake so long a business. I shall give you a brief account of me after sometime. I shall do this work myself or have it done directly under my own eye. Certificate will follow.

Yours Truly.

Sd/(Dayanand.S)

Appendix 'C'

Benaras, dated  
16th February 1880.

To

Lala Mulraj, M.A.  
Officiating Extra Assistant Commissioner  
Multan.

Namaste,

Your letter dated 11th February 1880, received. It has given me great pleasure to hear of your appointment as an extra Assistant Commissioner. May God raise you still higher. As regards matters over here, the Lieutenant Governor has yet sent us no reply. The Magistrate Sahib verbally tells us to commence lecturing, but shrinks from giving the order in writing. You have come to know that the Lieutenant Governor forwarded our application to the Magistrate for his remarks and the Magistrate returned it (about one week ago) saying that he had stopped the lectures on account of the Muharram procession, fearing lest a quarrel may not arise. We expect to get a reply in a day or two. We have not thought it proper to commence lecturing without a written order of the local Government. This will settle the matter once for all.

We will commence our series of lectures with great earnestness. The press has been started and named Vedic Press. A notice to that effect is sent separately today. Namaste to all.

Sd/- (Dayanand Saraswati).

My Dear Babu Mulrajji, M.A.

It is a long time since I have heard nothing from you, still I hope you are quite well and wish you to give me, in future, occasional, if not often, intimation of your destination etc.

I am at Meerut for a fortnight last and intend staying here for about 20 days more.

I have a mind to address our Government on a subject which is unquestionably a matter of public good, now wished for by hundred of men, who have attended to my lectures, etc. It is that Government may be moved to pass a regulation by which children of widows be entitled to claim and obtain their rights of the property, both movable and immovable, of their parents, and that any one trying to injure the widow in any way be made liable to punishment by Government.

The results which I anticipate from the above are, the lives of thousands of children will be saved, miscarriages shall be minimised. Niyog or remarriage of widows will thus be introduced at last etc. But this is a work not to be dealt with by men of ordinary abilities. I, therefore, leave the matter to you and ask you to frame regulation worthy of the subject, giving every thing requisite in detail. I hope you will agree with me and do the needful. I have given you only the hints, you have to think upon and frame what is called a law, complete in all respects, having sections, clause etc. for every part of the point in view. This draft regulation may be sent to me as soon as ready in a complete state for submission to Government under my signature, but the sooner it is done so much the better.

There is a piece of bad news too which requires your advice, and considerable efforts which it may be worthy of. I think you know well Munsif Indra Man of Muradabad. He is now President of the Arya Samaj there and a personage of unrivalled excellence. No, he is universally known and it is useless to enter into detail as regards him. The Mohammadan are his great enemies and

have always been paying tricks to injure him but in vain. They have succeeded this time to mortify him to the very soul, and that injury is not to him alone., but for all the Aryas.

History of the case stands thus that a newspaper, called Jam-I-Jamshed of Muradabad, published an article on 16th May last stating that Munshi Indra Man, enemy of Islam, had published some books in these days against Mohammadanism which will give rise to a general disturbance in the Mohammadan community, and that he will loss his life by similar acts one day or other. It is not known how the Magistrate and Collector of the city allowed him this liberty. Now I solicit the Government to order destruction of the books he has published and abolition of the press.

The said newspaper was laid before Government (I mean H.E the Lieutenant Governor) and enquiry made through District authorities, which unfortunately resulted on 24th instant in the infliction of a fine of Rs 500/- on Munshi Indra Man and the confiscation of all his books without any due enquiry into the matter. As the matter is of great concern not only to Munshi Indra Man, but to our country and to all of us, I, therefore, ask your advice in the matter how to proceed. In the meantime, arrangements will be made to prefer an appeal in the case. Early answer with full directions to go in this critical matter is requested.

I have already received a letter from a gentleman of Germany accepting instructions of our countrymen in any act they like. This is a good chance indeed, and if you like to allow your brother to try his fortune, it is all that I want. Any other Aryan worthy of the task, will also be welcome. Full particulars as to expense, voyage etc. etc. will be communicated to you at the leisure time.

All is well here and hope the same so be with you.

Hoping to hear from your soon.

I, am.  
Yours. --

January 18, 1882

To

Mr Joseph Cook  
Walkeshwar, Bombay

Sir,

In your public lectures you have affirmed:-

- (1) That Christianity is of Divine Origin.
- (2) That it is destined to overspread the earth.
- (3) That no other religion is of divine origin.

In reply, I maintain that neither of these propositions is true. If you are prepared to make them good, and to ask the people of Aryavarta to accept your statements without proof, I will be happy to meet you for discussion. I name next Sunday evening at 5.30 at which time I am to lecture at Framji Cowasji Institute or, if that should not be convenient to you, then you may name your own time and place in Bombay. As neither of us speaks the other's language, I stipulate that our respective arguments shall be translated to the other, and that a short-hand report of the same shall be signed by us both. The discussion must also be held in the presence of respectable witnesses brought by each party, of whom at least three or four shall sign the report with us; and the whole to be placed in a pamphlet form, so that the public may judge for themselves which religion is most divine.

Sd/- (Dayanand Saraswati)

Appendix F

Lahore  
21st April 1878.

To

Col.O.Scott.

I thank God who is all powerful, omnipresent, infinite, Birthless, Just, Embodiment of knowledge, who causes the creation, preservation and the dissolution of the world etc. By whose favour an occasion has arisen for correspondence and contact of Indians with people of Pataldesa, Americans. Just as there is only one God, so the whole world should have our religion. That religion is to worship one God and obey his commands. The vedas teach it; it is proved by resean and is accepted by the learned. You should know this. We pray to God so that all false religions may disappear and only the one eternal, one professed by the Aryas spread throughout the world.

Sd/-(Dayanand Saraswati)