CHAPTER – 3
FOUNDATION OF GURUKULAS: EARLY REASONS

At the beginning of the 20th century The Arya Samaj entered a new era, which can also be regarded as the 'Gurukula Era'. In the history of Indian education, the word 'Gurukula' is not so ancient as this system is. In the Granths like 'Sanhinta' 'Brahaman' and 'Aranyak' there is no mention of the word Gurukula. It is not available even in the ancient Upanishads. The use of this word is found in Upanishads and Bandhyan Granths like 'Narad-Parivraj-Jakopanishad and Ashramopanishad. ²

In the ancient times most of the educational institutions were assigned such names as 'Charan', 'Aacharyakul' and Ashram³. The poet Rabinder Thakur writes in his essay 'My School' about the Asharam Educational System in the following words:

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"It must be an Ashram, where men have gathered for the highest end of life in the peace of nature, when life is not merely meditative, but fully awake in its activities, when boys' minds are not being perpetually drilled into believing that the ideal of self-idolatry of the nation is true ideal for them to accept, when they are bidden to realize man's world, God's kingdom. To whose citizenship they have to aspire, where the sunrise and sunset, the silent glory of stars are not daily ignored, when natural festivities of followers and fruit have their joyous recognition from men and when the young and the old, the teacher and the student sit at the same table to partake of their daily food and the food of their eternal life."  

According to him, this should be the ideal of our educational system. Renouncing the modern temptations and entanglements, we need to adopt the old Ashram system, which is impossible without Gurukula.  

**Impact of English Education**  

Before pointing out a few salient features of Gurukula Education System, it is necessary to define the objective of modern education system in the words of its pioneer in India. In 1835 while introducing English education, Lord Macauley expressed its objective and expected results in the following words:

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"English education will produce the group of the people who will be Indians by blood and colour but who will be English men in terms of their likes, preferences, dress, conduct and thoughts etc."\(^6\)

The famous education scientist of America, Mr. Maryan Philips, after inspecting almost all the educational institutes for months together defined the objectives of the present educational system in the following sarcastic words: "to turn good Indians into poor Englishmen."\(^7\) The former Prime Minister of England Ramsay Macdonald echoed the same sentiments with regard to the objectives of the present educational system after paying a visit to a Gurukula in 1914.\(^8\)

The educational institutes based on the old pattern which existed in the middle of the 19th century and the type of schools and colleges being set up by the Christian missionaries had a flawed system of education.\(^9\) This noted that this type of education did not pay any attention towards a noble conduct, celibacy etc. nor was any attention paid to inspire love among the students for the ancient-Indian culture.\(^10\)

Students were often ignorant due to lack of religious education, and the biased views of the Western writers on these issues were put up before them through course books which evoked hatred towards Indian culture. English being the medium of instructions, the students had to spend double the time to grasp

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\(^6\) Gurukula Patrika 1937-1938 (30\(^{th}\) April, 1937) P. 4 and Gurukula Patrika 1964-65, P. 245.

\(^7\) Ibid.

\(^8\) Interview, Dr. Dinesh Chander Shastri, Head of the Dept. of Vedic Shodh Sansthan, Gurukula Kangri Vishavidhyalya, Haridwar on 16.05.2014.

\(^9\) Arya Patrika, April to July, 1952, P. 5.

the difficult subjects, even then they were unable to understand them fully, and tried to pass the examination somehow by cramming, resulting into the loss of their originality. Speaking on this issue at an academic conference in London University in Jan 1929 as president therefore Indian viceroy Lord Lytton said:

"Do you realise' that every subject in India is taught in English medium? Consequently, it impinges upon the student's mind and the benefit they could have derived is reduced to the minimum. We can realize the gravity of this situation if all the subjects such as history, geography and arithmetic etc in England are taught in Japanese."

During the British rule they had their own set pattern of education which had the objective to ensure the supply of the hands (Workers) and tools to keep the British administration functional and to keep the Indians captives as long as possible. The English wanted the Indians to remain ignorant of their ancestral customs, history, religious rituals, culture and civilization so that they might not be imbued with self respect and self-pride. The distortions in the Granths (Holy books) were destroying our students. In the field of education, it was an age marked by distortions; because in that period the type of education being imparted in the old style schools, Madarsas, Maktabas, denied the students the latest knowledge of science.

