Chapter—5

Emergence and Growth of Gurukul Educational System

In his writings and speeches Swami Dayanand argued for Gurukul education because he was staunch supporter of the revival of Vedic culture. He realized that unless and until the ancient Indian Gurukul education system was revived there was no future for the country and no hope for social development. He felt that if India were to be raised the heights from which she has fall, the Gurukul system of education must in the first place be revived.²

We have already given a comprehensive evaluation of early efforts of Swami Dayanand and his educational philosophy in separate chapter. Here, I have to elaborate the evolution of Gurukul style education system, which was started by another faction of Arya Samaj in the last decade of 19th century. This faction of Arya Samaj was staunch supporter of Vedic culture and wanted to follow this culture in the field of education. In a nutshell, it was totally against the modern education system.³

The Genesis of the Gurukul Movement:

The Gurukul ideology came to be strengthened as the reaction against curriculum and study pattern of D. A. V. College, Lahore. Lala Lajpat Rai describes the origin of the Gurukul as:

"...due to the same spirit of revolt which compelled Dayanand to forsake his parental home and become a wanderer in the quest of

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¹ Gurukul: - Literally means a ‘family of preceptors’ where the Brahamcharies reside and read, being always in company with the Guru for not less then 16 years.
Some of the leaders of the Arya Samaj in the Punjab – especially Lala Munshi Ram, Lala Ralla Ram, Durga Parsad, Chaudhary Ram Bhaj Datta and others, who were originally in the forefront of the movement for starting the D. A. V. College, Lahore, felt dissatisfied with the educational programme of the college. They particularly felt that ‘...enough emphasis was not being laid on the study of Sanskrit literature and on Vedas.’ Lala Lajpat Rai elaborates their dissatisfaction in the following words:

“Within a few years of the establishment of D. A. V. College, they found that the system of education followed was not after their hearts; that it did not come up to their ideal of Vedic education, that the managers cared more for university results then for sound national education; that the fact of its affiliation with the official university prevented them from making radical changes in curriculum of studies and materially interfered with their independence.”

The first agitation for Gurukuls was sponsored by Lala Munshi Ram. In 1896 he started a regular column ‘Santan Ko Arya Kaise Bana Sakte Hai’ (How can children turn Arya) in his magazine ‘Satyaketu Vidyalankar’ Through this column he tried to popularize the ideology of Gurukul system of education among the Arya Samajists. The issue of establishment of Gurukuls was also supported by ‘Arya Patrika’ and suggested that for the establishment and management of such type of institution; there should be a

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separate and supreme society of Arya Samaj. Some Arya Samajists responded enthusiastically for the establishment of Gurukul type of institutions. For instance, Shiv Ratan Singh Verma announced Rs 10000/- donation for Gurukul on the behalf of his brother Govind Singh, resident of Patur village, district Akola in Berar. This enthusiasm motivated Lala Munshi Ram to start Gurukuls. He again wrote a wide article ‘Ashram Vyavastha ki Buniyad’ (Ashram System and its Foundation) in volume of March, 1897 of ‘Satdharm Pracharak’. This Gurukul ideology very rapidly got shape and ultimately, the resolution to establish a Gurukul was passed by the ‘Arya Partinidhi Sabha, Punjab’ on 26 November, 1898. To overcome financial problem, Lala Munshi Ram took a vow not to step in his home until the collection of thirty thousand for establishment of Gurukul, had been made. Within nine months he collected forty thousand rupees in cash. After collection of money, the Gurukul faction of Arya Samaj could think to initiate the Gurukul institution. For this purpose, on 26 December, 1900, Arya Pratinidhi Sabha, Punjab passed the first ‘niyamavali’ with aims and objective of Gurukul movement. After analyse this ‘niyamavali’, we can summaries the following aims and objectives of the Gurukul system of education in Lala Munshi Ram’s words to Mr. Myron H. Phelps:

"... I was among those who though that the true spirit of religious reform which we all had at heart could only be carried out with the help of a school primarily devoted to re-establishing the principles and authority of the Vedas, in the lives of men ...our object was to start a school where

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8 Ibid., p. 174.
9 Satdharm Pracharak, March, 1897, pp. 1-3.
10 Ibid., December, 1898, pp. 1-2.
12 Satdharm Pracharak, May, 1899, pp. 1-3.
strong and religious character could be built up. We recognised two great wants of the people- men of character and religious unity ...our primary aim is simply to give our boys the best moral and ethical training to make of them good citizen and religious men and to teach them to love learning for learning's sake. Our model is the great universities of ancient India such as that of Taxilla, where thousands of students congregated..."14

These words of prime architect of Gurukul campaign are reflected in the following aims of Gurukul movement:

1. To revive the long forgotten system of 'Brahmacharya' and make it the basis of education. According to 'Asharma' theory of Vedic age, Brahmacharya Ashrama is most important because it built the foundation of all virtues to fight the battle of life successfully.

2. To assign to the Vedic and Sanskrit literature as well as to the mother-tongue (Hindi) a place worthy of their importance in the scheme of education.

3. To provide an opportunity for the natural development of the physical, mental and spiritual power of students in a favourable environment away from bustle of villages and polluted life of cities.

4. To develop a strong character in the students and to foster in their hearts a love for their nation and culture, for plain living and high thinking and for the true knowledge of material world.

5. To create between the teachers and the taught relations of love like those between the father and a son.

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6. To make possible the study of ancient Indian branches of learning with the Western sciences.

7. To purge the scheme of education of the defects of the prevalent examination-ridden system.

8. To give education free of any charge.

9. To develop research and interests into ancient Indian history and to teach from a national point of view.

In this way, the first and foremost objective of Gurukul system was to introduce the students with Vedic Indian Culture. Ramsay Macdonald, who visited Gurukul Kangri in 1914 and later, became Prime Minister of Great Britain, stated about objectives of Gurukul Kangri:

"The foremost aim of the Gurukul is to rejuvenate Vedic culture and to present to humanity steeped in soul-withering materialism and soul-killing agnosticism the right interpretation of the Divine Veda, which alone can satisfy the spiritual yearnings of rational minds."\(^{15}\)

The same motive would be seen in the objective stressed by Lala Munshi Ram and their supporters. These ideas reflect the thinking of Swami Dayanand that has already discussed in a separate chapter.\(^{16}\)

Now the question was raised about deciding the location of the first Gurukul and there were many ideas about the location. But Lala Munshi Ram, the pioneer among leaders of the Gurukul movement, insisted that the best location for proposed Gurukul would be the bank of pure river. For the support of this view he quoted

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\(^{16}\) Swami Dayanand Saraswati, ‘Satyarth Prakash’, op. cit., pp. 31-81.
Satyarth Parkash and cited a verse in the Yajurveda (सह गिरीणां सममें च नदीनाम्। दियो विश्र आजायत) which stressed the view that a person develops his intelligence best and becomes learned by acquiring instructions from teachers by residing near some mountain or on the meeting place of rivers.\(^{17}\) Meanwhile, provisional classes of Gurukul had been started on 19 May, 1900 in campus of Gujranwala Vedic Pathashala.\(^{18}\) 22 students had been enrolled including Lala Munshi Ram’s two sons—Harish Chander and Inder Chander within a month. But Lala Munshi Ram continued his efforts to find out a better place for Gurukul. Fortunately, Munshi Aman singh, Zamindar of Najibabad, Bijnaur (U.P.) proposed to give Kangri village for establishment of Gurukul. The Kangri village’s location justified all expectations of Lala Munshi Ram, therefore, he decided to establish here his dreamed institution. This area was nearly 900 acres and it was donated by the Zamindar Munshi Aman Singh of Bijnaur\(^{19}\).

After a long discussion Arya Partinidhi Sabha, Punjab (APSP) had decided to shift Gurukul from Gujranwala to Kangri, on 19 January, 1902. Lala Munshi Ram with his associates and 15 Brahmchari reached at Kangri on 22 March, 1902 and started Gurukul at Kangri village of Bijnaur district.\(^{20}\) The opening ceremony was held on the same day. At the opening ceremony spot people donated Rs. 3000. After one month the strength of Brahmachari went up from 15 to 45.\(^{21}\) With in twenty years this Gurukul at Kangri became most prominent institution of Vedic tradition named with Gurukul Kangri.

\(^{18}\) ‘Arya directory’, op. cit., p. 86.
\(^{19}\) G.A. Chandavarkar, op. cit., p. 643.
Curriculum of Gurukul Educational System:

Curriculum is an important factor for fulfilling the aims of education, so it is bound to be determined by the educational objectives. Here, first of all, we will discuss the curriculum and daily routine of Gurukul Kangri because most of Gurukuls were affiliated to Gurukul Kangri and follow its curriculum, admission rules and daily routine, in toto.

In Gurukul Kangri the period of 18 years was set for education, in this, 12 years in Vidyalaya Vibhag and 6 years in Mahavidyalaya Vibhag. The Gurukul had developed its own syllabi for different school and college standards. Some of the distinguishing features of syllabi were as under:  

1. Hindi-pronunciation and adding words memorisation of poetry; model reading in standard-1st.
3. Memorisation of Swastivachan in std.-II.
4. Beginning of the study of Sanskrit literature and grammar from std.-III
5. Memorisation of Shanti-Prakaran and detailed Haven-Mantra in std.-III.
6. Religious instruction-Vyawhar Bhanu and memorisation of selected Veda Mantra in std.-IV.
9. Sermon-meaning of Sandhya and other mantras regarding prayer in std.-VI.

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22 The aims, ideas and needs of Gurukul Kangri, a tract published by the Arya Partinidhi Sabha, Punjab, 1901.
10. Sermons- *Satyarth Prakash* chapter-II and V, and *Aryoddeshya, Ratnamala* (important chapters) in std.-VII.

11. Religious instruction- *Satyarth Prakash*, Chapter-VI and VII and advantage of *Havan* at std.-VIII.

12. Sermons and philosophy- *Satyarth Prakash, Gita* and logic in std.-IX and X.

13. Drawing in all standards from I to III.

14. The compulsory subjects in std.-IX and X were-
   a) Sanskrit literature and grammar.
   b) Hindi literature.
   c) English
   d) Religious instruction
   e) Mathematics or Home Science for girls.

15. The qualifying examination at the end of std.-X is called *Vidyadhikari* examination. It is an entrance examination for studies in the first year undergraduate class in its colleges.

16. The medium of instruction was Hindi.\(^{23}\)

   It will be imperative to note that the medium of study was *Arya Bhasha* (Hindi) and this was main characteristic of Gurukul study plan. Even such subjects as Economics, Chemistry and Physics too were taught in Hindi. For the benefit of students Hindi-translations of such books as ‘Balfour Stuart’s Physics’ and ‘Farnaut’s Chemistry’ were issued. This type of efforts were became successful, because most of teaching staff were well-educated and had good command on English. For instance, Professor M.C. Sinha, B.A., M.Sc., was conducted Botany class only in Hindi. Even he wrote

Agricultural Botany in Devanagari.\textsuperscript{24}

For the development of quality of education a committee of educational experts was appointed on whose recommendation the scheme of studies was revised in accordance with the latest researches in science of education. Beside above mentioned religious and Veda’s study, the basic instructions of Mathematics, Science, Geography, History, English, Art and Medicine, Agricultural foundation etc. were also given, at every standard and according to their status.\textsuperscript{25}

Before a student proceeds to his Snatak (Degree Examination) he had to undergo a course of training for four years in the college after passed the Vidyalaya Priksha (Matriculation Examination) and Praveshika Pariksha of the Gurukul. The college student had to pass his examination in three branches:

i) Vedic and Modern Sanskrit Literature.

ii) English Language and Literature.

iii) Any elective subject as History, Economics, Science or Philosophy.\textsuperscript{26}

Later, college faculty was developed and separated in Arts and Science. At the arts college, the compulsory subject were-Vedic and Sanskrit literature, Indian culture and English and the optional subjects were-Indian philosophy, Hindi, History, Politics, Psychology, Economics, Sociology, Mathematics and Drawing or Painting.\textsuperscript{27} The faculty of Science taught Botany, Zoology, Physics, Chemistry and Mathematics as five subjects. After some time Post-Graduation course were also introduced and that course was known as Vachaspati in particular subjects. Students of post-graduation level were

\begin{itemize}
  \item \textsuperscript{24} Ibid., p. 644.
  \item \textsuperscript{25} 'Arva Directory', op. cit., p. 90.
  \item \textsuperscript{26} G.A. Chandavarkar, op. cit., p. 645.
  \item \textsuperscript{27} Satyaketu Vidyalankar, 'Arva Samai Ka Itihas', op. cit., pp. 179-180.
\end{itemize}
to submit to original thesis on literary or scientific subjects. These independent degrees were awarded in a convocation function held during anniversary function of the Gurukul that this ceremony later followed by Indian Universities. 

