Come to the Vedas. Bring your questions.

Choose mutual fidelity over a competition in excuses. Teach young people the difference between an example and an ideal. Honour Matru-Shakti through respect, responsibility and the same standard for both partners.

Choose the genius of the rishis over the confusion of a fugitive.

Full article and sources
rashtrajyoti.com/polygamy-in-hinduism/

If you want to establish Satya, destroy Asatya and make action that matters a way of life, join The Vedic Leader Yajna.

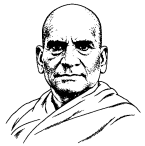
Join the Yajna | Support Rashtra Jyoti



Maharshi Dayanand Saraswati

कृण्वन्तो विश्वमार्यम्

(Let's make the world noble)



Swami Shraddhanand

ॐ इदं न मम (This is not mine).

Naik: Common Questions, Polygamy and Polyandry

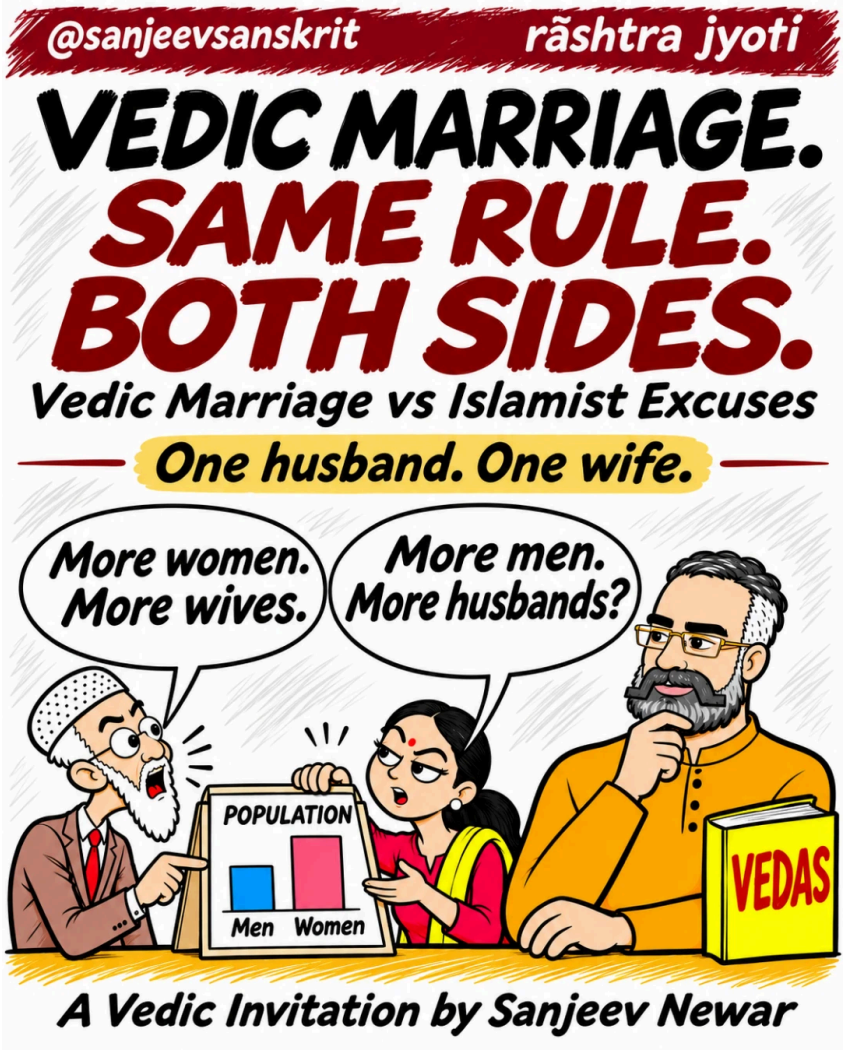
Rigveda 10.85.42: Sanskrit and commentary

Atharvaveda 7.38.4: Kshema Karan's meaning

Dayanand: Satyarth Prakash, marriage discussion

Arya Samaj principles: justice and the good of all

Cartoon dialogue is fictional editorial satire. Review edition: 20 November 2026.



