

*Establishment and
Expansion of
Arya Samaj In Gujarat*

CHAPTER-3
ESTABLISHMENT AND EXPANSION OF THE ARYA
SAMAJ IN GUJARAT

Before going to the detailed description of the Arya Samaj expansion in Gujarat, It is crucial to throw some light on the geographical condition of Gujarat. Because better understand the Geography of any state, easier the understanding the heterogeneity of any culture of the state. Many poets and writers described the geographical condition of Gujarat it can be traced from the description by Umashanker Joshi's⁹⁴ the poem 'Gujarat-Stavano' which describes the Geographical condition of Gujarat as-

A Gurjar resident of the Bharat am I
I hope, each moment, for the prosperity of all
My heart is full of enjoy
Between the Abu Mounting and the Arabian Sea,
This land of Milk
Folds in rapturous embrace
Diverse people from North, west, south, and East
A Gurjar resident of Bharat am I

This poem describes the geographical location of the Gujarat State. It is crucial to understand the cultural diversity of the Gujarat Society. It's fascinating how Gujarat society in Gujarat comprises a diverse mix of large communities. This cultural diversity can be attributed to the fact that Gujarat was a hub for sea and land trade, attracting people from different regions to settle there. According to a survey conducted in 1980, 60 per cent of communities in India are migrants, with Gujarat ranking at the top of the list. In the state, there are 289 communities, including 124 Hindu communities, 67 Muslim communities, and 13 Jain communities. This cultural diversity results from three types of migration: Interregional, Interstate, and transnational.⁹⁵ This migration can be seen from the Ancient time.

⁹⁴ Umashanker, Joshi,(1911-88), was an poet, storyteller, Novelist, Dramatist, Essayist, Critic, Researcher, Editor, translator of the 20th century- <http://gujaratisahityaparishad.com>

⁹⁵ Yagnik, Achyut and Sheth Suchitra, *The Shaping of Modern Gujarat*, Penguin Books India Pvt. Ltd, 2005, New Delhi, Pp-1-2.

Cultural diversity can be understood from the structure of society. As we know, the social orders were based on religious principles. At that time, Hindu society was divided into four castes Brahmin, Kstariya, Vaishiya, and Sudras. Contemporary poet Dalpatram Pandey in his '*Jati Visho Noe Niband*' described the many castes of Gujarat like *Brahmin-84*, *Kstariya-99*, *Vaishiya-84*, and *Sudras* caste 53 types according to their work.⁹⁶ Shudras sub-castes were – *Bhil*, *Danko*, *Chotiya*, *Jadavi*, *Khapachi*, *Katvadiya*, and many others. In Gujarat, the tribal population is spread in Baroda, Panchmahal, Bharuch, Sabarkata, Vanaskata, etc.⁹⁷ In Gujarat; Shudras were also suffering from Untouchability. Apart from the Hindu caste in Gujarat, Muslim, Parsi, and Christian Caste also exist. Arya Samaj made it policy according to the social structure of Gujarat.

It's interesting to note that while the works and different centres of Arya Samaj in Punjab are often highlighted in history, there are also many works and centres in Gujarat that deserve more attention. Unfortunately, there is little information available on the Arya Samaj in Gujarat from different aspects. Therefore, it is important to shed light on the history of the Arya Samaj in Gujarat, and this chapter will help to describe the different centres of the Arya Samaj. Before delving into the different centres of Arya Samaj, it is essential to understand the history of its establishment in Gujarat under different political and social conditions. We must also consider the intentions of Swami for its development.

Introduction of the Arya Samaj

During the late 19th century and early 20th century, Arya Samaj acts as the indigenous movement among the religious, social, educational, and philanthropic movements of Modern India. Its Branches were not open only in India but also in Africa, Mauritius, Fiji, and British Guiana in America.

Before the establishment of Arya Samaj, Swami Dayanand Saraswati wandered to the different parts of India. He tried to understand the political and social conditions of India. He organized many debates with pandits to prove Knowledge of Vedas as ancient and supreme knowledge. One of the famous *Shastrath* was the *Kashi Sastrath*, which created enormous prestige for Dayanand Saraswati. The *Kashi Sastrath* was won by Swami and after it, he became renowned in different parts of India. It can be seen from the newspaper 'Indian Mirror' published when Dayanand Saraswati reached Calcutta-

⁹⁶ Kavi, Dahyabhai, Dalpatram, *Jati Vaisho no Niband*, Ahmedabad, 1997, Pg-2.

⁹⁷ Gandhi, Bhogilal, *Gujarat Darshan*, Chatan Prakashan, Baroda, 1960, Pg-144.

“the fame of Swami Dayanand Saraswati, who was a great opponent of idol worship and defeated various Pandits in Kashi Shastrarth has spread all over North India, now he has come to Calcutta, all of you are invited for debate with Swamiji on religious aspects.

Dayananad visit to Uttar Pradesh was very remarkable because of his meeting with ‘Maji’. During his visit to Uttar Pradesh, he meet with ‘Maji Harikuvvari’. There is not much description of the Maji Harikuvvari in books related to Swami Dayanand Saraswati. Dr. Bhavanilal Bharti described Maji Harikuvvari. In the biography of Swami Dayanand Saraswati, there would be the description of ‘Maji’ and ‘Baji’. Bhavanilal Bharti got the Biography of Baji as ‘Bharat no Stri Ratnan’ Part-3 Pages 936-941 from Professor Dayal Muni from Jamnagar Ayurvedic College. When Swami was at kasi, he met ‘Harikuvvari’, had long talk, Swami named her ‘Gargi’. This incident shows Swami’s respect for the knowledge of Women and his appreciation of Harikuvvari as a ‘Gargi’.

Swami reached Bengal at that time, Brahma Samaj was famous for its works and ideology. The Brahma Samaj and Arya Samaj both supported the ancient Vedic culture but Brahma Samaj Supported the western ideology also. He meets with Keshav Chandresen and had discourses on different topic. Swami Dayanand was never afraid to counter anyone for example, Keshav Chandrasen argued with Swami that knowers of Vedas don’t know English but Swami replied that ‘ *I am sorry that the leaders of the Brahma Samaj do not know Sanskrit and gave speeches in a language, which most of the people do not know* ’⁹⁸

This incident saw the Swami’s love and respect for the Sanskrit language. However it does not mean that he opposed the English language. He was a great scholar of Sanskrit and said that the English language should be studied for at least one hour. After meeting with Keshav Chandra Sen there would be a historical change in the life of Swami Dayanand Saraswati. He starts to wear full clothes and use the Hindi language as the medium of his speeches. This demonstred that he was not an Orthodox in his philosophy, he could change some rules and regulations according to the essence of time.

⁹⁸ Satyaketu, Vidalanter, Vedalanter, H. D and Bharati Bhavanilal, Arya Samaj Ka Itihas, Part V, Arya Savadiya Kendra, 1987, New Delhi, Pg-226.

In Calcutta, he met many scholars one of them was Ishvar Chandra Vidyasagar. Ishvar Chandra Vidyasagar made a great contribution to educational field. He made many educational institutes for girls and supported the widow re-marriage. In 1873 he also went to the Asiatic Society of the Bengal to analyze the Vedas and Upanisads and he also bought some books from there.

Mentioning of Bengal travelling by Swami Dayanand Saraswati is important because he realized that for spreading his message on Vedas he had to establish a strong organization. This organization would help further in units of people, who believe in the Vedic teachings. It is very interesting that before establishing the Arya Samaj, he established some schools for Vedic education, but they couldn't work for too long. In Calcutta, he tries to convey the message and importance of Vedas but the society of Bengal could not understand it. It can be observed from the newspaper's article of 5 March 1873 that the people of Bengal could not accept the proposal of Swami to establish Vedic Schools for Education. At that time many Sanskrit schools were established, but they can't include the teachings of the Vedas. He sent this proposal to many scholars and published it in many magazines, but he could not get any positive response from society. After being disappointed by all these things he complimented that *'the sons of elite people will read only English and Parsi language, Sanskrit was only for the poor people.'*⁹⁹

Swami lived in Calcutta in April 1873 and reached Mumbai in 1874. During those 18 months he stayed in Bihar, Uttar Pradesh, and Madhya Pradesh. During these 18 months, he tries to publish the teachings of the Vedas. He felt the mendacity of Newspapers that published their views which help to spread their message in society. It is very interesting that before establishing Arya Samaj, he established an 'Arya Sabha' but it didn't work for long.¹⁰⁰

So, before establishing the 'Arya Samaj' as a solid political organization, he tried to notice and understand India's social, political, educational, and economic conditions. He wanted to lay a strong foundation for the Arya Samaj.

⁹⁹ Indian Mirror, 6th March, 1873

¹⁰⁰ Satyaketu, Vidalanter & Vedalanter, H. D, *Arya Samaj Ka Itihas*, Part I, Arya Savadiya Kendra, New Delhi, 1984, Pp-231-232.

Swami at Bombay

Swami reached Bombay on October 1874 at Nashik. At the home of Rao Bahadur Vishnu Moreshwar, arrangements were made for the debates with pandits. He lives for four days in Nashik and astonished people through his Shastrath. An Article related to the Swami scriptures was published in the Mumbai newspaper 'Induprakash'.

'The psychic power and memory of Swami never going to be fail. He was a scholar of high order and had a deep knowledge of the sacred text of Hindus. His views were very sound. His speeches influenced the minds of the people to a great extent.'

It can found out that Swami's ideas and thoughts were propagating from the newspaper Induprakash. It was claimed by the newspaper that he was a great scholar of Sanskrit. He belonged to Brahmin Caste but he presented the true knowledge of the sacred text of Hindus in front of the people. His views were revolutionary influenced a large number of the people.'

By the newspaper 'Induprakash' it can be found that Swami's visit to Pune was so important. Swami's speeches greatly influenced the people of Mumbai and Gujarat. We can say that before establishing Arya Samaj there would be waves of social reform in Mumbai. The Prathana Samaj and many other socio-religious movements were established in the Mumbai. Their main objective was not to make any change in the principles of Hinduism, but it was focused on removing the social evils of Hindus, in which opposition the caste discrimination, inter-caste marriage, women's education, widow marriage, etc. were included. Swami gained fame in different parts of India after Kashi Shastrath which made his Bombay visit some success.