#### Daily Work-Schedule:

Gurukul Kangri was established on the educational philosophy of Swami Dayanand which was inspired by ancient Indian and Vedic educational traditions. So in such type of institution daily routine was very strict, hard and integral part of curriculum. So, without studying daily routine of Gurukul Kangri we can not understand objective and ideological base of whole Gurukul movement. According to Inder Vidyavachaspati:

"Early morning the process of daily work is started. At 4 a.m. senior and at 4.30, junior Brahmcharies and members of the supervising staff awake up in response of the Ashram bell, fold up their beddings and proceed to the Ganges where they jump into water and enjoy a good morning bath. Most of the students and superintendents know swimming and swimming competitions are accordingly entered into with great zest and eager enjoyment. When the winter is severe they go to bathroom. Before bathing all the Brahmcharies take physical exercise... between 5:30 a.m. to 6:00 a.m. they commence their daily Yajnas viz., Sandhya-prayer, meditation and Agni-hotra. After this they are given fresh milk and from 6:15 a.m. to 10:30 a.m. regular classes are held when the morning meal is served consisting of a liberal supply of bread, pulse and vegetables and fruits. Rice-pudding and Halwa are served occasionally. The diet is strictly vegetarian. Till 2:45 p.m. boys take rest though the

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senior students utilise the interval in reading the books from the library. Again the teaching work goes on till 5:15 p.m. The boys then engage themselves in playing games. After dinner the boys proceed to their dormitories and revise their lessons. At 9 p.m., all the students go to bed. The college students are required to maintain diaries and record their daily work..."  

In this way, the daily routine of Gurukul was integral part of discipline and curriculum of institution. After broad discussion of curriculum and daily routine we must analyse the admission process and rules to know the nature of Gurukul movement.

**Rules of Admission:**

Swami Dayanand Saraswati had enjoined upon all parents to send their boys and girls to an educational institution as soon as they complete the age of eight years.  

The Gurukul Kangri admitted students between the age of six and eight. After Vedarambha-Sanskar students were started their formal education at Gurukul. The boy must be physically and mentally sound. The guardians of the students had to give an undertaking to the Gurukul that their wards shall remain at the Gurukul for at least 16 years. Secondly, they had to be signed a form of agreement binding not to marry or betroth their wards till he will at least 25 years of age.

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29 Inder Vidyavachaspati, *Mere Pita* (Delhi, Sanskaran 2005), pp. 52-53 [Inder Vidyavachaspati(1889-1960) was the son of Lala Munshi Ram (Swami Shardhanand ). He studied in Gurukul Kangri and completed graduation of very first batch of this institution. After graduation he completed *Vidyavachaspati* (equal to Ph.D.) degree. In 1930s he joined Indian freedom struggle and edited. *Ariun* (later Veer Ariun) form Delhi. He wrote *Arya Samaj Ka Itihas* in two volumes and *Mere Pita* (My Father) in the memory of his late father Swami Shardhanand.]


31 G.A. Chandavarkar, op. cit., p. 646.
Above explanation about the admission process, daily routine and curriculum reflect the co-relation of all, for the development of any institution like Gurukul. Secondly, all things related to curriculum were regulated according to the educational philosophy of Swami Dayanand Saraswati. Third, ideology of Swami Dayanand, particularly notion of basic education, was greatly impressed by ancient and Vedic educational traditions and rituals. So, before analysis of growth of Gurukul movement we must discuss about ideological similarities and characteristics of ancient Indian educational tradition and Gurukul system organized by Arya Samaj in colonial North India.

**Relationship of Gurukul System with Ancient Indian Traditions:**

The Gurukul movement of Arya Samaj drew their inspiration from the educational tradition of the Gurukul of the Ancient Vedic India. It would, therefore, be worthwhile to review in brief the main characteristics and features of the Gurukuls of Ancient India. Although, evolution of educational system in ancient India did not show a uniform pattern but it was unique in some respects. For instance, educational pattern of ancient India was mostly oral and religious in nature. According to R.K. Mukherji:

"Learning in India through the ages had been prized and pursued not for its own sake, if we may put it, but for the sake, and as a part, of religion. It was sought as a means of salvation of self-realization, as the means to the highest end of life, viz Mukti or emancipation."\(^{32}\)

He adds further, the aim of education is Charitranirman the inhibition of those activities of the mind by which it gets connected with the world of matter or objects. Thus education is a process of control of mind to drive a simple and moral life. In other

words, the primary aim of ancient education was instilling into the mind of the pupils a spirit of being pious and religious or glory of God and good of man.

Some what similar thinking expressed by 'The Encyclopedia of Religion' about the ancient Indian education system:

"From the earliest part of their history the Hindus have been accustomed to associate education like all other department of their social life with religion".33

In this way, education in ancient India was, although, integral part of their social life, but it was only for the promotion of ethical, moral and religious life. 'The Encyclopedia of Education' expresses same opinion, 'The indigenous Gurukul system-the Indian form of liberal arts education was designed to enlighten and ennoble rather than to provide career training'.34

In other words education in ancient India was for training to strengthen mental and moral power, and the same objectives were targeted by Swami Dayanand Saraswati.

The basic purpose of education in view of ancient seers and of Swami Dayanand was to enlighten the individual about the divine and social order and his place in it through the study of Vedic culture and tradition. During the period of learning in Gurukul, students had to develop their character and live a life simplicity, pious and hardship. The educational institutions had a spiritual atmosphere on account of the noble


character of teacher. It was such in atmosphere that the young mind was nurtured in ancient Indian Gurukul tradition education. Spirituality, there for, was a marked characteristic of ancient Indian education and also of the Gurukuls established by the Arya Samaj in Northern India. But here is important that the leaders of Gurukul Party realised that in contemporary situations, spirituality alone can't make students self-sufficient so they merged spiritual aim with material aim and the established Gurukul were the synthesis of cultural and vocational aims.

Character building was the chief aim of education in the Vedic and Brahmanic period. Swami Dayanand in ‘Satvarth Prakash’ also says that intellectual attainments are of no worth, if the person is devoid of moral feeling and character. He wrote in ‘Satvarth Prakash’:

“It is the highest duty of parents, tutors and relatives to adorn children with good sound education, nobility to character, refinement of manners and amiability of temper.”

Ancient Indian Gurukul tradition of education also aimed for ‘simple living and high thinking’. The same motive was highlighted by Swami Dayanand and their followers. According to Swami Dayanand, only those were fit to be members of a noble and organised community, who learned in their school day, lesson of simple living and discipline. This means that aim of education was to produce citizens who were socially efficient. The ideal of duty was stressed by all leaders of Arya Samaj and particularly related to Gurukul campaign. All students were enjoined to have social or

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36 Ibid., p. 31.
37 Ibid., pp. 80-81.
civic sense by looking to the welfare of others. Swami Dayanand also wanted that the structures of society should be such that every one learnt a profession which was not only useful to him but to the society as a whole.\textsuperscript{38}

The ancient Indian Gurukul system attracted. Swami Dayanand and he stressed the re-establishment of the Gurukul system to fight the religious challenges and cultural threat created by colonial rule. In order to ensure the moral and spiritual development of the pupils, they were subject to hard and strict code of discipline in these Gurukuls:

a) The pupils were to observe celibacy up to the age of 25. He was not to indulge in luxuries of life and should avoid using harsh language even.

b) Students had to be prepared food for themselves; it would inculcate a spirit of humility.

c) Everyday the students had to perform certain religious ceremonies as ‘Haven’. Moreover they had to offer prayers in the morning and in the evening before taking meals.

d) The student had to do personal service to the teacher like a son. The pupil took it as a matter of pride. Even Lord Krishana worked in the house of his teacher.

e) They were not to occupy a seat higher than that occupied by teacher. They were to be honest and sincere in their relations. Lying, stealing and backbiting were discouraged.

After Swami Dayanand, his followers developed Gurukul movement on above-mentioned ethics. There were various advantages of Gurukul education. Students studied under close and constant supervision and guidance of their teachers. Like the

\textsuperscript{38} Ibid., p. 51.
ancient Indian Gurukul tradition. In the Gurukul, established by Arya Samajists, the close and constant supervision and association with the teachers moulded student's character. The knowledge and scholarships that they acquired attained a great depth. Self or inner discipline developed. Habits of regular study began to be built. Healthy attitude and readiness for self-help, self-service, simple living, hard work, cooperation, righteousness, character, celibacy etc. developed through planned nurture. Teachers developed a concern for the well being of their students. A kind of father-son affectionate relationship developed between them. Education imparted by the teacher and acquired by Brahmacharies was for soul building, mind-developing, and personality-making, morally stimulating, and harnessing and unfolding the best in the individual students. So, in Gurukul tradition education, either in ancient times or Gurukul of early 20th century, education was really a process of all round or total development of the students.

The most important similarities between the ancient times and modern times Arya Samaj's Gurukuls was because these institutions were mostly established at remote and quiet places, away from the bustle of cities and villages and also in the lap of nature. Gurukuls in ancient India were often away from the human habitation. Altekar had produced a wide study on educational system of ancient India. He writes that some celebrated teachers like Valmiki, Kanva and Sandipan, lived in forests and had made arrangements in their Ashramas for religious and Vedic study. 39 Same criterion for location for a Gurukul was adopted by Arya Samajists for establishment of Gurukul. For instance, on the issue of suitable location for the establishment of the first Gurukul,

there was a long debate and lot of suggestions was given. At last after wide discussion Lala Munshi Ram decided to establish Gurukul at Kangri. Kangri village was situated between the Nilgiri and Nildhara with the Himalayas on one side and the Ganges on the other. It was amidst beautiful and inspiring natural setting. Children of the Gurukul grew up with constant commune and under the inspiring and soul-building influence of nature. The English poet Wordsworth said that an impulse from a vernal wood could teach you more than books. A similar inspiration could be seen about the natural environment of the Kangri Gurukul. G.A. Chandavarkar explained the natural importance of the site of Gurukul Kangri:

"The buildings of academy are situated in healthy plain at the foot of Himalayans at the distance of about 5 miles from Haridwar, on the south bank of Ganges…. The climate is bracing, exhilarating and extremely delightful. The natural scenery is charming …the close proximity of the river Ganges which lends a coolness to the breeze can’t fail to impress profoundly the imagination of the pupils, to inspire them with a deep reverence for nature and its God, to induce in them habits of serious thought and deep concentration of the mind and to fit them not only for scientific research and philosophical investigation but also for the contemplation of the mysterious problems of life and death which have been approached by sages in their sylvan solitudes".

Thus Lala Munshi Ram and his associates were naturalists, motivated by the traditions of ancient Indian ideal education institution. The naturalists believe that a child

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learns best from nature's free and invigorating environment. In the educational institutions located in the lap of nature, a kind of natural beauty, purity, sacredness, an attitude to meditation, an atmosphere for internal assessment of themselves are automatically created and therefore, such institutions are best fitted to disseminate religious and moral education. Beside Gurukul Kangri, most of other Gurukuls had also this unique advantage of location. Thus, peaceful and natural locations for the Gurukuls were a vision of ancient times which implemented by the founders of Arya Gurukuls.

To sum up, we can say that there was very close relation between the ancient Indian Gurukul educational system and Gurukul campaign of Arya Samaj. In the words of Lala Munshi Ram, a pioneer of Gurukul movement:

"... I was among those who thought the true spirit of the religious reform which we all had at heart could only be carried out with the help of a school primarily devoted to re-establishing the principles and authority of the Vedas, in the lives of men... our object was to start a school where strong and religious character could be built up. We recognised to great wants of the people-men of character and religious unity... our primary aim is simply to give our boys the best moral and ethical training, to make of them good citizen and religious men and to teach them to love learning for learning's sake. Our model is the great universities of ancient India such as that of Taxilla where thousands of students got education..."\(^{42}\)

The objectives of character building, development of moral and ethics, revival of spiritualism, to make disciplined and good citizen and re-establishment of Vedic culture were determined by Gurukul movement of Arya Samaj. The inspiration behind these

\(^{42}\) Ibid., p. 642.
motives was Swami Dayanand’s educational philosophy, which was greatly inspired by ancient and Vedic Indian educational traditions.

**Growth of Gurukul Movement:**

Beginning of Gurukul Kangri was very well and with in the short period of four years, a building was built for the students on the cost of Rs. 25000/- collected from peoples. Although, there was only seven classes up to 1906, but Gurukul ideology gained popularity very rapidly in first decade of the 20th century. Whole credit for this development was gone to Lala Munshi Ram, who sacrificed every thing for this task. In 1902 he gifted his whole prosperous library to Gurukul. Two years later, in 1904, he donated his printing press of *Satdharm Prachark*, has cost of 8000/- rupees, to Gurukul Kangri. Even he donated his residence (*Kothi*) of Jalandhar to Gurukul Kangri. At that time the cost of this *Kothi* was near about 30,000 rupees. In 1911 this *Kothi* was sold by *Punjab Arya Pritinidhi Sabha* for 20,000 rupees, and whole amount was submitted in permanent fund of Gurukul Kangri. In this way, Mahatma Munshi Ram devoted every thing for the welfare of Gurukul Kangri. This type of sacrifice motivated the people and they responded greatly to Gurukul ideology.

