CHAPTER - II
THE PHILOSOPHY OF SWAMI DAYANANDA
THE PHILOSOPHY OF SWAMI DAYANANDA

(A) The Upanishad as the continuation of the Vedas:

The Vedic background of Swami Dayananda’s Philosophy:

Dayananda was a perfect Vedit who wanted to solve all problems of life according to Vedic canons. The Vedas contained pure knowledge given to humanity at the hour of creation. One is tempted to hold that there has not appeared in the world greater than Dayananda since the days of Vedic samhitas, with the zeal of St. Paul and Luther combined his whole life after 1846 was dedicated to the propagation of the Vedas. That the Vedas contained mysticism, philosophy and social organisation. Nobody can refute him. Regarding the inclusion of scientific knowledge in the Vedas there may be different kinds of criticism against him.

The Upanishad as the continuation of the Vedas:

Students of Indian Philosophy are of the opinion that the Upanishads are a reaction against the Vedas. Bipinchandra Pal goes to be extent of saying that the Puranas are the synthesis of Vedas (thesis) and Upanishads (anti thesis). He popularised the study of the Puranas in his own way. This trend as well as the general belief of Indian culture has been falsified by the Vedic research of Swami Dayananda.

The Vedas like the Upanishads teach us that the God is one alone. God is the object of worship. God is known by various names according to various qualities. It implies God’s varied power and does not mean Polytheism. In this 32nd of Yajur Veda and 4th chapter of Svetashwarg Upanishad it is explicitly stated that God is known by various names i.e. Agni, Air, Moon, etc. Similarly the Rig-veda states that God is known by several names viz Fire, Sun, Moon, etc. which is invoked by various names. It shows that God is one alone. The Upanishad admits the supremacy of the Vedas.
The *Upanishads* which are accepting Vedic authority do not decry the one imperishable God. *Kathopanishad* admits that the *Vedas* preached for his attainment. According to Brahmanic injunction of the literature we must achieve God by reading the *Vedas, Rig, Sama, Yajur* and *Atharva* which speak of his widely published knowledge.

Thus the major 11 *Upanishads* with some of the *Vedas* and their branches are what matter most. The Upanishadic thinker does not even ignore the karma kanda of the *Veda*. He does not condemn the symbolic or mystic interpretation of Om. He expresses the meaning of the well known *Gayatri Mantra* but he gives an equal status to another mantra of *Savitri, Vishwar Deva Savitar* and does not add any superstitions to the *Gayatri Savitri* discussed by the author of the *Brihadaranyaka Upanishad*. He gives more importance to Gautama’s deductive logic rather to the poetic analogy-logic of the *Upanishads*.

He tries to get rid of the realistic logic of the Upanishads though he was not approved to the karma kanda. He freed rituals from philosophy. He stands for dynamic realism, philosophy of activity and contains realism and fact. To him there is no difference between the empirical and transcendental from Vedic subjects although he ignores the upanishadic analogy and arguments of Sati. He never talks against them. *Ishopanishad* is almost a copy of the 40th chapter of the *Yajur Veda* excepting some hymns. The *Vedas* are reactor and the *Upanishads* their extracted juice.

We seek to establish that *Upanishadic* thought is in, no way to deny the Vedic authority and teaching. Both established monotheism. The *Vedas* teach us that God is formless (without anybody), is purest of the pure is without a nervous system and is self born. Some western scholars hold that the concept of God exists in the last portion of the *Rigveda* only.
This view is wrong. The *Vedas* deal with the attainment of God and are seeing the shapes of God. He is all powerful and the deity of the deities. According to Dayananda is neither polytheism nor henotheism. From the brief resume of the above discussion by Devata, Dayananda means that he who always give and does not take, who sheds light or knowledge or who obeys his parents. He bases this interpretation on the basis of Nirukta, Devata does not mean God. Therefore there is only one God (Brahma) who is to be adorned and none else.

All the *Vedas* are the elaboration and elucidation of the mantra “ekam sad vipra bahudha vadanti (Rig : 1.164)” This has been expressed in different voices in other mantras. The key to understand *Vedas* lies in this without understanding this the vedic scholars wonder aimlessly.

The study of the *Vedas* must not be separated from the *Vedanta* and other scriptures. Following Sayana and western scholars the people for got that the first among the *Upanishads*, the *Ishavasyopanisad* is the last chapter of the *Yajur Veda Samhita*. This led to the wrong theory that the *Brihadaranyaka* and *Chandogyopanishad* are older than the *Isha*.

He was a Vedist in the line of Patanjali, Mahidhara, Sayana and Ramanuja. He was a deep scholar of the Nirukta (etymological) school. He opened the doors of Vedic wisdom to all people including women and the Shudras. It was the inherent right not only of India but of the World to study the *Vedas*.

It is to be noted that the leaders of the Bhakti movement reacted against the claim of the monopolistic knowledge of the priest and higher castes. The narrow outlook was somewhat demonstrated by Muslim rule, but Dayananda opened the Vedic knowledge to all on the basis of *Yajurveda*, considerable portion of the *Rig-veda*. He wrote in Sanskrit and Hindi for the public. From this stand point Dayananda is more comprehensive than Sankara, the originator of *Advaita Vedanta*. 
In the opinion of D.S. Sharma an orthodox Hindu Scholar, Dayananda has not sufficiently emphasised the importance of the *Upanishads* which explain the *Samhitas* and he has also not recognised the value of the *Gita* which is the essence of all *Upanishads*. He might strengthen his position a thousand-fold if he included the *Gita* which popularised karma yoga (gospel of action) which is conducive to his temper and outlook.

Both Sankara and Dayananda are dynamic personalities of Indian intellectual life. Both were Brahmacharis who renounced home and left the world. Both were masters of debate and scholastic debates. In some sense Dayananda is more comprehensive than Sankara (1) The Starting point of Sankara’s philosophy is *Upanishad, Vedic Samhita* is of Dayananda though Sankara accepted the revelatory characters of *Vedic samhita*. He excelled the Upanishad without any trace of doubt. Dayananda is uncompromising in the revealed nature of the *Vedic samhitas*. This point is important from the foundation and revolution of Indian thought. Serious students of Indian philosophy attach importance to the advanced stage of metaphysical thinking to the *Upanishads* and thereby minimises the vedas. (2) Sankara had closed to the doors of shruti to the backward class i.e. the sudras. As against this Dayananda proclaimed the universal aspects of Vedic teaching.

(3) The achievement of Sankara lies in his fight against the Buddhist logicians and removing them from India. Buddhism had taken shelter in Asian countries and thrived well. But Buddhism is treated as a liberal branch of the great Vedic-Hindu culture.