One Husband. One Wife. No Double Standards.

> **A woman does not need another owner. Your argument needs another foundation.**

Claims, answers and a path to action.

Read the claim. Demand the reason.

CLAIM 1

A king had several wives, so the scriptures recommend it.

The answer. A historical example is not a commandment. To establish an ideal, examine what the teaching recommends, not merely what a ruler did.

The Vedic alternative. The Vedic ideal I defend asks both partners for fidelity and self-control.

A king's household is not your rulebook.

CLAIM 2

Hindu scriptures place no limit on wives.

The answer. Read Rigveda 10.85.42's life-long couple and Atharvaveda 7.38.4 as explained by Kshema Karan: the bride asks for her husband's exclusive commitment.

The Vedic alternative. One husband and one wife, committed to each other.

Read the vow before selling the loophole.

Claims are paraphrased. These are my rebuttals and the Vedic ideal I defend. Sources on page 12; the full article preserves the detailed argument.

Why should she accept either?

6. Notice his word: "property". The choice he offers a woman is between becoming private property and being branded public property. Why should she accept either? Vedic Dharma begins with respect: *Matrivat Paradaareshu*. **A woman does not need another owner. Your argument needs another foundation.** He calls the sharing a "small personal loss". This "small loss" is a great insult to all womanhood. Why is sharing a wife forbidden, while a woman sharing her husband is told to call it a "small personal loss"? **Vedas do not discriminate at all between men and women and provide them equal rights and privileges in all matters including marriage.**

Naik's polygamy chapter: the "public property" argument

One heart and one mind

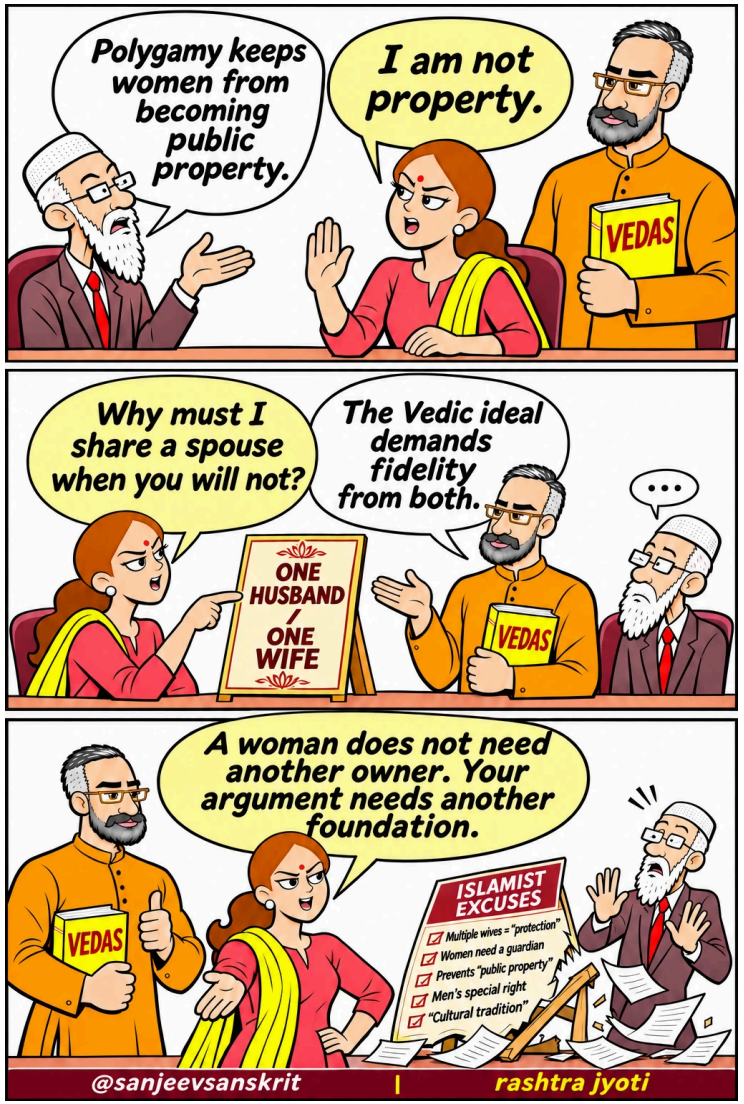
3. Rigveda 1.73.3 states that God is like a dedicated wife with high character and purity. This also implies that monogamy alone is considered ideal.

