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# ARYODDESHYA RATNMALA

OR

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The Garland of the Gems of the Aryan Mission

BY

श्री ७. १२

AHARISHI DAYANAND SARASWATI,

सुतारिण

Translated into English.....

BY श्री ७. १२.....

BAWA ARJUN SINGH,

Late lamented Editor, "Arya Patrika."

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## PREFACE:

This little Book is the English rendering of Swami Dayanand Saraswati's "Aryoddeshya Ratnamala" which is a Philosophical treatise giving definitions of the "words and expressions" that one generally reads in the Indian Metaphysics. The Translator Bawa Arjun Singh, the late lamented Editor of the "Arya Patrika" had published its translation with notes in way of exposition, in many issues of the said paper and after being revised they are all collected into this one little book and published by the *Vedic Press* authorities to whom the translator has presented it, for the benefit of the seekers after the soul-consoling philosophy.

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## Arpoddeshya Ratnamala.

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1. ईश्वर ( God ) [The Being] whose attributes, actions, essence and nature are true, who as regards his attributes, is pure intelligence, one without a second, almighty, incorporeal, all-pervading, eternal, infinite, &c., who is by nature imperishable, omniscient, all-happiness, holy, just, merciful, whose acts consist in creation, sustenance and dissolution of the universe and in dispensing fruits of men according to their merits and demerits, is *God*.

NOTE.—There are no definite and precise words in English for *Guna*, *Karma* and *Subhava*. The Sanskrit terms are very comprehensive in significance and cannot be expressed without long phrases in English which ought to be avoided, as far as possible, in translation inasmuch they invest it with a sense of ambiguity. We therefore for want of better words retain the use of ‘attributes, actions and nature.’ An idea however as to the real connotation of these terms will be gained as the reader progresses through this work. The definition No. 78 ought to be carefully read in this connection.

Pure intelligence is the literal rendering of “*kewal chetan*.” But the expression is not to be taken in the Vedantic sense, for it is by no means synonymous with ‘a vast mass of object less thought’. God, according to the Vedas, is ever living *reality*, possessed of high and sublime attributes and not as a mere thought. He is essentially an individuality, a substance as opposed to non-entity. The subject has been comprehensively dealt with by

*Maharishi Dayanand Saraswati* in the 1st and 7th chapters of his world renowned work, the *Satyarth Prakash*.

2. धर्म The right fulfilment of the will of God, just regard for all ( without the least ) bias ( whatever ) ; righteous line of action which by reason of its being susceptible of direct proof and in consonance with the teachings of the Vedas is *Dharma*.

NOTE—*Pratyaksh* is first of the eight kinds of *Prmanas* in Sanskrit. It is defined in the *Nyai Shastra* as इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षम्

The knowledge arising by the contact of senses with objects admitting of no doubt and not invalidating the testimony of consciousness, is called *Pratyaksh*.

The Veda being the *word* of God, its injunctions are obligatory upon all. For further information on this subject, see *Satyarth Prakash*, pages 213, 214, 215, 216 and the *Veda Bhashya Bhumika* (another work of the Maharishi) chapters 1 and 2. See definition No. 95.

3. अधर्म Indiscriminate regard for one's selfish interests, involving disobedience of the will of God and deliberate injustice; a [ course of conduct ] which by reason of its being allied with ignorance, stubbornness, pride is against the [ injunctions of ] Vedas and calls for universal renunciation, is *Adharam*.

NOTE.—*Pakshpat sahit Anniay* literally means "injustice with partiality", but we have rendered it into "deliberate injustice" for that word is appropriate and fully covers the sense implied by *Anniay*.

4. **पुण्य** The impartation of amiable qualities as knowledge, &c., noble conduct as truthfulness, &c., is *Punya*.

NOTE—The idea herein expounded, of *Punya* ought to be fully borne in mind, since there are very crude notions in vogue about it. The policy of “end justify the means” is regarded by many to be *Punya*; there are others who seem to think that *Punya* consists in doing unselfish deed, however unrighteous they may be. Were the *Punya* duly understood, the enormous charity that goes at present to spread demoralisation in the world by placing large sums of money within the reach of undeserving and wicked people, could be diverted into healthy channels and made an effective means for the amelioration of our people. It must be distinctly understood that there can be no virtue or *Punya* outside righteousness and any act of charity or benevolence that leads or is calculated to lead to evil is sin and not virtue.

5. **पाप** (Sin) That which is the reverse of *Punya* and consists in untruthfulness, &c., is termed *Pap*.

NOTE—*Pap* like the *punya*, is also not carefully determined. There are various interpretations of a more or less flexible character put upon it by interested and ignorant men but they must all be rejected, involving, as they do, an idea of unrighteousness in some form or other.

6. **सत्यभाषण** (Truthfulness) The faithful expression of one's mind, after divesting it of (impossibilities) is called *Satya Bhashan*.

NOTE—The condition imposed in the definition ought to be vividly kept in mind, for nothing that is impossible or *Asambhav*, can be true.

7. मिथ्याभाषण ( Falsehood ) The opposite of *Satyā Bhashan*, i. e., faithful expression of one's mind, &c., is *Mithya Bhashan*.

NOTE—*Mithya Bhashan* implies a perversion of the internal sense of truth, and in the case of pure minded persons this forms a standard of discernment as to their deviation from truth and *Dharma*.

8. विश्वास The belief of which the basis (mul), aim (arth) and result (phal) are assuredly true, is *Vishwas*.

NOTE—Nothing carrying such a precise idea about *Vishwas* has yet been advanced by any religious denomination. As *Vishwas* is closely interwoven with the net of our every-day life, it is of the utmost importance that its connotation were fully comprehended and laid to heart, for it is not unoften that in this world of ours, things, false and absurd, are palmed off as true and genuine in the name of *Vishwas*.

9. अविश्वास The reverse of *Vishwas* and devoid of definite aim (Tatva Artha) is called *Avishwas*.

NOTE—*Tatva Arth* signifies definite and true end. Anything that is devoid of that and is the reverse of all that is *Vishwas* is *Avishwas*. The preliminary A अ implies negation.

10. परलोक The realization of God by means of *Sat-Vidya* which is conducive to supreme bliss in this life, in the next, and in salvation, is called *Parloka*.

11. अपरलोक The reverse of *Parloka* consists principally in the experience of pain, and is called *Aparloka*.

NOTE—*Aparloka* is something synonymous with pain and suffering due invariably to evil acts.

12. **जन्म** ( Birth ) The ( state ) attainment by the soul of physical organism by which it is rendered capable of action, is called *Janm*.

NOTE—The soul, it may be remarked, is capable of actions in *Moksha* (salvation) also, since it can go wherever it likes, but it is without a corporeal body in that exalted state. The *Janm* means incarnation of the soul in the *physical body* endowed with faculties of thinking and organs of actions. The difference between *Moksha* and *Janm* being that in the former the spirit is in a state of perpetual bliss without gross physical organism, and free to move in illimitable expanse of the universe; while in the latter it is clothed with material garb ordinarily called the body and is subject both to pain and pleasure with powers of locomotion restricted only to this world.

13. **मरण** (Death) The separation of the soul from the body through which it works is called *Maran*.

NOTE—The definition shows that there is a life beyond the grave. *Maran* implies nothing more than the shuffling off of the mortal coil by the soul.

14. **स्वर्ग** ( Heaven ) The attainment by the soul mainly to happiness and to things ( environment, &c.), conducive to happiness is called *Swarg*.

15. **नरक** (Hell) The experience by the soul principally of pain, its situation amid environments which generate pain, is called *Narak*.

NOTE—*Narak* implies negation of *swarg*. The tern are antithetic.

16. **विद्या** True knowledge of substances from God down to earth involving appropriate use of all things, is called *Vidya*.

NOTE—Interpreted in other words *Vidya* means knowledge of things as they exist.

