

Rule - 2

The One Adorable

GOD is existent, intelligent and blissful. He is formless, omnipotent, just, merciful, unborn, endless, unchangeable, beginningless, unequalled, the support of all, the master of all, omnipresent, immannet, unaging, immortal, fearless, eternal, holy and the maker of all. HE alone is worthy of being worshipped.

य एक इत्तमु ष्टुहि कृष्टनां विचर्षणिः । पतिर्जज्ञे बृषक्रतुः॥

Pray only to Him who is one.

The Looker after men;

The manifest Lord to Him of powerful activity.

R.V.V1. 45. 16.

God Personal — In the second principle are enumerated the attributes of GOD. Beginning with the philosophical formula, Sachchidananda suvrupa, meaning that His essential qualities are Existence, Intelligence, and Bliss; this principle, as it is couched, sets forth in clear terms that the GOD, on whom the Arya Samaj rest its faith, is not an impersonal abstraction of Neo-Vedanta, but a personal being. The good qualities, which inhere in souls and non-souls, do not in the aggregate make what may vaguely for purposes of meditation alone be termed God. God is in actual, a distinct being, in whom .all good qualities both negative and positive inhere. Existence is, as we have seen, in His essence. It is His first attribute. He shares this attribute with souls and non-souls, but it is

not their existence that may, by a feat of abstraction, be termed secondarily His. Existence, both His and theirs, is primary, not secondary, as the Neo-Vedantist seems to imply in his monistic mysticism.

God Defined — The ancient philosophers of Aryavarta chose for what in logic would be called the differentia of God this threefold characterisation, viz.. Sat, Chit, Ananda, i.e., existent, intelligent, blissful, because the final categories, into which they could resolve all beings were three. God is, as are souls and non-souls. He knows, as souls know. The formula Sal alone could not have distinguished Him from the other two entities that are. Sat Chit would confuse him with souls, as they both live and know. Sat Chit Ananda brings out both his similarities and differences with souls and matter. If he were the only eternal entity, simply Sat could have served the purpose of definition. The Addition of Chit and Ananda would in such a case be superfluous. His distinctness and superiority in as much as He has their attributes plus His own are made explicit by the employment of a threefold formula.

The Three Eternals — In case we posit the existence only of matter, the passing of inorganic matter into organic living substance remains a riddle. To the evolutionist, the origin of life is an insoluble mystery. Life is eternal, it inheres in the soul. We can neither evolve soul out of matter nor matter out of souls. The two are independent entities. They are eternally independent. For, if God were their joint origin, the attributes of God would inhere in them too. God is a spirit. How matter evolved out of spirit is inexplicable in the same degree as the converse hypothesis, viz., that matter evolved into spirit. God and soul are both spirits, but the theory of one transforming itself into the other is made untenable, among other things, by the riddle of the origin and end of sin. If God be the cause and soul the effect, the tendency to, or to be more fundamental in our conception, the capacity for, sin could not have originated but

from God, while if the converse be held as true, this capacity should at the time of transformation pass into God. As no theist would subscribe to these possibilities, it is philosophically rational and religiously reverent to believe in the separate, i.e., philosophically distinct, existence through eternity of three entities, viz., God, Soul, and Matter, the Vedic trinity of the Arya Samaj.

God, a Spirit — To return to the attributes of GOD, we have shown God has a personality and that His personality is not physical. His is a spirit, of spirits the Spirit Supreme. From all defects to which bodied spirits are heirs. He is of His nature free. He is not born. He does not die. He is changeless. He is unlimited. He is without a form. He is all-pervading – immanent in all that is. He is endless, infinite, incomprehensible even in thought.

Merciful and Just — He fears none and hates none too. In His love, He combines the apparently opposite virtues of justice and mercy. He is merciful in that he provides for the souls all sorts of physical material with which to work while they live, and by means of which to enjoy the fruits of what they do. Apart from what falls to their lot as the reward of their actions, there are divine gifts, such as air and water, heaven and earth, the starry world above, the green fields below, which every individual, irrespective of what merit he has earned by his actions, enjoys. He would not be God if he were capricious in the dispensation of His gifts. Those that associate the power to withhold, which they erroneously call free will, with mercy, may find some difficulty in accepting this conception of the – Merciful. We believe it is eternal; it does not change. In adding to the Common fund of blessings, additional joys and sorrows for individuals, commensurate with their actions, the Provident God is strictly just. Our repentance after sin laxens the rigidity of the tendency-towards evil, which every perpetration of sin engenders and later

strengthens. The hope to escape from punishment, the very idea that such a thing will happen, weakens moral stamina. The courage to face the consequences of what we have done is an indispensable part of moral strength and spiritual fortitude. The very justice of God is His disguised mercy. It is justice that manifests itself in the concrete shape of Law and it is on the face of it that Law upholds the universe both physically and morally.

