

**A FEW SPECIALITIES**

OF

**THE ARYA SAMAJ**

**IN RELATION TO**

**Other Reforming bodies of India**

BY

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**"THE LIFE AND TEACHINGS OF SWAMI  
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**"THE TEN GURUS AND THEIR TEACHINGS,"**

AND

**"THE TEACHING OF THE ARYA SAMAJ,"**

गुरु विरजानन्द दण्डा  
1904 दर्भ पुस्तकालय  
पु-समिग्रहण कमाक  
3796 (15)  
L. S. B. R. D. H. S. M. H.

PRINTED AT THE "PUNJAB PRINTING WORKS."

*First Edition.*

*Price 2 Annas.*

श्री लक्ष्मी नारायण  
पुस्तकालय  
3962

A FEW  
SPECIALITIES  
OF  
THE ARYA SAMAJ.

The Arya Samaj has certain specialities which completely mark it out from the other reforming bodies of India. One of these specialities is, **that it attaches the greatest possible importance to Reason as a factor in the determination of what constitutes religious truth.**

There is certainly nothing new or original about this attitude of the Arya Samaj towards Reason. Such has been the attitude, towards Reason, of its greatest Sages and Saints and Teachers from times immemorial, for says the first human law-giver of mankind :—

प्रत्यक्षं चानुमानञ्च शास्त्रञ्च विविधागमम् ।

त्रयं सुविदितं कार्यं धर्मसुद्धिमभीप्सिता ॥

मनु० अ० १२ श्लो० १०५ ॥

“Three modes of proof, ocular demonstration, logical inference, and the authority of various books which are deduced from the Veda, must be well understood by that man who seeks a distinct knowledge of all his duties.”

But the attitude of other reforming bodies of India towards Reason is very different. Christianity, Islam, Brahmoism and Theosophy are among the agencies particularly conspicuous and prominent for their devotion to the work of ensuring the salvation of India!

What is the attitude of Christianity towards Reason ? In the past, as we are aware, it has been anything but flattering. It has been forward in subjecting the apostle of Reason and the pioneer of Science to indignity and insult, it has consigned the more daring to the horrors of dungeons, tortured them in its secret chambers, and, as often as not, burnt them alive ! The story of Bruno is known to most of us. "The special charge against him was that he taught the plurality of worlds, a doctrine which, the priests asserted, was opposed to the whole tenor of scripture and inimical to revealed religion. After an imprisonment of two years, he was brought before his judges, declared guilty of the acts alleged, excommunicated, and, on his nobly refusing to recant, delivered over to the secular authorities to be punished as mercifully as possible, and, without the shedding of his blood, the horrible formula for burning a prisoner at the stake ! Knowing well that, though his tormentors might destroy his body, his thoughts would still live among men, he said to his judges, 'Perhaps, it is with greater fear that you pass the sentence than I receive it.' The sentence was carried into effect, and Bruno was burnt at Rome, February 16, A.D. 1600."

Bruno was not the only man who suffered the cruellest of deaths at the hands of the followers of Christianity. Hundreds upon hundreds, some whose names are known to history, but many—the great overwhelming majority—whose identity is lost for ever, had to endure every imaginable torture that the Inquisition could invent and inflict before death came to their rescue. But Reason and Science have triumphed over passion and prejudice and bigotry. Bruno and every other thinker and scientist of his exalted type lives. They have, like the Phoenix, risen from their ashes younger and more beautiful than ever, and receive the homage of the representatives of the very creed which broke

them on the wheel or roasted them on slow fire as heresies. For what do we see the Missionaries doing now? The Roman Catholics and Protestants alike do not at all shrink from teaching in their books that the earth moves, or that the doctrine of the plurality of worlds is no delusion. The one aim of all the most learned and most distinguished followers of Christianity is to teach that Science and their Scriptures are in perfect harmony with each other. As regards the plurality of worlds, let us quote a few lines from the work of a foremost clergyman of the last century. After a few preliminary observations, he asks :—

“ Now, what is the fair and obvious presumption? The world in which we live, is a round ball of determined magnitude, and occupies its own place in the firmament. But when we explore the unlimited tracks of that space which is everywhere around us, we meet with other balls of equal or superior magnitude; and from which our earth would either be invisible, and appear as small as any of those twinkling stars which are seen in the canopy of heaven. Why, then, suppose that this little spot, little at least in the immensity which surrounds it, should be the exclusive abode of life and of intelligence? What reason to think that those mightier globes which roll in other parts of creation, and which we have discovered to be worlds in magnitude, are not also worlds in use and in dignity? Why should we think that the great Architect of nature, supreme in wisdom as He is in power, would call these stately mansions into existence and leave them unoccupied? When we cast our eye over the broad sea and look on the country on the other side, we see nothing but the blue land stretching obscured over the distant horizon. We are too far away to perceive the richness of its scenery, or to hear the sound of its population. Why not extend this principle to the still more distant

parts of the universe? What, though from this remote point of observation we can see nothing but the naked roundness of yon planetary orbs? Are we, therefore, to say, that they are so many vast and unpeopled solitudes; that desolation reigns in every part of the universe but ours; that the whole energy of the divine attributes is expended on one insignificant corner of these mighty works; and that to this earth alone belongs the bloom of vegetation, or the blessedness of life, or the dignity of rational and immortal existence?

“In all these greater arrangements of divine wisdom, we can see that God has done the same things for the accommodation of the planets that He has done for the earth which we inhabit. And shall we say, that the resemblance stops here, because we are not in a situation to observe it? Shall we say, that this scene of magnificence has been called into being merely for the amusement of a few astronomers? Shall we measure the counsels of heaven by the narrow impotence of the human faculties? Or conceive that silence and solitude reign throughout the mighty empire of nature; that the greater part of creation is an empty parade and that not a worshipper of the Divinity is to be found through the wide extent of yon vast and immeasurable regions?”

After enlarging upon the vastness of creation, a little further on he adds :—

“ Shall we say, then, of these vast luminaries, that they were created in vain? Were they called into existence for no other purpose than to throw a tide of useless splendour over the solitudes of immensity? Our sun is only one of these luminaries, and we know that he has worlds in his train. Why should we strive the rest of this princely attendance? Why may not each of them be the centre of his own system, and

give light to his own worlds ? It is true that we see them not ; but could the eye of man take its flight into those distant regions, it should lose sight of our little world before it reached the outer limits of our system—the greater planets should disappear in their turn—before it had described a small portion of that abyss which separates us from the fixed stars, the sun should decline into a little spot, and all its splendid *retinue of worlds be lost in the obscurity of distance*—he should, at last, shrink into a small indivisible atom, and all that could be seen of this magnificent system, should be reduced to the glimmering of a little star, Why resist any longer the grand and interesting conclusion ? Each of these stars may be taken of a system as vast and as splendid as the one which we inhabit. Worlds roll in these regions ; and these worlds must be the mansions of life and of intelligence. In *von gilded canopy of heaven*, we see broad aspect of the universe, where each shining point presents us with a sun, and each sun with a system of worlds—where the Divinity reigns in all the grandeur of his high attributes—where he peoples immensity with his wonders ; and travels in the greatness of his strength through the dominions of one vast and unlimited monarchy.”

