CHAPTER VII
SWAMI DAYANANDA'S VEDIC AUTHORITY AGAINST THE NASTIKA SCHOOLS,
CHRISTIANITY AND ISLAM
(A) Nastika (Heterodox System):

Dayananda’s vision of vedic Hinduism repudiated some of the elements of popular Hinduism; Idolatry Polytheism, the Puranas, position of Brahman priest, rituals and their duties. Not only did he reject the orthodox (astika schools) but also the nastika schools of India, namely Charvakism, Buddhism and Jainism for these schools challenged the authority of Vedic truth, since vedic Hindu dharma contained the truth. This to be noted that most of the translators of Satyartha Prakash treated these schools as atheists. They are called nastika/unorthodox since they reject the Vedas the interpretation of them as athiest is a bit untraditional.

Satyartha Prakash contains the philosophical ideas of these schools that are to be refuted from Vedic standpoint. Topics that have been efficiently dealt with includes the objections to Hinduism and their refutation in a dialectical manner. Charvakism is attributed to Brihaspati. It does not believe in the Veda and God. There is no difference between matter and mind. The Union of 4 elements produce the soul which does not survive the body. Perception is the only source of knowledge. The need of life is pleasure. The sacrifice and rituals prescribed by the Vedas are wonderful fictions. Then is neither Heaven or Hell. The world is real. It corresponds to materialism of the western philosophy. It is not a living force in India although its elements are to be found in many schools. It is replied that the inanimate elements cannot produce consciousness as they are not present in them already. The soul is known by consciousness and is different from the body. The soul is distinct.

The charvaka denial of inference involves another inference. Animal sacrifice, offering to the manes and concept of Heaven are denied. If the victims of sacrifice to Heaven go straight, sacrificers should burn their own parents to them. If fire can reach the departed spirits, it also reach persons in the journey.
In reply there to the observer points that there is no sanction of animal sacrifice in the Vedas. They are interpolations. The rites mentioned in the vedic commentaries, mythologies of the priests and Indian Bacachanaians are ignorant of the vedic idiom. These are all wrong interpretations by the Brahlmans to earn money for livelihood.

Heaven is the name of joy and pleasure, hell is the sorrow. The soul is the expression of pleasure and pain here and in the next world. The works of the four orders of society must have thier consequences.

The soul survives, the body after death the soul passed to another body. The sinner will go to hell in the next life. The souls after death go to another world. It has no knowledge of pre-existence nor the family and other realations. The Charvakism in common with Buddhism and Jainism denies the existence of the world. But the nature or material world cannot generate the world which is out and out a purporsive designer. The material objects by themselves cannot create the World if material object spring into existence by their very nature. There must be second sun, moon, earth and universe, must be second moon and earth, second star made by thier own nature.

Buddhism:

This is an organised historical religion founded by Goutama Buddha. The school believes in the invariable relation between the cause and the effect and vice-versa. It accepts 2 sources of knowledge-Perception and inference. Inference follows direct perception. It attaches special importance to inference. Therefore it is different from perception. The system does not believe in the Vedas.
Refutation of Buddhism:

The great theory of Buddhism is non-existence which is the substance of the world. But the perceiver of the non-existance establishes the fact of existence.

It teaches the worship of 12 senses called the swadesha yatana 5 cognitive sense seeing, hearing, smelling, touching, tasting; 5 active senses speaking, catching, moving, generating, excreting and will and reason (intellect). This diversion is not exhaustive. It denies the authority of God and Vedas the worship of senses degrading them to sensualists.

It subscribes to the view of God head as Buddha, the world as the home of suffering and annihilation of all desire by the practice of yoga. It may be asked who was the maker of Buddha and his teacher. Buddha was an historical figure. The world is full of suffering and enjoyment. Everybody inclines towards pleasure and avoids pains. Virtue, good activities and good company are happy givings. The Buddhists wrongly regard them as cause of pain.

If the cessation of desire is salvation, deep sleep gives a picture of the extinction of desire. It is not salvation according to harmony. If momentariness is the doctrine, their salvation is also momentary. Pain and suffering in the world, the momentary nature of the world, in the existence, etc. of the soul are all temporary. Its beliefs in Karma, salvation and means of salvation. There is no God and no Atma and the Vedas are nonsense from one end to the other. The theory was carried into the details of daily life of a people.

