

Rule - 6

The Ideal of Universal Good

The primary object of this society is to do good to the whole world, i.e. to look to its physical, spiritual and social welfare.

लोकं पृण ।

Make the universe perfect. Yajurveda XII 54.

Social Duty—While the first five principles lay down the duty of the Arya Samajist towards himself, the principles that follow are addressed to the Arya Samaja as a whole, and to Arya Samajists as members of the Samaja. The mission of the Arya Samaja is universal. In the Sixth Principle, i.e., the very first that deals with the Samaja as a body, the object of establishing the church of the Vedas is pointed out to be to promote the welfare of the whole world. What a broad conception of human and sub-human brotherhood! The mind of the Rishi was overflowing with love. The petty distinctions, and results of them, the petty-minded quarrels, between one caste and another, between one creed and another, between one colour and another, galled him deeply. With one stroke of his pen he abolished all these distinctions as far at least as his own following was concerned. The Arya Samajist, as soon as he signs the creed of his church, feels himself, as I matter, of course, to be connected in ties of humanitarian love with all the citizens of the world. The church, to which he belongs, is confined to no single clime or country. Its charitable outlook extends over all communities, all countries alike. Not simply members of that church, but others also deserve on his part

the same attitude of sympathy and affection, the upakara = kindness of the Arya Samaj is for the whole world not reserved for its members alone. Any the least hesitancy of tone or expression in this principle may have crippled its human outlook, confine its liberal universal programme. In India, where for centuries sea-voyage had been a taboo, caste reigned in its most tyrannous forms, untouchability, inapproachability and unthinkability—for even a thought of the Shudra (=the server of the society) was considered to pollute the Brahmana (= so called intellectuals)—were the order of the day, this broad-minded conception was a novelty. It was an ingenious hit, a sally of the Seer's soul. The principle, as it is worded, is in its simplicity, most perfect, something which it will always be impossible to improve upon. The humanitarian outlook can be no more broadened, the impetus to fraternity can goad us no further.

Physical Welfare — With his characteristic conciseness the Founder of the Arya Samaja makes his idea of upakara—upliftment—definite. It is explained briefly as containing in its connotative sweep the physical, spiritual, and social welfare of the world. Religions generally ignore the physical side of human growth. Some think this phase of life is mundane, and therefore beneath the notice of heaven-born religion. Religion, they hold, should concern itself with the things of heaven alone. Never was even a parochial conception more prejudiced, even a sectarian formula more erroneous. Our physical body is the vehicle of the spirit. It is its instrument, the very basis of its worldly and other-worldly activity. If that is deranged, the average spirit will not be able to live or work. Dayananda gives the welfare of the body of both man and animal the foremost place in his religion. Charity should look after the physical needs of its recipients first. Such measures should be taken by the corporate activity of the citizens, as will tend to the physical betterment

of the race. The extirpation of disease, the lowering of the death-rate, and the popularisation of the idea and methods of physical culture, the training of citizens in habits of clean living, etc., are items of social civic work, to which every philanthropic society of men and women should address itself. To the Arya Samaj, these activities appeal as the first rung of the ladder to its terrestrial heaven.

The Arya Samaj, after its brief career of social activity, has at its back in this behalf no mean record of social service. Many orphanages and widow homes stand to its credit. Many a famine, many an earthquake, many a flood has found the Arya Samajist busy rehabilitating its helpless wreck. The misery of the whole world requires the service of whole humanity. And what we are depicting today is the social ideal, not the actual achievements of this society or that. The achievement is only an infinitesimal part of what remains to be done.

What is the Soul? — To understand what is meant by the welfare of the soul, it is necessary first to form an idea of what the soul is. Every living being is a soul. Every soul is eternal, a distinct entity. It is neither evolved from God, nor will it evolve into God. All the intellectual activities of man and animal are due to it. There take place interactions between two living beings which cannot be ascribed to any physical agency. Of these, telepathy is the most pronounced. Cases have been reported of the death-scene of a relative presenting itself with all its actual surroundings in detail before the mental eye of a kinsman at a distance dividing countries and even continents. Pr. Rama Deva of the Gurukula, Hardwar, was the year before last in Africa when his son-in-law died at Lahore. The former had a vision of the Killers death and tried to evade the tragic feeling, created by the presentiment, by immersing himself heart and soul in his public activities. The vision would not be dismissed till news from India confirmed the previous intimation, in all presumption, of the soul. The

ability to go on thinking even when the brain has been removed or has turned, on account of some physical disorder, into a mere abcess is another evidence of the distinct, a separate, existence of the soul. Camille Hammarion in his *Death and its Mystery*, Vol. I. pp. 38-39, gives the following instances of this metaphysical power of the soul:

“My learned friend Edmond Perrier presented to the Academy of Sciences, in his lecture of December 22, 1913 an observation of Dr. Robinson’s concerning a man who had lived for nearly a year with almost no suffering and with no apparent mental trouble, with a brain that was nearly reduced to a pulp and was no longer anything but a vast pretext abcess. In July 1914, Dr. Hallopean brought to the Society of Surgery the account of an operation that had been performed at the Necker Hospital upon a young girl. . . ., at the trepanning it was ascertained that a large proportion of the brain matter was reduced literally to pulp...the patient recovered.”

We communicate, by means of our vocal organ, through the auditory nerves of a distressed man or animal, the voice of sympathy of our inner being. It takes effect. The distressed animal is soothed. Now neither the sympathy nor the feeling of being soothed can belong to the physical machinery of the bodies of these two sentient beings. These two beings, viz., the originator of the voice and its recipient are souls. They act on each other in a manner in which no physical substance could. Memory, dreams, the continuity of our knowledge, generalisation of concepts, classification of objects and notions, synthesis, analysis, association of ideas, illusion and hallucination — none of these can be demonstrated to be the effects of the activity or non-activity of physical organs alone. If dreams be the result of the activity of a part of the brain, while the remaining portion is at rest, the part which has been active should alone remember it. The coordination of feelings, of which the processes enumerated above are various forms, cannot be attributed to the same

cells of the brain, to which the perception of simple feelings is attributed. For if this be possible, why should not the complex process take place at once? That there is a graduation of processes, from simple to complex, betokens the inability of the physical organism, which is made of uniform cells, to accomplish all the processes on its own account. To unity and tabulate experiences, one superior entity, distinct from the cells, has of necessity, to be fixed upon as the receptive and co-ordinative agent. That is the soul. Some liken memory to impressions on photographic plates. Was one plate even observed to receive impressions of more than one scenes consecutively and keep each imprint distinct and intact? Nor can the brain, which also is one, accomplish this physical marvel. Memory in reality is a function of the soul. It relieves the brain to be always free for fresh photos. The storing of impressions is a spiritual process. So, too, is tabulation.

After all discussions .is to the existence or non-existence of souls, the notion of one's own permanency, to which all other notions come and go, find invariable reference, persists. One may dismiss from one's mind every other object, every other phenomenon, every other idea, every other impulse, the one entity that cannot be so dismissed is one's self. This self is the soul. How the first appearance of life in the simple unicellular amoeba can be accounted for only by postulating the distinct existence of souls has been shown elsewhere.

The soul is eternal. If it were created, the very idea of creation would require another soul to conceive it. The creation of the latter would require a third and so on ad infinitum. The Creator could at no stage be alone, or else the fact of creation, as also the fact that there is an eternal Creator, would be impossible of conception by a soul. How to impress the idea of its own creation on a soul is mystery. A created being thinking of eternity! Of beginninglessness! The very first moment that the soul

was aware of itself, it was. How then to teach it that at some time it was not? If there is anything absolutely inconceivable, it is one's own non-existence, whether in the past or in the future. The difficulty which the riddle of the origin and termination of sin presents, in case the creation of soul by God be admitted, has in the course of the exposition of Principle II been noticed. The soul ever was and ever will be.

Transmigration — The method of inference in science is hi proceed from the known to the unknown. We know how the soul exists. From this, we may infer how it existed before, and how it will continue existing in the future. In the present span it is born, lives, and dies. The same it has presumably been doing before and will do hereafter. The liability of the soul to a change of its physical tenement, as it progresses or retrogresses in its spiritual march, is called in philosophy transmigration. All born inequalities, physical, mental, and moral that we find among living beings can be explained on the basis of this hypothesis alone. Predestination makes God unjust. Fatalism makes life a pre-doomed drama. The only reasonable solution of the mystery of antenatal differences in capacity and equipment is to refer them to ante-natal differences in exertion which alone, under a just God, could have resulted in unequal fruit, viz., unequal equipment at birth.