17. **अविद्या** The opposite of *Vidya* in the form of doubt, darkness and ignorance, is called *Avidya*.

NOTE—There is perhaps no word in the whole range of the Sanskrit language which has given rise to so many disputes and quarrels as *Avidya*. It is the corner stone of the Vedantic philosophy.

18. **सत्पुरुष** Persons who are truth-loving, righteous, learned, well-wishers of all and cherishers of high aspirations, are called *Satpurusha*.

NOTE—Persons devoid of Pursharth (high aspirations) cannot be called *satpurusha*. We ought to be particularly careful in the use of this word. It is a common mistake to dignify *sadhus*, most of whom are idlers, unproductive consumers and mendicants, with this exalted title. But this is a gross misapplication of the term, which should be studiously avoided, for words degenerate and lose their high significance by misuse.

19. **सत्सङ्गकुसङ्ग** The (company) which leads (one) to the rejection of untruth and the acquisition of truth, is *Sat-Sang* and that which involves the soul into sin, is *Kusang*.

NOTE—*Sat-Sung* primarily means that sort of association which is conducive to a healthy development of character; *kusang* is its reverse and means that company which leads to crime and wickedness.

20. तीर्थ Cultivation of knowledge, self-reflection, divine adoration, righteous living, association, with truth ( *Satya ka sang* ), continence ( *Brahmcharya* ), control of senses, these and ( similar ) other noble acts, are called Tirth, inasmuch as, the soul can, by their help, steer safely across the ocean of misery.

NOTE—*Tirth* affords an apt illustration of the degeneracy of the words. It is now applied to every city in which there is a shrine of some important and well-known God.

21. स्तुति The contemplation, declaration ( *Kathan* ), right enunciation, audition of the attributes of God or other substance ( *Padarth* ), constitute *Stuti*.

NOTE—*Stuti*, when spoken in connection with substances, means the ascertainment of their properties with the object of bringing them into appropriate use and not their worship.

22. स्तुति का फल The inclination towards a substance consequent on the contemplation of its attributes, &c., is the fruit of *Stuti*.

NOTE—*Præti* in the definition means “conception” and not attainment ; for that renders the definition ambiguous and unintelligible.

23. निन्दा The diffusion of wrong ideas ( *mithyagyan* ) indulgence in wrong statements, persistence in falsehood by which defects are held up in place of virtues, is called *Ninda*.

NOTE—The common idea about *Ninda* is ‘back-biting’, but the word does by no means exclusively convey that notion. It is spirit of extreme cynicism accompanied by deliberate disregard of truth, whether that be in the presence of the person traduced, or in his absence.

24. **प्रार्थना** The imploration of the help from God or from a powerful person for the achievement of noble ends, after one's utmost exertion, is called *Prarthna*.

NOTE--The distinction 'after one's utmost exertion' ought never to be lost sight of. Prayer does not signify object supplication, but sincere and earnest wish for enlightenment and help after the exertion of one's whole might.

25. **प्रार्थना का फल** The disappearance of pride, mildness of dispositions, exertions for imbibing virtues and intense love (towards God), are the result of *Prarthna*.

NOTE—Peace of mind and ardent love for truth and Dharma are the legitimate consequence of *prarthna*. In such condition selfishness is completely effaced from the mind of the devotee and he strives for the universal good of all.

26. **उपासना** The absorption into the blissfulness (*Anandsvarup*) of God, is termed *Upasna*.

NOTE—*Upasna* comes from *Up* which means near and *Asna* which means seat. It signifies sitting near or association with God, or, in other words, realisation of the Divine Being.

27. **निर्गुणोपासना** The contemplation of the Divine Being as essentially free from sound, touch, form, taste, odour, combination, separation, lightness, heaviness, ignorance, birth, death, pain, &c., is *Nirgunopasna*.

NOTE—*Nirgun* is generally used in the sense of 'Devoid of qualities' in the orthodox theology. But that is wrong, for if there were no qualities in God how can there be a world ! Nothing can proceed from a being



which has no intrinsic attributes. Experience and common sense are both opposed to the orthodox idea. There is nothing in the universe that is without qualities and to speak of a substance as *Nirgun* involves a contradiction in terms. God, as the creator of innumerable things that possess qualities, cannot himself be without attributes. He is assuredly possessed of *Gunas* and those, too, of the highest order. He is all that is holy, noble, and best. The only negation that can be predicated about him is that of evil, wickedness, birth, death, &c.

28. **सगुणोपासना** The contemplation (of God) as omniscient, almighty, pure, eternal, all-bliss, all-pervading, one, primeval, universal creator, universal sustainer, universal lord, universal regulator, all-cognisant, blissful, dispenser of happiness to all, universal father, author of the universe, just, merciful, &c., is the *Saguna upasna of God*.

NOTE—Perhaps no terms are so grossly misinterpreted as *saguna* & *nir nirguna upasna* by the Hindu theologians. *Nirguna upasana*, according to them, means contemplation of God as a being utterly devoid of qualities which is an impossibility, since the mind cannot, by the very constitution of its nature, conceive anything absolutely without attributes. *Sagun Upasna* is commonly explained as the contemplation of God as a Being possessed of form, dimensions, modality, &c., which is absurd, for God is formless and above the bondage of spirit. The subject has been fully dealt with by Maharishi Daya Nanda in his *Satyarth Prakash*, Chapter 7, along with other questions of kindred character.

29. **मुक्ति** (Salvation) Condition of perpetual happiness consequent on the attainment of God after redemption from

evil deeds, birth and death, &c.—the ocean of misery—is called *Mukti*.

NOTE—Happiness is by no means synonymous with physical pleasures. According to the Vedic religion the *mukta* means *freed* from physical bondage. He enjoys spiritual bliss and can visit any region that he likes.

30. मुक्ति के साधन ( means of attaining salvation ) Contemplation ( *stuti* ), service ( *Prārthna* ), and devotion ( *upasna* ) of God, as already described, righteous conduct, charitableness, good company, faith, self-enlightenment ( *Tirath* ), performance of altruistic works and renunciation of evil actions, &c., constitute *Mukti ka Sadhan*.

NOTE—Salvation is not so easy of attainment as some people would make it out to be. A dip in the Ganges, a mere reading of the Ramayana or Mahabharata, a recitation of certain scriptural passages—each of these is considered by itself sufficient for the *mukti*. But unless there is a harmonisation of Gyana, Karma and Upasna, *i. e.*, unless a man combines with devout meditation, righteous conduct and enlightenment, the attainment of *Beatitude* is an impossibility.

31. कर्ता ( Agent ) ( The person ), who is free to act, *i. e.*, who has full control over all means [ conducive to an end ] is called *Karta*.

32. कारण ( Cause ) ( The means ), by which the agent can accomplish an object and without which that object is not possible is called *Karan*.

33. उपादानकारण ( material cause ). ( The substance ) which is essential to the existence of a thing, such as earth to that of pitcher, is called *Upadan Karan*.

34. निमित्त कारण ( Efficient cause ) The agent, such as potter in the manufacture of pitcher is called *Nimitta Karan*.

35. साधारण कारण The instrument ( by which a thing is accomplished ) is *Sadharan Karan*. It also includes direction, space, light, &c.

36. कार्य ( Effect ) That which assumes tangible form by the particular combination of some substance is called *Karya*.

NOTE—There is close and intimate connection between *karan* and *karya*, so much so that the negation of one implies the negation of the other. The Shastra says : कारणाभावात् कार्याभावः the non-existence of cause implies the non-existence of effect.

37. सृष्टि ( Creation ) The transformation, by particular combinations, according to the law of Creator of ( primordial ) causal substance into innumerable forms as effects, in which case it is rendered worthy of transaction ( *Vivhan* ), is called *Srishti*.

NOTE—‘Creation’, in our phraseology, is an equivalent to manifestation. It implies ‘making’ when spoken in connection with the special reference to the Divine agency. For fuller information, see *Satyarth Prakash*, page 222 & *Sat Dharma bichar*, question 1st.

