

ARYA SAMAJ – A FORERUNNER FOR SOCIAL AND WOMEN UPLIFTMENT

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Among all the socio-religious movements, the AryaSamaj is one of the movements, which made efforts to remove the bad essence of the Indian society. Unlike the other movements, it was a revivalist movement in its character which stood above all on the indigenous culture.¹ Its aim was development of the country, so that India shall obtain the place of dignity, but it was not possible unless some changes were brought in social sphere, because India was prey of social mis-happenings for centuries and for the social revolution, struggle for the same was needed because it was a difficult task to change the social structure. It was the adoption of the AryaSamaj that the Political thrall was the reason of their social evils.² But the indulgence of the AryaSamaj took the big task ahead of them. For this purpose the educated Hindus began a critical study of the environment in which they were placed.³

The purpose of the AryaSamaj was to regenerate India, so that the Indian Society should be improved. This problem was to be solved by the AryaSamaj.⁴ The people of AryaSamaj fixed a goal before them and made all round attack on the evils of the Hindu society.

During the 18th Century the Hindu society had been on a declining path. It was controlled by the thinking of the Brahmins. They controlled the full *Samaj* and life of the people but the power of independent thinking and activity had been lost. The caste system was the biggest and strange

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¹Dhanpati Pandey, *The AryaSamaj and Indian Nationalism (1875-1920)*, New Delhi, 1972, P. 72

²Manmohan Singh, *Sufimat Ate Dharmic Leharan*, Patiala, 1993, P.96

³Ibid, P.73.

⁴*The Punjabi*, December 10, 1911.

problem in the social evils of India, which had gripped the society into their clutches. Nobody could go outside this caste. The girls were married in a young age, which resulted in the possibility that the girls were to be widowed in a younger age. There was a custom of Pardah System between both the Hindus and Muslims, which restricted the social development. Rich women could not come out from their houses without covering their faces, which stopped their mental development. In the society there were untouchables. Their shadow was considered to be bad. They were being deferred to go to any religious places, wells and schools. Besides all these evils, the English Education was running the soul of Indians. It was making the students irreligious and intended to uproot Hinduism.⁵

It was the prime problem of caste system before the AryaSamaj, which made the society hollow and limited the development of the *Samaj*. It gave birth to a question "What is the status of the man in the society?" Earlier the dignity was given to the caste; that all the people do their work together. But the establishment of the English ruling uprooted this system and the new economic powers destroyed the independent villager society. The New organized system, the new economic policy, which worked new, in this way, there was no need for caste system. There came a time for the AryaSamaj to make efforts to finish the caste system prevalent in the society. Swami Dayanand also considered Caste System as Cancer, which was eating, away the society. It was popular saying by Dayanand that the man makes Brahman or Shudra by his own merits, not by his caste.

The *ChhandogyaUpanishada* quotes an instance of sage Jabali coming from an uncertain family and later became a Brahman.⁶ Similarly Vishwamitra who belonged to Kshatriya family and *matanga*, who belonged to a *Chandala family*, also became Brahmins later on.⁷

SwamiDayanand had said that the society will be made on merits and not on colour or caste. In order to generate this idea and to abolish caste system he had travelled wide over the country and hold religious meetings. He addressed the learned on this subject⁸and ultimately succeeded by defeating the arguments advanced by the supports of *Varnash Rama Holic*

⁵DhanpatiPandey, op. cit., P. 73.

⁶DayanandSaraswati, **Light of Truth**, pp. 124-125.

⁷Ibid., P. 125.

⁸DhanpatiPandey, op. cit., P. 75.

Dharma in convincing a considerable section of his co-religious inequality and injustice involved in the system.⁹The AryaSamaj wanted to demolish that Caste system, which created division in the society. It admitted the right of every one to choose his or her environment, to fight for and to rise as high as possible in the scale of humanity.¹⁰It was not considered earlier before by the AryaSamaj to oppose the Caste System, but in a short while, they worked for Samaj Welfare.

