

*Arya Samaj*  
&  
*Education In Gujarat*

## CHAPTER-5

### ARYA SAMAJ AND EDUCATION IN GUJARAT

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During the late 19th century, the Arya Samaj movement was started by a group of educated individuals living in urban areas. This movement was a response to the economic, social, and political changes taking place under colonial rule, which differ from the Ancient Vedic Culture. The teachings of Swami Dayanand Saraswati inspired this movement, and he urged Hindus to purify their religion by reverting to its Vedic roots and defending it against colonial and Christian influences. Swami Dayanand Saraswati described the importance of returning to the Vedas, the true teachings of the Arya religion and maintaining its purity.

Swami Dayanand Saraswati's teachings and the Arya Samaj principles underscore the utmost importance of education and knowledge. It is imperative to prioritize the dissemination of knowledge and eradicate ignorance for the betterment of society. Significant attention and effort should be devoted to child education to ensure a bright future for the upcoming generations. The second and third chapters of *Satyarth Prakash* described these principles.

To begin with, let's delve into Swami Dayanand Saraswati's philosophy on Education. According to him, education is the ultimate solution for the advancement of society. He asserts that every individual has three teachers - their Mother, Father, and Acharya. Swami emphasizes that education commences from the time a child is in the womb, and it is the mother's duty to impart basic knowledge to the child. As the child reaches the age of eight, they should receive education from their Acharya.<sup>264</sup>

Swami's views on education are absolutely fascinating. His belief that children can avoid negative influences by receiving a strong education from a family member and learning about Dharma is truly inspiring. I fully support his advocacy for the Gurukul education system and his belief that girls and boys should have access to it. Education is undoubtedly the foundation of our society, and investing in it is vital. He described that gurukul education should be started at the age of eight. He described the different kinds of characteristics of Gurukul education-

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<sup>264</sup> Parsad Durga (Tra), *Sathyarth Prakash* (Swami Dayanand Sraswati), Varjannand Press, Lahore, 1908, Pg-90.

1. It was the responsibility of the parents to send their children to Gurukul at the age of eight. If they deny doing it then it will be punishable to parents. So, he focused on the '*Upnayan Sanskar*' of the children at the age of eight. To legitimate his views he took the support of '*Rajaniyam*' (State rule) and '*Jatiniyama*' (Public Support).<sup>265</sup>
2. He opposed the co-education of girls and boys. He described that there would be distances of 2 miles between the institution of girls and boys. In the educational institution, the girl's staff would be female, and in boys, males were the staff. He wants during the educational period; the students should follow the principal of the Brahmacharya Ashram.<sup>266</sup>
3. In Gurukul, there would be equal facilities for food, clothes, stay, education, etc either student could be a prince or princess. Swami's system was the foundational stone of the Gurukul educational system. Based on this, in the Gurukul education system, every student was implemented on the idea of equal opportunity and social justice. So, in the Gurukul, there was no discrimination based on Caste, Colour, language, etc.
4. According to his views, educational institutions should be situated four miles away from both the city and the village. This strategic location can help students focus better on their studies. Additionally, students can gain a better understanding of social values by going out with their teachers.
5. When children are admitted for education, they may not be allowed to meet with their parents. Some people believe that it would be helpful for students to live away from the distractions of materialism and focus solely on their studies. This way, they can develop their social values and gain a better understanding of the world around them.
6. Gurukul students need to adhere to the principle of '*Brahmchariya*' to achieve *Dharma, Arath, Kama, and Moksha*. This principle emphasizes celibacy and self-control, which can help students stay focused on their studies and personal growth. By practising '*Brahmacharya*', students can develop a deeper understanding of themselves and the world around them, leading to a more fulfilling life.

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<sup>265</sup> Ibid, Pp-90-91.

<sup>266</sup> Ibid, Pg-97.

7. Dayanand shares his perspective on how students should treat their teachers. Just like the relationship between a child and their parents, there should be respect and obedience between students and their teachers. The teacher has the authority to discipline a student for any wrongdoing.
8. In addition to being well-behaved, the staff of the gurukul should also be religious. It is important for teachers to set a good example for their students and uphold a certain level of moral character. This can help create a positive and respectful learning environment where students can thrive and grow.

It is interesting to see such clear guidelines and expectations for educational institutions like Gurukuls in the Arya Samaj. It's clear that the emphasis is on creating a positive and respectful learning environment, where both students and staff can thrive. By prioritizing well-behaved and religious staff, the Arya Samaj is setting a great example for other educational institutions to follow. Overall, I think having strong rules and expectations in place are crucial for any organization to succeed and achieve its goals.<sup>267</sup>

### **The curriculum of the teachings**

Swami believed that the education of the child would start in the womb. So, following this principle, Swami explained that from the parents' house, children already knew the Devanagari script, Hindi, and a foreign language at the beginning. For the study of Sanskrit, Swami suggested using Panini's "*Ashtadhyayi*" and decided on a three-year study of grammar. After that, they would learn about *Nirukth*, *Nirgut*, *Manusmiriti*, *Valmikiya Ramayana*, *Mahabharat*, *Mimasa*, *Vaishiek*, *Naya*, *Yoga*, *Sankaya*, *Vedant*, and six *Upanishads*.

In the Gurukul education spanned twenty-one years and included subjects such as Sanskrit, Vedas, Vedang, Maths, Politics, and science. It was also believed that providing education in science and crafts would aid in the economic development of India and increase trade with foreign countries.<sup>268</sup>

Gurukuls were established to preserve Indian culture, Vedic literature, the Sanskrit language, and the traditional Indian system. Swami Dayanand Saraswati expressed the purpose of Gurukuls as

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<sup>267</sup> Ibid, Pp-97-98.

<sup>268</sup> Ibid, Pp-100-110.

*“The Gurukul educational institute was founded to revive the ancient institution of Brahmacharya, rejuvenating ancient Indian philosophy and literature, and conducting research into the antiquities of India.”*<sup>269</sup>

Swami Dayanand Saraswati founded the Arya Samaj, which played a vital role in promoting technical and vocational education in India. It is widely acknowledged that the British introduced the education system to India to benefit society. However, their true motive was to exert control over the education system. One major flaw of the English education system was the absence of character-building and moral education. According to Swami, genuine character-building was only achievable if individuals were taught their duty towards God and Man. Additionally, '*Brahmacharya*' was a vital component of the Indian education system.

In Indian philosophy, human duty was divided into four parts, including *Brahmacharya*, which was one of the most important episodes. The moral aspect of life was a key focus in our educational system, unlike in the Western education system. The Arya Samaj made revolutionary strides in imparting education, while the British educational policy was not entirely in the national interest. They sought individuals of Indian descent who behaved like Britishers to aid in better administration. We can see in Macaulay's famous Minute of 1835

*“Through education, they aim to create a group of individuals who can serve as intermediaries between us and the millions of people whom we govern. This group of people will be of Indian descent and appearance but will have English-style tastes, opinions, language, and intellect.”*<sup>270</sup>

On the contrary of this Arya Samaj has established several educational institutions that instill patriotism in their students and promote self-reliance and national pride.<sup>271</sup>

Initially, there was little effort to change the structure of the ancient education system in India, as it was deemed suitable for the country's traditional progress. The belief was that only by studying Sanskrit, Arabic, and Persian could Indians perform their work effectively. Consequently, institutions such as Washington's "Calcutta Madras"

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<sup>269</sup> Bhan, Suraj, *Dayanand His life and work*, Arya Pradeshik Sabha Punjab, Jullandar, 1956, Pp-114-115.

<sup>270</sup> Quoted in Pandit Sundar Lal, *British Rule in India*, Popular Prakashan, Bombay, 1972, Pg-153.

<sup>271</sup> Saxena, Gulshan, Swarup, *Arya Samaj Movement in India (1875-1947)*, Comman wealth publisher first edition, 1990.

and Sir William Jones' "Asiatic Society of Bengal," established by the British, aimed to study India's ancient knowledge. Thus, at the start of the 19th century, the British rulers had no intention of introducing the Indian public to Western science.

During the British rule, there was little interest in promoting new forms of education, but Christian priests recognized the potential benefits of English education for spreading Christianity. One of the leaders in this movement was Macaulay, who introduced English education to the Indian population. His goal was to educate Indians who had adopted Western culture, language, lifestyle, food, and thoughts.

During British rule, many schools were established that left students who had only received education from old Madaras or schools without knowledge of modern science and technology. Those who attended English schools saw British rule as beneficial to their country but forgot about the Ancient Knowledge System of India. This led to the rise of socio-religious movements in the early 19<sup>th</sup> century that focused on Western education and spread it to different parts of India, believing it to be useful for Indians.