38. जाति ( Species ) The form of existence, which subsists from birth to death, which is common to a number of bodies and which is God-made, such as man, cows and trees, &c., is termed *Jati*.

NOTE—*Jati* is also used in the sense of ‘caste’ in this country. But the real meaning of the term is species

or that form of existence that preserves from birth to death, the caste being liable to changes.

39. मनुष्य The being who does not take to any work without thinking over it, is called *Manushya*.

NOTE—*Manushya* has been defined as *mananshil* which means thoughtful. No person has a right to be called *Manushya* who does not carefully determine his ideas, deeds, &c. The term is synonymous with *matutha* & *vipashchit*, see Nighantu Adhyai 3 Khand 15.

40. आर्य्य People, who are of noble disposition, are righteous, altruistic, embodiment of true knowledge and are the permanent inhabitants of Arya-Varta, are called *Arya*.

NOTE—*Arya* is used in two sense. Those who are noble, do righteous act, encourage the study of the Shastras, &c., are called *Arya* and those living in *Arya-Varta* whether they be Mohamedans, Christians or belong to any other denomination are also *Arya*. This secondary title is applied to them by virtue of their residence in this country. There is a great difference between the two shades of interpretation.

41. आर्य्यावर्त्त देश The tract bounded by the Himalaya, Vindhya-chal, Indus and Brahamaputra, is called *Arya-Varta*.

NOTE—This tract was the favourite residence of the ancient Aryas. It is very fertile and rich in natural scenery which induces a contemplative state of mind in the case of spiritually inclined people.

42. दस्यु Anarya, unrighteous men, that is men, possessing characteristics opposed to those of the Aryas and living in places different from those inhabited by these

latter Aryas, decoits, thieves, murderers, and men of evil habits, are called *Dasyus*.

NOTE—*Dasyu* is also *Anari* in the Shastras.

43. वर्ण ( Caste ) That ( station in life ) due to one's merits ( Guna ) and actions ( Karma ), is called *Varn*.

44. वर्ण के भेद ( Orders of caste ) The Brahmans, Kshatriyas, Vaishas and Shudras make up the divisions of *Varna* or *Varn ka Bhed*.

45. आश्रम [ The stage in life ] in which one exerts oneself to the utmost for the acquisition of noble virtues, and performs good deeds, is called *Ashram*.

NOTE—Ashrams serve a very important function in the economy of society.

46. आश्रम के भेद ( *Ashram* stages ) ( 1 ) *Brahmacharya* which consists in the acquisition of noble virtues such as true knowledge, enhancement of physical and spiritual strength by practising continence; ( 2 ) *Grihastha* which consists in begetting off-spring and practical realization of knowledge ( previously acquired ) and righteous conduct ; ( 3 ) *Vanprastha*, which is spent in introspection and calm meditation ; and ( 4 ) *Sannyas*, which is devoted to altruistic pursuits,—these are the various stages of *Ashram* or *Ashram ke Bhed*.

NOTE—Abstinence from sexual intercourse, it must be remembered, has to be observed in three Ashrams—*Brahmacharya*, *Vanprastha*, and *Sannyas* and not only in one. The non-mention of the restriction in connection with the last two does not imply that sexual indulgence is allowed in them. The vital energy being extremely necessary for the difficult function connected with these Ashrams it

is desirable that it should be carefully preserved and kept intact.

47. यज्ञ ( The various righteous acts ) from Agnihotra to Ashwamedha, mechanical and scientific operations in the interests of humanity, are called *Yajna*.

NOTE—Animal sacrifices have nothing to do with Yajna. Yajna is a word of very sacred significance and should never be used in a bad sense.

48. कर्म The operations of the soul by means of *Mana*, senses, and body, are called *Karma*.

49. क्रियमाण ( The action ) done in the present is *Kriyaman*.

50. सञ्चित The impression left on the mind by an act done in the present is *Sanchit*.

51. प्रारब्ध The result—pain or pleasure as the case may be—of previous actions is *Prarabdha*.

NOTE—This subject is but another form of expression of the question of ‘liberty and necessity.’

52. अनादि पदार्थ ( Things essentially eternal ) God, soul and the material cause of the world, are *Anadi Padarth*.

53. प्रवाह से अनादि पदार्थ ( Things Phenomenally eternal ) The phenomenal world, actions of souls and their (Sanyoga Vyoga) are *Pravah se Anadi*.

NOTE—*Pravah se Anadi* means ‘phenomenally eternal.’

54. अनादि स्वरूप ( The nature of eternal ) beginningless, causeless, *i. e.*, self-existent from eternity is *Anadi ke Swarup*.

55. **पुरुषार्थ** Utmost exertion of physical body, mind, speech and pecuniary resources in pursuit of noble objects, is called *Purusharth*.

56. **पुरुषार्थ के भेद** ( 1 ) The desire for the attainment of an unattained object ; ( 2 ) the preservation of that which has been attained ; ( 3 ) the increment of that which has been preserved ; ( 4 ) and the employment of that which has been increased the furtherance of truth and works of universal welfare are the four divisions of *Purusharth* or *Purusharth ke bhed*.

57. **परोपकार** Full exertion for the good of all in which body, mind and money—none of these—is spared, is *Paropkar*.

58. **शिक्षाचार** ( The course of conduct ) which consists in imbibing good qualities and rejecting the bad ones, is called *Shishtachar*.

59. **सदाचार** ( Righteous conduct ) The Vedic line of action which has all along been followed by the righteous people from the beginning of the creation up to the present day in which truth alone is acted upon and untruth rejected, is *Sdachar*.

60. **विद्यापुस्तक** The four Vedas the *Word of God*, primeval and embodiment of truth, are *Vidyapustak*.

61. **आचार्य** ( The teacher ) who, after indoctrinating ( the pupil ) in righteous conduct imparts him instruction in all departments of knowledge, is *Acharya*.

NOTE—In the olden times the connection of the child with the *Acharya* ( teacher ) was not for a few hours a day as is the case now but the whole day and night. The *Acharya*, not only imparted secular and spiritual education

but also looked after their morals, superintended their affairs personally, guided them all along their Brahma-charya career.

62. गुरु The father is called Guru, because he nourishes and brings up the child and since the very time of his conception and ( the teacher ) is also called Guru, because he dispels the darkness of ignorance by preaching truth ( *Sattycopdesh* ).

63. अतिथि ( The person ) whose time of arrival and departure is not certain, who is highly advanced in knowledge, who goes everywhere with the philanthropic object of spreading enlightenment among the people, is *Atithi*.

NOTE—*Atithi* generally belongs to the Sannyas order because no other Ashram can produce a man of such high and noble type, ये पूर्णविद्यावन्तः परोपकारिणो जितेन्द्रिया धार्मिकाः सत्यवादिनश्छलादिशोपरहिता नित्यभ्रमणकारिणो मनुष्याः सन्ति तानतिथोन् कथयन्ति ॥

Those who are perfectly learned, altruistic, master of senses, righteous, truthful, free from fraud, without any fixed abode, are *atithi*. See *Punch Maha Yajna Vidhi*, page 40.

64. पञ्चायतनपूजा The gratification of living parents, teacher ( *Acharya* ), *Atithi* and God, by appropriate veneration, &c., is *Panchayatana Puja*.

65. पूजा The due respect of a being possessing intelligence is *Puja*.

NOTE—*Puja* implies appropriate reverence. The term is to be used only in connection with a rational being. It is a height of absurdity to use it with respect to a



block of stone or statue of clay except in so far that these things are to be used as instrument for the attainment of a worldly or material object.

66. अपूजा The veneration of an inanimate object devoid of intelligence, and unworthy of respect, is *Apuja*.

67. जड़ The substance ( *vastu* ) devoid of intelligence and other qualities is *Jar*.

