Whenever I have studied human affairs,
I have carefully laboured not to mock, 
lament or condemn, but only to understand.

- Spinoza
Chapter Twelve

EPILOGUE

The study was a journey into the past. By using the 'time-machine' of our sources we first landed in the middle of the 10th century at Candradityapura and began an extremely varied and eventful journey which ended at Devagiri by the beginning of the 14th century. We entered into an universe which was as wide as human life itself. Our field of investigation was of course limited by the sources.

The Yadavas have been one of the important dynasties that have made up the history of India. They represent what could be called a regional dynasty. As Indian history is a creation of both the centripetal and centrifugal forces as seen in the first chapter, the intensive study of such a dynasty throws fuller light on the personality of India.

The general atmosphere, the course of events, the social and religious problems, the achievements and failures were so peculiarly Indian that the history of our period was so to say, history of India in miniature. In spite of the political struggles, the Yadava period nourished Indian culture and made permanent contributions to it.

Hemadri, the traditional mind, Cakradhara the non-conformist and Jnanāsvara the fundamental thinker are not only three makers of the Yadava age but they also represent three principal trends in the socio-religious and spiritual thought in Indian history.
The Yadava age has given its own solution to the fundamental philosophical problem of Indian thought — how to achieve the balance between materialism and asceticism, between commitment to this world and detachment from the same. The solution has stood the test of the time and has been the greatest contribution of the Yadava period.

The period is also significant for the rise of a modern Indian language — a great cultural and linguistic phenomenon in Indian history. It is a formative period for the rise of regionalism in India and roots of modern times could be traced to it. It is extremely vital for the impact it has upon the posterity and the present mind of Maharashtra. So far the study of the evolution of a regional culture the period is significant.

Yet in spite of these excellent achievements the failures of the Yadava age cannot be neglected. It seems that wisdom was all concentrated on the spiritual problem and no attempt was made to appreciate the changing political situation of the times. The Indian outlook in politics was conspicuous by its absence. Lack of fore-sight and practical approach to politics and consequent failures to adjust to the changing times, accounts for the downfall of the Yadavas as it does for that of the other dynasties in Indian history.

It is surprising that an age which could produce towering personalities that could think in terms of humanity utterly failed to produce a single statesman who could look beyond his times. This failure is only a part of the miserable story of the downfall of Hindu India.