The Britishers attacked the ancient education system, knowing that education was the foundation of any country. They understood that just like water, education can influence growth. They aimed to introduce Western education to Indians, which would alter their mentality to reflect Western influence. By controlling the economic growth of society through education, the Britishers would create a group of students educated according to the economic needs of their country. However, this led to the rise of the Arya Samaj Movement, which continued to promote Western education without disregarding the ancient education system's importance. The movement acknowledged that the ancient knowledge system in India was a vast sea of knowledge, containing all existing knowledge.

It is widely known that Indians had limited access to socio-economic opportunities. The British attempted to create an environment of inferiority in society by assigning high-status jobs to British individuals and lower-status jobs to Indians. They targeted certain weaknesses in Indian society, such as the rigidity of the caste system, the practice of untouchability, and the mistreatment of women, to prove the superiority of Christianity over Hinduism. Hindu beliefs were a particular target of attack. Some Victorian administrations took on the "Civilising" mission of British rule, which led to

an increase in contempt for Indian society in aggressive forms. The educated elite, therefore suffered not only from racial discrimination but also think the supremacy of the Western culture and believed that they were more civilized than Indians.

The Arya Samaj aimed to reform religion as a response to the British's belief that Indians were backward and that Hinduism was a major cause of this. They wanted to get rid of traditional practices that hindered progress. The colonial rulers identified society's main weakness as the lack of emphasis on education in the reform movement.

The book of Meenakshi Jain 'Sati' described that Britishers presented the Indian society with evils that destroy the progress of the Indian Society. They also presented that the Indian education system does not have such kind of calibre to reform the Society evils. So, they introduced the new Western Education System which was considered as the medicine for the betterment of Indian Society, but in reality, they only wanted to make the way for the welcoming of Christian missionaries. The Western education system was only a weapon for the stability of British Rule.<sup>272</sup>

From the Charter Act of 1813, the British government began to prioritize women's education. Before this, upper-class women received education through religious institutions, and a significant number of women in the princely state were literate at the time of annexation<sup>273</sup>. Starting in 1862, the British government's educational department showed some interest in establishing schools for girls. However, their efforts were lacklustre, mainly due to the government's unwillingness to allocate significant funding<sup>274</sup>.

Families of upper-class women did not allow their daughters to attend government schools due to the presence of male teachers. However, families of lower-class women allowed them to attend because of government stipends. The upper class did not want their daughters to study alongside lower-class girls, causing a lack of support for government schools from both the government and local patrons, leading to their decay.

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<sup>272</sup> Jain, Meenakshi, *Sati, Evangelical, Baptist, Missionaries and Changing of the Colonial Discourses*, Aryan Book International, 2016, Pg-114-105.

<sup>273</sup> G.W. Leithner, *History of Indigenous Education in the Punjab*, Since Annexation, Calcutta, 1882, Pp-98-104.

<sup>274</sup> Appendix of the educational commission report by the Punjab provincial committee and memorial addressed to the education commission, Calcutta, 1884, Pg-10.

During the 19th and 20th centuries, missionary schools were supported by the government to educate upper-class women in their Zanjana. These efforts were met with strong adverse reactions as they were perceived to threaten the stability and sanctity of Indian families by promoting denationalization. Moreover, widowed women were often neglected, maltreated, and subjected to sexual abuse, making them helpless victims. As a result, reformers became concerned about this issue and recognized that if the mistreatment continued, it could threaten the stability of the family structure. Certain women who were mistreated by their families were fortunate enough to find refuge and support from missionaries, who provided practical incentives such as shelter, financial support for education, and job opportunities. The 19th-century reform movement focused on the unfortunate state of women's position in society, which was primarily due to their lack of education.

During British rule, many educational policies were implemented which resulted in a significant number of men receiving British education. Reformers argued that an educated man required an educated wife to create a harmonious household. It was believed that without education, the home would become a battleground. Women's education was seen as a way to bridge the mental gap between spouses and between mothers and sons. Samajists stressed that illiterate women could not be trusted to care for the next generation. However, they were concerned about sending women to missionary schools due to the fear of conversion and excessive Westernization.

In the late 19th century, the Arya Samaj made efforts to promote women's education, which was deemed unbelievable at the time. In the past, the state of women's education was quite dismal. Unfortunately, many women were not allowed to receive an education. This was mainly due to the incorrect belief that educated women were more likely to become widows and face other negative consequences. In the past, women from the elite class were often prohibited from leaving their homes. However, women from lower social classes were able to engage in economic activities outside of their homes. These women could work in fields and engage in trade between villages.

Swami Shradhdhanand, a renowned reformer of Arya Samaj, proposed the establishment of girls' schools to promote education. According to him, Swadeshi education would empower women and enable their progress in society. He gave the argument that Hindus would have to make women's education the priority if they

wanted to preserve their culture and religion from the influence of Christianity. The samaj felt that Hindu girls needed a special kind of education that would enable them to adapt themselves to the new demands made by the educated men of the family without losing their cultural existence. During the 1880s, the Amritsar branch of the Arya Samaj seemed to have taken the first institute in educational activity for girls<sup>275</sup>.

In 1893, Lala Devraj and Lala Munshi Ram proposed to expand the existing primary school into a high school, a Kanya Mahavidyalaya with a girl's hostel and a widow home. This led to the establishment of a large group of Vidyalayas across different parts of India. The purpose of establishing the Arya Kanya Vidyalaya was to provide education to women. There would be some purposes for establishing the Arya Kanya Vidyalaya for women's education are-

- Education must include physical education, mental development, and religious instruction to ensure a well-rounded and complete learning experience.
- It is essential to provide instruction in handicrafts such as needlework and plain sewing, among other skills.
- Instruction in household management and economy, including cooking and other essential skills, is crucial for a comprehensive education.
- Instruction in hygiene and the basic principles of health is a fundamental part of education.
- Providing training to females as school mistresses is an important goal.
- Additionally, promoting and producing literature in Hindi and Sanskrit for female use should be encouraged.

As the institution continued to grow, Lala Devraj realized that the curriculum that was initially planned needed to be revised to better align with the everyday life of the girls. However, there were not many literary works available that catered to this need. So, he took it upon himself to write textbooks specifically for girls. The textbooks were written in a purified version of Hindi known as *Arya Bhasha*, which was considered to be the language of the Aryas.<sup>276</sup>

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<sup>275</sup> Arya Patrika. September 12, 1885, Pg-4 and October 3, 1885, Pg-4

<sup>276</sup> Kishwar, Madhu, *Arya Samaj and women education- kanya Mahavidyalaya*, Jalandhar, published by Economic and political Weekly, Vol.21, 1986.

The textbooks were so well received that they were included in the course curriculum and translated into many other languages like Marathi, Telugu, and Gujarati. In 1904, the governments of Punjab and Central Province recommended certain texts for their schools which was a great achievement for the AKM. The Arya Kanya Vidyalaya was established to combine different educational systems to create a successful homemaker. The school focused on teaching science and the art of cooking.<sup>277</sup>

*Panchal Pandit*<sup>278</sup> recognized the crucial role of educating women in nation-building and rebuilding India from its enslavement. At Kanya Mahavidyalaya, young women were trained in the principles of Arya Sama and taught to become Vedpracharikas, capable of delivering lectures on Arya Dharma. The school believed that education was the key to addressing many of the challenges faced by women, such as child marriage, high female mortality rates, and prostitution.

While foreign travel was often viewed with suspicion in India, at that time the Arya Samaj encouraged girls to explore other countries to expand their horizons. For example, the Arya Kanya Vidyalaya of Baroda sent a group of girls to Africa to promote women's education. The school also championed Swadeshi Vastu Prachar, which encouraged the use of Khadi clothing and discouraged the use of foreign goods.

The National Movement had a profound impact on Kanya Mahavidyalaya's perception of women's roles. Instead of being confined to homemaking, women were viewed as active participants in the struggle for independence. The Indian social reformer published numerous articles on KMV, portraying it as an exemplar. KMV was regarded as a phenomenon that motivated all those working towards women's education in various parts of the country, owing to its status as more than just an academic institution. Its pioneering efforts to expand women's role in social life aimed to create a new kind of woman.<sup>279</sup> In 1930, during the Salt Satyagraha, women for the first time participated massively and actively in the movement, Devraj expressed his joy that "*I have fulfilled my life's mission. My dream of seeing the Indian women awakened has been realized.*"<sup>280</sup> The Arya Samaj introduced an education system for women that not only made them self-dependent but also enabled them to participate in the national movement.

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<sup>277</sup> Tribune, February, 6<sup>th</sup>, 1895, Pg-4.

<sup>278</sup> It was a periodical published from KMV was launched in November 1897, by the efforts of the Lala Devraj.

<sup>279</sup> Indian Social reformer, January 8<sup>th</sup>, 1890; April 30<sup>th</sup>, 1899; October 29<sup>th</sup>, 1899.

<sup>280</sup> Lala Devraj, Satyadev, *Vidyalankar Kanya Mahavidyalaya Prabandh Kritra Sabha*, Jalandher city, 3<sup>rd</sup> edition, Pg-180.