Although Buddha was the historical founder of Buddhism yet their 4 schools/forms of Buddhism give an account of intellectual differences among the disciples.
(i) Madhyamika (Nihilism): It teaches all is naught (0). All things will originate from naught and will in the last analysis resolve into naught objects of this world did not exist before their birth, will not exist after their destruction, their existence between the beginning and end is a mere appearance. Whatever we perceive continuous to exist only so long as our perceptive faculties are at work. No pitcher existed before it was made and ceased the exist when broken. All knowledge is transitory. Nothing is the reality.

(ii) The Yogachara sect believes that the worlds is the reflection of the mind. It is within and not without the mind. All enjoyments result in pain.

(iii) The Sautrantika School believes in the existence of the world through inference. Nothing is known by direct cognition or immediate knowledge. Complete perception of data is known by inference. All things are known by their attributes.

(iv) The Vaibhashika School believes in the perception of the external existence of the world but it does not exist in the mind. It believes in non-entity to be the one and only substance. When we say a blue pitcher; it existence outside the consciousness.

Regarding the Madhyamika sect, the perceivers of the non-existence cannot be non-existent. Non-existence cannot perceive non-existence.

As for Yogacharya it is pointed out that a mountain must be within the capacity of his heart should be life of a mountain which is absurd. It must exist outside. The idea of mountain must be in the mind.

**Regarding Sautantika it is to be said that:**

If the theory that everything is inferred it is wrong to say it is a jar. The correct statement will be “It is a part of a jar”. But jar is a name of a part but of the whole. “This is a jar” is immediate cognition. The whole is in the parts.
Against the Vaibhasikas it is to be pointed out that cognition takes place only when the known and the knowledge reside. The object is outside but the knowledge corresponding to it is inside. Recognition is proved by a permanent self.

Dyananda and Jainism:

Swami Dayananda was deeply influenced by the Jain community in his childhood in an indirect way. In issues he was involved in a controversy with the Jainas for the criticism of Jaina doctrines in his second edition of Satvartha Prakash. The Jain community tried to drag him in the law court for wandering his faith. However it has cooled down and reserve was preserved after some correspondence Swamiji asked Ksirsnadas Sevakkal, the secretary of the Bombay Arya Samaj to call Jain works for hypocrisy. He acquired a set of volumes, ancient commentaries and contemporaries and contemporary Jains works. He incorporated these doctrines and criticism in his Satvartha Prakash.

Jainism as a religion as associated with the teaching of 24 Tirthangkaras of which Vardhamal Mahavira was the last his faith has several facts-philosophy entire mythology, langeue, etc. Now we deal with the salient features of Jaina. Philosophy and religion with its quest for liberation. The Jainas believe in 6 substances:- dharma, adharma, akasha, pudgala (premordial matter), possessed of consciousness and the other devoid of discriminative knowledge between them is essential in accepting what is true and rejecting what is untruth.

The Jainism holds that the world has no beginning and no end. It has never been accepted by anyone. The Jaina doctrine of Dayananda and Anekantavada in the essential relativity of doctrines structures and relativity of human knowledge.
Doctrine of karma - The Jainas consider the Jainas as a spiritual antity clouded by the infiltration of Karma, the rest of evil and ignorance. By refusing further matter to enter and by strict ethical discipline in thought words and deeds. The mordeern feature of persuing an ascetic, life while yet living as householder is a Jaina approach. It set out a set of vow for the layman and some strict laws for the ascetic life of a monk without discarding the family life.

Jainism enjoins on the worshipper to set in the temple offers his worship with reverse matter in the prescribed tests. It prevents its worshipper to serve the principal possesing other faiths. It also holds that by worshipping the idol of Gods, one will be immunised from sickness and vice³.

Whosoever offers flowers to the deity, get hold of kingdom. Jaina conception of salvation gets hold of it is fixed upon Vaikuntha, Kailash, Goloka and Brilhpur, that the Christian to the sky (heaven) and that of Muslim 7th sky, diverted souls and moves upwards to the top of the universe.

Refutation of Jainism-Virtue and vices are the Virtues of the soul, they reside in the mind included in the definition of ego. Jainism points 7 propositions called seven bhongas (breakers). The theory being non-existance, any asseration breaks the original thesis. As for existence, it is a pitcher which contradicts non-existance. All these are logical quibbles and not worthy of being considered regarding existence. Ego possesses consciousness in his opinion.

