

## SWAMI DAYANAND SARASWATI AND FOUNDATION OF ARYA SAMAJ

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Nineteenth century saw an immense proliferation of religious and social organization dedicated to reviving the "True" past and removing the evils of a degenerate present. During this half century Punjabi Hindu led in founding a new world, partly British and partly Punjabi. Though the "AryaSamaj" dominated this process among Punjabi Hindus and dominates this study, AryaSamaj is not a history of a movement; instead it is the history of a process.<sup>1</sup>

The British occupation of India is usually reckoned to have begun with the Battle of Plassey (1757) and it culminated with the annexation of Punjab in 1849. In nineteenth century India was a cluster of innumerable castes, cultures, customs, traditions and languages. The new rulers overhauled the old administration and introduced the rule of law. A three member board of administration was established. Lord Dalhousie choose the brothers Henry and John Lawrence along with Charles Mansell and administrated them the power of military, finance and Judiciary.<sup>2</sup>

The advent of Western education in the third decade of nineteenth century that became instrumental in furthering the cause of the British Empire. But this close cultural contact with modern Europe developed into two broad tendencies in India. One looked forward to the advanced west and wished to emulate it and the other looked back to Indian roots for inspiration and in meeting the challenge of European cultural dominance. Raja Ram Mohan Roy represents the first tendency while Swami Dayanand was the leader of second category of thought. Christian missionaries' propaganda and activities were deeply incensed with religious fervour and were thus trespassing the cultural space of Hindus. The assault on cultural territory bred

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<sup>1</sup> K.W.Jones, *AryaDharam: Hindu Consciousness in 19<sup>th</sup> Century Punjab*, pp.9-10.

<sup>2</sup> Burton Stein, *A History of India*, p.264.

tension within Hindu society and this growing **increase** found expression through the new emerging Indian middle class.<sup>3</sup>

After the Ist War of Independence of 1857 Christian missionaries greatly extended their system of stations and intensified their proselytization. Their first major station beyond Delhi was Ludhiana. In 1834 an American Presbyterian founded the Ludhiana Mission which rapidly became a centre of education publishing and proselytization.<sup>4</sup> The Punjabis in search of new identity needed a new faith.

Swami Dayanad was born in 1824 and died in 1883. He lived during a time of intense debate over social reform in India. There is a small town named Morvi., situated on the bank of river Machhukahta.<sup>5</sup> Morvi is a small and prosperous town in Kathiawar, Guajrat, a short distance from the north-western cost of the Indian Peninsula, the headquarters of the native state of that name under the Kathiawar agency of the British Government of Bombay. Swami Dayanand family belonged to the state, and his father held a post of some responsibility and position in the government. His family were land owners and were considered wealthy enough to engage in money-lending. They were Brahmins of the highest order learned in Vedic lore and held in great respect on that account.<sup>6</sup>

His autobiographical accounts mention his father as a staunch shaivite who performed the daily Parthiva Puja and forced SwamiDayanand to do the same. Swami Dayanand attributed his disbelief in idol worship to a small incident on the occasion of Mahashivratri, festival to venerate Lord Shiva. He saw mice running on the idol of Shiva. He could not reconcile the image of an omnipotent living god with this idol which allows the mice to run along its body and thus suffers to be polluted without the slightest protest. The deaths of his beloved sister and uncle impressed upon SwamiDayanand the worthlessness of "living or crying for a worldly life". **Aversion** for worldly life motivated SwamiDayanand to leave home in 1846 in search of *Moksha*. His childhood accounts do not intimate his extraordinary propensity towards the Vedas, except that

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<sup>3</sup> J.T. F Jordens, *Dayanand Sraaswti: His Life and Ideas*, pp.180-181.

<sup>4</sup> K.W Jones, *op.cit.*, pp.10-11.

<sup>5</sup> D.C Sharma, *The Makers of the Arya Samaj*, J M Mehta (eds.), p.111.

<sup>6</sup> Lala Lajpat Rai, *A History of the Arya Samaj*, p.7.

as a part of his syllabi he had mastered the mantras of Yajurveda.<sup>7</sup> He became a wandering *Sanyasi* and joined the Saraswati order with the name of Dayanand; and focused his attention on a personal pursuit for salvation.<sup>8</sup>

The years from 1846 to 1860 were spent in search of *mukti* (release) the traditional goal of Hindu ascetics. Little is known of Swami Dayanand activities during this period and there is nothing to indicate an interest in reform, social or religious. Clearly Swami Dayanand did not find satisfaction and solace as a *Sanyasi*. He continued to search for a Guru who could answer his own internal questioning. After a long search of fifteen years he met Swami Virajanand of Mathura in November 1860. He found his preceptor, Swami Virjanand Saraswati, a blind ascetic from the Punjab at Mathura, he gave as *Guru Dakshina* (a departing gift) the promise to reform Hinduism and spread the Vedic faith.<sup>9</sup>