It is a fact that the Buddhist had repudiated the sanctity of the *Vedas*. It supported the no God and no Soul theory. There is hardly any difference between Hindu ethics and Buddhist ethics in Yoga and Karma. Swami Dayananda’s potency was directed against the *Bible* and the *Koran* during the British regime and in the face of the orthodoxy and tradition of violence against the Muslims. Sankara’s achievement is confined to Indian peninsula. Dayananda advocated Aryan Vedism against semantic fanaticism. The place of Dayananda in the context of Asian and world history is more comprehensive than that of Sankara³.
Dayananda never claims that he has given a new philosophy. In his words “Right from Brahma down to Jaimini all the great seers have accepted the authority of the Vedas. Six systems of Indian philosophy accept the authority of the Vedas in their own ways.

Dayananda’s great contribution to human knowledge is to evolve the whole of his philosophy from the Vedas themselves when the Vedas have been misinterpreted. Vedic mantras have been quoted to suit one’s own interest always. He believes that the Vedas are divine fountain head of all true knowledge. The four Vedas were given to humanity through four personalities Agni, Vayu, Aditya and Angiras. According to Dayananda the Vedas comprise four subjects, Jnana/the supreme knowledge, Karma Duties, Upasana/worship and Jnana/the empirical knowledge. The subject of supreme knowledge is that matters most as it deals with the direct realisation of all things ranging from God to the minutest particles. Of them the main is the knowledge of God.

**Monotheism:**

Vedic philosophy is characterised as devatavada, polytheism, Maxmuller coins the term Kathenotheism/Henotheism which means, realisation of a God head among the many deities. A belief in single God, each in term standing out as the highest.

Dayananda in many places of his refuted them and advocated Monotheism. In Satvartha Prakash he threw light in the form of questions and answers that there is a clear mention of God in one of the 33 entities. They are called Devatas by virtue of possessing enlightened qualities. The Supreme Being is the 34th devata who is to be worshipped. He points out that different terms. Sankara says the soul is God and none other can be used in different contexts to mean Gods; etymologically. In vedic texts Devatas have been something used to mean God and sometimes worldly objects.
Monism Vs Trinism (Treta-vad):

Dayananda believes in the existence of only one God. The conception of Plurality goes against the very idea of one God Maya in the sense of avidya or the cause of illusion is not used in the Veda. The word Maya occurs 70 times in Rig-veda under various forms and 27 places in the Atharva Veda.

In the words of Dr. S. Radhakrishanan in connection with hymns of the Rig-veda “Wherever the word maya occurs it is used only to mean might or the power”.

Sankara says the soul is God and none other. Dayananda as a philosopher is unique because he talked 3 eternals, God, Matter and Soul. They have different nature and attributes. In the Vedas there is trinism (Tret-vad). For Dayananda, Brahman, Iswara, Prameshwora, Paramatama as developed by some Vaishnava schools are too subtle as they are synonymous meaning of the same God. He does not maintain the distinction between the lower God Iswara and the absolute Brahman.

Some authors points out scepticism in Vedic hymns. Evolutionist believe that the earliest hymns deal with naturalistic and anthropomorphic Gods, the next stage was devatas with henotheistic notion if not polytheistic. Later they developed the idea of monotheism. According to some, the hymns are pastoral and primitive.

Dayananda stands firmly against them in the prevalence of philosophical, moral wisdom the creation, dissolution of the world. Ethics and eschatology has been recognised by Indian thinkers as well as by foreign critics. The Vasodiya hymn, according to Lokmanya Tilak indicates the beginning of monistic Idealism.
Swami Dayananda has furnished the different concepts on the basis of the Vedas. He observes that when question is put, the answer is placed in the proximity. In some questions are the answers by themselves in some places. At times we can answer by contradictions and arguments. Then contradictions imply truth. The saying of the Upanishad or Socratic diction-one who knows that he knows not one who knows not mightier to the knowing something. God is the basis of all phenomena. To argue in detail is of no consequence.

Epistemology:

The test of truth according to Swami Dayananda are five kinds:— (1) To be in accordance with nature, attribute and actions of God (2) To be unison with the laws of nature (3) To be in consistence with that of teaching of the virtuous, learned and upright (4) Self in conformity with the dictates of knowledge (5) Eight kinds of evidence admitted by Swami i.e., (a) Perception (b) Inference (c) Analogy (d) The teaching of the learned (e) History (f) The converse (g) Possibility and (h) Non-existence. The evidence listed in (a) to (d) are admitted by the Nyaya system as source of valid knowledge. To this list he added historical proof (occurrence of event, the biography of a person), Converse (every effect has a cause and no effect without a cause), possibility (that is which is in accordance with the laws of nature. Impossibility of occurrence like the son of a barren women is not supported by the laws of nature) and non-existence (a man asked his servant to bring an elephant from a certain place. On going there no elephant was there. However he brought it the place where it was found).

It is one of features of Indian dialectic to reduce or to give more evidence from its own stand point. In the above case history can be included in authority, the converse, possibility and non-existence can be put under inference which is a big chapter in the Nyaya logic. These lists are again given under the five canons of examination the Laws of the Spirit, Laws of Nature, Wisdom of the sage and voice of conscience.
The last chapter of *Satyarth Prakash* no. 39 again runs as follows: - The principles of truth can satisfy 5 tests - (1) They must not militate against nature and attributes of God; (2) they must be in accord with the teachings of the *Vedas*; (3) they must be in keeping with the eight kind of proofs based on natural laws; (4) they must follow the rules of morality (5) they must be based on the principle of metaphysics or internal spirit. Every doctrine must be subjected to three criteria and accept truth and avoid false proof.

Revelation as meant by Swami Dayananda: - In Indian thought Revelation or the testimony of the trustworthy persons occupies an important place as a source of valid knowledge. To quote my beliefs and disbeliefs No. 38 of the last chapter of *Satyarth Prakash* my beliefs and disbeliefs. “I call him Apta who always speaks of the truth, who is a man of pure moral character, and who labours for the good of other”.

Swamiji propagated the idea of one which was represented by the motto. “Go back to the *Vedas*”. His attitude toward the *Vedas* is unique within Hinduism. He spoke of *Vedas* as the fountain head of Science and religion for all mankind.

God revealed the 4 *Vedas* in the universal and perfect knowledge. Vedic statement is free from the space and time. He went to great lengths of semantic ingenuity by way of the name of Kings, accounts of battles and geographical pictures of *Vedas*. The *Vedas* are against idol worship. Does it offended reason?