## **Traning of the Craft Education**

Dayanand Saraswati was not only an advocate for the education of Sanskrit and ancient literature, but he was also a champion for the development of crafts in India. He believed that the lack of craft education was a major factor contributing to the poverty and unemployment in the country.

In 1880, he wrote a letter to Babu Mulraj expressing his desire to establish a system of crafts training in India and even proposed sending some students abroad for education. He had found a teacher in Germany, but Babu Mulraj suggested that they should look for a teacher within India instead. Dayanand agreed that it would be better to find a teacher in India rather than sending students abroad. In another letter to Babu Mulraj on 30<sup>th</sup> November 1880, he emphasized the importance of arts and crafts education in addressing unemployment and poverty, saying that even educated people struggle to find jobs or make a living. He felt that an art skill school was necessary to address this issue<sup>281</sup>.

Maharishi Dayanand's efforts were not just successful, but revolutionary. He boldly introduced the concept of Swadeshi, urging the use of goods made solely in India. This concept was the foundation of craft education, instrumental in developing India's economic growth. By educating students in crafts within India and encouraging them to sell their goods in-country, the economic development of India was substantially accelerated. Furthermore, he promoted independent work in the field of education. His inspiration played a significant role in the establishment of Arya Samaj's educational institutions, which did an excellent job of developing craft education.

Now, we have to focus some light on the different educational institutions of Arya Samaj in Gujarat. Most of the educational institutions were established in starting of the early 20<sup>th</sup> century. All these educational institutes not only gave education to the country but also developed the wave of Nationalism among the students. All these institutes also played important roles in the *Swadeshi* Movement.

## **Educational Institutions of the Arya Samaj in Gujarat**

The development of educational institutions in Gujarat can be broadly classified into two phases. During the late 19th century, several centres of the Arya Samaj were established, but there were not many educational centres to complement them. The

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<sup>281</sup> Vedalanker Shrites, Maharishi Dayananad Nirvan Satapadi Smarak, Ajmer, Maharishi Dayananad Nirvan Satapadi committee, 1987, Pg-135.

second phase began in the early 20th century when numerous educational institutions were established across different parts of Gujarat. These institutions not only catered to students from India but also from other parts of the world, primarily Africa. They helped spread the wave of patriotism among people through education. These institutions were established based on the ancient Vedic education system, which not only included religious education but also all types of education that were essential for the development of the country. The institution promotes the idea that we should be proud of our Vedic Culture, and every citizen of India should read and embrace it. The educational institutes of the Arya Samaj played an important role in spreading awareness among the people and demolishing prejudices that existed in society. I do not have data on the exact percentage of the contribution made by the Arya Samaj towards education in society. Still, by studying the various centres of the Arya Samaj, it can be inferred that they helped to increase the literacy rate of the country during that time. This institution also played a significant role in the Swadeshi Movement, acting as a Swadeshi institution. So, before concluding the role of the Arya Samaj institution we focus some light on the different institutions of the Arya Samaj.

### **Baroda Arya Kanya Vidyalaya**

Arya Kanya Vidyalaya is one of the important institutions of the Arya Samaj Baroda. It is located in Karelibaug, Baroda, and has a large number of students. During my fieldwork at this institution, I had the opportunity to meet some women who were working there as a cook and a maid. Kamala ben Parmar, who is 78 years old, works as a cook while Magi Bhai Parmar, who is 85 years old, used to work at the Ayurvedic College of the Arya Samaj. Their husbands were also work in this institution. They shared some interesting information from their memories, such as Pandit Anand Priya being a very disciplined and strict person. Moreover, Arya Kanya Vidyalaya had 700 girls at that time, and interestingly, their attendance register did not mention their caste. Girls from this institution have represented their school internationally and spread the message of girls' education. They also described Savita Ben, Asha Ben, Susila Ben, Rohani Ben, and Pratiba Ben.

The story of Arya Kanya Vidyalaya dates back to Maharaja Sayajirao IV, the great ruler of Baroda who was dedicated to improving education in his state, particularly for the marginalized. Despite facing many challenges, he remained committed to his mission. His Kulguru, Swami Nitayanand ji, advised him to seek help from Master Atmaram Amritsari, a diligent member of the Arya Samaj in Punjab. In response to

the Maharaja's letter, Atmaram Amritsari arrived in Baroda in 1908 and was declared the inspector of the Harijan School. Initially, he faced various difficulties, as society disapproved of the idea of providing equal education to the Untouchables. No one was willing to provide them with a place to establish an educational institution, so they had to use a haunted house in Karelibaug. Despite these obstacles, the institution worked tirelessly to provide education to the untouchables in a vast area. Amritsari's five sons and two daughters were educated in this Arya institutions, and his whole family dedicated their lives to the progress of the Arya Samaj. His son Aananad Priya Ji played an important role in establishing the Arya Kanya of Baroda. He was very intelligent and the ruler of Kolhapur recognized his work, saying that he wanted every person walking on the streets of Kolhapur to become an Arya Samaji. He advised him to study L.L.B. and gave him a scholarship.<sup>282</sup> He pursued an L.L.B degree and later served as the ruler of Kolhapur while also working for the Arya Samaj. He later moved to Baroda where he was introduced by his father to the ruler. While working for the government, he also focused on organizing Harijan students and established an organization named 'Arya Kumar Sabha'. This organization played an important role in the social uplift of the prejudice that exist for the untouchables in society. He made a bold decision to abandon his job and fully dedicate himself to uplifting the untouchables and spreading the message of Vedic culture, to empower society.<sup>283</sup>

The establishment of Arya Kanya Vidyalaya in Baroda faced many issues initially. However, the contributions made by Mukundji Kuvarji, Duralabhai Raghunath ji, Chaturbhai Babarbahi, and Maharni Shanker played a significant role in its establishment.

Before the establishment of Arya Kanya Vidyalaya, a "*Kanaya Bharmcharya Ashram*" was founded in Malvada. Mukundji Kuvar's father donated five Biga land for the establishment of this Ashram, which operated for a decade. Later, a new Kanya Vidyalaya was established 10 kilometers away from Baroda in Itola, under the administration of the great poet Maharani Shankar. However, due to some administrative disputes with the organizer, Maharani Shanker left the *Itola Kanya Vidyalaya* and went to Baroda, where initially, he established the "*Kanya Gurukul Saraswati Mandir*."

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<sup>282</sup> Satkythu, Vidalanker, Vedalanker, H. D, *Arya Samaj Ka Itihas*, Part- III, Arya Savadiya Kendra, 1983, New Delhi, Pg-461.

<sup>283</sup> Ibid, Pg-461.

When Poet Maharani Shankar came to the Baroda the Itola Kanya Vidyalaya stopped working for some time. But it worked again in 1925 when it work was taken by the Arya Kumar Sabha of Baroda. It can be said that it was the rebirth of the 'Kanya Brahmacharya Ashram'. The financial help was given by the Mumbai famous businessman Shri Naryan Lal ji Pithi, Jivabhai Babubhai Desai, and many others.

The land was donated by the great journalist Shri Manibhai Gupta's father Shri Mathurabhai Brijbhai. Many useful buildings for the school were established on this land. The 'Arya Kumar Mahasabha' also played a vital role in making significant contributions to establish this institution.

The people at the time of the establishment were

1. Shri Narayanlal Bansilal Piti ( Vice Chancellor)
2. Rajratan Shri Atmaram Amritsari (Minister)
3. Shri Ananand Priya Pandit (Chief Dean)
4. Shri Girdarlal Govind Mehta (Admin)
5. Shri Swami Daharmanand Ji (Principal)
6. Shri Kaviratan Pandit Medavrat Ji (Member), etc.

All the activities of the Vidyalaya were carried out under the leadership of Anand Priya Pandit. Two departments were established to ensure efficient administration: the Ashram Department and the Vidyalaya Department. Swami Dharmanand Ji managed the Ashram Department. The Vidyalaya was started on the 8<sup>th</sup> of January 1925 with four Girls after their Vidayarmab- Sanskar. And with the year's admission of the girls was increased.

At the start, the staff was the famous Sanskrit poet Pandit Medavarat Ji Acharya, Shri Santhiben Ganga Verma, Shri Savitari Ben Ganga Verma, Shri Lakshmi Ben, and many others. All of them made a great contribution to the progress of the 'Itola Kanya Vidyalaya'. Slowly the number of Girls increased. Pandit Aanand Priya Ji decided to open the 'Vayam Kendra', which helped the girls to become physically strong. For this department he invited the Bagini<sup>284</sup> Shri Sushila Ben Pandit. Its chancellor was Pandit Shri Atamaram Amritsari.

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<sup>284</sup>The term "Bagani" was used to refer to women who worked for the Arya Samaj.