As soon as the popularity of Gurukul Kangri was raised, the strength of students increased automatically. In 1907, there were 187 students in the Gurukul. Now the situation was different, due to limited space in *Ashram* and some financial problem, every student who wanted to join the Gurukul, was not getting admission. For instance, in Feb, 1910 total number of 130 student were come to Gurukul for admission, but only

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25 got entry in Gurukul.$^{45}$

Financial problem soon became easy, because large sum was donated by the peoples on occasion of annual functions. For instance, on sixth annual function 54,500 rupees were donated by the people, which increased 3,28,000 on seventh annual function of Gurukul Kangri.$^{46}$ In other words the annual functions of Gurukul Kangri became fair of pilgrimages, in which people donated enthusiastically and open heartily. A philanthropic gentleman had donated Rs. 2500 for the construction of a Gymnasium in which the students were taught dum-bell exercise, *dands* (Indian Gymnastics), gardening, swimming and wrestling. Cricket and Football were also not unknown. But important is that in all these games words of command were all in Sanskrit.$^{47}$

Gurukul infrastructure was created with the help of this donated money. For instance *Mahavidyalaya* building was constructed at a cost of Rs 40,000, which include 12 rooms and a big library hall, and a Science Lecture Hall.$^{48}$ The library was well-furnished and had more than 6000 books. It included standard works of East and West. The latest edition of the Encyclopaedia Britannica and the sacred Vedas were placed side by side. Indian and foreign English periodicals placed along with Sanskrit journals.$^{49}$ So, these types of efforts were to get the knowledge about the world through literature.

In 1917 the strength of *Brahmacharies* raised to 340 in which 276 were in *Vidyalaya* department and 64 were in *Mahavidyalaya* department. Only those students

$^{45}$ Satyaketu Vidyalankar, *'Arva Samaj Ka Itihas*, op. cit., p. 189.
$^{46}$ Ibid., pp. 190-91.
$^{47}$ G.A. Chandavarkar, op. cit., p. 647.
$^{48}$ *Satdharma Pracharak*, August, 1910, pp. 5-6.
$^{49}$ G.A. Chandavarakar, op. cit., p. 647.
might get entry in *Mahavidyalaya* who had passed *Adhikari* (Matric) examination from Gurukul Kangri.\(^{50}\)

Sanskrit Vedas and Philosophy were being taught in the *Mahavidyalaya* and these were compulsory subjects. There were some optional subjects- *Arya Sidhant* (comparative study of religions), Chemistry, History, Western Philosophy, Agriculture Science and Mathematics. The students who took *Arya Sidhant* (Theology) as optional subject could receive degree of *Sidhantalankar* after their graduation. The graduates who took, History, Chemistry and Mathematics, as optional subjects were awarded by *Vidyalankar* degree after graduation and the student who took the *Veda* as their optional subject were awarded by *Vedalankar* after competence of their graduation.\(^{51}\) Following number of students were receiving educations in various subjects in 1917.\(^{52}\)

<table>
<thead>
<tr>
<th>Name of Subject</th>
<th>No. of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Detailed Vedic Literature</td>
<td>02</td>
</tr>
<tr>
<td>Arya Sidhant (Theology)</td>
<td>09</td>
</tr>
<tr>
<td>Chemistry</td>
<td>24</td>
</tr>
<tr>
<td>History</td>
<td>09</td>
</tr>
<tr>
<td>Western Philosophy</td>
<td>08</td>
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<tr>
<td>Agriculture Science</td>
<td>08</td>
</tr>
<tr>
<td>Mathematics</td>
<td>04</td>
</tr>
<tr>
<td>Total No. of Students</td>
<td>64</td>
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</table>

This table shows the importance of science subjects which were taught at Gurukul. Although, the study of Vedic knowledge and literature was the prime agenda of

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\(^{50}\) Satyaketu Vidyalankar, *'Arya Samaj Ka Itihas',* op. cit., p. 203.  
\(^{51}\) Ibid., p. 201-205, and Inder Vidyavachaspati, *'Mere Pita'* op. cit., pp. 67-68.  
\(^{52}\) Satyaketu Vidyalankar, *'Arya Samaj Ka Itihas',* op. cit., p. 204.
Gurukul movement but it is great irony that, only 2 students from 64 were took their optional subjects Vedic literature. In 1917, when this batch completed their graduation only 32 students got graduation degree in which there wasn’t a single Vedalankar but 30 were got Vidyalankar and two were got Sidhantalankar degree.\(^5^3\)

Beside the routine study there were some cultural and extra activities for the development of intellectual power of students in Gurukul Kangri. A ‘Vag Vardhini Sabha’ (The debating club) was established to develop the talent of speech and addressing and mature the comprehension of students. The debates were held mostly on current topic and problem related to society. A assembly was also established, known as Sanskrit Utsaini Sabha to develop the depth and command of Sanskrit language and grammar.\(^5^4\)

The Saraswati Sammelan (The literary association) had objects to develop the interest in national literature and creation of standard literature in Sanskrit and Arya Bhasha (Hindi). In its meetings, papers on literature, scientific and philosophical subjects were read and in its annual meetings scholars of repute were invited from other provinces to deliver lectures on special subjects for the benefit of Brahmacharies.\(^5^5\)

The Gurukul Kangri had also edited two journals to develop the writing skill of Brahmacharies the ‘Vedic Magazine’ edited by Prof. Rama Dev was a high class English monthly and the ‘Satdharma Pracharak’; a Hindi weekly, edited by Lala Munshi Ram, assisted by graduates of Gurukul Kangri. These both journals were the organs of Gurukul Kangri, in which the topics of general interests, Indian History, Philosophy and even issues related to Indian National Movement were published beside Gurukuls news and progress reports. In these journals most of articles were written by Brahmacharies.

\(^5^3\) Ibid., p. 205.  
\(^5^5\) Ibid.
So these journals contributed a lot in imparting the notion of nationalism among the people of Northern India. The visits of historic places were the routine during long-holidays. These educational tours called *Saraswati Yatra* which was very beneficial for students.56

In April, 1917 Gurukul Kangri entered in new era when on 12 April, 1917, Mahatma Munshi Ram took *Sanyas Ashram* and got a new name Sharddhanand.57 This was the departure of Mahatma Munshi Ram from Gurukul Kangri and his joining of Indian National Movement. Although, on the kind request of the *Punjab Arya Partinidhi Sabha* Swami Sharddhanand again joined the Gurukul Kangri for some time. But when Non-Cooperation movement was started by Mahatma Gandhi, he finally left the Gurukul and participated in Non-Cooperation movement. Swami Sharddhanand gave a great contribution in the development of Gurukul Kangri. Under the direction of Swami Sharddhanand, a resolution was passed by *Punjab Arya Partinidhi Sabha* to constitute a separate *Vidya Sabha* to manage the Gurukul Kangri.58 It was also decided to open a Industrial College in Gurukul campus.59 Vedic Research Department was also established in 1920, to promote the Study of Vedic literature and knowledge.60

In 1924, the flood of Ganga destroyed the building of Gurukul Kangri. The resolution was passed by *Punjab Arya Partinidhi Sabha* on 21 Oct. 1924 to shift the Gurukul from Kangri village to anywhere secure place. After long efforts, 600 *beegha* land was purchased near Ranipur village on Kankhal-Jwalapur route. After five years in

56 Ibid.
59 Ibid., 19 September, 1920.
60 Ibid., 7 March, 1920.
1930, the Gurukul Kangri was shifted to new place.\(^{61}\) During this silver jubilee of establishment of Gurukul Kangri was celebrated in 1927. Many reputed leaders of Indian National Movement participated in this silver jubilee function. Dr. Rajender Parsad, Madan Mohan Malviya, Jamana Lal Bajaj, Shri Niwas Ayangar etc. were important leaders who took part in this function.\(^{62}\)

It was painful that the founder of Gurukul Kangri Swami Sharddhanand could not participate in this function because he was assassinated by a Muslim fanatic on 23 December, 1926 at Delhi.\(^{63}\) This was the great loss, not only for Gurukul movement but also for Indian National Movement. The tribute was paid to Swami Sharddhanand with emotional touch by every speaker of this function. The spectator responded enthusiastically and Rs 153000 were received in donation at the spot.\(^{64}\)

After the death of Swami Sharddhanand, Acharya Ram Dev became the Mukhyadhisthata (Director) of Gurukul Kangri. Most important development of his regime was the establishment of Gurukul Kangri’s branches throughout the Northern India. In 1935 a separate Vidya Sabha was constituted for the administration of Gurukul Kangri.\(^{65}\) In 1940s Gurukul Kangri became more popular. For instance, 382 students passed graduation from Gurukul Kangri up to 1940.\(^{66}\) 133 students were taught up to matric classes in 1939.\(^{67}\) Although, up to 1947, Gurukul Kangri hadn’t got any government aid, after independence Indian Government proposed financial help for

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\(^{61}\) 'Arya Directory', op. cit., p. 88


\(^{64}\) Satyaketu Vidyalankar, 'Arya Samaj Ka Itihas', op. cit., p. 340.

\(^{65}\) 'Arya Directory', op. cit., p. 89.

\(^{66}\) Ibid., p. 91.

\(^{67}\) Ibid., p. 88.
Gurukul Kangri. Mostly state Governments recognised their degrees. In 1962 Gurukul Kangri recognised equal to University by UGC (University Grant Commission). After this time great changes were made in this institution and at present Gurukul Kangri Vishvavidyalaya functions like other modern Western type of Indian Universities.

**History of Other Gurukuls:**

The rapid growth of peoples response towards Gurukul Kangri, led the establishment of various branches of Gurukul Kangri during second decade of 20th century. In these branches, most important in Northern India were at Multan, Kurukshetra, Inderparasth, Matindu, Benshwal, Jhajjar and Varndavan. These Gurukula also followed generally same pattern of Gurukul Kangri.

The first branch of Gurukul Kangri was established at Multan, on 13 February, 1909. The name of this Gurukul was *Shakha Gurukul Dev-Bandhu*. After some time this Gurukul was shifted to Tarakund near Multan. Although, this was Muslim dominated area but the Hindus of this region greatly influenced by the teaching of Swami Dayanand and Gurukul education system. For instance, in 1910, 60 students from 274 of Gurukul Kangri were belonged from this region. After establishment of this branch, the interested students had joined this institution that was up to *Adhikari* (Matric) standard. After passing *Adhikari* examination these students could got admission in Gurukul Kangri. Up to 1927, there were 20 graduates among Gurukul Kangri's students.

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69 Gurukul Patrika, Samvat, 2026 Kartik, p. 15 and *Arya Directory*, op., cit., p.96.
70 Ibid.
graduates who had taken their Adhikari degree from Gurukul Multan.\textsuperscript{72} In this Gurukul
the system and curriculum was according to Gurukul Kangri and it had remained most
important branch of Gurukul Kangri in North-West region up to 1947.

Another branch of Gurukul Kangri was established in Haryana region at
Kurukshetra on 13 April, 1912, by Mahatma Munshi Ram with the help of Lala Jyoti
Parsad.\textsuperscript{73} This Gurukul was up to middle standard and whole curriculum was according
to Gurukul Kangri. In 1923, the first batch of 9 students passed out and got admission in
Gurukul Kangri.\textsuperscript{74} In 1940 there were 121 students and 70 students passed graduation
from Gurukul Kangri which was studied up to 8\textsuperscript{th} class in Gurukul Kurukshetra.\textsuperscript{75} It was
under the supervision of \textit{Punjab Arya Partinidhi Sabha}, but later when in 1976 \textit{Arya
Partinidhi Sabha}, Haryana was established, it was become under Haryana Sabha. In
1980, there were 300 students and 50 employees.\textsuperscript{76}

Gurukul Inderparasth was also important part of Gurukul Kangri. It was
established on 24 December, 1916 at the bank of Yamuna at present Delhi. The first
four classes were transferred from Gurukul Kangri to Gurukul Inderparasth in which 110
students were taught.\textsuperscript{77} In 1924, when flood of Ganga destroyed the building of Gurukul
Kangri, all classes from 5\textsuperscript{th} to 10\textsuperscript{th} were transferred to Gurukul Inderparasth. In these
classes 133 students were studied in 1940.\textsuperscript{78} At the time of partition in 1947, \textit{Punjab
Arya Partinidhi Sabha} faced a difficult time for its survival, so, these Gurukuls were

\textsuperscript{72} Ibid., p. 376, and '\textit{Arva Directory}', op. cit., pp. 90-91.
\textsuperscript{73} '\textit{Arva Directory}', op. cit., p. 91.
\textsuperscript{74} 'Gurukul Patrika', Smt. 2026, Kartik, p. 15.
\textsuperscript{75} '\textit{Arva Directory}', op. cit., p. 92.
\textsuperscript{76} Satyaketu Vidyalankar, '\textit{Arva Samaj Ka Itihas}', op. cit., pp. 378-379.
\textsuperscript{77} '\textit{Arva Directory}', op. cit., pp. 88-89.
\textsuperscript{78} Ibid.
disturbed badly and Gurukul Inderparasth was closed up to 1974. After 1975 it had gained strength again and in 1980, there were 300 students, in which 133 were in hostel. There were 16 teachers beside 29 non-teaching staff. Now it is an independent institution affiliated to Gurukul Kangri. The curriculum and system was according to Gurukul Kangri and education and accommodation facilities were free of cost.

