

श्री ३  
BELIEFS

SWAMI DAYANAND SARASWATI

BEING

Articles of Faith, based on Universal and all-embracing  
Principles of Primeval Eternal Religion, accepted

as true by mankind

पु. परिग्रहण क्रमांक  
EDITED BY

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# Principles of Arya Samaj

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1. God is the primary cause of all true knowledge, and of every thing known by its means.

2. God is all truth, all knowledge, all beatitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, without a beginning, Incomparable, the Support and the Lord of all, All-pervading, Omniscient, Imperishable, Immortal, Exempt from fear, 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 paramount duty of every Arya to read or hear them read, to teach and preach them to others.

4. One should always be ready to accept truth and renounce untruth.

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

6. The primary object of the Samaj is to do good to the world by improving the physical, spiritual and social condition of mankind.

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. None ought to be contented with his own good alone; but every one ought to regard his prosperity as included in that of others.

10. In matters which affect the general social well-being of the Samaj one ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may act with freedom.

## SWAMI DAYANANDA SARASWATI'S BELIEFS.

SWAMI DAYANANDA SARASWATI believed in the Unity of God and the Divine origin of the Vedas. In order to afford the reader an opportunity of personal acquaintance with his writings we quote below from the English translation of the *Satyartha Prakash* the following summary of his beliefs. Says the Swami :—

“ I believe in a religion based on universal and all-embracing principles which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the religion in question is called the *Primeval Eternal Religion*, which means that it is above the hostility of all human creeds whatsoever. Whatever is believed in by those who are steeped in ignorance or have been led astray by sectarians is not worthy of being accepted by the wise. That faith alone is really true and worthy of acceptance which is followed by *Aptas*, *i.e.*, those who are true in word, deed and thought, who promote public good and are impartial and learned but all that is discarded by such men must be considered as unworthy of belief, and false.

“My conception of God and all other objects in the Universe is founded on the teachings of the *Veda* and other true *Shastras*, and is in conformity with the beliefs of all the sages, from *Brahma* down to *Jaimini*. I offer a statement of these beliefs for the acceptance of all good men. That alone I hold to be acceptable which is worthy of being believed in by all men in all ages. I do not entertain the least idea of founding a new religion or sect. My sole aim is to believe in truth and help others to believe in it, to reject falsehood and to help others in doing the same. Had I been biased, I would have championed any one of the religions prevailing in India. But I have not done so. On the contrary, I do not approve of what is objectionable and false in the institutions of this or any other country, nor do I reject what is good and in harmony with the dictates of true religion, nor have I any desire to do so, since a contrary conduct is wholly unworthy of man. He alone is entitled to be called a man who possesses a thoughtful nature and feels for others in the same way as he does for his ownself, does not fear the unjust, however powerful, but fears the truly virtuous, however weak. Moreover, he should always exert himself to his utmost to protect the righteous, and advance their good, and conduct himself worthily towards them even though they be extremely poor and

weak and destitute of material resources. On the other hand, he should constantly strive to destroy, humble and oppose the wicked, sovereign rulers of the whole earth and men of great influence and power though they be. In other words, a man should, as far as it lies in his power, constantly endeavour to undermine the power of the unjust and to strengthen that of the just. He may have to bear any amount of terrible suffering, he may have even to quaff the bitter cup of death in the performance of this duty, which devolves on him on account of being a man, but he should not shirk it. King *Bhartri Hari* and other wise men have composed *verses* on the subject which I subjoin with the hope that they will prove useful :--

(1) “ The wordly-wise may praise one or censure  
 him ; fortune may smile on him  
*Bhartri Hari.* or frown on him ; death may over-  
 take him immediately or he may live for ages,  
 but a wise man does not swerve from the path of  
 Justice.”

(2) “ Let a man never renounce Dharma (right-  
 eousness) either through lust or  
*Mahabharata.* through fear, or through greed or  
 even to save his life, since Dharma is imperishable,  
 while pleasure or pain is perishable, the soul is  
 immortal, while the body is mortal.”