Omnipotence Defined — The omnipotence of God, too, is with us not absolute. He can do all things that agree with his nature as God, and in doing them he requires no extraneous help as God. The Laws of God are immutable He does not practice capricious mercy. If we substitute cannot for does not, we apparently seem to restrict His power, while in reality we raise the conception of His nature above freaks, in as much as we think of His justice as justice absolute and natural. The handicap which appears evidently to be placed in this way on His will is in fact recognition of the unchangeableness of His nature. An unduly forgiving God has nothing to prevent Him from becoming at times unduly tyrannous. The Utter possibility is simply a corollary from the former presumption. His mercies, if simply whims, will lack a uniform reliable rule to guide their dispensation. The very backbone of morality, viz., the faith on the one hand that the good we do is properly requited, and the fear on the other that the evil we commit is adequately punished, will be instantly broken, if we once succumb to the presumption that prizes and punishments are regulated not by the desire of the recipient, but by the whimsical will of the Judge. Justice without a code is an untenable supposition even in the limited affairs of human life. Extend the conception to the affairs of the whole universe, and the impossibility of any theological position other than that of the Arya Samaj will be quite apparent.

Maker, not Creator — In the matter of making and unmaking the universe, too, the eternal laws of integration and dissolution, with which alone the conception at an eternal designer can be formed, regulate the processes of sristhti = Creation and pralaya = . What to a cursory observer will appear to be God's inevitable necessity is in truth God's unchangeable will. With the truly great, duty and privilege are synonymous terms. In the case of God these terms become absolutely interchangeable. Their synonymous character is absolute. For what are law? Working symbol of Wisdom Divine. That they are inviolable argues the absolute perfection of that Wisdom. Under this conception no miracles, either human or divine, are thinkable. Whatever takes place in the world of beings happens in the course of nature. Prodigies are a proof of the limited vision of the observer, a result of his incomplete knowledge. The effect, on the mind of the believer, of his conviction of God's willfulness, if such a perverse doctrine could be believed in, would make him either willful himself or weak. For the possibility that the results he aims at achieving by obeying the laws of God, may be upset by a small freak of what he erroneously regards as Will Divine, will rob him of the spirit of all confidence in the potency' either of laws or of his faithful observance of them.

Meditation and Prayer — GOD is thus a unique conception in the religious creed of the Arya Samaj. Belief in Him fortifies the soul, while for realization of Him within one's self, prayer and meditation are recommended of both morning and evening. The equitable God of the Arya Samaj will not, because of our outward flattery of Him, be inclined to show us extra favour. His inherent bounteousness and mercy leave no room for whimsical addition to them. Our constant prayer, dignified and sincere, as all prayers in the Vedas are, makes our resolve adamant. Before putting forth practical exertion for the achievement of what we

should righteously have we place ourselves in communion with Supreme Soul, the source of righteousness. Meditation of His immutable traits, first before we enter daily on our duties in life, and later after we have firmly or infirmly stuck to them, or else have disregarded the voice of both our own soul and the Supreme Soul in practice, gives us an opportunity of casting an introspective glance within ourselves. It places us at dawn and sunset, both hours of serious thought, in a position to imbibe as much as we can of His supreme virtues. Constant progress on the path of goodness in accordance with the well-known adage “As a man thinketh so he becometh” is the goal of meditation and prayer which conjointly we call sandhya.

Adoration of the formless — For adoration, the Arya Samaj recommends meditation of the Formless—Nirakara. Idolatry, instead of smoothing, bars the way of worship. Beginning with the sincere devotion of lovers, which finds concrete expression in stone images, embodying in them some serene beatific mood of some sacred personality, this system of adoration of higher men has Liter an invariable tendency to degenerate into gross formalities, in association with which social and moral evils prevail. Recitation of verses from the Vedas, reflection over the varied concepts of GOD presented in them, and an attempt to embody them in our own character, is the way to approach the presence of the Supreme. The Mantras are fixed for the adorer, lest his mind, left upon its own resources, should wander without aim and grasp nothing worthy to be imbibed. This last contingency, if not prevented, will surely unhinge him the Mantras of the Vedas are the light on the path to start with. Their glow increases both in its bewitching intensity and the range of its mental enlightenment, as the adorer fixes his mind day by day on their ever-broadening import.

According to this principle, adoration in the sense of devotional worship is due to GOD alone. No man or animal, or for that matter any other creature, can take the place of GOD. Nor is GOD Himself believed to be born in the form of one. Incarnation of GOD is thus an untenable doctrine under the creed of the Arya Samaj. So is idolatry and fetish-worship.

The God of the Arya Samaj is infinite. He is personal and, therefore, no vague or visionary being. He knows no form and is, therefore, above comprehension. You meditate on Him, His personal character affording the basis for meditation. This meditation never ceases, as the formless ever widens the scope of the meditative exercise and yet eludes the attempt at full grasp. The felicity of meditation is inexpressible and yet there is always a hankering after more. The thirst is unquenchable. Its ever-increasing intensity is strange as it may seem, in its very growth, a balm infinitely soothing to the soul.