Gurukul Matindu was established by Chaudhary Piru Singh near the predominantly Muslim town Kharkhoda, about seventeen miles south-west of Rohtak in 1914. Chaudhary Piru Singh was an ordinary peasant of village Matindu and belonged to Dahiya Khap. He opposed the stranglehold of Brahmins on traditional education. He also realised that the peasants could not afford to send their wards to schools. He therefore initiated a resolution during the Arya Samaj function at Garhi Sampla to establish a Gurukul to promote Sanskrit Shiksha. He donated 30 bighas land for this purpose and peoples of surrounding Jat villages donated enthusiastically for the success of Gurukul Matindu. In this way, Gurukul Matindu became popular and in 1916, there were 46 students. It was up to 8th standard and education was imparted free of cost. The curriculum and daily routine of students were followed on the line of Gurukul Kangri.

In 1920 and 1930s, Gurukul Matindu became in influenced of Indian National Movement. Chaudhary Chhotu Ram became Piru Singh's advisor and developed an interest in the Gurukul Matindu. Even Chaudhary Piru Singh mobilised the local Jat

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79 Satyaketu Vidyalankar, 'Arya Samaj Ka Itihas', op. cit., p. 383.
80 Jat Gazette, 20 august, 1918, p. 9; and 'Arya Directory', op. cit., p. 96.
82 Ibid., p. 34.
peasants to attend the National Congress meeting at Delhi.\textsuperscript{83} Besides participation in Indian National Movement Piru Singh and his associates was devoted to Gurukul Matindu. In 1953, there were 90 Students and 400 students had passed from this institution up to this time.\textsuperscript{84} The staff and students of Gurukul Matindu had participated in Arya Samaj’s another social activities. For instance, Gurukul had sent \textit{Jattha} in Hyderabad Satyagraha in 1939, \textit{Hindi Satyagraha} in 1957 and Gau Raksha Andolan in 1964-65.\textsuperscript{85} In this way Gurukul Matindu was not only a branch of Gurukul Kangri but also a centre of Arya Samaj’s activities in this region. Besides imparting Sanskrit and Vedic teaching, this Gurukul and its supporters had joined the Indian National Movement in Rohtak region. Chaudhary Piru Singh mobilised local Jat peasants against colonial rule and stressed on the gain of Swaraj with the \textit{Lathi} (Staff).\textsuperscript{86}

Another branch of Gurukul Kangri in presently Haryana region was Gurukul Bhenswal. This Gurukul was founded on 15 March, 1920 by Bhagat Phool Singh (1884-1942) a Jat peasant of \textit{Malik Khap} of Mahra village in Rohtak.\textsuperscript{87} Bhagat Phool Singh was \textit{patwari} but after his contact with Panipat Arya Samaj, he resigned the service. He became a \textit{Arya Parcharak} and strongly criticised the Brahmanical dominance of traditional educational system. Here is important that, from very first of 20\textsuperscript{th} century, the efforts were made, particularly in Jat community, to establish their social status and identity in colonial South-East Punjab.\textsuperscript{88} So, Bhagat Phool Singh’s concern was a great

\textsuperscript{83} Ibid., p. 34-35.
\textsuperscript{84} Satyaketu Vidyalankar, ‘\textit{Arya Samaj Ka Itihas}’, op. cit., pp. 384-85.
\textsuperscript{85} Ibid., p. 385.
\textsuperscript{86} Nonica Datta, \textit{The Subalternity of Education}, op. cit., p. 34.
\textsuperscript{87} Satyaketu Vidyalankar, ‘\textit{Arya Samaj Ka Itihas}’, op. cit., p. 388-89.
\textsuperscript{88} Nonica Datta, ‘\textit{Forming an Identity: A Social History of Jat}’ (New Delhi, 1998) see Introduction, pp.1-21.
example of social mobility of Jat community.

Bhagat Phool Singh presented education as a sound weapon against exploitation and oppression. Once, during his visit to Gurukul Kangri, he listen an Updeshak, who commented that the Jats were Shudras, for they ate rotten (basi) food and had thus no right to read the Vedas. Bhagat Phool Singh had decided to face such type of misinterpretation and recognised the importance of education particularly for Jat peasants. He decided to open a Gurukul and for this purpose he donated this land. Swami Shardhanand had supported Bhagat Phool Singh in establishment Gurukul. Even the surrounding villages of Malik Khap-Bhenshwal, Katva, Rewara, Amawali were donated generously for Gurukul. Ultimately Gurukul was founded near Bhanshwal village. Addressing the peoples at inauguration function of Gurukul Bhenshwal Swami Shandhanand stated that:

"In Haryana the people and the Jats in particular are Aryas by birth and therefore this land is designated as the Aryabhumi. Here men stay away from mas (flesh), madira (alcohol). The courage I have seen in you is difficult to find anywhere else. I assure you that this will be the land of Arya leaders."

In this way Swami Shandhanand legitimized the claim of Jats to be Aryas. According to Nonica Datta, the establishments of Arya Gurukul in South-East Punjab were the efforts to develop the new rural Arya men who would face cultural

89 Interview with Smt. Kamla Devi ,grand daughter of Bhagat Phool Singh and presently Treasurer Kenya Gurukul, Khanpur Kalan, Dated on 26-02-2006 at Khanpur (Gohana).
90 Ibid.
91 Satdharam Pracharak, March,1921, pp.4-5.
transgression and challenge of colonial modernity.\textsuperscript{92} So, Arya Samaj became a platform for Jats of South-East Punjab for making of their social and religious identity.

Under the direction of Bhagat Phool Singh the management committee of Gurukul Bhenshwal had decided to give free of cost education. In 1922, the first annual function was celebrated and 20,000 rupees were donated by the people on this occasion. Thirty students were enrolled up to this time.\textsuperscript{93} For better organisation and development Pandit Yudhishtra Vidyalankar was appointed as \textit{Acharya} in 1923. Pandit Yudhishtra was the graduate form Gurukul Kangri. Later after entry in \textit{Sanyasasharm} he was known as Swami Vartanand. After taking charge as \textit{Acharya}, Yudhishtra felt some defects in curriculum and educational system of Gurukul Kangri. He felt that the instructions imparted by Gurukul Kangri were not completely according to Swami Dayanand's ideology. So in 1924 the management of Gurukul Bhenshwal had decided that the curriculum and educational system will be completely according to ideology of Swami Dayanand, which was given in \textit{Satyarth Prakash}.\textsuperscript{94} Up to June, 1924, this Gurukul was a branch of Gurukul Kangri and known as \textit{Shakha Gurukul Bhenshwal}, but now this Gurukul ended its affiliation to Gurukul Kangri and got autonomous status.\textsuperscript{95} Now it was named of \textit{Gurukul Vidypeeth Haryana} a free and independent institution with own curriculum and educational system.\textsuperscript{96} Another reason behind adoption of new and changed curriculum from that of Gurukul Kangri was that, the supporters of Gurukul Bhenshwal were felt that the curriculum of Gurukul Kangri reflected the racial superiority

\textsuperscript{92} Ibid., pp. 36-37.
\textsuperscript{93} Satyaketu Vidyalankar, \textit{'Arya Samaj Ka Itihas'}, op. cit., p. 388.
\textsuperscript{94} Ibid., p. 389.
\textsuperscript{95} \textit{'Arya Directory'}, op. cit., p. 98.
\textsuperscript{96} Interview with Smt. Kamla Devi.
and dominance of Punjabi Hindus, who consider the Jats as an inferior caste. This type of ideology gained particularly in 1920 and 1930s when the efforts were made to establish a cultural superiority and new type of Jat identity in colonial South-East Punjab. This was the reason that mostly Gurukuls of colonial South-East Punjab or modern Haryana region had not any affiliation with Gurukul Kangri. These Gurukuls were named Arsha Gurukuls which functioned independently and developed their own curriculum strictly according to the ideology of Swami Dayanand Saraswati.

Under the direction of Acharya Yudhishtra Arshpathvidhi was started. Arshpathvidhi meant that Anarsha Granth (the book not written by the by the Rishis (Seer) was not to be taught and this characteristic distinguished it from the Gurukul Kangri Pathvidhi. Classical works, such as those of Kalidasa, were banned for their ashlila (vulgar) description of women. In the curriculum of Gurukul Bhenshwal, just a single text was read at a time in the following order: Six Vedang-Siksha, Viyakaran, Nirukta, Chanda, Jyotish and Kalpa. After that six school of Vedic Indian philosophy-Puravamimansha, Vaiseshika, Nayaya, Yoga, Samkhya, and Vedanta. After philosophical study there was study of ten Upanishad-Ishkena, Katha, Prasana, Mundaka, Mandukaya, Aitareya, Taittiriya, Chandayoga and Brihadaranyaka. In last they recommended the study of four Veda with their Brahmans- Aitareya Brahman with Rig-Veda, Satapatha Brahmans with Yajur-Veda, Sama Brahmans with Sama Veda and Gopatha Brahman with Atharva- Veda and all four Upa Veda-Ayurveda, Dhanur-veda,

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97 Nehru Memorial Museum and Library, MSS Oral History Transcript, Chaudhary Ranbir Singh, No. 544, p. 14; Chaudhary Ranbir Singh studied at the Gurukul Bhenshwal from 1924-1927.
98 Ibid.
99 Ibid.
Gandharva-veda and Artha-veda.\textsuperscript{100}

Besides this Vedic study, Acharya Yudhishtra was also emphasised on Vrattabhyas (fasting and continence) a way of life to counter Asabhyata (Vulgarity) and ajitendriyta (passion).\textsuperscript{101} Acharya Yudhishtra claimed that textual knowledge was not enough. For this reason, he did not encourage a reading culture and this Gurukul did not publish any magazine till 1962.\textsuperscript{102} While publishing of magazine and news were the chief characteristics of other contemporary Gurukuls. This was the rejection of the Gurukul Kangri traditions where the text and its reading was a central part of the curriculum and instruction. Acharya Yudhishtra blamed that Gurukul Kangri was not followed the real path, shown by Swami Dayanand. Up to 1930, Gurukul Kangri adopted in some way, colonial and Western models. Even the curriculum, the structure of classes and the creation of a University section were modeled on Western lines.\textsuperscript{103}

So, in Gurukul Bhenshwal emphasis was given on vrattabhyas which was decided into three parts: Vartarambh Varg, Dharmang Varg, and Yoga Sadhan Varg. The first Vartarambh Varg emphasised bahrya pavitrata (purity of the body), satsangati (good company), aghyapalan (obedience), saralata (simplicity), anushasit jeevan (disciplined life), sahanshila (tolerance), niyamit bhojan (controlled diet) nirbhayata (courage), nirlobhta (unselfishness), dvanvda sahan (ability to tolerate opposites), satya bhashan (truthfulness) and performance of sandhya-havan. In dharmang Varg, much emphasis was given on dhriti (firmness), kshama (forgiveness), dam (self-control), asteya (not to steal), shauch (purity), indriya nigraha (restraint of sense organs), buddhi

\begin{thebibliography}{99}
\item Satyaketu Vidyalankar, 'Arya Samaj Ka Itihas', op. cit., p. 399.
\item Ibid.
\item Nonica Datta, 'The Subalternity of Education', op. cit., p. 60.
\end{thebibliography}
and vidhya (wisdom and education). In Yoga Sadhna Varg, yam and niyam were emphasised. So, the concept of Varttabhyas means the over all development of personality with staunch Arya theory of Swami Dayanand Saraswati.

In Gurukul Bhenshwal, educational system was divided into four stages according to the educational ideology of Swami Dayanand. These stages were – Samanaya Vidyalya (first three classes), Vedanga Vidyalya (fourth to eleventh year of study), Upanga Vidyalya (Twelfth and thirteenth year) and in last Veda Vidyalya (fourteenth to sixteenth year). In this educational system Brahmachari would master a complete Vedic Shiksha by the time of sixteen years of their study. In the Samanya Vidyalya the child was taught basic in Vedic Mantras (shanty path, havan, sandhya). In the Vedang Vidyalya, on this stage the curriculum was different from Gurukul Kangri. Besides six Vedang, a new subject Vedic Shiksha was introduced, including Panch Mahayajnavidhi (five daily sacrifices), Sanskarvidhi (sacraments), Aryabhina and Satyarth Prakash. These all subjects enable the Brahmachari to learn grammar and Nirukta with Swami Dayanand’s teachings. In the Upanga Vidyalya the brahmachari studied six schools of Indian philosophy-Purva-Mimansa, Veshashik, Nyaya, Yoga, Sankhya and Vedant with compulsory study of Rig-Vedadibhashyabhoomika a commentary on the Rig-Veda written by Swami Dayanand. In the Veda Vidyalya, Brahmachari studied at least one Veda of his choice with Brahmans Granth to understand the Veda mantra. For further study, the student could enter in the Ayurveda


105 Ibid., p. 401.

106 These five Mahayajna were-Deva-yajana (daily worship), Priti-yajna (ancestor-worship), Brahma-yajna (worship of the sages), Bhut-yajna (spirit-worship) and Nara-yajna (man-worship).