His revolutionary concept and interpretation made departures from the general concept of revelation in Hindu tradition. The following features are to be noted in this context.
(1) In the traditional *Advaita Vedanta* associated with Sankara Scriptural authority is supreme only in the realm supersensous realm. It is supreme in matters relating to dharma, Brahman ultimate reality, perception, inference, etc. suffice as source of valid knowledge in the realm of senses and reason. Hence Sankara’s well-known statements that even a thousand scriptures teach that fire is cold they will be rejected since it is outside its jurisdiction. Whether fire is hot or cold is to be determined by perception and not Sabda. This attitude towards scriptural authority is responsible for the conflict between Science and Religion. It is reversed by Swami Dayananda who by his bringing the results of scientific investigation within the scope of scriptural inquiry.

(2) Science is treated to the *Vedas* as we discussed in chapter VIII. It is further enlarged by another principle that all religions have their inspired sources in the same early literature. The theory of the *Vedas* as a primitive revelation reminds one after similar doctrines of primitive revelation held by some Christian; Diversities in religion are accounted for by the influence of environmental differences in the one theory upon the primitive Biblical revelation in the other theory and upon the primitive vedic revelation.

(3) The word Shruti (revelation) is limited to the four Samhitas only by Dayananda. Traditionally, Shruti comprises the collection of authoritative revelation the Samhitas, Brahmanas, Aranyakas and *Upanishads*. The *Upanishads* are called the *Vedanta*, the end of the *Vedas*. Upanishads became the preferred subject of their commentaries.

(4) Traditionally Hindu provides that revelation of Shruti needs supplementation by fashioning mechanisms. One concept is the Yoga theory featured in the Dharma shastras. The Kali Yuga, the 4th of the cycles is the age of darkness, degeneration and chaos. The ideals embodied in the shruti belongs to the Golden age/Satya Yuga. The people of Kali is too weak to follow them. It necessitates a new dharma called apad dharma. Which is to be adopted to the circumstances. The new dharma is different from the Vedic dharma. The concept of different dharmas is supported by the shastras.
(5) Another concept providing the method of coping with the passage of time and inadequacy of the Vedic revelation is the concept of the fifth Veda. There are many religious movements during these centuries, the most important of which were Bhakti and Tantra. Then movements produced theologians, poets literature and sacred religious lore. Their compositions are accepted as revelations have been supplementary and additional to the Vedas. Revelation in his system is not totally finished with the Vedas, but rather a continuous process. The Bhagavat Purana is an instance. To the Bhakti saints Bhagawata is the highest revelation of Lord Krishna, much more effective than those of the Vedas.

(6) Dayananda was deadly against the theory of supplementary revelation over riding the earlier ones. His Vedic revelation is total; final and needs no supplement. This attitude may be contrasted with that of Ramkrishna Parashansa who did not fear to teach that the truth is not in the Vedas, one should act according to the Tantras, although elsewhere he is more moderate and indifferent.

(7) His leaning towards the Nyaya and Mimamsa school of Hindu thought is more pronounced in the authoritiveness of the Vedas. Like the Mimamsakas and the Vedanta schools he has some common features in the authorititative nature of the vedic culture. But he did not base Vedic authority on the doctrine of the authoritativity of the Vedas. He based on the Nyaya belief that “the Vedas were uttered by Iswara himself”.

(8) The four Vedas are revealed for the good of mankind. It refutes the theory of evolution of thought and speech. God reveals himself as thought and language in the beginning of creation. Revelation took place in the conscience of Agni, Vayu, Aditya and Angiras who were Yogis pious and Keen to understand the meaning or the mantras of powerful concentration. They are not authors of Vedas. It is revealed in Sanskrit only.
Dayananda was controverted by the Parishad of learned Brahman pandits of Calcutta. They were the acknowledged authority settling the accounts of dharma for many years. They spoke him as the Martin Luther because of his Hindi translation of the Rig-Veda and revolutionary teachings.

The concept of God:

The concept of God as expounded by Swami Dayananda in the 6th and 7th chapter of Satyarthi Prakash is built upon the Vedas 33 devas are the physical and spiritual substances who plays their parts in the panorama of the universe. It is nowhere said that the Devata is God or the object of our adoration God is not to be confused with Devata. By describing 33 devas he establishes the point that God is only one. He is the creator sustenance preserver and destroyer of the universe, the great Judge and Lord of all.

God is Existence :- Absolute, knowledge absolute and Bliss Absolute. He is bodiless, birthless and deathless. He is All pervading all All supporting. He is Omnipresent and Omnipotent. He is all which does and all knower. He is Nirakara (Formless) and the Creator of the universe.

Dayananda stood against Sakarvada, incarnations like Rama and Krishna. God is Nirakara in the sense that he is the supporter of all and does not require the support of human body. He cited the authority of the Vajur Veda 40-9, Atharva Veda 10-7-35-36. “That All pervading Reality is free from any sort of body, the gross body, the subtle body and the seed body. He never comes in the womb of a mother. He is the full effulgent, self existent and All knowledge”. “He is Omnipresent, Omniscient and Omni- potent. He is the support of the earth, the Heaven, the Sun, the Moon, the Vast atmosphere and the entire universe”.
8 Vasus are the abode of all that exists or moves. They represent heated cosmic bodies, planets, atmosphere, super terrestrial space, sun, rays of ethereal space, satellite and stars, 11 rudras which are nervous forces, 10 pranas in enlivening the human body and 11th in the soul which when leaves it is dead. The Rudras represent the psychological processes i.e., like 5 sense organs, will, memory and innate powers.

The 12 months of the years are adityas which cause the lapse of the term of existence of each objects. Indra ia all pervading electricity is Indra which is productive of great force. Another Devata is Prajapati or Yajna which benefits mankind by the purification water, rain, vegetables. They are called Devatas because of useful properties and actions.