The AryaSamajists continued to advocate against the caste system. Mahatma Hans Raj, the Principal of the D.A.V. College, Lahore carried on with the mission of Dayanand. He wanted to build a casteless society. The D.A.V. College and the school at Lahore provided him with a fertile ground for sowing the seeds of social reconstruction. No separate caste messes were allowed to be set up in any of the hostels run by the D.A.V. colleges. Here the students were unconcerned about the sub castes of fellow students after years of living together, as members of the same hostels, or as class fellows and contemporaries. The young minds remained ignored of the caste grades to know of their fellow students. It was a revolutionary change. Hans Raj sent his workers to Malabar where they challenged the foundations of the local caste system. Here the workers helped the low class people to fight for their rights in the court, and it was decided that they had, a right to use the public roads, like the Brahmans. Hans Raj established the idea of dignity for labour. LalaGurdas Ram Chaddha, the son of Mahatma's brother-in-law, opened a shop called the *Chaddhalaundry* works in 1903 with the advice of the Mahatma. His cousin, LalaDhani Ram, started selling shoes after accepting his advice. Similarly LalaLajpatRai was against the caste system and he delivered a series of lectures against it, in course of his tours.

The BrahmoSamaj was also preaching with AryaSamaj in Punjab but their ideology received a setback due to the much more popularity of the less radical and more militant ideology of Aryas in Punjab.¹¹ The members of AryaSamaj obtained the success more than the BrahmoSamaj. They were more educated and they were a complete *samaj* within. Some of the Bengalies such as

⁹Sri Ram Sharma, **Mahatma Hans Raj, Maker of the Modern Punjab**, Jalandhar, 1941, P. 73.

¹⁰LalaLajpatRai, **Unhappy India**, Lahore, 1909, pp. 85-86.

¹¹Nina Puri, **Political Elite and Society in the Punjab**, Delhi, 1985, P.28.

BabooBachi Ram Chatterjee and Kali ProsannaChatterjee¹² joined the AryaSamaj of Punjab. In the 1880's as the condenses of the AryaSamaj were assured and men like Pandit Guru Datt, LalaMunshi Ram, LalaLajpatRai and LalaSain Das, all other members of the Lahore BrahmoSamaj, shifted their allegiance to the AryaSamaj. Many students who were impressed by the BrahmoSamajwere also made the members of the AryaSamaj, as a result of which the caste system abolished. The data of the castes in the AryaSamaj as mentioned in the census of the Punjab Report is as follows:

The castes in the AryaSamaj (1901)¹³

Caste	Male (Over 15)
Khatri	3,394
Arora	1,627
Mohyal, Brahman	1,344
Bania	444
Jatt	300
Rajput	167
Others	983

Due to the intervention of the Khattris, Banias, Aroras etc. the area of the AryaSamaj became wider than before. The members of the AryaSamaj made many efforts to give place of dignity to the untouchables in the society. The seventh principle of the Samaj concentrated on the upliftment of the lower castes. It had been specified in this principle that; for the interest of the country there were two types of reforms needed through attention i.e. the spiritual and the temporal.¹⁴ The upliftmentprogrammesframed within these two directions which included the welfare of the entire mankind purely by the way of promotion. In relation to untouchables it was stated that the work was to be carried out in two ways: one was to raise the status of

¹²R. R. Sahni, **Struggle for Reform in Sikh Shrines Amritsar**, S.G.P.C, n. d., P.139.

¹³Census, **Punjab Report**, 1901, P. 116.

¹⁴Satish Kumar Sharma, **Social Movements and Social Change**, Delhi, 1985, P. 54.

untouchables and second was to educate them in order to higher social ideals.¹⁵ This was done to put them on an equal footing of the social positions prevalent in the Hindu society.