Swami Dayanand, the social reformer, did not spring fully formed from the mind of Virjanand or from the dust of his feet. The years from 1863 to 1872 saw an evolution take place that transformed this *Sanyasi* into a social and religious reformer partially modelled after the anglicised Marathas & Bengalis. In his first years of preaching Swami Dayanand retained his *Sanyasidress*, spoke in Sanskrit and focussed his attention solely in his fellow Brahmans. His travel through upper India brought him face to face first with Christian missionaries and later with a variety of anglicised reformers. From his contacts with Christian missionaries and their literature Swami Dayanand formed his opinions and acquired information used later in attacking both Christian theology and proselytization. His transformation from *Sanyasi* to social reformer was accelerated by his growing interaction with anglicised Indians.<sup>10</sup>

In 1872 he arrived in Calcutta at the invitation of Debendranath Tagore. His visit of four months and his close contact with BrahmoSamaj leaders produced a radical shift in Dayanand's reform techniques. He emerged from Calcutta visibly transformed. Gone was the loin cloth in favor of contemporary dress; with it went Sanskrit, he now spoke in Hindi to a different

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<sup>7</sup> Sangeeta Sharma, *Womens Liberation : The AryaSamaj Movement in India*, p.41.

<sup>8</sup> K.C yadav, *The Autobiography of Dayanand Saraswati*, pp.48-49.

<sup>9</sup> *Ibid.*, p.31.

<sup>10</sup> *Ibid.*, p.34. Also see: Harbilas Sharda, *Life of Dayanand Saraswati, World Teacher*, pp.61-62.

audience, the educated non-Brahman.<sup>11</sup> KeshavChanderSen had given valuable advice to Swami Dayanand to use Hindi instead of Sanskrit in speech and writing. It was also on his asking that Swami Dayanand began to wear clothes instead of a mere *langoti* henceforth. He changed his tactics for reforming Hinduism and found that the educated elite were far more responsive to his message than the priestly groups.<sup>12</sup>

During the years from 1872 to 1875, Dayanand travelled continuously experimenting with various forms of organization and proselytization. In Mathura, he founded an Arya Sabha and a journal the Arya Prakash. Neither succeeded. Dayanand did not have at his command either sufficient funds or disciples to carry these efforts to success. In 1873 he met Sayyad Ahmad Khan and also the Aligarh District Collector, Raja Jai Kishan Das. At the latter's urging Dayanand wrote the *Satyarth Prakash* (Light of Truth) a statement of his ideas and beliefs, first published in 1875, this book more than any other, was to influence Hindu thinking in the Punjab and much of north western India.<sup>13</sup>

Swami Dayanand was in Bombay and his home state of Gujrat during 1874-75. Here he met with the leaders of the Prarthna Samaj but as in Calcutta, failed to establish a working relation with local reformers. Swami Dayanand's lectures attracted disciple as well as opponents and in 1875 he was able to translate this support into the first successful Arya Samaj. On April 10, 1875 the Bombay Arya Samaj met adopted rules and elected its officers, thus giving an organizational expression to Swami Dayanand's ideas.<sup>14</sup>

This new organization prepared a list of twenty eight principles and regulations which expressed Swami Dayanand ideas as well as his programme for the reform of Hindu Society. Although the Bombay Arya Samaj continued to exist, but it was North India that Swami Dayanand found the greatest acceptance of his message.<sup>15</sup>

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<sup>11</sup> J. N Farquhar, *Modern Religious Movement in India*, p.108.

<sup>12</sup> K C Yadav, *op.cit.*, p.100. See Also, J T F Jordan, p.82.

<sup>13</sup> K.W. Jones, p.35.

<sup>14</sup> *Ibid.*

<sup>15</sup> Karamvir, *op.cit.*, p.5.

2. The Arya Samaj shall regard the Vedas alone as independently and absolutely authoritative For purposes of testimony and for the understanding of the Vedas, as also for historical purposes, all the four Brahmins- *Shathpatha*. etc., the six *Vedangs*, the four *Upvedas*, the six *Darshanas*, and 1,127 *Shakasor* expositions of the Vedas, shall by virtue of their being ancient and recognized works of *Rishis*, be also regarded as secondarily authoritative, in so far only as their teaching is in accord with that of the Vedas.

“3. There shall be a principle Arya Samaj in each province, and the other Arya Samajes shall be its branches, all connected with one another.

“5. The principal Samaj shall possess various Vedic works in Sanskrit and Aryabhasha (Hindi) for the dissemination of true knowledge, and it shall issue a weekly paper under the name of Arya Prakash, also an exponent of the Vedic teaching. The paper and the books shall be patronized by all Samajes.

“8. The members of the Samaj shall be men of truth, of upright policy and principles, of pure character, and of philanthropic impulses.

“9. The members shall give spare their time to the earnest service of the Samaj. Those that have no family to care for should, in particular, be always striving to promote the well-being of the society.

“10. Every eight days the President, the Secretary, and other members of the Samaj shall come together in the Samaj Mandir....

“11. Having assembled together, they should be calm and obtain answers from each other. This done, they shall sing the Hymns of the Sam Veda in praise of God, and songs bearing on the true Dharma, to the accompaniment of musical instruments. The mantras shall be commented upon and explained, and the lectures delivered on similar (Vedic) themes. After this there shall be Music again, to be followed by an exposition of mantras and speeches.