Plurality of God is not found in the Vedas. He developed the monotheism in Vedas against the false representation of the priest and of Christians Missionaries and Islamic attitude to the Hindu popular faith. The interpretation of Vedic philosophy as henotheism and monotheism is advanced by prof. Max Muller in his lectures on the Science of Religion, thus he discussed the question of vedic monotheism with Dr. R.G. Bhandarkar, the famous orientalist and Sanskrit Scholar of India. Max Muller has remarked thus :- “Henotheistic religions differ from Polytheistic, because although they recognise the existence of various deities or names of deities, they represent each deity as independent of all the rest as the only deity present in the mind of the worshipper at the time of his worship and prayer. This character is very prominent in the religion of the Vedic poets. Although many Gods are invoked in different hymns, sometimes also in the same hymn, yet there is no rule of precedence established among them, and according to the varying aspects of the nature, and the varying craving of the human heart, it is sometimes Indra, the God of the blue sky, sometimes Agni the God of fire, sometimes Varuna, the ancient God of the Firmament, who praised as supreme without any suspicion of rivalry, or any idea of subordination. This peculiar phase of religion, their worship of simple Gods forms probably everywhere the first stage in the growth of polytheism, and deserves, therefore a separate name. He also coined the word instinctive monotheism of the vedic worship.
It is to be noted that Max Muller’s interpretation and of other European Scholars are based on Sayana’s works. In Dayananda’s view the Vedas, the sacred book are the purest record of the highest form of monotheism. By giving a correct meaning of Devata, Yaska regards the names of those substances when properties are treated in the mantra, as the Devatas. The six elements are (1) Time (12 adityas), (2) Locality (8 Vasus), (3) 3 Forces (10 rudras), (4) Human spirits (Atma, 11th Rudra), (5) The activities of the mind and (6) Vital activities of the mind.

“Who is the one devata”? God, the supreme Soul we quote from Nirukta :- “Learning off all other devatas it is only the supreme soul that is worshipped only on account of His Omnipotence. Other devatas are worshipped only on account of his Omnipotence. Other devas are but only the pratayangas of his Supreme soul, i.e. they are but the partially manifest the glory of God. All these Davatas own their birth and power to him. In this they have their play. Through Him they exercise their beneficial influence by attracting properties useful and repelling properties injurious. He alone in the All-in-All of all the Devatas”.

Natural and normal attributes All-pervading Omnipresence, Omnipotence, Eternity, Infinity, Bliss and Justice are some main attributes of God. Contrary to Christian and Vaishnava teaching he teaches that God does not forgive the sinners. A soul doing evil act cannot escape, His justice is for all. He rewards and punishes according to one’s action. God is positive (Saguna) being possessed of the above attributes and is also negative being free from visibility and other material properties. God is likened to a ruler which blessed the subject with the power of administration.
Proof for the existence of God:

Of the different proofs for the existence of God Swami Dayananda supports the following (1) Causal, (2) Teleological.

Causality is one of the central problems in science and philosophy. The different schools of Indian philosophy, viz. Sankar Vedanta, Sankhya, Buddhism, etc. are divided in their approach. From the Nyayartha Prakasha chapter VII we know the perception of God results from the wondrous design in the visible world. The internal conscience of virtue and vice are not from the ego but infinite spirit. One can perceive God’s or souls through contemplation. Like perception, inference and other kinds of source may be applied since the knowledge of the effect leads to that of the cause. He believed in the cosmological argument for theism. He further more stated the manifests immanent teleology which substantiates in doctrine of theism. To quote no. 10 of belief asal disbelief. “The creation has a creator, and that is no other than the aforementioned God. The existence of a design in the universe as well as the fact that dead unconscious matter is incapable of forming it self into seed or any other thing endowed with life and vitality, shows that all must have a creator”. His highest reality is not a metaphysical unknowable as advocated by Kant and Spencer. Being a theist and monotheist he rejected the distinction between Brahman/absolute and God or Iswar of the Advaita. The contemplation of divine attributes as means of realisation. Like Ramanuja’s concept, Dayananda’s Reality is the reservoir of all noble attributes realising God is responsible for his opposition to the predominant intellectuation of European philosophers.

In common parlance there are 3 causes - the efficient, the material and the instrumental common. The efficient cause is one which remains unchanged throughout, but brings about a change in the material cause. The material cause is one which undergoes changes. The common cause is one instrument in the making of a thing in common to making things.
The efficient cause is of 2 kinds:

The primary efficient is the supreme spirit who creates the universe out of matter, sustains and then resolves it into its element form. The second efficient cause is the soul which takes different materials out of the created universe and moulds them into different shapes.

The material cause is the Prakriti devoid of intelligence. It is made and ummade by a conscious intelligent being.

The common cause is instrumental in making a thing viz, knowledge, strength, hands, time and space. More of it will appear in connection with section on creation, sustenance and dissolution.

Means of God Realisation:

In chapter - Appendix section it is noted that there is a close connection of Yoga and theism. Dayananda holds that through Yoga God realisation is possible. In the state of *Asanprajnata Samadhi* the human ego can realise transcospacic and imminent God head.

NOTES AND REFERENCES

2. I reserve the point for scholars to discuss.
3. See foot note 1.
12. Vide Appendix section.
(B) Metaphysics of Dayananda Saraswati:
Knowledge/Jnana and Ignorance/Maya:

The concept of Avidya or Maya/Ignorance false knowledge occupies an important place in Indian philosophy. It has been interpreted in different ways in different systems. The conception of ignorance is very significant. In simple parlance it signifies that a wrong notion that the changing world is eternal. It believes in the eternity of what we see, feel and exist. It covers up such false notions that material things have souls, excessive sexual indulgence is a source of pleasure in lust and is permanent. Pure knowledge/Jnana (Vidya) is to see and feel things in their nature. various acts, correct knowledge of the Vedas leads to on immortal life. Dissociation from ignorance is emancipation. The means of emancipation is to renounce all evil actions and (II) to demarcate truth from untruth, Virtue from vice and right conduct from wrong.

Swami Dayananda has dealt with the four phases of nascience in the proper places of Satyarth Prakash.

The first chapter is to mistake the transient world as if it is eternal, to have a feeling of immorality about human body, to believe that the created universe has been going on since eternity and will be eternal, that the Davas keep this body at all times by Yogic power.

The second phase is to confuse the pure things with the impure. The third phase is to regard the pleasure giving things, the things which are impure.
The fourth phase is to regard as spiritual the things which are unspiritual. He is too subtle to make the different types of avidya/ignorance.

Five kinds of pain are caused by nascience. (1) Nascience (2) Confounding our intellect with our self (3) Attachment to pleasure (4) Dislike for pain and painful things (5) Terror of death, The tendency to claim to the body.
Nescience flows in these pains and miseries by his own interpretation. He holds that the world which we see and accord us is not an illusion as advocated by the Devata system. It has a cause. There is a permanent relation. The thing that has a casual relation cannot be treated as an illusion.

The Advaita Vedantins regard the world as an illusion on the analogy of dream or rope-snake illusion viz, rope taken to be a snake or shell like silver or, a mirage or an enchanted island, the appearances are unreal and not real. By imposing they prove that the rope is mistaken for a snake. According to Dayananda this interpretation involves the fallacy of analogy. They go to the extent of regarding the rope existing and the Snake non-existing. Does, snake not exist like the Sky flower? The Advaitin's say that it does not exist in the rope, it exists some-where, only; its impression is in the mind. But the Snake as such cannot be called at last non-existing.