It is worth noting that Swami ji had established Arya Samaj in Rajkot, with the help of Prarthana Samaj, and again it was established in Mumbai, with the help of Prarthana Samaj. So, the Prarthana Samaj provided a background basement to the Arya Samaj. Different magazines and newspapers also presented the image of Swami Dayanand Saraswati among the people. In the magazine named 'Gujarat Mitra' dated 16 December 1874 described that the millions of people had gathered to know his views about reform and religion. The Times of India dated 4 January 1775 described his influences over the public through his reform that:

“He was knowledgeable not only about Hindu religious texts but also about the Vedas. He was also familiar with the writings of Muslims, Jains, and Christians. People gathered in large numbers to listen to him because his lectures were insightful and engaging”.¹⁰¹

In the begning of December 1754, he visited Gujarat and Kathiwad. He influenced the people in a large region. The Newspaper ‘Hitechui’ on 7 January 1875 that

*“Pandit Dayanand Saraswati left an impression on the Ahmedabad population. They respected Dayanand because of the positive Vedic interpretation he provided. They think Pandit Dayanand Saraswati can help society overcome its current state of decline”*¹⁰²

So, Swami visited the different places of Gujarat to spread the Vedic Message. The names of the places in Gujarat where Swami visited were¹⁰³

NAME OF THE PLACES	YEAR
<i>Tankara</i>	1824-46
<i>Ahmedabad</i>	1846
<i>Baroda</i>	1846-47
<i>Ahmedabad</i>	1850-1851
<i>Bombay</i>	1874
<i>Surat</i>	1874
<i>Broach</i>	1874
<i>Ahmedabad</i>	1874
<i>Nadiad</i>	1874
<i>Rajkot</i>	1874-75
<i>Wadhwan</i>	1875
<i>Ahmedabad</i>	1875
<i>Baroda</i>	1875-76
<i>Ahmedabad</i>	1875-76
<i>Broach</i>	1876
<i>Surat</i>	1876
<i>Ratlam</i>	1882

¹⁰¹ Sarda, Bilas, Har, *Life of Dayanand Saraswati world Teacher*, Vedic Yantralaya. Ajmer, 1946, Pg-128.

¹⁰² Ibid, Pg-128.

¹⁰³ Ibid, Pp-337-344.

In 1874, he was in Bombay and decided to visit Surat, in Gujarat. He asked Krishna Icharam to make arrangements for his stay. Krishnaram wrote a letter to Pandit Narbadashaker and he accepted the letter. When Swami reached Surat on 1st December no one came at the railway station to welcome him. After some time Rao Bhadhur Jagivan came to receive him and made the arrangements for his stay. In Surat, he faced the problem of meals because they have a lack of money. But he never shared his problem with anyone because he was very clear about his goal nothing could stop him. Pandit Durgashanker Mehta, a headmaster of the Government high school at Surat, helped him with his stay and food. Pandit Durgashanker Mehta, Who known as 'Luther of Surat'. Durganshanker and Pandit Narbadashaker arranged four lectures on Swami at Surat. These lectures were important for the future progress of the Arya Samaj. These lectures also attracted the large audience in Gujarat.

First Lecture

The first lecture was held on 2 Dec 1874, in 'Andrews's public library' under the chairperson of Jagjivandas. The subjects of the lectures were – *Vallabacharya*, Rammohan Roy, *Swaminarayan* faith, and *Ramujacharya*. Swami gives a little introduction about Rajaram Mohan Roy and the present condition of the Brahmo Samaj. Then, he gave a short account of the life of the *Vallabacharya* sect and refused its doctrine. When he criticized the philosophy of *Shajananad* Swami the editor of the 'Gujarat Mitra' Gylabhai got up and said that whatever he said, was all lies. At the end of the lectures, Swami invited questions about the Swaminarayan faith but no one came forward to do so. The Nirbhairam Mansukhram contractor got up and denounced the Swaminarayan sect.

The next lecture was delivered at the Government high school under the again of the principal of the school. The subject was Buddhism, Jainism and Tantaism about the Arya Dharma. The third lecture was organized at '*Ramchandra Kanya Pathsaala*'. The fourth lecture was organized in a house belonging to Seth Thakur Bhai Chennilal of Ragunath Puri's Shiv Mandir, but the house was locked from the inside. He waited for sometime and the audience said that they arranged the avenue elsewhere, but Swami declared that the lecture would be held here. He asked them to bring a chair and started his lecture. The lectures of the Swami were interesting and the audience sat even in the scorching Sun. At the same time, a Mathdhari Mohan Baba from Surat came who bowed down to Swami and listened to his speeches.

Mohan Baba was a connoisseur of Gujarati. He opposed idol worship. The Idol worship had been denied in his hymns. The educated and elite people of Surat used to respect him. When he bowed down to swami the people were astonished with this incident. The fifth lecture held at a field near the house of Pandit Narmado Shanker. Advaitaism was the main theme. At the end of this lecture, swami was gifted a rich Shawl, but he declined by saying that if he accepted it then it would be like Puranic Pandits who accepted the gift after the end for Kathas. From Surat Swami went to Bharuch, where he was welcomed by the Deputy Collector Pranlal Mahavardas. He stayed at *Bhragurishi Dharamsala* on the bank of *Narmada* where he had Shasrath with Madhavarao. Madhavarao was not able to defeat Swami.

At that time, Bharuch was the Military Cantonment and they used to attend the lectures of Swami. When Madhavarao was not able to defeat Swami his disciple, stands up and abused Swami under the influence of liquor. The sepoys were angry and dissented the ideology. In Bharuch, he also gave a lecture to women about their responsibility towards their husbands and family.¹⁰⁴

On 15th 1875 December Swami stayed in Ahmedabad. In Ahmedabad Mahipatram Rupram and Gopalrao Hari Deshmukh received him at the railway station and arranged his stay in the temple Manikshwar Mahadev. Swami gave three lectures at Ahmedabad, the first in condemnation of Idol worship at Hemabhai Institute, the second at the Manikeshwar temple on the topic of caste division. In Ahmedabad, he proposed to establish an organization ‘Arya Samaj’. About the people's view towards this thought an Article was published in ‘Hitechu’ on 7th January 1875 wrote-

*“To remove the evils from which our present society was suffering, Pandit Dyananad Saraswati proposed to establish Arya Samaj and Vedic Pathshala. It cannot be denied that both institutes are very beneficial, but the people of Ahmedabad were not yet ready for this because they did not want to give up their caste-based Sanskrit”*¹⁰⁵

In Ahmedabad Swami criticized the Swaminarayan faith and wrote a book named ‘*Swaminarayan-math-kandan*’. After that, Swami wanted to go to Baroda but at that time political condition of Baroda was full of turmoil. The king of the Baroda Malhalrao Gakawad was dethroned because of the criminal work to give poison to Colonel Fayer.¹⁰⁶

¹⁰⁴ Desai, Himmat, Ganpatram. Bharuch Saharano Itihas, 1918

¹⁰⁵ Sarda Bilas Har, *Life of Dayanand Sarasawati world Teacher*, Vedic Yantralaya, Ajmer, 1946, Pg-129.

¹⁰⁶ Singh Bawa Chajju, *The life and Teachings of Swami Dayanand Saraswati*, Addison Press, Lahore, 1903

Hargovindas Dwarker¹⁰⁷, the principal of the training college arranged a stay of Swami in Rajkot. Swami gave eight lectures in Rajkot. Hargovindas after hearing Swami Lectures declared that ‘Today we come to know the profound learning, the sublime thoughts and deeply conceived ideas of Swami, I never listen to lecture by Swami. The students of Rajkumar College used to come and listen to lectures by Swami. There he gave a lecture on ‘Non-violence is the chief feature of Dharma’. A Parathana Samaj had been established in Rajkot two years before Swami’s visit. Swami’s Philosophy created a sensation in the town and most of the people who belonged to Prathana Samaj were attracted by Swami’s discourse. Hargovind Das Dwarkadas had been appointed as the secretary of the Arya Samaj. Manishanker Jatashakher and in his absence, Uttamram Nirbhairam was appointed as the president. Sunday was fixed for the weekly meetings of the Arya Samaj. The Arya Samaj which has been established in Rajkot continued to work for six months but later on it came to an end as a result of Political turmoil in Baroda. The poems of Pandit Guntalal create problems because included the subject of Mahalrao being dethroned, which made the Britishers unhappy. As a result, Hargovindas was afraid and left the Army, and as a result Arya Samaj came to an end.¹⁰⁸

28 January 1875 Swami left Rajkot and reached Ahmedabad. He tried to establish Arya Samaj in Ahmedabad, but due to some reason, it failed. The first Arya Samaj was established in Rajkot, which work for a long time. From Bombay Swami wrote a letter to Gopalrao Hari on 11th April 1875 that “*the Arya Samaj started successfully in Bombay, you sholud also start the Arya Samaj in Ahmedabad*”.¹⁰⁹

From Ahmedabad, Swami Dayanand reached Broach and from Broach reached Surat. In Surat, he met Van Buhler, who was the inspector of the education department. Both of them discussed many issues in Sanskrit and Swami was very happy with Van Buhler.¹¹⁰ From Surat Swami went to Mumbai and there finally he established the Arya Samaj in Mumbai 20th April 1875¹¹¹.

¹⁰⁷ He was the Secretary of the Prathana Samaj

¹⁰⁸ Satyaketu, Vidalanker & Vedalanker, H. D, *Arya Samaj Ka Itihas*, Part I, Arya Savadiya Kendra, New Delhi, 1984, Pg- 242.

¹⁰⁹ Sarda, Bilas, Har, *Life of Dayanand Sarasawati world Teacher*, Vedic Yantralaya. Ajmer, 1946, Pg-133.

¹¹⁰ *Maharishi Dayanand Jivan Charitra*, Pg-300

¹¹¹ There would be controversy between the Scholars about the establishment of the Arya Samaj. Many Schlorers decibed that in the Arya Samaj Mandir inscription in Mumbai that it was established in 7th April 1875,

In Bombay, Swami used to go to the seashore for his morning walk and sometimes used to talk with H.H. Wilson, who was a Sanskrit Scholar. While Swami was in Bombay the Highness the Prince of Wales Edward came to Bombay. The Viceroy Lord Northbrook talked with Babu Keashab Chandra Sen and wrote to Atmaram Pandurang about it. He showed the letter to Giroharilal Dayaldas Kothari and asked him to arrange a meeting but Swami conveyed his unwillingness to go to Viceroy's residence.

At the time of Arya Samaj's establishment in Bombay, there were members were 100 in which Swami's name was also included. The list included the name, Swami Dayanand Saraswati. Which meant that he can't behave like a leader. During his lecture in Bombay, he said that

"We lack a completely unbiased opinion, yet it was founded on the Vedas. I'm Sannyasi, and it's my responsibility to inform you of the Vedic truth. I don't care if someone likes me or hates me."¹¹²

Swami Dayanand Saraswati never desired that Arya Samaj become a cult in the future. When he established the Arya Samaj in Mumbai, Shri Harischnadra Chintamnai tried to take Swami's photo, he permitted to capture the photo but warned him of never setting up his photo in the Arya Samaj Mandir. There would be a large number of traders who became members of the Arya Samaj. Moreover, the judge and the students were part of it. Shyam Krishna Verma was one of them.

Swami went next to Ahmedabad and stayed there until the last of May 1875. There he criticized the Swaminarayan sect and wrote the book named '*Shikashapatri Dhavantnivoran*'. This book described that the principles of the Swaminarayan faith are not according to the Vedas.