Like the varied mental equipment possessed by human beings at their birth, there are certain, what they call instinctive faculties in animals, such as those of organisation, recognition of a place once known, communication of it to fellow-workers, etc., among ants, those of building perfect geometric constructions, a judicious division of labour,

artistic assortment, adaptation of temperature to changing requirements of weather, attachment to the hive, etc., among bees, and that of fine weaving among spiders, and so on.¹

1. The following evidence is extracted from *Life of the Bee* by Maurice Maeterlinck:

“There are only” says Dr. Reid, “three possible figures of cells which make them all equal and similar, without useless interstices. These are the equilateral triangle, the square, and the regular hexagon. Mathematicians know that there is not a fourth way possible in which a plane shall be cut into little spaces that shall be equal, similar and regular, without useless spaces.” (p. 156). The bee constructs hexagons.

— “Koenings’s answer to the question (Which would be the most economically constructed cell?) was the cell that had for its base three rhombs whose large angle was 109 min. 26 sec. and the small 70 min. 34 sec. Another savant, Maraldi had

measured as exactly as possible the angles of the rhombs constructed by the bees and discovered the larger to be 109 min. 28 sec. and the other 70 min. 32 sec. Between the two solutions there was a difference therefore of only 2 sec. It is probable that

the error, if error there be, should be attributed to Maraldi rather than to the bees, for it is impossible for any instrument to measure the angles of the cells, which are not very defined, with infallible precision.” (p. 157).

Speaking of newer adoptions adopted by the bees of late, the writer says:

“This great progress, not the less actual for being hereditary and ancient, was followed by an infinite variety of details which prove that industry, and even the policy, of the hive have not crystallised into unfringible formulae. We have already mentioned the intelligent substitution of flour for pollen and of artificial cement for propolis. We have seen with what skill the bees are able to adapt to their needs the occasionally disconcerting dwellings into which they are introduced and the surprising adroitness wherewith they turn combs of foundation wax to good account. They display extraordinary ingenuity in their manner of handling these marvellous combs, which are so strangely useful and yet incomplete.” (p. 309).

The efficiency, with which these faculties can be called into play by each individual or class of individuals of different species or even of the same species, differs. Now instinct, if it is an inherent quality, not a result of environments, should be constant and uniform in all individuals, at any rate within the same species which, however, it is not. Instances are known of horses having been taught to extract cube root and of certain dogs to write letters of the alphabet and tell the time. Is this instinct? ¹

Animals of the same species, for instance dogs, are seen to exhibit different stages of morality. This argues that they are souls and the fact that you cannot attribute these stages to different modes of breeding in this life is proof that they have been subject to some similar influence before. Attributing all these things to chance is bidding good-bye to the instinctive faculty or reason which must look for the cause of every effect it observes. The theory of evolution can never account for the

1. The dog was first taught to count by means of tapping with its paws, and various arithmetical exercises were then attempted and achieved with the greatest ease. Lola then learnt to associate numbers with sounds and the shapes of letters and thus to spell and express its thoughts in words, which were tapped out on its mistress's hand.

Lola was taught to tell the time from a clock but so accurate ex-hypothesis was her sense of time that she was able to tell her mistress the time without consulting this instrument on which human beings have to rely.

Her abilities on arithmetical problems I do not stress since in this respect she does not seem to have excelled the Elberfeld horses whose powers of mentally extracting roots seem to have been more highly developed than those of human beings, but her capability for correctly forecasting the weather must not be passed over without mention. —Occult Review, April 1923.

appearance of highly specialised social virtues that we find in some species of animals, as in the lower genera from which alone they could have evolved, these virtues are entirely absent; unless, of course, the advocates of this theory pervert their hypothesis and posit the previous existence of the present nerve-cells of these animals in the human body, where alone they could have specialised in civilised sciences and arts. Would this be evolution or the reverse of it, a stage in transmigration?

Infant Prodigies — Children are from time to time born who are found to be masters of certain arts without receiving even a rudimentary training in them in this life. How to explain these phenomena except by the transmigration hypothesis? In the Occult Review for October 1925, Mr. Graham Houblon recounted a few such occurrences that came in his personal experience. We reproduce only three:

“I have a photograph of myself taken before I was five, sitting on a tiny bare-backed pony, and the picture represents, not a child stuck like a pair of tongs on the pony’s back just to be photographed but a child horseman, with a perfect seat, holding his reins right, and obviously perfectly at home, as I always was on a horse-back from the first time I got up, which if not the day before the photograph, may have been the day before that. I was able to ride by the light, of nature, and all I have ever had to learn has been how to develop and improve what I have always known.”