(3) “There is only one true friend that accompanies one even after death.  
 Manu. All others desert one as soon as death has overtaken him.”

(4) “It is truth that conquers, not error. It is the path of rectitude alone that men of learning and piety have trodden, and it is by following this path that the great sages of righteous desires have reached the highest citadel of truth, viz., God.”  
 Upanishad.

(5) “Verily there is no virtue higher than truth, no sin blacker than falsehood. Verily there is no knowledge higher than truth ; let a man, therefore, always follow truth.”  
 Upanishad.

“Let all men have the same kind of firm faith (in the power of *Truth* and *Justice*) as has been expressed by great souls (in the above verses). Now I give below a brief summary of my beliefs. Their detailed exposition has been given in this book (*The Satyārtha Prakash*) in its proper place.

(1) He, who is called *Brahma* or the Most High, who is *Paramatma*, or the Supreme Spirit who permeates the whole Universe, who is a true personification of Existence, Consciousness and Bliss ; Whose nature, attribute and characteristics are Holy ; Who is Omniscient, Formless, All-pervading, Unborn, Infinite, Almighty, Just and Merciful ;

Who is the author of the Universe, sustains and dissolves it ; Who awards all souls the fruits of their deeds in strict accordance with the requirements of absolute Justice and is possessed of the like attributes,—even *Him* I believe to be the Great God.

(2) “ I hold that the four Vedas, the repository of knowledge and religious truths—are the Word of God. They comprise what is known as the *Sanhita Mantra* portion only. They are absolutely free from error, and are an authority unto themselves. In other words, they do not stand in need of any other book to uphold their authority. Just as the sun (or a lamp) by his light, reveals his own nature as well as that of other objects of the universe, such as the earth—even so are the Vedas.

The commentaries on the four *Vedas*, *viz.*, the *Brahmanas*, the six *Angas*, the six *Upangas*, the *Upa-Vedas*, and the eleven hundred and twenty-seven *Shakhas*, which are expositions of the Vedic texts by *Brahma* and other great *Rishis* I look upon as works of a *dependent* character. In other words, they are held to be authoritative in so far as they confirm to the *teachings* of the *Vedas*. Whatever passages in these works are opposed to the Vedic injunctions, I reject them entirely.

(3) The practice of equitable justice together with that of truthfulness in word, deed and thought

and the like (virtues)—in a word, that which is in conformity with the will of God, as embodied in the *Vedas*—even *that* I call *Dharma* (right). But the practice of that which is not free from partiality and injustice as well as that of untruthfulness in word, deed and thought;—in a word, that which is opposed to the will of God, as embodied in the *Vedas*—even *that* I term *Adharma* (wrong).”

(4) “The immortal, eternal *Principle* which is endowed with attraction and repulsion, feelings of pleasure and pain, and consciousness, and whose capacity for knowledge is *limited*,—even that I believe to be the *Soul*.”

(5) “*God* and the *Soul* are two distinct entities by virtue of being different in nature and of being possessed of dissimilar attributes and characteristics. They are, however, inseparable one from the other, being related to each other as the *pervader* and the *pervaded* and have certain attributes in common. Just as a material object has always been and shall always be, distinct from the space in which it exists and as the two have never been, nor shall ever be, *one and the same*, even so are *God* and the *Soul* to each other. Their mutual relation is that of the *pervader* and the *pervaded*, of *father* and *son*. This *worships* and That is *worshipped*.”



(6) "I hold three things to be beginningless, namely, *God*, the *Soul*, and *Prakriti*—the material cause of the universe. These are also known as the *eternal substrata*. Being eternal, their essential nature, their attributes and their characteristics are also eternal."