“12. Every member shall cheerfully contribute a hundredth part of the money he has earned honestly and with the sweat of his brow, towards the funds of the Samaj, the Arya Vidyalaya and the

Arya Prakash paper. If he contributes more, The greater shall be his reward. The money thus contributed shall be used for the purposes specified and in no other way.

“13. The more an individual bestirs himself for the fund of the Samaj for the purposes specified, and for the diffusion of a knowledge of the teachings of the Arya Samaj, The more honour shall be receive for his energy and deal.

“14. The Samaj shall do stuti, prarthana, and upasna ( i.e. shall glorify, pray to and hold communion with the one only God), in the manner commended by the Vedas. They believe God to be formless, almighty, just, infinite, immutable, eternal, incomparable, merciful, the father of all, the mother of the entire universe, all- supporting, all truth, all intelligence, all happiness, and the supreme and the only lord of the universe; as also all-pervading and the knower of all hearts, indestructible, deathless, everlasting, pure and conscious, the bestower of happiness’, The giver of righteousness, wealth, comfort and salvation; to speak of Him as endowed with such and similar other qualities and attributes; is to do his stuti (i.e. to glorify and praise Him). Asking his help in all righteous undertakings, is identical with *prarthana* (i.e. praying to Him), and to become absorbed in the contemplation of His Essence, which is absolute Happiness, is termed *upasna* (i.e. holding communion with Him). He alone shall be adored, and naught beside.

“15. The Samaj shall perform Vedic sanskars (ritual), such as Anteshthi (the death ceremony), etc.

“16. The Vedas and the ancient Arsha Granthas shall be studied and taught in the Arya Vidyalaya, and true and right training, calculated to improve males and females, shall be imparted, on Vedic lines.

“17. In the interests of the country, both kinds of reform shall receive through attention in the Samaj, spiritual as well as worldly. There shall be uplifting in both of entire mankind shall be objective of the Samaj.

“18. The Samaj shall believe only in what is right and just i.e. in the true Vedic Dharma, free from prejudice, and tested by all tests laid down by the ancient authorities by which truth is distinguished from falsity

“19. The Samaj shall send learned men, of approved character, everywhere to preach truth.

“20. In the interests of the education of both males and female's, separte schools shall be established, if possible, In all places. In the seminaries for female's the work of teaching and that of serving the student's shall be carried in by females only, and in the schools for males the responsibility of doing the same shall lie with males. Never shall this rule be infringed....

“22. The President and the other members of the Samaj shall, for the maintenance of mutual goodwill, keep their minds wholly divested of all feelings of pride, hate, anger, etc., and, with such vices shut out, they shall, being free of enmity and pure of heart, love one another, even as each loves his own self.

“23. When deliberating on a subject that which has been, as the fruit of this deliberation, ascertained to be in thorough accord with the principle of justice and u universal benevelonnce, and absolutely true the same shall be made known to the members and believed in by them. Acting thus is termed rising above bias or prejudice .

“24. He alone who conforms his conduct to the principles specified, and is righteous and endowed with true virtues, shall be admitted to the higher circle of the Samaj; while he who is otherwise shall be but an ordinary member of the Samaj. But the individual who openly appears to be utterly depraved and debased shall be expelled. Such a step, however, shall not be dictated by prejudice; on the contrary, everything shall be done after due deliberation by the exalted members of the Samaj, and not to otherwise.

“27. Whenever an occasion for giving charity arises, as, for instance ; In connection with a marriage, the birth of a son, or death in the family, and so on, the Arya Samajist concerned shall be expected to make a donation to the Samaj.

“28. Whenever an addition is made to the principles of rules above laid down, or whenever any of these is altered or amended, such an addition, alteration or amendment shall invariably be the



result of through deliberation on the subject by the exalted Sabhasads of the Samaj, after due and proper notice to all concerned. <sup>16</sup>

In spite of his initial successes neither Maharashtra nor Gujarat responded to his message. A few disciples remained in Bombay, but they had little impact beyond that city. Swami Dayanand moved north once again and in 1877 he reached Delhi to attend the great Durbar held in the honour of Queen Victoria. In Delhi Swami Dayanand encountered several prominent Punjabi's who urged him to visit Lahore. He accepted and arrived in that city on April 19, 1877. Swami Dayanand remained in the Punjab until July 11, 1878. During this that period of less than fifteen months he began a radical transformation of the Punjabi Hindu Community. <sup>17</sup>

Invited by Punjabi reformers and leading public figures, Swami Dayanand's lectures attracted immediate attention more than his hosts had expected or desired. His attacks on Idol worship, child marriage, traditional death rituals and food taboos plus his insistence on Vedic infallibility, proved again highly controversial. <sup>18</sup> Yet in these few months Swami Dayanand either directly or indirectly established the Arya Samaj in eleven different cities. Many Punjabi Hindus responded to his ideas with enthusiasm and religious fervour especially the young college educated men of Lahore. Hindus of the Lahore Arya Samaj rewrote the lengthy statement produced by the Bombay Arya Samaj into ten short and easy principles which became the basic ideological statement of the Arya Samaj. These principles were adopted by the Lahore Arya Samaj when it held its first meeting in June 24, 1877. <sup>19</sup> The Ten Principles to which every Arya is required to subscribe when he applies for membership constitute the only authoritative exposition of its beliefs and its doctrine. <sup>20</sup>

1. God is the primary cause of all true knowledge and of everything known by its means.

2. God is all truth, all knowledge, and beatitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, Without a beginning, In-comparable and the support and

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<sup>16</sup> Lajpat Rai, *A History of the Arya Samaj*, pp.40-43.