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11 Gurukula Patrika, July-Aug, 1938 (Ank 24 June) p. 4
12 Gurukula Patrika, 1936-38 (Ank 30 April 1937), pp. 4-5.
15 Interview, Dr. Jaidev Vedalankar, Retired Chairperson and Dean of Indiological Department, Gurukula Kangri Vishavidhaylya, Haridwar on 17.05.2014.
At the convocation function in an Agra college, Dr. Rajendara Parshad said,

"As the number of schools and colleges housed in sky-scrappers is increasing, we are losing human values accordingly. Moreover, our western teachers, their followers and myopic writers have vitiated the courses of these educational institutions so much that as and when our students come of age, they become the victims of theism, irreverence and licentiousness, and start despising the bright Indian culture. Hence, this educational system, on the one hand, alienates them from Indian culture, on the other, it consolidates the concept of mental slavery by leaving the nasty impact of vulgar Indo-Anglican beliefs, customs and misdemeanour".  

In these institutions education meant reading and writing only. It seemed that the experienced and semi educated society had added the third objective of loafing around and indulging in misdeeds, apart from the two objectives.

Factors Responsible for Gurukula Education.

If the process and the benefit of the existing educational system are analysed seriously, dispassionately and frankly, we will soon realize on the basis of our long experience that the losses of this education system far exceeded the benefits.

The modern education system inspired the young boys and girls to seek diplomas and degrees which did not enable them to

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16 Arya Patrika, April-August, 1952, p. 57
17 Arya Patrika, 1952, PP. 5-6.
18 Ibid.
earn their livelihood. That is why our youths could not lead their life comfortably and honourably, despite spending their time and energy for these degrees. They spent their valuable time in search of jobs.\textsuperscript{19} The life of the students under this system was growing more and more expensive. The standard of living, eating and wearing dresses of the person leading an expensive life got improved, but the level of his conduct and character did not improve.\textsuperscript{20} The persons leading such a luxurious life didn't consider cheating and treating others unfairly moral degeneration. This impinged upon the society immediately. The educated society which was supposed to provide the progress based and pious guidance had often begun to be the source of all evils\textsuperscript{21}. Education, apart from promoting expensive habits and destructive tendencies was too expensive for the poor to afford it.\textsuperscript{22} The rural people of this country, about whom it was said, "The soul of the nation resides in villages", being unable to pay huge amounts of fees, failed to provide higher education to their wards. Consequently lakhs of children remained illiterates.\textsuperscript{23} As a matter of fact, this was an age when by striking a coordination between two extreme ideologies, a balanced educational system needed to be developed. In this vitiated age India's educational needs could be fulfilled through the kind of educational system which provided the latest scientific knowledge and at the same time, faith in Indian culture might be retained.\textsuperscript{24}

Only that type of educational system could meet the educational aspirations of the people which apart from providing

\textsuperscript{19} Bhaskar Patrika, 1914, P. 49.
\textsuperscript{20} Aryodya Patrika, 1960, PP. 67-69.
\textsuperscript{21} Arya Mahila Patrika, 1960, PP. 67-69.
\textsuperscript{22} Propkari Patrika, March 1978, PP. 24
\textsuperscript{23} Arya Patrika, 1953, (Ank March 1, 1953) PP. 5-7.
\textsuperscript{24} Ibid, PP. 2-4.
thorough knowledge of the country's arts, culture and languages, also provides knowledge of modern achievements and inventions. This type of educational system could be regarded as a holistic, well-coordinated and ideal system. In this vitiated age, a great thinker, an exceptionally talented man, Maharishi Dayanand appeared on the earth. He described the educational system introduced by Macauley during the British rule as a venomous injection, and to counteract this poison if any educational system evolved as an antidote, it was only Gurukula educational system. Gurukula is an important experiment in the field of education. 'Simple living and high thinking' is its main objective. Its essence is the expression of self propounded by Swami Dayanand.

This system was inaugurated by the Vedic Rishis who considered the acquisition of knowledge impossible without the observance of celibacy. They borrowed this concept from 'Brahmcharya Sukat' of the Veda, Celibacy and the knowledge of the Vedas constitute the core of the Gurukula system.

Swami Dayanand embued it with soul, Swami Shradhanand with Shape and Acharya Ramdev with exterior.

