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सर्वज्ञानानन्द
There is no region higher than truth

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तिथि.....
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पुस्तकालय.....

THE
NATURE & ATTRIBUTES OF GOD
according
to the Shastras

BY

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गुरु विरजानन्द दण्डी
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कुरुक्षेत्र

वर्गीकरण नम्बर

पु. परिग्रहण क्रमांक

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 THE
NATURE AND ATTRIBUTES
 OF GOD.

ACCORDING TO THE SHASTRAS

Do the *Shastras* teach idol-worship and anthropomorphism? Let them answer for themselves:—

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ॥१॥ न
 पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ॥२॥ नाष्टमो न नवमो
 दशमो नाप्युच्यते ॥३॥ तस्मिदं निगतं सह स एष एक
 एकवृदेक एव ॥ ४ ॥ सर्वे अस्मिन् देवा एकवृत्तो
 भवन्ति ॥५॥ अथर्व कां०१३ अनु०४ सं०१६।१७।१८।१९।२०

He can be called neither two, nor three, nor four. He can be called neither five, nor six, nor seven. He can be called neither eight, nor nine, nor ten. The entire universe is His. He is marvellously patient. He is One and One only. He is the one and only support of all. The universe rests in Him and Him only.

न त्वावां अन्यो दिव्यो न पार्थिवो न जातो न

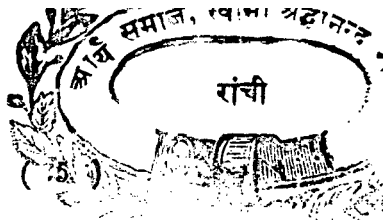
जनिष्यते । अश्वायन्तो मघवन्निन्द्र वाजिनो गव्य-
न्तस्त्वा हवामहे ॥ साम ३० १ । १

Thou alone, O God, art our lord and master. There is none worthy of our homage beside Thee. Thou art all-light. Thou art incorporeal and untagible. Thou wast never born, nor shalt Thou be ever born. Thou pervadest eternally every place in the universe. Thou art the repository of all energy and of all power and prosperity. Thou alone can fulfil our desires. Thee alone we worship and adore.

न तस्य प्रतिभा अस्ति यस्य नाम महद्यशः ।
हिरण्यगर्भ इत्येष मामाहिंसीदित्येषा यस्मान्न जात
इत्येषः ॥ य० अ० ३२ सं० ३

He to whom true obedience consists in a rigorous observance of truth in thought, word, and deed, who is the preserver and protector of man, to whom all prayer for protection should be addressed, who is the creator of the sun and all other luminous bodies, who is unborn,—*He* has no likeness, or image, or measurement.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्
पूर्वमपंत । तद्भावतोऽन्वानत्येति तिष्ठत्तस्मिन्नपो मा-
तरिश्वा दधाति ॥ य० अ० ४० सं० ४



The Supreme Being is fearless, immutable, and uniform. He is One and One only. He surpasses the mind in vigour and energy. The senses cannot perceive Him. He pre-exists in every conceivable locality. Though immovable in His own nature, He evades the grasp of the subtle mind and the senses over which it presides. Energized by Him man acts.

अन्धन्तमः प्रविशन्ति येऽसंभूतिमुपासते । ततो भूय इव ते तमो य उ संभूत्याश्चरताः ॥ य० अ० ४० सं० ९

Utter misery and suffering, the result of ignorance, shall be the portion of those who worship the primal atom as the efficient cause of the universe, *but to far greater misery shall assuredly be consigned those who worship visible objects sprung from atoms.*

सपद्यगाच्छुक्रमकायस्रवणमस्नाविरथं शुद्धमपाप्र विद्म । कविर्ननीषीपरिभूः स्वयन्मूर्खापातय्यतोऽर्था-
न्व्यदधाच्छाश्वतीस्यः समास्यः ॥ य० अ० ४० सं० ८ ॥

The Supreme Being pervades the entire universe even as space. He is of infinite might and the creator of all. He is incorporeal and exempt from birth and death. He is indivisible and impenetrable by the minutest conceivable object. He is free from the bonds of nerves and muscles. He is holy and above

every phase of ignorance. He is free from sin and every sinful desire. He is omniscient and privy to our inmost thoughts. He presides over all, is self-existent, and the efficient cause of the universe. He reveals to His eternal subjects the knowledge of the Vedas in the beginning of every creation.