<sup>17</sup> K. W Jones, pp-35-36.

<sup>18</sup> *Ibid.*, p.36.

<sup>19</sup> J.T. F Jorden, p.173.

<sup>20</sup> Lala Lajpat Rai, *The Arya Samaj*, pp-95-96.



Lord of All, All pervading, Omniscient, Imperishable, Immortal, Exempt from fear, Eternal, Holy and the Cause of Universe. To him alone Worship is due.

3. The Vedas are the books of all true knowledge and it is the permanent duty of every Aryastha to read or hears them, to teach and read them to others.

4. An Aryastha should always be ready to accept truth and to renounce untruth.

5. All actions must conform to virtue, i.e., should be performed after a thorough consideration of right and wrong.

6. The primary object of the Samaj is to benefit the whole world, viz., by improving the physical, spiritual and social condition of mankind.

7. All ought to be treated with love, justice and with due regard to their merits.

8. Ignorance must be dispelled and knowledge diffused.

9. No one should be contented with his own good alone, but everyone should regard his or her prosperity as included in that of others.

10. In matters which affect the general social well-being of our race, no one should allow his or her individuality to interfere with the general good, but in strictly personal affairs everyone may act with freedom.

Nothing beyond these Ten Principles has any binding force. Lahore Arya Samaj became the organizational centre of this movement. When Swami Dayanand Saraswati left the Punjab, behind him there were many growing Samajs throughout the province. In the nineteenth century the society of Punjab was not a homogenous society and it was divided into various castes and communities and classes. The following Table 1.1 shows the diversity of the population of Punjab by Religion during from 1881 to 1921.<sup>21</sup>

YEAR	HINDU	MUSLIM	SIKH	CHRISTIAN
1881	9,252,295	11,662,434	1,716,114	33,699
1891	10,237,700	12,915,643	1,870,481	53,909

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<sup>21</sup> K.W Jones, *op.cit.*, p.324.

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1901	10,478,721	14,141,122	2,130,987	71,864
1911	8,773,621	12,275,477	2,883,729	199,751
1921	9,125,202	12,955,341	3,1100,60	346,259

The annexation of the Punjab in 1849 and introduction of colonial administration into the Punjab opened new opportunities for wealth, power and prestige. At first these opportunities were exploited by imported western educated Indians, mostly from Bengal. The educational opportunities soon grew, particularly after the establishment of the Punjab Education Department in 1856.<sup>22</sup> Table 1.2 presents the comparison between the population and literacy growth in Punjab.

**Table 1.2: Literacy in Punjab, 1891-1921.**<sup>23</sup>

YEAR	Total literates	literate in English
1891	8,19,383	45,446
1901	9,76,663	98,831
1911	8,99,195	1,17,561
1921	10,20,401	1,68,759

The search for identity produced new forms of group consciousness and increasing ideological competitions. Newly emerged educated middle classes found problems and obstacles in the customs, values and attitude of their surrounding society. It was the trading community primarily the Khatri and Aroras who eagerly grasped the new opportunities, tried to reorder their social position and relate it to the realities and interest of colonial state.<sup>24</sup>

British colonial administration had brought another important new element into the Punjab: The Christian missionaries. The *Church missionaries Society* and their propaganda spread quickly in 1850's and 1860's in the area of education and publication. They had developed

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<sup>22</sup> H.R. Mehat, *History of Growth of Development of Western Education in the Punjab 1846-1884*, p.230

<sup>23</sup> K.W. Jones, p.325.

<sup>24</sup> K.W. Jones, *Communalism in the Punjab: the AryaSamaj Contribution*, p.41.

Zenana mission's institutions and colonies for the evangelization of the Punjabi Women.<sup>25</sup> A great number of Punjabi's converted into Christianity; for instance by 1881 Christian converts numbered 3912 and were heavily concentrated in the central districts of Lahore, Amritsar and Sialkot. Within ten years the Christian Community expanded to 19750 members and this marked an increase of 410 percent. By 1901 the convert community totalled 37, 980 and by the following decade, 1911 it had grown to 1, 63,994.<sup>26</sup> The rapid growth of missionary activities and close affiliation between the colonial government and missionaries produced a great challenge and 'Christian threat' for the Punjabi society. Although Muslim Communities responded towards this changing milieu with passiveness but the Sikh and Hindus reacted aggressively. Table 1.3 shows the growth of various reform societies in Punjab.<sup>27</sup>

