CHAPTER III
ETHICS AND SOCIAL PHILOSOPHY OF SWAMI DAYANANDA.
(A) ETHICS :
Observation :

Dayananda treats truth as a self-evident principle behind every ethical principles. Ethical Principles do not require any separate philosophical treatments as the unethical being believed in ethical principles in the theory. He posses himself to be an ethical being in practice also. An untruthful person represents as truth although he realises it later when it brings him no good. The most intolerant man expects others to be tolerant towards him. By nature a man is kind towards whom he loves although atrocity may be imposed on him. Circumstances make a sober man, hot anger, hatred and vices are temporary phases of human conduct.

Dayananda being an admirer of Manu has dealt with every ethical problem from the social and ethical standpoint.

10 Principles :

Satapath Brahm gives the ethical Principles. Dayananda quoted and defined in his Rig Vedadi Bhasya Bhumika, Vedokta dharma, chapter :

(i) Kama = Name of desire for goodness, (ii) Sankalpa = Name of raising doubts in order to arrive at a decision regarding methods of attainment, (iii) Shraddha = name of faith, or confidence in God, truthfulness and other varieties, (iv) Ashraddha = Name of aversion for the atheistic tendencies, malargumentation and non-virtues, (v) Dhritih = Name of reliance ever God and righterousness, in moment of pleasure and pain, (vi) Adhriteh = Name of non-pertistency in matters of non-righteousness. (vii) Hrih = Name of hesitation in not adopting what is truth and what is not untruth. (viii) Dhih = Name of attitude of immediately adopting virtues. (ix) Bhili = Name of fear which one entertains while doing anything against the commandments of God, or doing it sinful act as he overheard the omnipresent God.

These principles lead man to the moral path in the course of life.
Reliance on God:

According to Dayananda God does not help or pity those who do not work. It is under obligation to any one to have faith in God and pray to him while in his duty. Prayer alone is not adequate. God helps them who help themselves².

The Five great virtues:

A student has to follow five great virtues (i) Rita = Universal law; exact knowledge, (ii) Satya = truth, (iii) Tapas = austerity for achieving knowledge and virtue, (iv) Dama = Distracting the sensualities from non-virtues acts and diverting the sense organs towards virtue, (v) Shama = Inclination towards the performance of virtuous deeds.

In addition to the above, there are other virtues which are to be accomplished by a man in general, e.g. offering of ceremonial or daily obligation to fire (performance of Yajnas from agnihotra to ashwamedha) hospitable treatment of Gurus, practice of humanity and to multiply. The study and teaching of scriptures should be continued. Dayananda discusses these points in his Satyartha Prakash.

*Mundakoppanishad* says, truth becomes victorious and not lie, by truth is proved the path of Gods, by which travel the ages, and the Aptakama or those who are free from the sensualities, to where lies the highest Repository of truth (III, 6) “Truth alone takes one to Brahman, it is the duty of everybody to speak truth and leave untruth”³.
Dayananda was a lover of truth, truth in the soul, truth in the vision, truth in the intention and truth in the Act. He believed in that truth. Dharma consists in following the truth which alone triumphs. He went his quest of truth and God wisdom. Even in ancient times, very few after truth with hardships for the sake of light and truth. His Satyartha Prakash is the living monument of Light produced by his vision of Truths.

**Truths as supreme virtue:**

Dayananda quoted 2 passages from the Taitteriya Aranyaka (X62 and 63) in support of truth.

"By truth alone blows this wind, and by truth alone the sun shines, the value of the words lies in truth, everything is sustained by Truth and therefore Truth alone is regarded as the supreme value”.

"Truth is the ultimate virtue. Truth is great and Vice-Versa. By truth alone, man does not fall from paradise. Truth is Reality, God and good is good merged into Truth”.

Nine types of Tapas/austerity⁴ tapas or austerity is mortification of body. Attachment with flesh became hindrances and therefore people imposed themselves hardship. By doing so they can free from evil propensities.

God as the Ideal:

God is the giver of rewards of good and evil so that one may attain purification. Dayananda writes "What happens could the souls enjoy during the period of dissolution? If the happiness and misery of the world were compared, it will be found that the happiness is many times greater than the misery. Besides many a pure soul that adopts the means of obtaining salvation attains final Beatitude, whiles during the period of dissolution, the soul simply remain idle as in deep sleep. Moreover had he not enacted this world, how he could have been able award souls their deserts and how could have they reaped the fruits of their action, good and evil done in previous cycle of creation? The attributes of God such as justice, mercy, the power of sustaining the world, can have significance only when he makes the world".

There is an ethical aspect of God in present notions regarding human excellence or virtue are relative to present imperfections. It is not possible to find out within humanity a perfect ethical being. There are comparatively superior human beings from the point of views of morality. But then there must be a standard with reference to which we may judge for ourselves and then there must be a standard with reference to which we may judge for ourselves and then there must be an ideal which would be a guiding star to all, God is good and vice versa. He is Highest of Morality, untouched by vices. He has the attributes, Viz Truth, Mercy, Justice, Chastity, Fearlessness and in short morality. He is the ethical soul.

Good to others:

Egoism is common to all. Man is after all concerned with his interest. According to all law of Karma everybody is controlled by Karma. Can common good be realised? If so in what manner the duties if neglected will amount to good to some enemies in some cases.
Man is naturally social. The altruistic nature gives him some pleasure in the performance of duties towards them. Martydom, Charity and duties towards the society are common features of some civilised groups.

To extend humanity to humanity is human but to extend it beyond humanity is divine. We should identify ourselves with increasing areas viz family, society, country, humanity and above all beings. Each higher stage does not ignore the lower one and the like.

