

Impact of Ary Samaj

On

Gujarati Literature

CHAPTER-7

IMPACT OF ARYA SAMAJ ON GUJARATI LITERATURE

Throughout history, literature has played a crucial role in significant societal transformations. Literature can influence entire generations, shaping their beliefs and values. It serves as a means of communication to present nationalist views to the general public, and many reformist and orientalist leaders have used literature to express their ideas and distribute them widely among people.

The impact of literature is far-reaching and long-lasting. Reading someone's views is often more memorable than simply listening to them, and literature has the potential to create a lasting impression on the reader's mind. Additionally, literature helps to document the history of social movements and influential individuals, ensuring that their experiences are not lost to time. It records the thoughts, beliefs, and actions of those who have shaped history.

In every society, literature has always been a reflection of its culture, values, and beliefs because literature is the mirror of society. Viduth Joshi has described that ancient India knew writing of literature. He described that Ancient Indian literature records date back to their respective eras, most related to society and many other themes. He also explained that when people had no knowledge of language or scripts, they conveyed their thoughts and ideas through drawings and paintings on cave walls.⁴²⁴

Indian literature is no exception, and it has a rich history that dates back to ancient times. The *Vedas*, *Puranas*, *Smritis*, *Vedang*, *Yogdarshan*, *Ramayana*, *Mahabharata*, and other literary works from that era showcase the depth and diversity of Indian literature. The continuity and stability of Indian literature were for a long time because the Indian rulers were great patrons of literature, and they encouraged poets and scholars to create literary works that captured the essence of their era. These literary works helped in documenting the history of the Indian subcontinent. Ancient literature of India also played a significant role in shaping the society as we know it today either by oral or written records. It is true that when we want to understand any

⁴²⁴ Joshi, Viduth, *Sahitya Ane Samaj*, Navprabhat Printing Press, 2004, Pp-1-25.

topic it was very important to understand the historical background of that topic and it could be possible only through literary records. For example, if we want to understand Society, we have to understand the literature of that time.⁴²⁵

The relationship between literature and society is an intricate one. Literature is often a reflection of the prevailing social trends of the time, capturing the essence of the society in which it was created. Literature from every era is invariably intertwined with the social conditions of its time. In the 19th and 20th centuries, literature themes also delved into social issues such as the plight of downtrodden, women, and tribes. For instance, during the Indian Freedom struggle, literature in the Gandhian era predominantly focused on the fight for independence. The literature of this period was not just a product of the writer's imagination but also sought to capture and represent the themes and issues of society.⁴²⁶

When we look at the views of Radhakamal Mukherjee's 'Society of Art' it delves into the intricate relationship between literature and society, viewed through the lens of the sociology of art. The author argues that literature holds a significant position in the creation of art, which is heavily influenced by various social factors. Through his writing, Mukherjee highlights the vital role played by literature in shaping the art that reflects societal norms, beliefs, and values. The book offers a fascinating insight into the dynamic interplay between literature, society, and art.

Before going to the themes of the different literature we had to see the importance of language in the literature. Our literature of the Ancient India is in Sanskrit mostly. As a result, most of the people in the modern period depend upon the interpretation of the Brahmins. As a result, the Brahmins interpreted literature according to their essence, and social disorder was created. So, in the modern period, the language of the common people was used to interpret the Ancient Texts. The integral role of language in literature cannot be overstated. It serves as a bridge between society and the world of literary works, facilitating communication and providing a means of expression for writers to convey their ideas and emotions. Language is the connective tissue that links the two, allowing for a mutual exchange of ideas and cultural values⁴²⁷. As a

⁴²⁵ Ibid, Pp-25-35.

⁴²⁶ Ibid, Pp- 38-40.

⁴²⁷ Rockwell Joan, *Fact in Fiction: The use of Literature in the Systematic Study of the Society*, Routledge, London, 1974. Pg-40-90.

result, it plays a crucial role in shaping and influencing society, while also aiding in the preservation and transmission of cultural traditions and values across generations.

Therefore, it is safe to say that literature is not just a form of entertainment but an essential tool for understanding and preserving the history and culture of any society. Indian literature is a testament to this fact and continues to inspire generations of writers and readers alike.

Thus, the role of literature in driving societal reform is undeniable. It has been a powerful tool for change throughout history and continues to shape our beliefs and values today. With its ability to communicate ideas, preserve history, and influence minds, literature remains a vital part of our cultural heritage.

In the modern period in India, literature played a pivotal role in driving the cultural re-urgence movement. Socio-reforming movements recognized the potential of literature to spread their ideas throughout society. These reformers uncovered the authentic nature of Indian culture and recognized the misrepresentation of it by the British, which led to the loss of India's former glory.

During the 19th century, education was a luxury that only the affluent could afford due to the rampant poverty among the common people. However, as time passed, education opportunities became available to the common masses, and it helped them develop a better understanding of literature. The significance of Indian culture and its unblemished purity was also emphasized through public lectures organized by several reforming groups. These lectures proved to be a boon for illiterate individuals, who were able to grasp the importance of their culture and heritage.