The AryaSamaj was not looking fairly to the untouchables, with the religious point of view, but untouchability was legally considered a crime due to bad environment, association and training and hence resulting in the deterioration of the character.¹⁶ It could be curbed, if the Indian environment and their thinking would be purified. The members of the AryaSamaj acknowledged that the *Shudars* were also pure and should obtain the right of *Dwija* (twice born). The social idea of the Arya members is the "Fatherhood of God and Brotherhood of man," then only every man may acquire the same status. They were of the view that the right education must be supplied to these people for their progress, and then only their status could be improved. They were in favour of opening a social organization. Then they opened the Institution "*Daya Nanda*

DalitoddharMandal, Hoshiarpur."

LalaLajpatRai also endeavored to remove their hardships. He said that the Nation can head towards the progress if we would open our arms for our unfortunate brothers and sisters, for the depressed classes and help to build up in them the vital spirit of human dignity¹⁷ it could be done until we gave place of respect to them.

Swami Dayanand worked out many tasks for the remaining untouchables. He tried to educate the people by giving lectures. He was of opinion that the recognition of the man should be based on his merits but not on his caste.¹⁸

Swami Ji thought that we should have common dignity with Hindu Religion. He then preached *Shudhi* movement and with this help he tried to bring back the Hindus, who had joined the other religions. Swami Dayanand advocated the "Golden Age", which could only be obtained through *Shudhi*. Swami ji wanted to break the old traditions of the Indians and wanted to give them a new

¹⁵Ibid. P. 54

¹⁶DhanpatiPandey, op. cit., P. 76.

¹⁷DhanpatiPandey, op. cit., P. 78.

¹⁸A. R. Desai, **Social Background of Indian Nationalism**, Mumbai, 2007, P. 291.

direction, so that they could enter into a New India where there would be no casteism and where the people compiled with the Vedas.¹⁹

It was the result of the efforts of Swami Dayanand that in between the period of 1901 to 1911 in Punjab, approximately sixty to seventy thousand people got purified and tried to uplift their status. In 1933, All Indian Salvation Mission was established to bring non-Hindus into the Hindu Religion. According to the Report of this Mission, the religion of 13,654 people was connected to the Hinduism.²⁰The AryaSamaj faced a rigid opposition after this.

With the Christian Circle, the AryaSamajis, opened orphanages and shelter for widows. The first Hindu Orphanage was established at Ferozepur in Punjab in 1877 by RaiBahadur Mathura Dass.²¹ There were forty two boys and girls in the institution at the end of the year.²² The children were kept in this orphanage without any discrimination on the based of caste or creed. In this orphanage there were one third muslim children. The girls' school was also merged with this. This Orphan age protected the Indian children during the 1896 famine, that was going in the hands of Christians. The AryaSamaj of Ferozepur looked after these children and gave every necessary things to them.²³ In the first quarter of Twentieth century there were only ten orphanages, where the members of AryaSamaj were working.

Between 1877 and 1910 there were ten famines in Punjab, but the Govt. failed. During this period, the members of AryaSamaj helped the people with great kindness and compassion. LalaLajpatRai was the first one in helping the famine trodden. The famines became devastating during 1897-98 and 1899-1900. The members of AryaSamaj unformed rigorous tasks in this period. In 1899 when famine occurred in Rajputanas, Central Provinces, Bombay Kathiawar and many parts of the Punjab, then without wasting any time the AryaSamaj sent the volunteers in those areas. They did a remarkable work there. Under the leadership of Late LalaChanduLal, the President and LalaChura Mani, their secretary; they relieved hundreds of children and fought a

¹⁹Doris R. Jakobsh, **Relocation gender in Sikh History Transformation, meaning and identity**, London, n.d., P. 119.

²⁰Satish Kumar Sharma, op. cit., P.93.

²¹Shiv Kumar Gupta, *AryaSamaj and the Raj* (1875-1920), New Delhi, 1991, P.42.