Ideas of Swami Dayanand on Education

Swami Ji's ideas on education are enshrined in Satyarth Prakash, Sanskarvdhii and Rigvedadebhashya Bhumika. He meditated upon education and its importance in life very deeply.

"Development of individual's personality in particular and the

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25 Interview, Dr. Jaidev Vedafankar
26 Gurukula Patrika, April-July, 1940-41, Ank 10, (12 June, 1940), P.1.
28 Arya Patrika 1933, p. 51
30 Arya Patrika, 1933, p. 4 and Arya Jagat, 1964, p. 9
progress of society in general", he said “depends on education”\textsuperscript{31}

Madam 'Blavatskie' in her book named \textit{The Caves and Jungles of Hindustan} wrote the words in regard to Swami Dayanand:

"It is perfectly certain that India never saw a more learned Sanskrit scholar, a deeper metaphysician, a more wonderful Orator and more fearless denouncer of any evil than Dayanand".\textsuperscript{32}

According to Swami Dayanand:

"Education is that treasure that remains with the recipient that is always useful and never a burden. It neither lessens nor can it be stolen. The more it is given, the more it increases".\textsuperscript{33}

He said that education inspires an individual mentally as well as spiritually. A person without proper education is a mere beast, that is, more than an animal.\textsuperscript{34} He, a distinguished scholar, was a product of India's time–worn 'Guru-Shishya'\textsuperscript{35} heritage of Gurukula education. It was based on the principle of 'Brahmcharya'\textsuperscript{36} which demanded seriousness a single-minded application to acquiring knowledge till the completion of training period or at least till the age of twenty.\textsuperscript{37}

\begin{thebibliography}{999}
\bibitem{bib1} \textit{Arya Mitra Patrika}, 1916, PP. 10-13, Bhaskar Patrika, 1907, P. 199.
\bibitem{bib2} \textit{Arya Jagat} 1964, Arya Pratinidhi Sabha Ka Mukhpatra, Rishibodh ank, p. 9
\bibitem{bib3} \textit{Bhaskar Patrika}, 1915, Ank-11, P. 273.
\bibitem{bib4} Ibid, \textit{Vidya Vihaha Pashubhi Samaj is a popular saying that Swami Dayanand}.
\bibitem{bib5} \textit{Prapkari Patrika}, 1964 (Vedic Mantralya, Ajmer), Pp. 9-11.
\bibitem{bib7} \textit{Arya Patrika}, May-March (Montfaly) 1938-40, PP. 9-13.
\end{thebibliography}
The third chapter of Swami Dayanand’s book (Satyarth Prakash) named "The methods of learning and teaching" deals with education at length. According to him the best gift of love and affection to children is good education rather than expensive clothes and ornaments, which would furnish them with moral and practical life.\(^{38}\) He laid stress on free and compulsory education for all in order to eliminate the problem of illiteracy. He approved of the state legislation which stated that not even a single student should be denied access to school after he is five or at the most eight years old.

The boys had to stay at Gurukula till the age of 25 and the girls till 16, they could not marry before this specified age.\(^{39}\) Swami Dayanand regarded it as a crime if parents kept their children away from school beyond the school-joining age. He also said that defaulting parents should be punished. The parents who did not send their children to school were their enemies.\(^{40}\)

It was an age-old tradition under which Sages and Rishis gave education to the pupils in their peaceful environment of their forest hermitages Swami was not in favour of co-education and wanted the school to be away at least 5 miles away from the town or the village.\(^{41}\)

The teacher (Guru) and pupils were like father and sons in their educational template. The teacher who acted as spiritual father used to fulfill all the needs of the pupil, and the pupil, in turn, paid him all respect, service and obedience. So, the students

\(^{38}\) Gurukula Patrika, 1982, PP. 9-11.


\(^{40}\) Bhaskar Masik Patrika, 1918, P. 149.

adored and adulated such a Guru throughout their life.\textsuperscript{42}

The prevalent education system was based on Acharyakula or Gurukulaas which is described in *Manusmriti, Upanishads, Ramayana and Mahabharta*.\textsuperscript{43} He wanted to revive and re-establish the education system that was prevalent in ancient India. The Gurukulas were established in forests, away from the din and cacophony of city life, which afforded placid, unpolluted and peaceful environment, most conducive to education.\textsuperscript{44}

Here, the children were imparted basic and higher education under the guidance of highly competent, knowledgeable and virtuous, Aacharyas, who used to lead a very austere and moral life devoted to serving humanity. Swami Dayanand wanted such Gurukulas to be established in modern India for imparting education.\textsuperscript{45}

**Educational Principles of Swami Dayanand**\textsuperscript{46}

1. Mother tongue should be the medium of education.

2. No discrimination be practiced in regard to providing food, clothes and shelter to students. Each and every student should be provided with the same type of facilities.