Then, Swami returned to Bombay. He debated with Kamlanayan Aacharay on the topic of idol worship. However, Kamlanayan left the stage by saying that the Shudhras were presented in the debate hall, which was not according to the Shastrath but the audience peacefully listened to Swami's speech and opposed the idol-worship¹¹³.

wenesday, Vednath Shastri (Sapa) 1875-1975: "*Arya Samaj (Kakdawadi) Mumbai Foundation centenary Memorial book*" Pg-248.

¹¹² Satkythu, Vidalanker & Vedalanker, H. D, *Arya Samaj Ka Itihas*, Part I, Arya Savadiya Kendra, New Delhi, 1984, Pp- 245-252.

¹¹³ Ibid, Pp-252-253.

When Arya Samaj was established, at that time it had 28 rules. When Swami Dayanand Saraswati established the Arya Samaj, what kind of Questions, he had in his mind can be found, through his speeches:

“You can found the Arya Samaj if you have done something to advance human society. But if you can't organize the organization effectively, you'll face a lot of problems down the road. As far as I'm concerned, I can help. But you should heed my remarks as the last word. If there is a flaw in it in the future, it should be fixed. If you don't do this, it will eventually turn into a sect. It is widely acknowledged as true that the word of the Guru is the cause of the differences in thought that exists in India. Its veracity is not taken into consideration. Conflicts develop as a result. No matter how many various sectarian ideologies predominate in India, he claims that if all religions accept the Vedas' status as canonical, then the unity of religion can be achieved. The progress of social and economic change and the perfection of human life can result from religious unification.”¹¹⁴

Swami speeches show what kind of clear picture, he had in his mind about the future of the Arya Samaj. He wants to establish the Arya Samaj on a strong base and upon authenticity.¹¹⁵ During his Bombay visit he meets with many renowned Social reformers and Scholars. One of them was social reformer Jyotiba Phule meet with Swami Dayanand Saraswati when Swami reached Bombay on 15 July 1875. At that time, there 15 lectures were held, which Jyotiba Phule used to attend to listen to. Mahatma Phule had invited Swami Dayanand Saraswati to deliver lectures in Shudhra Kanya Patsala. Where he gave lectures on the topic learning the Gayatri Mantra, made their motivation from the Ancient women Scholars like Gargi and Matriye, and described the equality of the four Varnas in the Vedas. From this, it is evident that Swami Dayanand Saraswati was one of the first persons to raise his voice for the equal rights of the Shudras.

Then in 1876, he meets Professor Monier Willaims. On 5th March 1876, Professor Monier Willaims presented a Swami Lecture on Vedas and talked with Swami. He described his meetings with Swami in his book “Brahmins and Hinduism”¹¹⁶ He described that “Swami Dayanand Saraswati sought to establish a pure Indian theism

¹¹⁴ Sarda, Bilas, Har, *Life of Dayanand Saraswati world Teacher*, Vedic Yantralaya, Ajmer, 1946, Pp-136-138.

¹¹⁵ Satyaketu, Vidalanter & Vedalanter, H. D, *Arya Samaj Ka Itihas*, Part I, Arya Savadiya Kendra, New Delhi, 1984, Pg 251.

¹¹⁶ Williams, Monier, *Brahmism and Hindusim*, publishrd by New York Macmillam and co, Fourth Edition, 1891, 529-530

based on the teachings handed down in the Vedic hymns". Williams asked him about the definition of Religion and he replied in Sanskrit, "Religion is a true and just view, the abandonment of all prejudice and partiality—that is, it is an impartial inquiry into the truth using one's senses as well as the two other sources of knowledge, reason, and revelation" On June 1876 Swami reached Poona at the invitation of the Mahadev Govind Ranade.¹¹⁷ He was the leader of the Prathana Samaj and a social reformer. At Poona Swami delivered fifty lectures. All these lectures were translated into the Hindi "Updesh Manjarai". We can see his fear of the pandits of the Puna covered by Hitechu on 28 Aug 1876 writings

"The letters from Poona were full of the description of the meetings of Dayanand and Pandits. Pandita can determine in response to Dayanand's nature how the great enemy of Idol worship can be removed. He can be removed. They cannot debate with Swami, but he tries to find different types of ways to harm Swami".

Swami Dayanand Saraswati also established Arya Samaj in Poona. But it could not work for a long time. In Sep 1875 Swami went to the Satara. He stayed for a week in Satara and moved to Baroda.¹¹⁸

Swami at Baroda

Baroda City played an important role in the life of Swami Dayanand Saraswati. He renounced his name from the original Shanker to Shuddha Chaitanya because of being celibate. He came to Baroda in 1848 and met Swami Brahmanand in Chaitanya Mat. In Baroda, Sachidanand gave him information about 'Chanodh',¹¹⁹ where Scholar and Contemplative Monks lived. In Chanodh he studied the *Vedanath Sar*, *Vedanath Paribasa*, *Arya Harimihiar Totak*, etc. Swami Purnananda¹²⁰ initiated *Shuddha Chaitanya* into celibacy and is known as the Swami Dayanand Saraswati. In Baroda, he also met with Yogi Swami Shivanand Giri and Swami Jawalananad Puri. They gave him information about the practical and theoretical side of Yoga¹²¹. He took his first Journey again after 28 years and came back to Baroda in 1875. At that time the

¹¹⁷ Op. cit. Pg -254.

¹¹⁸ Satkythu, Vidalanker & Vedalanker, H. D, *Arya Samaj Ka Itihas*, Part I, Arya Savadiya Kendra, New Delhi, 1984, Pg 255.

¹¹⁹ Chanodh' it was located in the Vadodara District near Narmada River. This village is considered very sacred because from long period it was the center of 'Monks Tapasya' <https://vadodara.nic.in/tourist-place/chandod-triveni-sangam/>

¹²⁰ He was a resident of the Maharashtra.

¹²¹ Bharti Bhavanilal, *Maharishi Daynanad ka Baroda Pravash*, Arya Pariwar, Aryanidam, Baroda, Vikram Samvat 2057, Pg- 9-14

political condition of Baroda is full of Turmoil. Baroda Ruler Mahalrao Gaekward was dethroned. Rajamata Yamuna Bhai adopted a son and declared him the ruler of Baroda Maharajah Sayajirao Gakeward III. In Baroda, he resided in Dharmsala of 'Sardar Govind Rodie'¹²²

T. Madhavrao took over the entire responsibility of Swami Hospitality. Rao Bahadur, Gopalrao Hari Deshmukh also served Swami who already accepted the Vedic Dharma. The people who were present in the lecture of the Swami Dayanand were Manibhai Yashbhai, Rajbahadur Ganjanan Vital, Police Commissioner, Phla Bhai and City Judge Ramchandra Gopal Deshmukh.¹²³

In the second lecture of the Swami, large number of people gathered. In his second lecture was on 'Right to read and recite the Vedas. He told that all people have the right to study the Vedas including the Shudras and women. Later, in the debate between Swami and Pandit and at last, Pandits were defeated. Yogaysvar Shastri and Apaya Shastri defeated respectively experts in grammar and Nayanayik.¹²⁴

The Rajmata of Baroda Jamanbhai was eager to see Swami Dayanand Saraswati after hearing about his debate. But the Pandits don't want that Rajmata meets with Swami. They told that Swami is an atheist and he strongly opposed idol worship. It is also a sin to see his face. They made similar efforts with Raobahadur Gajanan Vitthal, who was an eminent state man of Baroda. But the Pandit had to leave in despair because Rao Bahadur Pandit said that "*You came here under the desire to condemn Swami, this time you go ahead but never do this again in future. There is no one among you, who can argue with Swami*"¹²⁵

Swami delivered the third lecture on the topic 'Raj Dharma' and it was organized at Kedareshwar temple located on the premises of the *Kiriti Mandir*. In this lecture, he discussed *Smriti*, *Dharmashastra*, etc. as well as politicians like Manu and Chankaya. He described the duty of the ruler and about Patriotism and independence. He also mentioned many social reforms in his lecture mainly to stop child marriage, make efforts to improve the condition of the widows, and education for women and untouchables.

¹²² Bharti Bhavanilal, *Maharishi Daynanad ka Baroda Pravash*, Arya Pariwar, Aryanidam, Baroda, Vikram Samvat 2057, Pp- 15-16.

¹²³ Ibid, Pg-18.

¹²⁴ Ibid, Pg-21.

¹²⁵ Ibid, Pp-21-22.

The impact of Swami Lectures can be observed in the works of Maharajah Sayajirao Gaekward for Hrijans and women. Dr. Bavanilal Bharati (2057V.k; 25-26) described two incidents in Baroda which are related to Swami “Swami told someone for collecting money for the publication of Arya Shahitya in Baroda, but a gentleman said to him that it is forbidden for Sannyasi to collect Money. Swami said that it is not unreasonable to take money for doing public interest. He gave the argument that the soil that is extracted at the time of the digging well is again used in the walls and tying its bounds”. The second incident was when the Dewan of Baroda Sir T. Madhavarao invited Swami to his house. He offers him some gifts but he did not accept them.¹²⁶

T. Madhavrao¹²⁷ commented on Swami Lectures that ‘*Swami Knowledge of politics is more than us*¹²⁸. In this Lecture, Swami expressed his opinion about the evils in society such as the practice of child marriage which, should be stopped by making a law against it. For the promotion of education, it would be useful that the state compulsorily arrange education for all. He spent almost three months in Baroda. He lifted Baroda in 1876 to Mumbai. A valuable book named ‘Sanskar Vidhi’ was done by him. It is a matter of great pride for Baroda. Coincidentally, we call Baroda a cultured city but there is no evidence for this that it named because of the completing the *Sanskar Vidhi* book of Swami Dayanand Saraswati.

From Baroda Swami went to Bhroach, Surat, and Bombay.¹²⁹ From Bombay, he moved to the North and lived there for six years. The ‘*Bangdarshan*’ published from Calcutta described the Swami influence in Puna and Bombay that

“I have seen how many people entered Arya Samaj in Mumbai and Pune after his visit. Dayanand once said in his speech that his two main tasks are to establish Arya Samaj at different places. Secondly, writing of the Bhasaya on Vedas. He was against the idol-worship and monotheism. His views on Social subjects are very pure. The Hindu Pandits demonstrate the fallacy of the oldest Hindu religion. As well known, Swami accepts the Vedas as Sanatan Shastra and renders the highest thoughts of the 19th century in it. Dayanand did not know English, but it was good for him because if he knew English, people would have held him that because of studying English, his

¹²⁶ Bharti Bhavanilal, *Maharishi Daynanad ka Baroda Pravash*, Arya Pariwar, Aryanidam, Baroda, Vikram Samvat 2057, Pp -25-26.