The revolutionary effect of literature can be seen through the rise of different socio-religious movements. The literature produced during this period played an instrumental role in helping common people understand the principles of nationalism and the need for political independence. Social reformers such as Raja Mohan Roy, Keshav Chandra Sen, Devandranath Tagore, Swami Dayanand Saraswati, and many others contributed to this literary movement by publishing works that aimed to bring about social change and upliftment. These literary works were instrumental in shaping Indian society and its values and continue to inspire generations of Indians to this day. This revolutionary Literature captures the essence of society uniquely and profoundly.

It provides insights into the economic conditions prevailing at the time of its creation, as well as the family dynamics, attitudes, and moral values of the people. It also reflects the social classes and the political events that might have influenced the author's perspective. Also it sheds light on the religious beliefs and practices prevalent in society during the period in which it was written.⁴²⁸ The different movements in India contributed to the growth of nationalism, but most of them were influenced by Western culture. However, Arya Samaj wrote literature that glorified ancient Arya culture. This movement emphasized the use of the Sanskrit language, which played a significant role in the revivalism of this ancient language.

Swami Dayanand Saraswati was a remarkable figure in Indian history, known for his fluency in Gujarati and Sanskrit. He founded the Arya Samaj, a Hindu reform movement that gained immense popularity in India during the late 19th century. Swami Dayanand Saraswati, an eminent orator of his time, was known for his proficiency in Sanskrit. His commentary on the Vedas presented the Indian culture remarkably and fittingly. Although he initially delivered his messages in Sanskrit, he switched to Hindi during a visit to Bengal, on the suggestion of Keshav Chandra Sen. Hindi, being the most widely spoken language in India, proved to be an effective means of communication for Dayanand to reach a larger audience.⁴²⁹ Max Muller described the literary work of Swami Dayanand Saraswati that “*we may divide the whole of the Sanskrit literature beginning with the Rigveda and ending with Dayananad's introduction to his edition of Rigveda, his by on means uninteresting Rigveda Bhumika in two treat periods*”

Swami Dayanand Saraswati took this advice and began lecturing in Hindi, which became key to the Arya Samaj's success. Through his lectures and writings, Swami Dayanand Saraswati emphasized the importance of education, equality among all human beings, and the need to reform Hinduism. He inspired many and played a significant role in shaping India's cultural and social landscape. It is indeed important to know the different trends of Arya Samaj literature in different phases of Indian Independence. This will help in understanding the evolution of the ideology and its

⁴²⁸ Rockwell Joan. *Fact in Fiction: The use of Literature in the Systematic Study of the Society*. Pg-40-90

⁴²⁹ Satyaketu, Vidalanker, Vedalanker, H. D, *Arya Samaj Ka Itihas*, Part- 1, Arya Savadiya Kendra, 1982, Pp-223-227.

impact on society. It is interesting to see how the literature of Arya Samaj has evolved and how it has influenced the people of India. The literature about the Arya Samaj passes through different major trends. These different trends can be described in different parts like the imperialist, Nationalist, Post- Post-Independence, and the American school of historians.

Initially, the imperialist writers attempted to portray the Arya Samaj as a political and anti-British movement. The main focus of the imperialists was to criticize the social initiatives of the Arya Samaj Shuddhi Movement, which was alleged to forcefully convert members of other religions to Hinduism. However, the reality was quite different. The movement was primarily aimed at uplifting the untouchables and helping Hindus who had been forcibly converted to other religions.⁴³⁰

From a nationalist development perspective, Arya Samaj was described in nationalist writings. Many writers such as K.K Datta, V.A Narain, S.R Singh, Ravindra Kumar, K.N Panikra, A.R Desai, and Sumit Srakar have focused on Arya Samaj as a social movement. It is considered the first national awakening in the form of the first religion-reform movement. A.R. Desai described it as a revivalist movement.⁴³¹

According to Danpat Pandey, the philosophy of Swami was considered the initial nationalist movement, focusing on Swaraj rather than Suraj. In nationalist historiography, Arya Samaj was depicted as a cultural renaissance that set the stage for developing a national ideology. In subsequent American literature, Arya Samaj was seen as a reflection of Hindu social consciousness and the Punjabi Hindu elite.⁴³²

Throughout its history, the Arya Samaj has undergone various phases. However, a study of its history shows that it has always focused on nationalism. The organization has given the nation various targets to strive for, which ultimately helped India achieve its freedom. The literature produced by the Arya Samaj primarily revolves around the themes of socio-nationalism, reflecting the prevailing social and political scenario of the country.

⁴³⁰ Yadav, B.D, *Major trends in the history of the Arya Samaj. Proceeding of the Indian History of Congress. Vol.56*, Indian History Congress, 1996, Pg-737.

⁴³¹ Ibid, Pg-738.

⁴³² Ibid, Pg-739.