3. The Gurukulas should be located away from villages and cities at lovely and peaceful places.


\textsuperscript{43} *Bhaskar Masik Patrika*, 1908, p. 133

\textsuperscript{44} *Gurukula Patrika*, 1982, PP. 10-11.


\textsuperscript{46} Gurukula Patrikas, *Arya Patrikas* and *Arya Jagat Patrika* for different years and Inder Vidyavachsapti, op.cit., PP. 1-2, Madalsa Ujwal, op.cit., PP. 96-103, Swami Dayanand Saraswati, op.cit., PP. 16-17, and *Prahlad Patrika* PP. 46-49.
4. Learning of foreign languages should be mandatory in certain contexts.

5. The students should not have any contact with their parents after having been admitted to the Gurukula till their education is complete so that students may remain fully engrossed in their education.

6. Co-education is harmful to both boys and girls.

7. The main task for students apart from Shastra Abhyas was character building, which is possible in Gurukulas only.

8. Such noble values as offering prayer, compassion and warm heartedness should be instilled.

View Regarding Courses of Study

Syllabus for studies should be designed keeping in view the needs and aspirations of the society at the given period, and these must be suitably modified to adjust the changes in the society. Swami Dayanand considered Sanskrit the mother of all languages and believed that study of Sanskrit, holy books and scriptures are means to character-building. He deemed Sanskrit as the foundation of all education. He wanted the pupils to be initiated into Panni’s Astadhayi and Patanjali’s Mahabhashya. He was in favour that Arsha Granths or great works of Rishis or Sages be taught. He wanted the students to study Nirukta by Yaska, one of Redangas and six systems of philosophies like Mimansa, Vaisheka, Nyaya, Yoga, Sanskya and Vedanta. As there is the risk of the tumbling down of a dilapidated building, without character, integrity and zeal for public weal, so among the trained engineers, administrators, scientists and technical experts

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of the society, the risk of the falling apart of the society subsists.

*Education with goodness, technical expertise with care for public good, efficiency with honesty was the idea of Dayanand's education.*

The nitty-gritty of Swami's syllabus may have lost their relevance with the onward movement of the society, of events but his philosophy of education and general approach are still as relevant as ever before because it is rooted in fundamental and eternal values. So Swami Dayanand should be ranked among the great educational thinkers. The success of the D.A.V. movement testifies to the importance of his educational views and guidance.

**The Anglo Vedic Movement**

After the death of Swami Dayanand on October 30, 1883, efforts were made by his following in the field of education. They were strong believers in the principles enunciated by Swami Dayanand which had a long lasting impact on social changes. The first DAV high school was established in the memory of Swami Dayanand Saraswati on June 1, 1886 in Lahore which was transformed into a college in 1889. Lala Hans Raj was the first headmaster of the Dayanand School. Endowed with a prophetic vision and sagacity, he earned the soubriquet of Mahatma which was attributable to his integrity and selflessness. By 1900, the college enrolled 355 students. By 1914 a remarkable growth had been witnessed as the strength of students in the college had

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increased to 961 and in the school, it spiraled to 1737.\textsuperscript{52}

On 24\textsuperscript{th} August 1886, a statement of intent in The Arya Patrika was made, specifying that the objective of D.A.V. College would be to promote and upgrade the course of ancient Sanskrit literature.\textsuperscript{53} The following information in the Arya Patrika of 11\textsuperscript{th} April, 1887 summed up the objectives of D.A.V. College:

1. To uplift, refine and enforce the study of Hindi literature.
2. To teach Astadhayi, classical Sanskrit and Vedas to students; to consider the standard text prepared by rishis as the syllabus.
3. To refine and uplift the study of English literature and science both theoretically and in an applied manner.
4. To provide knowledge of Sanskrit, Hindi, English, Persian. Providing means for technical education was one of the objectives behind introducing the study of languages.\textsuperscript{54}