Pandit Anand Priya Ji, along with the girls of Itola, made their first stay in Bardoli in 1928. During their stay, these girls performed exercises and other programs that impressed the people of the surrounding villages. They soon realized that it would be beneficial to shift their intermediate base to a new location for the future development of the organization. This decision led to the rapid development of the organization. To achieve this, the Itola Vidyalaya had to be shifted to Baroda. A mill in Kareligh, in the neighbourhood of the government building where Pandit Ji lived, was identified as a potential location for the school. With the help of Shri Naryanlalji, they were able to reduce the cost of acquiring the seven-bigha land to fourteen thousand rupees. After acquiring this land, a meeting was held. It was decided that the four primary grades of Etola Vidyalaya would remain in Etola, while the higher grades would be moved to Vadodara. On 21 September 1929, grades 5 to 7 were started in Baroda, along with Acharya Shri Megha Vratji, Shri Santhieb, Shri Lakshmi Ben, and Shri Vidusiben. After conducting a thorough inspection of both Itola Kanya Vidyalaya and Baroda Arya Kanya Vidyalaya, Shri Nanjibhai Kalidas Mehta, a prominent businessman from Africa, decided that the latter offered the best education for his six daughters. As a result, he enrolled his daughters in Baroda Kanya Vidyalaya. However, due to some administrative issues, *Itola Kanya Vidyalaya* eventually ceased operation and all its students were transferred to Baroda. Shri Sushila Ben selflessly rendered her services to this Vidyalaya without any expectation of monetary compensation.


As the institution progressed, the number of girls increased. They started organizing campaigns in nearby areas. As a result, a group of girls was invited to Africa for a campaign which led to financial support from the great Nanjibhai Kalidas. In the year 1934, Pandit Anand Priya, along with his wife, mother Yashodha Devi, and a group of twenty-four girls, fearlessly set off on a voyage to East Africa. In ten months, this campaign was able to reach four African countries, namely Kenya, Uganda, Portuguese Africa, and South Africa. The campaign involved conducting cultural functions, Vayam, and lectures on the significance of education. Through this initiative, they were able to raise a donation of two lakhs and received almost 700 applications from girls seeking admission. During his tenure, Maharajsinh served as India's Ambassador to Africa. In a letter addressed to the ruler of Baroda, he applauded the Kanya Vidyalaya Girls for their outstanding contributions to different

regions of Africa. He noted that "*the courageous daughters of your state have truly elevated the prestige of Indians in these nations that are plagued with apartheid.*"

This campaign was well-received in Mumbai, Ahmedabad, and Baroda. The initiative increased India's pride, and with the donations received, they built the Africa Hostel, Saraswati Bhawan, Seth Mathuradas Rughnalya, Shrimathi Gangaben Muljibhai Pustakalaya, and Bhojnalaya. In 1936, a group of ten students from Arya Kanya Vidyalaya proudly graduated amidst a grand convocation ceremony. The event was made even more special with the presence of Maharani Chimnabhai Sahib Gaekward, who delivered an inspiring speech. These ten talented graduates were so committed to their alma mater that three of them, Yasodben, Rashmiben, and Ananatben, devoted their lives to furthering the progress of Arya Kanya Vidyalaya.

**श्रीमती हाण्डा द्वारा टंकारा ट्रस्ट को  
१५ हजार रुपये का दान**

महर्षि दयानन्द स्मारक ट्रस्ट टंकारा के पूर्व मैनेजिंग ट्रस्टी स्व० श्री जी० आर० मेहता की सुपुत्री श्री स्नेहलता हांडा ने इस वर्ष टंकारा में चले कार्यों के लिए 15 हजार रुपये एकत्रित करके दिये हैं। श्रीमती हांडा के समान ही कुछ लगन शील महिलायें टंकारा हेतु कार्य करें तो यहाँ का कार्य सुचारु रूप से चल सकता है। दानी महानुभावों से निवेदन है कि टंकारा हेतु दान एकत्रित करके और अपनी ओर से राशि मनी-आर्डर, चैक, ड्राफ्ट आदि निम्न पते पर भेज सकते हैं—महर्षि दयानन्द जन्म स्थान, टंकारा जिला—राजकोट (गुजरात) पिन-363650।—रामनाथ सहगल, मंत्री टंकारा ट्रस्ट



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**व्यवस्थापक-रामलाल मलिक**

**क्षतीश वेदालंकार**

In 1948, under the leadership of Nanjibhai, a campaign for Africa was organized. The campaign was helmed by President Anandpriya Ji, alongside graduates Shri Rashmiben and Yasodaben, and lasted for two and a half years. With a donation of 10 lakh and thirty-six thousand, the campaign gained international recognition and popularity. In 1974, Principal Pratiben Pandit of the '*Lalitkala Vidyalaya*' campaigned in various countries with the help of the Indian Government. The Girls of Arya Kanya Vidyalaya left a lasting impression on people in places like Kuwait, Berlin, Paris, and beyond.

The Arya Samaj's commitment to social justice and equality is exemplified by the remarkable contributions of influential women. Shri Sushilaben, Shri Yasodaben, Shri Rashmiben, Anantben, Shri Vasanthiben, Shri Ashaben, and Shri Pratiba Pandit have all made a significant impact in their communities through their hard work and dedication. These inspiring women serve as a testament to the values of the Arya Samaj movement, particularly its efforts towards women's empowerment.

Arya Bala Sabha played a significant role in the Women's empowerment. Now, Women were not limited to the walls of the house. Many Arya Samaji women gave lectures in public places. Arya Bala Sabha empowered young girls with a wide range of skills, including writing, painting, poetry, music, and dance. In addition, they boldly published the monthly magazine 'Brahmacharini', showcasing these girls' remarkable writings.<sup>285</sup>

The institution provided a thirteen-year education program that included Fine Arts, Home Science, Physical Education, Religious Education, Sanskrit, National Language, and English Language. It also emphasized self-reliance.<sup>286</sup>

The Arya Kanya Vidyalaya boldly broke down the barriers of caste, providing education to marginalized communities such as Harijans, Bhils, Muslims, Parsis, Africans, and many others. The institution proudly enrolled hundreds of girls from these communities, empowering them with knowledge and opportunity for a brighter future.<sup>287</sup>

During a time when communalism was prevalent and women were often targets of violence, this institution became well-known for providing physical education to girls. The goal was to empower these girls to become strong and capable of defending themselves against violence. The physical education program included activities such as wielding a stick, shooting a bow and arrow, practising *Yogasana* and *Pranayam*, as well as constructing Stupas. The aim was to create 'Viranganas' - heroic women who could fight against violence and oppression.<sup>288</sup>

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<sup>285</sup> Vedalanker, Shankerdev, Vedalanker Dilip, *Abinandan Granth*, Shri Pandit Anandpriya Abinandan Granth Smithi. Arya Kanya Mahavidyalaya, Baroda, 1976.

<sup>286</sup> Motibhai, Manilal, *Vedic Dharma Praveshika*, Manilal Kalayandas Patel, Suryprakash printing press Panchkua- Ahmedabad, 1953, Pg-21.

<sup>287</sup> Ibid, Pg-22.

<sup>288</sup> Satkythu, Vidalanker, Vedalanker, H. D, *Arya Samaj Ka Itihas*, Part- III, Arya Savadiya Kendra, 1983, New Delhi, Pg-463.

In 1933, this college department was founded, providing a three-year program of study. Graduates of this college were bestowed with the title '*Bharatisamlankartha*', a name that gained recognition as the institution's reputation flourished. Students from all over India came to study here, drawn by their interest in Arya culture, and even African students arrived to pursue their education.<sup>289</sup> This institute cannot receive government donations. It experienced financial issues, but campaigning in Africa helped overcome the crisis.

In 1961, this institution received recognition from the government as a Secondary High School. In 1963, with the assistance of Jamnagar Ayurvedic College, one branch of the '*Arya Kanya Shudh Ayurvedic Mahavidyalaya*' was established here. The principal of this institution was the famous Ved Shri Ranchodbhai Aarudacharya of Gujarat. Its students worked successfully in society and studied many subjects of Ayurveda.

Arya Kanya Fine Arts School was established in 1970 in response to the increased interest in fine arts following India's independence. The school provided education in music, musical instruments, and dance, under the guidance of the renowned Bharatnatyam artist, Shri Pratiba Ben Pandit. The institution organized numerous programs worldwide in countries such as Kuwait, Thailand, America, Japan, Europe, Germany, and France.<sup>290</sup>

### **Arya Kanya Gurukul Porbander**

Throughout history, the Gurukul Education System has been recognized for its ability to cultivate personal growth and shape individuals into exceptional contributors to society, as noted by poet Umashaker. Numerous Gurukuls were established across India, including one in Baroda that became a cornerstone for the Arya Samaj movement. Pandit Anandpriya played a critical role in ensuring a solid foundation for all educational institutions affiliated with the Arya Samaj.