When Bruno declared that the earth was not a flat surface, supported by pillars, or the sky, the floor of heaven, the Christians were in a paroxysm of rage and could be satisfied with nothing less than with stamping him out of existence ; but now the rage for discovering a different science in the Bible knows no bounds. The six days of the Biblical creation represent six geological epochs, extending each over millions of years ; the declaration of there having been *days* before the sun rose into being to dispense light and heat and make day and night, is perfectly explainable, some other light mysterious, and, perhaps, superior to that of the sun



having preceded the birth of the sun ; the assertion that the earth was overwhelmed by a deluge, in which almost everything upon the face of the earth was submerged, is not without foundation, for if there was no universal deluge, there was a partial one which wrought immense destruction in certain parts of the world ; the affirmation that the progenitors of the human race first appeared upon the face of the earth some six or eight thousand years ago, is not a chimera of a heated brain, for does not the Genesis, the Word of God, say that a thousand years are but one single day with the Lord ? And so on. This is the way in which the Scriptures and Science are being harmonized ! The late Mr. Gladstone was of opinion that hell—the awful place of brimstone and fire—the terrible furnace in whose consuming fires the wicked are to burn through a whole eternity, was not anything real : what the Scriptures meant by saying that hell would be the portion of the sinful—of those past redemption, was only this that they should be afflicted with mental and physical pain, of a limited duration. There is certainly something to rejoice over in this change of attitude of Christianity towards Science, but it will be a hard task to read scientific truth in every passage of the Bible. The orthodox who must take the facts as they are, who must call a spade a spade, can hardly be expected to sympathise with and appreciate the explanations and expositions, which, however learned and plausible, threaten to rob the Sacred Writ of its very individuality. Whoever has had occasion to read Missionary journals and papers could not have failed to remark how completely the writers of these, in the majority of cases, are orthodox in their views. We have come across paras in Missionary organs in which, for instance, Mr. Gladstone's idea of hell has been strongly repudiated.

The dogma of Trinity, the dogma of Atonement, and others which need not be specified, are held



even by scientific Christians—a circumstance which is most significant, setting all doubt at rest as to the truth of the fact that Reason and Commonsense can do but limited work for Christianity at best. Professor Bose's remarks in connection with the first-named dogma show the attitude of the Christian apostle of Science towards Reason and Commonsense. The gentleman says:—

“It is (*i. e.*, the distinction between Trinity and Unity) above reason? Our highest thought cannot indicate its nature. Our analogies fail to illustrate it; our explanations only make confusion worse confounded. The three-fold distinction in Time Jehovah is above our powers of comprehension, above the highest range of our thought, nay above the loftiest flights of our imagination and fancy. Reason cannot grasp it, and consequently reason cannot sit in judgment upon it and pronounce a verdict for or against it, or point out either its congruity or incongruity. The attitude it becomes human reason to assume, when confronted or brought face to face with the doctrine of Trinity, is the attitude of reverential silence. It is plain that we must understand a thing or form an adequate or approximately adequate idea of a thing before we are in a position either to commend it or stigmatise it as irrational. We instinctively denounce the idea of a square triangle as absurd, because we know what a square and a triangle are and are convinced that a union of the ideas conveyed by these terms is an impossibility. We look upon the expression ‘rational insanity’ as one of those which involve a contradiction in terms, because we know the distinction between rationality and insanity, and are sure that it cannot be wiped out so far as to ensure a union of the two. But where we cannot possibly form a correct idea, it is the height of presumption on our part to debate and dogmatize, or to sit in judgment and pronounce a sentence. The

case of Trinity is such a case ; and we cannot possibly form an adequate idea of it, we have no right to pronounce a judgment either on its congruity or incongruity."

All this is a mere play of words to hide the unnaturalness—the irrational and preposterous character, of the doctrine. Our philosopher himself doubts that his argument is convincing, and hence himself puts the question, "Why do we believe in the doctrine at all? "We believe in the Trinity," says he, "because it is revealed in the Word of God." The author wants us to understand that this defence of Trinity equally applies to the doctrine of incarnation or to the doctrine of atonement. We need scarcely reiterate that our position—that Reason has little to do with the Christian creed, is unassailable.

The attitude of Islam towards Reason and Commonsense will, in the words of Professor Draper, be evident from the following passage :—

"At first the Koran was an obstacle to literature and science. Mohammad had extolled it as the grandest of all compositions, and had adduced its unapproachable excellence as a proof of his divine mission. But, in little more than twenty years after his death, the experience acquired in Syria, Persia, Asia Minor, Egypt, had produced a striking effect, and Ali, the Khalif reigning at that time, avowedly encouraged all kinds of literary pursuits."

A little before this he observes :—

"Yet, as has been the case in Christian countries, the advance was not made without resistance on the part of the defenders of the revealed truth. Thus, when Al-Mamun, having become acquainted with the globular form of the earth, issued orders to his mathematicians and astronomers to measure a degree of a great circle upon it, Takyuddin, one of the most celebrated doctors of divinity of that time, denounced the wicked Khalif, declaring that God would assuredly punish him

for presumptuously interfering with the devotions of the faithful by encouraging a false and atheistic philosophy among them."

Undoubtedly, the more enlightened of the early Muhammadans did much to further the cause of Science by their researches and labours carried out and conducted chiefly in the light of the researches and labours of ancient civilized nations ; but their Scripture, as is abundantly clear from a perusal of Professor Draper's book, had no part whatever in encouraging this love of Science in its followers. The Koran is not meant to teach Science, whatever its worth as a moral and spiritual production. It scarcely recognizes *Science*, and whatever little it has to give us, is strongly out of harmony with scientific truth. That it is wholly irreconcilable with Science and that its admirers must look in vain for Science in it, is only too evident from the prodigious mass of literature which orthodox Islam has produced in the past, or is producing in the present. The books published in this country by Mussalman gentlemen from time to time are so utterly full of mere dogma and opinion that to look even for a stray scientific truth in them is to look for water in the particles of parched sand. The Tradition, the thousand and one requirements of Muslim Ritual, the stories of what is marvellous and impossible, generally constitute the all-absorbing topics of the discussions and dissertations embodied in these writings.