68. चेतन The substance ( *Padarth* ) embodying intelligence and other attributes is *Chetan*.

69. भावना The right and appropriate conception, arrived at after due thought, free from doubt, *i. e.*, the apprehension of things as they actually exist, is called *Bharana*.

70. अभ्रवना The reverse of Bhavana that is misapprehension due to ignorance, such as mistaking of animate for inanimate and *vice versa* is *Abhrana*.

71. पण्डित [The person] who discriminates between right and wrong, is righteous, virtuous, lover of truth, learned and well-wisher of all, is *Pandit*.

72. मूर्ख The person involved in ignorance and persisting in evil is *Murkh*.

73. ज्येष्ठकानिष्ठव्यवहार The mutual treatment of youngs and elders with due regard to rank and station in life is *Jayestha Kanishta Vivhar*.

74. सर्वहित Exertion in the interest of universal welfare in which neither body, mind nor money is spared, is *Sarvhit*.

75. चोरीत्याग The use of another's property without his or her consent is *Chori* and the abandonment of that (habit) is *Chorityag*.

76. **व्यभिचारत्याग** Sexual intercourse with woman other than one's own wife; that with one's wife in inappropriate season; waste of seminal fluid in frequental intercourse with one's own wife and entrance into marriage before adult age is *Vyabhichar* and the abandonment of all these constitutes *Vyabhichartyag*.

77. **जीव का स्वरूप** The antity possessed of intelligence, finite in power, and endowed with attraction, repulsion, pain, pleasure and knowledge, is *Jiva*.

NOTE—Swarup is another name for Linga. The Lingas of the Atma according to Nyai are; इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिङ्गमिति ॥

78. **स्वभाव** The essential quality of a thing is its *Swa-bhava*, such as light and consumptive energy in hot fire. It lasts till the thing itself.

79. **प्रलय** The resolution of the phenomenal world into its primal causal form, *i. e.*, the suspension of creation and universal dissolution of world of effects that are brought about and sustained by God into causes for the formation of the world, is *Pralay*.

80. **मायावी** Gratification in fraud, deception, selfishness and faults (*Dosh*) such as arrogance, pride, stubbornness, is *Maya*, and the person who indulges in them, is *Mayari*.

81. **आप्त** The man who is free from fraud, &c., is righteous, wise, inculcator of truth, kind and benevolent towards all, who destroys the darkness of nescience and illuminates the souls of ignorant people with the light of knowledge, is *Apta*.

NOTE—Mahamuni Vatsyana defines *Apta* as **आप्तः खलु स्यात् कृतधर्मा यथा दृष्टार्थस्य चिख्यापविषया प्रयुक्ता उपदेष्टा साक्षात्करणमर्थस्याप्तिः तथा प्रवर्त्तत इत्याप्तः ॥**

82. **परीक्षा** The discrimination between truth and untruth in the light of the eight *Pramans* such as *Pratyaksh* (direct preception &c.), Vedic injunctions, the pure dictates of soul and ascertaining the laws of nature is *Pariksha*.

83. **आठ प्रमाण** *Pratyaksh*, *Anuman*, *Upman*, *Shabda*, *Aitihya*, *Arthapatti* *Sambhava* and *Abha*—vthese are eight *Pramans*. It is through them that man can distinguish between truth and falsehood.

84. **लक्षण** (The characteristic) which leads to the knowledge of a thing and constitutes its essential attribute, is *Lakshan*.

85. **प्रमेय** The object of *Pramans* (perception), or that perceived by the senses is *Prameya*.

86. **प्रत्यक्ष** The knowledge arising from the sound, &c., by their close contact with ears, other senses and *manas* is *Pratyaksh*.

NOTE—It has already been explained see, note 2.

87. **अनुमान** (Inferential proof) The inference drawn regarding the other parts of an invisible thing on the basis of the direct perception of one part of that thing at a previous period, is *Anuman*.

NOTE **प्रतिबद्धज्ञानमनुमानम् ।** The knowledge of the connected [*e. g.* fire], through perception of the connection [*e. g.* of fire with smoke], is inference, *Sankhya* book I, Aphorism 100.

88. उपमान (Analogical proof) The knowledge engendered in the mind (of an unknown thing) from its resemblance with a known thing such as that of the *Nilgau* from cow is *Upman*.

NOTE—प्रसिद्धसाधर्म्यात् साध्यसाधनमुपमानम् ।

89. शब्द (Testimony) The word of God, the perfect *Apta*; and of the *Apta* whose attributes have already been described is *Shabda Praman*.

आप्तोपदेशः शब्दः The declaration of *Apta* is *Shabda* (Testimony).

90. ऐतिह्य (Historical proof) (The statement), which accords with the *Shabda Pramana*, and is not impossible or otherwise false, is *Aitihya*.

NOTE—होचुस्त्वितिदिष्टं प्रावक्त्रिकम् प्रवादापारम्पर्यमैतिह्यम् ।

91. अर्थापत्ति That in which the mention of one thing suggests the idea of another, is *Arthapatti*.

NOTE 91 अर्थादापायते सा अर्थापत्तिः

92. सम्भव The statement which is amenable to the (afore-said) *pramanas*, reasons and laws of nature is *Sambhava*.

NOTE—सम्भवति यस्मिन् स सम्भवः ।

93. अभाव (The idea suggested by the absence of a thing from one place as to its whereabouts) is *abhava*. For example, a man is told by another to fetch water (from a place). He finds that the water is not there, but this absence suggests him as to where it is. Such knowledge is *Abhava*.

NOTE—न भवति यस्मिन् सो ऽभावः ।

94. शास्त्र The books which inculcate true sciences, enable men to discriminate between right and wrong, are *Shashtra*.

95. वेद The four *Sangitas* (texts) Rig, Yaju, Sama and Atharva embody the true knowledge inculcated by God to mankind and which enable man to distinguish between right and wrong are the *Veda*.

96. पुराण The ancient books of the Rishis and Munis, such as Aitrya, Shatpatha Brahman, &c., which reveal the true significance (of things, &c.), are called *Puranas*, *Ithias Gatha* or *Narashansi*.

97. उपवेद The medical science or Ayur Veda; the military science or Dhanur Veda; the science of Government or Raj (Dharma); science of music or Gandharva Veda; and Mechanics or Artha Veda, are called *Upvedas*.

98. वेदाङ्ग The ancient Aryan Shastras (known as Shiksha, Kalp, Vyakaran, Nirukta, Chhanda and Jyotish, are called *Vedang*.

99. उपाङ्ग The six schools of Philosophy Mimansa, Vaisheshak, Nyai, Yoga, Sankhya, and Vedant are *Upang*.

100. नमस्ते " I respect you " is signified by *Namaste*.

NOTE—*Namaste* is a word for universal salutation and is equally applicable in the sense of the young as well as the elder, see *Kathopnishat*.

*Finis.*

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## PRINCIPLES OF THE ARYA SAMAJ.

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1. God is the Primary Source of all True Knowledge and of everything known by its means.

2. God is Truth and Happiness itself, Boundless, Almighty, Just, Merciful, Unbegotten, Infinite, Immut-able, Without Beginning, Incomparable, All-supporting, The Lord of All, All-pervading, Omniscient, Imperish-able, Immortal, Fearless, Eternal, Holy, and the Cause of the Universe. To Him alone worship is due.

3. The vedas are the books of True Knowledge, and it is the duty of all the Aryas to study, teach, and recite them.

4. An Arya should always be ready to accept Truth and reject Falsehood.

5. We should perform every act Righteously, that is, with a careful regard to Right and Wrong.

6. To benefit the world Spiritually, Materially and Socially, is the chief object of the Arya Samaj.

7. We ought to act Lovingly and Righteously to-wards all, having due regard to their merit.

8. We ought to eradicate Ignorance and propagate Knowledge.

9. No one should rest contented with his personal well-being, but everyone should consider his own advan-tage in the welfare of others.