(7) "Substances, properties, and characteristics, which result from combination, cease to exist on the dissolution of that compound. But the power or force, by virtue of which one substance unites with another, or separates from it, is eternally inherent in that substance, and this power will compel it to seek similar unions and disunions in the future. *Unions* and *disunions*, *creation* and *dissolution* (of the world) [and *birth* and *death* of the soul] have *eternally* followed each other in succession."

(8) "That which results from the combination of different elementary substances in an intelligent manner and in the right proportion and order,—even *that*, in all its infinite variety, is called *creation*."

(9) "The *purpose* of *creation* is the essential and natural exercise of the creative energy of Deity. A person once asked another—"What is the use of the *eyes*?" "Why to *see with*, to be sure," was the reply. The same is the case here. God's creative energy can be exercised and the souls can reap the fruits of their deeds only when the world is *created*."

(10) "The world is *created*. Its creator is the aforesaid God. The existence of design in the universe as well as the fact that the dead inert matter is incapable of moulding itself into different ordered forms, such as seeds, proves that it *must have a creator*."

(11) "The earthly bondage (of the soul) has a cause. This cause is *ignorance* which is the source of sin, as among other things it leads man to worship objects other than God, obscures his intellectual faculties, whereof pain and suffering is the result. *Bondage* is termed so, because no one desires it but has to undergo it."

(12) "The emancipation of the soul from pain and suffering of every description and a subsequent career of freedom in the All-pervading God and His immense creation, for a fixed period of time and its resumption of earthly life after the expiration of that period constitute *salvation*."

(13) "The *means* of salvation are the worship of God, in other words, the practice of *yoga*, the performance of righteous deeds, the acquisition of true knowledge by the practice of *Brahmacharya*, the society of the wise and the learned, love of true knowledge, purity of thought, a life of activity and so on."

(14) "The righteously acquired wealth alone constitutes *Artha*, while that which is acquired by foul means is called *Anartha*."

(15) “The enjoyment of legitimate desires with the help of honestly-acquired wealth constitutes *Kama*.”

(16) “The *class* and *order* of an individual should be determined by his merits.”

(17) “He alone deserves the title of a *King* who is endowed with excellent qualities and a noble disposition, and bears an exalted character, who follows the dictates of equitable justice, who loves and treats his subjects as a father does his own offspring and is ever engaged in promoting their happiness and in furthering their advancement.”

(18) “He alone deserves to be called a *subject* who is possessed of excellent qualities, a noble disposition and a good character, is free from partiality, follows the behests of justice, righteousness, and is ever engaged in furthering the happiness of his sovereign, whom he regards in the light of a parent and is ever loyal.”

(19) “He who always thinks well, (before he acts), is ever ready to embrace truth and reject falsehood, who puts down the unjust and helps the just, feels for others in the same way as he does for his ownself—even *him* I call *just*.”

(20) “*Devas* are those who are wise and learned; *Asuras* are those who are foolish and ignorant; *Rakshas* are those who are wicked and love

sin; and *Pishachas* are those who are filthy in their habits.”

(21) “*Devapuja* consists in showing honor to the wise and the learned, to one’s father, mother and preceptor, to the itinerant preachers of truth, to a just ruler, to those who lead righteous lives, to women who are chaste and faithful to their husbands, to men who are devoted and loyal to their wives. The opposite of this is called *Adevapuja*. The worship of the above-named persons I hold to be right; while the worship of the dead, inert objects I hold to be wrong.”

(22) “*Education (Shiksha)* is that which helps to acquire knowledge, culture, righteousness, self-control and the like virtues; and eradicates ignorance and evil habits.”

(23) “The *Puranas* are the *Brahmana* books, such as *Aitreya Brahmana* written by the great *Rishis* like *Brahma*. They are also called *Itihas*, *Kalpa*, *Gatha* and *Narashansi*. The *Bhagvad* and the other books of that sort are *not* the (real) *Puranas*.”