As to Brahmoism, it certainly is an ardent admirer of Reason and Commonsense, so far as mere profession is concerned. In its enthusiastic and passionate devotion to Rationalism it has gone so far as to withdraw its allegiance from all Revelation and to give it to inspiration. To believe in a Revelation is, according to the *followers* of the great Ram Mohan Roy, to fetter the intellect, to chain down to paper and ink the swift and the free mind, to tie down to

the grovelling earth the high-soaring thought and lofty conception. But, in spite of such an edifying vindication of the claims of Reason and Commonsense, in spite of such deep and profound love of Science, Brahmoism does not appear to be over-desirous to see its attitude interpreted too seriously. The entire superstructure of Science rests, among other things, upon the formula that Matter is indestructible, that it was always, and shall always be. But Brahmoism holds that Matter has no actual existence, having proceeded from naught. The Soul also, it contends, is a creation, having come into being from nothing. A body that turns its back upon the very basic principles of Science, that denies the existence of the very substratum of physical reality, can be but indifferently in love with what it is seemingly so forward to cherish and extol.

With respect to Theosophy, it is extremely difficult to say what its creed is. It talks of Science, but it talks as much of superstition. Its bewitching and fervid eloquence is as much at the service of the one as at that of the other. Indeed, superstition would appear to enjoy more of its confidence and its embraces than Science. Science is valued, in a great measure, for the sake of superstition,—in order that the pretensions of superstition may be bolstered up all the better, in order that its ugly and disgusting features may be hidden,—smoothed over with the assistance of the moon-light mantle, thrown over it, of some cunningly-handled theory which Science puts forward. Nowhere can we find more learned and more skilful advocates and exponents of superstition than in the ranks of Theosophy. The stories of demons and spirits, of myth and miracle are commented upon and explained so beautifully that even those above the average are charmed. Of course, no one can deny that men of sterling worth, sincere and earnest men of unselfish instincts and of great

working capacity, are to be found mustered under the banner of Theosophy, and no one can be more desirous than a follower of the Arya Samaj to do them the honor they are entitled to ; but facts are facts, and the presence of these worthy individuals in the Theosophical Society cannot shield the latter from just criticism. The very superstitions which for centuries have been enfeebling the Indian intellect and perverting the Indian judgment, are finding in Theosophy an advocate, who is all the more dangerous, because he pleads for them with the aid of Science.

But while we hold and contend that Christianity, Islam, Brahmoism, Theosophy, and other similar reforming agencies in India are but partial admirers of Reason and Commonsense, while we maintain that believing, as they do, in what Law and Nature unreservedly condemn as without foundation and untrue,—in the moon-splitting business and so forth, they cannot be genuine votaries of Science, we affirm boldly that the Arya Samaj looks upon Science as the handmaid of Religion—*believes* it to be so, on the strength of the teaching of the Vedic Literature. Those not conversant with this Literature, or unable to study it for themselves for want of acquaintance with Sanskrit, may go through the *Sattiyarth Prakash* of Swami Dayanand. The copious quotations given in this work from the Shastras will show that Law and Reason were the favorite of the ancient Aryans, and this because the Word Divine, the Veda, is Law and Reason itself. In these quotations or in the arguments which they set forth, or in the vernacular in which the Swami embodies their purport, one will not find a single line upholding myth and miracle or advocating such impossible doctrines, as the unreality of Matter and Soul.

The following passages from the Shastras will bear out the truth of this contention :—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभि चाफशीति ॥ १ ॥  
ऋ० मं० १ सू० १६४ मं० २० ॥

“The Supreme Being and the Soul, both intelligent existences and the supporters of their respective dependents, the one *pervader* and the other *pervaded*, united in bonds of eternal friendship, are eternal and so is the material cause of the universe uncreated or eternal. One of the two conscious and intelligent entities enjoys the fruit of its merits and demerits ; but the other enjoys it not pervading the internal and external parts of the universe and looking on.”

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां स्वरूपाः ।  
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ।  
श्वेताश्वतरोपनिषद् अ० ४ मं० ५ ॥

“The *Prakriti*, the *Soul* and *Ishwara*—all three—are eternal: they were never born, nor shall they be ever born. These three are the cause of the universe, having themselves no cause. The eternal Soul enjoying the eternal *Prakriti* is entangled in it, but *Parmâtma* is never entangled in it, nor does He ever enjoy it ?”

नास्तो विद्यते भावो ना भावो विद्यते सतः ।  
उभयोरपि दृष्टोन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥  
भगवद्गीता अ० २ मं० १६ ॥

“The unreal has no being ; the real never ceaseth to be. The truth about both hath been perceived by the seers of the essence of things.”

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।  
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥  
श्वेताश्वतर० ॥

“ *Prakriti* is to be known as the *Māya*, and the Supreme Being as the Lord thereof. The whole universe is pervaded by this Lord's Essence.”

ऽक्षाद्यौ द्वावजातीयशानीशाबजाष्ट्येका भोक्तृभोगार्थ युक्ता ।  
अनंतश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥  
श्वेताश्वतर० ॥

” There are two,—the one Omniscient, the other possessing partial knowledge, both unborn, the one Almighty and the other weak. There is, again, a third, the *Prakriti*, unborn also, through which every man receives the recompense of his works. The infinite Supreme Being pervades all forms, undisturbed and in peace always. The man who has understood the nature of the three Entities, he alone can perceive the glory of the Supreme. ”

क्षरं प्रधानममृताक्षरं हरः क्षरात्मा नावीशते देव  
एकः । तस्याभिधानाद्योजनात् तत्त्वभावात् भूयश्चान्ते विश्व  
माया निवृत्तिः ॥ श्वेताश्वतर० ॥

” That which is destructible is the *Prakriti*, but the Supreme Being is immortal and imperishable. He, the one Lord of all, rules the *Prakriti* and the Soul. By meditating on Him, by a communion with and absolute devotion to Him, ignorance is destroyed, once and for ever. ”

Another speciality of the Arya Samaj is that the conception of God it has to give

**to mankind is the highest and noblest possible.** This conception is embodied in Scriptural passages like the following:—

सपर्यगाच्छुक्रमकायमग्रणमस्त्राविरं शुद्धमपापविद्धम् ।  
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थात् व्यदधाच्छा-  
श्वतीभ्यः समाभ्यः ॥ य० अ० ४० मं० ॥

“He is all-pervading, self-effulgent, incorporates indivisible, free from the bonds of nerves and muscles, pure, and untainted by sin. He is all-wise, privy to man’s inmost thoughts, exalted above all beings, and absolutely self-existent. He has assigned to everything its functions for ever-lasting years.”