Some Ethical Concepts:

Conscience—According to Dayananda conscience is the inner voice direct voice of the Lord. Its guides the people on the right direction. It is against utilitarian considerations.

Freedom — Freedom is one of the postulates of morality. A human being is held responsible for the good or bad deeds done, with freedom. The relative freedom of the self is not controverted by any School of thought. Panini says “Doer is one who is free”. Dayananda insists upon the fact.

Concept of Rita:

Swami Dayananda imparted a great impetus to the process of the explicit upstage of the spirit of India which had long been dormant. He was a personality whose many sideness recalls one more the ancient ideas of the luminous perfection of the different powers and facilities of a man. While the ancient Greek emphasized intellectual, aesthetic excellence, the ancient Indians desired power and intellectual but at the same time they were
upholders of concept of Rita (worshiper of Rita) - the immanent cosmic force of moral and spiritual omnipotence. According to *Vedas* the development of the power latent in a man was to be inspired by a supreme Spiritual urge. Swami tirelessly worked for the restoration and resuscitation of the ancient Vedic Aryans spirit. Rita is a moral system in microcosm and macrocosm. Gods, living beings and plants all men live according to this law. History records the evil effects of a mere glorification into dazzling heights of trans-terrestrial spiritual bliss has also a politically and socially handful influence. The Buddhist and Vedantic speculation metaphysics could not save the independence of India against Islamic holds. Dayananda pleaded both for spiritual illumination and social solidarity and stood for the revival of the powerful and pure spirit of the Vedic culture in place of the weakening structure of contemporary Indian society and religion.

**Ends and Means:**

Ways and means are inducement and not impediment. The end and aim of man’s life is to have unity of thought, aim to travel the way by lighting the torches of peace and to attain glory by this light.

In order to make use of these means, he wants the difference of thought arising form different faiths and isms. All the walls of differences which divide one man from other should be pulled down and uprooted instead of compromising with them and allowing their continuance?

Ends of life (Purusarthas) and purity of means - Swamiji emphasized the purity of means for the realisation of end. “Artha (wealth) acquired by honesty and fair dealing; but that which is the trait of dishonesty and fraud that unearth or unrighteous wealth.

About karma he observes “Karma or true enjoyments are those which are the combined fruit of unrightness of principle and honestly acquired wealth”.
Life on Varnashram:

The fourfold classification of Varna and ashrams was the traditional order of Indian Society. Dayananda took the word Varna in the sense of one's merit and culture and not in the sense of one's birth. This classification of people was strongly endorsed by Plato in his *Republic*. The issue of Varna and Ashram is discussed in details by Dayananda in Chapter IV of the *Satyariha Prakash* and Introduction to the Vedic commentaries.

It is proposed to discuss the fourfold classification of people in the light of Dayananda's thought.

Brahman - It is the group which acted as priest, divine those that minister to the moral and spiritual needs of people. Their duties are studying, teaching, full faiths in the *Vedas* truly, in different to praise, pleasure in the performance of duties. They spread knowledge, develop social and moral mood.

This group knows the reality to be animate and inanimate, have full knowledge of God and the world and application. The Brahman protects the people by doing practice without fear, spending money for truly and justice. Acceptance of fee from the Yagyas after conducting the Vedic rites.

Kshetriyas: - The warrior class promotes peace of the people. They must have full martial military training and fearless in fighting the enemy. They must be free from all cowardice, bold in resolution and cool minded, clever and honest in discharge of duties and never holding back in the battle. Sympathetic to the needy and always keeping the word. This class furnished Rajas, Kings dignitaries of the state. It also provided soldiers for defence.
Practice of munificance, performance of yajna and study of the *Vedas*.

**Vaishyas**: Works include domestication of animals like cows, horses and to multiply them and trade in the product of butters, milk and wool spend money in the advancement of knowledge, education of the country and the people performence of Yajnas, study of the *Vedas* and *Shastras*, cultivation of land, growing of Corn and necessities of life from agriculture and transaction of trade commerce and banking, Manu mentioned the name of no less than the countries with which the Aryans trained trade. A Vaishya must earn lowest rate of interest as loan.

**Shudra**: It is a class of people which serve all the above classes without showing any disrespect, jealousy or inferiority complex because of their profession. Labour is their function. They free the upper classes from all anxieties so that they may devote their time without any disturbance.

The above people must be placed according to their performance and mode of living, classification is natural. There is no society on earth where there grades do not exist.

The distinction of one class from another is objectionable. All are sons of God equally entitled to his blessing. The sun is not meant for the person but shines upon all, water is the property of all Dayananda had to show this from the *Vedas* and from the standpoint of logic. The Brahmans were not happy for this, their influence was weakened by Dayananda whose criticism is the best and most effective way for sound social constrictions.
The word Arya is not a race, it is a cultures, a sublimation of animality in man into divinity. He established Arya samaj keeping in mind the Vedic teaching.

Four stages of life (Ashram Dharma):

Dayananda has dwelt with the stages of life with his own observation in his *Satyartha Prakash*, chapter III and an introduction to the commentary of the *Vedas*. Brahmacharya :- It means life according to Brahm. He studies *Vedas* and lived a life of a self control. It starts with upanayan ceremony and spend 25 years with the teaching by following detailed rules and observance. There is absolutely no returning home within this period. It aims development of body and mind.

1. The lowest :- The body of man is made of matter composing of elements from foods and drinks. It lives till the soul leaves it. It is like a Yajna continuously performed within it by the ingredients of food and drinks. One is performing the Yajna regularly in the interest of health, long life and wisdom and noble qualities up to the age of 25 years. The passions are to be controlled in order to ensure thought, memory and individuality.