10. In all that concerns the interests of the public-weal, persons should frankly subject themselves to the good of others; but all should retain independence in what concerns their personal interest.

# ARYODDESHYA RATNMALA

OR

The Garland of the Gems of the Aryan Mission

BY

MAHARISHI DAYANAND SARASWATI,

*Translated into English*

BY

BAWA ARJUN SINGH,

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## PREFACE.

This little Book is the English rendering of Swami Dayanand Saraswati's "Aryoddeshya Ratnma'la" which is a Philosophical treatise giving definitions of the "words and expressions" that one generally reads in the Indian Metaphysics. The Translator Bawa Arjun Singh, the late lamented Editor of the "Arya Patrika" had published its translation with notes in way of exposition, in many issues of the said paper and after being revised they are all collected into this one little book and published by the *Vedic Press* authorities to whom the translator has presented it, for the benefit of the seekers after the soul-consoling philosophy.



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## Arpoddeshya Ratnmalā.

---

1. ईश्वर ( God ) [The Being] whose attributes, actions, essence and nature are true, who as regards his attributes, is pure intelligence, one without a second, almighty, incorporeal, all-pervading, eternal, infinite, &c., who is by nature imperishable, omniscient, all-happiness, holy, just, merciful, whose acts consist in creation, sustenance and dissolution of the universe and in dispensing fruits of men according to their merits and demerits, is *God*.

NOTE.—There are no definite and precise words in English for *Guna*, *Karma* and *Subhava*. The Sanskrit terms are very comprehensive in significance and cannot be expressed without long phrases in English which ought to be avoided, as far as possible, in translation inasmuch they invest it with a sense of ambiguity. We therefore for want of better words retain the use of ‘attributes, actions and nature.’ An idea however as to the real connotation of these terms will be gained as the reader progresses through this work. The definition No. 78 ought to be carefully read in this connection.

Pure intelligence is the literal rendering of “*keval chetan*.” But the expression is not to be taken in the Vedantic sense, for it is by no means synonymous with ‘a vast mass of object less thought’. God, according to the Vedas, is ever living *reality*, possessed of high and sublime attributes and not as a mere thought. He is essentially an individuality, a substance as opposed to non-entity. The subject has been comprehensively dealt with by

*Maharishi Dayanand Saraswati* in the 1st and 7th chapters of his world renowned work, the *Satyarth Prakash*.

2. धर्मम् The right fulfilment of the will of God, just regard for all ( without the least ) bias ( whatever ) ; righteous line of action which by reason of its being susceptible of direct proof and in consonance with the teachings of the Vedas is *Dharma*.

NOTE—*Pratyaksh* is first of the eight kinds of *Prmanas* in Sanskrit. It is defined in the *Nyai Shastra* as इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षम्

The knowledge arising by the contact of senses with objects admitting of no doubt and not invalidating the testimony of consciousness, is called *Pratyaksh*.

The Veda being the *word* of God, its injunctions are obligatory upon all. For further information on this subject, see *Satyarth Prakash*, pages 213, 214, 215, 216 and the *Veda Bhashya Bhumika* (another work of the Maharishi) chapters 1 and 2. See definition No. 95.

3. अधर्मम् Indiscriminate regard for one's selfish interests, involving disobedience of the will of God and deliberate injustice; a [ course of conduct ] which by reason of its being allied with ignorance, stubbornness, pride is against the [ injunctions of ] Vedas and calls for universal renunciation, is *Adharam*.

NOTE.—*Pakshpat sahit Anniay* literally means "injustice with partiality", but we have rendered it into "deliberate injustice" for that word is appropriate and fully covers the sense implied by *Anniay*.

4. **पुण्य** The impartation of amiable qualities as knowledge, &c., noble conduct as truthfulness, &c., is *Punya*.

NOTE—The idea herein expounded, of *Punya* ought to be fully borne in mind, since there are very crude notions in vogue about it. The policy of “end justify the means” is regarded by many to be *Punya*; there are others who seem to think that *Punya* consists in doing unselfish deed, however unrighteous they may be. Were the *Punya* duly understood, the enormous charity that goes at present to spread demoralisation in the world by placing large sums of money within the reach of undeserving and wicked people, could be diverted into healthy channels and made an effective means for the amelioration of our people. It must be distinctly understood that there can be no virtue or *Punya* outside righteousness and any act of charity or benevolence that leads or is calculated to lead to evil is sin and not virtue.

5. **पाप** (Sin) That which is the reverse of *Punya* and consists in untruthfulness, &c., is termed *Pap*.

NOTE—*Pap* like the *punya*, is also not carefully determined. There are various interpretations of a more or less flexible character put upon it by interested and ignorant men but they must all be rejected, involving, as they do, an idea of unrighteousness in some form or other.

6. **सत्यभाषण** (Truthfulness) The faithful expression of one's mind, after divesting it of (impossibilities) is called *Satya Bhashan*.

NOTE—The condition imposed in the definition ought to be vividly kept in mind, for nothing that is impossible or *Asambhav*, can be true.

7. मिथ्याभाषण ( Falsehood ) The opposite of *Satyā Bhashan*, i. e., faithful expression of one's mind, &c., is *Mithya Bhashan*.

NOTE—*Mithya Bhashan* implies a perversion of the internal sense of truth, and in the case of pure minded persons this forms a standard of discernment as to their deviation from truth and *Dharma*.

8. विश्वास The belief of which the basis (mul), aim (arth) and result (phal) are assuredly true, is *Vishwas*.

NOTE—Nothing carrying such a precise idea about *Vishwas* has yet been advanced by any religious denomination. As *Vishwas* is closely interwoven with the net of our every-day life, it is of the utmost importance that its connotation were fully comprehended and laid to heart, for it is not unoften that in this world of ours, things, false and absurd, are palmed off as true and genuine in the name of *Vishwas*.

9. अविश्वास The reverse of *Vishwas* and devoid of definite aim (Tatwa Artha) is called *Avishwas*.

NOTE—*Tatwa Arth* signifies definite and true end. Anything that is devoid of that and is the reverse of all that is *Vishwas* is *Avishwas*. The preliminary A अ implies negation.

10. परलोक The realization of God by means of *Sat-Vidya* which is conducive to supreme bliss in this life, in the next, and in salvation, is called *Parloka*.

11. अपरलोक The reverse of *Parloka* consists principally in the experience of pain, and is called *Aparloka*.

NOTE—*Aparloka* is something synonymous with pain and suffering due invariably to evil acts.



12. जन्म ( Birth ) The ( state ) attainment by the soul of physical organism by which it is rendered capable of action, is called *Janm*.

NOTE—The soul, it may be remarked, is capable of actions in *Moksha* (salvation) also, since it can go wherever it likes, but it is without a corporeal body in that exalted state. The *Janm* means incarnation of the soul in the *physical body* endowed with faculties of thinking and organs of actions. The difference between *Moksha and Janm* being that in the former the spirit is in a state of perpetual bliss without gross physical organism, and free to move in illimitable expanse of the universe; while in the latter it is clothed with material garb ordinarily called the body and is subject both to pain and pleasure with powers of locomotion restricted only to this world.

13. मरण (Death) The separation of the soul from the body through which it works is called *Maran*.

NOTE—The definition shows that there is a life beyond the grave. *Maran* implies nothing more than the shuffling off of the mortal coil by the soul.

14. स्वर्ग ( Heaven ) The attainment by the soul mainly to happiness and to things ( environment, &c.), conducive to happiness is called *Swarg*.

15. नरक (Hell) The experience by the soul principally of pain, its situation amid environments which generate pain, is called *Narak*.

NOTE—*Narak* implies negation of *swarg*. The terms are antithetic.

16. **विद्या** True knowledge of substances from God down to earth involving appropriate use of all things, is called *Vidya*.

NOTE—Interpreted in other words *Vidya* means knowledge of things as they exist.