²²**The Tribune**, 16 February, 1895.

²³Khushal Chand, *JatiRakshak*, Urdu, n. d., P.5.

noble battle against the death and misery. A similar campaign was launched by AryaSamaj in Kathiawars, the central provinces and the parts of Bombay that successfully rescued about 1,700 children. All the girls rescued in 1897-98 and 1899-1900 were suitably married. In the famine struck area of Bikaner and the rest of Rajputana, the students of D.A.V. College worked tirelessly in the scorching heat of the Rajputana.

In 1906 the tasks were performed for the relief from Famine that hit in the Eastern Bengal. Many donations were sent by members of Panjabi AryaSamaj in this regard. In 1907-08 Oudh was preyed by famine, where the members of AryaSamaj worked day and night. In 1918 famine prevailed in Garhwal. Mahatma Hans Raj appealed the people for their help, though the members of AryaSamaj faced many troubles, yet they displayed determination with their efforts. In 1920 famine occurred in Orissa where around seven thousand women and children of about two hundred Villages were saved from the clutches of death.²⁴

The volunteers were sent at Cuttack also. An *Aryalanger*, one orphanage and a widow home were established there. One hundred and nine children and sixty eight widows were sent to Punjab for shelter. When Famine appeared in Chhatisgarh and Orissa, even their also the AryaSamaj worked for them.

The Famine relief movement sowed the seed of the nationalism in the minds of the Indian people and gave an idea to go against the existing oppressive rule. All classes of Hindus, irrespective of caste and creed, helped the famine movement that further proved a blessing in many moral ways. It engendered unity in the ranks of the Hindus and brought in touch the literate classes in touch with the illiterate masses as never before; also creating new bonds of sympathy between them. It stimulated a healthy spirit of rivalry with powerful missionary organizations at work in the same field. It opened the virgin territory for the training of the Hindu youths with the methods of social services. It asked them to make several experiments in reviving the indigenous industries through cheap time saving machinery within the reach of

²⁴Shiv Kumar Gupta op. cit., P. 44.

modest means for providing the orphans with employment.²⁵ All the girls rescued were suitably wedded to men of higher castes than their own.²⁶

In times of pestilence also, AryaSamaj did not lag behind. It organized medical relief camps, nursed the sick and helped in the disposal of the dead. Raja Narinder Nath, the Deputy Commissioner asked Lala Hans Raj to extend the hand for help at that time of misery²⁷ The Aryasamajists led by Pandit Rulia Ram went to Multan. Pandit Rulia Ram served with much zeal and enthusiasm that Bishop Stocks, who was also there in those days was impressed and then remarked that “we are not required in the presence of these old men.”²⁸ When the plague reached Rawalpindi and then Delhi, Rulia Ram and the volunteers reached there to serve.

In 1905 there struck an earthquake in Kangara. The swift response of the AryaSamaj marked the opening of a new campaign of social service.²⁹ They started taking relief measures on large scale. This earthquake affected Kangara, Palampur and Kulu area more killing thousands of men. AryaSamajists were the first to reach the affected area;³⁰ all this was done under the supervision of Bakshi Sohan Lal, Lala Lajpat Rai and his men worked behind and also motivated the people to help them with power and money.³¹ The students of D.A.V. College Lahore reached there and they worked to pull the people out from the debris. They aided them with clothes, money and medicines. The AryaSamaj also helped them a lot in constructing their houses.

Another task of AryaSamaj was to protect the cows. In 1882 a cow protection association was formed and they collected the funds for their shelter.³² The Cow marked the great

²⁵Dhanpati Pandey, op. cit., P.100.

²⁶**Home Political Department proceedings**, November, 1909, Nos. 32-41, NAI.

²⁷Shiv Kumar Gupta op. cit., P. 45.

²⁸Khushal Chand, op. cit., P. 5.

²⁹Shiv Kumar Gupta, op. cit., P. 46.