2. The higher :- The celibation of Brahmacharya is extended upto 44 years in this case so that one may become a terror to wicked and give asylum to the good and the poor.

3. The highest observance extends upto 48 years by virtue of which one acquires perfect knowledge, physical strength, wisdom and perfection of excellent qualities, characters and nature.
Dayananda quotes *Atharva Veda* verses to prove that no one can enjoy the pleasure of knowledge without Brahmacharya. The remaining three stages cannot enjoy the happiness without it. There are no branches without the root. The branches, fruits, flowers shade, etc. came into existence only when the root is present.

**On the Stage of Grahasta Ashrama:**

After finishing education a man must marry and enter the family life. It is the source and support of all stages because others do not produce offspring according to the percepts of the *Veda* and the *Smriti*. The nature and type of marriage and all problems were prescribed by Dayananda at great length in chapter IV of Satyarth Prakash. Curiously enough the householders duty is not discussed by him in this book.

However in *Rigveda Bhasya Bhumika* Dayananda wrote as a Vedic exponent about the duties of a householder by quoting *Yajur Veda* III 45, 50, 41, 42, 43. The daily duties consist in the performance of domestic rite, Vedic rite on the sacred five study of the *Vedas, Puranas, Itihas*. Five daily sacrifices (to parents, nature, animals, God, Brahmins pursuit of Virtue, material gain pleasure).

Desired duties:- He is concerned with procreation, conjugal junctures and social duties. He should do dana (gift) and reception to the guest. His junctures were social and broadening of ethical awareness care of wife and family members were special features, charity was highly praised in the shastras attainment of God and liberation were their sole purpose.

Dayananda observes:- He should invite to his house the persons associated with such houses, viz, the friends, the teachers, etc. on the occasion of marriage, etc. as a mark of honour so that they may bear witness to his vow to observe the laws of marriage, to his matured intellect and to the fact that he has married out of free choice after attaining manhood.
A householder must pray to God for the abundance of domestic animals (sheep, goat) land, sense organs and juices of edible things for his protection and pleasure. Joy of the present world and emancipation in the next world were the tenfold goals of a householder.

The observation on other two stages, i.e., Vanaprastha and Sanyasi will appear in connection with social philosophy in section B of this chapter. We observe the fact that the theme of Varnasharma dharma is as much as under the discussion of Ethics and Social philosophy Dayananda’s teaching shows concern to these orders of Hindu order of society in most of his writings.

The duties of Vanasprastha and Sanyasi have been discussed in chapter III section B in connection with social philosophy of Dayananda.

NOTES AND REFERENCES

1. The feature is common to the generality of mankind.
2. This view is common to the Muslim religion preached by Mohammad the prophet.
4. Loc cit.
5. Dr. V.P. Verma, op. cit, pp. 42-43, Dr. M. Kirti Singh’s paper “An outline of Swami Dayananda’s Ethics” published in Ching Tam Daily paper published on 6-11-75.
7. See footnote no. 5.
9. Pt. Ghasi Ram (Translated), An Introduction to the Commentary on the Vedas, New Delhi, 1973, pp. 139-142, 143-144.
(B) Social Philosophy of Swami Dayananda Saraswati :

Society and Social philosophy of Swami Dayananda can be discussed under the following themes - (1) Attitude to caste system and ashrams, (2) Attitude to women, (3) Code of good conduct, (4) Family and householder’s life, (5) Sanyasi, (6) Untouchability, (7) Child marriage, (8) Sati, etc.

**Attitude to caste system and stages of life :**

Like traditional Indian thinkers he touched Varna-Ashram Dharma in his important works, viz, *Satyarth Prakash*. Commentaries on *Rigveda* and *Yajurveda*, and made him reformations like the modern Indian thinkers and politicians. His whole life was a relentless struggle against Social customs and irrational practices. The Hindu society falls into (four) 4 castes such as Brahman, Kshatriya, Vaishya and Sudras. Scholars are divided in their opinion whether this classification was based on birth or function. Orthodox Brahmans have taken great pains to establish the theory that it was based on birth. Swami Dayananda take the word Varna in the sense of merit; actions and culture and not in the sense of birth

If birth is determined by classification there are many problems which cannot be solved. Instances are on the record that the Brahman became the ruler (the Guptas the Kanvas etc.) Kshatriya can become the Brahmans (Vishwamitra).

As for the duties of 4 classes/varnas, Swami does not deviate from the traditional duty as described in the *Vedas* and *Manusmriti*.

The 5th chapter of *Satyarth Prakash* deals exhaustively with the nature, qualities and stages of life organization of family and social life.
Swami may be regarded as the greatest revolutionary and unorthodox thinker when he maintains “the Sudras who in a properly standard society are those taking the necessary intelligence are excluded from the study of the Vedas. Technically they are not eligible to study Vedas but actually it is not fact. Later he became forthright in his advocacy of the right of the Shudras to study the Vedas and liberated himself from the vestigial traces of the orthodox tradition by arguing that could God be “so biased as to forbid the study of the Vedas to them and prescribe it for the twice born”.

He maintains familiarity with the vedic literature and quotes verse Yajur Veda 26.2 indicating that the Vedas could be studied by the shudras.

The Lord said “I declare the speech of the 4 Vedas, Rig veda and others, for all the people so as the good both in the world and after. Hence it may be urged that the word Jana means all the three classes but not to woman, self and the like plebeian”. In reply thereto it is to be noted that all the people should read and teach the Vedas for purpose of improving their knowledge adopting the virtuous course of conduct, to eschew vicious habits and to obtain happiness. However the teaching is a barrier to a dull and ignorant person”. If any Kshatriyas, Vaishyas and Shudras heard the Vedas it was ordained that moulten had be poured into his ear. However this could not materialized on account of the British administration. The Brahmanas would not submit to the new trend but Dayananda fought hard and finally won.