¹²⁷ He served as the Diwan of Baroda from 1875-1882

¹²⁸ Op. cit. Pg-2

¹²⁹ Trivedi Vipinchandra, *Veda Vani* (Magazine), *Maharishi Ka Badoach Shastrath Ki Ek Vasthiviktha*, Yudistra Mimashak, Ramalal Kapoor Trust, Haryana, 1986.

*mind would have been disturbed. It is true that a person from an English-educated community if he acts as a speaker according to the English System, can present a movement that cannot enter the Ancient Community.*¹³⁰

Bangdarshan presented a clear picture for why Swami Established Arya Samaj and how became a mass movement in the 20th century. He described the Vedas according to the views of Society of the 19th century, which made people understand the meaning of the Vedas. After the death of Swami Dayanand Saraswati, Mumbai Arya Samaj continuously worked. On 7th Nov, 1884 on the night of Diwali ‘*Shrimad Dayanand Pustkalaya*’ was established. It included the books of the *Vedas, Vedang, Vedic Shaithaya, Dharma Shastra, Upanishad*, etc. This library created a space for knowledge of Vedas to the people for a long time.¹³¹

It tried tirelessly to improve the status of the women of the Arya Samaj. Shortly, after the Establishment of the Arya Samaj in Mumbai, *Arya Stree Samaj* was established there. Later, due to many reasons, the Stree Arya gets closed, but after it started again started the work. In Stree Arya Samaj weekly sessions were held and it spread awareness about women’s rights. As we know that Arya Samaj wanted to spread the knowledge of Vedas. For this, in 1898-99 some youth of the Gujarat and Mumbai established the ‘*Veda Pracharni Sabha*’ Pandit Bal Krishna, Pandit Bhimsen Sharma, and Brahmachari Nityananad ji were the main leaders behind the success of the ‘*Veda Pracharni Sabha*’. Later, this institution merges with Mumbai Arya Samaj.

In the beginning the ‘*Veda Pracharni Sabha*’ published the Magazine ‘*Arya*’. Its publisher was Motilal Tribavan Das. After sometime it became the main Magazine of Mumbai Arya Samaj as the ‘*Arya Prakash*’.

Mumbai Arya Samaj established the night D.A.V. free night school in 1926 for education. This educational institute ran at night. In this, institute Hindi, English, Sanskrit, and Gujarati subjects were taught. Every day from 8 to 10 o'clock educational programs ran. One-fifty students were remained presented in the night D.A.V school. These institutes were useful for the day workers because at night they could study but in 1949 it stopped to working due to some administration issues.¹³²

¹³⁰ Satyaketu, Vidhalanker & Vedalanker, H. D, *Arya Samaj Ka Itihas*, Part I, Arya Savadiya Kendra, New Delhi, 1984, Pg.358

¹³¹ Sastri, Vednath ji (Supa), *Arya Samaj (kakkwadi) Mumbai Sthaapana Satabadi Smirti Granth*, 1875-1975, Mumbai, Pg-36

¹³² Desai, Damodar, Sundar, *Mumbai Arya Samaj ka Itihas*, Anand, 1933, Pg-71.

World fellowship of faiths

In 1933 there would be the organization of the world fellowship of Faith in Chicago, America. At this conference, Ministers of the Arya Samaj of Bombay and Calcutta and a representative of the 'International Aryan League' Pandit Ayodhya Prasad were presented there. Pandit Ayodhya Prasad gave his speeches on the topic

"Asia's Arya Samaj leads towards world peace". In this speech, he described that the purpose of the Arya Samaj is to ask the people of the world to make their lives noble in all respects.

Arya Samaj aims at breaking down the wall which separates the religious from the secular. It intends to spiritualize every phase of political, social, moral, or economic. An Arya Samajist cannot think that he has attained peace so long as he sees that the world around him is unhappy and unredeemed. His peace lies in the peace of all. His achievements cannot satisfy him.¹³³

Swami Dayanand Saraswati gave his views about the goals of the Arya Samaj in his book 'Satyarth Prakash' -

"Arya Samaj aims at solving the present-day problem and in its noble enterprise it seeks the cooperation of all enlightened people of the world, without discrimination as to their race, Nationality, religion or creed".¹³⁴

The works of the Arya Samaj were not confined to Mumbai but to different parts of India as well as the world. Mumbai Arya Samaj also participated in 'Punjab Hindi Raksha Andolan'¹³⁵ to make Hindi a National Language. Vijaishanker Mulshanker and Shri Kanthi lal Sharma gave a great contributed greatly to the success of this 'Hindi Raksha Andolan'.¹³⁶

After the death of Swami Dayanand Saraswati, many centers of Arya Samaj were established in different parts of India. In the same manner, many centers were also established in Gujarat. Before going to the different centers of the Arya Samaj in

¹³³ Pandit, Ayodhya Prasad, World fellowship; addresses and messages leading spokesmen of all faiths, races and countries (1935) by world fellowship of faiths (1st: 1933: Chicago and New York) published by the New York, Liverights Pub.Corp, Pg-674.

¹³⁴ Parsad, Durga (Tra), *Sathyarth Prakash* (Swami Dayanand Saraswati), Varjannand Press, Lahore, 1908, Pp-376-353.

¹³⁵ "Punjab Hindi Raksha Andolan"- Movement stated under the leadership of Aomanand Swami in 1857 to protect the Hindi

¹³⁶ Shastri, Vidnath ji, *Arya Samaj (kakadwadi) Mumbai Sthaapana Satabadi Smirti Granth*, 1875-1975, Mumbai, Pg-61.

Gujarat, It is significant to note the places where Swami Dayanand Saraswati visited. In the book by Har Vilas Sarada, there is the mention of the different places where Swami visited, but the detailed description is found in the book by Bawa Chajju Singh¹³⁷.

DIFFERENT CENTRES OF GUJARAT	YEAR
Tankara	1824-1846
Kot Gangara	Aug 1846- Sep 1846
Sidhpur	Oct 1846-1846
Ahmedabad	Oct –Nov 1846- Nov 1846
Baroda	1846-1847
Chanoda Kanyali	1847-1847
Vyasashrama	1847-1848
Sinoor	1848-1849
Chanoda	1849-1850
Ahmedabad	1850-1851
Surat	Dec 1874- Dec 1874
Broach	Dec 1874 - Dec 1874
Ahmedabad	Dec 1874 – Dec 1874
Nadiad	1874
Rajkot	31 Dec 1874 – 18 Jan 1875
Nadhwan	19 Jan 1875 -20 Jan 1875
Ahmedabad	21 Jan 1875 – 20 Jan 1875
Baroda	1875-76
Ahmedabad	1876
Broach	1876
Surat	1876

¹³⁷ Bawa, Singh Chhajju, *Life and Teachings of Swami Dayanand Saraswati*, Jan Gyan Prakashan, 1957, Pg- 156-161

AHMEDABAD ARYA SAMAJ

Swami traveled to Ahmedabad many times. The people of Ahmedabad were greatly influenced by the message given by the Swami. We can see his influence from the correspondent in an Article in the 'Hittechhu'¹³⁸ of 7th January 1875 that wrote:

“He described that Swami was never afraid to speak the truth in front of the people. Swami Dayanand pleased the people because they never lesson such kind of exposition of religious doctrine. His Sanskrit is profound. He deeply influenced the people by openly condemning idol- worship. Which is impoverishing the people, child marriage, the caste system, and other evils. If there were some man like him India would not be fallen. When found that the people laughed at them and deprecated their attitude, they mustered the courage to have Shastrath but their unexpectable questions made them look so ridiculous that even their sympathizers like M.r Ranchodh bhai said that they should better have kept themselves away. Dayanand’s purpose to establish Arya Samaj in Ahmedabad was not too much success because the people of Ahmedabad were not ready to give up their traditional sectarianism and join the Samaj.¹³⁹”

So, such kind of sentiments among the people of Ahmedabad made the Swami plan the establishing the Arya Samaj in Ahmedabad, but hard-work led to good results. In the same way, after establishing the Arya Samaj in Bombay in 1875, the Arya Samaj of Ahmedabad was established in the same year. It was entrenched in the city of Ahmedabad and Patan. At the start, it could not attract too many attendees. When it was established it had only 30 members. We can say that after Rajkot Arya Samaj’s failure, Ahmedabad was the first place, where its centre opened and it worked along. Purshottam Rao ji and Farsram Bhimrao were as the trustees of this institute.

Other members were Dr. Pranjidas Narayandas, Shri Bhaishaker Tulsidas, Shri Hirabhai Panchal, Shri Dayashanker Rajram, Shri Hirabhai Panchal, Shri Labhshanker Undiyashankar, etc. All these members gave their commendable contributions to the work of Ahmedabad Arya Samaj.

¹³⁸ It was started weekly by the Gopalhari Deshmukh. He was a Social Reformer and Rationalist of the Maharashtra.

¹³⁹ Sarda, Bilas, Har, *Life of Dayanand Sarasawati world Teacher*, Vedic Yantralaya, Ajmer, 1946, Pg-125.

From the failure of Rajkot Arya Samaj it can be said that in the 19th century Gujarat, there was no rise of socio-religious reform sentiments. However, when Arya Samaj was established in Bombay, it started fetching a large number of people. The success of the Bombay Arya Samaj made the people curious to establish the Arya Samaj. Swami Dayanand visited two times after its establishment in 1875 and 1876. When we analyze the journey chart of the Swami given by Chajju Singh in Gujarat, Swami traveled Ahmedabad more in comparison to other places of Gujarat.

Arya Samaj was established in the Raipur Darwajs Bhojnath Pustkalya. After the death of the Farasram, Prandas ji became the trustee. After some time this institute got land for Gurukul and School. During the period of Ambalal Sarabhai '*Dayanand Adarash School*' was established. This institution got popularity with the help of Dharma Veer Vidalayakar.¹⁴⁰ Shri S.k Nandvana, Shri Prabashanker Pandya, Shri Hirabhai Arya, Dharamveer Vidalaykar, Shri Chaganlal ji Gupta, etc. it had twenty thousand members in the 20th century. In this School, there were nine teachers, who were payable. At the time of special occasions, there would be the organization's Parivarik Satsangs, Speeches, Bhajans, etc. In this school, there would be two languages Hindi and Gujarati and 350 members were registered in it. It has one library which contains many books. This institution worked for the untouchable, wido-remarriage, Abalaraksan, and helped the Orphans. Literature publications and human-welfare services were done without any kind of caste discrimination. Arya Samaj, Ahmedabad and the '*Arya Yuvak Sangh*' in Ahmedabad aimed to spread its message of Vedas and its ideas in society. In 1947 Shri Ramachandra Arya became its minister and Shri Kachrabhai Dulabhai was also the eminent member of it.¹⁴¹

Lumsabad (Ahmedabad)

It was established in 1922. Dr. Jyatalal Bapalal Arya was the head and the minister was Sharadbhai Prabudas Arya. Both of them worked without fees for the preaching of Upanisad and Vedas knowledge.¹⁴² At the time of its establishment, it had 24 members, and after it 150 members. It had a building in which one library existed. Other members were Kulchand Bhai Sharma, Satayavrath Vidalayanker, and Shri Narishi Bhai Arya etc. Every Saturday night, they had meetings, known as *Parivarik Satasangs, Ved Pracharak Sabha*.¹⁴³

¹⁴⁰ Bahgat ji Shrikanth, *Varhad Gujarat Ma Arya Samaj*, Shri Arya Seva Sang, Surat, 1960, Pg-11.