³⁰**The Panjabee**, 11 May, 1905.

³¹Ibid., P. 46.

³²Tara Chand, **History of the freedom movement in India**, Govt. of India, 1967, P.335.

importance for the Hindus. Dayanand was never in favor of killing the cows and he was the first who pleaded for the protection of the cow on utilitarian principle.³³

Swami Dayanand also made effort to break one more superstition, it was that who crossed the sea, he was socially boycotted. Dueto this, the Indians were suffering losses and if they do not travel through sea then they cannot do better business. One Bengali poet Michael MadhusadanDutta, had also given up his Hindu religion in orderto go toEngland. Dayanand had a wider outlook, a vision to spread Indians throughout the world.³⁴Swami Dayanand wrote many articles about this and said that we should travel through sea, due to which our aim and thinking must be changed. When we travel for some better tasks, then we receive new experiences. It is because of our ignorance, we were far away from freedom, money and happiness.³⁵

In addition to that, one more task of the AryaSamajwas charity-a social reform, which was started by Swami Dayanand. Its aim was to help the poor and backward sections of the society. Once a while when he was giving lecture in Ajmer he came to know that the flames had burnt the city, and then he collected the fundsimmediately, tohelp them. He found a trust in 1883 for rendering public services. Soon after his death the D.A.V. College Trust and management society was found for imparting secular religious, technical and industrial education.³⁶ It was soon followed by a legal number of AryaSamajic trusts in the service of the community, irrespective of caste, creed or colour. The D.A.V. College organized the first relief movement conducted by the Indians in Western India.³⁷Its appeal for organized work in the service of the community met with a tremendous response; always it got more money than it was able to spend for a particular cause. Other sections among the Hindus followed its lead and similar work was organized by them as well. Dayanand stood for the revival of the old system of *Panchayats* and

³³BawaChhajju Singh, **Life and teachings of Swami DayanandSaraswati**, Delhi, n. d., P. 151.

³⁴Vivek Bhattacharya, **The Spirit of Indian Culture**, New Delhi, P. 35.

³⁵Ibid., P. 351.

³⁶S. P. Sen, **Social contents of India religious movements**, P. 332.

³⁷Ibid, P. 332

convinced his people not to go to the British courts, where they were being discriminated by the white race. Similarly he did not like people adopting English as their national language.³⁸

He advocated the substitution of Hindi, the language of the Majority for the English language. In order to execute this idea, he personally lead himself in Hindi, wrote his works comprising about 20,000 foolscap pages in Hindi and did all that he could to popularize Hindi as a national language.³⁹

Earlier, condition of the woman was very bad in the society. The struggle became necessary to remove these evils as the status of the woman was low in the society. The vices like widow re-marriage, marriage in childhood, Pardha system, Dowry System noteducating them were prevalent in the society at that time. The women were not granted the rightto education. It reveals from *SatyarthPrakash* that every body has the right to get education. The quality education of girls was very low as compared to the education of boys. The age limit that was fixed for the education was eight years for girls and seventeen years for boys.The curriculum for girls included supplements for special training to make them suitable for the house hold duties. They were also to be responsible for after marriage consequences. Girls were not to be educated for working in any profession and were not even allowed to work outside the home. The requirement for the female teacher at that time was very demanding and became the need of the hour.⁴⁰ AryaSamaj started work in this sphere, because reforms could not be made without educating the girls.

At that time, one more task which was to be done by AryaSamaj for women that was the prevention of 'Child Marriage'. At that time, often marriages were to be made at the young age. As Parsi Dada BhaiNaorojigot married at the age of Eleven to Gulabi,who was only seven. Mahatma Gandhi got married at the age of thirteen.⁴¹ In the same way Dr.Rajendra Prasad got

³⁸K. C. Yadav, **The Autobiography of DayanandSarswati**, Delhi, 1976 P. 17

³⁹K. C. Yadav, op. cit., P. 17.