यद्वाचानभ्युदितं येन वागभ्युद्यते । तदेव ब्रह्म
त्वं विद्धि नेदं यदिदमुपासते ॥ १ ॥ केनोपनि० ४

He who is indescribable by speech, and by whose power speech is enabled to perform its legitimate functions,—even He is the Supreme Being; know *Him*, O inquirer, to be the *Brahma*. The subject of language which the people may worship is not the Supreme Being.

यन्मनसा न मनते येनाहुर्मनोमतम् । तदेव ब्रह्म त्वं
विद्धि नेदं यदिदमुपासते ॥ २ ॥ केनोपनि० सं० ५

He who does not think with the aid of a mind, and to whom, the wise declare, the true nature of the mind is known,—even He is the Supreme Being; know *Him*, O inquirer, to be the *Brahma*. The mind, which may be an object of homage to man, is not the Supreme Being.

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति । तदेव ब्रह्म
त्वं विद्धि नेदं यदिदमुपासते ॥ ३ ॥ केनोपनि० सं० ६

He who does not see with the aid of the eye, and by whose power man perceives the objects of vision, even He is the Supreme Being; know *Him*, O inquirer, to be the *Brahma*. The visible objects which may command man's homage are not the Supreme Being.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।

तदेव ब्रह्मत्वं विद्विनेदं यदिदमुपासते ॥ के० ॥ ७ ॥

He who does not hear by means of the ear and by whose power the ear is enabled to perform its legitimate functions,—even He is the Supreme Being; know *Him*, O inquirer, to be the *Brahma*. The subject of the organ of hearing, which may be an object of homage to man, is not the Supreme Being.

यत्प्राणेन न प्राणितियेन प्राणः प्रणीयते ।

तदेव ब्रह्मत्वं विद्विनेदं यदिदमुपासते ॥ केनोप० ८ ॥

He who is not sustained by the vital airs, and by whose power the vital airs perform their legitimate functions,—even He is the Supreme Being; know *Him*, O inquirer, to be the *Brahma*. The animate objects, which may command man's homage, are not the Supreme Being.

नतस्य कार्यकरणञ्च विद्यते न तत्समश्चाभ्यधिकश्च
द्रुश्यते । परास्यशक्तिर्विविधैव श्रूयते स्वाभावि-
कीज्ञानबलक्रियाच ॥ श्वेताश्वतरोपनिषद् ॥ ६॥८॥

The Supreme Being has no cause, nor is He the material cause of anything. There is none like (equal to) Him, nor is there any one superior to Him. He is most exalted. He is infinite in knowledge, infinite in energy, and infinite in action, and He is so inherently.

नतस्य कश्चित्पतिरस्ति लोके न चेशितानैव च तस्य
लिङ्गम् । सकारणकरणाधिपाधिपो न चास्य कश्चि-
ज्जनितानचाधिपः ॥ श्वेताश्वत० ॥ ६ ॥ ९ ॥

There is nothing superior to Him in the universe, nor is He ruled over by any one. He is the efficient cause of all, and has no symbol or likeness. He is the Lord of the lords of the organs. He is unborn and there is none superior to Him.

सर्वेन्द्रियगुणामासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत् ॥
श्वेताश्वतरोपनिषद् ॥ ३ ॥ १७ ॥

The Supreme Being endows the organs with power to perform their appointed func-

sions, but He has no organs Himself. He is the Lord and Master of all. He is adorable and the greatest of all.

अपाणिपादोजवनोग्रहीतापश्यत्यक्षुःसृष्टणोत्यकर्णः
 अवेत्तिविश्वंनचतस्यास्तिवेत्तातमाहुरग्यंपुरुषंपुराणम्
 श्वेताश्वतः ३ ॥ १९ ॥

He has no hands, but He grasps; no feet but He moves; no eyes, but He sees all; no ears, but He hears everything; no mind, but He knows the whole universe. He is unknowable as *He is* (*i. e.*, in His infinity). He is the primeval Being, the most exalted, all-pervading Spirit.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा
 कर्मणा वा । ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं
 पश्यते निष्कलं ध्यायमानः ॥ मुण्डकोप० ३ । १ । ८

He is above the reach of the eye, speech and all other organs. He cannot be realized by austerities or works only. The man of pure, refined intellect perceives Him by his calm, sure light of true knowledge.

द्विरगमये परे कोशे विरजं ब्रह्म निष्कलम् ।

The All-wise being is unborn, and neither does He die. He has not sprung from anything, nor has anything sprung from Him. Hence He is causeless, unchangeable, eternal and ancient. He does not perish with the dissolution of the body.