17. **अविद्या** The opposite of *Vidya* in the form of doubt, darkness and ignorance, is called *Avidya*.

NOTE—There is perhaps no word in the whole range of the Sanskrit language which has given rise to so many disputes and quarrels as *Avidya*. It is the corner stone of the Vedantic philosophy.

18. **सत्पुरुष** Persons who are truth-loving, righteous, learned, well-wishers of all and cherishers of high aspirations, are called *Satpursha*.

NOTE—Persons devoid of Pursharth (high aspirations) cannot be called *satpurusha*. We ought to be particularly careful in the use of this word. It is a common mistake to dignify *sadhus*, most of whom are idlers, unproductive consumers and mendicants, with this exalted title. But this is a gross misapplication of the term, which should be studiously avoided, for words degenerate and lose their high significance by misuse.

19. **सत्सङ्गकुसङ्ग** The (company) which leads (one) to the rejection of untruth and the acquisition of truth, is *Sat-Sang* and that which involves the soul into sin, is *Kusang*.

NOTE—*Sat-Sang* primarily means that sort of association which is conducive to a healthy development of character; *kusang* is its reverse and means that company which leads to crime and wickedness.

20. तीर्थ Cultivation of knowledge, self-reflection, divine adoration, righteous living, association, with truth ( *Satya ka sang* ), continence ( *Brahmcharya* ), control of senses, these and ( similar ) other noble acts, are called Tirth, inasmuch as, the soul can, by their help, steer safely across the ocean of misery.

NOTE—*Tirth* affords an apt illustration of the degeneracy of the words. It is now applied to every city in which there is a shrine of some important and well-known God.

21. स्तुति The contemplation, declaration ( *Kathan* ), right enunciation, audition of the attributes of God or other substance ( *Padarth* ), constitute *Stuti*.

NOTE—*Stuti*, when spoken in connection with substances, means the ascertainment of their properties with the object of bringing them into appropriate use and not their worship.

22. स्तुति का फल The inclination towards a substance consequent on the contemplation of its attributes, &c., is the fruit of *Stuti*.

NOTE—*Preeti* in the definition means “conception” and not attainment ; for that renders the definition ambiguous and unintelligible.

23. निन्दा The diffusion of wrong ideas ( *mithyagyan* ) indulgence in wrong statements, persistence in falsehood by which defects are held up in place of virtues, is called *Ninda*.

NOTE—The common idea about *Ninda* is ‘back-biting’, but the word does by no means exclusively convey that notion. It is spirit of extreme cynicism accompanied by deliberate disregard of truth, whether that be in the presence of the person traduced, or in his absence.

24. **प्रार्थना** The imploration of the help from God or from a powerful person for the achievement of noble ends, after one's utmost exertion, is called *Prarthna*.

NOTE—The distinction 'after one's utmost exertion' ought never to be lost sight of. Prayer does not signify object supplication, but sincere and earnest wish for enlightenment and help after the exertion of one's whole might.

25. **प्रार्थना का फल** The disappearance of pride, mildness of dispositions, exertions for imbibing virtues and intense love (towards God), are the result of *Prarthna*.

NOTE—Peace of mind and ardent love for truth and Dharma are the legitimate consequence of *prarthna*. In such condition selfishness is completely effaced from the mind of the devotee and he strives for the universal good of all.

26. **उपासना** The absorption into the blissfulness (*Anandswarup*) of God, is termed *Upasna*.

NOTE—*Upasna* comes from *Up* which means near and *Asna* which means seat. It signifies sitting near or association with God, or, in other words, realisation of the Divine Being.

27. **निर्गुणोपासना** The contemplation of the Divine Being as essentially free from sound, touch, form, taste, odour, combination, separation, lightness, heaviness, ignorance, birth, death, pain, &c., is *Nirgunopasna*.

NOTE—*Nirgun* is generally used in the sense of 'Devoid of qualities' in the orthodox theology. But that is wrong, for if there were no qualities in God how can there be a world! Nothing can proceed from a being

which has no intrinsic attributes. Experience and common sense are both opposed to the orthodox idea. There is nothing in the universe that is without qualities and to speak of a substance as *Nirgun* involves a contradiction in terms. God, as the creator of innumerable things that possess qualities, cannot himself be without attributes. He is assuredly possessed of *Gunas* and those, too, of the highest order. He is all that is holy, noble, and best. The only negation that can be predicated about him is that of evil, wickedness, birth, death, &c.

28. **सगुणोपासना** The contemplation (of God) as omniscient, almighty, pure, eternal, all-bliss, all-pervading, one, primeval, universal creator, universal sustainer, universal lord, universal regulator, all-cognisant, blissful, dispenser of happiness to all, universal father, author of the universe, just, merciful, &c., is the *Saguna upasna of God*.

NOTE—Perhaps no terms are so grossly misinterpreted as *saguna* & *nir nirguna upasna* by the Hindu theologians. *Nirguna upasana*, according to them, means contemplation of God as a being utterly devoid of qualities which is an impossibility, since the mind cannot, by the very constitution of its nature, conceive anything absolutely without attributes. *Sagun Upasna* is commonly explained as the contemplation of God as a Being possessed of form, dimensions, modality, &c., which is absurd, for God is formless and above the bondage of spirit. The subject has been fully dealt with by Maharishi Daya Nanda in his *Satyarth Prakash*, Chapter 7, along with other questions of kindred character.

29. **मुक्ति** (Salvation) Condition of perpetual happiness consequent on the attainment of God after redemption from

evil deeds, birth and death, &c.—the ocean of misery—is called *Mukti*.

NOTE—Happiness is by no means synonymous with physical pleasures. According to the Vedic religion the *mukta* means *freed* from physical bondage. He enjoys spiritual bliss and can visit any region that he likes.

30. मुक्ति के साधन ( means of attaining salvation ) Contemplation ( *stuti* ), service ( *Prarthna* ), and devotion ( *upasna* ) of God, as already described, righteous conduct, charitableness, good company, faith, self-enlightenment ( *Tirath* ), performance of altruistic works and renunciation of evil actions, &c., constitute *Mukti ka Sadhan*.

NOTE—Salvation is not so easy of attainment as some people would make it out to be. A dip in the Ganges, a mere reading of the Ramayana or Mahabharata, a recitation of certain scriptural passages—each of these is considered by itself sufficient for the *mukti*. But unless there is a harmonisation of Gyana, Karma and Upasna, *i. e.*, unless a man combines with devout meditation, righteous conduct and enlightenment, the attainment of *Beatitude* is an impossibility.

31. कर्ता ( Agent ) ( The person ), who is free to act, *i. e.*, who has full control over all means [ conducive to an end ] is called *Karta*.

32. कारण ( Cause ) ( The means ), by which the agent can accomplish an object and without which that object is not possible is called *Karan*.

33. उपादानकारण ( material cause ). ( The substance ) which is essential to the existence of a thing, such as earth to that of pitcher, is called *Upadan Karan*.

34. निमित्त कारण ( Efficient cause ) The agent, such as potter in the manufacture of pitcher is called *Nimitta. Karan.*

35. साधारण कारण The instrument ( by which a thing is accomplished ) is *Sadharan Karan.* It also includes direction, space, light, &c.

36. कार्य ( Effect ) That which assumes tangible form by the particular combination of some substance is called *Karya.*

NOTE—There is close and intimate connection between *karan and karya*, so much so that the negation of one implies the negation of the other. The Shastra says : कारणाभावात् कार्याभाव the non-existence of cause implies the non-existence of effect.

37. सृष्टि ( Creation ) The transformation, by particular combinations, according to the law of Creator of ( primordial ) causal substance into innumerable forms as effects, in which case it is rendered worthy of transaction ( *Vivhar* ), is called *Srishti.*

NOTE—'Creation', in our phraseology, is an equivalent to manifestation. It implies 'making' when spoken in connection with the special reference to the Divine agency. For fuller information, see *Satyarth Prakash*, page 222 & *Sat Dharma bichar*, question 1st.

