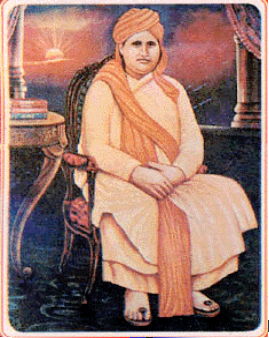


Ten principles of Arya Samaj

Cosmopolitan Outlook: These Principles of the Arya Samaj are equally applicable to all lands and peoples of all ages, past, present and future for the upliftment of humanity.

Individual and Social Duties. These rules emphasize the progress of a person individually and in a collective sense.

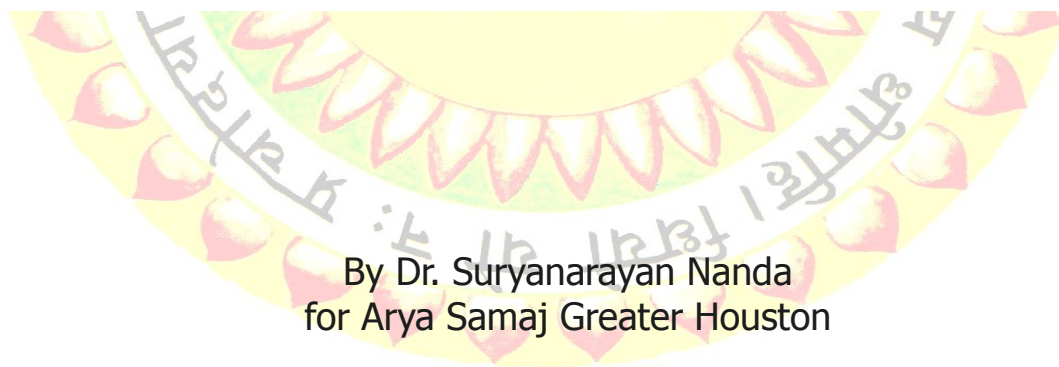
An Index to the Mission of Rishi Dayananda: These principles he founded are an index to his whole outlook on life and duty. They contain, as in an epitome, the whole viewpoint of the movement he started.

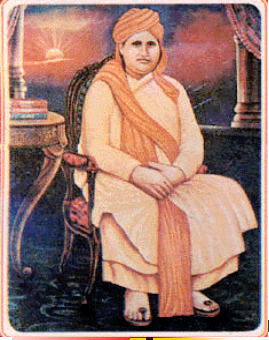


The First Principle THE SOURCE OF TRUTH

सब सत्यविद्या और जो पदार्थ विद्या से जाने जाते हैं, उन सब का आदि मूल परमेश्वर है ।

Parameśvar (God) is the primary source of all true knowledge and all that is known through knowledge.

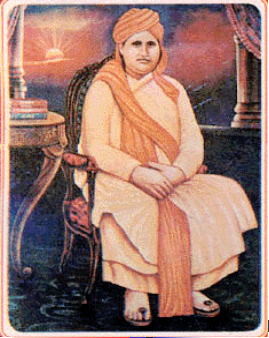




Apāṇipādo javano grahitā paśyatyachakṣuḥ sa
śṛṇotyakarnaḥ, Sa vetti viśvaṃ na cha tasyāsti vettā
tamāhuragryaṃ puruṣaṃ purāṇam.

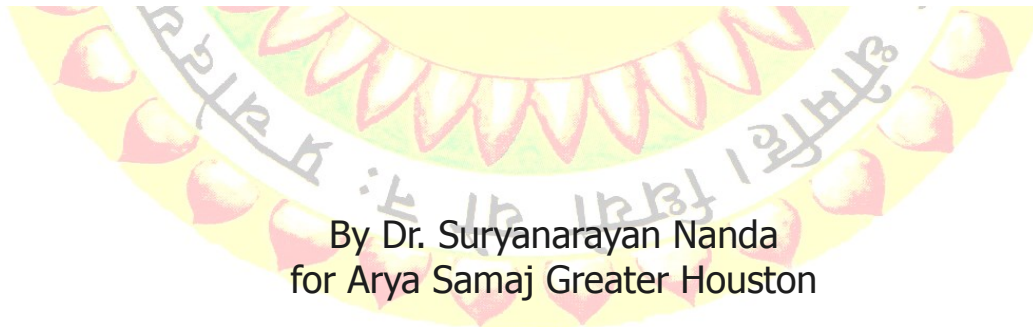
Śvetāśvetar-upaniṣad.3.19.

