



CONCLUSION



**: CONCLUSION :**

From this study, it can be concluded that the ' Arya Samaj ' laid the foundation of nationalism on which Mahatma Gandhi, erected the grand edifice of Indian independence.

Before Dayanand Sarasvati, Indian nationalism was largely the concern of the middle class intellectuals who were the products of English education in Indian. They were largely English in their ideas, hopes and aspirations.

It was Swami Dayananda who, through his militant approach, made Indians to realise that they were heirs of a splendid heritage, that they were a great nation in their own right. It was he who made them realise that they must adhere to their own religion, must be proud of their own hoary culture, and must cultivate their own language. Though he hailed from Gujrat, he made Hindi the medium of his propagation of the Aryan faith.

Dayanand Sarasvati was the first, to proclaim that good government could be no substitute for self-government and clearly brought out the difference between the two. This burning patriotism of Dayananda made Indian nationalism more broad base

and brought it nearer to the masses. The attention of Maharshi Dayananda was not confined only to the religious and cultural regeneration of India, he also emphasised the industrial reconstruction of his country, the Aryavarta.

No doubt ostensibly, Swami Dayanand Sarasvati kept himself away from politics and he did not criticise the Government policy directly. It was no accident and the intelligence department of the Government of India looked upon the activities of the 'Arya Samaj' with suspicion. Nor was it a mere chance that the nationalist movement was the strongest in the Punjab and Western United Province (U.P.) where the influence of the Arya Samaj provided one of the three great leaders of the extremist wing of the Congress. Swami Dayanand Sarasvati, therefore, started anti-cow killing societies, akharas, and lathi clubs with a view of inculcating a manly spirit in the youth of Maharashtra and imparting to them the virtues of self-help and self-sacrifice in their fight for the emancipation of their motherland. He also revived the old festivals ( Ganpati and Shivaji ) and like Dayananda aroused in Indians a sense of self respect. Bipin Chandra Pal was also a great admirer of the Arya Samaj.

In the message of Dayananda, he discovered first a powerful defensive weapon by which Indians could repudiate

the claims of superiority of Christianity and Islam over their national religions. He also revived the ancient culture of India by starting 'Sakticult. Aurovind Ghosh accepted national instinct from Dayananda's Vedism.

When Dayananda left home his concept of 'God' was probably still vague; but it contained two important characteristic.

- 1) His first study of Advaita as a Sanyasin.
- 2 ) Convinced him of the identity of Brahman and Atma.

The gradual development of Dayananda's concept of 'God' clearly shows that basically he always adhered to the monotheism he inherited in his youth. Dayananda was hampered in his theological thinking by his complete inability to grasp the value and meaning of myth and symbol in the elucidation of the sacred. To him only pure rationality was acceptable in the realm of theology. He was no great theologian of the divine.

The development of Dayananda's conception of the Vedas, was intimately attached to his name was a very long and slow process. As a youth he learned the 'Yajurveda' by heart. But for the first twenty years of his adult life, the 'Vedas' had no place among his concerns. Dayananda made a radical distinction between the four 'Samhitas' as revelation of God transmitted through the Rishis and other works composed by the 'Rishis'.

themselves; which he regarded as authoritative only in a secondary way. But at the time he had as yet as definite ideas as to what exactly the ' Vedas ' contained and in what manner they revealed God's message.'

The reflections on ethics made Dayananda reject Manu's Varnashrama Dharma. Denying any validity to the caste divisions of Hindu society, he replaced them by his system of the four classes allocated not by the accident of birth, but by the state according to each man's abilities and behaviour. By ascribing to the classes a purely secular status, he took away from the ' Shastras ' that religious authority in caste matters, that orthodoxy attached to them, which meant that all their statements had to be judged from the ethical point of view.'

Dayanand's deep sense of morality shows itself in his balanced treatment of the major aspects of human relationships. To him marriage should be a permanent union where partners share everything; a full education is a right of every man. Thus Dayananda's concept of Dharma is developed parallel with to his concept of man.'

Thus towards the end of his life the Swami's eyes became more firmly focussed beyond the ' Arya Samaj ' upon the total religions, social and also political regeneration of

India as a whole. Dayananda's ideal was a peculiar combination of radicalism and gradualism. If one looks at his proposals of reform in the spheres of rituals, education, social organisation and political structure and at the drastic abolition of existing customs and structures they imply, one can scarcely think of a more radical programme. However, strictly speaking, these proposals did not constitute a programme, but an ideal. He was a strong believer in the power of truth of ideas. He was convinced that once people accepted the truth of the ideal, they were to conform their life to it.

Dayananda's personality was not the one which could be easily captured in a simple formula, for it had many different complimentary facets. Of these the most immediately obvious is that from his youth to his full maturity, he was a self-directed, self-sufficient, rugged individualist. Neither parents nor teachers could map his road for him, neither religious nor political authority could coerce him. He always had to discover his own way and to decide for himself what directions he would take. Not even his own Samaj was able to imprison him in the role of leader or Guru.

Dayananda was a eminent and a personality of action. The strong individualism was connected with an exceedingly active temperament. The Swami's pragmatism was best expressed in his judgement of widow-remarriage. He was convinced that Niyoga was the

only proper procedure for the twice-born, but he admitted that, if Niyoga were not to be accepted, then widow-remarriage was infinitely better than the contemporary oppression of widows. However, his pragmatism was not unprincipled or cynical, it was cool, deliberate choice according to his own scale of values.

His description of the ideal society, and state always included references to a prosperous economy, abolition of poverty, just distribution of wealth and education and satisfying occupations for all men according to their abilities. Dayananda did not see any positive value in starvation, poverty suffering in themselves. This humanitarianism of the sannyasinis evident in his concept of ' Moksha '.

Many of the items in the constructive programme of Mahatma Gandhi had been foreshadowed by the Arya Samaj propagation of national language, promotion of national education, removal of untouchability and fostering of Hindu-Muslim unity. Just as Mahatma Gandhi wanted the synthetic, humanistic and cosmopolitan Indian culture to be the basis on which the future world order was to be built up, so Dayananda also wanted to Aryanise the whole world. Thus, we find that the Arya Samaj and its founder made considerable contribution to Indian nationalism made it fuller in its content,

wider in its scope, indigenous in its approaches, militant in its tone nobles in its ideals. However it is not that Arya Samaj has contributed to the reformation of Indian society. Like any other social reform movement both earlier than the Arya Samaj, or after Arya Samaj ; any radical movement have met the same faith, because of which the Arya Samaj has been termed a sect or creed of itself. Nevertheless it has contributed in its own way for the political development of Indian Society.

..... 3 .....