**Table 1.3: Reform Societies Membership in Punjab 1891-1921 and Delhi, 1891-1921**

Year	Arya Samaj	Dev Dharam	Brahmo Samaj
1891	14,030	12	128
1911	1,00846	3,094	700
1921	2,23,153	3,597	305

The Christian threat developed a keen anxiety among the newly emerged middle class to reform their religion because the weakness and superstitions of Hindu and Sikh religion were used by Christian propagandists to attack these communities. It was under such circumstances that the *Nirankari Movement*, *Namdhari Movement (Kuka Movement)* and *Singh Sabha Movement* were founded in 1871 to refine the Sikh religion. From Hindu community the first reaction was undertaken by the imparted Bengali elite and in 1863 BrahmoSamaj was founded in Lahore and up to 1877 branches of BrahmoSamaj were opened at Rawalpindi, Amritsar and Multan. Another Hindu organization the *Sat Sabha* was founded in 1866 by the ex-BrahmoLalaBehariLal. Both these Hindu reform organizations had a common weakness: their

<sup>25</sup> K.W.Jones, *Arya Dharam*, pp.9-10.

<sup>26</sup> *Ibid.*, p.10.

<sup>27</sup> *Ibid.*

inspiration and leadership was Bengali. It was intolerable for the emerging Punjabi Hindu middle class because they saw in felt this imported Bengali elite a major obstacle to their material progress due to their dominance in administrative posts.<sup>28</sup>

According to K. Jones, all these initiative were made a social background for AryaSamaj movement. He states:<sup>29</sup>

“Marginality and alienation began to affect a growing number of young Punjabi Hindus sufficiently to produce sustained movements for change. Influences from Bengal from the remnants of the Delhi Renaissance from government, missionaries, English educators and individual Punjabi thinkers created a milieu of intellectual and psychological ferment centered on the city of Lahore. A wandering *Sanyasi*, Swami DayanandSaraswati, would provide the catalyst for a coalescence of this ferment, a channelling of unrest into organizational action directed at transforming Punjabi Hinduism into a faith capable of commanding the respect and commitment of a culturally lost generation.”

Lahore AryaSamaj became the most active in the Punjab region and in July 1877 an executive committee of twenty two members was appointed which also reflected the present impressive social background of the Punjab AryaSamaj. Half the member had a university degree: Five M.A.'s, three doctors, one lawyer and two B.A.'s. Of the twenty two committee members only one was a Brahmin whereas probably over eighty percent were Khattris<sup>30</sup>. They dominated the AryaSamaj as completely as they dominated higher education and the professions as Table 1.4 shows.<sup>31</sup>

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<sup>28</sup> Karamvir.,p.10-11.

<sup>29</sup> K.W.Jones,p.29.

<sup>30</sup> BawaChajju Singh,p.156.

<sup>31</sup> K.W.Jones,p.326.

**Table 1.4: Industrial Leadership by Caste in the Punjab, 1911**

Factory Ownership		Factory Mangers	
Khatris	78	Khatri	80
Arora	52	Arora	52
Shekh	34	Shekh	35
Aggarwal	31	Aggarwal	32
Jat	20	Jat	10
Rajput	15	Rajput	16
Brahman	12	Brahman	35
Kalal	12	Kalal	09
Kashmiri	06	Kashmiri	07
Pathan	05	Pathan	09
		Aram	06
Mahajan	05	Mahajan	05
Sud	05	Sud	02
Khandewal	05	Khandewal	02
Others	32	Others	02
Total	312	Total	301

**Table 1.5: Shows the major castes of Punjabi Aryas in 1911**

Caste	Number
Megh	22115
Khatri	17237
Arora	10547
Jat	9203
Brahman	7240
Ode	5102
Rajput	2403
Aggarwal	1983
Sunar	1009

**Table 1.6: Aryan Literacy by Major Caste in 1911 <sup>32</sup>**

Caste	Total Aryas	Literates
Arora	10547	3613
Brahmin	7240	2077
Khatri	17237	5215
Ode	5102	542
Rajput	2403	421
Aggrwal	1983	474

The emerging Punjabi Hindu middle class responded enthusiastically to the message of Swami Dayanand Saraswati and upto 1878 at least ten branches of AryaSamaj were established in which Lahore, Amritsar, Ludhiana, Gujrat, Jhelum Jalandhar and Rawalpindi were most active. This resounding success was the result of a combination of two elements, the particular and pressing needs of a strong, compact section of the Punjabi Hindu at that time and the aggressive and dynamic personality and message of Swami DayanandSaraswati. Swami Dayanand offered a response that was not just defensive but aggressive: he affirmed the superiority of the

<sup>32</sup> *Census of Punjab Report*, p.137.

monotheistic and non-idolatrous Vedic Dharma over all other religions. The Punjabis warmed to this approach because Brahmans cultural isolation from the Punjabi society and their praise of Western culture did not constitute a solid basis of pride and self-respect against the Christian missionaries challenge which was sponsored by colonial rule<sup>33</sup>. Arya ideology provided them the alternative of social upliftment within Hindu society without any conversion and fear. K. Jones states:<sup>34</sup>

“Arya ideology filled the psychological vacuum felt by marginal and alienated Hindus striving to relate both to their parental world and the new anglicised reality of British India. The class interest of an emerging Hindu elite converged with Arya ideology which strengthened literacy and the need for Vedic knowledge. Both focused on education as the path to spiritual and worldly success. It lay at the nexus of their hope and fear. The threat of apostasy cast gloom over the rewards inherent in the new economic opportunities. Aryas would provide an answer to this dilemma, a chance to acquire English education without fear of conversion, of the loss of one's soul to Christianity or godless materialism.”