Literature of the Swami Dayananad Saraswati

Swami Dayanand Saraswati used every medium to spread the message of Vedic teachings. As a result, he wrote down a large number of Literatures which sixty-six published and unpublished works with more than 15000 pages⁴³³. During his lifetime, he was a great scholar who read many books. He simply wrote the book, getting straight to the main point without any unnecessary digressions. To validate his writing, he referred to hymns from the Vedas. Through literature, he gave the reason to the Indian Population, people to be proud to be Indian. The literature that has been written by Swami Dayanand Saraswati was not only religious or philosophical but also nationalist. With the help of literature, Swami Dayanand Saraswati tried to raise the sentiments of nationalism among the people of the country.

Swami translated the Vedas into the common language which helped the common people to understand the knowledge treasure that exists in the Vedas. The translated literature is known as '*Rigvedadibhasya*' in Hindi.⁴³⁴ The Swami's greatest achievement was presenting the translated form of the Vedas to society. Even if he couldn't spread the message of Vedas beyond writing the '*Rigvedadibhasya*', it would still be a memorable favour for society.⁴³⁵

The Satyarth Prakash contains the views of Swami Dayanand Saraswati on various themes. It was published twice due to some translation errors. This incident reflects Swami's belief that written work should be based on truth. '*Sanskarvedi*' has been described as the sixteen Sanskar. This Sanskar started from the womb to the death. This Sanskar also helped to make the cultured citizens. Other literary works were *Aryabhinav*, *Panchamahayajnavidhi*, *Shiksapatridavanthnivarana*, *Vedanthidavanthnivarana*, *Gokurnidhi* and many other writings. So, all these creations saw that Swami wanted to change society with the help of the literature he had written.

⁴³³ Vidyalanker Satyaketu, Vidyalanker Haridutt, *Arya Samaj ka itihās*, Part-I, Arya Swadhyā Kendra, New Delhi, Pg-642.

⁴³⁴ Bharatiya, Bhavanilal, *Rishi Dayanand aur Arya Samaj ki Sanskrit Sahitya ko Dyn*, Shri Ramlal Kapoor Trust, Amritsar, 1968, Pg-55.

⁴³⁵ Gupta, Lakshminaryan, *Hindi Bhasha Aur Sahitya ko Arya Samaj ki Den*, Lucknow Vishwa- Vidyalaya Hindi Vibag, Lucknow, 1961, Pg-43.

Swami Dayanand Saraswati was a remarkable individual with a diverse range of talents. His literary works, especially his letters, provide us with insight into his multifaceted personality. During his lifetime, Swami Dayanand Saraswati corresponded with people from different walks of life, and as a result, his letters were written in both Sanskrit and Hindi. He was a prominent leader in the religious and social spheres, and his influence extended to a vast community during the Indian cultural renaissance movement. After Swami Dayanand Saraswati passed away, his letters were compiled and published as a book titled "*Rishi Dayanand Ky Patra Aur Vigaypan.*" This book is a testament to his life's work and is responsible for inspiring generations to come. The Ramlal Kapoor Trust deserves credit for publishing this book, which has allowed people to appreciate the wisdom of this great man.⁴³⁶

The letters related to that great man, who made continuous efforts for the promotion and propagation of Hindi by declaring it as an '*Aryabhasa*' and sending letters to the Hunter Commission from various places to establish it as a '*Rajyabhasa*'. The collection marked the beginning of the genre of literary literature in Hindi. It is a matter of pride for Hindi Literature. By looking at the history of Hindi Literary literature, we come to know that till 1935, only the gems of Rishi's letters were radiating their light into the treasury of Hindi Literary literature.⁴³⁷

In short, the place of the foundation brick in a building is similar to the place occupied by the letters of Rishi Dayanand in Hindi Literary Literature. These letters are imbued with the life philosophy and ideals of the sage and serve as an inexhaustible source of inspiration for literature enthusiasts and followers of the Arya Samaj movement.⁴³⁸

Gujarati Literature and Arya Samaj

Gujarati literature history was divided into five parts. The first phase started between 1850 to 1880. This period of literature is known as reformist literature. This literature is mostly related to the Social reforms in which Sati System, widow remarriage, child-marriage and many other social evils. Most of the literature considered Western culture as a superior culture and tried to reform Indian society under the influence of

⁴³⁶ Vedvani (Magazine) published by Ramlal Kapoor Trust, Hariyana. 1990

⁴³⁷ Satish Vedalanker, *Dayanand Nirvana Satapadi Samorah*, Published by Maharishi Dayanand Nirvan Satapadi Samraoh, Ajmer. 1953, Pg-205.

⁴³⁸ Satish, Vedalanker, *Dayanand Nirvana Satapadi Samorah*, Maharishi Dayanand Nirvan Satapadi Samraoh, Ajmer, 1953, Pp-206-209.

Western culture. This movement resulted to create the new awareness in the different urban centres among the middle class in Gujarat society. When we study the literature of the Narmad and Dalpatram, their starting literary themes were under the influence of Western culture. They were the great supporters of the British rule. They presented that the policies which were introduced by the Britishers were very beneficial for the progress of India.