The means of salvation are:

(1) Knowledge of 5 sheaths/systems of the body:

(a) The Physical i.e. the tissues, fluids, bones and skin.

(b) The vital sheaths expiratory and inspiratory, Semen force in the abdomen in that carries essence of food to all parts of the body, Liver that helps to draw the food down the throat into stomach and gives strength to the body.

(c) The psychic sheath - (the mento motor) - Comprising the principal of violation, the principal of individuality and 5 principles of action, articulation, grasp, locomotion, reproduction and excretion.

(d) Intellectual sheath (the mento sensory) - Comprising principles of judgement, memory and 5 senses-sight, hearing, taste, touch and smell leading to the thought in the mind.
(e) Blissful sheath (Spiritus)-emotions comprising love, cheerfulness, hatred, these 5 system are the media through which the soul acquires all kinds of knowledge and carries out all metal processes and actions.

2. Knowledge of 4 phases of Souls:

Waking slumbering (dreaming) or sound sleeping in which there is no consciousness of the outside world and the essential mode of soul.

3. Knowledge of four bodies:

(a) Gross physical that is seen and felt, (b) spiritual body comprising of sensation, nerve force, violation. (c) Casual body consisting of elementary prakriti, prakriti is all - pervading and common to all souls. (d) The fourth state is called Turiya in which the soul is observed in the contemplation of God. It is called the Turiya since there is perfect liberty. It is developed by the practice of Yoga and concentration.

4. Knowledge of Six-fold achievement (shat-samadhi) - which concise in:

(a) Shama in retracing from temptation and pro-passion of the self and the internal organ towards virtuous action. (b) Dama-Control over sense, (c) Uparati never associating with the wicked, (d) Tetiksha becoming deaf to worldly applause, or censure, etc. (e) Shraddha-having firm faith in the Vedas and learned virtuous teacher, (f) Samadhana-Equilibrium of mind. (g) Mumak-shava, i.e. perfect devotion to and love for emancipation like a hungry and thirsty man. Eagerness for emancipation.

Four correlation factors: Preparatory equipments, Sambandha, Vishayi (person whose study is to realise God) and Prayojana.

Four fold steps of knowledge are known as hearing, thinking, contemplation and direct intuition.
The ninth chapter of Satyarth Prakash discusses in detail the cause of nescience and the means of emancipation.

The nature of emancipation has been discussed in connection with the section 3(c) and moksha and yogic excercise.

The nature of the soul :

Dayananda inculcated the immorality of the soul.

Soul is eternal and immortal endowed with great powers. Nature intends him to be its master.

The soul is possessed of finite knowledge. He is having desire, aversion, pleasure and pain. He comes in birth and death. He is the enjoyer of the fruits of action.

Death does not mean annihilation of the spirit Life is continuous and unleashing and the spirit comes back to the scene of conflict armed with greater power and a keener determination and invariably conquers.

Plurality of Souls :

The Samkhya and Nyaya-Vaisheshika subscribe to the theory of plurality of soul for accounting the varieties of expressions. Dayananda is deeply influenced by these schools as an easy solution to the problem of the world as pointed earlier soul, according to him are dimensionless unity while the Absolute Brahman is the dimensionless unity. The relation between God and Soul is the same as that of pervading and pervaded. A dimensionless unity can always through dimensionless unity. That all souls are infinite is admitted by all schools except the Advaita Vedanta school. The Vedic text are full of reference to the terms of I, You, Thou, We and Day. The Mimasaka as prof. Radhakrishna has pointed out adopts this theory on the basis of all actions and other activity which are one to many souls. The Jains believe in the existence of many souls.
These are the characteristics of Dayananda’s conception of the plurality of souls.

(i) Pleasure and pain are the attributes of souls which are not of the body. The difference that one soul in the creation with regard to pleasure and pain should be attributed to the distinctiveness of souls.

(ii) Each soul is independent and distinct in the attainment of emancipation.

(iii) Each soul transmigrates according to its own actions and undergoes the consequence of its own deeds.

(iv) The purpose of creation conforms to the doctrine of plurality.

(v) Souls retain their individuality at the time of emancipation. They are not completely absorbed in God. After a fixed, i.e. period of emancipation the souls will come back into bondage. In 1875 Dayananda declared Moksha to be an eternal state. But by the time of second edition of Satyarth Prakash he deviated from his position and maintained his view by his yogic power. Jivas knowledge in Moksha is limited in so far as the relation between Jiva and Karma is an eternal one. Moksha is achieved by the application of certain means, performance of right actions, any change effected by the application of means can be undone by the application of means of the same order. Moksha-a change of condition effected by human action, can be undone by human action. Man’s activity is eternal, but its effects bondage and liberation are necessarily of limited duration; Moksha/salvation, therefore, is limited in time. It comes again into bondage and his eyes goes on.

(vi) The consciousness of ‘I’m’ indicates the existence of ‘I’ similarly consciousness of ‘I am not, he or thou’ we are conscious of the fact that “he or thou” also exist as clearly and distinctly as I. The distinction of the soul is absolute and not empirical.
(vii) The Doctrine of Karma rests on the plurality of souls³.

Psychological evidence for the existence of soul:

The soul or mind which knows, feels and wills at times without the agent or doer and psychological processes are dead. There is another term known as self-consciousness in psychology. The self is not an object of knowledge; the self is conscious of itself. The consciousness is not coming from outside. The idea of me and I which is a feature of introspection is essentially the same self consciousness which is a feature of every living is of great proof of one’s own existence.

When we are self conscious, we are something apart from the physical body such terms as my hand, my heart, brain, wits exactly the same feeling as my back or my face shows that the consciousness is universal. My remains unchanged inside of the physical changes the feeling of I present from birth to the end. When he says that he has grown old the feeling that he himself is identical in spite of the week bodily condition.

The Nyaya and Samkhya system offer proof for the existence of self which is different from the body. Dayananda’s conditions of the soul is in perfect agreement with the Njaya views. The soul is a knowing entity which uses the same organs or instrument, Kapila in his Samkhya system gave similar agreement to favour that the soul is different for the body. All plays of Prakriti are for the enjoyment and liberation of Purusha /self⁴.

Concept of matter/prakriti (Primordial matter):

Dayananda’s philosophy starts with three eternal elements - God, Soul and Matter, he describes matter as inanimate, lifeless, thoughtless, etc. It is the collection of Sattvas, Rajas and Tamas.
The material cause of creation is known as Prakriti. It is devoid of intelligence and it can neither made nor unmade itself. It is moulded and designed by an efficient cause for giving rise to phenomenon which has a name and form. The primordial Prakriti became the effect-state and modified by a conscious intelligent being. In its primary state it comes potentially many, all-inclusive and can assume any name and form.