38. जाति ( Species ) The form of existence , which subsists from birth to death, which is common to a number of bodies and which is God-made, such as man, cows and trees, &c., is termed *Jati.*

NOTE—*Jati* is also used in the sense of 'caste' in this country. But the real meaning of the term is species.

or that form of existence that preserves from birth to death, the caste being liable to changes.

39. मनुष्य The being who does not take to any work without thinking over it, is called *Manushya*.

NOTE—*Manushya* has been defined as *mananshil* which means thoughtful. No person has a right to be called *Manushya* who does not carefully determine his ideas, deeds, &c. The term is synonymous with *matutha* & *vipashchit*, see Nighantu Adhyai 3 Khand 15.

40. आर्य्य People, who are of noble disposition, are righteous, altruistic, embodiment of true knowledge and are the permanent inhabitants of Arya-Varta, are called *Arya*.

NOTE—*Arya* is used in two sense. Those who are noble, do righteous act, encourage the study of the Shastras, &c., are called *Arya* and those living in *Arya-Varta* whether they be Mohamedans, Christians or belong to any other denomination are also *Arya*. This secondary title is applied to them by virtue of their residence in this country. There is a great difference between the two shades of interpretation.

41. आर्य्यावर्त्त देश The tract bounded by the Himalaya, Vindhyachal, Indus and Brahamaputra, is called *Arya-Varta*.

NOTE—This tract was the favourite residence of the ancient Aryas. It is very fertile and rich in natural scenery which induces a contemplative state of mind in the case of spiritually inclined people.

42. दस्यु Anarya, unrighteous men, that is men, possessing characteristics opposed to those of the Aryas and living in places different from those inhabited by these



latter Aryas, decoits, thieves, murderers, and men of evil habits, are called *Dasyus*.

NOTE—*Dasyu* is also *Anari* in the Shastras.

43. वर्ण ( Caste ) That ( station in life ) due to one's merits ( Guna ) and actions ( Karma ), is called *Varn*.

44. वर्ण के भेद ( Orders of caste ) The Brahmans, Kshatriyas, Vaishvas and Shudras make up the divisions of Varna or *Varn ka Bhed*.

45. आश्रम [ The stage in life ] in which one exerts oneself to the utmost for the acquisition of noble virtues, and performs good deeds, is called *Ashram*.

NOTE—Ashrams serve a very important function in the economy of society.

46. आश्रम के भेद ( *Ashram* stages ) ( 1 ) *Brahmacharya* which consists in the acquisition of noble virtues such as true knowledge, enhancement of physical and spiritual strength by practising continence; ( 2 ) *Grihastha* which consists in begetting off-spring and practical realization of knowledge ( previously acquired ) and righteous conduct ; ( 3 ) *Vanprastha*, which is spent in introspection and calm meditation ; and ( 4 ) *Sannyas*, which is devoted to altruistic pursuits,—these are the various stages of *Ashram* or *Ashram ke Bhed*.

NOTE—Abstinence from sexual intercourse, it must be remembered, has to be observed in three Ashrams—*Brahmacharya*, *Vanprastha*, and *Sannyas* and not only in one. The non-mention of the restriction in connection with the last two does not imply that sexual indulgence is allowed in them. The vital energy being extremely necessary for the difficult function connected with these Ashrams it

is desirable that it should be carefully preserved and kept intact.

47. यज्ञ ( The various righteous acts ) from Agnihotra to Ashwamedha, mechanical and scientific operations in the interests of humanity, are called *Yajna*.

NOTE—Animal sacrifices have nothing to do with Yajna. Yajna is a word of very sacred significance and should never be used in a bad sense.

48. कर्म The operations of the soul by means of *Mana*, senses, and body, are called *Karma*.

49. क्रियमाण ( The action ) done in the present is *Kriyaman*.

50. सञ्चित The impression left on the mind by an act done in the present is *Sanchit*.

51. प्रारब्ध The result—pain or pleasure as the case may be—of previous actions is *Prarabdha*.

NOTE—This subject is but another form of expression of the question of ‘liberty and necessity.’

52. अनादि पदार्थ ( Things essentially eternal ) God, soul and the material cause of the world, are *Anadi Padarth*.

53. प्रवाह से अनादि पदार्थ ( Things Phenomenally eternal ) The phenomenal world, actions of souls and their (Sanyoga Vyoga) are *Pravah se Anadi*.

NOTE—*Pravah se Anadi* means ‘phenomenally eternal.’

54. अनादि स्वरूप ( The nature of eternal ) beginningless, causeless, *i. e.*, self-existent from eternity is *Anadi ke Swaup*.

55. पुरुषार्थ Utmost exertion of physical body, mind, speech and pecuniary resources in pursuit of noble objects, is called *Purusharth*.

56. पुरुषार्थ के भेद ( 1 ) The desire for the attainment of an unattained object ; ( 2 ) the preservation of that which has been attained ; ( 3 ) the increment of that which has been preserved ; ( 4 ) and the employment of that which has been increased the furtherance of truth and works of universal welfare are the four divisions of *Purusharth* or *Purusharth ke bhed*.

57. परोपकार Full exertion for the good of all in which body, mind and money—none of these—is spared, is *Paropkar*.

58. शिष्टाचार ( The course of conduct ) which consists in imbibing good qualities and rejecting the bad ones, is called *Shishtachar*.

59. सदाचार ( Righteous conduct ) The Vedic line of action which has all along been followed by the righteous people from the beginning of the creation up to the present day in which truth alone is acted upon and untruth rejected, is *Sdachar*.

60. विद्यापुस्तक The four Vedas the *Word of God*, primeval and embodiment of truth, are *Vidyapustak*.

61. आचार्य्य ( The teacher ) who, after indoctrinating ( the pupil ) in righteous conduct imparts him instruction in all departments of knowledge, is *Acharya*.

NOTE—In the olden times the connection of the child with the *Acharya* ( teacher ) was not for a few hours a day as is the case now but the whole day and night. The *Acharya*, not only imparted secular and spiritual education

but also looked after their morals, superintended their affairs personally, guided them all along their Brahmacharya career.

62. गुरु The father is called Guru, because he nourishes and brings up the child and since the very time of his conception and ( the teacher ) is also called Guru, because he dispels the darkness of ignorance by preaching truth ( *Sattycopadesh* ).

63. अतिथि ( The person ) whose time of arrival and departure is not certain, who is highly advanced in knowledge, who goes everywhere with the philanthropic object of spreading enlightenment among the people, is *Atithi*.

NOTE—*Atithi* generally belongs to the Sannyas order because no other Ashram can produce a man of such high and noble type ये पूर्णविद्यावन्तः परोपकारिणो जितेन्द्रिया धार्मिकाः सत्यवादिनश्छलादिदोषरहिता नित्यभ्रमणकारिणो मनुष्याः सन्ति तानतिथीन् कथयन्ति ॥

Those who are perfectly learned, altruistic, master of senses, righteous, truthful, free from fraud, without any fixed abode, are *atithi*. See *Punch Maha Yajna Vidhi*, page 40.

64. पञ्चायतनपूजा The gratification of living parents, teacher ( *Acharya* ), *Atithi* and God, by appropriate veneration, &c., is *Panchayatana Puja*.

65. पूजा The due respect of a being possessing intelligence is *Puja*.

NOTE—*Puja* implies appropriate reverence. The term is to be used only in connection with a rational being. It is a height of absurdity to use it with respect to a

block of stone or statue of clay except in so far that these things are to be used as instrument for the attainment of a worldly or material object.

66. **अपूजा** The veneration of an inanimate object devoid of intelligence, and unworthy of respect, is *Apuja*.

67. **जड़** The substance ( *vastu* ) devoid of intelligence and other qualities is *Jar*.

68. **चेतन** The substance ( *Padarth* ) embodying intelligence and other attributes is *Chetan*.