In the 19th century a new nationalistic urge tried to create a new situation which demanded to re-analyse the basement of the reform movements and focus on the theme of the cultural revivalism. This situation was created because of the result of the attitude of the educated class changed towards the British rule. In this process there would be the rise of many revivalist Movements.⁴³⁹

The Arya Samaj, a reform movement that began in the late 19th century, had a profound impact on Indian literature. The movement was founded on the premise of returning to the pure teachings of the Vedas and believing that self-rule was superior to British rule. This philosophy had a significant influence on the literature of the time, which was often infused with nationalist fervour and criticism of British colonialism. Many of them want to convey the message of pristine purity as a result there would be the rise of cultural revivalism.

The second literary period, which began in 1884 with the establishment of the Indian National Congress, holds immense historical significance. This period was marked by a resurgence of Aryan culture and Sanskrit and a dominant theme of Nationalism. The literary works of this era were greatly influenced by the ideology of Arya Samaj, which was established in many parts of Gujarat. In addition, several organizations were formed during this period that supported the ideals of Hinduism and Nationalistic ideology. A notable figure from this literary period was Swami Dayanand Saraswati, who introduced the concept of 'Swaraj' and left an indelible mark on the Indian Nationalist Movement.

Narmad, Govardhanram Madhavram Tripathi, Manilal Nabhubhai Dvivedi, and Narsinrao Bholanath Diwadi and Mansukhram Suryaram Tripathi (uncle of Govardhanram Tripathi) were writers who were influenced by Aryan culture.

⁴³⁹ Raval, R.L. *Socio-Religious Reform Movement in Gujarat during the Nineteenth century*, Ess Ess Publication, 1987, Pg-287.

Mansukhram Tripathi was the first modern Gujarati who tried to revive the glory of the Ancient culture through his literary works like *Buddhivardak Granth*, *Sudarshan*, *Buddiprakash*, *Samalochak* etc.⁴⁴⁰ The trends of Mansukhram Suryaram Tripathi were followed by Ichharam Suryaram Desai. In 1880 he started the weekly 'Gujarati' which decried the Ancient Aryan cultural tradition.

Govardhanram's book "*Saraswatichandra*" was inspired by Sanskrit literature and provided an interesting attempt to apply ancient ideas to modern problems.⁴⁴¹ He aimed to establish a connection between Gujarat and the ancient Aryan culture, promoting the continuity of generations.⁴⁴² The Sanskrit literature provides the foundation and English literature the fertilizer, which have together given rise to the growth of modern Gujarati literature. Manilal Nabhubhai was a highly learned and intellectual individual who used the Sanskrit language skillfully in his works such as *Balavilasa*, *Siddhantasara*, and *Sudarshan Gadyavali* and raised the language to the great heights of eloquence. He also spoke about the glorious heritage of Aryan thoughts in modern Gujarat. Another writer, Ranchodbhai, was the first to attempt the translation of classical dramas, but it was Manilal Dvivedi who began the new movement by translating *Bhavabhuti's Uttaramcharitra*, *Malimadhava*, and *Bhagavadgita*. Manilal translated the *Bhagavad Gita*, *Megaduta*, and five *Upanishads*.

One such writer who was influenced by the Arya Samaj was Narmad, a prominent literary figure from Gujarat. Narmad's writing can be divided into two distinct phases: in the first, he was heavily influenced by Western culture and wrote favourably about British rule. However, in the second phase of his life, he became a follower of Arya Samaj and began writing more nationalistic pieces that condemned British rule. It is interesting to note how the Arya Samaj movement significantly impacted the literary works of Narmad, a well-known Gujarati writer. Narmad's writing can be classified into two distinct phases, with the second phase being heavily influenced by the Arya Samaj movement. During this time, Narmad's writing took on a more nationalistic tone and wrote pieces critical of British rule. He also wrote about social issues, including the condition of women in society. One of his notable works in this regard is *Vadhavayacitra* and *Vidhava-Vreha*, where he depicted the plight of widows and remarriages. Narmad's association with the Arya Samaj movement significantly impacted his writing and worldview.

⁴⁴⁰ Raval, R.L., *Socio-Religious Reform Movement in Gujarat During the Nineteenth century*, Ess Ess Publication, 1987, Pp-348-351.

⁴⁴¹ <http://gujaratisahityaparishad.com>

⁴⁴² Munshi, Kanaiyalal M, *Gujarat And its Literature*, Longsmans, Green and co. Ltd. Calcutta, 1995, Pg-289.

Narmad described the Arya Samaj in his book '*Mari Hakkikat*' that at the start of the establishment of Arya Samaj Narmad delivered many lectures. He described that there would be some points in which his views and Arya Samaj's views were different. Because of it, he lost his faith in Arya Samaj and he was no longer its follower.⁴⁴³ But later on, when he was out of Western influence he described that

*"After wandering through many paths, I have finally found the path of truth and glory in the teachings of Arya Mahatamas. Even though the world throws many challenges my way, I will continue to follow this path. I hope this serves as an example to you and encourages you to move forward in life. You may face doubts, distractions, and temptations, but remember to stay true to your beliefs. Even when faced with challenges, stay patient and steadfast in your practice".*⁴⁴⁴