Its existence is inferred from the modified state, Swami Dayananda dwell at length of conception of Prakriti in the chapter of the Satyarth Prakash. God makes the world out of matter for the enjoyment of souls. The essential properties of matter are Sattvas (existence), Rajas (force) and of Tamas (inertia) which produce 5 elements-earth, water force, air and ether and to senses-power of seeing, hearing, smelling, tasting and touching sense is also the theory that God creates the world out of himself as the spider produces its web. The opinion is defective. In this is the position that the word have been intelligent for the material cause (God) transmit its qualities to the world (effect). The true view is that God is the efficient cause, space, the design and power are the instrumental cause.

There is another theory according to which God being all powerful can create out of nothing. But this is against his own nature. He is immaterial and bodiless. So, He cannot die and be born. If so nothing comes out without a cause. He must be self-caused or causa-sui.

The Christians and Moslems develop the theory that God creates the world out of nothing. The theory is contradicted by the principle of ex-nihilo-nihil-fit. Nothing comes out of nothing.
The different schools of philosophy attributed the creation of the world to different causes which are contradictory to one another. No, they are in harmony as each school of orthodox system takes up one of the six causes for its subject. The Vedanta-describes God as the efficient cause, the Njaya, the atoms as the material cause, the Yoga, energy as its common cause one Vaisheshika, time, Mimamsaka, action and Sankhya nature composition as its mental cause.\(^6\)

Creation requires six things which are disused in six Shastras, one in each there is no diversity in them they have co-operation in matter relating to the complete explanation the diversities are in appearance and not in reality. They are advocated by these people who read unauthorised and modern literature. It is tantamount to showing and saying the elephant by touching the different parts of body of elephant.

For the appearance of a particular phenomenon, the cause need not always singled out to be one. There may be a number of causes as pointed out by different schools of Indian philosophy. Every philosopher has got the right to begin with any one of them according to his standpoint.

Dayananda sought to prove that all six-systems subscribe to the view that there are three eternals-God, Soul and World. As different from other interpreters he never abandons the Sankhya in favour of the Vaisheshika, nor the Nyaya in favour of the Vedanta. To him Yoga is not an obstacle to the path of knowledge or karma, Sankhya and Vaisheshika are in agreement in so far as the goal of enquiry in concerned, i.e. freedom. He denies empathetically that the Sankhya is atheistic. He supports his stand by circumstantial and internal evidence. He stands uppermost in the synthesis of those systems the World’s system treated in the six Sastras. The complete system treated is the given by any individual. The synthesis would take one the truth.
He synthesized the various concepts which began to divide the Vedic system. He can be characterized by as a realist, materialist, spiritualist and an idealist in his own way. He placed the Vedic philosophy in a synthetic and comprehensive view and not in an analytical view.

**Creation, Sustenance and Dissolution:**

The creation theory is admitted by all sound religions of the world. Dayananda developed the theory of creation on the basis of the *Vedas*. God as the efficient cause put the elementary matter or atom which is co-existent with him and creates the world, sustaining and resolves it into its forms. These three aspects of creation, preservation and destruction are the works of Hindu trinity-Brahma, Vishnu and Maheswar.

The elementary matters once subtler than other material objects are necessary for creation. The beginning of creation is but the first combination of subtler and indivisible particles called Prakriti. The combination of atoms in different grades and conditions is carried on endlessly till it reaches the creation of Shristi the gross multiform stage. The first combination is known as the principle of wisdom, Mahattatva, but of Mahattatva is evolved Ahimkara, the principle of individuality which is less subtler than Mahattatva and Prakriti, 5 subtle principles called Bhutas came out of it 5 (five) sensation hearing, smell, seeing, taste and touch and 5 of actions (Speech, grasp, locomotion, reproduction and excretion) and principle of attention which are less subtle than individuality are the outcome. The five subtle Bhutas by passing through various stages of less subtle conditions of matter are changed into 5 least subtle states of matter viz Solids, liquids etc. From the latter came out various kinds of trees, plants etc. which serve as food but of food is produced the reproductive, element which forms the cause of the body. He is clear in pointing out that the creation at first is not sexual. When God makes male and female bodies and put soul into them. Sexual creation began. It is a wonderful making of the body the note the system of bodies, nerves, muscles, skin, liver, brain of the head etc. None but God can make the bodily structures. Such wonderful design points to the teleological proof of the existence of God.
the maker of the earth with beautiful fruits and kinds of leaves, flowers, precious stones, roots, cereals gives the idea of the maker. None but and create myriads of earth, stone, stars, moons and other heavenly bodies and sustain revolve and regulate them according to a fixed law. This theory is quite opposed to the mechanical and biological theory of the universe associated with Lamarck, Darwin and other materialists of the East and West.

There are creations within the creations, cycles within cycles. Creation of both micro and macro cosmos in his work. It is extensive of the infinite and infinities mal-parameters both (Artha and Mahat).

According to him, God creates the earth and material objects at first for the habitation and maintenance of man. As opposed to the Biblical theory, he holds that God created many men and women according to merits of Karma. It has the support of ethnological researches. God created humans and other animals in their infancy and not in old age in the beginning of the world. Had he made them in old age sexual generation would be nil according to the law of physiology. Being born as children they need the support of other men. This is evidenced by the evolution of society of research8.

Creation, Preservation and Dissolution (continued):

Like creation, dissolution is an act of God. The destruction/Pralaya happens periodically when the elemental and the elements are reduced to subtle form. There is creation when the subtle matter is made to evolve into the form of the universe of names and forms.

Just as day follows night and follows day or day proceeds the night and the night proceeds the day, so does creation follow the dissolution and vice-versa. The alternate process has no beginning and no end. God’s attributes, character and nature are unending. From eternal times, God has been a creator, some or the other creations must have been in existence in every age. He refuted the semantic conception of one single creation as unsatisfying to be intellectual as it cannot explain moral difference.
The smallest particle of matter which is indivisible is called a paramanu. Sixty paramanus make one anu. Two anu is make one Drayanaka which make into the composition of Vayu (air) and so on. In this way light, fire and earth came into existence by God combination of paramanus and anus.

By quoting Vedas and Manu Smriti he developed the theory that the creation is not a sudden emergence of a few millennia, the creation in one day, and dissolution which would also be a slow process.