In 1936, the *Arya Kanya Gurukul* was founded in Porbandar, the birthplace of Mahatma Gandhi, thanks to the funding of Rajratan Syt Shri Nanjibhai Kalidas Mehta, a devoted follower of the Arya Samaj. Three years before that, a group of girls from the Arya Kanya Vidyalaya in Baroda went on an educational tour of Africa,

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<sup>289</sup> Ibid, Pg-464.

<sup>290</sup> Ibid, Pg-465.

which brought them widespread recognition. This inspired Nanjibhai Kalidas to donate two lakh rupees towards the establishment of the Gurukul in Porbandar, as he believed it would be a panacea for the country's progress and the advancement of women.

Interestingly, the foundation of the Gurukul was laid by a Harijan girl. At the time of its establishment, many distinguished individuals were present, including Thakurs, Rajpurohit, Kings, and Swami Sankarananad. Eighty-four girls from the Baroda Arya Kanya Vidyalaya participated in the Gurukul, with Graduate Shri Santhiben Gangajibhai Verma<sup>291</sup> serving as its president and Dharmavathi Ben as its principal. Shri Rashmiben Jagad and Shri Anantben, graduates of the Baroda Vidyalaya, contributed immensely to this institution, with Shri Savita Ben playing a memorable role in its progress. Upon request from Nanjibhai Mehta, Shri Savita Ben it made her way to Baroda. Pandit Anand Priya holds her in high regard for her reputation of being a peace-loving and selfless worker. Although the institution's establishment faced delays, this proved to be advantageous for its progress. As a result, numerous graduate students were available to provide valuable assistance to the *Arya Kanya Gurukul of Baroda* upon its official establishment.

The organization received a large donation for its progress after organizing a campaign for financial assistance in Saurashtra. They used the funds to establish various departments such as *Prathna Mandir*, *Saraswati Mandir*, *Nataysala Ashram*, and School. Two more institutions, *Bharat Mandir* and *Tara Mandir*, were established for the subjects of Geography, History, and Astrology. Maharana Natvarsingh also established a garden called '*Dayanand Vatika*' which housed many unique plants<sup>292</sup>. This institution did not accept any government donations and instead relied on income from various programs and events it conducted in society. All donations were used to construct buildings for higher education. After parents' requests, they started teaching according to the government syllabus but also provided education on religious, moral, cultural, and spiritual aspects. At that time, the institution had 600 female students, and its first principal was Shri Nitayanand Patel. Later on, the organization was granted 90 acres of land for development. Its trustee were-

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<sup>291</sup> She was Graduate from the North India Kanya Gurukul of Jallander.

<sup>292</sup> Vedalanker, Shankerdev, Vedalanker Dilip, Shri Pandit Anandpriya ji *Abinandan Granth*, Pandit Anandpriya Abinandan Granth Smithi, Arya Kanya Vidyalaya Baroda, 1976, Pg-55.

1. Shri Santosben Nanjibhai Mehta
2. Shri Savitaben Nanjibhai Mehta, Principal of Gurukul Porbander
3. Shri Saraswatiben Khyjibhai Mehta
4. Shri Ananadpriya Atmaram Pandit, Baroda
5. Shri Shanker Dev Vidalayanker<sup>293</sup>

During its peak, the institution welcomed 1,200 female students across both its school and college programs. In 1969, a memorial shrine, known as the '*Smirti Mandir*,' was established in honour of Nanjibhai Kalidas Mehta, a devoted follower of Swami Dayanand Saraswati. Following India's independence, the government recognized the importance of National Educational institutions and provided financial support for their development. At Gurukul Kangari, India's first president, Doctor Rajendra Prasad, pledged governmental aid to the institution. This led to changes in the education system of Porbandar, with Gurukul Kangari following a curriculum approved by the government.

For over 40 years, Gurukul Kangari has remained committed to the belief that 'Today's girl is tomorrow's Mother.' Each year, around 250 to 300 students receive training at the institution, with Shri Pandit Vednath ji and numerous graduates from Baroda Kanya Vidialya making notable contributions to its educational programs<sup>294</sup>.

This institution has significantly impacted many great leaders who have visited and been influenced by it. Prominent figures such as Jawaharlal Nehru, Dr. Sarvapali Radhakrishna, S.K Patil, Morarji Desai, Prime Minister Indra Gandhi, and Mr. Shrimannarayan, India's Ambassador in Pakistan, have all praised it for its admirable work in women's education<sup>295</sup>. Near the Porbandar School lies the Mahila Art College, where Nanji Mehta served as principal. Many girls educated at this institution go on to participate in India's social and cultural fields.<sup>296</sup>

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<sup>293</sup> Ibid, Pg-55.

<sup>294</sup> Motibhai, Manilal, *Vedic Dharma Praveshika*, Manilal Kalayandas Patel, Suryprakash printing press Panchkuva- Ahmedabad, 1953, Pg-26.

<sup>295</sup> Vedalanker, Shankerdev, Vedalanker Dilip, *Shri Pandit Anandpriya ji Abinandan Granth*, Pandit Anandpriya Abinandan Granth Samithi, Arya Kanya Vidalaya Baroda, 1976, Pg-56.

<sup>296</sup> Satkythu, Vidalanker, Vedalanker, H. D, *Arya Samaj Ka Itihas*, Part- III, Arya Savadiya Kendra, 1983, New Delhi, Pg-502.

## **Shrimad Dayanand Kanya Vidyalaya Jamnagar**

The establishment of *Shrimad Dayanand Kanya Vidyalaya* in June 1947 marked a significant milestone in advancing women's education in Jamnagar. Before its establishment, there was a '*Kanyasala*' dedicated to women's education, but the new institution received immense support from the community, including notable individuals such as Shri Ramchandra Muljibhai and Minister Shri Jayanthilal Gokuldas Thakur. The school began with only three primary classes and forty-three students, but as the administration expanded, it eventually grew to include classes up to the 10th standard. Seth Shri Nanjibhai Kalidas Mehta generously donated to the institution, which helped to increase the number of available classes. Shri Hiraben Prabodh Chandra, a daughter-in-law of Maganlal Bhai, selflessly served as the principal of this institution without receiving any compensation, demonstrating her steadfast dedication to the cause of women's education.

An individual named Seth Nanjibhai Kalidas Mehta contributed one lakh Rupees to this institution and the department was named after his mother, Jambabhai. The Primary department was donated twenty-five thousand by Seth Shri Narsingh Bhai Devaji Devan Shah and his mother's name, Bavalben, was given to the department. The Primary department consists of 26 sections from 1st to 7th grade with a total of 1302 students and 28 teachers. The Secondary education department consists of 767 students from 8th to 10th grade with 23 teachers. In 1976-77, the 11th standard was introduced, including 49 students in commerce and 45 students in the Science stream<sup>297</sup>.

This institution has organized various functions and rewarded the students in different categories such as the Graba Function, Old and new S.S.C examinations, and Science debate competition. The Higher Secondary department was established in 1974-76, and the inauguration was attended by various renowned people such as Seth Shri Direndrabhai Nanjibhai Mehta, Education Minister Shri Navalbhai Shah, Minister Vinodhai, and Seth Shri Hirjibhai Jivaji Patel.

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<sup>297</sup> Op. Cit. Pg-57.

The institution provides opportunities for the students to showcase their talents and enhance their skills through various activities like *Balsabha*, where competitions like Speech, Writing, Costumes, Essay Writing, *Raas*, *Garba*, Drama, Music, National Songs, and Poems are organized.<sup>298</sup>

The school Foundation Day, Independent Day, Gandhi Jayanti, Hindi-day, and other functions were also organized, where students were provided with information related to National, religious, and social events. During the school's Annual Day, a *Vali conference* was hosted, inviting numerous *Vali* to provide guidance and focus on policies for the school's development<sup>299</sup>.

The Audio-visual department supported the event by showcasing future guidance lectures, communication, debates, literature, and cultural aspects through a projector. To enhance science and technology education, the school prepared 3D models, charts, and other materials to aid students' learning. Moreover, 10th-grade students were assisted in selecting subjects for the 11th standard based on their interests.<sup>300</sup>

The school also established a library to cultivate students' interest in reading, which was managed by the students themselves. Those interested in subjects such as Hindi, Sanskrit, English, Science, Music, or Drawing were provided with additional information. Furthermore, the institution offered unique intercom facilities, advancing science and technology education in the community.<sup>301</sup>

The school took pride in its many educated female students who provided valuable services to the institution. Arya workers Shri Banjibhai and Shri Gokuldas worked tirelessly for the school's progress. The Vidyalaya was operated by Arya Vidya Sabha Jamnagar.<sup>302</sup>

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<sup>298</sup> Satkythu, Vidalanker, Vedalanker, H. D, *Arya Samaj Ka Itihas*, Part- III, Arya Savadiya Kendra, 1983, New Delhi, Pg-503.