It should be noted that the entirety of the literature in question was substantially influenced by the works of the Arya Samaj. All these reformers' views were based on the Vedant philosophy like Arya Samaj. Notably, Swami Dayanand Saraswati undertook the translation of numerous Sanskrit works into Hindi, thereby making them more accessible to the general public. This significant development allowed for a greater understanding of the literature without the need for exclusive reliance on the expertise of select pandits. The implications of this achievement were multifaceted, as it resulted in the advancement of literary techniques, the development of refined taste, and the propagation of the ideals of Aryan culture - as originally intended by the literature - while simultaneously supplanting the diluted variety of the Puranas.⁴⁴⁵

Overall, the influence of the Arya Samaj on literature during this time cannot be overstated. The movement's emphasis on purity and national pride inspired writers across India to use their work to promote nationalist ideals and criticize colonialism. In the 19th century, the British introduced many policies and charter Acts. Due to the policies of the Britishers most of India was suffering from the famine and the Britishers failed to do relief work. They only want to focus on their benefits.

⁴⁴³ Dave, Lalshanker, *Narmad Poet, Uttor Narmad Charitra (1866-1886) Mari Hakkat*, Part -II, Gujarati Printing Press, Pg -75.

⁴⁴⁴ Ibid, Pg-96

⁴⁴⁵ Munshi Kanaiyalal M, *Gujarat And its Literature*, Longmans, Green and co. Ltd, Calcutta. 1995, Pg-318

Gujarati literature underwent significant transformation during the 19th and 20th centuries, as historical, political, and religious developments shaped the themes and content of literary works. Patriotism was a prominent theme, as writers explored issues such as the oppression of the downtrodden and the fight for independence. The literature of this period also focused on the lives of socio-religious movement leaders, with many autobiographies being published. Gujarati literature is renowned for its unadorned yet compelling style, which is characterized by its simplicity, transparency, and energetic tone. The literature focuses on the everyday lives of the common people, and the depiction of the natural and real world is an essential feature of it. During the late 19th century, the literature aimed to bring about reform during the age of reformation, and the focus was primarily on subjects related to it. However, in the 20th century, there was a shift towards themes related to the Reformation, and literature reflected this change.

The pre-independence era saw the rise of several notable figures, including Mahatma Gandhi, Pandit Sukul, Muni Jin Vijay, Kaka Kaekar, Kishorlal Mashruwala, Vishnu Prasad Trivedi, Bhogilal Sandesra, Javerchand Meghani, and others, who made significant contributions to Gujarati literature. Their works explored the struggles of the common people, the impact of colonialism, and the importance of preserving Gujarati culture.

The importance of the Arya Samaj literature could be traced by the book of Henry Cotton in New India. Henry Cotton wrote in his book 'New India' that *this movement originated from conservative and reactionary Hindus who yearned for a return to the golden age and sought a remedy for the defects of modern Hinduism, which had been tainted by contact with Western civilization. The movement is based on Brahma Samaj and pure monotheism, but it appeals more strongly to the intellectual Hindu by adhering to familiar philosophies and cosmogonies, while also attracting the masses by maintaining the inspired characters of their ancient scriptures. The movement also advocates for a return to the Vedas, as Swami Dayanand Saraswati persistently cried out, and for the belief in inspired scriptures, which is a living force for those who are unable to find adequate morals and religious sustenance in the eclectic principle of Raja Mohan Roy. The strength of this movement lies in its indigenous source, with roots in the past, adhering to ancient rituals and a modified caste system, and retaining an attitude towards Pantheism and idol worship that is not unfamiliar. However, its weakness lies in its strained and unnatural interpretation of the sacred book, and above all, its complete alienation from Western thoughts.*⁴⁴⁶

⁴⁴⁶ Cotton, Henry, *New India or India in Transition*, Kegan Paul, Trench, Trubner, and Co., Ltd, 1904, Pg-238-239.

During the time in Spain, many Arya Samajis began to produce literary works on various issues like social, nationalist etc. This literature helped the general public understand ancient literature better because Arya Samaj aimed to create literature that conveyed the message of "Back to Vedas" in a way that was easily understood by the people.

Many Scholars from Gujarat gave their valuable contributions to the literary work of Arya Samaj. All these literary works were related to the contemporary Social, Political, educational, and religious conditions of society. This literature played an important role in raising the sentiments of nationalism among the people. It also played important role in the spreading of the Vedic ideology of the Arya Samaj.

Pandit Atmaram Amritsari was a well-known author who hailed from Punjab and was invited to Baroda by Maharajah Sayajirao of Baroda for the education of the Harijans of Baroda⁴⁴⁷. His contributions to the education of the Harijans would be remarkable in the history of the Baroda.⁴⁴⁸ His literary works include *Brahmyajaya*, *Sankarchandirika*, *Sristi Vigayan*, *Vedic Vivah Adarsh*, *Mandukyonaupanisad*, and *Maharishi Dayanand Jivan*, all of which are dedicated to ancient literature⁴⁴⁹. These books are insightful and informative, delving into the intricacies of various aspects of ancient literature, and helping society appreciate the pristine purity of our cultural heritage.