In May 1881, Swami Dayanand arrived in Rajasthan, where he spent the last year and a half of his life.<sup>35</sup> He had long been fascinated with the ruling Hindu Princes and hoped to persuade them to accept his concepts of a reformed Hindu state and thus open the way back to previous Hindu greatness. During this period in Rajasthan many branches of AryaSamaj were established, particularly in Ajmer, Jaipur, and Jodhpur and Bikaner states. Meanwhile **Swami Dayanand toured Rajasthan, reached to the ruling province. After returning to Ajmer he died on October 30, 1883.**<sup>36</sup>

His demise left Aryas without Guru, the central figure of the entire movement. Swami Dayanand had no spiritual heir to insure ideological continuity, no bearer of Gnostic knowledge

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<sup>33</sup> Karamvir, *op.cit.*, p.14.

<sup>34</sup> K.W.Jones, *op.cit.*, p.66.

<sup>35</sup> K.C. Yadav, p.106.

<sup>36</sup> *Ibid.*, p.107.



to reinterpret doctrine, or any institutional structure to proclaim proper and official dogma. Only his diverse writings remained to guide the faithful, and these were open to interpretation by each Samaj and each Arya.<sup>37</sup> This potential anarchy was matched by a complete absence of any coordinating or controlling body. Each local Samaj was free to act and believe according to its own conscience.<sup>38</sup> The common reaction to Swami Dayanand's death was that the Aryas should create a memorial to him, preferably a school or college which would teach Vedic Hinduism along with the regular English oriented curriculum.<sup>39</sup> The Lahore Arya Samaj provided the leadership for this educational movement.<sup>40</sup> Memorial meetings in Lahore, Ferozepur and Multan simultaneously passed a resolutions calling for the establishment of a Dayanand College.<sup>41</sup>

On June 1886 the Dayanand Anglo Vedic School opened its doors. The public responded enthusiastically. By the end of the first week 300 students had enrolled. The number of students swelled to 550 by the end of June.<sup>42</sup> Lala Hans Raj became the principal on honorary basis and under his guidance D.A.V. School become a college in 1889 recognized by the Punjab University.

The College provided a model for the local AryaSamajist, who soon founded elementary and middle school upon the lines of the D.A.V. College, Lahore. By the end of the 19th century D.A.V. College Lahore became the foundation stone for a system of schools throughout the Punjab the United Province and adjacent areas. The AryaSamaj not only won converts and established new branches of AryaSamaj but it also began the process of institution building.

The success of the D.A.V. College Lahore stimulated increasing ideological strain within the AryaSamaj movement. Each branch of AryaSamaj and each individual Arya could develop his or her own concepts of what it meant to be an Arya and of the historic role of its founder.

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<sup>37</sup> K.W.Jones.,p.67.

<sup>38</sup> *Loc.cit.*

<sup>39</sup> Karamvir,p.19.

<sup>40</sup> LajpatRai,p.180.

<sup>41</sup> K.W.Jones,p.68.

<sup>42</sup> *Ibid.*,p.68.

Two different schools of thought began to emerge one group moderates saw Swami Dayanand as a great reformer, a teacher and a guide to religious and social practice. They were heavily induced in D.A.V. College and called College party. The other group under the leadership of Pandit Guru DattaVidayarthi and Lala Munshi Ram believed Swami Dayanand was a *Rishi* or divinely inspired teacher, whose teaching were infallible. This group was called "Mahatma Party" (Later Gurukul Party) and strongly emphasised on the total commitment from all AryaSamajists. The Mahatma Party (Ghas Party) maintained that all Aryas should be strict vegetarians; while the 'College Party' (Maas party) claimed that diet were a personal matter and not a part of the Arya Code.

The AryaSamaj has three major dimensions religious, social and educational. The educational dimension of the Arya Samaj is credited with developing a new system of education which deviated prominently and significantly from the existing British model of education. But system of education does not just develop; it has its own conception of education and its philosophy. The educational philosophy gives systems form content as well as the direction. So to know about the AryaSamaj's educational ideas and programme it is necessary to know its academic approach and particularly, educational philosophy of its founder.

The AryaSamaj movement was one of the most powerful of the social revival movement in India in the last quarter of the nineteenth century. In a short span of 18 months, nine branches of AryaSamaj were opened in the Punjab at the following places.