“Again I have always been a keen swordsman especially in the way of old styles of fighting, and at last I tried my hand on the two-handed sword, to use which one has to be strongly armoured from head to foot. Now, as when I first got up on a horse, so when I first put on armour 70 lbs. or 80 of it, I felt perfectly at home in it, as if I had been wearing it all my life, with a full knowledge of its possibilities and drawbacks and to how to use the one and dodge the other Also the moment I took the two-

handed in my hands, I knew how to use it, and did so, in a way which excited considerable surprise in a number of practiced swordsmen who were present, also in my adversary. Now it is merely silly for common sense to explain this by something I had overheard said by great uncle Timothy or great aunt Clara. The only sane explanation for this perfect familiarity with armour and long sword on the first occasion on which I used them in this life is a memory from some past life, about four hundred years ago, when the two-handed was most popular.”

“I must record another similar case in my younger son which I noticed when he was six years old, on his first experience in life of boating. We had gone to Thames Lock in Canadian Cance ? To see the boat go through, and had left the cance? drawn up on a little piece of foreshore below the back. When we went away I put the came almost entirely in the water, leaving the extreme end of the how on land. Then I embarked and sat down astern, leaving the boy ashore to shove off. I knew him to be a very resourceful child, and wanted to see what he would do. What he did was significant to being with, he asked no question, but took hold so as to apply the utmost power with the least effort and shoved the cance off. Then came the thing which gave me my surprise. Instead of being left behind, just at the right moment when he should do without hanging the cance up, again he jumped, landed comfortably and steadily on the bow of the cance and slipped down into his place. The oldest, most practised hand at boat work could have done it no better. I may add that, in general, from the first moment he was afloat, he showed himself perfectly at home in a boat, and never once did I know him commit any of the idiocities with which children usually terrify and infuriate their elders. He knew, just as I knew, how to ride, exactly what to do in all ordinary circumstances in a boat.”

Instances of child musicians, child preachers, child mathematicians are too familiar to need enumeration here. These prodigies compel attention to what an ordinary observer may ignore, viz., born genius which can be traced psychologically simply to assiduity in a previous life.

Reminiscences of Previous Lives — Individuals are found who bring with them reminiscences of previous lives. The truth of their accounts has been tested, which in many cases have been found to agree with facts. The places they refer to and the persons whom they mention, are found existing exactly as they describe them. This is a proof positive of former and, on the same analogy, following lives.

The whole press in India was, a few days ago, resonant with what was thought to be the marvelous news of a girl born in September 1919, who in company with her father B. Shyam Sundar Lai, station master, Haldwani, went on a pilgrimage to Mathura. At Gokula, the girl, while passing by the house known as the old residence of Nanda, leapt out of the arms of her servant and ran to a building close by. She forthwith assumed the character of a boy and accosted an old woman, who was in the house, as his mother. She inquired about the desk where he used to sit. To her present mother she ordered a betel-leaf to be offered. This done, she asked the latter to leave, as he had got in the midst of his own. When out of that house, she pointed to a shark in the Jumma and declared it was this animal which had caused her (she said his') death. The old woman, who had accompanied the party, wept, as she recounted the incidents of the death of her late son in October 1918, and said that the reference of the girl was to that never-to-be-forgotten dismal happening, this is one of the instances, multiplying fast now-a-days, of remembrances of previous lives, brought into the present span of existence, by infants in various localities in more than one country.

Transmigration is both Rise and Fall — We have already remarked that the process of transmigration is one chequered amidst irregular alternations of progress and retrogression. It is neither uniform evolution nor uniform degeneration. The existence of human traits among social species of animals could not be accounted for, if the former alternative were true. The latter, viz., the hypothesis of uniform degeneration would stultify the irresistible impulse for spiritual rise, which alone justifies willing virtuous activity. One would not care to live, if life were a continuous fall. We all look forward to a high state, which not achieved, we wish to live again and yet again and so on. Our ambitions do not find satisfaction at the end of only one life. If what we have been Striving after is only a mirage, if all our activities are child's play, if the partial achievements we make, while we once live, have no chance or chance of supplementing themselves to completion, incalculable surely is the wastage of energy of both God and man, who thus conjointly are engaged in wanton pastime without any serious and or object. The conviction that more lives are to come, just as they came in the past, can alone be the solace of the steady worker, handicapped in the middle by abrupt death Work acquires zeal, an earnestness which is inherent in the hope of its continuity, once we give it an infinitely long period of duration. Failures of the present life cannot in that case daunt us, nor can unexpected successes elate our heart and make us take life easy.

