CHAPTER VI
REFUTATION OF ORTHODOX INDIAN SYSTEM AND CULTS
(A) Astika Systems and Major Religious Cults of India:

Deep influence of Advaita and Shaivite tradition affected Dayananda in his early life. However in his estimate there were differences of philosophical views between his first and second editions of Satyarth Prakash. His aim was to refute that the Sankarite or Sankara’s Vedanta was not authoritative. However it may be considered as the system that gives the final answer in contrast with incomplete answers given by other systems. Sankara’s Vedanta speaks of the ultimate cause of existence, whereas other astika systems give the secondary causes. According to Vedanta texts their one of kinds is pralaya; other systems speak of Maha Pralaya/Partial dissolution which stops short of subtle matter. But Vedanta speaks of Atyanta Pralaya/total dissolution where even subtle matter is dissolved in the ultimate Brahman. The important position of Vedanta is abolished in the second of his Satyarth Prakash. There are six causes of the creation of the world. Each of Sankara won victorious over the opponents by preaching vedism. Vedanta of Sankarite form can be summed up :- (1) The soul and God were identical (2) The world is an illusion. The rope in the dark appears to be the snake somehow. The snake disappears in the presence of light, the visible world with disappearance with the dawn of Brahman realisation is explained by each system. Causality is an affair and the different systems specialise in the different aspects. According to Sankhya system it presupposes a material cause for all origination. Thus vedanta is a system among the six sources of astika (accepting the vedaic authority) system of philosophy.

The differences between the first and second edition of his treatise can be accounted for by stating that the first edition offers absolute creation, absolute dissolution and that moksha/Salvation in irreversible. The second edition rejects every one of these assertions. Between the absolute beginning and absolute end partial creation and dissolution plays and dissolution does not go beyond the subtle matter. But dissolution can reach further. At this point God’s potentiality also remains. The potential is the material cause of the beginning of the world. The absolute beginning was clear in his mind. There was no absolute distinction between human and animal in the beginning; Differentiation arose later on¹.
In the atyanta or absolute pralaya is matter including Prakriti dissolved in the potential of Lord. Prakriti is completely disappearing in the potential of the Lord out of which it emerged. The first edition positively affirms the reality of absolute beginning and absolute end of the world.

In the second edition Prakriti is unbeginning as in the samkhya system. It is not God’s creation. It is the third eternal beginningless. Prakriti does not emerge from the Lord. There was no absolute beginning and absolute end. Srishti is now defined as the association of those subtle elements (God, soul and the Prakriti) that in the Prakriti are in perfect equilibrium. There is no absolute end of the world.

He is refuting the doctrine of the beginning and end of the world in his second edition of Satyarth Prakash which is the theory of the Vedantins. In his first edition he states that the soul after reaching salvation/moksha, will never return to the wheel of rebirth, without possibility of reversal. He clarifies it thus :- “avidya, the cause of sorrow, death is destroyed by knowledge, moksha is the total cessation of sorrow. Karma is uprooted. The root of sorrow, death and the Karma is thus completely destroyed.”

The question is put again :- “This jiva which has attained salvation will remain forever or will the jiva also sometime be destroyed? His answer is that the jiva will permit as long as there is no absolute end. When final pralaya happens, then no one will remains; only the Lord and the his infinite potential. And also if man is by essence a cosmic being the end of the cosmos means the end of man”. He answers the absolute in will not happen until all souls have been liberated, not before. It implies that there may be special created and dissolution but there will be only one absolute end.
In the second edition he tries to avoid this question. There is neither total beginning nor total end. Another question arises; the jivas that have gained moksha do they return to the round of birth and death. The answer is yes. It is quite revolutionary and undergoes against the Hindu tradition. Possibly this long forgotten doctrine of the Ajivikas offers this in their doctrine of mandala-moksha. The new position is in consonance with his post vedantic position. In his first edition he observes that moksha initiated complete elimination of ignorance, karma, sorrow and death. It is not acceptable to him later. He says that the connection between jiva and karma is an eternal and essential one bondages due to action, so is emancipation. So we come to the situation that the jiva in the state of moksha remains connected with action. Freedom may bring back sin and ignorance and bondage. Bondage and liberation succeed each other in an eternity of rhythm.