Attitude to Vanasprasth (forest life) The meaning of Ashram has been discussed in connection with Ethical philosophy. Chapter - V of Satyarth Prakash exclusively deals with Vanasprastha and Sanyas Ashram. It was a traditional period between two stages. i.e., householder and recluse. Most of the duties of a Vanasprastha were allies to those of the sanyas. In orthodox view this stage was applicable to all Varnas (including the princely house) except the Sudras. Dayananda did not offer his observation on this issue.
When a family man feels that his body become weak, hair grown grey and his son become a father, he should leave his house and family life and stay in a secluded place; free from tasty dishes and fine clothes. He can take his wife if she likes. He should discharge 5 great duties (duty to sages, duty to nature, duty to animals, duty to guest and duty to parents) and live on simple food of green herbs, roots, flowers, fruits and offer the same to his guest. He should spend his time in studying and teaching, regularising the passion, being friend to all. Spreading the gifts of true knowledge as far as possible and being himself kind, helpful and sympathetic to all living beings, he need not receive gifts from others in lives of his great services.

He can revert to Brahmacharya even if his wife stays with him. He should sleep on the ground or wooden takhatposh and never all connections with his friends, relatives and belongings. This period is from 50 to 75 years. This is the period for determining what things are right and what things are wrong. It aims at positive individual and social life.

On Sanyas Ashram and its duties:

The last stage is Sanyas or stage of cutting of all connection with the world and all attachments. The question has been asked whether one can enter Sanyas at an early age without entering other stages in due order or not opinions are divided that one may enter it after finishing the duties of a householder without Vanaprastha. According to others it is not. There are others yet to think that one may become a sanyasi after dully fulfilling the vows of Brahmacharya and without entering Grihastha and Vanaprastha. The point to be noted is that the performance of duties of other ashrams has been made optional, but the stage of Brahmacharya is compulsory. Others cannot come into existence without the Brahmacharya/student life only a Brahmin (in the interpretation of Dayananda) is fit to enter the stage of Sanyasi.
He must be indifferent to worldly objects. He must burn away the impurities of his mind, senses and heart by the practice of pranyam, yoga and remove ignorance by Dhyana. He is above vanity, wrong knowledge, name, fame and wealth. He must devote himself always to all those that lead to eternal bliss. He must practice Dharma.

He should walk with eyes downwards in order to shower graces in his mind, always think will before speaking and acts thus embracing uprightness of truth and rejecting the misery of falsehood. He is not angry even though he is laughed or abused. He need not utter words which signifies the impressions reaching sensorium through mouth, eyes, ears and nostrils. He must bear in mind that his staff, water-pot and ochre, coloured garments are signs of his order to distinguish him from others. He is to preach truth and to do the impart knowledge of wisdom of the Vedas. Systematic practice of pranyam and meditation on AUM are his chief occupation. As Kevala K. Matwani rightly points out, the life of a Sanyasi was “an example on fulfillment and a promise of the future of all”.

“Thus preaching is the Brahma yajna, the worship of God their Deva yajna, the hovering of the wise their Piti yajna, the gift of knowledge to the ignorant, compassion and non-injury to all beings, their Bhuta yajna; wondering about for the purpose of doing good to all mankind, free from pride, honouring all men by preaching of truth to them, their Atithi yajna.”

Further consideration on duties of Sanyasi, Swami Dayananda was a pronounced sanyasi. In his tours and lectures many dignitaries requested him to stay in their places. He politely begged to be excused according to their wishes. One Maharishi Devendra Nath Tagore and Keshabchandra Sen invited him to his private place of residence and requested him to put up with him. This was during the anniversary day of the Brahma Samaj but Swamiji begged to be excused from availing himself of such offer on the ground that as sanyasi he should not live with Grihastis (Householders).
The view of sanyasi is influenced by Vedanta in first edition of Satyarth Prakash. Following this school he holds that the sanyasi is the person who devotes his whole energy to the highest concern, i.e. that of realising his identity with Brahmin and thus reaching liberation. In this potrait a sanyasi is free from all moral ritual and social restrictions. He is above rite and caste. He is a supreme individualist. He is only for moksha that matters. Dayananda rejected the Advaitic concept of identity of Brahman with Atma. But he still hopes that a sanyasi can perform the duty of Vedic five great sacrifices only inwardly and he need not perform them externally. In this chapter on the sanyasi he outright says that the should give up agnihotra and other external rites. They are of no use to him. He must be intent on his only work liberation. A sanyasi with proper and full knowledge is not bond by works. Here he smacks of advantage influence of freedom from duty and concentration. In the personal search for moksha. These points are substantiated by places⁶.

They are omitted in the second edition. He support this idea by putting in the mouth of an objector, “sanyasi says that they have no duties to perform ................................ that sin and merit cannot afford him ................................ that whatever sin or virtue there is that is a matter of body and senses, not for atma. 19 His answer is that it is the sense that of all men with the addition of some special duties viz teaching and adverging the people”. It is a duty towards mankind in addition to his own search for moksha. This is a rewritten version on sanyasi. If he does not fulfil this supreme duty he is nothing but parasite. When he meets Guru, teacher between the age of 21 and 40, their influence is not at work on him.