Pandit Anand Priya, a renowned educationist, was son of Pandit Atmaram Amritsari. He dedicated his life to promote education across various classes of society. He played a significant role in transforming Arya Kanya Vidyalaya in Baroda into a world-class educational institution.⁴⁵⁰ His leadership and vision helped the institution to expand its reach beyond India's borders. Apart from his contributions to education, one book has been written about him '*Abhinandan Granth*' a masterpiece that delves into society's cultural, social, educational, and religious aspects. In the book, he vividly portrays the Arya Samaj as a national awakening movement.⁴⁵¹

⁴⁴⁷ Bhagat, Shrikanth, *Varhad Gujarat Ma Arya Samaj*, Shri Arya Seva Sang. Surat, 1960, Pg- 100

⁴⁴⁸ Vedalanker, Shankerdev, Vedalanker Dilip, *Abinanandan Granth*, Pandit Anand Priya Smithi. Arya Kanya Vidyalaya Baroda. 1976. Pg-82

⁴⁴⁹ Rajendra, Jigaysu, *Pandit Atmaram Amritasri*, Paropkarni Sabha, 1954, Pp-12-35.

⁴⁵⁰ Motibhai, Manilal, *Vedicdharma Praveshika*, Manilal Kalayandas Patel, Suryprakash printing press Panchkuva-Ahmedabad, 1954, Pg-23.

⁴⁵¹ Op. cit, Pg-125.

Shri Gokaldas Hiriji Takkar was born in Tankara. He wrote the monthly magazine '*Samaj Sevak*'. In this book, revolutionary ideas of nationalism were included that were against British rule. For this, he was jailed for seven years in 1929. But he was released soon because of his good Behaviour.⁴⁵²

Shri Chimabhai Bulabhai Patel was from Surat. He wrote the book '*Pirano Panth Ni Paul*'. At that time four thousand copies were published of it. When Gandhi came to India he accompanied with Gandhi. Because of the '*Pirano Panth Ni Paul*' he was imprisoned. This book describes the communal harmony of different sects at the Pirana Village near Ahmedabad.⁴⁵³

Shri Maganlal Ratan ji Vidarthi was from Surat. In 1921 he published '*Swarthi*'⁴⁵⁴ newspaper after it became weekly. However, due to some financial crises, it stopped in 1926.⁴⁵⁵

Acharya Shri Mayashanker Darshanacharya was from Anand. His contribution to the Arya Samaj literature would be memorable. He translated the Satyarth Prakash and *Sankar Vidhi* in Gujarat. Now the common people would easily study books.⁴⁵⁶

Shri Madubhai Premjibhai Arya was from Rajkot. From childhood, he was under the influence of Arya Samaj. He wrote the '*Aryadarshan*' in which he described the Arya Samaj as a reformative movement and about Swami Dayanand Saraswati.⁴⁵⁷

Shri Mukund ji Kuwar ji Sharma his name in the history of the Arya Samaj is written respectfully. He was a great revolutionary Arya Samaji. Because of his social work, he lived a difficult and struggling life. He also played an important role in the establishment of *Arya Kanya Vidyalaya* of Baroda. When he died in 1960 many Arya Samaji started writing about him. One of the best books '*Rishikatha*' written by Shri Kanth Bhagat ji on the life of Shri Mukund ji Kuwar Sharma. This book was rewarded by the government of Gujarat as the supreme book.⁴⁵⁸

⁴⁵² Bhagat, Shrikanth, *Varhad Gujarat Ma Arya Samaj*, Shri Arya Seva Sang, Surat, 1960, Pg- 143.

⁴⁵³ Ibid, Pg-48.

⁴⁵⁴ First daily newspaper of Gujarat.

⁴⁵⁵ Ibid, Pg-76.

⁴⁵⁶ Ibid, Pg- 86.

⁴⁵⁷ Ibid, Pg- 93.

⁴⁵⁸ Ibid, Pg- 102.

Pandit Vedmitra Thakur described the different perspectives of Arya Samaj. He wrote many books which gave details about the Vedas.⁴⁵⁹ He also published the '*Ved-Vegyan*' book. In this book, he described the scientific facts in the Vedas.⁴⁶⁰

Shri Shyamji Krishna Verma, a notable figure from the town of Kutch Mandvi, was an ardent follower of Swami Dayanand Saraswati, the renowned Hindu reformer. Verma's passion for social reform led him to establish the newspaper 'Indian Social Reformer,' which played a pivotal role in igniting the revolutionary spirit among the youth. His newspaper became a platform for the young generation to voice their opinions and to drive social change. Verma's contributions were instrumental in shaping the course of Indian history, and his legacy continues to inspire generations of social reformers even today.⁴⁶¹

Shri Kanth Bhagat hailed from Baroda, and his contributions to Arya Sang Seva's mission to publish more literature in 1952 were invaluable. He authored two books, '*Sangdarshan*' and '*Rishikatha*', which garnered critical acclaim. In particular, '*Rishikatha*' won the coveted best book award. Bhagat's magnum opus, '*Varhad Gujarat Ma Arya Samaj*', is considered a milestone in the history of the Arya Samaj. It was the result of extensive research and fieldwork spanning the 19th and 20th centuries, covering various centres⁴⁶² of the Arya Samaj. The book also includes the names of countless individuals who made significant direct and indirect contributions to the progress of the Arya Samaj.