This position is contradicted by him that Vyasa and Jaimini does not teach that there is identity between God and soul. The Vedanta philosophy of Vyasa says [1-16.17] the soul is not Brahman [God]. If there is but one God alone and no other beings, the soul and matter must be God. Then it is God who commits an error of ignorance of the world must be attributes to God. The belief in the ignorance in God is against reason. . .

The world cannot be unreal like a dream or rope-snake illusion supposition or illusion is a reality, duality and substance are inseparable. If the entertainer of supposition is permanent, his supposition must be permanent. If not, the entertainer must be unsubstantial and unstable.

Dreams can not be enough without the impressions of the willing states. If a dream can take place without any previous impression, a blind man by birth should dream of life. Regarding the question whether we regard the objects of the world as illusory or dream he points out that there is merge ignorance of the real objects of the physical world but not total extinction. It is like the things behind the back of a man. The same is the case with the dream and profound sleep.
Dayananda did not claim to have a new philosophy. He simply claims the tradition of Indian philosophers. He starts with a reverential attitude towards all the six systems of astika philosophy which accepts the authority of the *Vedas*. But he had deviated from the position normally by the classical philosophers although he had recommended the study of them and 10 *Upamishads* within two years in the curriculum. The author of Samkhya was declared to be atheistic. This was contradicted by him saying that the sutras of Samkhya clearly refer to God which cannot be proved. God is Omniscient.

He laid stress on Yogic practices-5 yamas or restraints along with some observances for God realisation.

In *Satvartha Prakash* chapter viii, 11 he has repeated the classification of karanas (causes), viz. efficient (nimita), material (upadana) and auxiliary (sadharana) like the Vaisheshikas. He seemed to beleive in the *asatkaryavada* as well as the *Satkaryavada*. He used the term “the atoms of prakiti” and fused the sankhya doctrine with the Vaisheshikas.

Dayananda agrees fully with the Nyaya view on the existence of God and soul.

His is a synthesis of Jnana and Karma and of six orthodox systems of Indian philosophy.

**Madhavacharya Vaishnavism:**

Madhavacharya was another teacher of Vaishnavism, the worship of Krishna is a predominant feature. According to philosophical tenets it is called dualism as they admit the difference between the divine soul and the universe and between soul and matter.
They paint their foreheads like the Ramanuja’s followers, the only differences being that they have their central line painted black every year. The followers of Ramanujan put a yellow mark in their forehead only once the colour of Lord Krishna’s body was black. So they put a black mark on the forehead as means of going to Heaven.

In Dayananda’s opinion where will one go if one paint one’s whole face black. One black mark on the forehead will suffice for Heaven. One should blacken the whole body like Lord Krishna, one must be like Krishna by doing so.

Sikhism:

Sikhism founded by Nanak, is a mixture of Hinduism and Mohomedanism. They recognise the existence of Hindu gurus. The sign by which a Sikh may be distinguished is the iron ring which he wore on the wrist and turban. They denounce idolatry but at the same time worship the Granth-Shahib as a living personality. They never encourage celibacy and declared family life and acquisition of well as a necessity of human life. They have sub-sects. In Swami Dayananda’s opinion the founder of Sikhism had no scholastic knowledge. Neither Sanskrit nor Veda is known to him. The Sanskrit prayer composed by him is not of good Sanskrit. He proved for leadership and honour in the village.

In fairness to Nanak it must be pointed out that he saved from Mohomedanism and spoke in the language of common people. His followers made him saint after his death. His disciples magnified his greatness in the Nanak Chandodaraya and Janam-Sakhi that Nanak talked Brahma and other Gods. It is absurd to talk of many horses, chariots, elephants adored with gold, silver and pearls at the time of Nanak’s marriage. It is the exaggeration of Nanak’s followers.
Most of the gurus made their contributions to the volume of Guru Granth-Shahib. Nobody added after Guru Govinda.