(24) “*Tirtha* is that by means of which the ‘Ocean of misery’ is crossed. It consists in the practice of truthfulness in speech, in the acquisition of true knowledge, in cultivating the society of the wise and the good, in the practice of *yamas* and (*other stages*) of *yoga*—in leading a life of

activity, in the diffusion of knowledge and in the performance of the like good works. So-called sacred places on the land and water are not *Tirthas*.

(25) “ Effort is superior to *Destiny* since the former begets the latter and also because if the effort is well directed, all ends well ; but if it is wrongly directed, all goes wrong.”

(26) “ I hold that it is commendable for man to feel for others in the same way as he does for his own self, to sympathise with them in their sorrows and losses and to rejoice in their joys and gains ; and that it is reprehensible to do otherwise.”

(27) “ *Sanskar* is that which contributes to the physical, mental, and spiritual improvement of man. From *conceptions*, to *cremation* there are sixteen *sanskars* altogether. I hold that their due and proper observance is obligatory on all. Nothing should be done for the departed after the remains have been cremated.”

(28) “ I hold that the performance of *Yagna* is most commendable. It consists in showing due respect to the wise and the learned, in the proper application of the principles of chemistry and of physical and mechanical sciences to the affairs of life, in the dissemination of knowledge and culture, in the performance of *Agnihotra* which by contributing to the purification of air and water, rain

and vegetables, directly promotes the well-being of all sentient creatures.”

(29) “Gentlemen are called *Aryas*, while rogues are called *Dasyus*.”

(30) “This country is called *Aryāvarta* because it has been the abode of the Aryans from the very dawn of creation. It is bounded on the north by the *Himalayas*, on the south by the *Vindhya* mountains, on the east by the *Attak* (*Indus*), and on the west by the *Brahmaputra*. The land included within these limits is *Aryavarta* and those that have been living in it from time immemorial are also called *Aryas*.”

(31) “*Shishtachar* consists in leading a virtuous life, in acquiring knowledge during the period of *Brahmacharya*, in sifting truth from error by the help of (the eight kinds of) evidence, such as *direct cognition* and then embracing truth and rejecting error. He who practises *Shishtachar* is called *sishta* (gentleman).”

(32) “I believe in the eight kinds of evidence such as *direct cognition*, &c.”

(33) “I called him alone an *Apt* who always speaks the truth, is just and upright and labours for the good of all.”

(34) “There are *five* tests (of finding truth).”

(a) The nature, attributes and characteristics of God, and the teachings of the *Vedas*.

- (b) Eight kinds of evidence, such as *direct cognition*, etc.
- (c) Laws of nature.
- (d) The practice of *Aptas*.
- (e) The purity and conviction of one's own soul.

It behoves all men to sift truth from error with the help of these five tests and to embrace truth and reject error.

(35) "*Paropakar* (Philanthropy) is that which helps to wean all men from their vices and alleviate their sufferings, promote the practice of virtue among them and increase their happiness."

(36) "The *soul* is a free agent to do deeds, but is subservient to God for reaping the fruits thereof. Likewise God is free to do His good work."

(37) "*Swarga* (Heaven) is the enjoyment of extreme happiness and the attainment of the means thereof."

(38) "*Naraka* (Hell) is another name for undergoing extreme suffering and possession of the means thereof."

(39) "*Janma* (birth), which consists in the *soul's* assumption of the gross, visible body, viewed in relation to time, is three-fold, *viz.*, *past*, *present* and *future*."

(40) "*Birth* is another name for the *union* of the *soul* with the body, and *death* is the dissolution of this link."

(41) “The acceptance of the hand through mutual consent, of a person of the opposite sex in a public manner and in accordance with the laws (laid down by the *Vedas* and *Shastras*) is called *Marriage*.

(42) “*Niyoga* is the temporary union of a person with another of the opposite sex (both parties may belong to the same *class* or the male may belong to a *class* higher) for the raising of issue, when marriage has failed to fulfil its legitimate purpose. It is resorted to in *extreme cases*, either on the death of one’s consort, or when protracted disease has destroyed reproductive power in the husband or in the wife.”