Shri Satyavarth Kamdar was a highly accomplished individual, who hailed from Mumbai but made a name for himself in Gujarat. Besides being a graduate, he was the author of several remarkable books. His works include *Vedic Trethvad*, which delves into the ancient wisdom of the Vedas, *Asparsayatha Na Kalank*, a thought-provoking book on Skepticism, *Revolutionary Dayananad Maharaishi Charitraamarat*, a tribute to the legendary saint and philosopher Dayananad Maharaishi, and lastly, *Sanskar Vidhi* (Marathi Translation), which is an insightful translation of the book on traditional Indian customs and rituals⁴⁶³.

⁴⁵⁹ Ibid, Pg- 108.

⁴⁶⁰ Vedalankar, Satish, Pandit, *Vedalankar Granthavali* (Arya Samaj and Valab Sampradaya), Pg- 523.

⁴⁶¹ Ibid, Pg- 112.

⁴⁶² Ibid, Pg- 112

⁴⁶³ Ibid ,Pg- 200

Pandit Krishanaram Icharam was from Karsada. He gave one lecture on ‘*Arya Jagrath ho*’ in 1898. Pandit Mohanlal Vishnu Lal Pandya was from Mathura but lived in Gujarat most of his life. He translated the ten principles of Arya Samaj into Hindi and English.⁴⁶⁴ Seth Damodardas Sundardas wrote the ‘*Mumbai Arya Samaj Ka Itihas*’. It was the renowned literature of the Arya Samaj.⁴⁶⁵ Mayashanker Darshacharya was from Shaurstara. He translated the Satyarth Prakash, *Sanskarvedi* and *Goukurnidhi* into Gujarati Language. He also wrote the *Tika* on *Saddarshan*. Pandit Maharani Sharma, he was from Junagadh. He wrote the ‘*Kanyopanayavidhi*’ in which he described the *Upanayan Sanskar* of Women Valid according to the Shastra.⁴⁶⁶

Vijayshanker Mulshankar wrote about Dayanand's Birthplace. He wrote the book ‘*Philosophy of Creation*’ (1964) and ‘*Jagat Ky Upadan ky Karan*’ (1955). In women the Chanchalben Manyaklal Patak, she worked on the history of the Tankara. Late Amritlal Seth wrote the ‘*Saurashtra*’ weekly. Baroda Arya Kanya Vidyalaya also published the monthly Magazines *Pracharak*, *Sudarak*, and *Hindu Patrika*.

Later on Shri Mumbai Arya Pratinidhi decided to establish the Arya Prakash Prabandan Simiti with eight members. This was establish to spread the Vedic measga eto the different parts of Gujarat. Many people gave there contribution to it development. Arya Samaj spend lot of Money in its publicity. Its whole responsibility was given to Ramji Punja Aryaprakash press. Its member were⁴⁶⁷

Shri Girijshanker	Mumbai
Shri Babubhai Kuberdas Patel	Anand
Harishanker Vidayrthi	Anand
Kulchand Babupuji Shah	Anand
Santak Satyvarth ji	Mumbai
Santak Narendra Dev ji	Sukultrith
Govindlal Shivilal	Mumbai
Shivji Punj Kotari	Mumbai

⁴⁶⁴ Bhagat, Shrikanth, *Varhad Gujarat Ma Arya Samaj*, Shri Arya Seva Sang, Surat, 1960, Pg- 206

⁴⁶⁵ Ibid, Pg- 206

⁴⁶⁶ Patel, Bapubhai, Kumberbhai, *Varshik Hisab and Vrathanth*, Arya Pratinidhi Sabha, Anand, 1936-37, Pg- 103.

⁴⁶⁷ Ibid, Pg-1.

Arya Prakash, a popular publication, was widely read not only in India but across the globe. The annual publication, *Varshik Hisab Vrathanth*, included detailed descriptions of significant events like Mahatma Gandhi's Dandi March, which sparked a wave of Independence and garnered widespread attention. The inclusion of such events in the publication contributed significantly to the popularity of Arya Prakash, making it a widely read and highly-regarded publication.

Manibhai Motibhai '*Vedic Daharma Parvashika*' describes the different centres of the Arya Samaj in Gujarat and also the detailed Philosophical views of the Arya Samaj. It was also important book of Arya Samaj which included the history of different centre as well as the philosophical part of Arya Samaj. It also describes the different centres of Arya Samaj with its establishers. It present the different songs and Bhajans of the Arya Samaj which was popular at that time.