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात् ।  
संबाहुभ्यां धमति संपतत्रैर्द्यावाभूमी जन्यन् देव एकः ॥  
य० अ० १७ मं० १९ ॥

“He who sees the entire universe and gives His creatures instruction in every direction, who is possessed of infinite energy and pervades all and everything, who is One without a second and self-effulgent,—He, shaping the primary atoms into the visible creation—into earths, suns, etc., resides in both the movable and the immovable,—the Omnipotent ! ”

स्रनो बन्धुर्जनिता स त्रिधाता धामानि वेद भुवनानि विश्वा ।  
यत्र देवा अमृतमानशानस्तृतीये धामस्रधैरयन्त ॥  
य० अ० ३२ मं० १० ॥

“He is our kith and kin, our Father and our Judge, and He knows all beings and ordinances.



In Him, who is the third—distinct from Soul and Matter, and the support of all, the wise obtaining salvation, range free in bliss.”

परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो दिशश्च ।  
उपस्थाय प्रथमजामृतस्यात्मनात्मानमभिसंविदेश ॥

य० अ० ३२ मं० ११ ॥

“ He having encompassed round the living beings, having encompassed round the worlds, having encompassed round everything—the quarters and the mid-quarters, becomes the soul of truth. Having thoroughly studied the primeval Divine utterances (the Veda), do ye, O mortals, approach Him, in spirit!”

Compare with this the Biblical conception of God. As far as the Old Testament is concerned, and that ought to be as good as the New, the Biblical God is nothing but a gigantic man. He has all the frailties, all the prejudices, all the likings and dislikings of man. He moves about with noiseless steps, determined to keep in the background and from there to accomplish his purposes, or he darts to and fro, the personation of rage and speaking in tones of thunder and smiting down offenders, real or imaginary, on all sides; he shares the hospitality of an old man and woman, tempted by the smoke of roast kid, and, being pleased with the reception accorded, showers his bounties upon the pair; he descends from his mansion on high upon a tower, to confound the tongues of men, being afraid that, if not stopped in time, they will bring up their masonry to the very doors of heaven and invade his favourite territory; he has wrestling-matches with one of his creatures, finding in him, strange to relate, something like his match; condemns a whole world to a watery grave because it lacks in loyalty and fealty to Him; abandons the helpless females and the prattling, dim-

pled babe to the atrocities of a beloved prophet because their guardians would not hearken unto his words,' and he does numerous other things of the kind ! It is nothing strange that men of reason and common-sense, men of independent judgment, should be unable to appreciate such a Divinity, that they should refuse to receive this Divinity as their Creator and their Supreme Being. The world will, perhaps, always have its quota of atheists—of individuals who delight in unhealthy thought, and in being something novel from the rest of their fellows; but, while these hardly deserve to be grieved over, according to the saying—*that the Ethiopian cannot change his skin nor the leopard his spots*, there are others, a far more numerous class, whose case must excite our pity. These persons possess healthy and sound minds, but their vigorous and penetrating intellects, finding the Biblical theology, with all its boasted purity and sublimity, childish and unsatisfactory in the extreme, have drifted into atheism or materialism, or sought refuge and consolation in Deism. There cannot be the shadow of a doubt that the Bible, whatever good it has done to mankind, has helped the cause of infidelity also. The one note in particular which the entire Materialistic or Deistic literature rings constant changes upon, is, 'If there is a God, He must be a different being from the God of the Bible !'

Though Islam rejects the Trinity of the Bible, the God of the Koran is, in effect, not much better than that of the Bible. It is, in the words of Professor Draper, "altogether human, both corporeally and mentally, if such expressions may, with propriety, be used." It is rightly held that Islam is an off-shoot of Christianity, an improved phase of that creed,—the main point of its divergence from Christianity, according to Sir William Jones, consisting in "its

utterly denying the character of our Saviour as the son and his equality with God as the father, of whose unity and attributes the Mohammedans entertain and express the most awful ideas." Muhammad himself admits, in the preliminary portions of the Koran, the Divine origin of what Jesus and Moses taught.

The Brahmic conception of God is in keeping with the character of the Brahmo Samaj,—eclectic, partly Christian, partly Islamic and partly Hindu. That of the *Adi Brahmo Samaj* makes the nearest approach to the Aryan, being based upon those grand compositions of the Aryan Seers and Sages—the *Upanishads*.

As to Theosophy, it has no definite idea of God to give. The principal founder of the Theosophical Society, as most of us are aware, was an atheist, totally denying the existence of a Supreme Being. Swami Dayanand more than once challenged her to a discussion on the "Existence of God," but neither she nor her co-adjutor, Colonel Olcott, would come forward to defend their atheism, in spite of their promises to the contrary: they would keep away at the last moment.

A free-thinker remarks: "Show me the God a man worships, and I will tell you what kind of a man he is." Whatever the spirit in which the remark was made, there can be no question that there is truth in it. The nobler a man's conception of God, the higher will be the level on which he stands, provided this conception of his finds an illustration in the moulding of his practical life. And, conversely, where the idea of a Supreme Deity is more or less of a low type, where the Greatest Reality in the universe is viewed and contemplated through the haze of ignorance, there human life will fail to show that

moral and spiritual perfection which comes of a perception and realization of the whole truth. The following extract from Draper's work bears ample testimony to the truth of this statement :—

"It so happened that Nestor, the Bishop of Antioch, who entertained the philosophical views of Theodore of Mopsuestia, had been called by the emperor Theodosius the younger to the Episcopate of Constantinople (A.D. 427). Nestor rejected the base popular anthropomorphism, looking upon it as little better than blasphemous, and pictured to himself an awful eternal Divinity, who pervaded the universe, and had none of the attributes or aspects of man. Nestor was deeply imbued with the doctrines of Aristotle and attempted to co-ordinate them with what he considered to be orthodox Christian tenets. Between him and Cyril, the Bishop or Patriarch of Alexandria, a quarrel accordingly arose. Cyril represented the paganizing, Nestor the philosophizing, party of the Church. This was that Cyril who had murdered Hypatia. Cyril was determined that the worship of the virgin as the mother of God should be recognized, Nestor was determined that it should not. In a sermon delivered in the Metropolitan Church at Constantinople, he vindicated the attributes of the eternal, the Almighty God. 'And can this God have a mother!' he exclaimed. In other sermons and writings he set forth with more precision his ideas that the virgin should be considered not as the mother of God, but as the mother of the human portion of Christ, that portion being as essentially distinct from the Divine as a temple from its contained deity.