The change in attitude to sanyas is proved by reading of the first and second editions of a Satyarth Prakash. A sanyasi is not exempted from active involvement but in the world. His message of activism and involvement of man being the central principle taught against traditional Vedanta which tended to draw man from action and society. His latter teaching has a modern note in it. It was in Lahore among the practical, energetic, down the earth Punjabis that he found active response from his message bands.
Niyoga (Levirate) : Chapter IV of Satyarth Prakash contains a detailed discussion on the validity of Niyoga practice on the basis of Rig-veda and Manusmriti. According to Parva of the Mahabharata this Practice was restored to by Sage Ved Vyasa to beget progeny. The same practice was found among ancient Jews as Levirate.

Niyoga (Nuptial compact) is sanctioned by Rigveda and Manusmriti. Spouseless persons adopt Niyoga with the consent of relatives and rites of marriage. It is not meant for bachelors and maids. After the birth of the children they parted with each other. Man and woman can have right ten children either by marriage or by Niyoga. Bachelors do not want to marry widows, nor maids wish to accept widowers for their husband Niyoga may be imposed upon them by mutual consent.

Vyasa agreed at the request of his mother, Satyabati to continue the lineage: he agreed to perform it on Ambika, Ambalika, the widows of his half - brother Vichitravirya.

Comments : It may be said that Swamiji was speaking too much in favour of Niyoya. But he was absolutely unconscious of the morale standard on the evolved Society. In practice he has been a firm supporter of widow remarriage. The question of family planning was visualised by Swamiji.

Attitude towards woman :

Amongst all the religions books of the world only in the Vedas equal right are given to women. The vedic mantras include female Rishis known as Rishika.
Swami Ji was a great champion of woman’s cause by his lectures and publications of the books, there is an interesting anecdote in his life. Once a pious women came and touched Swami Ji’s feet in deep respect while he was in meditation. He was sitting aloof on the sands of the rivers at that time. To his surprise he found that a women had touched his feet. As a sequence of the disturbance he took fast for three days; in a temple in an unfrequented place. His Guru Virjananda enquired the cause of his absence in the hermitage. Swami Ji narrated the story of his going into repentance arising from touching’s of his feet by a women. His master was happy to know the exemplary habit. Swami Ji was of robust continence of health. He being a perfect Brahmachari his personality was attracted to the coy-maidens and winsome women. None could dare to jeered at him. True to his nature of the Brahmachari he always passed by them, with down-cast eyes and avoided at looking them.

A high class educated girl from Haryana was trained in Vedanta. She dressed in saffron-rob and left his family. As decreed by her luck, she happened to come across a copy of the Satyarth Prakash and she pursued it with all her heart. She was awakened from her slumber by Swami Ji’s magnum-opus by Satyarth Prakash. She hurried to Bombay to see Swami Ji, who welcomed her in his fold, and advice her amongst the women folk. It is to be noted that she was the first lady deputed by Swami Ji in connection of the Social reform for women.

Marriage:

According to Swami Ji the marriageable year for women is from 16 to 24. Swami Ji was the first to pronounce women as equal to man and tries to place them on the higher places of life. Women are allowed to the study of Vedas and practice of Yogas. Women must observe the vow of chastity
and acquired of knowledge, like the men. In his estimates, distinction
between male and female was not maintained on the basis of the Hindu
Shastras. Gargi and other ladies, the jewels of ancient India were well versed
in Vedas and other scriptures. This is returned in the Shatpath. If the master
of the house be educated and wife uneducated or vice-versa, there will be
always work between God and devils in the house. If the women cannot
discharge the duties, properly for example the management of the house of
treatment of all duties, pertaining of family will suffer. Swamiji anticipated
the right of the women in ancient Aryavarta.

Curiously enough, women began to enjoy their right in the western
world in the twentieth century. Considered from this view point Swamiji
was a head of his time as thinker and supporter of women’s rights.

Child Marriage:

Swami Dayananda was against child or early marriage. He preached
its abolition. By the 19th century, Indians used to marry at the age of 12/13
years. Early marriages result in progeny which is useless like the raw fruit or
sugarcane. This is the problem of a poor Hindu family. In Swamiji’s own
words ‘childrens’ children are always children.

Sati System:

It is a case of peculiar practice among the Hindus. Self immolation of
a wife at the time of husband’s death was common in the puranic age. They
plunged themselves in there funeral pyre of the dead husband on the ground
that death cannot divide husband and wife. The relatives of the deceased
family sometimes forced the wife to die so that they can get the property. If
died on genuine ground the wife can be regarded as chaste women in many
cases the burning is forced against her will by scholars of Puranas and
following false interpretations.
In support of this custom the following hymn is used to be granted:

"These women can live till they are widowed and this is how the best wife is identified. Her eyes lined with ghee made kajal, without tears and adorned with ornaments, a healthy widow should enter the fire."

Replacing the word Aggre the supporters of the sati practice threw countless women into the jaws of the death prematurely. The true meaning must be as follows:-

"Never may these ladies be widowed ‘rather they may always behave in accordance with the wishes of their husbands. Their eyes may always be lined with kajals the symbol of their married status. Nor should they ever weep, healthy, decorated with different ornaments and fineries; may these ladies march ahead of men in the progress of community and society."