Mahavidyalaya (to learn Charak, Surushat along with modern medical system), Gandharva Mahavidyalaya (three years course of music), Shilp Mahavidyalaya (artisanry for six years) and Samikshak Mahavidyalaya (comparative study of Veda and literature of other religions like Qurani (Muslim), Purani (Puranic) Kirani (Christian) and Jain texts.108

But it is great irony that this Arshapatvidhi was even not adopted by Gurukul Bhenshwal in practical. Until 1936, this curriculum was implemented just up to sixth class. It was extended to the fourteenth class from 1938 but with some change. In these changes, English was introduced from seventh to twelfth class. This course of English was similar to the course of the Punjab University for 10th standard. Now, the subjects of Science and Humanities were also introduced in Vidyalaya Vibhag.109

There was strict and fix daily routine (nitya karm) in which a brahmachari rose at 4 a.m. and performed his daily early chores by going to the toilet (shauch), exercise and meditation (dand-dhyan), bathing (snan) and offering prayers. After this he memorised Panini’s Ashtadhyayi (grammar), washed the utensils and prepared himself for the Gurukul. Then he joined the morning-assembly prayers, and then attended the class until mid-day. After lunch and rest for one hour, he would go back to his class. After school, he mowed the garden and cleaned the rooms. Physical exercise, including wrestling, hatha yoga and Pranayams were next on the timetable. This was followed by a bath Sandhya in the evening, and a fifteen minutes walk. Later the brahmachari memorised the shloka, mantras and the lessons of the day. At night, he slept on the left side to avoid ‘undesirable dreams’ which were likely to harmful for his brain. For this

108 Ibid., p. 401.
109 Ibid., p. 402.
purpose, langot (loin-cloth) was knotted at the back.110

Like the strict daily routine, brahmachari were also followed the rule and regulations for diet and dress in same way. Their diet was strictly vegetarian, consisted of grains, milk and Ghee (purified butter), Spices and oils were banned. Milk and ghee conserved the semen and this was the first priority for bhramacharis. Grain and ghee were produced with in the Gurukul, because Gurukul had 200 beegha land and a Gaushala of 100 cows.111 In this way Gurukul was self-sufficient and produced a new class, in the form of brahmacharis, who contributed in creating new social and cultural identity.112 On the name of dress brahmacharis were wore a langot, Jarsee and Khadau. Langot was a kind of celibacy belt made from hand-woven cotton. The purpose of using the langot was to conserve the semen and check sexual lust and desires.113

In Gurukul Bhenshwal, sports and physical exercise had great importance in daily routine. The popular sports were yogasan, kabaddi, wrestling and various jumps. The training for the use of bhala (spear), talwar (swored), lathi (staff) and mudgar (dumb-bell) was also given. In 1934, kushti (wrestling) was banned because; they think that it involved sparsh (touching), which could be made in the brahmachari sexual desires and homosexuality.114

The system of Gurukul Bhenshwal depended on gurushishya parampra (teacher-student tradition). Acharya had very respected place in this system and all students

110 Ibid.
113 Interview with 'Brahmachari' at Gurukul Jhajjar, on 11 June 2005. Gurukul Jhajjar also adopted same 'Arshapathividhi' and similar discipline as adopted by Gurukul Bhenshwal.
114 Nonica Datta, 'The Subalternity of Education', op. cit., p. 42. But presently kushti (Wrestling) is continued at mostly Gurukuls.
were treated as their own sons. Brahmacharis were also followed sincerely the directions of their guru's. Celibacy was the central theme of whole educational system. This theme also reflected in Swami Dayanand’s ideology that, the seclusion of women was necessary for the mental advancement of students and the preservation of their reproductive capacity.\textsuperscript{115} According to this ideology sexuality was the prime cause of moral degradation of society. To prevent this, it was decided that the education would given in separate institutions of boy’s and girls. No body of opposite sex could enter in respective institution.\textsuperscript{116} Gurukul Bhenshwal had adopted the same concept.

With above mentioned curriculum and unique educational system Gurukul Bhenshwal acquired special status and became most popular institution of Gurukul tradition in colonial South-East Punjab region. In 1930, there were 700 students, in which most of the students belonged to surrounding rural Jat families. Up to 1940, this Gurukul became popular among other castes of this region and students were also came from lower castes as Teli, Nai, khati, Guljar and Chamar families.\textsuperscript{117} In 1932, after the thirteen years of its establishment, three students became graduates. 15000 peoples attended its first convocation function in which Vidhyavaridhi degree was awarded.\textsuperscript{118} This convocation function of Gurukul Bhenshwal became golden opportunity for Chaudhary Chhotu Ram to consolidate his links with the Jat community. He addressed particularly the youth and said:

"The rural people have been backward in education and are servile because of social evils and convention. If you free yourself from this
Bhagat Phool Singh, the founder of Gurukul Bhenshwal had the same ideas. He felt that the sanataks from his Gurukul would act as Gurus, Voids (doctors), purohits (priest) and make a new path for the development of rural society. He therefore, opposed college degrees that were just for naukari (employment) not for social service and welfare. Thus the Gurukul educated Jats began performing Vedic rites during various social ceremonies and became parcharakas and bhajniks to propagate the Vedic traditions. In this way, Gurukul educational system became great challenge to Western type institution like D. A. V. Schools and Colleges which borrowed colonial educational setup. This is also pointed out by Nonica Datta:

"Thus isolated from the urban-educated man in gestures, manners, speech and style, the Gurukul Arya offered a pointed challenge to the Western and indigenous notions of citizenry in colonial Punjab."

By the efforts of Bhagat Phool Singh and his followers Gurukul Bhenshwal also became the centre of social transition and political mobilisation. In 1920 and 1930 some drastic change were developed throughout India and in Northern India new type of political consciousness developed during First World War and in the phase of extremist nationalism. In Punjab region Congress and Nau Jawan Bharat Sabha mobilised the rural agrarian protest. As an alternative of Congress, Unionist Party was formed in 1923 in Punjab region and this party representing the cross-communal alliance between the

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120 Ranjit Singh, 'Haryana Ke Arya Samaj Ka Itihas', (Rohtak, 1976) see introduction.
121 Nonica Datta, 'The Subalternity of Education', op. cit., p. 44.
Hindu Jats and Muslim rural interests. In such a context, the Gurukul Bhenshwal and its leaders were linked to Zamindar League, the field organisation of the Unionist Party, to promote a new moral and cultural identity, particularly in rural South-East Punjab.

Bhagat Phool Singh’s thrust for social development made Gurukul Bhenshwal a centre of social welfare activities. Several panchayats were organised on various social issues. In these panchayats Gurukul supporters criticised the harmful and bad rituals and practices like dowry, alcoholism and wasteful expenditure on various social ceremonies. Women emancipation was the prime concern of Bhagat Phool Singh. He emphasised on women education and for this he established a Kanya Gurukul at Khanpur near the Bhenshwal village. This type of social agenda made very rapidly a new type of political consciousness which later became the strong political background and support of Chaudhary Chhotu Ram and other Jat leaders. In the 1930s and 1940s, Chhotu Ram regularly attended the Gurukul Bhenshwal’s anniversaries. During his visits to Gurukul Bhenshwal, his local political allies arranged large public meetings for him. This support of Gurukul leaders to political leaders like Chhotu Ram enabled them to establish their political hegemony in the Punjab Legislative Council elections held in 1926.

After 1930, Gurukul Bhenshwal involved in campaign of Hindu revivalism of Arya Samaj. Four Jathas (band) were sent in 1939 for Hyderabad Satyagraha. Bhagat Phool

122 Nonica Datta, ‘Forming and Identity’, op. cit., pp. 95-96 (Chapter 4 – ‘The Rise of Leader: The Public Profile of Chhotu Ram’ discussed in detail about the process of social mobility in which Jat of South-East Punjab joined Unionist Party under leadership of Chaudhary Chhotu Ram for their political and social upliftment during colonial rule.)
126 Ibid., p. 50.
Singh acted as the president of *Satyagrahi Samiti* of Rohtak.\(^{127}\) Later, the participation of Bhagat Phool Singh in *Shuddhi* campaign caused tension between Muslims and Jats in this region. This tension became more serious when Bhagat Phool Singh was murdered by a fanatic Muslim (Ranghar) in Gurukul Khanpur on 14 August 1942.\(^{128}\)

After Bhagat Phool Singh, Gurukul Bhenshwal lost its unique and autonomous educational system and status. By the 1950s Gurukul Bhenshwal adopted the *pathvidhi* of Gurukul Kangri and introduced the *Vidyadhikari* examination (matriculation). Thereafter the students appeared for the *Shastri* examination conducted by Punjab University.\(^{129}\) By 1976, the Gurukul Bhenshwal had 400 *Beegha* of land, 500 students, and a hundred cows in the *Gaushalas*.\(^{130}\)

Besides Gurukul at Bhenshwal, Matindu and Kurukshetra, a branch of Gurukul Kangri was also established at Jhajjar (then in Rohtak district) by Pandit Vishvambar Nath in 1915.\(^{131}\) Vishvambar Nath was born in 1876 in a Brahman family of Jhajjar. He passed his middle from Jhajjar and after that studied at Municipal Board High School, Rewari during 1895-96.\(^{132}\) Later, he got job, firstly in Indian Railway and after that in military. During First World War he resigned from his service and participated in Arya Samaj's activities. Mahatma Munshi Ram inspired him to establish a Gurukul at Jhajjar. He bought 137 *Beegha* land at two miles south from Jhajjar.\(^{133}\) Arya Pritinidhi Sabha,  

\(^{127}\) Ibid., p. 51.  
\(^{129}\) Ibid., p. 406.  
\(^{130}\) Ibid.  
\(^{131}\) *Sudharak*, No. 9, May-June, 1976, p. 7. (Sudharak is monthly magazine of Gurukul Jhajjar started in 1953 by Swami Omanand Saraswati. This is very important source for Gurukul movement of post independence period.)  
\(^{132}\) Ibid.  
\(^{133}\) Ibid., and *Arya Directory*, op. cit., p. 97.
Punjab passed the resolution to open Gurukul at Jhajjar on 16 May, 1915. Lala Munshi Ram laid the foundation-stone for Gurukul at Jhajjar and it became a branch of Gurukul Kangri.\textsuperscript{134} Untimely death of Pandit Vishvambar Nath became unfortunate for Gurukul Jhajjar and it was closed before proper starting. Later in 1924, Swami Brahmanand started it again.\textsuperscript{135} Six classes were being held regularly and after passing these classes, the students of Jhajjar had to go to Gurukul Kangri for further study. Curriculum was according to Gurukul Kangri. In 1940, Gurukul Jhajjar was again closed but fortunately, Acharya Bhagawan Dev (later Swami Omanand) came to Gurukul Jhajjar in 1942.\textsuperscript{136} On the request of Pandit Jagdev Singh Sidhanti (great preacher and Haryanavi singer of Arya Samaj) he took the charge of Gurukul Jhajjar on 22 September, 1942.\textsuperscript{137} Swami Omanand developed Gurukul Jhajjar into an ideal \textit{Aarsha Vidyapeeth}.\textsuperscript{138} In 1945, there were 20 students which rose to 58 up to 1950. The silver jubilee of Gurukul was celebrated in Feb. 1947 and Dr. Rajender Prasad (later he became 1\textsuperscript{st} president of Independent India) was chief guest on this occasion.\textsuperscript{139} After 1942, Gurukul Jhajjar had developed its own \textit{Aarsha} curriculum and became the most important institution of \textit{Aarsha} Gurukul system. Swami Omanand was not only a good teacher and administrator but also a well known archeologist. He started a museum at Gurukul

\textsuperscript{134} Ibid.
\textsuperscript{135} Ibid., p. 8 and \textit{Arya Directory}, op. cit., p. 97.
\textsuperscript{136} Sudharak, op. cit., p. 25. [Acharya Bhagwan Dev was born on 8 June, 1913, in a sound Arya family of Narela (near Delhi). He completed his study from various Gurukuls. Later he became in the contact of Acharya Yudhishtra (later Swami Vartanand, founder of many Gurukuls like Gurukul Vrendavan, Chittorgarh etc.) and decided to serve for cause of Gurukul system.]
\textsuperscript{137} Ibid., No. 11 July, 1976, special volume on Gurukul System, p. 49.
\textsuperscript{138} Interview with Acharya Vijay Pal, June 2005, [Acharya Vijay Pal is product of Gurukul Jhajjar and after the death of Swami Omanand in 2003; he became Mukhyadhishthata (Director) of Gurukul Jhajjar.]
\textsuperscript{139} Sudharak, No. 11, July, 1976, p. 15.
Jhajjar in 1956. His hard-work and excavations turn this ordinary museum into a vast collection of coins of ancient times, particularly the coins of Yoddheye, Kunind and Agra republic states of ancient India. After independence, Gurukul Jhajjar became very popular under the supervision of Swami Omanand. In 1963, there were 107 students which were raised to 150 up to 1976.