"Instigated by the monks of Alexandria, the monks of Constantinople took up arms in behalf of 'the mother of God.' The quarrel rose to such a pitch that the Emperor was constrained to summon a council to meet at Ephesus. In the meantime Cyril had given a bribe of many pounds of gold to the chief eunuch of the imperial court and had thereby obtained the influence of the emperor's sister. "The holy virgin of the court of heaven thus found an ally in her own sex in the holy virgin of the emperor's

court.' Cyril hastened to the council, attended by a mob of men and women of the baser sort. He at once assumed the presidency, and, in the midst of a tumult, had the Emperor's rescript read before the Syrian Bishops could arrive. A single day served to complete his triumph. All offers of accommodation on the part of Nestor were refused, his explanations were not read, he was condemned unheard. On the arrival of the Syrian ecclesiastics, a meeting of protest was held by them. A riot, with much bloodshed, ensued in the Cathedral of St. John. Nestor was abandoned by the court, and eventually exiled to an Egyptian oasis. His persecutors tormented him as long as he lived, and at his death gave out 'that his blasphemous tongue had been devoured by worms and that from the heat of an Egyptian desert he had escaped only into the hotter torments of hell!'

The awful massacres of Huguenots by the Catholics and the persecution of the latter by the former when the latter had their chance, the fierce, fiendish struggle between the two which destroyed thousands upon thousands from time to time, were due, among other things, to difference in opinion as to the character of the Deity. The unheard-of barbarities perpetrated upon the Jews on various occasions by the Christian communities of the West are traceable to this difference, the Jews denying that there can be an incarnation of the Jehova. The Muhammadans carried fire and sword into millions of peaceful homes, because, according to the *Sura Jehad*, Allah delighted in the slaughter of the infidel, the hateful Kafir. Dara Shikoh had to pay the forfeit with his life—was murdered in cold blood, because he believed in the God of the *Upanishads* more than in that of the Koran!

What is it that has brought the Hindus to their present pass? What is it that is at the bottom of their moral and spiritual degradation and their temporal fall? What is it that has made them the

slave and the laughing-stock of the strong? Principally and primarily, their low idea of God. Some exalt Shiva to the level of the Deity, others place Vishnu on His lofty pedestal, a third party thrust forward Brahma as the Supreme Divinity, a fourth Devi, and so on *ad infinitum*. The followers of Shiva look upon Vishnu as the personation of all that is sinful and debasing, those of Vishnu regard Shiva as the incarnation of evil and unrighteousness, those of Brahma consider the votaries of Shiva and Brahma as worshippers of something worse than the Devil, and, as to the admirers of Devi, they give her dominion and authority over all the other gods and goddesses, placing each in a position of utter inferiority and humiliation. The attitude of these sectarians towards one another is the attitude of mortal foes. The creed of the Shaivite forbids him to make common cause with the Vishnuvite—aye, even to look at his face under pain of being damned for centuries untold, and the creed of the Vishnuvite, of course, repays its rival with compound interest by sending to perdition for indefinite periods all Shaivites. Nothing can be more edifying to the believer in Shiva than to hear that believers in Brahma or Vishnu or Devi have come to harm—yea, would not his cup of happiness be full, were they entirely exterminated? And could any of the latter have their dearest wishes realized, it would be in the consciousness of the whole race of their opponents having become extinct! It is not long ago when there were fights and quarrels only too frequently between the representatives of the different creeds,—when they flew at each other's throat, fisted and cudgelled each other soundly, and returned home with broken heads and often with mutilated bodies. We may be sure that these frays and skirmishes occasionally led to serious results, ending in loss of life. No doubt, the *Sanatan Sabhas*

of the present day, though conglomerations of worshippers of different deities appear to be comparatively peaceful bodies ; but then the times have altered, and the cultivation of the virtue of tolerance has become an absolute necessity ! Even now the non-lay followers of the gods do not hesitate to 'pitch into each other' when roused. On occasions of *Tiraths* and fairs they go at each other with something of their original fanaticism, and show their mettle in a manner worthy of their past.

Verily, that self-denial, that lofty spirit of self-sacrifice which subordinates personal or class interests to the interests of the entire community, that seeks the good of the unit or of a limited number of units in the good of the whole nation, cannot be the characteristic of a people whose conception of the Deity is low, or who believe in various gods and goddesses of their own fashioning. Such a community can never successfully resist any pressure from without, and must always be prepared for sufferings and miseries which have ever been the portion of a house divided against itself. The highest felicity in this world as well as that in the next comes from worshipping the one only God of the universe, as the Veda declares :—

वेदाहमेतं पुरुषं महान्तमादित्यवर्णां तमसः परस्तात् ।

तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

“ I know the All-pervading spirit, bright as the sun, and aloof from darkness. By knowing Him alone is Death conquered, there is no other way to salvation.”

A third speciality of the Arya Samaj consists in **its being guided by and preaching a religion based on all-embracing and universal truths.** Like the sun of Heaven, like God's wind and rain, the Vedic

Religion, which the Arya Samaj believes in and promulgates, is for all, and for none in particular. The Christian faith was meant for particular communities, the Jews, &c ; Muhammadanism for the Arabs, while Brahmoism and Theosophy, discarding all revelation, can, at the most, influence but a limited area of human population. A religion, to be universal, ought to fulfil five conditions :—

1. It should date from the beginning of creation.
2. It should be comprehensive and perfect, free from all error and incapable of being amended or of becoming obsolete, in part or in its entirety.
3. It should not speak of particular individuals or set of individuals, etc., but of the whole human race, dealing with general principles and general laws.
4. The truths revealed and doctrines taught therein should not be opposed to each other.
5. It should contain nothing at variance with the laws of the material world, nor opposed to the fundamental laws of the human mind.

The sun was given to us in the beginning of creation, the moon was given to us in the beginning of creation, the atmosphere was given to us in the beginning of creation, the earth was given to us in the beginning of creation, the water was given to us in the beginning of creation, and every one of the numerous blessings which promote the physical welfare of man. If the Creator made the fullest arrangement possible for our physical comfort from the beginning of creation, it is but natural to suppose that He gave to man, in absolute completeness and perfection, in the very beginning of creation, what was essential for his moral and spiritual welfare. There was a time when the ecclesiastical authority



felt bound to insist upon the recent date of the creation ; for, as Professor Draper puts it, the remoter the event, the more urgent the necessity of vindicating the justice of God ; but such pretensions have been now practically given up, and it is frankly admitted that the antiquity of the Bible covers no more than some three thousand and five hundred years. Koran is far younger than the Bible, being no more than thirteen or fourteen hundred years old. As regards Brahmism, Theosophy, or any other such creed, they might be entirely left out of the calculation. What must have been the fate of those who lived in the world during the thousands and millions of years preceding the periods in which the Bible and the Koran respectively saw the light of day, the followers of these books alone can throw light upon. But that every attempt at throwing light on the question must prove abortive—must be regarded as such by the sensible portion of mankind, is a thing which admits of no doubt whatever. The antiquity of the Vedas, on the other hand, is the antiquity of the world—yea, they are eternal, imperishable, like Him whose knowledge they are, for saith the Upanishad :—

तस्माद्देवः साम यजुषि ॥ सुष्टो ॥

“ From Him comes the Rig, the Sâma and the Yaju.”