Devotional side of Nanak is neglected by his followers. The different groups claim that they are the best of all. Guru Govindaji like the Vama-margis introduced five kakaras-kes (long hair), kangra (a big iron ring), kacha (shorts) worn above knees, kanga (comb), kripan (long knife) befitting for a military class. It served its purpose during the Muslim rule. These devices have become a part of their religion. Their worship of Grantha-Shahibs is a kind of idolatory. The Sikhs worship the books like the idols and present gifts to it. There is no place for the Veda in them. Their merit lies in the face that it has revived many food restrictions and undemocratic way of alinging in the same way if they give up sensousness and pride not be familiar with the Vedas it would be all right.

Shaktism and Vama-Margis (Tantrisms):

This cult attaches importance to the worship of female organs. The followers of this cult falls mainly into (i) Dakshinachari/Right handed saktas and (ii) Brahmachari/Left handed saktas. The extreme Brahmacharies offer wines, goat and buffalo. The meat is served to the guests. The quantity drunk by the worshippers is extreme. The perusal of tantric texts reveal the wonderfull manipulations of this school writers.

Bacchu’s orgy is to be noticed in this method. The school believes all men to be Shiva and all women to be Parvati. The use of wine, flesh, co-pulation is recommended in this worship. It is thought that it is a device of the Gods to bring about the destruction of the oppressors of men.

It prevails in Bengal, Bihar, Assam, to a great extent. In Dayananda’s views such a cult is against the worship of the Vedas. They make misinterpretations.
The Vama-Margis were very much immersed in ceremonials, i.e. bottles filled with wine and drinking. It means one’s liberation from the necessity of rebirth. The tantric book made the followers explicit that adultery with any women except one’s mother with charms give occult power Matangi vidya is not sparing one’s mother from dishonouring, Swami Dayananda’s treats this teaching as foolish and ignorant.

They provided with the works of coining and practicing certain rites in the name of the Vedas. Drink wine in the sacrifice of Soutramani. Its underlying meaning is drink the juice of the Soma herb in the sacrifice of Soutramani.

If there is no sin in the murder in the vedic sacrifice one can murder all the members of his family and himself without any sin. He explained how foolish the Vama-margins in teaching religious merit in giving pain to others, drinking and to hold sexual intercourse with a women without marriage. By performing Gomedh, Ashwamedha and Narmedha. He made everybody realise the mistake and explained how foolish they were in teaching stranger customs. The Veda never sanctions slaughter of man and-animals. They interpolated and sanctioned absurd customs.

He brought out the true meaning by saying that ashwamedha means the king’s governing the people with justice andd equity, Gomedha means the purifies the purifying of food substances, the regulation of the senses and use of the solar rays, and improving of the world around. Narmedha too implies the cremation of the body of a person according to the injunction of the Vedas.

He attacked the superstitions in no uncertain terms that the layman must kill his father, mother, wife to get Heaven. By sacrificing them upon the matter they should come to life out of the ashes of the sacred fire.
The initiatory mantras are salutations to Durga and Siva. In Bengal the mantra viz., Hreem, Kleem, Sreem are in common use.

The Vam-Marg ceremonies deal with the terrible aspects of goddess Durga and Lord Bhairava and Bhuta Nath. The use of yantras against evil and play of black magic and tantrism with the help of charms and spells are in a developed form. There are sects and mysterious of Pujah, which supported the objectionable deed. Most of black magic and sorcery cult bore out these statements. He felt ashamed of these practices.

Shaivism:

The destroyer of Hindu Trinity is God Shiva. The Saivaits raised Siva to the Status of Godhead. He has many representations according to the nature of the Puranas. This cult is the most common and ancient form of abomination-worship. He is also worshipped in the form of Lingaisms, as a mendicant dressed in tiger skin, with matted locks and snakes. It has many sects, it embraces a large member of Hindu sects. It has produced Sankara and even Dayananda himself.