⁴⁰Doris R. Jakobsh, op. cit., P.121.

⁴¹M. K. Gandhi, **The story of my experiments with truth**, P.8.

married in 1898 when he was only thirteen with great pomp and Splendor and also lavish expenses were incurred.⁴²

AryaSamaj raised the voice against child marriage as well. For this purpose, they took the opinions of the general Public. The AryaSamaj fixed the minimum age of marriage as sixteen for girls and at twenty five for boys based on the Principle of the Vedas.⁴³

Swami Dayanand had classified marriages into three groups, superior marriages, medium marriages and inferior marriages. Inferior marriages were made between the women of sixteen and men of twenty- five year of age. Medium marriages were made between the women of eighteen or twenty and men with twenty five or forty years of age. And superior marriages were made between women of twenty- four and men of forty-eight years of age.⁴⁴

The AryaSamaj raised their voice against the child marriage. According to the census of 1921, 612 children were less than the age of one year, 2,024 were less than the age of five years, 97,857 were less than the age of ten years and the 3, 32,024 were less than the age of fifteen years, all were newly married brides.⁴⁵ Out of them, many were widowed before seeing their husbands at their young ages. They were not even allowed to re-marry.

The AryaSamaj also declared a crusade against the child marriage. The D.A.V. High school, at Lahore refused giving admission to the married students who were working in various sectarian and even sub-sectarian agencies. They succeeded in convincing the society that the child marriage was an evil to be abolished at any cost.⁴⁶ The effort was against the child marriage and became an essential part of the propaganda; that further carried through press. During their anniversary, the conferences were being held against this evil. It was an AryaSamajist, HarbilasSarda, who succeeded in getting through a legislation rising the minimum permissible age of marriage to fourteen years. Before this the government's attitude towards this social evil

⁴²Dr. Rajendra Prasad, **Autobiography**, P.20.

⁴³Dhanpati Pandey, op. cit., P.92.

⁴⁴**Home Political department proceedings (DCI report) part-B**, October, 1907 Nos. 80-87 NAI.

⁴⁵**Census of India**, 1921

⁴⁶S. P. Sen, op. cit., P. 334.

was ambiguous, and not neutral. They did not like to touch the social pitch for fear that it might defile them.⁴⁷

The AryaSamaj continued their efforts because of such conditions. At the annual meeting of AryaSamaj held at Peshawar in October 1907, a determinate AryaSamajist named Jagat Singh spoke against the child marriage. He objected the early marriage as the offspring of such unions were likely to be weak and unable to create a stand before the enemy. Similarly Nanak Chand advocated against the child marriage at several places in Punjab. The Women Branch of AryaSamaj in Hissar made a leading role in the work of social reforms and Puran Devi who was appointed as a lecturer by the very branch, began to preach against child marriage. In the year 1911, the *Bharat Stri Mandal* started by Sarla Devi appointed a Bengali Lady named Krishna Bhabini Dass to impart instruction in the *Zenanas* of Bengal.⁴⁸ Another society with which the same lady was connected, the *Mahilamilapsamity* appointed a Bengali lady named Hironmoyi Devi to give lessons to the married women. Both the societies played a vital role in abolishing the practice of child marriage. In this movement against the child marriage, the AryaSamaj was adorned with success, even though much still had to be done.⁴⁹ At last the government banned the child marriage with their help and encouraged intercaste and inter religion marriages. These Laws were termed as Sharda Act.⁵⁰

The widows were to earn their livelihood with great hardships. They had no right to remarry even after the death of their husbands. The AryaSamaj started to work for this cause. The Reports of Census of 1901 also revealed about the widow re-marriage. As Shankar Dutta, Kashtariya of Bijnor after the death of his wife married with a widow under the impression of AryaSamaj.⁵¹ Such similar marriages were performed in Punjab and other parts of the India also. Many other Re-marriage Associations were also opened, which were working on

⁴⁷Ibid., P. 334.