Not one of the remaining four tests of a true religion does any one of the systems of faith specified satisfy. The Old Testament is, confessedly, not so valuable as the Gospels, containing, in an improved and amended shape, the Christian teaching. Many rites which the Jews set the greatest value upon, the Christians regard as unimportant, almost unmeaning. The Koran contains many verses which were abrogated at different periods

गुरु विर  
मन्तर्भ 3796 (क)

पु पाणिग्रहण क.म  
दयानन्द महिला महाविद्यालय, कुरुक्षेत्र

and replaced by others, better suited to the requirements of the Faithful. Things like these are fatal to all claim to perfection and completeness, and to all pretension to comprehensiveness, for what proved to be incomplete and imperfect and incomprehensive once, might need an amendment at any time again, being, as this fact completely proves, the work of an imperfect hand or imperfect vision. Again, the Bible and the Koran are nothing, if not a history. In point of fact, the believers in these acknowledge them to be such—at least those in the Bible do, taking actual pride in assigning to their Scriptures such a character. That the Koran is in parts but a reproduction of the stories of the Bible, and, as such, a chronicle or history, no one will deny. And to how far the Biblical teaching or the Koranic teaching is free from self-contradictions or in harmony with physical laws, many of us know only too well. A staunch fellower of the Bible says:—

“The next phenomenon, which strikes the honest student of Scripture, is, that there are *contradictions* there ; statements, some of which cannot possibly be reconciled with each other, and many more which, though said to be reconciled, yet remain to the natural eye of common sense, unresolved discrepancies. They may be concerned with comparatively trifling subjects, but still contradictions they are. For instance, —Numbers, iii, 32, mentions the whole number of Levites as 22,900 ; while the distinct enumeration of the three Levitical families in the same chapter gives 2 different computations. Chron, 2.xvi. 1. relates that in ‘ The six-and-thirtieth year of the reign of Asa, Baasha, King of Israel, came up against Judah.’ But in 1 King xv. 33. it appears that Baasha had died in the twenty-seventh year of Asa’s reign. Again, 2, Chron. xxxiii. 2. makes Ahazia forty-two years old when his father died; but xxxi.

20. relates that the father himself was but forty years old when he died. Lastly, 2. Chron. xxiv, 14. relates that ' spoons and vessels of gold and silver, were made of the surplus money collected by Johoiada : while 2 Kings xxii. states distinctly ' There were not made . . . any vessels of gold or of silver, of the money that was brought into the house of the Lord.' These specimens, taken from the *Old Testament alone*, will suffice. They.....are facts which, however small, are enough to prove that *inspiration*, whatever else it means, does not mean a divine guarantee of an infallibly consistent statement of numbers and events."

Further on, the same writer says :—

"The further question immediately suggests itself—' Are there, as a fact, any passages in the Bible which are at variance with the known truths of science?' For, to use the words of Dean Goodwin, ' Divine inspiration may imply an absence of errors upon physical questions, or it may not : who shall venture to say *a priori*, whether it does or no..... Why not endeavour, by looking at the evidence, to see on which side the truth lies ? And if it should appear, upon examination, that any chapter contains statements not in accordance with science, then, instead of coming to the conclusion that the Scriptures are not inspired, I should rather come to this, *viz.*, that the idea of *inspiration does not involve that accuracy concerning physics which many persons have imagined that it does.*" By way of specimen, it may suffice to adduce the *insuperable difficulties* that all *non-theological geologists* have found in the idea of a universal deluge : and, to refer the reader to two remarkable letters from the professor of geology and the ' Redcliffe Observer ' at Oxford which were appended to the ' Replies to Essays and Reviews,' Mr. Main there absolutely scouts the idea of creation

in six days ; and Professor Phillips prudently confesses : ' We do not seek our geology in the Bible.' We are brought, then, to this further result, that *inspiration*, whatever else it means, does not mean *infallible scientific accuracy*."

Similar passages might be found in the Koran, which, declaring a great scientific truth in one place, observes : "And He hath set fast mountains upon the earth, lest it should move with you !" What has hoary antiquity to say about the Veda ? We shall quote a few passages :—

या वेदवाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।

सर्वोस्ता निष्फलाः प्रेत्य तमो निष्ठाः हि ताः स्मृताः ॥१॥

उत्पद्यन्ते च्यवन्ते च यान्यतोऽन्यानि कानिचित् ।

तान्यर्वाक्कालिकतया निष्फलान्यनृतानि च ॥ २ ॥

चातुर्वर्ण्यं त्रयो लोकाश्चत्वारश्चाश्रमाः पृथक् ।

भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिध्यति ॥ ३ ॥

शब्दः स्पर्शश्च रूपश्च रसो गन्धश्च पञ्चमः ।

वेदादेव प्रसूयन्ते प्रसूतिगुणकर्मतः ॥ ४ ॥

विभर्ति सर्वभूतानिवेदशास्त्रंसनातनम् ।

तस्मादेतत्परमन्ये यज्जन्तोस्य साधनम् ॥ ५ ॥

सेनापत्यञ्च राज्यञ्च दण्डनेतृत्वमेवच ।

सर्वलोकाधिपत्यञ्च वेदशास्त्रविदर्हति ॥ ६ ॥

यथा जातवलो वह्निर्दहत्यार्द्रानपि हुमान् ।

तथा दहति वेदज्ञः कर्मजं दोषमात्मनः ॥ ७ ॥

वेदशास्त्रार्थतत्त्वज्ञो यत्र तन्नाश्रमे वसन् ।

इहैव लोकेतिष्ठन्सर्वज्ञ भूयाय कल्पते ॥ ८ ॥

म० अ० १२ ।

1.—“ Such codes of law as are not grounded on the *Veda* and the various heterodox theories of men, produce no good fruit after death, ; for they are declared to have their basis on darkness.

2.—“ All systems which are repugnant to the *Veda* must have been composed by mortals, and shall soon perish ; their modern date proves them vain and false.

3.—“ The three classes of men, and their four distinct orders, with all that has been, all that is, all that will be, are made known by the *Veda*.

4.—“ The nature of sound, of tangible and visible shape, of taste and of odour, the fifth object of sense, is clearly explained in the *Veda* alone, together with the three qualities of the mind, births attended with them, and the acts which they occasion.

5.—“ All creatures are sustained by the primeval *Veda-Shastra*, which the wise, therefore, hold supreme, because it is the supreme source of prosperity to this creature, man.

6.—“ Command of armies, royal authority, power of inflicting punishment, and sovereign dominion over all nations he only deserves who perfectly understands the *Veda*.

7.—“ As fire with augmented force burns up even humid trees, thus he who knows the *Veda*, burns out the taint of sin which has infested his soul.