Swami Dayananda established the relation between Vam-Marga practice and the Shaivas. The followers utter the mantra “Om Namah Shivaya” exclaim “Har Har Mahadeva”. In his argument he observes that (1) Shiva is the Lord of the ghosts. By quoting the ugly picture he points out people radiated him by shouting bam bam, when the demon Bhasmasur pursued him. The micking the voice of a goat phases Mahadeva and displeases Parvati as her father Daksha Prajapati’s head was cut off and offered in a sacrifice and over the body a goat’s head was implanted. They made ridicule by bloating goats sound by beating the air stuffed chucks. They consider worship of Shiva on Shivaratri or productive of Salvation.
Some of the sects ride two horses, as they are believers of both in Shaivism and Wam (Vam) Margism. Some of them are worshippers of Vishnu.

**Vishnuism:**

The worshippers of Vishnu and his incarnations and consorts are known as Vaishnavas Krishna, the 8th incarnation has the largest shape of worship but of 7th incarnation the cult of Rama has regular votaries and they were regularly treated as Hindus. The followers of Buddha are not in this the zone of Hinduism. There are many sects of Vaishnavism. In Dayananda's view, the Vaishnavas are as good as the Shaivas. Shri Vaishnavas of Ramanuja sect claim themselves as superior to other sects which is not a fact. Forehead marks are not Gods feet. It is like the painting on the elephant's scalp. If the line forehead is Shri/Goddess of beauty many of the people must not be ugly. They should not beg from door to door. They should not live on charity.

There are many splits in a religious sect. The sects have different caste or groups marks. They have many disarguments among them. He cites the example of Robber Parikal who gives wealth to the vaishnavas by robbing, deceiving and raiding upon others. The means adopted by him is not worshipper of God Vishnu. The story is given in Bhaktamala.

In another story of the Bhaktamala a crow's excreta accidentally dropped on a man and formed a perpendicular mark on the forehead of a dead man under a tree. The mark entitles him to go to Heaven. If this is the case, he will go up higher then Heaven, if he bedaub his whole face with marks in his whole body. This is hardly acceptable to the rational mind. This is an invention of Indian People.
Dayananda was deadly against Vaishnava practices and fundamental teachings. It is said that he is an intellectual and his field is not in the field of spirituality. He belled the element of Bhakti. But this impression is not wholly true on the following facts. He devoted several hours everybody to commune with the Lord. Again his type of true bhakti as distinguished from the were affection of bhakti. His prayers are a language of poetry, breathing forth a spiritual fervour highly elevating. They have been the means of infusing a new life is many on otherwise drooping spirit.

St. Kabir's Religion:

He is a disciple of Ramananda and his religion is a form of Rosait cult. His followers worship Rama as a supreme God. It is known as Nirguna as it does not recognise any Guru for initiation or diksha. They have some sect marks-necklace of basil bead, and painting like the Rosaiti.

It was to the effect that his body turned a flower at the end of his life. They decry the worship of idols made of stone and other substance. He alone is the true path. It is just the worship of bedslead, the mattress and lamp or light was the an insect born of flowers.

The sound heard on stopping the ears is called by his followers the doctrine of eternal voice. They called the activity of the mind or will as surati. To engage it in listening to the eternal voice is called the meditation on God, the person who does is called a saint. Death cannot reach it. Their mark on the forehead is a spear (lance) like line and they wear a necklace of sandal wood bead. According to Swami Dayananda these things cannot help spiritual progress. It is a mere childish vagary.
Vallabha Acharya:

The original founder of the Vallabha sect was Vishnu Swami who communicated the teaching to the disciples. They worship Krishna in his acceptance of Bala Gopala or cow herd boy and do not worship him in consonance with any consort married or unmarried. It is also known as Pushti Marga or path to nourishing food. It condemns asceticism and preaches the cult of keeping the body and its powers in a sound condition as a means of spiritual progress.