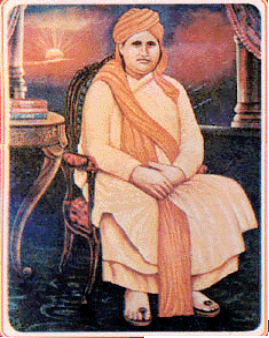
God has no hands but grasps and molds all things by virtue of His Omnipotence. He has no feet but transcends all in speed by virtue of His Omnipotence. He has no eyes but sees all perfectly, no ears but hears all, no internal organ of thought but **knows all**. No one can know His limits, has been eternally existing. He is the eternal Supreme Spirit that pervades all.



A Theistic Body;

The first principle of the Arya Samaj is a declaration that the society which takes its stand primarily on it is before everything else a theistic body.





The Source of True Knowledge

Truth and knowledge; Knowledge which is simply a realization of truth that exists in and outside us.

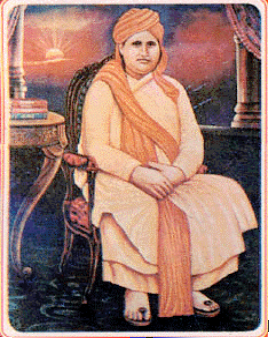
Its ultimate root is in the All-Knowing Parameśvara.

तत्र निरतिशयं सर्वज्ञबीजम्।

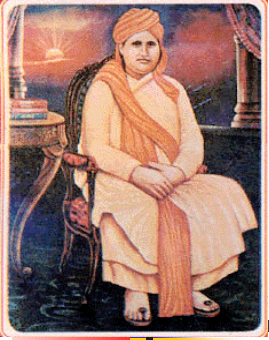
Therein lies the seed of unsurpassed omniscience.

स एषः पूर्वेषामपि गुरुः कालेनानवच्छेदात्।

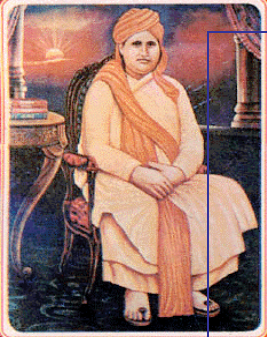
Being unconditioned by time He is teacher even of the ancients. **Yoga Sutra.1.25, 26**



- Along with our quickly fading conceptions of what is true and what is not, there is a constant body of known truth which exists in all ages and all climes.
- We may know it only imperfectly but the very fact that such truth exists implies that it should be known.
- It exists independently of us.



Our intuitive knowledge in yogic vision is derived direct from Him today, as was all knowledge at the beginning of human creation received from Him by the primeval Rishis.

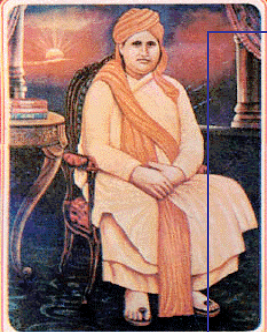


The Second Principle THE ONE ADORABLE

ईश्वर सच्चिदानन्द स्वरूप, निराकार, सर्वशक्तिमान, न्यायकारी, दयालु, अजन्मा, अनन्त, निर्विकार, अनादि, अनुपम, सर्वाधार, सर्वेश्वर, सर्वव्यापक, सर्वान्तर्यामी, अजर, अमर, अभय, नित्य, पवित्र और सृष्टिकर्ता है । उसी की उपासना करने योग्य है ।

Īśvara (God) is absolute truth, conscious, all bliss, formless, almighty, just, merciful, unborn , infinite, unchangeable, beginning less, incomparable, the support of all, the master of all, all-pervading, controller of all from within, ever mature, imperishable, fearless, eternal, pure and the maker of the universe.

He alone is worthy of being worshipped.

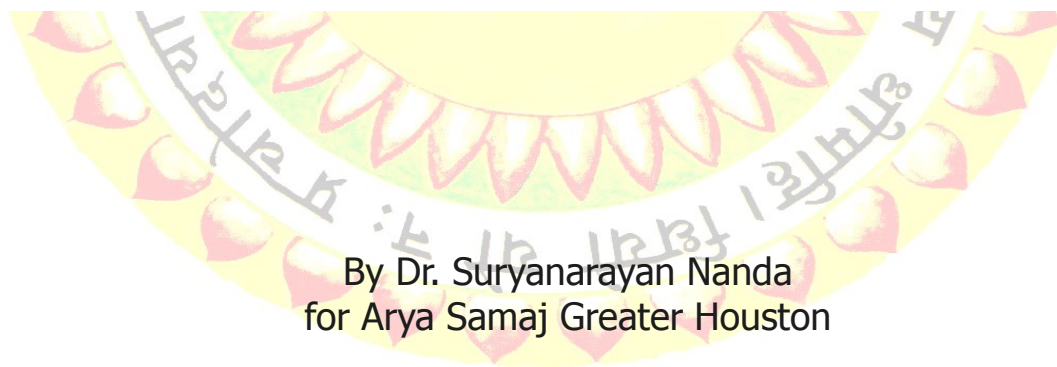


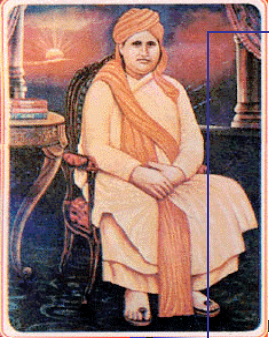
The Second Principle THE ONE ADORABLE



God Personal; The essential qualities of Īśvara are Existence, Intelligence, and Bliss.

