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This is to certify that Dr. Dondeswar Das Lecturer in political science, R. C. M. Science College, Khallikoti, Orissa, worked under my supervision for his Ph. D. thesis entitled: "The contribution of Mahatma Dayananda Saraswati to Indian National Movement" and successfully completed his research project. He has been awarded Ph. D. degree for his work by the Berhampur University, Berhampur, Orissa in January 1980.

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**THE CONTRIBUTION OF MAHARSHI DAYANAND SARASWATI
TO INDIA'S NATIONAL MOVEMENT**

**THESIS SUBMITTED FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY (Arts)**

OF

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BY

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PREFACE

There were two discernible trends in the Indian National Movement:

Extremism and Moderation. The Extremists heavily drew upon ancient values of India in their zeal to free the nation from the British thraldom. The moderates appreciated the benefits of British rule. They fought for political and civil rights for the Indians within the British Raj and did not want complete political freedom from British imperialism.

The Moderates reconciled their patriotism with loyalty to England. For the Extremists, Indian patriotism and loyalty to British rule were two diametrically opposed concepts. These trends coloured the later political developments in India. Most of the Extremist leaders like Lala Lajpat Rai, Swami Shraddhanand, Bhai Parmar, Syamji Krishna Varma, Sardar Ajit Singh were directly influenced by the teachings of Dayanand. On the other hand Kurobindo Ghosh, B.C.Pal, Balgangadhar Tilak, Lal Hardayal, Damodar Savarkar and others were indirectly influenced by Dayanand. The nationalistic out-look of the Extremists was invariably identical with that of Dayanand. Even some of the Moderates accepted the goal of Swadeshi, Swaraj and other ideas which were enunciated by Dayanand. But the Moderate's approach to the solution of the problems of India was through petitions and constitutional representations.

The study of national movement would be incomplete without a proper assessment and in-depth analysis of the contributions of Swami Dayanand to the Indian national movement. It is the purpose of this study to make an objective assessment of his personality and the ideas and their impacts on the nationalist leaders and the people in India. Dayanand had messianic ardour to restore the political independence of India and to regain the timeless legacy of the past as a guide to its reconstruction.

So far there has been no assessment and critical analysis based on research, highlighting Dayanand's Contributions to the socio-political ideas of the time which gave momentum to national movement. Dayanand propounded a philosophy of

alilitant nationalism without being influenced by western ideas. A brief chapter-wise analysis of Dayanand's life, personality and socio-political ideas is furnished.

The first chapter entitled as " The Socio-Political and Religious Conditions of India During the Time of Maharshi Dayanand", is of an introductory nature. It seeks to analyse the socio-political and economic conditions of India on the eve of the emergence of Dayanand, which influenced his mission of life. At that time British imperialism was in its full swing. The economic condition of India deteriorated due to the policy of exploitation adopted by the British Government. It did incalculable damage to the cultural and economic prosperity of India¹. Christianity and Islam had been making steady incursions into the Hindu society, evidently due to the internal weaknesses of Hinduism itself. Infant marriage, enforced widow-hood, caste vanity and various other superstitions². ruined the purity of the Vedic civilization. Christianity, under the patronage of the British rule, had spread far and wide in the country. The village system which had kept India rich since time immemorial was destroyed by the Company Rule. Before the advent of Dayanand, Brahma Samaj and Prarthana Samaj were the two mighty reform movements. Eminent Brahma Samaj leaders like Keshab Chandra Sen wanted to westernise India and had no faith in the Eastern culture. These factors influenced Dayanand during the formative period of his life.

Chapter II - "Early Life of Swamy Dayanand and Formative Influences".

Swamy Dayanand was born in an Audichya Brahmana caste in the state of Morvi in V.S 1881(A.D 1824). At the age of five he began to study the Devanagari

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1. See William Digbys: Prosperous British India, London, 1901, p. 86.
 2. See Vishwa Prakash: Life and Teachings of Swamy Dayanand, Delhi, 1935,p.151.

characters. Afterwards he was taught the Yasur Veda Samhita. This chapter seeks to explain the escape of Dayanand from home to avoid marriage and to seek after eternal truth. He came under the influence of many Gurus. But it could not satisfy his thirst for truth. Fortunately he could get a teacher known as Virjanand Saraswati who could satisfy his thirst for knowledge. He could learn the true meaning of vedas from his Guru Viriyanand.

Chapter III - "Swamy Dayanand and Vedic Dharma".

This chapter explains in details about Dayanand's active mission of religious reform in India. He preached the gospel of the vedas. He held Shastratha with the Hindu priests, Maulabis, and Christian missionaries to establish the authenticity of the Vedic Dharma.

Chapter IV- "Swamy Dayanand and Social Reform Movement".

Dayanand's crusade against many social evil like child marriage, untouchability and social evils has been analysed in this chapter. He championed the cause of cow protection on rational, economic and humanitarian grounds.

Chapter V - " Swamy Dayanand - The Founder of Arya Samaj".

The Arya Samaj was founded by Dayanand in 1875 as a reaction against Brahma Samaj and to challenge the Christian proselytization. It wanted to create national awakening among the people. The Arya Samaj, apart from being a social movement was also a gigantic political movement as it successfully spread the spirit of Indian Nationalism. This chapter highlights the role played by the Arya Samaj in rousing national consciousness and inspiring the future political leaders of India with the spirit of rationalism, pragmatism and devotion to the cause of the freedom of the mother-land in order to protect her culture and religion

Chapter VI - "Swamy Dayanand and His Ideas on National Education".

Dayanand believed that English education dehumanised the Indians and made them detached from the main-stream of the socio-cultural life of India. Therefore, he stressed the need for Gurukul system of education for the integral development of the personality of the individual. Dayanand in his concept of education laid stress on the intimacy of relationship between the teacher and the pupil. He wanted Gurukuls to provide Sanskrit education to reawaken our consciousness in the secular, scientific and spiritual aspects in our Shastras. This was probably a reaction against the emphasis on English education.

Chapter VII - " Political and Social Ideas of Dayanand".

Dayanand was not a political thinker in the strict sense of the term. But he gave expression to political ideas in course of his writings and speeches. It was usually believed that Hindus had never been interested in any other type of speculation except spiritualism. The Hindu Pandits could not appreciate the question on political problems because they recognised the performance of rituals in the Shastras. Because they had to depend on medieval glosses to have a knowledge on the original texts. It was left to Dayanand to shake off the dust of centuries under which Hindu political thought lay buried. One chapter of the Satyarth Prakash the sixth, treats of Hindu political thought on various issues of political problem.

Chapter VIII - is the concluding chapter in which an assessment of Dayanand and his contributions to the national movement have been attempted. The source of the materials used have been indicated in appropriate places for this work. A short bibliography of works referred to in the preparation of this thesis has been appended. Some of Dayanand's important letters are included in the appendices.

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