Jainism does not believe in God but it asserts the belief that human mind can become God. If there is God unbiginning, there is no author of the union of the body, perfect adaptations with compliment of all organs and tissues for appropriation of actions. Design cannot be made by unintelligent matter¹.
Teleological argument:

The Jaina asseration that human mind can become God. The 24th trithankaras have become Gods. They are subject to the influence of passions, desires. They cannot be omnipotent and omnicient. They can never be the expounder of all scenes.

There is perceptual eveidence of God. They deny the inference of the existence of God. It is asked by him in a dialectical manner that God made the Jaina divines. The proof of the existence of God is given in the feeling of fear and horror in the commission of sin which is equated with the immediate perception of God.

The Jaina's geography, teleology and astrology are observed and carry their own refutation in his argument.

NOTES AND REFERENCES

2. Loc cit, Lala Dewan Chand, op cit, New Delhi, 1975, PP 52-54.
3. See footnote No. 1.
(B) Swami Dayananda Saraswati’s criticism of Christianity and Islam: Refutation of Christianity:

The *Bible* is the basis of Christianity and Jewish religion. It is translated in many languages of the world. The missionary did pioneering works in studying most of the languages, dialects and translated the gospel into them. Their zeal evoked the admiration of the world. The knowledge of Christianity is possibly gathered from their translations. It treats Christianity as the religion of salvation, considered from its doctrines and texts all other religions are satanic, pagan and superstitions. The missionary target to christianise all people of the world is an established fact.

Dayananda’s knowledge of Christianity:

Sources for Dayananda’s Knowledge of Christianity can be traced to the following: (1) his conversation with missionary of different schools of Christianity are reported in the two volumes of his biographies of Lekharam and Ghasiram and in some missionary reports. The reports of public disputations, Shastrathas viz with T.I. Scott, Reverend Grey and in Hubarade (1878), T.I. Scott (1879), etc as mentioned in *Dayananada-Shastra-Samagrah* form an important source material. The 13th chapter of the second edition of *Satyarth Prakash* contained the vivid picture. At the time of his visit to Culcutta the Brahma samaj was in full swing. Babu Keshab Chandra Sen and Debendra Nath Tagore received him with courtesy. They talked together on questions of metaphysics and spirituality. They had some influence on him. He wrote a chapter of *Satyarth prakash* on Christianity but it was not included in the first edition. He knew from Robson about Christian doctrine of salvation that all men as sinners. Christ has saved the sinners by his deeds and teachings, but mainly by his resurrection from the dead. Reverend Scott’s Christian influence had some influence on his knowledge of Christianity. Men are fundamentally sinners and can be saved by faith in Christ. This is the dominant belief of the protestant missionaries of North, who were evangelicals. By this time the Roman Catholic influenced and that of High Church Angelican missionaries were not powerful enough to do their work. Dayananda treated them as belonging to a simple community.
The Bible is another issue of revelation. The Bible is the word of God which is infallible. Dayananda read the Gospels in Hindi and Sanskrit. The texts presented by him in the second edition of Satyartha Prakash are based on Carey’s Sanskrit translation of the Bible. Theosophists like Colonel Olcott and Madame Blavastsky had high opinion about him.

Dayananda laid the following criteria in order to judge whether the Bible is the work of God or not? (i) The contents of the work must prove the authorship. It must describe the nature of God. His creation and human spirit without error. (2) It must stand on the base of reason and scientific knowledge. It should not offend moral standards. (3) It must deal with basic principles, full branches of knowledge. It must not narrow in its scope. (4) It must be free from bias; it should be universal, neither limited to a particular place, time and people nor should it be written in a particular regional language. Such criteria Dayananda finds in the Veda.

According to him the Bible was written by men without any wisdom. It is the criteria of barbarian and hill dwellers, feudalism presented in the Bible is devoid of all qualities like omniscience, omnipresence. He comments errors and envy. He commits sin by doing injustice, lies and idol worship. To call such a being a worker of miracles is absurd. He was a man with a body and styled himself as God.