<sup>299</sup> Motibhai, Manilal, *Vedicdharma Praveshika* published by Manilal Kalayandas Patel, Suryprakash printing press Panchkuva- Ahmedabad.1953, Pg- 25.

<sup>300</sup> Op. cit. Pg- 58.

<sup>301</sup> Vedalanker Shankerdev, Vedalanker Dilip, *Shri Pandit Anandpriya ji Abinandan Granth*, Pandit Anandpriya Abinandan Granth Samithi, Arya Kanya Vidyalaya Baroda, 1976, Pg- 59.

<sup>302</sup> Op. Cit. Pg- 24.

## **Maharishi Dayanand Smarak- Gurukul Vidhyamandir, Supa**

In the 20<sup>th</sup> century, the *Gurukul Kangri* was established in North India by Swami Sharadanand. Many students from Gujarat were admitted to this Gurukul. After some time many Arya Samaji from Gujarat decided to establish the Gurukul for the boy's education. Shri Jinabhai Devbhai and Shri Jinabhai Bhimbhai started to collect donations for the Gurukul establishment. They collected almost fifty thousand for its establishment. From the donation, it was established in the historical place of Satyagraha Bardoli, ten kilometres away from Navasari. The location of the Gurukul was surrounded by the Jungle. Its inauguration was done by the Swami Shraddhanand on 17<sup>th</sup> Feb 1924 in *Supa*<sup>303</sup>. At the start, there was no building for the Gurukul. Shri Jinabhai Devbhai and his whole family contributed their life to the progress of this institution and building was made after cutting the forest. This gurukul responsibility was taken by a Graduate from Gurukul Kangri Shri Priyavart ji and another to the graduate of Gujarat Prof. Shankerdev Vidiyalanker, Shri Ranjith Ayurvedalankar, Shri Devnath Vedalanker, Shri Ravishanker Vidyalanker, and Shri Parmannand Vidyalanker. All these members made their lifelong contribution to this Gurukul. Under the leadership of the Shri Priyavart, this institution is runs according to the Ancient Educational system.

After its responsibility was given to the Graduate Pandit Chandrakanth Vidiyalanker, he was a supporter of the Ancient education system as well as the Modern education system. In 1947 his hard work resulted in Gurukul getting recognition from the Mumbai Government. Under the leadership of the Chandrakanth, it got the opportunity to start a college education. Students of the Gurukul Supa start to graduate from here, under the Gurukul Kangri. But later due to some reason, it discontinues to work. The students of the Gurukul Supa cleared the official examination here and had to go for the graduation examination at Gurukul Kangri itself<sup>304</sup>.

1952 its responsibility was given to Keshavaji Vidyalanker. He operated the Gurukul according to his understanding and knowledge. He established the pharmacy department in Gurukul Supa. In 1952-1972 he got the support from Shri Pandit Shrutbandu. Under the leadership of both the material prosperity of this institution developed and new buildings were constructed. Keshav Vidyalanker gave valuable service to the social educational and economic development of this institution. In

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<sup>303</sup> Motibhai, Manilal, *Vedicdharma Praveshika* published by Manilal Kalayandas Patel, Suryprakash printing press Panchkuva- Ahmedabad.1953, Pp- 23-24.

<sup>304</sup> Vedalanker, Shankerdev, Vedalanker Dilip, *Shri Pandit Anandpriya ji Abinandan Granth*, Pandit Anandpriya Abinandan Granth Samithi, Arya Kanya Vidyalaya Baroda, 1976, Pg- 51.

1966 Acharya Keshav Chandra retired and the work went under the control of Shri Vishavbandu Vidaylanker. Under him, the three open departments were the School Department, the Ashram Department, and Gosala<sup>305</sup>.

After National Award winner Shri Bhimbhai Morarji took over the leadership of Gurukul Supa, 716 Brahmachari students were enrolled. Many of these students went on to complete higher education at Gurukul Kangari and pursue careers in various sectors such as Dilip Kumar Vidalyanker, who has been instrumental in promoting the name of Gurukul and Arya Samaj through cultural travels abroad. Other graduates, such as Shri Surendranath Vidaylanker, served as the Principal of Ayurvedic College in Karlibaugh, while Shri Narendra Patel became a doctor in Dharmaj. Shri Nardev Vidayalnrker, who graduated from Gurukul Supa, also made valuable contributions by serving in South Africa. The students of Gurukul Supa have excelled in various fields and continue to make significant contributions.<sup>306</sup>

Knowledge was imparted to the students through a variety of daily activities, including Havan, group exercise, debate, and language classes. It is worth noting that Gurukul Supa was inaugurated by Swami Shraddhanad, which was a significant contribution to the nation's development. The activities at Gurukul help foster Swadeshi sentiment among students, positioning it as a viable alternative to British institutions.

### **Gurukul Vidalaya, Songad (Saurashtra)**

Manubhai Patabhai Cher makes a promise that he will never ever eats sweets and will sleeps always on land without a bed. In 1924 in Tankara there was a celebration of Swami Dayanand Saraswati's birth anniversary, here Manubhai Patabhai Cher made a promise that he would never eat sweets and would sleep on land without a bed, Later on, Seth Mansukh Lal Chaganlal Desai donated 100 Acres of land for its development. Pandit Ananadpriya played an important role in the establishment of this Gurukul. Its administration was made by Baroda, Arya Kumar Sabha. Its foundation was done by Swami Shankaranand on 10th March 1929. At the start of this Gurukul it had 15 Brahmachari. For its maintenance, 10 Rupees were taken from Brahmacharyis of Gurukul but education was free in which included food, clothes, and Stay. This institution cannot believe in untouchability and gave them the same opportunities as other students.<sup>307</sup>

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<sup>305</sup> Ibid, Pg-52.

<sup>306</sup> Ibid, Pg-53.

<sup>307</sup> Vedalanker, Shankerdev, Vedalanker Dilip, *Shri Pandit Anandpriya ji Abinandan Granth*, Pandit Anandpriya Abinandan Granth Samithi, Arya Kanya Vidalaya Baroda, 1976, Pg-51.

It adopted the same curriculum which was followed in Gurukul, Kangari and the daily routine of the Brahmchari was according to the Gurukul Kangari. But after the independence, the popularity of the Gurukul was decreased. The Government School was popular and the committee of Gurukul Songad decided to convert the Gurukul to School. It follows the syllabus according to the Government. But they continue the Hostel according to the Gurukul System. Later on, it got the financial help from the government. In 1955 the silver Jubilee of Gurukul Songad was celebrated with great Pomp, and later two new departments of Agriculture and Cow Husbandry was started. Later on, Gurukul developed as a Multi-purpose High School. It had 2167 students in the Hostel.

It made a great contribution to spreading the Vedic message. Shri Chaturbhai Patel was Vice-president and gave his contribution to the development of the Gurukul, Songad.<sup>308</sup>

#### **Maharishi Dayananad Mahavidyalaya Choki (Shaurashtra)**

Rajaratn Shri Nanjibhai established the English School for the Brahmachari in Choki, Saurashtra. It has 200 students for education and this School was established on the bank of the river. The students, who are educated here, play memorable role in society. It has many students who are from untouchable Caste but this institution follows the principal of Equal Education.<sup>309</sup>

#### **Dayananad D.A.V School, Bhavanagar**

Dayananad Englo-Varnacular School was established in 1946 by Arjundev. It received a great contribution from Mukundjibhai and Shri Sumenbhai. It is also popular for its high-quality education. It tries to spread the sense nationalism among the Students. It gave the message of Vedic teaching. This institution has rendered a unique service, in not only dispelling ignorance and illiteracy but also in producing Patriots, Freedom Fighter, and Social reformers in Gujarat.

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<sup>308</sup> Motibhai Manilal, *Vedic Dharma Praveshika*, Manilal Kalayandas Patel, Suryprakash printing press Panchkuva- Ahmedabad, 1953, Pg-20.

<sup>309</sup> Ibid, Pg-28.

## **Dayananad Putri Pathsala, Tankara**

The *Dayanand Putri Pathsala* was founded in 1927 on the birthplace of Swami Dayanand Saraswati in Tankara. It received donations from Mathuradas Mogabhai<sup>310</sup>, Ragavji Purshottom, and other Arya Samajis during its establishment. However, due to funding issues, it faced difficulties operating efficiently<sup>311</sup>. Later, Shri Chancel Ben 1929 took on the responsibility, and under her leadership, the institution made progress. He was a great writer and speaker. In 1964 she died and after that there would be the start of the decline of the *Arya Kanya Putri Patsala*.<sup>312</sup> Many girls from the village came to this school for education, as during that time, people did not allow their daughters to study in far-off areas. This institution helped them overcome this problem. Unfortunately, in 1943, the school had to close down due to financial issues<sup>313</sup>.