Swana Dayananda offered observations on the external aspect of this cult, in morality in actual practice and corrupting influence. In the verse Klim Krishnayo, the sect of Vallavism is reduced to the sect of Vam-Margis was Krishna the favourite of the Gopis and not of others. The priest makes the disciples give the organs of the body, life and sense, their wives, son, houses, wealth to Krishna. The good and bad things e.g. filth and wine cannot be offered to God. They come offering to be made for themselves by merely naming Krishna.

In the mist of their faith it is written that Lord Krishna visited Vallava at death of night which is the month of Shravana (July-August) after 5000 years of his death. The sins of the soul and evils of the body of the disciples are done away why did the disciples of the Gossains suffer from diseases, poverty and other evils :- material, social, sin said that the disciples of the Gossains are not to enjoy anything without offering to the Gossain/Guru. The followers of other faiths are not accessible to followers of a Gossain. All undertakings should be offered at first to the Gossain and to God. The disciples are duty-bound to speak the merits of the Gossain’s faith. It is a strange theory it is beyond the power of the Gossain to have a bit of nature and attribute of God. His own wife, the Gossain is not offering his wife, son-in-law and other relations and so they are impure. He should not make his disciples offer their wives and things to him.
The faith is better known as the path of health (Pushti), i.e. way to eating, drinking or healthy. Then followers indulge in sports and sexual inter-course with women. He criticises it as the way of leprosy since they die to painful and lingering maladies viz. cancer and other diseases. It is also the creed that Lord Krishna alone is man and all the rest are women. The Gossain will be milkmaid; so in the case of the wives of the Gossais. The man having 2 wives suffer a great deal; how will be the cases were there ia one man with many wives, the Gossai is not exempt from disease and pain.

He points out the absurdities of the marriage of Krishna’s male or female children. If there is no child born the defect of impotency is proved in Krishna. It is the paradise or the camp of the wives and concubines of the emperor of Delhi.

The motive of the Gossais is objectionable as they live on the earnings of the disciples. If he is invited to some one’s house he sits down like a wooden doll and thereby sharing his ignorance. All the women and relatives of a family have the practice of touching the feet of the Gossain. When a disciple of the Gossain is on the point of chath, the Gossain puts his foot upon his breast. The Gossais serve as priests at the marriage of their sons and daughters. The disciples including the women serve him in his bathing ghat; drink his washings. His chewed and spitted betel is distributed as prasad to his disciples. Some do not take the food touched by the Vaishnavas. They even washed wood offered to them. They spend much money in decoration, singing and enjoyment; but really they enjoy these things. On the occasion of Holi they squirt water by a syringe on the privat parts of women. The gossain sells milk and curd although they are forbidden. The gossain give the soup, boiled rice to the attendents in lieu of pay and they sell them. Their chief temple at mathura collected donations of money which the Gossais spend in sensousness.
Swami Narayanism:

The Swami Narayan sect is founded by a Brahman near Ayodhya and is very strong in Gujarat. His monastic name was Sahajnanda, but commonly known by Swami Narayan which He took up as a Guru. In later time he by his learning and fascinating manner gathered followers strong enough to excite the jealousy of local Brahmins and magnates. He then removed to the south of Ahmedabad. He was arrested by the officials of Gaikwad and imprisoned him on the ground that there might be a collision between his followers and other cults of Hinduism. This treatment instead of weakening him increases his influence. Verses were published praising him. After his release he returned with his followers to Wartal. He came to the stage of a prophet. He had many temples funds and convents for his cult. His cult is a mixture of Lakshmi and Radha worshipped Krishna/Narayan is worship along with Radha and Lakshmi.

Swami Dayananda is opposed strongly to this cult. He cites that Swami Narayan showed his devise form by putting a crown on the head and held up a conch and a division in his hand, while another follower betrayed him, put forth from under the armpits a mate and a lotus. The rich man of the Kathiwar called Dadakhachar was fully satisfied with his divine form and many persons were converted to the marks of his order. After his departure his disciples practised frauds on the simple village people. There is a substratum of trusts in this story.