अशरीरश्चशरीरेष्वनवस्थेष्ववस्थितम् ।

महान्तंविभुनात्मानं सत्त्वाधीरोनशोचति ॥

कठोपनिषत् ब्रह्मी ॥ २ ॥ २२ ॥

The Supreme Being is immaterial. He pervades the bodies of all sentient creatures. The sages who realize the glorious, boundless and allpervading Being, never grieve.

अशब्दमस्पर्शमरूपमव्ययं तथा असन्तित्यमगम्य-

वच्चयन्त । अनाद्यन्तममहतः परं ध्रुवं निचोच्यन्त

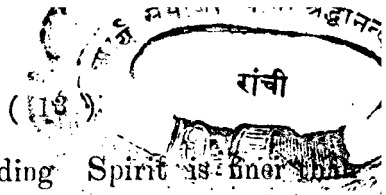
मृत्युमुखात्प्रमुच्यन्ते ॥ कठोपनिषद् ३ ॥ १५ ॥

The Supreme Being is above the grasp of the faculty of speech, of feeling, of vision, of taste and smell. He is imperishable, eternal, unbeginning, and without end. He is superior to the primal atom. Whoever realizes Him is released from the jaws of death.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।

यज्ज्ञात्वा मुच्यते जन्तु रमृते त्वं च गच्छसि ॥

कठोपनिषद् ब्रह्मी ॥ ६ ॥ १० ॥



The all-pervading Spirit is finer than Prakriti, (the material cause of the universe). He interpervades all and is entirely unsymmetrical. The man, who realizes this all-pervading Spirit, obtains liberation and attains to bliss enduring.

न सन्दृशेति तिस्रूपमस्य न च क्षुषापश्यति कश्चनैतन्म
 म् । हृदा मनीषामनसा भिक्लुप्तो य एतद्विदुरसू-
 तास्ते भवन्ति ॥ कठोपनिषद् व० ६ ॥ ९ ॥

His substance is not cognizable by sight, no one can see Him with the eye. He is perceivable by the heart-seated, pure and penetrating intellect. Those who know Him attain beatitude.

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।
 सर्वभूतसूयोऽचिन्त्यः स एव स्वयमुद्बभौ ॥ १

(मनु० अ० १-श्लोक-१)-

He to whom the mind cannot conceive in His infinity, whose essence eludes the external organs; who has no visible parts; who exists from eternity, even He, the soul of all Beings; whom no one can comprehend, shone forth in person.

प्रशासितारं सर्वेषां मणीयां समणोरपि ।

रुक्माभं स्वप्रधीगम्यं विद्यात्तं पुरुषं परम् ॥ मनु १२।१२२

“But he must consider the supreme omnipresent Intelligence as the sovereign Lord of them all, by whose energy alone they exist; a Spirit by no means the object of any sense, which can only be conceived by a mind wholly abstracted from matter and as it were slumbering; but which for the purpose of assisting his meditations he may imagine more subtle than the finest conceivable essence and brighter than the purest gold”

सृष्टिछलाधातुदावादिमूर्त्तावीश्वरबुद्धयः ।

क्लिश्यन्ति तपसामूढाः परांशान्तिं न यान्ति ते ॥

(महाभारते)

Those who worship objects, made of clay, stones minerals, wood and so forth, as God, are creatures of ignorance, who never obtain peace of mind, but are ever subject to misery.

From the foregoing quotations it is clear that the Vedas and all other true Aryan *Shastras* denounce idolatry and the doctrine of incarnation in the strongest terms. Let all true Aryas, the descendants of the ancient sages of wide-world fame, the first expounders of Revelation and the greatest teachers of mankind, follow the Truth only and shun mythology (the Puranas) even as poison.

ARYAN DECALOGUE.

- 1-God is the original cause of all true knowledge and of the things made known by it
- 2-The Supreme Being is true, intelligent happy, without beginning, almighty, just merciful, unborn, infinite, unchangeable incomparable, all-supporting, all-governing all-pervading, omniscient, undecaying, immortal, fearless, eternal, holy and the maker of 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 and recite them.
- 4-All persons 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 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-None ought to be contented with his own good alone; but everybody ought to regard one's own prosperity as included in that of others.
- 10-All persons ought to be bound by laws beneficial to the whole society; but they are at liberty to act in personal matters.

पुरु विरजानन्द दण्डी

सन्दर्भ पुस्तक

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