He holds that man was first created in Tibet. There was but one class of the human species. Later the Aryans (Learned) and Dasyus/robbing or ignorants came into vogue. The classification of the orders became the traditional order of Aryans society. Aryavarta or the ‘abode of the noble is the best country of the Aryans. This will be examined in the concluding portion of the thesis.

Regarding the support of the world he says that he holds the earth by means of his attraction. God supports all bodies like the earth, the planets and luminous regions. The earth with all its waters moves round the Sun. The sun, moon, stars and planets are settled with human species and other creatures. The same Vedas are revealed there. This theory is yet to be verified by modern science.

Gods suzerainty:

As the King and his people are human beings but the people are subject rule of the King. So the soul and Prakriti are under the control of God although they eternal. The almighty God creates, preserves and destroys all the universe, creation came into being, these 3 eternals, God, Soul and Prakriti are necessary. Had there been no God, Prakriti would have been manifested because who else could have given it the initial motar, tapas, heat or vitality. Had there been no Prakriti, whereupon the tapes would have acted and had there been no soul for urging life in a body, the creation would be purposeless. It was he who put forth the ideal three eternals having
different qualities of the world. This is no. 6 of Dayananda’s beliefs and
disbeliefs. His thesis will remain unique and his position interesting till the
cosmic dissolution because he talked a basis of philosophy. This is a fairly
standard position in non-advaitic vedanta. Critics hold that in the first
edition of Satyarth Prakash, Dayananda had propounded the concept of
creation ex-Nihilo - a strikingly Christian idea. God was regarded as being
close to the creator in the Christian view. It implied that the universe was not
beginningless and endless. This indeed what Dayananda believed.

The theological transformation and its demonstration of three eternal
realities and its concomitant creation theory after meeting missionaries has been discussed in detail by J.T.F Jorden in his book
Dayananda Saraswati - Essay on his life and Ideas. In the estimate of the
Christian missionaries the recognition by the Swami of the eternal nature of
the world as Prakriti put the world in terms of equality with God. The
approach to it was on both sides; was of logical format and scholastic.

In Dayananda’s stand point in the revised edition the eternal trinity is
behind all creation. It answers the three questions; creation by whom,
creation for whom and creation for what?

The goal of philosophy is to reduce all things to unity. Its purpose
being truth-seeking-it must follow it and not to make truth follow the whims
and not to make truth follow our whims.

The universe obviously has the appearance of plurality the evidence
for unity being on the surface sadly to seek. Since then the appearances do
not suggest a unity behind them. the unity has its origin in the fundamental
need of the spirit. Prof. C.E.M. Joad offered the following observation.
“........................... Assuming that the longing for unity is an instructive and
universal need of the spirit, we may ask whether the hypothesis of a
fundamental unity is a universal need in the sense suggested. That it exists
no body would wish to deny, but the history of philosophy bears witness to
the fact that it is far form being universal ........................ Therefore, reality is
not one, but two”. Two here means more than one.
Eschatological Doctrines:

When the soul leaves the body it goes to Yamalaya or abode of Yama. Yama does not mean God of death of Garuda Purana but the name of the air. Yamalaya is atmosphere. To be born as male or female or eunuchs is determined by the provision of God and Karma. The cycles of birth and death are carried on till emancipation of soul is secured by good deeds, devotion and growth of knowledge.

His view of transmigration is written in Rigveda Bhasya-humika and quotes the following lines of Nirukta of Yaksha; “Being death, I am again born and having taken birth, I again die. I have so far been through thousands of lives, I have enjoyed various foods, and have suckled various breasts. I have seen numerous mothers and fathers and also friends. With the head downwards in the womb and all legs above, I have been put to pain so many time in all the times”

Closely connected with it is the theory of karma which is accepted by all schools of Indian philosophy. But Dayananda as developed by his Satyarthi Prakash is not certain as it cannot bind youth, all thief and thug it to a prison. The causal relation between them is brought about by God.

A soul is free and responsible for its action but for reaping fruits it is not controlled by the law of God.

He does not support the Jaina doctrine of the expansion and contraction and soul according to their bodies. The soul is unchanging and unmodified and dimensionless unity.

God is just and holy by his nature. His determination corresponds to the action of the soul. All persons have an equal amount of pleasure and pain. He does not do anything he likes according to his sweet will. If so evil prosper, virtue will diminise. Nobody will practise virtue. He strongly established the Vedic conception that the present life is the result of good and the bad actions of the past life and the future life would be the good or bad deeds of the present and past lives."
The soul whether in human being or an animal are alike although they are pure and impure according to their good or bad deeds.

The soul of a man passes into the body of an animal. Similarly the soul of female goes into that of a male and vice-versa.

When virtue and vices are equal. The soul is born in an ordinary man. When virtue predominates the soul is born as an learned man. The nature of action determines the gradation of human lives. When the punishment of excessive sins has been suffered in animal lives, the soul comes back to the life of an average man, and so on.

The virtues of lives are determined by their broad principle. Dayananda does not insist on the recollection of the past lives since the knowledge of the soul is limited. One cannot remember the past events of 12 yearss ago, 9th day at 10 O. clock of his 13th year. This oblivion takes place in the present life. It is a matter of a consolation that man does not remember his painful sorrow of the past.

The memory is knowable to God and not to the soul:

It is the Samaskara, not the smriti which the soul carries to the next body in one’s subtle body. The subtle body is not built up of bio-physical chemical matters. The samaskaras are generalised potentialities which are different from the body are carried to the next life. It is the basis of becoming a saint, a born artist or on the contrary a coward or an idiot. Instances are there that samaskara did not take much time to become a scholar. Details are accumulated when the principles or samaskaras have been accumulated along with the soul. According to Buddha or Dayananda it took no time to germinate the seed of asceticism from the worldly life. It takes many births to achieve something and not one life alone.
Concept of personal Immortality:

The Vedas and the Upanishads declare that eternal life is bliss whilst the transient is painful. The question arises: What is the immortality? Different interpreters have taken Upanishadic passages regarding this concept in this connection Prof. R. D Ranade observes. There is a systematic evolution that can be traced through them (the Upanishads) of the ideas there were held on the subject of immortality. (i) the Chandogya Upanishad says that eternal life means lifted to the region of deity, whom he has loved and worshipped during life and that he should enjoy all the possible happiness in that region.

(ii) A passage in Mundaka Upanishad says that eternal life is compagnionship of the highest God with whom the soul must be liberated at the time of the great end (Parantakata).

(iii) Another passage of Mundaka Upanishad declares that it consists in attaining to an absolute likeness to God and enjoying a life of personal immortality. This view is ably supported by Ramanuja. (iv) Sankara in quoting Chandogya passage, observes absorption of the soul in divinity and a life of impersonal immortality. (v) Finally another passage of the Mundalika Upanishad tells us that the soul of a man who comes to self-consciousness becomes mingled after death with the whole universe.