According to Swami Dayananda, this sect have, it is said, a horrible practice nose cults as a means of seeing God Narayan. The fraud was detected by an old minister of the king. The cult of nose was stopped by several measures.
Brahma Samaj and Prathana Samaj:

Swami Dayananda’s opinion is that the principles of Arya Samaj have advantage over those of Brahma and Prarthana Samaj. They have no knowledge of the Vedas. Their merit lies in the fact that they saved the people from being christians, they have done away with idolatory and taught the people to be free from superstition. But they are too much influenced by christianity in matters of marriage and way of living. They lack in patriotism.

(1) They speak highly of Christianity and Englishmen. They are deadly against the cultures of their ancestors. There is something wrong in the theory that the English were very harmed from the very creation of the world. There was no progress of the Indians. But this is contradicted by historical facts.

(2) There is no mention of vedic Rishis in the books of the Brahma Samaj although they include christ, Moses, Nanak and Mohammad. It implies that they borrowed their tenets from these personages although they own the children of the Aryavarta. They abanded the path of the ancestors in favour of alien faiths. They also lack the knowledge of Sanskrit. With their background of English education they are attempting to establish a new religion.

(3) They are wholly under the impression that there would be regeneration of the country by simply removing the restriction if inter-dinning food and caste. By way of observation it can be remarked that the Brahmans lack the virtues of the Europeans, viz. patriotism, unselfishness, etc. Some of the main doctrines are the creation of the mind and matter, infinite progress of the eternity of soul and matter. This is against his philosophical position and has been discussed in chapter XI in connection with the philosophy. The finite human soul cannot make human progress. The remissions of sins make God unjust washing of sins by repentance or prayers deteriorate righteousness and encourages sinfulness.
(B) Attitude to some imporatnt Hindu concepts:

Incarnations, Tirthas, Puranas and Bhagavatas:

Avatara or Incarnation is one of the cardinal beliefs of the Hindus. The Christians believed in Christ as the only avatar of god. The theory is based on the sayings of Krishna in the Gita (iv.7) which is interpreted by the scriptures of different sects of Hindu Vaishnavism, Shaivism, Shaktism and modern Indian thinkers like Aurobido.

The Bengal school of Vaishnavism made a contribution to the theory of incarnation based on important texts viz, Gitagobida, Bhagavata, and popular puranas. The Saivas also subscribe to this theory although they deny the human incarnation of Shiva. One who puts in effort in knowing the different types of incarnations and manifestation will have merits and demerits.

Curiously enough Swami Dayananda Saraswati rejected outright this theory as unvedic. The Yajurveda says that the unitary God is unborn. He is immaterial. If one knows the true meaning of the Veda, they would not accept absurd things. God can kill devils like Ravana and Kansa and to protect saints. He can do, these works without taking on flesh. Krishna was a virtuous soul intent, on protecting virtue, Gods advent, exit, birth and death are inconsistent with His nature. Again Jesus and the like person were not the incarnation of God. They are subject to desire, hatred, hunger, thirst, fear, sorrow, pleasure, pain, birth, and death which are characteristically human.

Man owing to their limited knowledge cannot remember the wants of himself which happened, When he was in the womb, in 5 years old and even this daily work. The memory of the present life being in such condition have can he remember the occurrence of pre-existance. Man cannot the past and the future life, on account of limitation of power. It can be known by God only. God cannot be enclosed in a drop of the Semen or the cavity of the wombs. He is a contradiction in terms.
TIRTHAS:

Every religion viz, Hinduism, Christianity, Islam, Buddhism, etc has its sacred places associated with the great personality or God of this or that cult. The tradition is immortalised in the myths, legends, history of sacred place. A religion without the sacred places or tirthas are incomplete. The centres are the radiating centres of the culture and civilisation of the religion. Swami Dayananda has taken a different views of titha. In No. 24 of his “My belief and disbelief. He observes as follows:-

"Tirtha is that by means of which the ocean of misery is crossed. In other words, hold that tirthas are good works, such as speaking the truth, acquisition of knowledge, society of the wise and the good, practice and the yamas and (other stages) of yoga, life of activity, spreading knowledge and similar other good works. No place or water of rivers are tirthas".