Miracles are attributed to him. In Dayanandas opinion, miracles recorded in the Old and New Testament against the nature of reality and reason. In the same vein he rejected outright the none essential stories presented in the Hindu Puranas.

As for the resurrection of Christ vide Mathew Ch. 28 his comments is as follows :- It is also pointed out that Dayananda does not follow the rule of fair interpretation and certain guidelines in relation to the intention of the author and context. In fairness to him it is necessary to add that he made the same criticism of the Puranas.
By the time Christian missionaries condemned the Hindu scriptures. He was also against corrupt Hinduism. His approach to the vedic text was different from his approach to the Bible or any other text. In the case of vedic texts he made use of grammatical and textiological skill whereas he did not do in other cases.

He tried to refute the Christian doctrine of creation “creation ex nihilo” creation from nothingness by his doctrine of three eternal realities-God, soul, cosmos/matter and of its concomited creation theory. The missionaries on the other hand, considered Swamiji’s theory to be a weak one in as much as he put the world on terms of equality with God, Prakriti or World is treated as material cause which is not a fact. Details have been discussed in the chapter on God, soul and the world².

Swamiji silenced the argument saying that forgiveness and punishment are naturally exclusive. There is no meaning in justice if God sometimes punishes those he forgives, it is about to saying that the fire is hot and cold at one and same time. Swamiji spoke of total justice. The logical consequences of his monolithic concept of total justice is the blow to the words of forgiveness and mercy.

The second day of disputation centres round the concept of Christian idea of redemption and salvation. The Christian era is classified by saying that it is different from the Hindu doctrine of avatars, semi avatars which are mythological in character. He emphasized the point that God revealed in a body or an historical figure in a special way which was not inhabited by a human soul. The purposed idea was his love for mankind, to save mankind from sin and to give a perfect ideal.

Swamiji pointed out the incompatibility of redemption with the divine qualities of omnipotence. “If you say that God assumed a body to elevate mankind.....then I asked whether that omnipotent, God is unable to elevate mankind...............by his innate power? If you say yes. He is able to do so..............then incarnation becomes futile. If you say no. He is not able to do that, then Your God is no longer omnipotent”.
Concept of salvation and redemption:

The doctrine of salvation or redemption as was said elsewhere is what matters most is Christianity. It is not in the sense of merging of the finite and infinite, nor is it freedom of the soul of the cycles of birth and death. The sinfuless of mankind, since the days of Adam can be removed by Christ’s atonement. Sin, atonement for sin, Christ as incarnation and faith in Christ are the ways to salvation.

Dayananda refutes it in this way. “He who commits a sin he alone and no one else can suffer its consequences.” Each deed must have its consequence according to the law of karma. The law of Karma is totally inexorable. By applying this principle he rejects the endlessness of the whole of tradional doctrine of the infinite duration of Moksha everybody/satan weakness God’s power. If satan led everybody astray, who then led him astray God must punish or jail him. The Biblical God lacked power.

Forgiveness of sin........ This doctrine was the topic of discussion between him and Reverend Scott at the Bariely disputation in 1897. Revered Scott advances the arguments by reason of scripture and personal experience of the people.

Dayananda criticised the quoted line of St. John “the word become incarnate” by pointing out that a word is a quality and as such it cannot be transformed into a substance. The Gospel is neither truth nor perfect. He denies the incarnation of Krishna, Rama, Siva, etc.

Concept of redemption:

The christian key concept is the way to salvation according to which faith in Christ is the only means of securing Heaven. Revered Lalbihari De and Revered Scott have thrown light on his being the son of God; the saviour of the world and bringing back dead lives to life.
According to Swamiji the conviction that Christ took upon himself the sins of all men and there by cancelling them implies encouragement and support for sins. In the *Mahabharata* reference is made to Shukracharya sent by God who brought many dead persons to life.

Similarly, he criticised many Hindu sects who preach that salvation is attained by idol worship, Pilgrimage of reputation of the name of Ram or Krishna. He believes that Christ is a human being among the human beings. Belief in his divinity is a lie. In history of philosophy we come across the years of dispute before the elevation to divinity.

The power of faith is challenged by him by quoting St. John’s Gospel verily I say unto you, he that believeth in me, the works that I do shall he do so, and greater works than these shall he do because I go back to my father (John xiv. 12).