In Gurukul Jhajjar whole emphasis is given even in modern time, on Aarsh Study. The curriculum and discipline was same to Gurukul Bhenshwal. Education was free of cost and only fee for diet was taken, which is presently Rs. 500 per annum. Diet was pure vegetarian which avoided strictly spices and sugar. A Gaushala was founded for the availability of pure milk (important part of Gurukul's diet) by Dr. Rajender Prasad on 22 Feb. 1947. Swami Omanand wanted to develop the Gurukul Jhajjar into an economically independent and self-sufficient institution and for this he opened an Ayurvedic Pharmacy in Gurukul on 15 March, 1945. Later, to develop the Ayurvedic study a separate Ayurvedic Mahavidyalya was also founded by Dr. Kaloo

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140 Ibid., p. 12.
141 Interview with Shri Virjanand Devkarni, on 30 June, 2005, (Shri Virjanand is also the product of Gurukul Jhajjar and he was close associate of Swami Omanand. After Swami Omanand's death (2003) he became Director of the museum of Gurukul Jhajjar)
142 Satyaketu Vidyalankar, 'Arya Samaj Ka Itihas', op. cit., p. 420.
143 Interview with Shri Jitender Shastri, [He passed his 'shastri' degree from Gurukul Jhajjar. After this he did M.A. in Sanskrit from M.D. U. Rohtak. He has qualified the NET and trying to entry in college cadre.
144 At present, the rule of diet is same. Interview with Rambir, on 29 June, 2005, Rambir is a student of 'Acharya' class at Gurukul Jhajjar and he also looks the matter of library. He tells that, according to their 'Guruii' spices and sugar excited the passion of 'brahmachari' which destroyed their reproductive element and this is the great loss of 'brahmacharya'.
145 'Sudharak', June, 1976, p. 15.
146 Ibid., p. 14.
Ram Shrimali (Ex-educational Minister of Indian Government) on 29 August 1956.  

Basic curriculum of study of 16 years was there as follows.  

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<tr>
<th>Sr. No.</th>
<th>Name of Exam.</th>
<th>Duration</th>
<th>Equal to</th>
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<tr>
<td>1.</td>
<td>Parveshika</td>
<td>5 Years</td>
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<td>2.</td>
<td>Parthma</td>
<td>3 Years</td>
<td>Middle</td>
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<td>3.</td>
<td>Madhyama</td>
<td>3 Years</td>
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<td>4.</td>
<td>Shastri</td>
<td>3 Years</td>
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<td>5.</td>
<td>Acharya</td>
<td>2 Years</td>
<td>Post Graduation</td>
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In 1956, a registered committee was constituted 'Vidya Arya Sabha, Gurukul Jhajjar' to administrate the Gurukul. The members of this 'Vidya Arya Sabha' were elected the officers of this committee, every year on Shivratri.  

At present Vidya Arya Sabha is the owner of whole property of Gurukul Jhajjar and responsible for whole administration of this Gurukul.

**Gurukul Visavavidyalaya Varendavan:**

When the Gurukul ideology was strengthened in colonial Punjab region under the directions of Lala Munshi Ram and their supporters, the same efforts were made by Pandit Kerpa Ram in Western United Provinces. Pandit Kerpa Ram (later he became Swami Darshnanand) was born in 1861 Jagranva, Ludhiyana in Punjab in a sound trading family. Although he was married very early, but family life didn't attracted him. After 1877-78 he was attracted to the teaching of Swami Dayanand Saraswati. He left the home and spent next 20 years in wandering Varanshi, Kashi, Banaras, etc. in thrust

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148 *Sudharak* No. 9, May-June 1976, special Gurukul Volume, p. 10.
149 Ibid., p. 16.
of true knowledge of Veda and Sanskrit. During study at Kashi he was introduced to Pandit Ganga Dutta, Pandit Bhimsen Sharma, Pandit Purnanand, Pandit Sita Ram Shastri and Pandit Narayan Dutta. Later these all scholars became prominent leader of Arya Samaj. They did lot of contribution in making popularity of Gurukul education system.\(^{151}\)

Swami Darshananand dedicated himself for the popularity of *Vedic Dharma* as shown by Swami Dayanand. He edited and published many weekly and monthly journals and magazines like – *Timir Nashak* (Hindi weekly, 1889), *Ved Prachara* (Hindi monthly, 1894), and *Vedic Dharma* (Urdu weekly 1897).\(^{152}\) For the popularity of Gurukul education system he had founded Gurukul in Sikandrabad (1898), Badaun (1903), Viralasi (1905), Jwalapur (1907) and published various newspapers like- *Gurukul Samanchar* from Sikandrabad Gurukul, *Arya Sidhant* from Badaun Gurukul and *Vedic Philosophy* from Pothohar Gurukul.\(^{153}\) From the Gurukuls founded by Swami Darshnanand, Gurukul Sikandrabad and Gurukul Jwalapur became very popular in Western Uttar Pradesh.

Gurukul Sikandrabad was founded by Pandit Kripa Ram (Swami Darshananand) in 1898. Although, initially this Gurukul was managed by local committee but on 1 December 1905, *Arya Pritinidhi Sabha*, United Provinces, had taken the charge of this Gurukul.\(^{154}\) At that time there were 87 brahmachari in this Gurukul. Later in 1907, the Gurukul was shifted from Sikandrabad to Farrukhabad. In 1908, the strength of students

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\(^{152}\) Ibid., p. 271.
\(^{154}\) *Arya Directory*, op. cit., p. 99.
This Gurukul was again transferred from Farrukhabad to Varendavan in December, 1911. Here, a garden and building was donated by Mahender Partap, Chief of Murson state, Hathras, for the Gurukul. There were 73 students in 1911. Munshi Narayan Prasad was appointed Mukhyadhishtha, who resigned his government service at Muradabad court. For the administration of Gurukul a committee (Gurukul Parbandh Kritri Sabha) was established by Arya Pritinidhi Sabha (United Provinces).

The education was divided in two stages at Gurukul Varendavan. First ten classes were in Vidyalaya Vibhag (School Department) and four classes in Mahavidyalaya Vibhag (College Department). The curriculum was quite different from Gurukul Kangri. Although, study of Veda and Sanskrit grammar was compulsory but emphasis was also given to English language and literature and modern science subjects. History, Political Science, Mathematics and Economics were also taught at school level. In Mahavidyalaya vibhag many subjects – Veda, Sanskrit literature, English, Western Philosophy, Ancient and modern History, Political Economy and comparative study of religions, were taught as elective subjects. But Vedic Literature and English were compulsory for every student. Ayurveda became a separate most popular subject at Mahavidyalaya Vibhag. In this way, Gurukul Varendavan became a centre of combine study of Eastern and Western and ancient and modern knowledge and science. Besides this curriculum the daily routine and provisions for physical education were as it was Gurukul Kangri.

After graduation from this Gurukul degree of Shiromani was awarded i.e. Veda

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155 Ibid., p. 100 and Inder Vidyavachaspati, 'Arva Samaj Ka Itihas', op. cit., p. 15.
Shiromani, Ayurveda Shiromani.\(^{159}\) Ayurveda subject was become very popular and later Ayurveda Mahavidyalaya was developed separately in 1916. The students who were only studied Ayurveda were awarded by Ayurveda Bhushan degree and those who were studied Sanskrit, Veda and Philosophy with Ayurveda awarded by Ayurveda Shiromani. Both these degrees were recognised by Indian Medicine Board and recommended for registration for medical practice.\(^{160}\) So, graduation in Ayurveda from Gurukul Varendavan became very popular because it was job oriented. Mostly students had taken Ayurveda subject for graduation. For instance, from 1918 to 1982, 158 students passed graduation in which 121 were ‘Ayurveda Shiromani’, 20 were ‘Sidhant Shiromani’ and only 8 were ‘Veda Shiromani’\(^{161}\). In 1983, there were 180 students in Ayurveda Mahavidyalaya while only 11 students were studied in all other graduation classes of Mahavidyalaya Vibhag.\(^{162}\)

With a balanced curriculum of East and West, ancient and modern, Gurukul Varendavan remaind popular even in independent India. In 1982, there were 300 students. The students were not only come from through out of India but also from abroad. For instance, 55 students of migrant Indian had completed their education from this Gurukul. In these students, 26 were form Thailand, 19 from Fiji, 6 from Pakistan, 2 from Great Britain and one each from Guana and South Africa.\(^{163}\)

After independence Gurukul Varendavan developed into a self-sufficient University. This Gurukul had own examinations and degrees. The degree of Adhikari is

\(^{159}\) Ibid.
\(^{160}\) Ibid.
\(^{161}\) Ibid., pp. 608-609.
\(^{162}\) Ibid., pp. 608-609.
\(^{163}\) Ibid., p. 610.
o matriculation, Pandit is equal to intermediate, Shiromani is equal to graduation *charya* is regarded equal to post-graduation while *Vachaspati* is equal to Ph. D.
of Northern Indian Universities and Boards recognised these degrees and
ds of students from Gurukul Varendavan, presently serve in government offices
particularly in schools and colleges as teachers.\(^{164}\)

In this way Gurukul Varendavan was a prominent institution of Gurukul stream.
Gurukul Kangri, this was the largest and well-organised Gurukul in Northern India.
attitude of its supporters towards Western and modern knowledge and balanced
lum led its popularity in Western Uttar Pradesh region.

**Gurukul Mahavidyalaya, Jwalapur:**

Gurukul Mahavidyalaya Jwalapur was also founded by Swami Darshnanand in
initially, it was started at Haridwar in a building on rent. Later in December, 1907,
Gurukul was shifted to Jwalapur. This land and building cost of Rs. 22000/, at
was donated by Babu Sita Ram, Muradabad based retired police inspector.\(^{165}\)
Sita Ram faced many problems like, financial crisis and lack of good teachers and
ts to run this Gurukul. But fortunately, in 1907 an ideological contradiction was
ed in Gurukul Kangri. Pandit Ganda Dutt, who was *Acharya* at Gurukul Kangri,
y opposed the new Western type changes like ringing bell and period system,le system, emphasis on English and Western science etc. These new changes
roduced by Dr. Chiranjiv Bhardwaj, Acharya Ram Dev and Master Goverdhan,
er belonged to new generation of refined Arya ideology while Pandit Ganga

\(^{164}\) *A Directory*, op. cit., p. 104.
Datta and his supporters had conservative and traditional approach in this regard.166 These ideological differences became very serious and ultimately, Pandit Ganga Datta and his supporters left Gurukul Kangri.167 On the request of Babu Sita Ram, Pandit Ganga Dutt and Pandit Bhimsen joined the Gurukul Mahavidyalaya Jwalapur in May 1908. Pandit Ganga Dutt was appointed Mukhya Adhisthata of Gurukul Jwalapur. In this way unfortunate ideological clash of Gurukul Kangri became fortunate and blessing for Gurukul Jwalapur. Under the experienced guidance of Pandit Ganga Dutt (from 1908 to 1933) Gurukul Mahavidyalaya Jwalapur became very popular among Arya Samajists of Western U.P. region.168

Acharya Ganga Dutt started a newspaper ‘Bharat Udai’ in 1908 to popularise this Gurukul. In 1908, there were only 11 students, which were raised to 35 up to 1910. The education at this Gurukul was completely free of cost and accommodation facilities and diet were also free of cost. Rule of discipline and daily routine were same to Gurukul Kangri but in curriculum emphasis was given on Sanskrit, Vedic study and grammar. Despite, Sanskrit and Vedic study some provisions were also made for Hindi, Arithmetic and General Science.169

Slowly, Gurukul Jwalapur gained strength and in 1915 there were 80 students. Although, the emphasis was given to Sanskrit literature but study of Ayurveda was introduced in 1915. Later 1917, Aushidi Nirman Shala (Pharmacy) was established and

166 Inder Vidyavachaspati, 'Mere Pita', op. cit., pp. 65-68.
167 On this ideological debate, many articles of both opinions were appeared in Satdharm Parcharak during 1906 and 1907.
169 Satyaketu Vidyalankar, 'Arva Samaj Ka Itihas', op. cit., p. 287.
sale of its production became a regular income of Gurukul. Like Gurukul Varendavan, Gurukul Jwalapur also developed their Ayurvedic classes and started a separate Ayurvedic Mahavidyalaya. In this Ayurvedic Mahavidyalaya students were appeared for three degrees- Ayurveda Ratan, Ayurveda-Bhaskar and Ayurveda Acharya. These degrees were recognised by various states medicine boards. This Ayurvedic Mahavidyalaya became very popular and in 1979-80 there were 400 students. The strength of other classes was also raised. For instance, in 1935, there were 165 students, which were raised to 224 up to 1980. Three types of degrees were awarded by Gurukul Mahavidyalaya-‘Vidya Ratan’ was equal to matriculation, ‘Vidya Varidhi’ was equal to intermediate and ‘Vidya Bhaskar’ was equal to graduation. The degree of Vidya Bhaskar is recognized by mostly Northern Indian Universities for admission of their M.A. classes.

After independence some drastic change were made in Gurukul Mahavidyalaya Jwalapur like Gurukul Kangri. Gurukul Mahavidyalaya Jwalapur related itself to modern educational system and many courses and M.A. classes were started here after 1965.