Dayananda agrees with the first three views and of personal immortality according to which companionship of the emancipated soul with the Brahman is for a particular period.
Nature of the Emancipated soul:

The following are the characteristics of emancipation according to Swami Dayananda:-

(i) It has innate power, activity and attribute but no physical body.
(ii) In bondage it seeks the support of physical body and sex organs, similarly in liberation the soul enjoys blisses through its own innate power.
(iii) Innate power is mainly one and if further analysed it is of 24 varieties, e.g. (i) Strength, (ii) Energy (d) Attraction (d) Suggestion etc.
(iv) The emancipated soul enjoys happiness.
(v) The emancipation consists in its release from pleasure and pain and happy dwelling in the infinite God. It does not mean dissolution of soul.
(vi) The emancipated soul according to Dayananda as supported by Upanishadic texts does not lose its identity and freedom. It is free to come back to the worldly state. It has come back to the embodied state afterwards.
(vii) The period of immortality is so lengthy and great for the time being and it does not revert to mortal state.

SOUL - its nature:

The revealing words of Swami Dayananda beautifully summaries the nature of the soul, “The soul is an immortal, indivisible and invisible principle which is endowed with thought and judgement, with desire and passion pleasure and pain where capacity for knowledge is limited—even that is soul”.
These are the attributes-desire, repulsion, effort, pleasure, pain, knowledge, consciousness or discrimination. These are according to the Nyaya, when questioned about the essence of soul he answered as follows, “In the essence they are conscious entities by nature both are pure, immortal and virtues etc., but the creation of the universe, its sustenance and dissolution into elementary form and its control, the awarding of the fruits of their deed good and evil-to the souls are the benevolent acts of God, whilst the reproduction and rearing of Children, the distribution of knowledge and acts of the soul which may be virtuous or sinful. Eternal knowledge, eternal bliss and omnipotence, etc., are the attributes as of God.............”. The invisible soul can be ascertained by means of these attributes in so far as it remains in the body. Then attributes are not forced when the soul leaves the body.

The soul in different bodies are distinct entities. It is of limited knowledge, finite and fine but God is extremely fine, infinite and all pervading. The relation between God and soul is that of the pervader and the pervaded. God pervades the soul.

As for the objection that the God and the soul can only be in the relation of close union but in that of the pervader and the pervaded one thing cannot contain another thing at one and the same time he replied that” dissimilar things can co-exist, e.g. Iron and heat. Iron is gross and heat is fine. Heat and electricity pervades the iron and yet occupy the same space. God pervades the soul since soul is grosser than God. He further speaks of the relation between God and soul as between the master and son, supporter and supported of the contemplator and the contemplated the King and the subject and so on16.
He dismissed the vedantic theories which regard the soul as either one in essence with Brahman or partially different from Brahman. He advanced the theory of eternal difference of soul and God.

**Proof for the Existence of Soul:**

In western philosophy Descartes’ famous dictum ‘Cogito ergo sum’, i.e. I think and therefore I exist, is well known for the self-evidence of mind or soul, the thinkers in the west do not make any distinction between the mind and self while it is so in Indian systems. Among the Indian thinkers there are different conception of self Sankara has summeriesed there views in this manner:-

(i) The mere body endowed with the qualities of intelligence.
(ii) Organs endowed with intelligence.
(iii) The integral organ (antahkarana).
(iv) A mere momentary idea.
(v) The self or the void.
(vi) As a transmigrating being different from the body and which is the agent and enjoyer of the fruit of actions.

The existence of God is disputed by many philosophers of the east and west. In Indian philosophy Buddhism and Jainism deny the existence of God although vedic tradition designated one Supreme Being as God. Swami Dayananda speaks of God as commonly embraced in contemporary Hindu society. He attempts to restore the stand on the vedic texts by rejecting the popular, distorted extraneous historical accumulations of centuries.
He is a firm believer in the concept of God on the basis of original Vedic purity and precision. He offers certain proofs to establish and inculcate in the existence of God17.

The feeling of fear, shame, etc. are taken by Dayananda as prompting from God. The ethical criteria are relative to cultural determination. There are variation of cultural system in the same country. This is difficult to their existence of God from the prompting of God. It may be justified by the inner voice of Gandhi and that of Thomas Aquinas.

Ramanuja and Dayananda believed in the separate entities of numberless souls. Ramanuja by his theory of Prakara explains the relation between God and soul. Ramanuja by his theory of Prakara explains the relation between God and soul in terms of (i) Cause and effect (ii) Substance and qualities (iii) Whole and part. In the sense of the ethical ego Jiva is dependent on God and is of the view that the highest freedom consists in his absolute surrender to God. His unique contribution is to regard the relation between Jiva and Brahma as body and soul.

Dayananda contradicts many of the modes of Prakaras advanced by Ramunajna on the following grounds.

(i) Jiva cannot be the effect of Brahma. If it is so Brahma would be changeable. If the effect is already present in the cause prior to its manifestation both Brahma and Jiva cannot exist simultaneously.

(ii) Experience contradicts the idea of Brahma as the material as well as the first cause or operator of the effect/Jiva. Such a thing could not happen exceptionally in the case of Brahma as they do not go together the words Prakara or mode had not been used Vedic texts and Upanishads. Dayananda does not agree to a scribe material causality to Brahma. Brahma being perfect is above change and does not undergo any transformation. He cannot deteriorate.
(iii) The merit of substance and attribute lies as it provides an illustration which are simultaneous and yet distinctive. The relation between substance and attribute is different from that of God and Soul. That the soul is not an attribute of God is proved by the free nature of the soul, the whole doctrine of the cycles of birth and death, pain and pelasure and the consciousnss within.

(iv) The relation between God and soul is terms of /soul and body simply means that God by his super subtlety pervades the soul. But God is not entangeld in the form of the soul in the same way as soul gets entangled in the body unchangeable God cannot be embodied like the soul.

What is the purpose for this? Is it due of his own accord or compulsion from outside? What is the relation if God and soul are really distinct as entities.

These are the questions which the Pan-synthetic or Pan-organismal-monism (as M.M. Kappuswami Sastri wants to call it) or the so called qualified monism of Ramanuja cannot produce a satisfactory answer.
NOTES AND REFERENCES


2. Loc. cit.


4. Ibid P.129-132

5. Samkhya Philosophy may be consulted for this purpose.


7. Loc. cit.


17. Ibid, PP. 228-229.