¹⁴¹ Ibid, Pg-12.

¹⁴² Bharti Bahavanilal, Vidaylankar Haridutt, Vidayalanker Satyakytu, *Arya Samaj ka itihās*, Part- II, published by Arya Savadaya Kendra, 1954. Pg-8

¹⁴³ Op. cit. Pp-11-12

Arya Samaj Uttrotar Pradesh Anand

It was established in 1981 by Vikram Samvath. Its working area was wide, including the Samarkha, Chikhandara, Kheriavi, Kanjari, Adas, Meagar, Balasan, Narsang, Bhalej, Nadiad, etc., connected in this region's society. It covered a large area. It organized the weekly lectures, monthly Satsangs, and Parvoutsav. Pandit Mayashanker Sharma played an active role in Arya Samaj Uttrotar Pradesh, Anand. In Punjab under the leadership of Aomananad "*Punjab Hindi Raksha Satyagraha*" *Satyagrahi* was sent from here. It has Samajbhawan Yogasala, Patsala, Athithi Bhawan and one library. It got progressed under the leadership of the Late Bapubhai, Kubyar Bhai, late Baldevbhai, Late Jiva Bhai Arya, Late Ishvarbhai Kashibhai Patel, etc. Dakabhai Jytabhai Patel and Shri Bapubhai Kuberdas Patel were the main workers. It focuses on Shuddhi and the inter-caste movement in the 20th century the communist atmosphere was very disturbed. Sir Aaga Kha gave financial help to untouchables and converted them into Muslims. These works were opposed by Baroda Pandit Ananadpriya and other members of Arya Samaj Anand.¹⁴⁴

I got the information from Ashok Patel, Secretary of the Arya Samaj Anand. He described that his Grandfather Jivabhai Iccha Patel belonged to Anand. He played an important role in Gurukul Songad. He took many students from Anand to Gurukul Songad for education. At that time Anand was the center of tobacco consumption by the youth. So, Icchabhai Patel took them to the Gurukul Songad. The students of Gurukul Songad worked in different parts of the world. It was quite an old center of the Arya Samaj. Anand and Arya Samaj worked for the benefit of the Havan in reducing environmental pollution. It organized the camp of Havan in Mumbai, and the pollution level was measured. The results were astonishing as the level of pollution decreased after the Havan. They made the list of materials required in the Havan practices in 1876 and introduced it in Ananad.

Arya Samaj Olphad (Alphad)

The efforts of the Madhubhai Jivanji, Kalabhai Makanji, Nagarji Kalidas, Kuberbhai Ichhabhai, etc, were propagating the Arya Samaj Yajnopavit Mandal was established. Mr Kanaiyalal Desai, who was nominated as the president of the congress committee of Surat in 1931 was keenly interested in it. The first president of the society was Shri Nagarji Kalidas Patel and the minister was Mr. Prabhudas Valji Patel of Ambeta.

¹⁴⁴ Bahgat ji Shrikanth, *Varhad Gujarat Ma Arya Samaj*, Shri Arya Seva Sang, Surat, 1960, Pg-10

In Charayasi Taluka this society was well propagated. Pandit Dharmraj played a commendable role in it, but after the retirement of Pandit Dharmraj, this institute diminishes after some time. Shri Mansighji as a PET teacher came from Baroda. After his departure, this activity slackened off and then became extinct.¹⁴⁵

Arya Samaj Anjar

Anjar was a small town in Kutch. The Arya Samaj of the Anjar was established on 12 December 1959 with 16 members. It had a library with more than 300 books. Muljibhai Purshottam Takher and Vitaldas Bachubhai Thakur were the important people in it. Every Sunday there would be the organization of the weekly meetings, lectures, festivals, and *Sanskar Vidhi*.¹⁴⁶

Arya Samaj Kachholi

Kachholi Arya Samaj was established in 1930, but already there were many activities organized by Kaccholi Arya Samaj. The diligent work of Ranchodji Kushalbai gave way to the establishment of the Arya Samaj. At the time of establishment, it had 50 members included Shri Mukundji Sharma, Shri Kikabhai Ved, Shri Ranchodji Kushalbai, and Shri Dayalji Lalibhai Mehta. With the contribution of the Kachholi Arya Samaj, the D.A.V. school branch was opened in Damdachama in the nearby area. Its principal was Durlabji Ragnath ji's younger brother Shri Gulabhai Ragnath ji¹⁴⁷.

Another leader of the Kaccholi Arya Samaj was Mukund ji Kunwar ji. He fought against the many social evils of society and worked to reforms in the Anavali Caste¹⁴⁸. When his mother died he could not give meals to all the people of the Village. Anavils and Brahmins opposed this and boycotted his family. He faced many problems after the boycott. He also worked against the dowery system in Anavil caste. When Mukund ji's wife died, all the people of community were ready to give him a Virgin girl. At that time he was thirty-two years old but he refused and decided to marry a widow. He married Kachholi widow Kashiben.¹⁴⁹

¹⁴⁵ Bahgat ji Shrikanth, *Varhad Gujarat Ma Arya Samaj*, published by Shri Arya Seva Sang, 1960, Surat Pg- 12

¹⁴⁶ Ibid, Pg-12.

¹⁴⁷ Ibid, Pg-12.

¹⁴⁸ The Anavils are the first settlers of the South Gujarat, clearing the land for rice and garden cultivation. It was a Brahmin Caste of Gujarat living compactly in the Surat, District. T.B Naik, 'Religion of the Anavils of Surat' the journal of America Folklore Vol. 71.No.281, Traditional India: structure and changes(Jul.- Sep., 1958) pp.389-396 published by: American Folklore society

¹⁴⁹ Op. Cit. Pg-13.

Another example is that in 1930 in Bosar (Jila Thana) Badri Prasad Puran Patak married south Gujarat Ananadiben. He also worked for the untouchables. He took the marriage meal in the house of an Untouchable Mararji Verma in Kheda district. He also established the *Kanya Brahmacharya Ashrams* in Malvada and it gave way to the establishment of Vadodara *Kanya Brahmacharya Ashram*¹⁵⁰ the working of the Kachholi Arya Samaj became successful in the nearby area. After the death of Shri Gulabhai Ragunath, Ranchodji Nathubhai takes responsibility for this institution. He resigned from the non-cooperation Movement and started to join the Dayanand Mission. It had a building in which weekly lectures are organized. Kachholi Arya Samaj also had its library.

Kharadi Arya Samaj

Kharadi¹⁵¹ Arya Samaj was established in 1960. At the time of establishment, it had 11 members. This institution worked to spread the Vedic Dharma through the Bhajans and lectures. It also indulges in social service like providing medicines to the poor and scholarships for students. Shri Digvijaysingh Hammir Singh was its president and Minister Shri Madhurdvaj Singh. Other members were the Late Thakur Saheb Shri Hamirsingh, patron of the Kathiwad Arya Samaj, the Late Rajmata Mankuberba Shaheb, and Chandir Kuber ba wife of Kumar Shri Digvijaysingh.¹⁵²

Interestingly, the ruler of Kharadi village was very impressed by the Works of Arya Samaj. The ruler of the Kharadi Village Digvijay Singh gave a great contribution greatly to the works of the Arya Samaj. He was considered as the life of the Kharadi Arya Samaj.

Arya Samaj Gandhidam

Gandhidam (Kutch) Arya Samaj was established on 18th March 1954. At that time, it had sixty members. It organized the Shuddhi Sanskar and marriage ceremonies. Every Sunday weekly lectures were organized. Shri Rajaprasad was the head and Shri Holkar Pandaya was a minister.¹⁵³

¹⁵⁰ Sharma, Shri, Mukund, Smarak Avarti, *Vedic Karmkand Chandrika*, Shri Arya Seva Sang Prakashan, Surat, 1962, Pp 13-14.

¹⁵¹ Kharadi village is located in Gariadhar taluka of Bhavnagar district in Gujrat, India by <https://villageinfo.in/gujarat/bhavnagar/gariadhar/kharadi.html>

¹⁵² Bahgat ji Shrikanth, *Varhad Gujarat Ma Arya Samaj*, published by Shri Arya Seva Sang, Surat, 1960, Pp- 13-14

¹⁵³ Ibid, Pg- 14.

Arya Samaj Chokdi

In 1959 the Chokdi¹⁵⁴ Arya Samaj was established by Gokul Girdar Vedanuragi. This Arya Samaj center worked under the leadership of the Viraji Trikam Kumar and minister Shri Jayanthilal Jagjivan Harji.¹⁵⁵

Arya Samaj Junagadh

Junagadh Arya Samaj was established in 1930 under the leadership of Mahidasbhai Patel. Other members were Vakil Sundar ji, Ranchod Baghwan Kikabhai, Jagjivan Vitalbhai, Krishna Bhai Popat, and Virji Karshan Chavada. It is very interesting to note that one Nurse from Redcross Church joined the Arya Samaj and married Dwarkadas Trivedi. She also contributed to the institution. Pandit Maharanshakar Sharma was a Great preacher of the Vedas. It continued Working till 1950. This institution got progress and popularity under the leadership of Ranchod Bagwan Kikabhai. Mahashanker translated Swami books Satyarth Prakash, *Sanskar Vidhi* and *Gokurnindi* in the Gujarati language. He wrote the '*Kanyopayanvidhi*' in which he described the '*Upanayana Sanskar*'. In which he tried to prove the *Sastriyatha* of the *Upanayana Sanskar*.¹⁵⁶

Arya Samaj Jetpur

It was established on 1 April 1963. The family members were onehundred fifty. The social work of the Jetpur Arya Samaj was quite active. The members of the society were Shri Ambalal Narsighbhai Patel, Parmanand ji, Ganshyam Mutani, Narayan Bhai etc. Daily Yajnas were organized.¹⁵⁷

Arya Samaj Jorawarnagar

It was started in the Surendranagar locality of Jorawanagar. Shri Gopalji Vedanuragi established the Jorawarnagar branch of the Arya Samaj. Another member was Bhajraj. The Samaj try to reform the evils of the society.¹⁵⁸

¹⁵⁴ Chokdi village is located in Chuda talika of the Surendranagar district in Gujarat. by <https://villageinfo.in/gujarat/surendranagar/chuda/chokdi.html>

¹⁵⁵ Bahgat ji Shrikanth, *Varhad Gujarat Ma Arya Samaj*, Shri Arya Seva Sang, Surat, 1960, Pg-14.