Dayananda observes that Christians who have faith in Christ can not perform miracles even today not a single Christian can perform miracles. The belief in Christ’s miracles must be due to the defect of inner vision⁴.

**An assessment**:

His knowledge of Christianity is restricted to some protestant belief which works predominant in those times, viz the fall of men, the mission of Christ and redemption through atonement and sin. He did not enter into the serious discussion of issues, such as the relation of faith and works. Humanity and divinity of Christ, vicarious atonement and grace. The Swamiji had no knowledge in English, communication was gone through interpreters. Terminological barriers between them cannot be ruled out.
According to christian scholars the Swami considered further study as the wastage of time. He also suffers from scriptural interpretation. He denied any historical and geographical name even in the Vedas also. The Bible contains the faiths of historicism, viz fall of man, of the wonderings of the chosen people and of the coming of a Messia to his rationalistic attitude did not attach any value to the medium of myth and symbols. He carefully denies theolised and hymn of the Rig-Veda viz myth Indra and Vritra and of the cosmic Purusha. He attacked the cosmogonic mythology of Genesis.

Dayananda believes in the universal application of the law of Karma and retribution. Since, every deed must have its retribution, forgiveness or atonement is counter to the nature of God. He also rejected the Hindu theory that total surrender to Krishna who can lighten the Karmic process and his grace can lead to salvation. It is pointed out that certain schools of Christianity holds that works are more important and is a part of the grace. The role of Christ is absolutely essential in the plan of redemption. Dayananda categorically rejects the role of a mediator and the avatar theory of Christ or Krishna. Christianity without Christ is inconceivable, it is Judaism.

Dayananda’s criticism of Christianity is not deep. His idea had some presuppositions and apriori concept of scripture. He is dead to the doctrine of forgiveness of sin, mercy, atonement, grace and redemption on account of his doctrine of absolute character of justice. His monolithic monotheism does not appreciate the idea of incarnation. Similarly the Christian missionaries did not have proper study of Hindu scriptures. This lines was a period of Hindu, Christian misunderstanding and fruitless controversy rather than a period of mutual understanding. The criticism will not cover all cases of criticism as pointed out by Swamiji in his book. On reading the Hindi and Sanskrit versions Swamiji had many doubts, most of which are given and refuted in the 13th chapter of the second edition of his Satyarth Prakash. The instance of impossibilities and absurdities and uncritical ideas are picked up and criticised in an interesting manner. The approach of a Critic is by nature different from that of a Christian by birth and by training.
Swami Dayananda and Islam - a critical review:

The doctrine of Islam is quite simple. A Muslim must firmly believe in only one God, Allah; that Muhammad was his prophet; that before him God sent other prophets superior to the Biblical Adam, Noah, Abraham, Moses and the Christian Jesus, but Muhammad was superior to them. There are angels and evil spirit Jainas (the latter come to Islam out of ancient Arab beliefs, are not always evil, are also under God’s power and follow his will), that on Doomsday the dead will be resurrected and all will be rewarded or furnished according to their deeds - the pious will be sent to Paradise, and the sinners and unfaithful will go to hell Gehenna that divine pre-destination exists because Allah has decided each person’s fate Allah is often referred to a merciful and forgiving. The moral instructions in the Quran is the demand for complete and unequivocal submission to Allah.

The ritual commandments of Islam are:- Praying five times a day at special times; ablution before saying prayers and in other instances, after becoming thirsty; paying taxes (Zakat) for the poor but virtually for the clergy; fasting annually (Uraza, Ramadan in the tenth month) throughout a whole month; pilgrimenge (Hajj) to the holy city of Mecca, which a devout Muslim must do at least once in his life. Swamiji comes across many sects of Muslim in Kathiawar, Gujarat and Bombay, which are the important areas of Ismailite Muslims. He had religious debates with the Maulavis at Chanpur Mela on March 20, 1877 and at Udaipur on September 11, 1882. His knowledge of Islam is sound as he consulted the Hindi edition of Quran. His Satyarthi prakash Chapter xiv giving criticism of the religion of the Muslim at some length. Later Sind provincial Government attempted to ban the book of the objection raised by the Muslims in 1943. There was a lot of controversy between the groups and between the Government and the Arya Samijists. In 1947 the all India Satyarthi defence committee led by the Mahatama Narayan Swami was formed. The Samaj was engulfed by the chaos and confusion of partition and independence. The Samaj lost property and valuable institutions in the newly created state of Pakistan and it took time to re-establish lost institutions and re-organising itself.
He offered the following observations:

(1) The author of *Qurān* is not God as the beginning of the phrase says. He is not merciful and allows the killing of animals for food. It also sanctions the killing of other faiths. It is not fair for the sinners of the beginning of the world will have to wait till the judgement day. The sinners of the end of the world will receive their sentences at once.