Ahimsa and Cow protection:

Kathiwar, the radiating centre of Jainism, Shaivism and Hindu Vaishnavism influenced Swamiji in his thought. He must have some contact and must have been aware of some features of Jainism in his childhood. His family was involved in areas of business in his father’s banking business. The Dhundwas a Jainas of Kathiwar were the non-idolater sects on account of the onslaught of the Muslims. One Lanka She (1452) of this sect in reading the scriptures, abolished idol worship - a task which Dayananda assimilated in Hinduism. Influences of Jainism on Dayananda is noticed in his reform programme viz, (1) avoidance of elaborate periodic rituals for the dead; (2) Cremation of monks and not burials or exposure to the elements after death.
Again the major feature of Vaishnava, Jaina ethics was Ahimsa (non-violence) and the consequence to it aversion to the slaughter of animals and practice of vegetarianism. He denounces meat eating as it had no vedic sanction. He observed that the soul of a person who shares meat has easier access to heaven. Both Mahatma Gandhi and Dayananda in different ways were strong proponents of ahimsa, animal protection and vegetarianism Dayananda though a Shaiva which allowed ritualistic killing of animals took sometime in declaring all animal slaughter prohibited. In 1875 in his first edition of Satyarth Prakash he retained the rightfulness of ritual killing. At the late trend of his life he opted for the Gujarati type of absolute non-violence and vegetarianism in his pamphlet Go-karuna-nidhi “the treasure of kindness to cows”. It was the central symbolic act of non-violence in Gandhian thought. For Swami Dayananda cow-protection was justified by his economic arguments which are followed by his disciples. In 1882: A society of his name founded by him with the following objectives :-

1. The society shall strive to promote the well-being and comfort of entire mankind and shall do nothing that might be productive of harm to any one.

2. It shall utilise everything in a proper manner according to the laws of Nature for the good of all.

3. The society shall not undertake in a proper anything calculated to yield little profit and cause great loss.

4. The society shall honour all man who should spend their time and money, otherwise assist it in carrying on its beneficent work.
5. The society, having the welfare of entire mankind at heart shall think itself specified in expecting aid from any one and everyone (in whatever part of the world he may be).

6. It shall look upon all societies whose object is to further the good of humanity as its help-meets.

Society shall have no connection with persons who act against intent and purpose of the law or do enjoy to their fellow beings who are selfish, the slaves of passion or ignorance and who do not ought detrimental to the interests of the ruler or the ruled.

His pleadings for the protection of the cow was supported by the authoritative texts of Medical Science and the Scriptures. His concluding verification is that the cow in particular and other animals like goat should not be destroyed. They deserve protection.

This idea was conceived by Emperors like Ashoka and Akbar in our history. In a different way it was moved and associated with the teaching of Jainism, Gandhiji and Vinobaji in our time. But he was the first to plead for protection to the cow on a unilaterian principle. Nowadays one can the many Veterinary and Animal welfare departments of the slate. Animals get their right to live in the 21st century. The step towards securing the end in the view of his opinion was that in memorial should be submitted to the Government.
Untouchability and Shuddhi:

The concept of untouchability was a distinctive feature of the Caste Hindus, which is found in an orthodox Hindu Society and Hindu inhabitant areas; viz South East Asia. As for its origin there are different opinions and Social issues, controversial issues which effected Hindu society. It is many ways diseased in the Political Social and Political life of India. In the medieval period of Indian history, the Brahmanic Supremacy overcast hill people of India was deeply rotted the mere displeasure of a Brahmin was sufficient bring about the destruction of the other classes. Inter-dinning marriage and mixing were prohibited and there by allowing disintegration and lack of unity of Indian Society. There was a strong reaction against this Social system in the 15th century. The reformers in the fifteenth century attempted to uproot it. This disease is cured by their preaching and sayings. But survives in some form or other Swami Dayananda Saraswati began his crusade against this systems by theory of shuddhi. Mahatma Gandhi observed, “Among them many rich legacies that Swami Dayananda has left to us, such unequivocal pronouncement against untouchability is undoubtedly one”\(^{(na)}\).

Shuddhi implies different meanings, the most important of which is the rites to restore to the Hindu the racial purity which is necessary for the performance of Hindu rites for the social interaction in the higher classes.

Polluted Hindus were socially boycotted by other Hindus on the ground of visiting overseas areas. Of course ancient Indian books like Adharva-Veda, Devalasamriti contain reference to the rite of Vratyastoma as a deserved one for re-admitting the fallen one outside the jurisdiction of Hindu Society. This argument by Dayananda and his followers in connection with the fallen people with the higher Caste for social inter-caste\(^{(b)}\).
Swamiji paid his due attention to Shuddhi as a reconversion. The event took place during his visit to the Punjab in 1877 A.D. towards the latter part of his life. In Jullunder six months after arrival at the Punjab, he performed the Shuddhi of a Hindu who had become a Christian. Kharak Singh who was born as a Sikh by birth became a Hindu and later became a Christian. So, he become untouchable in Hindu society in those days.

He become an Arya on meeting Swami later in Dehradun in 1879, the Swami reconverted a born Muslim giving him the new name of Alakdhari. These are the examples of life time of Swami. The rite of Shuddhi was never a serious issue in his life time. Swami didn’t prescribe any procedure of the rites. But it was latter practiced by his followers in Punjab and in other parts of India during British period\textsuperscript{12}.

\textbf{Rajadharma :}

According to Swami Dayananda Saraswati the most learned man be related as members of the educational assembly. Similarly the most devoted man be represented in religions assembly. The member of the Legislative Assembly must be a man of good character. The president of the political assembly must be a man of excellent character and of learning. The three assemblies should make laws harmoniously for the happiness of the people in matters of liberty and lawful action.

The head of the state should be so powerful as an intelligent as to be able to take the right decision. The king is compared to morning Sun, so as to keep fear to the enemies. Law strongest Governor maintains the right and privilege of the members. It is true dharma, justice for common man. It can be easily administrated by a learned head with the support of intelligent assistants.
The assembly must consist of members who are well versed in arts, Science and *Vedas*. The head of the state is obliged to be free from the gambling, gossiping and other vices. He must be free from anger as well as violence, envy, etc. which may cause harsh and punishment for the light offence\(^\text{12}\).