¹⁵⁶ Dr. Bavanilal Bharti, *Gujarti lekhaon ki Arya Sahitya ko Den*, published in 'Aryajagat' weekly in 17-23 Nov 2015.

¹⁵⁷ Op. cit. Pg-14.

¹⁵⁸ Bahgat ji Shrikanth, *Varhad Gujarat Ma Arya Samaj*, Shri Arya Seva Sang, Surat, 1960, Pg-14.

Arya Samaj Jagadiya (Ankalyasvar)

It was established in 1944. At that time Purshottom Muljibhai was head. This institution worked for women's empowerment. It tried to work against the Alcoholic activities in nearby Areas. In 1944 Satsangs were organized, in which Bhagvat Gita was read. The members of the Samaj were Pandit Govindprasad Chandu Lal Mohanlal Panchal, Chimanlal Govardandas, Gandhi Maganlal Tribuvandas, Chaganlal Patak, Naginalal Motilal Patak, etc. All of them tried to spread the message of Swami Dayanand Saraswati's 'Vedic Teaching'.¹⁵⁹

Arya Samaj Tankara

In 1926 the Arya Samaj of the Tankara was established. It is known by now that, it was the birthplace of Swami Dayanand Saraswati. It is known by now Arya Samaj of the Tankara was situated on the corner of the Demi River. Shri Ramcharan was head and Chatubuj Shivji was the president. In Tankara there is Gurukul, which is still working for Vedic education. I visited the Gurukul, where every student holds on the 'Janyu'. The interesting thing is that there is no mention of the surname of every student in attendance register. In the Gurukul, only the boys were studied. The principal of the Gurukul was Acharya. The daily routine of the Students is to walk up early in the morning and perform the Yajnas. The classes were started computer education also included in it. Besides this in 1928 '*Dayanand Putri Patasala*' was also established for girl's education. There is one *Aosadhsala* under the Dr. Mathura Das. Other members of this Arya Samaj were Shri Giridarlal Govind ji Mehta, Shri Chanchal Ben Patak, Shri Santhiben Shah, Shri Buddha Dev Arya, etc. Ved Dayal Muni also gave a contribution to reviving the birthplace of Swami and wrote many books. He was from Tankara. He wrote the Four Vedas in Gujarati Language. He also translated the books of the Swami Dayanand Saraswati in Gujarati¹⁶⁰. *Dayanand Putri Patsala* was closed in 1935 due to some financial issues, but restarted again in 1942 by Chachal Ben. Shri Ragavaji Pursottam and Girdarlal Mehta established the Brahmacharya Ashram.¹⁶¹ The Tankara Arya Samaj still working in progress it constructed many buildings. The Tankara Arya Samaj organized Yagna, marriage

¹⁵⁹ Ibid, Pp-14-15.

¹⁶⁰ Arya, Dayal (Translator), Atamakatha (Swami Dayananad Saraswati), Rajkot, 1986, Pg-5.

¹⁶¹ Bahgat ji Shrikanth, Varhad Gujarat Ma Arya Samaj, Shri Arya Seva Sang, Surat, 1960, Pg-15.

ceremonies, and other help to the nearby villagers. The villagers had a good relationship with this institution that they offered many gifts to the Tankara Arya Samaj Gurukul students. It also established a Museum in memory of Swami Dayanand Saraswati's life. It also had one Gosala for cows. Many cows got shelter and the milk of the Gosala was used for the students of the Gosala.

Arya Samaj Diu

The branch of the Arya Samaj Diu was established in 1937. This institution was established by the Kadia Brothers. At the start, it had 12 members. The building inauguration was done by the Shri Harigovind Dharansh Kachwala and Swami Shakaranand ji, Shri Kalidas, etc. Shri Kalidas ji had done a great job in it. Other members were Mulji Krishna, Shri Kalidas Madev ji (Minister), Shri Heerji Kalidas (Deputy Minister), Parsotam Lalji, Rughnanath ji, Shri Chaturbhai Arya, Pandit Bolashanker and Pandit Ananadpriya, etc. There is a library of 500 hundred books. Physical exercise and children's centers were opened. It had 12 thousand is as funds and it spent yearly four thousand spent.¹⁶²

Arya Samaj Dhangadhara

It was established in 1945 and at the time of its establishment, it had 12 members. Its minister was Kashiram Narmadashanker Bhatt at the start. After him Narayanbhai Dhamecha became president. Other members were Shiv Dayal ji Patel, Shri Chimanbhai Parekh (Vice president), and Shri Ratilal Dhamecha (librarian). The exercise activities receive a grant from Dhrangadhra Sudhrai. Sports and Physical Activity were organized. There was a youth Band, which served from time to time. Weekly meetings and Satsangas were organized.¹⁶³

Arya Samaj Navasari

The Arya Samaj of the Navsari was established at the start of the 19th century. Its members were Mr. Brij Chichundas Kansara, Late Lallubhai Purushottamdas Kansara, Dr. Khandubhai Desai, Shri Naginabhai Solanki, Shri Janardhan Vaidy, etc. are well-served. Weekly meetings and the satsangs were organized.

¹⁶² Bahgat ji Shrikanth, Varhad Gujarat Ma Arya Samaj, Shri Arya Seva Sang, Surat, 1960, Pg-15.

¹⁶³ Ibid, Pg-15.

Arya Samaj Nagdhara

It was one of the oldest branches of the Arya Samaj and it was established in 1901. Shri Shiabhai Patanji contributed to it. Other members were Professor Shri Dayalji Radaj Desai and Krishnaram Shastri. In 1901 one 'Arya convocation' was held in which many Arya Scholars gave their views. Dr. Kalanji Desai was the chief guest. He established one Gurukul and the eleven students were sent to the Haridwar Gurukul. Other members were Duralabhai Arya Ved, Manubhai Durlabhai Arya, and Devdutt Dulabhai Arya. But after some time it stops working.¹⁶⁴

Arya Samaj Patan

It was established in 1947 and at the time of the establishment, it had 11 members. Shri Chotalal Ochlal was the president and Balkrishna Girdari lal was the Minister. A weekly meeting was held every Sunday morning. Ved Prachar Sabha was organized. Pandit Bhagwan Devji of Patan participated in the Satyagraha. Arya Samaj of the Patan played an important role in '*Hindi Andolan*' headed by Swami Omanand.¹⁶⁵

Arya Samaj Bavlea

It was established in 1926 and it had 60 members at the time of the establishment. Shri Govindlal Trikandas was the Minister. The building of this Arya Samaj was constructed in 1982 when Thakur Saheb of Gangad gifted the land. Swami Gayanand also served it and provided Ayurvedic Treatment. Other members were Ambalal Gokaldas Patel, Mahipatram Ambram Patel, Dayalbhai Ambalal Patel (Trustee), Naraynabhai Vishrambhai Mistry, Swani Gayananad Saraswati, etc.¹⁶⁶

Arya Samaj Boriavi (A village in Mehsans)

It was part of the Charotar Pradesh Gujarat, Arya Samaj. Due to the lack of the records its previous history is not available. Nathubhai Kunerbhai contributed greatly to the progress of the Bariavi Arya Samaj. Other members were Phlubhai Patel, Chotabhai Gokulbhai Patel, Shri Ambalal Chaturabhai Patel, Shri Bhailalbhai Zaverbhai Patel, etc.¹⁶⁷

¹⁶⁴ Ibid, Pg-16.

¹⁶⁵ Ibid, Pg-12.

¹⁶⁶ Ibid, Pg-11.

¹⁶⁷ Ibid, Pg-17.

Bharuch Arya Samaj

It was established on 12 March 1892 and at the time of the establishment, it had 33 members. It had a very big library which was transferred to the Gurukul Supa. Pandit Vedamitra Thakur was the head and his lectures were organized weekly. Other members were Pandit Mehendranath Vedalanker, Chandubhai Nagjibhai Verma, Devarsi Ramjibhai, etc.

Swami Dayanand Saraswati visited Bharuch in 1874 and lived there for four-five days. In 1913 the '*Arya Dharma Parishad*' was organized in which many Arya Samaji visited like Swami Nityananad ji, Kuar Chnadrakaran ji, Swami Satyadevji, Swami Shraddanand, Pandit Ramcharn Dehlevi, Pandit Vedmitra Thakur, Pandit Mahrana Shanker and Pandit Anand Priya ji, Kamlesh Kumar Shastri, Shri Mehendranath ji Vidalayanker and Shri Vedmitra was honored for their commendable contribution in the Bharuch Arya Samaj, etc¹⁶⁸. At the century celebration, Shri Nathubhai was the Minister. Jagdishwaranand Swami was invited to the Bharuch century celebration. He translated the '*Swarnpath*' book into Gujarati in a century celebration.¹⁶⁹

Pandit Vedmitra made a great contribution to this institution. He organized many lectures to convey the message of Satyarath Prakash. At the start, he faced many difficulties. But after hard work, a large number of people was gathered in his lecture. His lectures were very inspirational in that they were published in the Daily Newspaper '*Pratap*'. He gave his lectures in the different parts of Gujarat. He lectured in many languages at the convenience of audience. He wrote the magazines *Vedvani* and *Ved Vigan*. But they could not be published for too long because of the financial issues. The Vedic *Satsang Mandal* of the Bharuch helped to spread the Vedic message and bring awareness among the people. Vipanchandra Trivedi (Jambusar, Bharuch) write many research articles about the life of Swami Dayanand Saraswati. His writings were Maharishi Ka Mumbai Shasthrath, Pandit Jai Krishna Vyas, and Pandit Dayanand.¹⁷⁰

¹⁶⁸ Bharuch Arya Samaj century celebration, Bhavesh Mirija Memories when he translated the book '*Swarnpath*' book of Jagdisaranand.

¹⁶⁹ Bahgat ji Shrikanth, Varhad Gujarat Ma Arya Samaj, Shri Arya Seva Sang, Surat, 1960, Pg-17.

¹⁷⁰ Bharti, Bavanilal, *Gujarti lekhakon ki Arya Sahitya ko Den*, Published in '*Aryajagat*' weekly in 17-23 Nov 2015

Arya Samaj Bhavanagar

Arya Samaj of Bhavanagar was established in 1891 and according to Vikram samvath 1947 May. It organized festivals, lectures and weekly Satsangs. At the time of the establishment, Dr. Prandas Kalidas was the head. He was also the principal of the Secondary Branch. Other members were Shri Chapaklal Durlabji Parikh and Vice President Bhupatram Harilal Parik.¹⁷¹

Five Satyagrahi were sent to from the Bhavanagar Arya Samaj for the Hyderabad Satayagarh. They are Shri Shambubhai Madabhai Vala, Shri Kanjibhai Anandji Master, Shri Mathurbhai Valjibhai, Shri Mavajibhai Kakabhai Jamod, Shri Bhikhabhai Ganeshbhai, etc. In 1946 Arjun Dev established the D.A.V School of Bhavanagar and its administration came under the Arya Samaj of Bhavanagar. On 25.05.1969 near the Gogha gate, a one-day festival was organized in which water was given to the society from the hand of the untouchables or Harijans.