(2) The unequal distribution of happiness in the world is ascribed to the fiat will of Allah. He made some happy and others miserable without any cause.

(3) The praise of the *Qurān* is due to his egotism. He seals the heart of the unbelievers although he punishes them for not believing in a *Qurān*. It is unscientific to speak of the earth as the bed and the Heaven as a covering. The earth is a planet and heaven is space*

(4) Akbar's court wrote a *Qurān* without a dot. It is a supr humane performance. It says that an eternal hell is prepared for the unbelievers. But the progress of knowledge contradicts the same. The *Qurān* sanctions the belief that believers will go straight to the Heaven/Paradise having gardens watered by rivers and peopled with their holy wives. The paradise is similar to the Golok of the priest if India. According to its description that there are a host of heavenly harlots in Golok. It is highest good for the Arabas living in the dreary sandy waste.

(5) Adam is first created by God. Satan refused to obey God and tempted Adam and Eve. Who were the first victims of Satan. God did not punish Satan. As God has let him loose in the world. God is the commander of deciever.
(6) With reference to the former revelation the *Quran* it is said that God gave Moses the book of law. Then the *Quran* was of no use. If he learnt more by that time, he is not omniscient. So he is not God. It is said in Ch. 2v 50-51 that Sabbath breakers are now changed into a monkey. It is a myth without any rational basis.

(7) According to verse 10, 7 Ch. 2 man can turn to any place said for praying. Later Mecca is appointed in chapter 2, 135 verse. It is simply source that Allah changes his mind like a human being. God alone exists at first. To whom did God say and who heard it? There must be the cause of the world at first to obey God’s command.

(8) The temple of Mecca is a sacred place for the Pious Muslims. It contains a black stone (Mecca Ishwara Mahadeva of the Hindus) which is kissed in worship. Pilgrims compares the temple, xxii, 19-33. It is but a form of idolatry. Flesh eatings is ordained in verse 159; Ch. 2. It is forbidden to take pork and all flesh without invoking the name of Allah. The directions are full of dogmas and copied from Mose’s book.

(9) The prophet encourages war Ch. viii 64, 63. God asked man to join Ch. ii, 22. The teaching is dangerous as it creates holy wars with the neighbours to other faiths. It is the intolerent religion. With the Bedonins Islam is the true religion. God legatises plunder and its divisions Ch. 8. viz.

In the verse 39, 46, Ch. 3 we are told that God is the last devisor of stratagem. A stratagem is deception. This idea of God is not sound. Islam must believe in Mohamed, Gabriel last day, angels as well as in God-Ch. iv, 13, 14. Then beings are the associates of God. It goes against the theory then there is only one God, Allah.
On judgement day, which is 50,000 year’s old, the dead will rise from the grave as an angel trumpet call. Heaven will be cloven in Sunder Ch. 25 v 24-68. These things are against nature which is God’s law.

God is responsible between the Prophet and his many wives and concubines-Ch. 33v 16-50. The Prophet’s character has a blot in marrying the wife of Zeed, his adopted son. He established the point that the Quran cannot be the work of a learned man, must less of God. It is not a word of God.

If one wishes to adopt the true religion he must embrace vedic religion. Veracity, compassion, harmlessness, benevolence and the like qualities are good in all religious controversy, contention, envy, hatred falsehood and evil actions are negative qualities in all.

NOTES AND REFERENCES

1. J.T.F Jorden, op. cit. PP 87-106
2. Ganga Prasad Upadhyaya, op. cit, pp 601-673
3. Supra chapter. Chapter III B.
4. This is discussed in connection with his criticism of Hindu doctrines and Bhagavatism.
5. See footnotes 1 and 2.
6. My Inference.
8. Cf Vinoba’s The Essence of the Quran may be consulted for the natural truths and life common features of every religion.