8.—" He who completely knows the sense of the *Veda-Shastra* while he remains in any of the four orders, approaches Divine nature, even though he sojourn in this world. "

The fact, to all appearances, is incontrovertible that the Bible and the Koran were meant for the Jews and the Arabs respectively. A critic of Islam (forgetting, however, that his own Holy Writ is open to the same charge) remarks :—

"The reason is not far to find. Islam was meant for Arabia, not for the world ;—for the Arabs of the seventh century, not for the Arabs of all time ; and being such, and nothing more, its claim of divine origin renders change or development impossible. It has within itself neither the germ of natural growth, nor the lively spring of adaptation. Mahomet declared himself a prophet to the Arabs ; and however much in his later days he may have contemplated the reformation of other religions beyond the Peninsula, or the further spread of his own (which is doubtful), still the rites and ceremonies, the customs and the laws enjoined upon his people, were suitable (if suitable at all) for the Arabs of that day, and in many respects for them alone. Again, the code containing these injunctions, social and ceremonial, as well as doctrinal and didactic, is embodied with every particularity of detail, as part of the divine law, in the Coran ; and so defying, as sacrilege, all human touch, it stands unalterable for ever. From the stiff and rigid shroud in which it is thus swathed, the religion of Mohamet can't emerge. It has no plastic power beyond that exercised in its earliest days. Hardened now and inelastic, it can neither adapt itself, nor yet shape its votaries, nor even suffer them to shape themselves, to the varying circumstances, the wants and developments of mankind.

"We may judge of the local and inflexible character of the faith from one or two of its ceremonies. To perform the pilgrimage to Mecca and Mount Arafat, with the slaying of victims at Mina, and the worship of the Kaaba, is an ordinance obligatory (with the condition only that they have the means) on all believers, who are bound to make the journey even from the furthest ends of the earth ;—an ordinance intelligible enough in a local worship, but unmeaning and impracticable when required of a world-wide religion. The same may be said of the Fast of Ramzan. It is prescribed

in the Coran to be observed by all with undeviating strictness, during the whole day, from earliest dawn till sunset, throughout the month, with specified exemptions for the sick, and penalties for every occasion on which it is broken. The command, imposed thus with an iron rule on male and female, young and old, operates with excessive inequality in different seasons, lands and climates. However suitable to countries near the equator, where the variations of day and night are immaterial, the Fast becomes intolerable to those who are far removed either towards the north or the south ; and, still closer to the poles, where night merges into day, and day into night, impracticable."

The Religion which, after centuries of intellectual darkness, succeeding the fall of *Arya Varta*, has come once more to be made known through and propagated by the *Arya Samaj*, is the common property of the whole humanity. To quote the well-known Scriptural passage :—

यथेमां वाचं कल्याणी मावदानि जनेभ्यः ब्रह्मराजन्या-  
भ्या ँ शूद्राय चायय च स्वाय चारणाय ॥

The purport is that this bliss-giving Word Divine (the Veda) is for {the highest as well as the lowest members of the human society.

A fourth speciality of the *Arya Samaj* lies **in its possessing what may be termed the power of fraternization in an especial degree.** Whatever unifying power may dwell in mere social custom and social usage, and that power cannot be underrated, there is nothing that can compare with community in religious sentiment in creating a Brotherhood, bound together by the strongest ties of sympathy. Such a Brotherhood is not the brotherhood of a guild or class, it is the brotherhood of great communities, of whole nations—yea, a brotherhood of continents. For, religious sentiment, provided it is stamped with the Divine seal of truth, can sway with a force with which

nothing else can. Even the creations of the human brain and the expressed impulses and likings of the human heart, when they have been passed as the light direct from Heaven, have wrought tremendous changes in the world—welded together stray units into nations, often at immense sacrifices on the part of the latter. Can it be doubted, then, that that which is from the Deity, which appeals to the highest intellects with absolute success and calls forth the loftiest emotions of the human heart,—which, at the same time, pre-eminently meets the requirements, and satisfies the aspiration of the most ordinary souls, will never fail to produce a vaster and more glorious Brotherhood ?

To what else than this desirable result can Mantras like the following lead ?—

संगच्छध्वं संवदध्वं संवो मनांसि जानताम् ।

देवा भागं यथा पूर्वे संजनाता उपासते ॥ १ ॥

ऋ० अ० ८ । अ० ८ । वर्ग ४९ । मं० २ ॥

सामानोमन्त्रः समितिः समानी समानं मनः सहचित्तमेषाम्  
समानं मन्त्रमभिमन्त्रये वः समानेन वो हविषा जुहोमि ॥

ऋ० अ० ८ । अ० ७ । वर्ग ३९ । मं० ३ ॥

समानावाकूतिः समाना हृदयानि वः ।

समानमस्तु वो मनो यथा वः सुसहासति ॥

ऋ० अ० ८ । अ० ८ । वर्ग ४९ मं० ४ ॥

1. “Agree and be united ; let your minds be all of one accord ;

“Even as the sages of old, unanimous, would await for their portion and turn.



2. "Let the Veda be common, common the assembly, common the law, and so be your thoughts united;

"Let your offerings be common,—this I, the Lord, ordain; and let your purposes be common."

3. "One and the same be your resolves, be all your hearts in harmony ;

"One and the same be all your minds that all may happily consent."

It is this religion which will, and ought to, spread. It has been the religion of the primeval and the greatest pioneers of civilization, and it is bound to come to the fore and recover its pristine ascendancy sooner or later. It is to be regretted that the attitude of Hinduism towards their own original faith should be the attitude of the disaffected. The Christians and Muhammadans or the followers of other non-Vedic creeds may pretend not to see anything worth appreciating in the Vedic Religion—they may set it down as the religion of the primitive man, the religion of the unenlightened children of an omniscient Almighty ; but the Hindus, the descendants of those very sages to whom that Religion was vouchsafed, who, in the light of that Religion, achieved the *summum bonum* of existence—the highest type of enjoyment in this world ending in enduring bliss in the next,—yes, these people can, by no argument, justify their hostile attitude towards their ancestral faith : they should, instead, welcome it as their own. Before Swami Dayanand, the greatest man India has produced during these twenty-two centuries, appeared on the scene, the Vedic Religion was the laughing-stock of the foreigner and of many at home. The picture which the Muslim and the Christian, and these who, either willingly and through force