વેદો કા ડંકા આલમમે ,
બાજવા દયિા રશિી દયાનંદને ;
હર જગહ ઓમકા ઝંડા ફરિ ,
ફહરા દયિા રશિી દયાનંદને .
આજ્ઞા અવદિયાકી હરષ
ધન ધોર ઘટાએ છાયીથી ;
કર નષ્ટ ઉન્હે જગમે પ્રકાશ ,
ફેલા દયિા રશિી દયાનંદને
સર પર તુફાન બલાકા થા ,
નજરોસે દૂર કનિારા થા ;
બંકર મલ્લાહ કનિારે પર પહુંયા દયિા રશિી દયા નંદને
ધૂસ ગયે લુટેરે ઘર મે થઈ ,
સબ માલ લૂંટકાર લે જાતે;
ઝાડ સુખર હાથ શોતોક પકડ ,
બથિલા દયિા રશિી દયા નંદને
મક્કારી ડગ ફરેબોસે જો માલ મુફટકા ખાતે થે,
સબ પોળ ખોલકર દલિ ઉનકા ,
ઉડ ગયે હોશ મતવાલો કે મૈદાન છોડકર રક્ષુ હુએ ,
હથયિાર તરકકા નકિલા જબ ,
ચમકા દયિા રશિી દયાનંદને ,

Conclusion

The Arya Samaj has garnered praise from numerous respected figures, including Jawaharlal Nehru, for its achievements in education and social reform movements. One of the key factors in the success of the Arya Samaj is its adept use of language to communicate effectively with people from different regions. Swami Dayanand Saraswati, a great patriot of the Hindi language, recognized its potential to unite people from diverse backgrounds. His vision to use Hindi as a medium of communication has played a significant role in bringing people together, ultimately contributing to the success of the Arya Samaj⁴⁶⁸.

Swami Dayanand Saraswati, the founder of the Arya Samaj, was an influential Hindu reformer who left behind a great treasure for his followers. He not only revived the Vedic knowledge but also presented Hindi as a national language. Dayanand Saraswati wrote many books in Hindi. The book '*Hindi Sahitya Ko Arya Samaj Dyn*', describes the contributions of Arya Samaj in promoting Hindi literature.

All literature of the Arya Samaj is preserved in Ajmer at the Vedic Yantralaya, which serves as a repository for the valuable knowledge and books of the Samaj. The book '*Hindi Sahitya Ko Arya Samaj Dyn*' also sheds light on the role of the Arya Samaj in shaping India's history. It highlights that the movement started by Mahatma Gandhi could not have reached its peak if it were not for the background created by the Arya Samaj.⁴⁶⁹

In summary, Swami Dayanand Saraswati's legacy left a lasting impact on Arya Samaj, and his contributions to the promotion of the Hindi language and literature cannot be overlooked. The preservation of all the literature of the Samaj at the Vedic Yantralaya in Ajmer is a testament to the importance of his work.

The impact of Arya Samaj on Gujarati literature is undeniable, and it is evident in the literary works of many modern Gujarat writers. These writers played a pivotal role in the revivalism of the Sanskrit language and nationalism, which was the core philosophy of the Arya Samaj. With their literary works, including those of Ranchhodlal Udayram Dave, Narmadashankar Lalshankar Dave, Govardhanram

⁴⁶⁸ Vidyalanker, Satyaketu, Vidyalanker Haridutt, *Arya Samaj ka itihas*, Part-I, Arya Swadhya Kendra, New Delhi, Pg-642.

⁴⁶⁹ Shivendra, Suman, *Hindi Sahitya Ko Arya Samaj ki dyn*, Maharishi Nirwan Satapadi Smithi, Ajmer, 1957, Pg-66-67.

Madhavram Tripathi, Manilal Nabhubhai Dvivedi, and Narsinhrao Bholanath Divetia, they not only provided a glimpse of the revivalism of Sanskrit and Aryan culture but also helped to spread the message of Arya Samaj and its ideology through literature indirectly. Their works have had a profound influence on the beliefs and values of the people of Gujarat, making a lasting impact on Gujarati literature.

Throughout history, literature has served as a powerful tool for societal transformation. It can shape beliefs, values, and even entire generations. Literature provides a means of communication to present nationalist views and helps to document the history of social movements and influential individuals. It reflects the culture, values, and beliefs of a society and has the potential to create a lasting impression on the reader's mind. The Arya Samaj literature has contributed significantly to society by amplifying the voices of the marginalised and women, bridging the gap between different classes, and enabling people to connect across different ages. It has provided a platform for people to share their stories, express their opinions, and convey their thoughts. The literature has helped spread awareness about important issues, educate people, and bring about positive change in society. The integral role of literature in driving social progress and shaping our understanding of the world cannot be overstated.⁴⁷⁰

The impact of Arya Samaj literature on Indian nationalism cannot be overstated. During a time when political bodies were not even considering the difference between 'Swaraj' and 'Suraj', the literature of Arya Samaj paved the way for Indian nationalism. The message of nationalism was conveyed to the common people through the literature of Arya Samaj. This is because history has shown that any reformer who seeks to bring about change for society must have the support of the common people. Without their support, no one can change the social order of society. This is because the common people make up the majority of society and suffer the most.

⁴⁷⁰ Satkythu, Vidalanker, Vedalanker, H.D and Bharati Bhavanilal, *Arya Samaj Ka Itihas*, Part V, Arya Savadiya Kendra, 1987, New Delhi, Pg- 13-26.