Rigveda 1.73.3: open the cited text

8. In Atharva Veda 7.36.1 both husband and wife state that, "You establish me in your heart so that our minds become one and same."

Atharvaveda 7.36.1: open the cited text

A woman does not need another owner. Your argument needs another foundation.



Read the reason. Keep the sting. Share the argument.

One standard.
No convenient escape.

CLAIM 3

More women would justify more wives.

The answer. A population count cannot, by itself, establish a moral right. If numbers reverse, would the same preacher accept several husbands for one woman? My original-period country comparison lists the top nine countries with more men than women as Muslim countries, with 2.74 times as many men in the UAE and 2.46 in Qatar. It also compares India and Pakistan and argues: “Stricter the Islamic Law, more adverse the gender ratio.” The complete ranking argument remains in the full article.

The Vedic alternative. Apply the same ethical standard to both partners.

If the numbers reverse, does your permission reverse?

CLAIM 4

Women need protection from becoming public property.

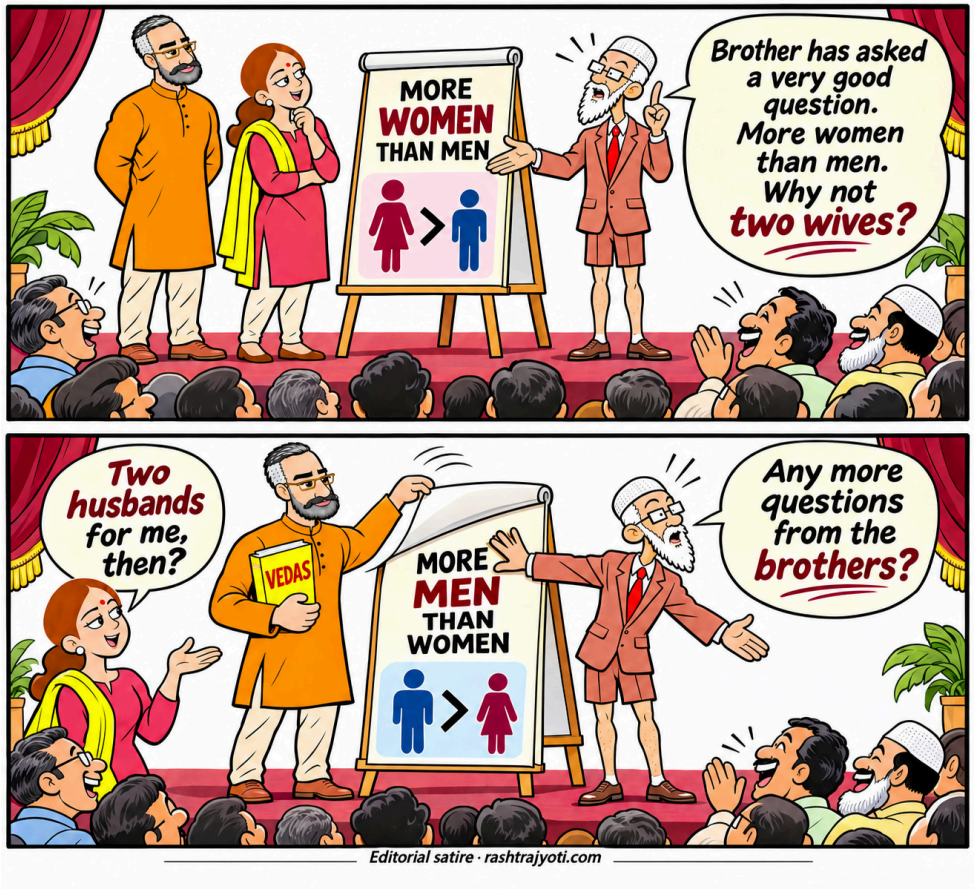
The answer. The choice he offers a woman is between becoming private property and being branded public property. Why should she accept either? A woman’s dignity does not depend on accepting a share of a husband.