Another institution that helped to give education was *Mitabhai Sanskrit Patsala* which was established in memory of Seth Jivandas Muljibhi's mother Mitaben in Mumbai. It gave education on the Vedic principle and the Sanskrit language. Pandit Godse and Balkrishana gave their admirable contribution to its development. D.A.V Night School which was established in 1926 in Mumbai. This institution helps to educate those person who are not able to attend the day school. It starts from 8.00 PM to 10.00 PM.<sup>314</sup> In Virpur '*Shri Suraji Hostel*' was made for the education of the Rajkumar of Rajkot under the leadership of Shankaranand. The Ghatkupper Gurukul High School was established through the contributions of various members of the Arya Samaji community, including Pandit Aanand Priyaji from Gujarat Baroda, Atmaram Amritsari, Anand's Somabhai, Bapubhai Kuberbhai, Shri Hargovind Ramdas from Valod, Ved Mayaram Sundarji from Jetpur, and Shri Nagardas Ji from Bhavnagar. This institution also operates the '*Shri Damyanthiben Dawarkadas Vakariya Sevasaden*' as a Baby Nursery<sup>315</sup>. Later on, the Gurukul was relocated to

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<sup>310</sup> Girdar, Shankar, Nirbahayaram, *Aya-vaya yavam Arthik Vavsatha Patrak*, Shrimathi Mumbai Pradesh Arya Prathinindi Sabha published by Arya Prakash press Station Road, Ananad, 1928-1929, Pg-10.

<sup>311</sup> Satkythu, Vidalanker, Vedalanker, H. D., *Arya Samaj Ka Itihas*, Part- III. Arya Savadiya Kendra. 1983, New Delhi, Pg-565.

<sup>312</sup> Bhagat, Shrikanth, Varhad Gujarat Ma Arya Samaj, Shri Arya Seva Sang, Surat, 1960, Pg-45.

<sup>313</sup> Pandaya Gignesh, *Collection of the Historical Articles*, M.P Pandya by Commercial Printing press, Vallabvidyanagar, 2006, Pg- 23.

<sup>314</sup> Shastri, Vednath ji (Sapa), *Arya Samaj Mumbai Satabadi Smiritigranth*, 1875-1975, Mumbai, Pg-62.

<sup>315</sup> Vedalanker Shankerdev, Vedalanker Dilip, *Shri Pandit Anandpriya ji Abinandan Granth*, Pandit Anandpriya Abinandan Granth Smithi, Arya Kanya Vidyalaya Baroda, 1976, Pg-50.

Ghatkopper, where it played a valuable role in spreading the message of Vedas. With the help of Swadeshi Education, many students from this Gurukul participated in Gandhi's Non-Cooperation Movement.<sup>316</sup>

The Gujarat Educational institution, established by Arya Samaj, has seen most of its branches closed down, with only a few still operational today. The educational revolution initiated by Arya Samaj laid the foundation for the people's love for Swadeshi and encouraged them to look back at the rich educational system that existed during the Vedic Period, rather than Western education. Students educated in Arya Samaj Educational institutes have made significant contributions to various fields such as the Independence Movement, Society, and politics. As mentioned earlier, the British attempted to attack India's educational system because education plays a crucial role in shaping a person's philosophy. Arya Samaj recognized the limitations of the Western educational system and established D.A.V. institutions to embrace its benefits.

### **Arya Samaj and New Educational policy (NEP), 2020**

The National Educational Policy of 2020 and the Arya Samaj Education Policy share commonalities and differences in their approach towards education. While both policies aim to provide quality education, they differ in their focus areas and implementation strategies. The National Educational Policy of 2020 emphasizes the need for holistic and multidisciplinary education, while the Arya Samaj Education Policy emphasizes character development and moral education. Despite their differences, both policies play a crucial role in shaping the education landscape of India and contribute towards the betterment of society.

In the introduction of the National Educational Policy of 2020, it is stated that education must promote economic growth, social justice, scientific advancement, national integration, and cultural preservation. Swami Dayanand Saraswati also believed that education is the key to the social, political, and economic development of the country. In the 19th century, he introduced the idea of compulsory education, which was a significant contribution. The Sustainable Development Goal (SDG) fourth aims to ensure that everyone has access to inclusive and equitable quality education and lifelong learning opportunities by 2030. Satyarth Prakash Chapter III

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<sup>316</sup> Motibhai Manilal, *Vedic Dharma Praveshika*, Manilal Kalayandas Patel, Suryprakash printing press Panchkuva- Ahmedabad, 1953, Pg-23.

emphasized the importance of equal education for all, regardless of caste, gender, untouchability, or colour. He also advocated for compulsory education, and the government should enforce a rule that parents should not keep their children deprived from the basic education. According to NEP, building character is important for learners to become ethical and rational individuals. Satyarth Prakash also discusses the significance of moral education in developing good character in students, who should adopt good behaviour in their lives. The book mentions three teachers - Mother, Father, and teacher - and states that if students receive the best education from them, they will become good citizens. This is also emphasized in NEP 2020, which focuses on instilling knowledge of India's social, cultural, and technological needs, as well as its artistic language and tradition, to generate self-confidence, self-knowledge, cooperation, and integration. The book encourages preaching the path of good to all mankind and emphasizes the need for special education for the warrior, mercantile, and servile classes. Education must be enforced among men and women of all classes to prevent fraud and other vices.

The book also emphasizes the importance of learning handicrafts, machines, engineering, and other mechanical arts, along with spiritual, moral, intellectual, and physical training. Intellectual education should satisfy the five great Canons - the law of spirit, the law of nature, the wisdom sages, the fold evidence logic, and the voice of conscience. NEP emphasizes early childhood education, including alphabets, language, number counting, colour shapes, indoor and outdoor play, logical thinking, problem-solving, and social development. Satyarth Prakash stresses that the mother must educate her children at birth and train them to acquire virtues like veracity, bravery, patience, and amiability. Children should be taught Devnagari characters and a foreign language at five years old and should memorize Veda mantras, verses, or *Shlokas*, Prose, and Poems with meanings. Moral education should also be taught to prepare students to adjust to society and face any challenges in their lives. Sons and daughters should gain Education at home before they turn eight years old.<sup>317</sup>

NEP described that the building of character enables learners to be ethical and rational. In Satyarth Prakash there is also a description of moral education, which helps the students in good character-building. Good behaviour should adopted by the students in their lives.<sup>318</sup>

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<sup>317</sup> Parsad, Durga (Tra), *Sathyarth Prakash* (Swami Dayanand Sraswati), Varjannand Press, Lahore, 1908, Pg-98.

<sup>318</sup> Ibid, Pg-94.

In Satyarth Prakash there is mention about the education from three teachers Mother, Father, and teacher. So, if the students have the best knowledge in these three levels then they will become good citizens. The same thing is mentioned in the NEP 2020. NEP 2020 focuses on to instilling knowledge of India and its varied social, cultural, and technological needs, and its inimitable artistic language and knowledge tradition which helps to generate self-confidence, Self-knowledge, cooperation, and integration<sup>319</sup>. The learned and the students gave up all enmity against one another and preached the path of good to all mankind. Preachers should always speak in sweet and polite language. He described that the members of the warrior class, the mercantile class, and a worthy person of the servile class must be specially educated. If only the Brahmins were educated, but there can be no improvement in Knowledge, religion, government wealth, and like institutions, where other are aslo equal. When all the classes are well-educated and morally well-behaved, no one can impose upon others or practice fraud and other vices. Therefore education must be necessary be enforced among men and women of all classes.

Handicrafts, Machines, Engineering, and other Mechanical Arts should be learned. Swami Dayananad Saraswati described that academic education consists of spiritual, Moral, Intellectual, and physical training. In intellectual education, there should be a study that should satisfy the five great Canons namely, the law of spirit, the law of nature, the wisdom sages, the fold evidence logic, and the voice of Conscience.

The NEP started at the age of three- it focuses on early childhood and education. This type of education resulted in flexible, multi-faceted, multi-level, and activity-based learning, comprising of alphabets, language, number counting, colour shapes, indoor and outdoor play, logical thinking, and problem-solving. It also included the development the social capacities, Sensitivity, good behaviour, courtesy, ethics, etc.

In Satyarth Prakash described that at the birth of the child, it was the duty of a mother to educate his children by training them to acquire the habits of Veracity, Bravery, Patience, Amiability, and similar virtues. When children are five years old they should taught the Devnagari character and also one foreign language. Then they should be made to learn by heart with meanings of Veda mantras, Verses, or Shlokas, prose, and poems. Moral and teach them how to behave with others. With the help of this teaching students can easily to adjust society and ready to face any upliftment in their lives.<sup>320</sup>

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<sup>319</sup> New education Policy, 2020, Pg-04.

<sup>320</sup> Parsad, Durga (Tra), *Sathyarth Prakash* (Swami Dayanand Sraswati), Varjannand Press, Lahore, 1908, Pp-90-91.