The king or head of the state should be a point his ministers who are clever, well-versed in the *Vedas*, in order to help him in all affairs of the state, peace, war, security of the state, crimes and management of internal affairs. He must ascertain the opinion of the minister, abide by decisions of the ministers. He should be prepared to avoid timid, cowards and persons of bad characters. In matters relating to other countries he must appoint the honest and psychological minded people as ambassadors.

The minister should control their affairs by justice and honesty. There should be a known distinction between high and low in administration. Students and youth must be given training for the future destiny of the country. The king should eliminate dacoity and robbery for the welfare of the people. For the local administration the state must be divided into divisions. The person of local knowledge must be detailed for promoting the welfare of the locality. The intelligence staff should be strengthened for report in the current cases. For good work the deserving office and Government servants must be honoured by giving of the land as rewards.

As for taxes the king must take into consideration the circumstances of the people and seasons. Tax should be equitable according to earning capacity as living expenses of the people.
The king should be taken fully in diplomatic affairs in times of war and peace. When he feels that by going into war at the present time, he will suffer and by going to war later he can defeat enemy, he is free to seek favourable chance. If he feels that the enemies stronger than him, he should make alliances with him. He must not be hostile to a ruler or king, who is learned and peace loving. It is his duty to give training to his talented man in Science, War, etc.

For a king the acquisition of gold, wealth and even territories don’t matter most. He should not make an enemy of a man who is clever, wise, brave and firm.

The king must be regular in his personal habits such as rising early morning, attending to his toilets, worshipping of Gods, performing havan, attending office and pointing out defects if necessary. His food must be well-tested and he must be sometime for his family life also.

The king should realise takes fairly from all classes of people in care and kind. The king should treat all his subjects as his own children a member of a big family, in return for which the people should be loyal to him. The king and his subjects are independent in performing their duties. All should subordinate themselves to a common cause for co-operation and harmony of the state.

The king and court should decide all cases according to the law of Vedas. The witness should be a man of character and character to speak the truth. Evidence given under pressure of anger, fear, ignorance etc. should not be allowed.

The assembly of the court of justice has the right to censure and punish the king as he is also a man like other man. Law is truth, king and true religion. Who soever violates it, deserves punishment regardless of his position. The Rajdharma was taught to Yudhisthir by Bheesma in his bed-arrows at the end of Mahabharata war. So, in ancient days the king was bound to follow the rule of Dharma, Modern concepts of impeaching and punishing the head of the states, presidents by the parliaments which was clearly realize by Swamiji.
Swamiji is definitely against child marriage without conscience on the grounds of health and economy. He is also against polygamy, prostitution and other Social evils. The pressed Brahmacharya showed that body and mind can be developed for prosperity of the country. The king and his officials should be model of good conduct to his people in the interest of the people. All living beings are the subjects of the same Lord of the Universe. One who is true king almost obeys him according to teaching of the Vedas.

NOTES AND REFERENCES

2. Ibid chapter V, p. 124.
4. The point is discussed by Swami Dayananda in his Satyarth Prakash, pp. 125-6 and Rig-vedic Bhashya Bhumika pp. 145-146. According to critical studies there is some revision of his view on the duties of a sanyasi.
5. The stage of a sanyasi is associated with Yogic practices of Pranyam also. This point is controversial since practice of Yoga is meant for development of conduct and mind.
7. Durga Prasad, op cit, pp. 109-113 our own comment is also included.
10(a). Bawa Chhajju Singh, op cit, p 176.
14. Bawa Arjan Singh, Dayananda Saraswati (Founder of Arya Samaj), New Delhi, 1979, pp. 45-47.
(C) Concept of Moksha According to Dayananda:

The revolutionary and extraordinarily doctrine of Moksha is developed by Swami Dayananda. He rejected outright the general belief that the Jivas who have attained Moksha can never again return to the miserable world. His position against this accepted theory is to be found in his Magnum opus (like *Satyarth Prakash*). In his statement of belief at the end of *Satyarth Prakash* it runs, "Moksha means the following; to be delivered from all suffering, and free from all bonds, to move about at one's will in the all pervading lord and his creation, and to return back after a definite time to the world of transmigration having enjoyed the bliss of Moksha".

Moksha viewed in this sense is not eternal although it extends over a Mahakalpa 100 years of Brahma, one day of which lasts not less 8,640 million years.

His basic arguments rest on the following consideration:

The Jiva's power of action is limited and so it cannot achieve unlimited result. Secondly as a signal to it, the Jivas could factually experience unlimited bliss. The arguments have the following implications.

The activity of the Jivas occupies a central position in his conception. The relation between Jivas and activity is one of inseperable inherence. Jivas cannot be released from activity since the connection is eternal. Infinite power, infinite activity, etc. are inherent in the lord is a natural way. Creation, continuation and dissolution are his activity. Action is innate and eternal in God and Jiva. The world 'eternal' can be used in two ways. But God's creative activity is eternal by flow, by rhythm; creation and dissolution follow each other in endless alternation. The cycle of creation dissolution beginning and end of a particular creation is eternal.
The jiva’s activity is also eternal by rhythm as it refers to the alteration of bondage and liberation. Bondage and liberation follow each other in endless succession.

Moksha is result of man’s action since man’s action cannot have an infinite result. The means to achieve Moksha is dharma charan. The practice of dharma and activities is listed in detail in his book. By his stress on mortal action alone for achieving Moksha his doctrine is different from other theories.