Arya Samaj Mehsana

It was established on 23 Dec 1963. It had one library and for its building, Shri Rajkumar Gurunkidas has donated the land. Shri Chaganlal Guru Badrikalal was a minister and Shri Pursattom Nathubhai Barot was a Minister, Arya Samaj of Mehsana worked for the backward classes and introduced them to the Vedas Knowledge. It tried to convey the message that the Vedas **gave** them the right to Equality.

Arya Samaj Morabi

In 1927, it was established and its Minister was Mohansingh Jivan Dakor. Other members were Shri Krishanlal ji, Lakshaman Narayan Chouhan, etc. which played an important role in the famine¹⁷². It had one library and Vedic preaching seminars were organized.

Arya Samaj Valsad

In the late 19th century Swami Dayanand Saraswati visited the Arya Samaj Valsad. But at that time it was not the center of the Arya Samaj. Valsad Arya Samaj worked for a long time and many people contributed to its progress. It was established in 1900 at the front of the Ambabhai High School in the house of the Ratanji Munshi.

¹⁷¹ Op. cit. Pg-17.

¹⁷² Bharti Bahavanilal, Vidaylankar Haridutt, Vidayalanker Satyakytu, *Arya Samaj ka itihis*, Part- II, published by Arya Savadaya Kendra,1984, Pg-445.

Many scholars came like Swami Sankaranand, Shri Durlab Ranchod Desai gave their lectures. As a result, there would be the establishment of the 'Ved Pracharni Sabha'. Its head was Shri Durlabji Desai, and Minister was Gopalji Desai. In 1912 'Sanskrit School' was established for Sanskrit education. Dr. Navsaram Vora, Dr. Shantaben and Shri Ranchod Verma were teacher of this school. The 'Bhil Ashram' was established in the Khergam¹⁷³ for the education and the welfare of the Bhil Tribe¹⁷⁴. Another great contribution of the Valsad Arya Samaj was that with the help of Mistri Purshottam, one well was dugged. All the people from different castes were able to drink water from it, especially the untouchables. The most important thing was that it was inaugurated by the so called Iron Man of India Sardar Vallabhbhai Patel.¹⁷⁵

The great contribution of the Arya Samaj of Baroda is worthy admiring. It not only worked in Baroda but also gave contributed to the other centers of the Arya Samaj. In 1939 a group of girls visited Baroda Arya Kanya Vidyalaya. It organized different camps for the physical exercise of girls from Valsad.¹⁷⁶

In 1936 Dr. Madanjit Durlabhai Desai (head), Shri Madanalal Paragji Mistri, Shri Lalubhai Motiram, Swami Anantanand Saraswati, Swami Vidayanand ji, Swami Mukatanand ji, Swami Savantranand ji, Pandit Gayananand ji, Pandit Ramchandra Dehlavi, etc. has given their lectures. In 1940 Desai Durlabji established the Ranchod ji Samarak.¹⁷⁷ So, it tries to light up the light of reforms in the society

Arya Samaj Valod

Valod was located in the Bardoli Taluka and it was the center of the Arya Samaj. People were highly influenced by the work of the Arya Samaj. The members were Shah Maneklal, Shah Damodardas, Dr. Dalpatram Desai, Shri Bhavani Shanker Nayak, Vadodara Pandit Chandramanik ji, poet Maharani Shanker and Shrimathi Icchadevi Sharma, etc. gave their lectures on the Vedic Principal. In 1905-1906 an English medium school was opened in which two Arya Samaji were appointed as the teacher.¹⁷⁸

¹⁷³ Khergm village is located in the Navsari district of the Gujarat

¹⁷⁴ Bhills are considered as one of the oldest tribe in India. That are a cross-section of the great Munda race and a wild tribe of the India.

¹⁷⁵ Desai, Manjith Durlabji, Mistri Manlal Paragji, Shri Arya Samaj Valsadno Varshek Varthanth Ane Hisab (Report). 1935-37, Pg-3.

¹⁷⁶ Bahgat ji Shrikanth, Varhad Gujarat Ma Arya Samaj, Shri Arya Seva Sang, Surat, 1960, Pg-20.

¹⁷⁷ Ibid, Pg-20.

¹⁷⁸ Ibid, Pg-21.

Arya Samaj Surat

Swami visited Surat many times. He gave many lectures on different topics at Rajkumar College in Surat. There would be a wave of reform in Surat because of the poet Narmad and Duragaram Mehta. In 1908 the first Arya Dharma Parisad met in Surat. Swami Shradhanand ji gave the proposal to establish the Arya Samaj center in Surat. It was established in the front of the Graveyard of Christians. It was quite interesting to note that Surat centre of the Arya Samaj was inaugurated by Mohandas Karmchandra Gandhi. It had a large building and every Sunday meetings, Satsangs were organized. Shri Dinesh Trivedi gave contribution to the progress of the Surat Arya Samaj. Other members were Shri Tilakchand Tarachand Ved, Dr. Arvind Kumar Desai, Shriknath Bhagat ji, Govindlal Syt, Govardan das Syt, Bhagwan das Syt, etc¹⁷⁹.

Shri Arya Sang Surat

It was established on 17th April 1939 by the revolutionary Shri Mukund ji Sharma. Like another center of the Arya Samaj, the Shri Arya Sang Surat worked actively. Under the leadership of Pandit Mayashanker ji three days *Yajurved Paranya Yajna* was organized and many competitions were organized. It facilitated the primary *Vedic Sanskar Vedi*. In 1951 the *Satabadi Samorah* was organized under the Supervision of Mukund ji Sharma.

On 22-04-1956 Shri Mukund Sharma was honored in the Valsad Arya Samaj by getting Shri Natwarlal as the president. In 1946 Shrikanth Bhagat ji became the Minister of the Surat Arya Samaj. Surat Arya Samaj developed multifaceted under the leadership of Shrikanth Bhagat ji. Under his leadership, the publication work was strengthened and a new era of Arya literature started in the Gujarati language. At the start 56 publications were done and 105 copies of it were sold. The Book '*Varhad Gujarat Ma Arya Samaj*' was its result. It was a milestone in the publication of the book in Gujarati Language. When any organization starts the publication work means that it reached a large number of people. During the celebration of the silver Jubile, there would be the publication of the '*Sangdarshan*' and it attracted a large number of readers in five years. Other members were Shri Mayashanker Darsanacharya, Pandit

¹⁷⁹ Bharti Bahavanilal, Vidaylankar Haridutt, Vidayalanker Satyakytu, *Arya Samaj ka itihās*, Part- II, published by Arya Savadaya Kendra.1984, Pg-445.

Dev Sharma, Pandit Ravishanker Trivedi, Pandit Harishanker Vidayarthi, Bhavanishanker ji, Shri Kanth Bhagat ji, Dilip Vidalayanker, Shri Ambalal Arya, Shri Satyvarth ji, pandit Shanker Dev ji Vidalayanker. The book of the Shrikanth Bhagat ji '*Rishikatha*' got funds from the Gujarat Government. I interviewed his son Shri Dipak ji Bhagat ji that when his father decided to write the book 'Varhad Gujarat Ma Arya Samaj' he was thirteen years old. He was always with his father in the data collection of the book. They gathered the data from different houses after interviewing them. So, it takes a long time to publish because of the large number of data collected from every center of the Arya Samaj of Gujarat.

Arya Samaj Hadmatiya

The Arya Samaj of the Hadmatiya was established in 1950. Lakshman Bhai Narayanbhai of Morbi and Nathabhai Kalabhai of Hadmatiya¹⁸⁰ contributed to it. In the book of Shrikanth Bhagat ji¹⁸¹, he described that there would be a village on Shaurashtra where all people were Arya Samaji gathered but he did not mention the name of the village.

Arya Samaj of Haldharu

In 1956 there was a draught in Haldharu and its nearby area. At that time the son of the Shri Prabhu Bhai, Bhaichanadbhai went with one Sadhu. After two years he came back and met with Shri Manibhai Ranchod ji. He gave him the book Satyarth Prakash of the Swami Dayanand Saraswati. By reading this book he came to know about the Hypocrisy of some Sadhus. Shri Tilakchand Tarachand Ved of Haldharu was a worker of the Arya Samaj of Surat. His friends attend the Arya Samaj conference contemporary to the Congress Surat Session at the advice of the Shri Tilakchand Tarachand. Other members were Pandit Balkrishna, Poet Maharni Shanker, Dr. Kalyndas Desai, and Lalubhai Bhagawan Bhai were given the responsibility to establish the Arya Samaj conference to establish the Arya Samaj of the Hadmatiya.

There would be the debated organized in Hadmatiya about the rights of Patidar's right to Subsidize Prostitutes. In which Pandit Balkrishna Sharma, and Shastri Manishanker would be at one side and on the other side would be Purohita Purushottamdas. The side would be of the Purohita was defeated by the Arya Samaji.

¹⁸⁰ It was a village in Dhoraji Taluka in Gujarat, Rajkot

¹⁸¹ Bahgat ji Shrikanth, *Varhad Gujarat Ma Arya Samaj*, Shri Arya Seva Sang, Surat, 1960, Pg-13.

In 1915 Shri Lalchanand Bhai and Shri Pursottam Bhau Prabubhai were given the responsibility to organize the *Arya Dharma Parisad* and gave for its expenses. The conference was held with Shri Hargovindas Dwarkadas Kanta as the president. The building of Surat Arya Samaj was a Christian building and there was a rush in the public for it. So, they decided to sell it and buy another building. They purchased the building, which was inaugurated on the second day of the conference. On the same day under the leadership of the Poet Nannalal meeting of the *Harijan Parishad* took place. At the house of the Manibhai Ranchodji Desai a Harijan entered with Gandhiji.¹⁸²

Rajkot Arya Samaj

As we know the first Arya Samaj was established in the Rajkot in 1874 but it closed due to some political upheaval in Baroda. Swami Dayanand Saraswati many times visited the Rajkot for his lectures on different topics. The Arya Samaj of the Rajkot was again established in 1931 with ten people. Its head was Banjibhai Kakabhai Jangbari and its minister was Brijlal Sharma. Its main institute was '*Parivarik Satsang Samaj*' which works for Satsangs, inter-caste Marriage, and Village propaganda.¹⁸³

The Arya Samaj of the Rajkot served the people in Gujarat during the Kutch Earthquake. The Arya Samaj of the Rajkot even contributed to the '*Hindi Raksahan Andolan*'. In Rajkot, there was the establishment of the Women Arya Samaj in 1966. It worked to spread the message of the Vedic culture among the Women.