It refutes the belief that visit paid to sacred place of India such as Kashi, Puri, Somnath, Dwarka, Ayodhya, Hardwar, or Tirupati. Bath sacred river or tank e.g. the Ganges, of triveni Sangam, Brahmaputra, Pushkhara lake, as a mean of salvation is extolled in the puranas. It is refuted by Swami Dayananda. Moral life and not ritual or superstition, is the way to salvation. It upholds the sovereignty of moral living over meaningless convention.

Garuda Purana:

The puranas are important in the entire range of sanskrit literature. There were 18 puranas dealing with Vishnu, Shiva and Brahma. The Vedas and Upanishads are means of the intellectual whereas the puranas are suitable for the common people. Their main aim is to popularise the cult of one or other of trinity. Bipin Chandra Paul spoke highly of the puranas and their contribution of Hindu life. Puranas are not contented by the Swami, according to whom all have right to study the Vedas. Puranas are the creation of Hindu Brahmans which are contrary to the teaching of Vedas. Puranas or mythological epics referred to in his magnum opus are Shrimad Bhagavatam and Garuda Puranas.
Garuda Purana aims at giving us a glimpse of ceremonies in honour of the departed souls, Yamas works water offered to the mane and gift of the cows, etc. Dayananda argues that the count of death and the bodies of God’s messengers are fictitious and products of imagination of the priests and Popes. The door of the dying soul accommodates the bodies of large countable. Offerings of cows, cakes presented for the masses do not reach the deal souls but only the house of the priest. Being a book on Vaishnavite tradition, its prescription of religious ceremonies for the salvation of soul and river Vaitarani are strictly followed by every Vaishnava.

There is a refutation of there manipulations in course of which it is said that a priest forcibly took on nice cow from a peasants for his dead father, so that the dead one may not suffer pain and sink into the styes (river). Later the peasant insisted on his sending the milch cow to the souls of the styes of the further asks the priest to show the telegram or the letter that a cow was collected out of the meritorious dead of the peasant. The priest cited the authority of Garuda Purana. He took back the cow and the calf.

It is believed that making rice fully represent the tenfold body. The dasagotra form a live body equal to the size of a thump in association with the dying souls and through his body the soul goes to the abode of Yama. The Yama’s messengers need not come. The soul will automatically come after the thirteenth day ceremony. The world is better than the land of the Rath or Heaven which is nothing. According to the Vedic texts Yama is the name of the air. God who is ten judge is Dharma Raj or the king of righteousness.

Gift or alms must be given to deserving persons (person in different to praise or dispraise) follower of vedic injunction preachers of their principle without prejudice, to free from evil doing. The undeserving persons are hypocrite, malevolent cheater, indolent, etc. The characteristics of donors are given best middle and the worst according to nationality and power of judgement.
Shrimad Bhagavatam:

There goes the saying that sage Vedavyasa got over his re-lessness by composing the Bhagavata at the advice of sage Narada. Several thinkers give several opinion which increase our knowledge. Scholars have discussed the historicity of Shri Krishna. According to tradition Krishna is the full incarnation of the Lord. It is described as the Puran Ratna which not only describes Krishna but also reveals the Bhagavata dharma, as a way of life.

Swama Dayananda in his study observes in this way: This is a text which discusses theology, mythology and religious philosophy of Vaishnavism. It defied Krishna as the supreme incarnation of Vishnu. It is regarded by the Vaishnavas as the 5th Veda. The superiority of Vishnu cult over Shivism is established. These references are to matters relating to social, cultural and political also. It may be discussed as the store house of mysticism.