NEP, 2020 described that children are unable to learn optimally when they are undernourished or unwell. Hence, the nutrition and health of the children will be addressed. The additional mid-day plans were introduced. Similarly, Satyarth Prakash described that they should eat, drink, and do any other work in a manner that contributed to their health, Knowledge and strength. It is imperative that the education system prioritizes the enrollment and attendance of all children in school. Key initiatives, such as *Sarva Shiksha Abhiyan (Samagra Shiksha)* and the Right to Education Act, are dedicated to providing widespread education access at every level<sup>321</sup>. The Satyarth Prakash emphasizes the importance of treating all students equally, regardless of their social standing, and mandates compulsory education for all enforced by the government. Parents who fail to comply with this rule will be subject to punishment.<sup>322</sup> Furthermore, education must not solely focus on cognitive development but also on character building and the cultivation of moral and humane values, as outlined in the new education policy. This policy aims to produce well-rounded individuals with the necessary skills for success in the 21st century. This has been described in the writings of Swami Dayanand Saraswati.

Studies have demonstrated that young children are better equipped to comprehend and organize intricate concepts when taught in their native tongue. As a result, NEP suggests utilizing the home or mother language as the primary mode of instruction until Grade 5, and preferably until Grade 8 or beyond. This aligns with the principles set forth in Satyarth Prakash, which underscore the significance of learning in one's mother tongue starting at the age of eight. This methodology has been immensely successful in facilitating students' acquisition of knowledge.<sup>323</sup>

Focus on the Sanskrit language. It was also an important modern language mentioned in the Eighth Schedule of the Constitution of India. It contains the vast treasure of Mathematics, Philosophy, Grammar, Music, Politics, medicine, Architecture, Metallurgy, Drama, Poetry, Storytelling, etc. known as the Sanskrit Knowledge System. At the same time, the founder of the Arya Samaj Swami Dayanand Saraswati mostly gave his lectures in Sanskrit language. And forced Sanskrit is the mother of all languages. In our educational curriculum, we should include the study of the Sanskrit Language.

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<sup>321</sup> New education policy, 2020, Pg-05.

<sup>322</sup> Op. cit. Pg-98.

<sup>323</sup> New education policy 2020, Pg-10.

In addition to high-quality offerings in the Indian Language, there will be also the facility for one foreign language to learn about the culture of the world and to enrich their global knowledge and mobility according to their own interest and aspirations. In Satyarth Prakash chapter III describes that it is compulsory to study one foreign language students which increases the student learning capacity of the world culture.<sup>324</sup>

The student will be taught at a young age the importance of doing what's right and will be given a logical framework for making ethical decisions. Traditionally India's Values such as Seva, Ahimsa, Swachchhta, Satya, Nishkam Karma, sacrifices, tolerance, diversity, Patriotism, democratic outlook, integrity, responsibility, Justice and liberty<sup>325</sup>. The Taitteriya Upanishad describes that the mother, father, and teacher should always teach the truth to their children and pupils. They should also tell them to adopt and follow those actions that are righteous and reject those actions that are vicious. They should devote themselves to the acquisition of the excellent truth of Morality and perfection of their Knowledge like Sadharmaya, Vaidharmaya, etc.<sup>326</sup>

## **Conclusion**

Swami Dayanand Saraswati's education system was truly revolutionary and progressive for its time. He recognized the injustices, inequality, and exploitation present in society and proposed a system that could help remove these issues. His system not only supported female education but also emphasized the equality of opportunity for both males and females. He even talked about providing education facilities to Shudras and Chandals, which was unheard of during that time when society was run on the principle of '*Shtri Shudhro Nadiyatam*'. Swami Dayanand Saraswati believed that a woman needed to be a co-religionist if her husband was in the true sense, apart from being a good housewife, as per the principle described in the Vedas.

Now, as we know the Arya Samaj started the wave of education in different parts of India. As a result, many Gurukuls and Arya Kanya Vidyalayas were established. The contribution of the Arya Samaj in the educational field of Gujarat is admirable. The

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<sup>324</sup> Parsad, Durga (Tra), *Sathyarth Prakash* (Swami Dayanand Sraswati), Varjannand Press, Lahore, 1908, Pg-94.

<sup>325</sup> New education policy, 2020, Pg-17.

<sup>326</sup> Op. cit. Pg-95.

different educational centres of the Arya Samaj not only gave education to Indians but also foreign countries like Africa different countries. The education that was given by Arya Samaj to women gave them the courage to come out of their houses and gave their contribution to the Social, Economic, and Political development of the country. Women who were educated by Gurukuls became *Vedpracharikas* and lectured in Public about Arya Dharma.

Swami believes in emphasis on the Craft education. This education will help in the economic development of the country. It helps the society to come out from the problem of unemployment. At that time craft education was very revolutionary work.

The Britishers presented their culture as Supreme to Indian culture and introduced different educational policies. But they presented themselves as Superior on the contrary Swami Dayanand Saraswati presented the drawbacks of the current existing society, which had forgotten the pride of Ancient Vedic Culture. Swami had no feeling of superiority he gave the message to people 'Back to Vedas' from where we got the pride for Indian Culture. Arya Samaj emphasizes that there is no need to look towards the Western culture to reform Society and look into the Vedic period, which had every solution for the existing problems.

In Gujarat, many institutions for education was established like '*Brahmacharya Ashram*', '*Itola Knaya Vidyalaya* and then *Arya Kanya Vidyalaya* of Baroda. This institution became the Panacea for the different educational Institutions of The Arya Samaj. At that time 700 girls got an education from there. It runs different institutions like *Ayurvedic Knaya Vidyalaya* and *Arya Lalit Kala Vidyalaya*. For the spreading of the message of Vedas '*Arya Kumar Sabha*' and '*Arya Bala Sabha*' was established. *Arya Bala Sabha* tries to empower Women in different areas. It provides the stages for women to perform their views in front of society. At the time foreign trips were considered a sin but *Baroda Kanya Vidyalaya* took the Girls for the foreign trip and performed the Ancient Vedic Culture in a foreign country. They spread the message of Women's education there.

The foundation of the *Arya Kanya Gurukul Porbandar* from the hand of the Harijan girl set an admirable example in favour of Women's Education and against Untouchability. *Arya Kanya Vidyalaya* is also a milestone in women's education. At that time it had more than 700 girls for education. It gave education In Hindi,

Sanskrit, Music, a Library, unique telecom facilities, and advancing Science, and technology education in the community. Other institutions *Gurukul Vidamandir Supa*, *Gurukul Songad*, *Dayanand Mahavidyalaya Choki*, etc. played an admirable role in Education.

D.A.V School Bhavanagar, not only criticized Western education but through the D.A.V institution they included the advantages of Western education without changing their system. So, in this way, many institutions were established in *Baroda Kanya Vidyalaya* and treated as the '*Shriomani Sanstha*'. It can be said that after the independence many Gurukuls were closed because of financial issues. However most of the educational institutions got support from the businessmen classes, and they they faced financial issues. Later, the Government provided them financial help but it wanted the Arya Samaj educational institution to work according to their curriculum. After getting financial help from the Government, Gurukul lost their Identity.

The principles propounded by Swami Dayanand Saraswati for the educational institution and education System have their special importance. There are some similarities between the views of Swami Dayanand Saraswati and the New Education Policy 2020. Dayanand focuses on the character building of the students, NEP follows the same principle. NEP focuses on the knowledge of the mother language at the starting age, similarities with Dayanand's Philosophy. New Education policy and Dayanand's views on compulsory education were similar. Government imposed the compulsory education for the welfare of the Society without any kind of discrimination.

Swami described the importance of Skill development for the economic growth of India. In the same way, NEP described '*Jab Padhega Bharat, Tabi Toh Badhega Bharat*'. It focuses on the concept of skill development which helps in the economic development of the country. So, it tries to focus on the skill development.

The many educational institution, which was established in Gujarat got the support of '*Rajaniyam*' (State Rule) and *Jatiniyama* (Public Support). This institution helped in promoting technical and vocational education. They prompt the wave of Patriotism in society through the help of education. Mostly when we see Arya Samaj, we relate it to religion but when we detail its role in different sectors of society. It is a socio-cultural Movement because it had cultural expectations more than religious expectations.

When we analyze society's attitude towards Arya Samaj the result would be positive. The population of Indian institutions and students were very high at that time. The Arya Kanya Vidyalaya of Baroda has 700 students which saw the positive attitude of society. It is very interesting to note that the rulers of the different *Riyasatha* also supported Arya Samaj very example Maharaja Sayajirao of Baroda. In the History of the Arya Samaj Gujarat the names Pandit Anand Priya, Pandit Atmaram Amritsari and Seth Nanjibhai Kalidas were written in Golden words, because they brought change the influence of Arya Samaj on society through Education.