**Table 1.7: Shows the AryaSamaj Branches opened from 1877 to 1878.**

AryaSamaj Branch	Opened on
Lahore	June 24,1877
Amritsar	August 18,1877
Gurdaspur	August 24,1877
FerozepurCantt	The Hindu Sabha was converted into AryaSamaj in Nov. 1877
Rawalpindi	Nov. 7,1877

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Jhelum	Dec. 27,1877
Gujranwala	Feb.,7,1878
Multan	April 4,1878
Roorke	July/August,1878

In a short span of time, about 131 branches were established during the lifetime of Swami Dayanand. The following table shows the different branches of AryaSamaj.

**Table 1.8: Shows branches of AryaSamaj established on the lifetime of Swami Dayanand<sup>43</sup>**

State	Number of Branches
Uttar Pradesh	74
Punjab	35
Rajasthan	08
Madhya Pradesh	05
Bihar	04
Maharashtra	02
Karnataka	01
Bengal	01
Assam	01
Total	131

## Organization of the AryaSamaj

### 1. In General

The most striking feature in connection with the Arya Samaj which made it at once the most powerful and the most influential of all reform movements in the country, is its complete

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<sup>43</sup> Karamvir,pp-20-25.

and unique organization. Every Arya Samaj is a unit in itself. Generally, there is one in every city or village which has come under its influence, but in some cities there are more, either because of the distances separating the different parts of the same city, or some slight variations in principles. The latter distinction is mostly confined to the Punjab.

## **2. Membership**

Effective membership involves (a) the acceptance of the Ten Principles; (b) the payment of one per cent of one's income, either monthly or yearly, towards the revenues of the Samaj; (c) attendance at meetings; (d) upright conduct.

## **3. Weekly Services**

The Samaj meets once a week for congregational service, which consists generally of (a) Homa;(b)singing of hymns;(c) prayer and sermon ; (d) lecture. The service can be conducted by any member, regardless of caste, whom the officers of the Samaj select for the purpose. The Samaj does not ordain ministers or priests. Any layman can officiate at the services or at ceremonies and be asked to lecture. The weekly service meetings are open to the public, and no distinction is made between members and non - members, or between Hindus and non - Hindus. Anybody can come into Church of god and occupy whatever seat he likes.

## **4. Executive Committee**

The affairs of each AryaSamaj are controlled by an executive committee comprising elected officers and as many members as be elected in proportion to the size of the Samaj. Only effective members can vote in the election of officers and the committee. The officers are :(a)President;(b)one or more Vice President;(c) one more Secretaries;(d)Accountant;(e)Librarian. They must be elected members themselves. They are elected for the year at an annual meeting convened for the purpose, where the voting is by ballot.

At this annual meeting the outgoing officers and the committee render to the general body an account of the income and expenditure of the Samaj during the year together with a report of the year's working; after which the meeting proceeds to elect officers and committee

for the coming year The outgoing are eligible for re-election. In the larger Samajes, the general body of members is divided into groups of ten, for electing representatives on the committee.

This is in addition to a few members, not exceeding five, who are elected by the whole body of members. The Samaj may meet for the transaction of such business as may be referred to it by the committee, or by the officers, or on the requisition of a certain number of members, for the consideration of such proposals as they wish to bring under purview by the general body.

Failure to pay the stipulated one percent of income, or any other misconduct, may lead the suspension of a member by the Samaj, or may remove his name altogether from the register of effective members. This is no bar to readmission at the discretion of the committee, from whose decisions in all matters there is the right of appeal to the general body. Neither the committee nor the general body is empowered to make changes in the creed, or the constitution of the Samaj.

## **5. Provincial Assembly**

In each province there is a provincial assembly consisting of representatives of the AryaSamajes in the province, the number of representatives which each is entitled to return being determined by the size of the Samaj. Every AryaSamaj contributes 10 percent of its gross income to the funds of this assembly, but the assembly has the right to raise, and does raise, funds for general or special purposes as its governing body may determine.

This assembly arranges for the dissemination of the Vedic region by honorary and also paid preachers; sometimes publishes newspapers and controls the publication of official literature and does all that is necessary in the interests of the movement. It manages the educational institutions if there is no separate organization for the purpose. This assembly can amend the rules of management by a general referendum of all the **effective** members in the province, but even so is powerless to alter the principles or the creed. The general assembly is elected every three years, but the officers and the committee of the provincial assembly are elected every year.

## **6. The All -India Assembly**

Foremost is the All-India body, which is constituted, by the representatives of the different provincial assemblies and forms the connecting link between the different provinces.

## **7. Young Men's Arya Samajes**

Connected with the Samaj in different cities are young men's Arya Samaj , which serve as recruiting centres for the main body. The parent Samaj admits adults only. The young men's Samaj admits all, and insists on nothing more than a belief in God and the payment of a trifling monthly subscription.