He placed the cult of vedism on a very high pedestal and brought it in to eminence which had never been attained before. The criticism of Shrimad Bhagavatam is shown in chapter XI of his Satyarth Prakash. He shows the meaninglessness of the complete book. Most recondile knowledge that Brahma got from God Narayan. There is a typical controversy to talk of Brahma without any allay and Brahma stealing calves of Krishna. Jaya and Bijaya who are the Krishna’s gate keepers of Vishnu in heaven are not protected by him from the anger of Sanaka and his brother is misrule and maltreatment in Narayan’s Heaven. Hiranyaksha was the incarnation of Jaya and was killed by the Boar incarnation of Vishnu. This fabled that Vishnu rolled the earth like a mat and used it as pillow. The fight is ruled out compeletly when the boar lifted up the earth on his tusks. The boar story is a gossip and a lie.
The Lion Incarnation:

The story is full of absurdities. If the author this Bhagavata was hurled from a mountain and nobody intercepted, he would die, there is nothing bad in Hiranya-Kashyapa in sending his son to school. Prahlada become a monk instead of being a student. The human lion was not burnt in a red hot iron pillar.

In Sanaka and his brother’s curse we find that he would go to Heaven in his rebirth which Narayana did not keep. Belief of descent as given by the Bhagavat is contradictory-Brahma, Prajapati, Kashyapa, Hiranyaksha and Hiranyakashyapa. The last is the fourth in descent. It is incorrect to say that twenty-one ancestors of Prahlada would be sent to Heaven as permitted by man lion. Human lion’s boon to Prahlada is shattered whom Hiranyaksha and Hiranya Kashyapa incarnated as Ravana and Kumbha Karna and then again as Shishurpala and Damtavakra.

In the episode of Krishna’s killing Putna there is the mention that her body was thrown between Mathura and Gokul. If it was a fact her dead body would be buried both at Mathura and Gokul. The muttering of God’s name is extolled that Ajamel called his son Narayana at his death but God Narayana appeared without knowing his intention. God Narayan never come to the rescue of person under pain despite their uttering his name. Prisoners must be free by uttering his name.

Similarly the dimensions of Sumeru mountain is contradicted by astronomy and geography. Swami Dayananda touched upon even the authorship of the Bhagavat, he jumped upon the traditional authorship with the ferocity of a hungry man-eater. It must be alteration to Bobadeva for the minister Himadri on the basis of a couplet.

Observation:

After stating his views regarding the religions cults of ancient and modern cults. Swami Dayananda concludes that all sects and cults think that their own cult was right and the rest were wrong. being a religion of
salvation Christianity considers other religion as unfortunate; salvation is closed to other faiths. According to Muslims the believers of Allah, *Quran* and the last day will get the paradise. Then on dogmatic ground all cannot stand at the test of reason in Swami’s beliefs. The Vedic and Upanshadic religion is the true religion. It should be the pleasurable duty of the learned persons to study and preach vedic truths to the people. They should show the way to do good to all and avoid falsehood. The way to Heaven can be obtained through the knowledge of the *Vedas*, good company, belief in virtue, self-control and pure character.

**NOTES AND REFERENCES**

2. Vide supra chapter II-B in connection with God and soul.
4. Ibid, P 349; Lala, Diwan Chand, *The Light of Truth* (A bridged), New Delhi, 1975, PP 46-51; The view held by Bawa Arjan Singh, op cit, PP 83-84.
8. Vide a paper, viz. *The concept of Lila and Avatars in Manipuri Thought*. Presented by Padma Shri Dr. M. Kirti Singh in December in Madras Session 1979, of Indian Philosophical Congress for further details.
9. Cf. The Puranic persons are Symbolic and the story is taken in the sense of allegorical representation. Some one of the opinion that the puranas are not fabricated. But Dayananda is a rationalist to the backbone and he criticised them on rational points.
10. Cf. For the Vaishnavs, the Bhagavata is the fifth *Veda*. It is one of the products of Indian fertile mind.