69. **भावना** The right and appropriate conception, arrived at after due thought, free from doubt, *i. e.*, the apprehension of things as they actually exist, is called *Bhavana*.

70. **अभावना** The reverse of *Bhavana* that is misapprehension due to ignorance, such as mistaking of animate for inanimate and *vice versa* is *Abhavana*.

71. **पण्डित** [The person] who discriminates between right and wrong, is righteous, virtuous, lover of truth, learned and well-wisher of all, is *Pandit*.

72. **मूर्ख** The person involved in ignorance and persisting in evil is *Murkh*.

73. **ज्येष्ठकानिष्ठव्यवहार** The mutual treatment of youngs and elders with due regard to rank and station in life is *Jayestha Kanishta Vivhar*.

74. **सर्वहित** Exertion in the interest of universal welfare in which neither body, mind nor money is spared, is *Sarvhit*.

75. **चोरीत्याग** The use of another's property without his or her consent is *Chori* and the abandonment of that (habit) is *Chorityag*.

76. **व्यभिचारत्याग** Sexual intercourse with woman other than one's own wife; that with one's wife in inappropriate season; waste of seminal fluid in frequental intercourse with one's own wife and entrance into marriage before adult age is *Vyabhichar* and the abandonment of all these constitutes *Vyabhichartyag*.

77. **जीव का स्वरूप** The antity possessed of intelligence, finite in power, and endowed with attraction, repulsion, pain, pleasure and knowledge, is *Jiva*.

NOTE—Swarup is another name for Linga. The Lingas of the Atma according to Nyai are; इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिङ्गमिति ॥

78. **स्वभाव** The essential quality of a thing is its *Swabhava*, such as light and consumptive energy in hot fire. It lasts till the thing itself.

79. **प्रलय** The resolution of the phenomenal world into its primal causal form, i. e., the suspension of creation and universal dissolution of world of effects that are brought about and sustained by God into causes for the formation of the world, is *Pralay*.

80. **मायावी** Gratification in fraud, deception, selfishness and faults (*Dosh*) such as arrogance, pride, stubbornness, is *Maya*, and the person who indulges in them, is *Mayavi*.

81. **आप्त** The man who is free from fraud, &c., is righteous, wise, inculcator of truth, kind and benevolent towards all, who destroys the darkness of nescience and illuminates the souls of ignorant people with the light of knowledge, is *Apta*.

NOTE—Mahamuni Vatsyana defines *Apta* as आप्तः खलु साक्षात् कृतवर्मा यथा दृष्टार्थस्य चिख्यापयिषया प्रयुक्ता उपदेष्टा साक्षात्करणमर्थस्याप्तिः तया प्रवर्तते इत्याप्तः ॥

82. परीक्षा The discrimination between truth and untruth in the light of the eight *Pramans* such as Pratyaksh (direct preception &c.), Vedic injunctions, the pure dictates of soul and ascertaining the laws of nature is *Pariksha*.

83. आठ प्रमाण Pratyaksh, Anuman, Upman, Shabda, Aitihya, Arthapatti Sambhava and Abha—vthese are eight *Pramans*. It is through them that man can distinguish between truth and falsehood.

84. लक्षण (The characteristic) which leads to the knowledge of a thing and constitutes its essential attribute, is *Lakshan*.

85. प्रमेय The object of *Pramans* (perception), or that perceived by the senses is *Prameya*.

86. प्रत्यक्ष The knowledge arising from the sound, &c., by their close contact with ears, other senses and *manas* is *Pratyaksh*.

NOTE—It has already been explained see, note 2.

87. अनुमान (Inferential proof) The inference drawn regarding the other parts of an invisible thing on the basis of the direct perception of one part of that thing at a previous period, is *Anuman*.

NOTE प्रतिबद्धज्ञानमनुमानम् । The knowledge of the connected [*e. g.* fire], through perception of the connection [*e. g.* of fire with smoke], is inference, Sankhya book I, Aphorism 100.

88. उपमान (Analogical proof) The knowledge engendered in the mind (of an unknown thing) from its resemblance with a known thing such as that of the *Nilgau* from cow is *Upman*.

NOTE—प्रसिद्धसावर्ण्यात् साध्यसाधनमुपमानम् ।

89. शब्द (Testimony) The word of God, the perfect *Apta*; and of the *Apta* whose attributes have already been described is *Shabda Praman*.

आप्तोपदेशः शब्दः The declaration of *Apta* is *Shabda* (Testimony).

90. ऐतिह्य (Historical proof) (The statement), which accords with the *Shabda Pramana*, and is not impossible or otherwise false, is *Aitihya*.

NOTE—होचुरित्यनिर्दिष्टं प्रावक्त्रिकम् प्रवादापारम्पर्यमैतिह्यम् ।

91. अर्थापत्ति That in which the mention of 'one thing suggests the idea of another, is *Arthapatti*.

NOTE 91 अर्थादापायते सा अर्थापत्तिः

92. सम्भव The statement which is amenable to the (afore-said) *pramanas*, reasons and laws of nature is *Sambhava*.

NOTE—सम्भवति यस्मिन् स सम्भवः ।

93. अभाव (The idea suggested by the absence of a thing from one place as to its whereabouts) is *abhava*. For example, a man is told by another to fetch water (from a place). He finds that the water is not there, but this absence suggests him as to where it is. Such knowledge is *Abhava*.

NOTE—न भवति यस्मिन् सोऽभावः ।

94. शास्त्र The books which inculcate true sciences, enable men to discriminate between right and wrong, are *Shastra*.



95. वेद The four *Sangitas* (texts) Rig, Yaju, Sama and Atharva embody the true knowledge inculcated by God to mankind and which enable man to distinguish between right and wrong are the *Veda*.

96. पुराण The ancient books of the Rishis and Munis, such as Aitrya, Shatpatha Brahman, &c., which reveal the true significance (of things, &c.), are called *Puranas*, *Ithias Gatha* or *Narashansi*.

97. उपवेद The medical science or Ayur Veda; the military science or Dhanur Veda; the science of Government or Raj (Dharma); science of music or Gandharva Veda; and Mechanics or Artha Veda, are called *Upvedas*.

98. वेदाङ्ग The ancient Aryan Shastras (known as Shiksha, Kalp, Vyakaran, Nirukta, Chhanda and Jyotish, are called *Vedang*.

99. उपाङ्ग The six schools of Philosophy Mimansa, Vaisheshak, Nyai, Yoga, Sankhya, and Vedant are *Upang*.

100. नमस्ते " I respect you " is signified by *Namaste*.

NOTE—*Namaste* is a word for universal salutation and is equally applicable in the sense of the young as well as the elder, see *Kathopnishat*.



## PRINCIPLES OF THE ARYA SAMAJ.

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1. God is the Primary Source of all True Knowledge and of everything known by its means.

2. God is Truth and Happiness itself, Boundless, Almighty, Just, Merciful, Unbegotten, Infinite, Immutable, Without Beginning, Incomparable, All-supporting, The Lord of All, All-pervading, Omniscient, Imperishable, Immortal, Fearless, Eternal, Holy, and the Cause of the Universe. To Him alone worship is due.

3. The vedas are the books of True Knowledge, and it is the duty of all the Aryas to study, teach, and recite them.

4. An Arya should always be ready to accept Truth and reject Falsehood.

5. We should perform every act Righteously, that is, with a careful regard to Right and Wrong.

6. To benefit the world Spiritually, Materially and Socially, is the chief object of the Arya Samaj.

7. We ought to act Lovingly and Righteously towards all, having due regard to their merit.

8. We ought to eradicate Ignorance and propagate Knowledge.

9. No one should rest contented with his personal well-being, but everyone should consider his own advantage in the welfare of others.

10. In all that concerns the interests of the public weal, persons should frankly subject themselves to the good of others; but all should retain independence in what concerns their personal interest.