⁴⁸Dhanpati Pandey op. cit., P. 92.

⁴⁹Ibid., P. 92.

⁵⁰Prakashvir Shastri, *AryaSamaj Ke Sau Vars*, P. 14.

⁵¹Shiv Gupta, op. cit., P. 48.

‘Widow Remarriage’. Most of its members belonged to the Arya Samaj, Brahmo Samaj, Shri Guru Singh Sabha and even orthodox Hindu Samaj.⁵²

The Arya Samaj performed their weekly meetings and made their programmes for the widow Remarriages. To encourage widow remarriage *Vishwa Vivah Sahayak Sabha* was organized by Ganga Ram of Lahore. It had many branches throughout the country. The Arya Pratinidhi Sabha U. P. established “Widow Ashrams” and Marriage *Pracharni Sabhas* that saved many widows from being converted to Islam and were got married. But we see that, inspite of the best efforts made by the Arya Samaj, the widow remarriage still was not so much encouraged.

It was the time for reforms in India from 1876 to 1920, due to which the members of Arya Samaj also raised steps in this regard. *Pardah Pratha* started with advent of the Muslims in India. Without suspicion, the education was spreaded in India, due to which this custom got hurt. The members of the Arya Samaj condemned the *Pardah Pratha* openly rather they opposed the other tasks and conducted weekly meetings. They used to be called in the meetings and were admired for the works of the *Samaj Sewa*.⁵³ They used to come at the meetings by veiling in ‘*pardah*’, but the members of the Arya Samaj opposed this. The strongly Arya women came out in open and contributed equally as men did for the work of social upliftment. In these tasks Sarla Devi and Purni Devi were the chiefs. The women made their separate institutions to fight against this evil. They also formed a league by which a number of occupation like stitching, embroidery, weaving were taught to women in leisure hours.⁵⁴ As a result of which this tradition started declining and the women were excelled in the social works.

The Arya Samaj raised their voice against Dowry system. It was very difficult for the poor to marry their daughters, because at that time the fashion of giving dowry at the time of marriage of the girls was prevalent. The Arya Samaj tried to put it to an end and to solemnize the marriages simply. In this field the work of Arya Kumar *Sabha* was very important. While appreciating this, the Deputy Commissioner of Gurgaon had written about this as “One great result of this has

⁵²The Tribune, 9 February, 1881

⁵³A. C. Arora, *Panjab Dea Lok Lehra*, Patiala, 1989, P. 63.

⁵⁴P. Seshdari, *The spirit of service*, Article in Dayanand Commemoration Volume, ed by H. B Sarda, P.44.

been the decrease in expenditure on marriages and other occasions which is a wave in the right direction".⁵⁵

Similarly they also carried their voice against the prostitution. The girls of *NayakJati* of Kumaon had indulged in the prostitution. In 1913, the provincial government wanted the cooperation of the AryaSamaj to terminate this. The Samaj then gladly extended their support. *NayakJatiSudharSabha* was formed and the preaches were being held by them.⁵⁶

Their girls were given education in the Arya Institutions. The young girls were brought out from the prostitution Centre to the girls *Ashram*, Meerut where they were being provided with the shelter and education.⁵⁷

We see that the AryaSamaj worked more on tasks for the social sphere and to uplift the position of the women. The Reforms made by AryaSamaj in India exist, even today partly in some of the articles of the constitution that has brought about a change in the Hindu society.⁵⁸ It is the result of the efforts made by the AryaSamaj that we confronted with remarkable changes in our society.

⁵⁵Census of India, 1901, Volume XVIII, P.116.

⁵⁶Shiv Kumar Gupta, op. cit., P.50.

⁵⁷Shiv Dayalu, *ItihasAryaPratinidhiSabha*, Utter Pradesh, 1889-1962, pp. 93-94.

⁵⁸S. P. Sen, op. cit., P. 339.