(43) “*Stuti* (Glorification) consists in praising Divine attributes and powers or in hearing them being praised, with the view to fix them in our mind and realize their meaning. Among other things, it inspires us with love towards God.”

(44) “*Prarthana* (Prayer) is praying to God, after one has done his utmost, for the gift of highest knowledge and similar (other blessings) which result from union with Him. It creates humility, etc. (in the mind of the devotee).”

(45) “*Upasana* (Communion) consists in conforming ourselves, as far as possible, in purity and holiness to the Divine spirit, and in feeling the presence of the deity in our heart by the realization



of His All-pervading nature through the practice of *yoga* which enables one to have *direct cognition* of God. *Upasana* serves to extend the bounds of our knowledge."

(46) "*Sagun Stuti* consists in praising God as possessed of specific attributes which are inherent in Him; while *Nirgun Stuti* consists in praising God as devoid of attributes which are foreign to His nature."

(47) "*Sagun Prarthana* consists in praying to God for the attainment of virtuous qualities, while *Nirgun Prarthana* consists in imploring the Deity to rid us of all our faults. *Sagun Upasana* consists in resigning one's self to God and His will realizing Him as possessed of attributes that are in harmony with His nature, while *Nirguna Upasana* consists in resigning one's self to God and His will, realizing Him as devoid of attributes that are foreign to his nature."

I have briefly explained my belief here, their detailed exposition is to be found in this very book (The *Satyartha Parkash*) in its proper place as well as in my other works such as "An Introduction to the Exposition of the *Vedas*."

In other words, I believe what is worthy of belief in the eyes of all, such as veracity in speech; while I do not believe, what is considered wrong by all, such as untruthfulness. I do not approve of the

mutual wrangling of the sectaries, since they have by propagating their creeds, led the people astray and turned them each other's enemy. The sole aim of my life, which I have also endeavoured to achieve, is to help to put an end to this mutual wrangling, to preach universal truths, to bring all men into the fold of one religion whereby they may cease to hate each other and, instead, may firmly love one another, live in peace, and work for their common weal. May this doctrine, through the grace and help of God, and with the support of all truthful, honest and learned men who are devoted to the cause of humanity (*Aptas*), reach every nook and corner of this earth so that all may acquire righteousness, wealth, gratify legitimate desires and attain salvation, and thereby elevate themselves and live in happiness.

This alone is the chief object (of my life.)

A word to the wise :—

[“ Mayest Thou (*Aum*) O God, Who art (*Mitra*) the Friend of all, (*Varuna*) Holiest of all, and (*Aryama*) Controller of the Universe, be merciful unto us! Mayest Thou (*Indra*) O God Almighty, (*Brihaspati*) Lord of the Universe, Support of all, endow us with knowledge and power. Mayest Thou (*Vishnu*) O Omnipresent and (*Urkrama*) Omnipotent Being, shower thy blessings all around us! ”]—*Rig Veda*.

आर्यन्

# THE ARYA PRATINIDHI SABHA

UNITED PROVINCES OF AGRA & OUDH

[Registered under Act XXI of 1860.]

*On the 5th of January 1897.*

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**ESTABLISHED 886**

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## AIMS AND OBJECTS OF THE SABHA

1. To establish a Vidyalaya (School or College) for teaching the Vedas, the Vedangas, and ancient Sanskrit (literature) and for preparing Arya preachers.

Here the word "Vedanga" includes every kind of knowledge, in whatever language, secular and spiritual, theoretical and practical.

2. To found a library of religious, scientific and other books for the benefit of the public.

3. To publish tracts and books for the purpose of disseminating the teachings of the Vedas.

4. To preach and arrange for the preaching of (Vedic Dharma) in the United Provinces of Agra and Oudh and in other places.

5. To make proper arrangements for the maintenance, bringing up, training and improvement of the needy and the orphans.

6. To adopt proper measures generally for the propagation of the Vedic Dharma.

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