God is an actual. a distinct being, in whom both negative and positive qualities inhere.





The Second Principle THE ONE ADORABLE

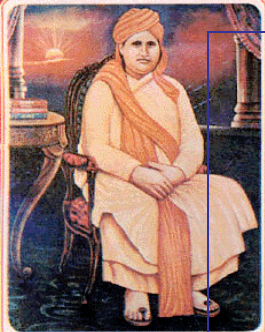


सच्चिदानन्द स्वरूप

Existence is his(God's) first attribute. He shares this attribute with souls and non-souls.

The Three Eternals: Supreme soul, Individual soul and Matter

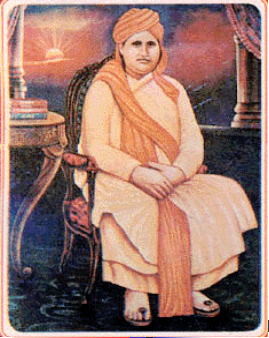
- Life is eternal, it inheres in the soul.
- We can neither evolve soul out of matter nor matter out of souls. The two are independent entities, They are eternally independent.



The Second Principle THE ONE ADORABLE

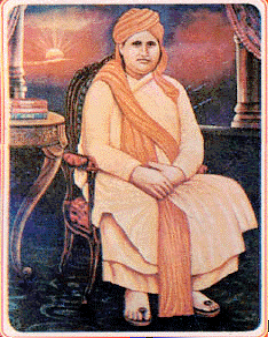


- सच्चिदानन्द स्वरूप
- God **has a personality** and that His personality is not physical.
- He is a spirit of spirits, **the Spirit Supreme.**
- **From all defects to which bodied spirits are heirs, He is of His nature free.** He is not born. He does not die. He is changeless. He is unlimited. He is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



Three eternal

- There are three beginningless (uncreated) categories- **(Paramātmā)** God the Supreme Self, **(Ātmā)** the innumerable Souls, **(Prakṛti)** *primordial Substance, the root-cause of the universe.* These are also known as the eternal substrata.
- **This Trinity is the original cause of everything.**

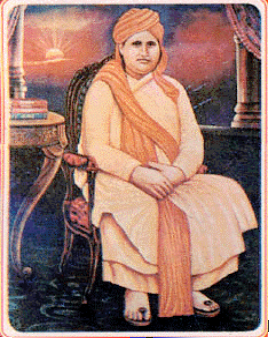


The Second Principle

निराकार

He is formless: because if he possessed a form how could he be all-pervading (Omnipresent), therefore he could not be Omniscient, since a finite substance can possess only finite attributes, finite actions and finite nature.

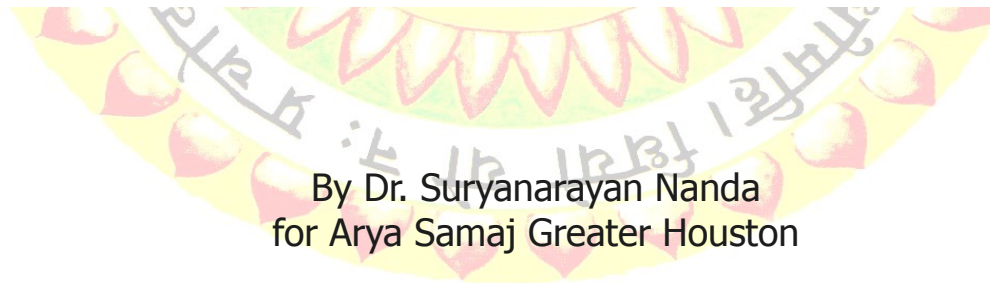
Besides, a God with form could not have been free from such limitations such as hunger and thirst, heat and cold, disease, impurities, imperfections and injuries. This proves, therefore, that God is formless.