## **8. Meeting Places**

Every Arya Samaj has its meeting - place. In the principal cities all over India, it owns palatial buildings, containing lecture -halls, committee rooms, etc. In smaller places, hires rooms for meetings. The "Young Mens Arya Samaj" generally uses the premises of the main body, but occasionally has separate rooms of their own. In some places the premises are utilized for daily prayers and for club amenities as well. Every AryaSamaj is supposed to arrange for the teaching of Hindi and Sanskrit to such members as are unacquainted with those languages.<sup>44</sup>

## **DAYANNADS BELIEFS:**

The rest of the Swami's life is the record of a keen but successful struggle with the orthodox hinduism , more correctly with the orthoidox hinduism, more correctly with prevailing hiduism. He had religious discussions with all the opponents of the purely monotheistic region of the vedas, and proved himself a keen debater as well as an astute logician. He toured over almost the whole of the united provincees, the punjab and bombay explaining the truths of the vedas and exposing the errors of the different religion set up by man. The Vedas , he preached, were the pure fountain of all true knowledge, while the prevailing religion owed their birth to the ignorance which followed after the study of the vedas had fallen into neglect. He claimed that the germs of all true knowledge necessary for man wqere conatined in the vedas and he brought

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<sup>44</sup> LajpatRai, pp-156-159

forward passages from them containing beautiful references to mathematics , astronomy and other physical sciences, domestic happiness, a perfect code of morality and above all, the the most sublime conception of maker of the universe.<sup>45</sup>

As for the remainder of Swami Dayanands religious teachings , we shall render them in his own words. At the end of his great work , called Satyarth Prakash (lit. "The True Exposition) he summarizes his beliefs categorically, with a short explanatory preface from which we quote the following passages:

“I believe in a religion based o Universal and all embracing principles which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the religion in question is called the Primeval External Religion, which means that it is above the hostility of all human crreeds whatsoever.”

“My conception of God and all the other objects in the Universe is founded on the teachings of Vedas and other true Shastras, and is in conformity with the beliefs of all the sages, from Brahma down to Jamini. I offer a statement of thse beliefs for the acceptance of all good men. That alone i hold to be acceptable which is worthy of being believed in by all men in all ages. I do not entertain the least idea of founding a new religion or sect

My soul aim is to believe in truth and help others to believe in it, to reject falsehood and to help others in doing the same...He alone is entitled to be called a man who possesses a thoughtful nature and feels for others in the same way as he does for his own self, does not fear the unjust, however weak. Moreover, he should always exert himself to his utmost to protect the righteous, and advance their good and conduct himself worthily towards them, even though they be extremely poor and weak and destitute of material resources. On the other hand, he should constantly strive to destroy, humble and oppose the wicked, soverign rulers of the whole earth and men of great influence and power though they be. In other words, a man should , as far as lies in his power,constantly endeavour to undermine the power of the unjust and to strengthen

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<sup>45</sup> Vishnu lal sahrma,*op.cit.*, pp.14-15.



that of the just. He may have to bear any amount of terrible suffering , he may have even to quaff the bitter up of death in the performance of this duty, which devolves on him on account of being a man, but he should not shirk it. <sup>46</sup>

Swami Dayanand conceptualization of a reformed and regenerated Hinduism derived from the Vedas distinguished him from his contemporaries. He turned into the Ancient Scriptures not merely for seeking validation for isolated reform causes. Instead, he undertook the reinterpretation of the entire Vedas and carved out from the same an extensive blueprint of a socio religious and political structure. It was through this reinterpreted and reformed formulation of Hinduism that he sought to respond to the moral and cultural challenge of the British Rule. In his words, " I hold the four Vedas, the divine revealed knowledge and religious truths comprising the Samhita or Mantras as infallible and as authority by their very nature. In other words they are self – authoritative and do not stand in need of any other book to uphold the authority Vedas , the six Angas and Up anga, the four Up Veda and the eleven hundred and seven Shuklas of the Vedas as composed by the Brahma and other rishis as commentaries on Vedas and Dayanand's dogmatic insistence on the supremacy of the Vedas , as the source of Hinduism, marked a significant deviation in the history of the religion which had never been strictly speaking the religion of the book . Dayanand's conviction that it was did not stem from Hindu tradition. <sup>47</sup>

His aim was the revival of the Vedic religion and the reform of the abuses that had crept into Hindu society, not the establishment of a new creed. It was not his wish to impose his own faith on all who would join the Arya Samaj. <sup>48</sup> The mission of the Arya Samaj was to protect Hinduism from the onslaughts of the preacher of Alien religions like Islam and Christianity. <sup>49</sup> According to Swami Dayanand Saraswati , " I believe that all bad practices and customs should be put a stop by the establishment of Arya Samaj throughout India. Vedas and shastras should be

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<sup>46</sup> Lajpat Rai, *A History of the Arya Samaj*, pp.59-60

<sup>47</sup> Sageeta Sharma, *op.cit.*, p.40.

<sup>48</sup> Lajpat Rai, *A History of the Arya Samaj*, pp.82-83.

<sup>49</sup> *Gurukul Magazine*, Edited by Lala Lalla Ram, May and June, vol-ii, nos-5&6, 1908, p.134.

explained and my country should rise and for this i pary to god and hope that it shall have full sucess.<sup>50</sup>

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<sup>50</sup> *The Arya Patrika*, Lahore, 1886, p.4.