Social Background of Gurukul Movement:

When we analyse the social background of whole Gurukul movement we find that there was a lot of diversity. For instance, in the Punjab region Gurukul movement was supported by the same class and persons who were contributed for D. A. V. movement. In other words Gurukul movement was also supported by the Punjabi trading community as well as college movement. The prominent leaders of Gurukul

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170 Ibid.
171 Ibid., p. 288.
172 Ibid., p. 289.
173 Ibid.
movement like Lala Munshi Ram, Pandit Guru Datta were staunch supporter of D. A. V. movement during initial phase. Pandit Guru Datta Vidyarthi and Lala Munshi Ram were very prominent personality behind the establishment of D. A. V. School and later college at Lahore. But later on the issue of curriculum of D. A. V. School and College Arya Samajists were divided in to two factions- College Party and Gurukul Party. The issues of conflict and process of partition of Arya Samaj has discussed in a separate chapter. Now I shall discuss the social and family background of those who made a great contribution in the development of Gurukul movement. Among them Pandit Guru Datta Vidyarthi and Lala Munshi Ram were very prominent.

Pandit Guru Datta was born in Multan on April 26, 1864, of a wealthy Arora family. His original name was Moola at birth time but later his name became Guru Datta. His father Lala Ram Kishan was a Persian scholar who worked for the Punjab Education Department. The young Guru Datta received an education in multi-culture background and he studied Persian, Sanskrit and Arabic, Urdu and English. He had a good knowledge of all above-mentioned languages before he passed middle from Adhiwal School in Jhang District. In 1878 he entered in Multan high school and still he was in high school he deeply studied the works of John Stuart Mill and Jeremy Bentham, John Milton, Herbart Spancer and William Shakshpeare. In Multan, Guru Datta influenced by Pandit Remal Das and Lala Chetan Anand both were staunch Arya Samajists. Under their influence Guru Datta joined the Multan Arya Samaj on 20 June,

176 *Guru Datta Lekhavali*, op. cit., p. 11.
177 Dr. Ram Prakash, *Pandit Guru Datta*, op. cit., p. 11.
1880. He stood fifth in the Punjab province in matriculation examination and for college study he got admission in F.A. (intermediate) in Government College at Lahore in January 1881. Lala Lajpat Rai and Lala Hans Raj also entered in same year in Government College, Lahore. Guru Datta’s excellent academic ability and great command on English, Sanskrit and Persian, placed him at the centre of intellectual activities amongst his fellow students. During his college days at Lahore, Guru Datta became the enthusiastic member of Lahore Arya Samaj. In Lahore, Guru Datta founded a ‘Free Debating Club’ in 1882 for the discussion of various contemporary, philosophical, religious and socio-political issues. Besides Guru Datta, another important members of this club were-Lala Lajpat Rai, Ruchi Ram Sahani, Lala Chetan Anand, Shiv Nath, Bhagat Ram and Diwan Narender Nath. Lala Lajpat Rai was initially influenced by Brahmo Smajists but Guru Datta turn his faith towards Arya Samaj and Lala Lajpat Rai also joined the Lahore Arya Samaj in December 1882. Guru Datta now participated regularly in various debates on various socio-political issues. When British government appointed Indian Education Commission in the supervision of William Hunter a controversy on medium of instruction was begun. Swami Dayanand strongly favoured Hindi as a medium of instruction and asked various branches of the Arya Samaj to present the memorandum to British Government in favour of Arya

178 Ibid., p. 9.
181 Later all these became very popular in various fields. Chetan Anand, Diwan Narender Nath became Deity Commissioner of Multan. Shiv Nath became civil engineer in UP Bhagat Ram became ‘Munshi’ in Court and Ruchi Ram Sahni became the Assistant Professor at Government College, Lahore.
Bhasha (Hindi). Guru Datta, Lala Lajpat Rai and Lala Hans Raj prepare application in the favour of Hindi and signed by the hundreds of students of Government College, Lahore. This was the formal entry of Guru Datta and Lala Lajpat Rai into public life.

In December 1882, Lala Shalig Ram, owner of Arya Press Lahore, presented a plan to start a newspaper in Urdu and English, before Guru Datta and his fellow students proposed joint editorship to Guru Datta, Lala Lajpat Rai and Lala Hans Raj and accepted it from January, 1883. Both the newspapers - Desh-Upkarak (Urdu) and Regenerator of Aryavarta (English) were started. Lala Lajpat Rai edited Urdu while Guru Datta and Lala Hans Raj jointly edited English weekly Regenerator of Aryavarta. Meanwhile the untimely death of Swami Dayanand (30 October, 1883) turned Guru Datta into a staunch Arya Samajist. He decided to propagate the message of Swami Dayanand. His faith in Vedic philosophy and Sanskrit literature became stronger.

Besides active participation of Guru Datta in Arya Samaj's activities, he passed B.A. and got 1st position in the Punjab University. Lala Hans Raj stood third in the examination. Guru Datta appeared in M.A. (Natural Science) and again stood first in Punjab University. After receiving Master Degree, he became an assistant Professor of Science at the Government College in Lahore. Next year when J.C. Oman went...
leave, Guru Datta acted in his place as Professor of Science.\footnote{188} His position and hard
work at the Government College enhanced his leadership with in the Arya Samaj.

Although, Guru Datta had great command on Western science and literature but
he felt emotional and spiritual satisfaction in Sanskrit, Vedic Indian philosophy and
writing of Swami Dayanand. Most important cause behind this ideological turn was
cultural attack on Vedic wisdom and civilization made by so called Western Scholars
during 1880s and 1890s. To combat this cultural challenge he started 'Vedic Magazine'
in 1888 to popularize the Vedic wisdom.\footnote{189} Through, 'Vedic Magazine' (English
monthly) Guru Datta defended the Vedic knowledge and Arya culture and popularized
the belief in the infallibility of Swami Dayanand's teachings and writings. His writings
reflected the superiority of Vedic civilization in the following words:

"The English derived the rudiments of their civilization from Romans
and the Romans from Greeks, and the Greeks from Egyptians, and
Egyptians from Hindus, or more properly speaking, Aryas".\footnote{190}

Guru Datta wrote a lot of following tracts in defense of Vedic culture:\footnote{191}

Righteousness and Unrighteousness of Flesh-eating, Religion, The Nature of
Conscience, Conscience and the Veda, Religious Sermons, Origin of Thought and
Languages, The Terminology of the Vedas, The Terminology of the Vedas and
European Scholars, Vedic Texts No. 1-3, Publications of Sanhita's, Isopnishad,
Mandookyopnishad, Mundkopnishad, Evidences of Human Spirit, The Result of Inner
Life, Men's Progress Downwards, Darwin and His Theory, Pecuniomania, Monier

\footnote{188} 'Guru Datta Lekhavali', op. cit., pp.33-34 and Dr. Ram Prakash, 'Pandit Guru Datta', op. cit.,
pp. 63-64.
\footnote{189} Kenneth W. Jones, 'Arya Dharm', op. cit., pp. 164-166.
\footnote{190} 'Guru Datta Lekhavali', op. cit., p. 68.
\footnote{191} 'Guru Datta Lekhavali', op. cit., pp. 3-4.
Williams on Christianity and Other Religions, A Reply to some Criticism of Swami’s Vedabhashya, A Reply to Mr. T. William’s on Niyoga, A Reply to Mr. T. William’s Letter on ‘Idolatry in the Vedas’, Mr. T. William’s on Vedic Text No. 1, Criticism on Monier William’s ‘Indian Wisdom’, Mr. Pincott on the Vedas.

So, Guru Datta not only combats the Christian missionary threat but also defended the Vedic wisdom and culture by his pen. When we analyse Guru Datta’s writings, we find a sudden turn of ideology of Guru Datta from Western ideas to Arya beliefs.

Guru Datta’s extreme and so-called blind faith in Sanskrit, Veda and every teachings of Swami Dayanand led some conflict. Now Guru Datta and his supporters demanded more and more emphasis on Vedic study in D. A. V. School and College. Ultimately, this demand created a permanent division among the Arya Samajists of Punjab as it has been already discussed in the previous chapter.

Although, when this ideological debate was going on, Guru Datta contributed in fund raising campaign for the success of D. A. V. School and College at Lahore. But D. A. V. movement was not going according Guru Datta’s opinion. Guru Datta’s strong devotion in Sanskrit pulled him away from the mainstream of the Arya Samaj and in particular from those who retained a moderate rationalistic conceptualization of the D. A. V. movement. Guru Datta’s disappointment from functioning and objective of D. A. V. movement led a search for another alternative. This search for alternative led the genesis of Gurukul ideology, which developed under the leadership of Lala Munshi Ram in 1890s. Although, Guru Datta died on March 19, 1890, in ideological frustration but his passion had brought him into position of opposition leader of College Party and later he

succeeded in defending and elaborating Swami Dayanand's ideology. In this way Guru Datta provided an ideological base and religious commitment to his followers, who later polarized into Gurukul Party with aggressive agenda under Lala Munshi Ram.193

Lala Munshi Ram (later Swami Sharddhanand) was born in the Khatri caste in Talwan, Jalandhar District in 1856.194 His father Lala Nanak Chand was served in police. His father was devoted Shaivite and insisted that his son also follow all religious rituals and taboos. Due to police service, Lala Nanak Chand's family travelled throughout the United Provinces; so Munshi Ram educated in series of towns Banaras, Banda, Mirzapur, Benares again, and Prayag. In 1879 Munshi Ram met Swami Dayanand in Bareilly. Although, he was impressed with Swami Dayanand, but his atheism prevent to join him Arya Samaj. He did not agree with the Swami Dayanand's explanation of Vedic wisdom and thinks it just a dissimilation.195

Munshi Ram's father Lala Nanak Chand exploited his position in police service and with his influence he adjusted his two sons as Sub-Inspector. One brother of Munshi Ram looked after the land at Talwan. Now only Munshi Ram remained unemployed, but in 1880, through his father's influence he received a post of Naib Tahsildar at Bareilly.196 But he could not adjust himself in colonial administrative service and soon clashed with his English senior officers and left government service.197 Next three years, he spent in frustration and ultimately his family decided to send Munshi Ram to Lahore for legal study. At Lahore he met Bhai Jawahir Singh and Bhai Ditt

196 Swami Sharddhannand 'Kalyan Marg Ka Pathik', op. cit., pp. 84-86.
Singh, members of Lahore Arya Samaj-But at this stage he did not join Arya Samaj and he passed his mukhtari examination and begin his legal practice at Phillaur. Munshi Ram’s tensions between conduct and conscience and some severe personal crisis led him to drinking. In 1884 he left to Lahore for Vakalat study and this period became a turning period in his life. In 1884, he joined the membership of Arya Samaj at Lahore and soon he felt the end of all ignorance and his bad evils, like drinking, through an acceptance of Aryanism. In 1885, he passed Law and return to Jalandhar and he became the President of Jalandhar Arya Samaj.

The doctrine of Arya Samaj saved him from some personal crisis and Aryanism became a blessing for him. He left drinking and flesh eating and teaching of Swami Dayanand became a religious faith for him. Thus he brought to the Arya Samaj an element of strong, passionate commitment, which he maintained until his assassination in 1926. After the death of Pandit Guru Datta he gave the new shape of Guru Datta’s ideology. Under the leadership of Munshi Ram ‘Ghas Party’ (vegetarian faction) opposed the College faction more aggressively and he presented a new alternative against D. A. V. School and College education system. Faction of Munshi Ram was being known as Gurukul Party.

In this way, like Guru Datta, Lala Munshi Ram also belonged to the Punjabi trading classes, which wanted to exploit the opportunities created by colonial rule in the Punjab. But Pandit Guru Datta and Lala Munshi Ram took different and challenging path for the service of degenerated and ignored community. Their ideology evolved around Hindu revivalism and strong faith in Vedic traditions.

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198 Ibid., pp. 92-93.
Besides, Pandit Guru Datta and Lala Munshi Ram, mostly supporters of Gurukul faction also belonged to trading community of colonial Punjab. For instance Lala Jewan Das, Lala Permanand, Kedar Nath Thapar, Lala Khushi Ram all from Lahore; Lala Devraj and Lala Ramkishan from Jalandhar, Lala Ralla Ram from Jhelum and Lala Chetananand from Multan, all were keen supporters of Gurukul Party and belonged from various commercial classes and castes like Khatri, Arora, Aggarwal etc. of the Punjab. All they were not only challenged the College Party during initial ideological struggle but also participated and donated enthusiastically in fund raising campaign for establishment of various Gurukuls in Colonial North India.

In presently Haryana region, social background of supporters of Gurukul movement was different in some manners from the Punjab region. In this South-East Punjab region, Gurukul ideology was generated by peasant classes. The social starta of this region was quite different from the Punjab and agriculture dominated economy and emergence of Indian National Movement developed a new social consciousness among the peoples of this region. Through Gurukul Ideology, rural population, particularly Jat peasants, not only opposed the colonial educational system but also created a new type of social mobility and caste identity. In this region, the platform of Arya Samaj was used primarily for social upward ness through mobilisation of castes and khaps merely for exploitation of professional opportunities of colonial rule, like the trading classes of the Punjab.