The Vedic alternative. Vedic Dharma begins with respect: Matrivat Paradaareshu. Respect women as persons with equal dignity.

A woman does not need another owner. Your argument needs another foundation.

Claims are paraphrased. These are my rebuttals and the Vedic ideal I defend. Sources on page 12; the full article preserves the detailed argument.

The sister has a follow-up



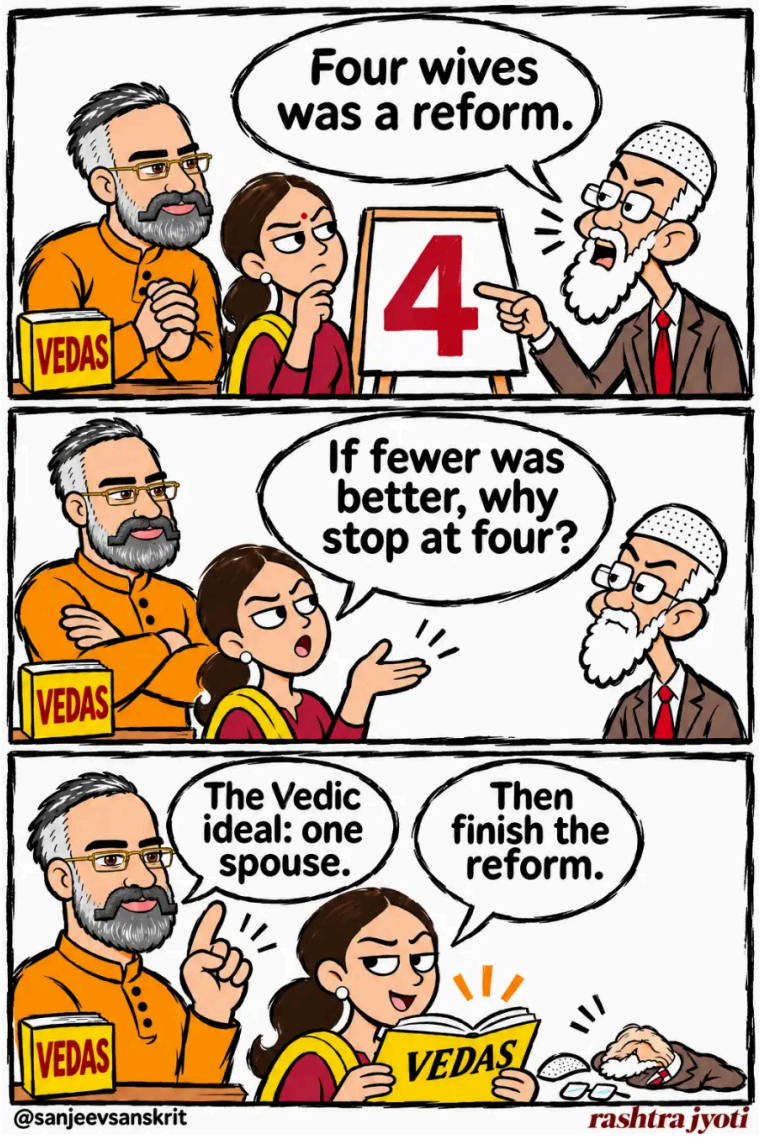
Editorial satire • rashtrajyoti.com

Count the people

2. Naik - World female population is more than world male population. The UN's 2008 figures give 101.7 males per 100 females worldwide, about 2% more males.