Refutation of Neo-Vedantic ethics:

The main doctrine of Advaita Vedanta are that the self and Brahma are identical. The world is empirically real and transcendentally unreal on account of operation of Maya. Jnana/knowledge is the means of liberation. According to Swami Dayananda the Jiva being the doer of deeds is not identical with Brahman. Jnana/Knowledge of the identity of Brahma and Jiva cannot give liberation of the Jiva as it in itself the illusion. As an active agent it is immersed in action. Only the lord is a pure witness of its deeds.

Similarly he refuted the Jainism which holds that the Jiva can gradually free itself completely from the contamination of matter and of Karma. Such attainment of divinity they find in Tirthankars. But Dayananda contends that the Jiva being limited in space, in attributes and in activity can never be omniscient and all pervading. The Jiva is subject to the results of Karma in the even state of perfection or moksha. The causes of bondage remain present and effective. Mans moral or immoral actions affect him in bondage and liberation is inherent in his nature.
If man’s moral action is the only means of liberation it can be said that God is not all involved in the process of liberation. In this issue Dayananda refers to God’s activity in the creation, sustenance and dissolution of the universe and other additional activities of God are Gods revelation of the Vedas to man during the period of knowledge; he means action enlightened by acquisition of knowledge due to Gods grace.

As for the automatic operation of the law of Karma he replied that it is god’s power to combine action with results. Neither the Jiva’s nor the inner substance arrange it according to strict law.

Forgiveness of sin associated with Christianity is contradictory to God’s infinite justice as pointed out by Swamiji in the thirteenth chapter of Satyarth Prakash.

The concept of divine justice goes against the eternity of Moksha. “If the Lord bestowed on infinite reward for finite action, then his justice would be destroyed”. God’s role as disperser of justice is in harmony with the law of retribution which he just rewards will be relative to man’s action only.

... He is empathic in advocating the limits of Moksha. The Jiva by its nature can never become equal to the Lord. Being limited in power, means an activity of which the question of enjoying infinite bliss is ruled out completely. The Jiva retains all power as before in liberation except that is sheds the physical body. He made it a point to explain the four bodies that surround the Jiva life sheaths. The gross physical body which is compound of matter in its gross from vanishes and disintegrates.

The next sheaths subtle body Sukshma Sharira and Karma Sharira/the casual body are explained in terms of Sankhya categories. The subtle body composed of subtle matter and constitute in the inner senses. It contains natural attributes of Jiva. The causal body consists of prakriti, and same for all the Jivas. They are carrier of physical, sensory and intellectual potential.
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The turiya, the fourth sheath is realised by the trance of Samadhi. It is of great help in the enjoyment of Moksha. In his estimate moksha does not add anything to the natural power of men or transformed him into a supernatural being. The jiva in the state of Moksha is free from the gross body. Full expression of knowledge and bliss is provided by its purification. The puranas mention Sayujya mukti, i.e., intimate union with god which is supported by Dayananda as self-evidence; the jivas are inhabited by all pervading God. Elsewhere he speaks of study and practical yoga lends support to unity and harmony of the jivas with God according to him.

By yet another argument he proves finiteness of the Jiva. The play of opposite viz, night-day, hatred-love, misery-joy is an essential part of Prakriti. The jiva in the state of liberation is limited and Prakritic. It is subjected to the play of opposites. The jiva on account of its association with Prakritic forces makes it susceptible to the play of Gunas even in the state of joy.

**Cosmic nature of Moksha:**

The jiva after liberating itself from the clutch of gross body is free to use its subtle bodies to the maximum and explore the universe. It moves around at will although it is all pervading like the Lord. There is communication with other liberated Jivas. Moksha entails the contemplation of the Lord. He advanced another argument, “If no Jiva did return to the world from Moksha, then this world would become devoid of them”. The problem of emptying the world through a gradual process cannot be solved in a system where a limited number of souls wander in an endless rhythm of creation from which some went to Moksha.
Dayananda does not subscribe to the theory of new creation of Jivas by God as it goes to say that the Jivas became non-eternal. He argued that in the place of moksha there will be a lot of arrivals but no departure. There will be no limit to the population growth. Again if the emancipated Jivas are endowed with subtle bodies, and move about in a limited cosmos problem of space must come in. Similarly eternal Moksha has the effect of depopulating the world. Then observation strengthens his cosmic approach.

Dayananda's conception of Moksha is different from Hinduism and other religions. Divinisation of man is predominant in Hinduism and Jainism. Dayananda being a pure monotheist rejects the identification of man and God. He outright criticised Hindi Puranic, Christians and Islamic belief which give glimpse of Physical Heavenly Paradise and sinful pleasure of the flesh.

Cosmic Moksha need not degenerate into an Earthly Paradise of sensual pleasure. Man sheds physical body at the time of emancipation, through his subtle body, he gives the freedom of the whole Cosmos, through his spiritual powers he enjoys the cosmos and intimate knowledge of God. The essential limitation of man through his cosmic nature occupies a central place in his thought. The logical corollary is the limited duration of Moksha even though it contradicts the Universal doctrine of Hinduism.

The short cut way to salvation as evidenced in Christianity, Vedantics and Vaishnava schools are challenged by him, who by theory of Dharmachara, moral action give the fruits of Moksha. Human action is essence by the law of divine Justice and retribution.
NOTES AND REFERENCES


4. Loc. cit.

5. Vide infra chapter in connection with his criticism of Christianity.


7. The Ajivikas also developed the theory of Mandala Moksha, according to which the liberated souls return into the world after Moksha. This doctrine was forgotten for ten Centuries and Dayananda might be aware of it. For this doctrine of A.L. Bashan, History and Doctrines of the Ajivikas, London, 1951, p 259.