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200 Proceedings of D.A.V. College Management Society, May 30, 1891. (available at NMML, New Delhi)
202 Ibid; chapter-2 Changing Meanings of Jat Identity: An Overview pp. 22-49. In this chapter Nonica Datta showed that during the process of formation of Jat identity, social issues remained dominate position despite economic issues.
For most important personality behind Gurukul movement in Haryana region were – Chaudhary Piru Singh\textsuperscript{203}, Bhagat Phool Singh\textsuperscript{204}, Acharya Bhagwan Dev\textsuperscript{205}, and Chaudhary Chhotu Ram\textsuperscript{206}. When we analyse the orientation of all these, we find that all these belonged to ordinary rural peasant background. The methods of fund raising for Gurukuls and concerned activists were also different from the Punjab region. Rural peasantry was the base for Gurukul movement, which was contributed mostly, donated a share of their agricultural production (\textit{anna}). In Haryana region mostly leaders were ordinary literate and hadn’t participation in government jobs and commercial activities like the leaders of this movement of the Punjab region. So the objectives of the people of this region to support Arya Samaj and its Gurukul movement were socio-political rather than economic. This process of social transition of rural Haryana, particularly Jat dominated central Haryana, was later used by Chaudhary Chhotu Ram as political background. Chaudhary Chhotu Ram, during initial phase of his political carrier supported enthusiastically Gurukul movement. He regularly attended the annual functions of Gurukul Matindu and Bhenshwal and participated in fund raising programme. He himself donated Rs. 3000/- at the annual function of Gurukul Bhenshwal.\textsuperscript{207} These various functions of Gurukula were hijacked by Chhotu Ram to consolidate his political links with the rural Jat community. In 1920s and 1930s Chhotu

\textsuperscript{203} Piru Singh belonged to ordinary peasant of Dahiya ‘Khap’. He founded a Gurukul at his village Matindu in 1914, Satyaketu Vidyalankar, ‘\textit{Arya Samaj Ka Itihas}’, op. cit., pp. 383-384.

\textsuperscript{204} Bhagat Phool Singh, a Jat peasant of Malik got founded Gurukul at Bhenshwal (1920) and Kanya Gurukul at Khanpur in 1936. Ibid., pp. 388-389.

\textsuperscript{205} Acharya Bhagwan Dev also belonged to a peasant family of Narela. He donated his 215 beegha land for establishment of Kanya Gurukul at Narela (1956). He led Gurukul Jhajjar from 1942 to 2003 (up to death). Ibid., pp. 506-509.

\textsuperscript{206} Chaudhary Chhotu Ram (1881-1945) belonged to ordinary peasant family of (Jat caste and Ohlan got) Garhi Sanpla. R. S. Shastri, ‘Chaudhari Chhotu Ram Jiwan Charit’. (Rohtak, 1965), See Introduction.

\textsuperscript{207} ‘\textit{Samai Sandesh}’, op. cit., p. 86.
Ram turned these social ambitions of Jat community into a political power. Under the leadership of Chhotu Ram, Arya Samajists of this region joined Unionist Party and representing the cross-communal alliance between the Hindu Jats and rural Muslim community. Writing on Chhotu Ram’s caste politics Prem Chowdhry says:

"Chhotu Ram utilized this tension and antagonism between Jat landowners and other castes to mobilize the farmer. Social mobility within and along caste lines served him as an effective weapon of organized politics. He attempted to bring all the Jats under one banner and on a single platform."

Later, the leaders of Gurukul movement also joined Zamindar League to promote a new socio-political identity and became a strong alternative against Congress in colonial South-East Punjab. The Brahmin and Bania domination in the congress was exploited by Chhotu Ram to arouse a feeling of hatred among the Jat peasantry. Sir Chhotu Ram highly criticised Bania and his language and tone mobilized common peasantry which suffered indebtedness. This support of rural Arya peasantry to Chaudhary Chhotu Ram enabled them to establish their political domination against Congress in the Punjab Legislative Council elections in 1926. But after the death of Chaudhary Chhotu Ram (9 January, 1945) the political vacuum-ness helped Congress to attract rural Jat peasantry of Haryana region. The economic difficulties caused by Second World War too had created anti Unionist-British feelings. That's why the rural

208 Oral History Transcription – Pandit Shri Ram Sharma, NMML, pp. 94-95.
209 Prem Chowdhry, 'Punjab Politics: The Role of Sir Chhotu Ram'. (Delhi, 1984), p. 96.
211 Nonica Datta, 'The Subalternity of Education', op. cit., p. 50.
peasantry supported Congress in election of Punjab Legislative Assembly in 1946.

In this way, Gurukul ideology in Haryana region had developed on quite different background from the Punjab region. A thrust to caste superiority, social mobility, popular agrarian support, new approach of Hindu revivalism, participation in Indian National Movement and political mobilisation, these were some important aspects of Gurukul Movement in Haryana region.

When we analyse the growth of Gurukul movement in United Provinces, and particularly in present Western Uttar Pradesh region, we find a different picture here. The background of supporters and leader of Gurukul ideology of this region reflect the composite and a balanced mixture of various classes. Like the Punjab and Haryana region, a particular section of society did not respond the Swami Dayanand and Arya Samaj, but all communities less or more, influenced by Gurukul ideology and Arya Samaj. We get some idea of this from an analysis of the list of subscribers published in the *Vedabhashya* during Swami Dayanand’s visit of rural Gangetic plains in 1877-78. From one hundred subscribers of the thirty different towns in the U.P., about 22 percent of the subscribers were from trading castes, about 23 percent were Brahmins, about 45 percent belonged to writer’s castes (*kayastha*) and the *Kshatriya* represented some 10 percent.\(^{212}\) These proportions also reflected the spread of education and employment among the various sections of society in presently Uttar Pradesh. To know the social composition of Arya Samajists of U.P. region, the list of members of Meerut Arya Samaj is very important. Arya Samaj at Meerut was established in September 1878. From its initial 83 members, 41 percent belonged to the trading castes, 34 percents to the

Kayasthas, 22 percent were Brahmans, with about 3 percent Kshatriyas. Although the trading castes were the largest group but they were counter balanced by a good proportion of Brahmans and Kayasthas, while in the Punjab region, trading castes were in dominated position. Composition of committee of Meerut Arya Samaj also reflected same aspect. From eleven members of committee, five were Brahmans, four were Kayasthas, and only two came from the trading castes, thus the balance of leadership was on the side of Brahmans and Kayasthas.

In the Meerut Arya Samaj Committee list, occupation of 45 members was mentioned. Half of these were employed in Govt. offices, thirty five percent were professionals and fifteen percent were claimed the more traditional status of Zamindar. This is very important thing in this region that Zamindars supported Arya Samaj and particularly Gurukul movement while in the Punjab this Zamindar class did not show any interest towards Gurukul movement. Many Zamindars and chieftains contributed generously for the establishment of various Gurukuls in Uttar Pradesh region. For instance, Munshi Aman Singh, resident of Nazibabad, donated the 1400 beegha land of Kangri village under his Zaminadari for the establishment of Gurukul, which later became Gurukul Kangri. In the same way, Raja Mahender Partap, Chief of Mursan state (Hathras) donated his large garden, building and attached whole land at

213 Lekhram, 'Maharshi Dayanand Ka Jivan Charitra', translated from the original Urdu by Kaviraj Raghunandan Singh 'Nirmal' edited by Pandit Haris Chandra Vidyalankar (Delhi, 1972), pp. 448-449.
215 Ibid.
216 The Tribune, September 15, 1888, p. 2.
217
Varendavan. Gurukul Mahavidyalaya Jwalapur was also supported by local Zamindars—Chaudhary Maharaj Singh (Manakpur), Chaudhary Amir Singh (Garh Mirpur) and Chaudhary Keval Krishan (Jamaly Khera). In the administrative committee Gurukul Mahavidyalaya Jwalapur, five members from total nine members were belonged to Brahmans while two from trading castes. Only one member was related to Kayasthas and one belonged from Zamindar section.

In this way, social background of Gurukul movement showed diversity according regional social dimensions. In the Punjab, trading classes dominated both faction-College Party and Gurukul Party, while in Haryana region Jat peasantry co-related Gurukul ideology with social and political identity consciousness. In present Western U.P., Gurukul ideology was spread over a wider area of various castes and occupations than they were in the Punjab.

But when we analyse the agenda and motive of Gurukul movement we find that identity consciousness and Hindu revivalism were collectively major dimensions behind the development of Gurukul ideology in North India. The traditionalists’ faction (Gurukul Party) of the Arya Samaj denied the colonial modernity and stressed on the re-establishment of Vedic system of instruction. According to Swami Shraddhanand:

"Without the ashramas, the varna is not possible, because the varna is based on the ashrama ...without a gurukul, how can the ashramas be instituted."

Through Gurukul ideology Arya Samajists institutionalized certain ritual of

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Hinduism and wearing of dhoti, jeneue, langot and choti fostered as the symbols of true Aryanism. The study of Sanskrit remained crucial issue of Gurukul propaganda because the study of Sanskrit was elaborated as the means of cultural dominance. According to Nita Kumar:

"...the hidden curriculum of Sanskrit education had worked towards maintaining a hierarchy where Pandits and the rais or aristocracy were interlocked in a tense equation of equality for sharing the topmost position."223

In other words, through Gurukul agenda some castes, particularly Khatris and Jats (in presently Haryana) mobilised themselves for their social status and caste's identity. Khatris received a shock when census of 1901 classified them as Vaishyas not as Kshatriyas.224 On the other, Jats of Haryana region borrowed the lower status in caste and social hierarchy. So, both these castes used the platform of Arya Samaj for their social upliftment and particularly Jat community became the prime support and base for Gurukul movement in Haryana region. Even in present time we can see such type of caste dominance on Arya Samaj movement. For example most of teachers, chairpersons and students were Jats at Gurukul Jhajjar. Even, the most of donations were collected from Jat community.225 Due to caste superiority, dalits (lower castes)


223 Ibid., p. 58.


225 The Magazine of Gurukul Jhajjar 'Sudharak' published the list of donors in which we can't find a single example of schedule caste donors. Nita Kumar also presented the same arguments for Sanskrit School at Banaras, 'Lessons from Schools', op. cit., pp. 48-49.
never attracted towards Gurukul movement. Even, the propaganda of Achhutodhar (untouchable uplift) was not implemented many times in practical sense. For example, through Suddhi, Rahatia Sikh of Jalandhar were converted into Hindus by Lala Munshi Ram in 1899 but the mostly member of Jalandhar Arya Samaj opposed their equal status to other Arya Samajists and these Rahatias were banned to become Arya Sabhasad. Another example is about Mule Jats of Mewat converted by Bhagat Phool Singh in 1928, but in a panchayat, held on the ‘Inclusion of Mule Jats in the Jat biraderi’ some Arya Samajists opposed their inclusion in Jat community.

Third aspect of Gurukul movement was involvement of its leadership in Shuddhi and Sangthan movements which led severe communal tensions in North India. Shuddhi was used as weapon to combat the Christian threat and to make counter attack on Islam. Shuddhi and Sangthan were regarded by important figures in the Arya Samaj as prerequisites for nation-building. Direct attacks on other religions and particularly on Islam through print media and speeches were common during 1920s and 1930s. The Gurukuls of Western Utter Pradesh and Haryana region became the prime centre of communal activities. For example the founder of Matindu Gurukul Chaudhary Piru Singh participated in Gauraksha and Shuddhi campaign. Bhagat Phool Singh and his associates participated in the Shuddhi of Mule (Muslim) Jats, Mule Gujars, Mirasis, Telis, Malkana Rajputs, Meos during 1920s and 1930s. In 1928 Bhagat Phool Singh arranged a Mahapanchayat in Hodal for the purification of Muslim Jats. In the 1940s, the Gurukul Bhenswal sought financial aid from Pandit Madan Mohan Malviya's

228 ‘Report on Punjab Disturbances of 1919’, Copy of Confidential Record Files from the D.C. office Rohtak, No. 139, NAI.
All India Hindu (Arya) Dharma Sewa Sangha. William Gould quoted the Enquiry Committee Reports of Kanpur riots of March, 1931. The most of evidences were related to the Arya Samaj campaign of Shuddhi. The vast majority of Hindu-Muslim clash in U.P. related to the problem of music before mosques and cow slaughter. The leadership of Gurukul movement vehemently attacked on Islam in their speeches. During the anniversary function of Kangri Gurukul in April 1931, Narayan Swami criticised Muslims. At Sikandrabad Gurukul in November, 1931, Shuddhi was discussed alongside clothe boycott movement. In December, 1931, Arya Samaj at Banaras hosted Bishwanath Kalwar as a speaker, who claimed that the mass conversion of Muslims would surely bring Swaraj nearer. In Basti, on 11 February 1930, local Arya leader Hari Ram Sharma of Azamgarh emphasized that all Muslims were in fact Hindu converted and that the nation should therefore, be 'purified' by their reconversion. On 29 March, 1941 celebrations of annual function of Arya Samaj at Loharu state led serve tension between the Hindus and Muslims of this region. These are some examples of Hindus revivalist agenda of Arya Samaj which was reacted on by the Muslims on same line and in same way. Muslims of Northern India mobilized their community on more conservative communal lines. Tanzeem and Tabligh movements were enforced to make
counter attack on the *Shuddhi* and *Sanghthan* movements of Arya Samaj. Over all these communal reaction led the very serious communal riots between Hindus and Muslims of Northern India in 1920s and 1930s and became the prime cause of sufferings of thousands innocent peoples.