Heaven and Hell — One of the natural equipments of the soul is freedom of action. It may rise if It works for its own uplift, or it may fall if it yields to the impulses that degrade it. Heaven and hell arc of the soul's own making. The species of animals in which some of the faculties of the soul are restricted, while a few perverse habits called bestial instincts, a result of misguided activity in a previous life or lives, are given an unrestricted chance of free play, in order to lead automatically to a reaction

commensurately strong, are the tangible hell of the soul. Plants in which every possibility of free action is snatched away, are reformatories, while birth in the midst of circumstances which of their nature help the upward evolution of a right-minded soul is its heaven. The presumption that there are higher beings than man appears to us to be uncalled for, unless there be evidences of life which human and sub-human varieties of corporeal existence cannot explain.

Salvation — The highest state of the soul is that of salvation, when the recurrence of births and deaths is for the period of a Kalpa suspended. Temporarily in the corporeal state also the soul may detach itself from the body. This may be done by practising Yoga exercises, till the state of utter dissociation from matter, called *asamprajyata Samadhi* = Ultra-cognitive Trance, is reached. That is the state of supreme bliss. The way to achieve it is the practising of supreme morality and leaving one's self in the matter of reward or result entirely in the hands of Providence. Evil thought, evil speech, and evil deed become at that stage an impossibility. Only good is done automatically as a result of habit doggedly persisted in. The soul is active; so too is the body which encases it. There is no lack of enthusiasm or exertion. Only, this attitude on the part of the yogi is unconscious. He does not feel his conduct is virtuous, for that would be self-complaisancy, a mild form of self-conceit; and he naturally cares not for the result. Hilarity, ecstasy, nonchalance whether misfortune comes or good luck, an absolute spirit of self-renunciation, accompanied by a happy constancy of inner enjoyment of self is his unchanging mood. He is salved while living, and when dead, has only passed from limited enjoyment to enjoyment absolute. For organs, while they are on the one hand doors of consciousness, are on the other, walls of matter that block the vision of the soul. Bereft of all hindrances, the soul is then in conscious enjoyment of close proximity of the Supreme Soul, whose

essential attribute is bliss. The proximity is also transmission. As long as this Eilysian beatitude lasts, the soul is spiritually in the highest heaven. In the world of matter, its passage is unrestricted; and even from the objects which to others are the cause of bondage, it derives, by dint of its inner happiness, perennial joy in perennial liberty.

What the Arya Samaj Aims at — To such a state it is the mission of the Arya Samaj to carry whole humanity. If even a few souls were in every country to rise to these Olympian heights of human godhood, they would be the centres of social and political harmony and physical and mental peace. They will attract humanity by their irresistible intrinsic magnet. Their ever-brimming love would be a centrifugal force which will swamp whole nations in mutual affection and esteem. Exploitation of the weaker by the stronger would then be a dream of the past. Tyranny of the shrewd over the instinctively simple would be an imaginary illusion, over which the serious and the sane would only laugh as over a mental obsession of mad people. Prejudices will cease. Truth will triumph and justice will reign. When in their private lives people will honour equity as conducive to their spiritual advancement, when shirking consequences of personal evil deeds will be sign of weakness, an index to moral cowardice, they will not allow their social and political relations also to be stained by caste oppression or by perverse patriotism, which today is but another name of selfish love of national self-aggrandisement. A new heaven will be born and a new earth, over which the suzerainty will be not of kings but of ideals. The Vedas will be the code. The higher self of men and women will be the judge. Sins will be culprits, self-punishment will be the jail.

A Social Heaven — The dry-as-dust lawyer, the cold rigid logician, the prosaic tradesman, all matter-of-fact men of the world, will of necessity shake their heads as they go through the above picture of a future Utopia.

A chimera! A reverie! A hallucination of the brain! Call it what you will, it is the hope of the philosopher, the reassurance of the self-confident seer. The reformer once lost has re-found in it his bewildered cry. The mariner, all but drowned, sees before him the heaven of peace, after boundless seas of boisterous storms. It is the dawn of a new day. Happy they who see eye to eye with the Rishi. For they alone can be saved. What hope for those who have made themselves hope-proof?