Arya Samaj Mantrimandal was an organization of the youth. It focused on Creative work and was established in 1963. Its main task was to spread the message of the Arya Samaj and oppose the Hypocrisy. At the time of the establishment, Shri Madavalal Naginadas was the head.

Arya Samaj Baroda

Arya Samaj of the Baroda was established in 1906 by Nitayanand Ji. Other members were Late Ganpatrav, Guruvar Shri Mankayrav ji, Pandit Atmaram Amritsari, Swami Parmanand ji. In the memory of the Shrimanth Fatehsingh Rao Gaekwad an Orphan was started in 1906. Many students from this Orphan had participated in the 1939 '*Hindi Rakshan Andolan*' and in '*Hyderabad Sataygrah*'.

¹⁸² Ibid, Pg-24.

¹⁸³ Shastri Vidnath ji, *Arya Samaj (kawkadi) Mumbai Istapana Satapadi Samrithi Granth*, 1875-1975, Mumbai, Pg-61.

Arya Samaj Varasiya was established in 1966. It spread the knowledge of the Vedas in different languages like Gujarati, English, Sindi, and Marathi language. It opposed Hypocrisy, and superstition through lectures, hymns and rites, etc.

The people of Baroda were greatly influenced by it which can be observed through the periodical letter '*Baroda Vatsal*' that the people of Baroda were more beneficent by the lectures of the Swami Nityanand ji than the donation of the ruler of the Baroda'¹⁸⁴. In 1905 Shri Atamaram Amritsari came to the Baroda and the Arya Samaj of the Baroda got the stability. Its main work was social- change, Shudhi, education, and Harijanoudar. It work for the untouchable Education in the large area and opened many institutions for it. In Gujarat, he is thought to be pioneer for the upliftment of the Dalits.

Nobody was ready to become the cook of the untouchable students. So, his wife made the food for all the students. After some time many centers of Vedic education were opened and at least twenty-five thousand students were studying here. Swami Atmaram Amritsari gave his whole life to spreading the message of Vedic education and as a result, there would be the creation of the net work of Vedic education in the nearby area of the Karelibaug, and this work was done by the Arya Kumar Sabha of the Baroda. The whole family of the Atamaram Amritsari spends their entire life for the spreading of the Vedic Education. His son Pandit Anandpriya ji after completing his education devoted his whole life for the progress of the Arya Samaj. He established the '*Arya Kumar Sabha*' for the students of the *Antayjaya* hostel and the '*Aryabala Sabha*' for the girls who studied in the hostel. Every Sunday they went to the nearby village for spreading the message of the Arya Samaj on Vedic Education. This '*Arya Kumar Sabha*' played a commendable role in the spreading of the Vedic Meassge in south Gujarat. For this work, a monthly Magazine was also published named '*Aryakumar*'.

Many institutions were opened that worked from Baroda Arya Samaj. They were *Arya Kumar Ashram* (1926), *Arya Kanya Itola*(1925), *Arya Kanya Vidyalaya Baroda*, *Bhil Ashram Amritpura Anklesevar*(1926), *Abala Ashram Baroda* (1927), *Gurukul Songad Shaurashtra*, *Hindu Mission Ahmedabad*, *Arya Kumar Patiala*, *Arya Sannayas Ashram Baroda*, *Arya Kumar press Baroda* (1926), *Gujarat Sudarak Mandal Baroda* (1926). All these institutions work for the spreading of Vedic Knowledge through the three Monthly Magazines *Pracharak*, *Sudarak*, and *Hindu Dharma Patrika*.

¹⁸⁴ Bharti Bahavanilal, Vidaylankar Haridutt, Vidayalanker Satyakytu, *Arya Samaj ka itihis*, Part- II, published by Arya Savadaya Kendra, 1984, Pg-435.

In 1947 Sat Shri Mansukhlal Chaganlal *Mahila Sadan* was established in Baroda. It is very well known that Swami Dayanand Saraswati supported women's empowerment and Equal Rights for Women. Baroda *Mahila Sadan* worked for it and it aimed to bring awareness among the Women and gave shelter to helpless women. It not only gave the school education but also taught the different Art, which is helpful for Women's employment. After some time its name changed to *Mahila Kalyan Sadan*. Shri Mansukhlal of Mumbai gave it great financial support. Its foundation was done by the Famous Arya Samaji and Social worker Harvilas Sharada. As we know, his name has been written in history in Golden words because he gave memorable contributions to the progress of Women in society. In the whole of Gujarat, the Arya Samaj of Baroda was an important center of the Arya Samaj Gujarat it not only works for the Baroda state but also the different states of Gujarat.

Other small centers of the Arya Samaj were established in Gujarat, they were Arya Samaj of Virpur, Visnagar, Sarseiya, Veda Mandir, Sayla, and Saygava. All these were the centers of the Arya Samaj, which worked in the small area of Gujarat. All of them organized weekly meetings and Satsangs in which lectures on Vedic Knowledge were delivered.

Arya Samaj in Africa

There were many centers of the Arya Samaj which was established in Africa's countries like Dar-E-Salam, Nairobi, Kampala, Mombasa, and Tanzania. The Arya Samaj of the Dar-e-Salam and Nairobi played an important role in the Satayagrah of Hyderabad. The Arya Samaj of Nairobi sent the 300 Siling for the Hyderabad Satyagraha. The Arya Samaj of Nairobi was established in 1903 and in 1910 Shrimathi Santhiben and Nanjibhai Mehta joined the Arya Samaj of Nairobi. In 1917 the Women Arya Samaj was established and the Arya Veer Dal was established in 1935. The Arya Samaj of the Dar-E-Salam worked effectively in the Hyderabad Satayagrah. Shri Ramjibhai Ganatra and Shri Mahijibhai published the 11 issues of the Hyderabad Satayagrah in Africa till the movement not ended.

Other centres were Baluchistan, Bagdad, Brahamdesh, Singhpore, Malaya, Sumatra, Iran- Arabistan, China, and Java.¹⁸⁵

¹⁸⁵ Nardev, Snatak, Yugavatar Dayanand Ane Teymno Arya Samaj, Published by Ranchodhbhai Vaharibhai Patel, Arya Prakash Press, 1951, Pp- 36-40.

Conclusion

This chapter presents a literature review and gave a historical account of Swami Dayanand Saraswati's journey before establishing the Arya Samaj. He travelled to different parts of Gujarat to understand the political, social, economic, and religious perspectives of India. Based on his analysis, he realized that India's conditions were very poor, and he decided to establish a strong socio-religious political organization to remind India of the glory of its ancient culture based on the Vedas. The Arya Samaj was established on the principles of the Vedas, and its theory and regulations were based on the Vedas' knowledge. Swami Dayanand Saraswati re-interpreted the Vedas, which were falsely interpreted by the Brahmins of that time. He was a great scholar of the ancient Knowledge system of India. His information about the Vedas was authentic. In this way, based on the truthfulness of Vedic knowledge, he wanted to introduce the people to true knowledge of the Vedas. His views were not limited to the Indian Newspaper but his view about Ancient Society also influenced the Foreign Country. We can trace this from the Shree Arvindo Ghosh's Article in Calcutta Newspaper.

Shree Arvindo Ghosh¹⁸⁶ had praised Arya Samaj in his Article writing-

“Swami Dayanand Saraswati left his qualities and calibre in his followers that somewhere in India there should be a body of whom it can be said that when a work is seen to be necessary and right, the means will be forthcoming and that work will be surely be done.”

In the late 19th century, Swami Dayanand Saraswati not only influenced the people of India but also in foreign land. In July 1875 a man from Leipzig in Germany published an article in Calcutta paper in which said-

“He claims that Dayanand Saraswati taught the Europeans that India's native resources could produce profound scholars without even a hint of European influence. He referred to him as an intelligent man with the highest learning.”

Many evils were existed in the society from the Medieval Period. The discrimination of the castes increased during the medieval ages, and in the modern period, it was at its peak, resulting in the lower caste being downtrodden by the upper caste. When any

¹⁸⁶ Aurobindo Ghosh [1872-1950] was a central political, religious and philosophical figure in the Indian renaissance. <https://mast.queensu.ca/~murty/Aurobindo-Renaissance-of-India.pdf>

reform is introduced by a reformer, not only does the reformer suffer, but society also suffers. Swami Dayanand Saraswati presented his idea with valid proof, based on Vedic knowledge, which was accepted by society.

The Prathana and Brahmo Samaj provided direct and indirect support to the Arya Samaj. Swami Dayanand Saraswati changed his mode of language from Sanskrit to Hindi and wore different clothes during public interaction, which became a panacea for the popularity of the Arya Samaj. The Prathana Samaj invited Swami Dayanand Saraswati to Mumbai for his lectures, and with their help, he established the Arya Samaj in Rajkot and Mumbai.

Swami Dayanand Saraswati established many educational institutes for spreading Vedic knowledge, but he did not get much success. He decided to establish a strong socio-religious structure that believed in the ideology of the glory of the Vedas, which would bring unity in India. The first centre of the Arya Samaj was established in Rajkot, but it could not work for a long time due to political turmoil. However, the centre in Mumbai became successful, as it was the centre of socio-religious reform at that time.

During his journey, Swami Dayanand Saraswati met with 'Maji Harikuvvari,' whom he called 'Haji.' He was greatly influenced by her knowledge and called her 'Gargi.' In Mumbai, he also met with Jyotiba Phule and gave many lectures on the rights of women in Vedas. Eventually, the revolutionary movement started in Mumbai and later expanded to a large area of India, mostly in the southern part.

The incident involving Mohan Baba and a Swami is worth noting. Despite already being a renowned figure in Gujarat, Mohan Baba's display of respect towards the Swami only solidified his popularity in society. It is a common occurrence for organizations to only gain recognition and popularity after the passing of their founder, as it's the founder's principles and reputation that become synonymous with the organization.

It is interesting to note that the different centres of the Arya Samaj were mostly established in the 20th century, with some being established while Swami Dayanand Saraswati was still alive. These centres, such as Bharuch, Rajkot, and Surat, have continued to operate until now. The Baroda Arya Samaj played a crucial role in various areas of human society, particularly in education. Pandit Ananand Priya

played a significant role in the success of the Baroda Arya Kanya Vidyalaya and contributed to other centres of the Arya Samaj as well. The Baroda Arya Kanya also runs other institutes, like Abala Ashram for widows and helpless women, which help other institutes of Arya Samaj in Ananad, Itola, and more. The Arya Samaj made efforts to change the scenario of society in the late 19th century and early 20th century. The Arya Samaj of Gujarat played a vital role in the 'Hindi Rakshan Andolan' and 'Hyderabad Satyagrah.' The role of the Arya Samaj in India's independence movement is also noteworthy, and there is a detailed description of it in the coming chapter 'Arya Samaj and Nationalism.' Overall, the Arya Samaj has left a memorable footprint in the history of education, social work, and tribal education, and its contribution to the change of the scenario of society should not be forgotten.