of circumstances, were the admirers of or in league with these, drew of the Vedic Religion, was so disgusting and revolting that hundreds and thousands of Hindus, unable to prove its falsity, left the society in which they had been born and bred, and cast in their lot with strangers, to be cut off from the parent stock for ever and to lose sight of its interests for all time to come! The most revered and learned of their forefathers—individuals who were model teachers and patterns of virtue—were painted as the worst of human beings—personations of wickedness and of everything that is loathsome. On the strength of passages in mythology, the offspring of a degenerate period, they represented Krishna and Brahma and a host of other moral and spiritual luminaries as incarnations of sin. They ridiculed the Hindu Trinity, and, picking out the worst passages from the works of fiction, indulged in bitter and scathing criticism on Hindu polytheism. If any sensible and patriotic Hindu dared argue with them, he was silenced in a moment, for what availed his remonstrances and his arguments when the books put forward, and popularly believed as the books of Hindu (Vedic) Religion, refused to back him up? The learned among the Brahmanas, wrapped up in their mantle of conceit and indifference, cared not what was going on outside their own limited circle, and even when any of them was roused to action, his defence was so unlike the defence of a man of common sense, and so unintelligible withal, that it failed to produce any healthy impression on the thoughtful portion of his hearers. The general mass, however, against whom the efforts of the alien missionary were directed was in a truly pitiable condition. Their idea of the teaching of the Hindu religion was an idea, of which, they felt in the inmost recesses of their souls, they could not be proud—it was an idea not to be given

utterances to—an idea which, the more it was kept a secret, the less troublesome it would prove. Who could find anything flattering in being set down as the worshipper of the *Linga*? and who could bring himself to lay anunction to his soul in being complemented upon as a believer in immoral tales, of an abominable nature? One god fighting with and cursing another, one deity anathematizing and sending to perdition the devotees of a rival, each usurping to himself, in spite of his mortal weakness and mortal foibles, absolute sovereignty ;—the contemplation of such a spectacle could not give a man of intelligence a pre-possessing idea of the teaching of the Hindu Religion. The Puranic science,—its erroneous geography, its strange astronomy, its extraordinary geology, and so on, could not contribute to make the idea more prizable. Of the true Vedic Literature, the Hindu had little to say, for the ostensible reason that he knew nothing about it. Not one among a thousand could even tell the names of the Vedas. It was believed that they had long since disappeared from the universe, having been run away with by a demon, or somebody who was his kith and kin. So well-informed and capable a man as the Raja Ram Mohan Roy believed the Vedas to be identical with the *Upanishads*, being ignorant of their distinct and separate existence and individuality. But the average man knew nothing of the *Upanishad* also, nor of the *Darshanas*, nor aught of works concerned with the exposition of the Vedic Faith. Those of his brethren who had heard of the *Darshanas* were, taking their cue from the notions of the priest, under the impression that, like the *Puranas*, one philosophical treatise was antagonistic, in letter and spirit, to another, that what one taught, the others tried to run down and declare as of little account—that the aim and object of each succeeding treatise was

to displace and supersede the preceding one. The Smritis, it was held, were opposed to each other, embodying condemnations of each other's teaching in their declarations. It was supposed that the period in which the *Manu Smriti* was of any value had long expired, and that the present age—that of the *Kalyuga*, demanded that the Smriti of Prashar or of some other person should have our allegiance. And so on, A spirit of unharmony and discord, it was believed, pervaded the Hindu religious literature—it was a collection of jarring and conflicting elements, a multitude of contradictory sentiments of diverse phases of a peculiar kind of sectarianism! Who could tell where to hunt up for truth in this bewildering mass of ideas?—where to look for an oasis of rest for the weary soul in this desert of religious controversy? Despair reigned triumphant on all sides, and the enemies of the Vedic Religion stalked proudly everywhere, gathering a rich harvest with little or no trouble. But, as our sages declare, permanent victory belongs to Truth. Even as the triumph of the cloud is but of a short duration, even so is that of intellectual gloom—of the untrue and false. While the Hindu, dispirited and harrassed, groped in darkness, not knowing in which way to turn, there was suddenly light revealing Right and Truth in all their splendour, and exposing chicanery, fraud and prejudice in all their hideousness. It was Swami Dayanand who brought Hinduism face to face with the Divine Knowledge—the Vedas, again, and showed how the grand, eternal principles and facts, of which they were a comprehensive compendium, alone deserved the allegiance of the people of Arya Varta, as that of other portions of humanity. The veil being now lifted, the descendants of the ancient sages saw, with astonishment and pleasure, that more precious treasures of

spiritual wisdom and of material science could not possibly be expected or found anywhere, at any time, then those which the Word Divine has to give us, and that the Upanishad and other similar works are commentaries on and explanations of those grand central truths which the Veda contains. And what was the effect of this discovery on the Missionaries and his kin? Formerly, they were aggressive, but now they find their chief delight in avoiding discussion. What they severally looked upon as grand sources of light, have shrunk to the dimensions of tiny lamps, now that the central luminary of life and light, the Veda, has appeared in all its glory. What is their conception of the Deity, compared to that of the Veda? Of the doctrine of *Karma*, of the eternity of Soul and Matter, and of scores of other things whose truth Science humbly acknowledges, their scriptures have not even a distant idea. They find themselves wholly powerless to meet the grand issues which these suggest, and any one of us may well hold up his head against the Missionary with all his boasted science. Is it right and just, then, that the attitude of the Hindu Community towards that which wrought such a wonderful change in their favor, that has revealed to their gaze and to the gaze of their ill-wishers, the existence of an absolute, perfect *Unity* in what was supposed to be a stupendous combination of contradictions, that has discovered to their mental vision the presence of nothing but incontestable and everlasting truths in what was believed to be an embodiment of superstition and untruth—is it right and just, we ask, that the attitude of the Hindu Community towards such a benefactor should be the attitude of the hostile and unfriendly? Knowledge Divine, and that which is in harmony with and dependent upon that Knowledge, should not be discarded for the sake of fiction—for what is but

the outcome of the mere freaks of fancy. Let us, one and all, return to the Revelation and to what the sages taught in the light of that Revelation, for the Veda, as the great Shankracharya and the sages that preceded him, declare, is alone infallible. In rating superstition at its worth, we shall be committing no sacrilege, no sin, for even the *Upanishat-kars*, those men of profound learning and wisdom whom we regard with the deepest veneration, have declared—

यान्यस्माकं सुचरितानि तानि त्वयोपास्यामि नो  
इतराणि ॥ तैत्तिरीय० ॥

“Imitate those acts of ours which are noble, and not those that are otherwise.”

If we listen to the message of the Arya Samaj, if we place our trust once more in what our ancestors had faith in and what they honored in practical life, a day will come when we shall be worthy of them once more. Let us not be misunderstood. Our invitation is for Non-Hindus as well, for the Vedas are for all, and the property of everybody. Let the Christian, the Muslim, the Brahmo, the Theosophist, the Buddhist, and every one else exercise his independent judgment and, by an unbiased and careful examination and comparison of the teachings of different Faiths, find out where truth—the whole truth, lies! That in case they set about their business in the spirit of true enquirers, they will yield the palm of superiority to the Vedic Religion, we are positively certain, as of the fact that light is light.



THE TEACHING

OF

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BY

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