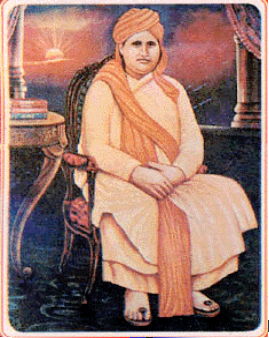


The Second Principle सर्व व्यापक

He is All-pervading:

If He were localized to some particular place, He could never be all-pervading, all-knowing, Regulator of all, Universal Controller, Creator of all, Sustainer of all and the Cause of resolution of all things into their elements, as it is impossible for an agent to do anything in place where he is not.

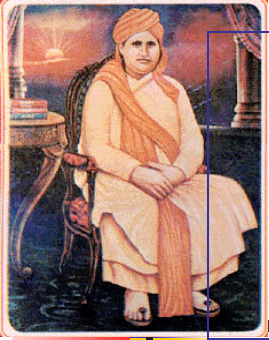




The Second Principle

सर्वशक्तिमान

God is all-powerful (omnipotent); It means that God does not require the least assistance from any person in all his works such as Creation, Sustenance and Dissolution of the Universe, and administration of divine justice. He does all his works with his own infinite power.



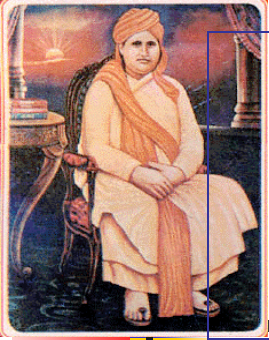
The Second Principle न्यायकारी, दयालु



He is merciful;

He provides for the souls all sorts of physical material with which to work while they live, and by means of which to get the fruits of what they do.

Apart from 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.



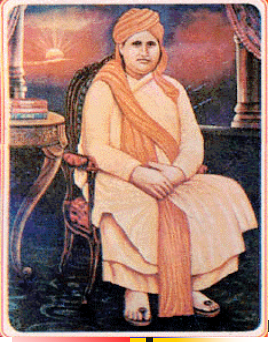
The Second Principle न्यायकारी, दयालु



He is just; The justice of God manifests itself in the concrete shape of Law that upholds the universe both physically and morally.

The inequality in the condition of living beings is a proof of the operation of His Law of justice.

The very backbone of morality, viz., the faith that the good we do is properly requited, and the fear 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 desert of the recipient, but by the whimsical will of the Judge.



The Second Principle

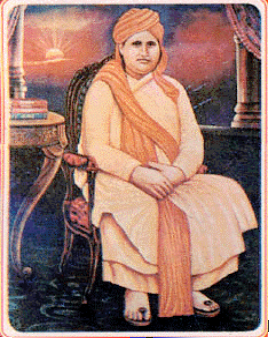
अजन्मा, अनन्त, निर्विकार, अनादि,
अजर, अमर, नित्य, अनुपम



Na tasya kāryaṃ karaṇaṃ cha vidyate
na tat-sama-śchā-bhyadhika-ścha drśyate.
Parāsyā śaktir vividhaiva śrūyate
svābhāvīkī jñāna-bala-kriyā cha.

Śvetā-śvetar-upaniṣad.6.8

The Great Eternal spirit undergoes no modifications, requires no instruments to work with, has no equal nor any superior. He is the Supremely Powerful Being, endowed with innate Omniscience, Omnipresence and Infinite activity.



The Second Principle

अजन्मा, अनन्त, निर्विकार, अनादि,
अजर, अमर, नित्य, अनुपम



God is unborn,

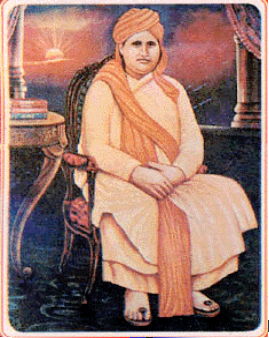
Aja Ekapāt. (Yajurveda.34.53)

He is unborn and undivisible

Sa paryagāc-chukram-akāyam (Yajurveda.40.8)

He overspreads all, he is pure, and formless.

If one looks at God's work in nature, he must admit that there is none equal to God nor there shall ever be **na bhūto na bhaviṣyati.**



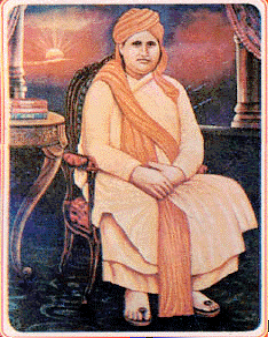
The Second Principle

सृष्टिकर्ता, सर्वाधार, सर्वेश्वर, सर्वान्तर्यामी

The world is created. It's creator is the God.

It is quit evident from the existence of the design in the universe.

The inert substances are incapable of molding itself into different ordered forms, and produce desired substance such as seed etc. this shows that there must be some creator of the universe.



The Second Principle



उसी की उपासना करने योग्य है ।

He alone is worthy of being
worshipped.