3. In the 2009 ranking for ages 15–64, the first seven countries were Muslim-majority. The UAE had 2.74 men per woman and Qatar 2.46. If a surplus of women justifies several wives, what does Dr Naik recommend where men outnumber women?

The Vedic answer is fidelity. Yours needs a census.



Read the reason. Keep the sting. Share the argument.

Reject the trick. Choose the Vedic ideal.

CLAIM 5

Four wives represented progress.

The answer. If reducing the number improves the relationship, why should the argument stop at four? The claim still needs a reason for the unequal endpoint.

The Vedic alternative. One spouse. Mutual fidelity. Equal responsibility.

Then finish the reform.

CLAIM 6

Biology gives men an exemption.

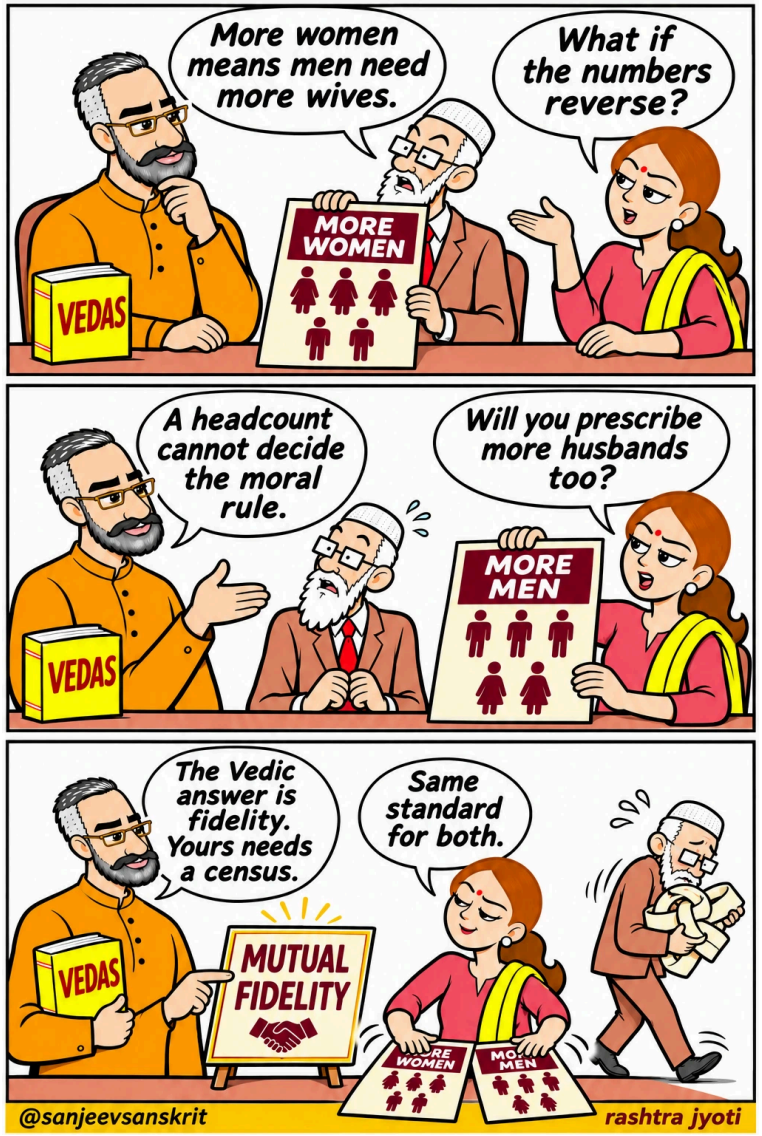
The answer. Paternity, disposition, pregnancy and disease are distinct claims. None should become an automatic licence to demand unequal loyalty.

The Vedic alternative. Self-control is a duty for both, not a burden reserved for women.

Your excuse is not her obligation.

Claims are paraphrased. These are my rebuttals and the Vedic ideal I defend. Sources on page 12; the full article preserves the detailed argument.

I am not property. Your argument starts there.



Read the reason. Keep the sting. Share the argument.