

VIEWS

OF THE

POUGHKEEPSIE SEER

AND

CLAIRVOYANT,

ANDREW JACKSON DAVIS,

ON THE

ARYA SAMAJ

AND

ITS FOUNDER.

SWAMI DAYANAND SARASWATI.

LAHORE.

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THE
A R Y A S A M A J ,
AND
Its Founder.

“ God of the mountain ! God of the storm,
God of the flowers, God of the worm,
God of the darkness, God of the sun,
God of the beautiful, God of each one '
Breathe on our spirits thy love and thy healing
Teach us content with thy fatherly dealing ;
Teach us to love thee, to love one another,
Brother his brother, and make us all FREE ;
Free from the shackles of ancient tradition,
Free from the censure of man for his neighbour ;
Help us each one to perform his true mission,
A d show us 'tis God-like to labor.” '

BEHOLD a *fire* that is universal,—the
fire of infinite love, which burneth to
destroy all hate, which dissolveth all
things to their purification.

Over the fair fields of America—over the great land of Africa,—over the everlasting mountains of Asia,—over the wide empires and kingdoms of Europe,—I behold the kindling flames of the all-consuming, all-purifying, FIRE! It speaketh at first in all the lowest places; it is kindled by man for his own comfort and progress; for man is the only earthly creature that can originate and perpetuate *a fire*; even as he is the only being on earth that can originate and perpetuate *words*, so he is the first to start the fires of hell in his own habitations, and the first, also, to seek and obtain from heaven the Promethean *fire* whereby Plutonian abodes will be purified by love and whitened with wisdom.

Beholding this infinite FIRE,—which is certain to melt the kingdoms and empires

and governmental evils of the whole earth, I rejoice exceedingly, and I take hold of life with an enkindling enthusiasm. All loftiest mountains will begin to burn; the beautiful cities of the valleys will be consumed; sweet homes and loving hearts will dissolve together; and the good and the evil will interfuse and disappear, like dewdrops vanishing in the sun's golden horns.

The spirit of man is on fire with the lightnings of infinite progression. Only the sparks thereof ascend today into the heavens. Lumbient flames here and there, appear in the inspirations of orators, poets, writers of scriptures. To restore primitive Aryan religion to its first pure state was the *fire* in the furnace called "Arya Samaj," which started and burned brightly in the bosom of that INSPIRED SON OF GOD IN

INDIA, DAYANANDA SARASVATI. From him the fire of inspiration was transferred to many noble inflaming souls in the land of Eastern Dreams. Hindoos and Moslems run together to extinguish the consuming fire, which was flaming on all sides with a fierceness that was never dreamed of by the first kindler DAYANANDA. And Christians, too, whose altar fires and sacred candles were originally lighted in the dreamy East, joined Moslem and Hindoo in their efforts to extinguish the NEW LIGHT OF ASIA. But the heavenly fire increased and propagated itself.....

ARYAN DECALOGUE.

1.—It is the original cause of all true knowledge, and of the things made known by it.

2.—The Supreme Being is true, intelligent, holy, happy, unbeginning, almighty, just, merciful, unborn, infinite, unchangeable, eternal, incomparable, all-supporting, all-governing, all-pervading, omniscient, undecaying, immortal, fearless, incorporeal, and the maker of the universe. He alone is to be worshipped.

3.—The Vedas are the books of true knowledge. It is the duty of all the Aryas to read, teach, hear, and recite them.

4.—All ought to be ever ready to accept truth and reject untruth.

5.—All actions ought to be done conformably to virtue, *i. e.*, after a thorough consideration of right and wrong.

6.—The principal object of the Arya Samaj is to do good to the world, *i. e.*, to contribute to the physical, mental, and social improvement of all.

7.—All ought to be treated with love, justice, and due regard to their merits.

8.—Ignorance ought to be dispelled and knowledge diffused.

9.—No one ought to be contented with his own good alone; but every one ought to regard his prosperity as included in that of others.

10.—All ought to be subject to laws beneficial to the society at large; but in personal matters they may act with freedom.

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