As classical and modern education was provided in schools and colleges established at Lahore, these schools and colleges gathered great popularity with the people. D.A.V. movement expanded in other parts of the country also. There were many other salient features of D.A.V. college Lahore. Its Lal Chand Library comprised ancient handwritten Granths of Sanskrit, separate research department existed there where the famous ancient scholars named Pandit Bhagvaddatt and Padam Bhushan

\textsuperscript{53} Inder Vidy Vachsapati, op.cit., P. 3.
Aacharya Vishavbandu published many ancient Sanskrit granths.\textsuperscript{55}

So long as Pandit Gurudutt was alive, he kept trying to give feel of Gurukula to the scheme of D.A.V. College, but was not very successful. The other directors of D.A.V. College Rai Mulraj, Shri Lala Lalchand had different views from those of Pandit Gurudutt. Their views gained currency in course of time,\textsuperscript{56} consequently Arya Samaj of Punjab got divided into two parts in 1893. These two different parts were known by the name of Gurukula section and college section.\textsuperscript{57} One group took over the charge of the directorship of D.A.V. College that was named college party\textsuperscript{58} and the other took over the charge of the propagation of the Vedas and showed much interest in women education. It was the Gurukula Party.\textsuperscript{59}

**Role of D.A.Vs in Haryana**

D.A.V. College Lahore was the main centre of learning for the students of Haryana in pre-partition days.\textsuperscript{60} When the country India got its independence, this main part of the D.A.V. movement went to Pakistan. But with the efforts of D.A.V. Managing Society, it was soon re-established at Jalandhar. It then served the needs of the people of Haryana as well.\textsuperscript{61}

Late Dr. Mehar Chand Mahajan\textsuperscript{62} the then Chief Justice of India, shifted the head office of the D.A.V. College Managing Committee from Jalandhar to New Delhi in order to give it

\begin{footnotes}
\item[Aacharya Vishavbandu published many ancient Sanskrit granths.\textsuperscript{55}]
\item[Inder Vidya Vachsapati, op.cit. P. 3.]
\item[Aryodya Patrika, 1964, P. 11.]
\item[Ibid.]
\item[Arya Patrika, April, 1953-54 (Ank. 7 Feb. 1954), p. 6]
\item[Ibid.]
\item[Aryan Heritage Patrika, July, 1985, P. 25.]
\end{footnotes}
importance nation-wide. The D.A.V. institutions were established in the main cities of Haryana and Punjab apart from other parts of the country, thus ensconcing itself firmly.

The D.A.V.'s had always looked forward and kept their minds open and receptive to new and dynamic currents, and despite being the rigid exponents of the ancient vedic wisdom they were always willing to learn whatever the outside world had to offer.63 The D.A.V. kept exploring all spheres of life and taking responsibilities upon itself for starting social and educational projects even in the remotest part of the land.64

The D.A.V. management played a major and supportive role to the government in accelerating educational development, for moral uplift. Today D.A.V. institutions exist in all corners of the country and their branches are found in the most backward and poorest areas of Haryana as well.65

If we consider the role of D.A.V. movement in Haryana alone, its enormous contribution in the field of vocational, technical and general education is quite evident.66

The number of D.A.V. institutions has increased rapidly as their number rose from 60 to 262 from 1947 to 1985 respectively. If we break up the number, it includes 36 degree colleges, 23 professional and technical institutions, 34 higher secondary schools, 45 higher schools, 9 model schools, 17 primary schools and other institutes and colleges of management studies. Out of these institutions, as many as 47 are there in Haryana, including 9 degree colleges, 1 college of education, 11 higher secondary

63 *Golden Jubilee Report*, op.cit., PP. 33-34.
64 Kenneth W. Jones, *Aryadhamram*, Delhi, 1976, PP. 77-78.
schools, 22 public schools, 1 primary school, 1 Brahma Madhavidyalya and two colleges of management studies.\textsuperscript{67}

If we make a mention of a few major institutions in Haryana, we may refer to D.A.V. College, Lahore setup in 1886 and relocated to Ambala city after partition.

Principal, Late Bhagwan Das was a motivational personality behind this and establishment of other institutions in Hissar district in the 1950’s.

Late Principal Gyan Chand would always be remembered as its founder Principal who enrolled several students from Punjab and other parts of India to study at Hissar. The coming of the students to Hissar from different areas to receive education became a tradition which still persists.\textsuperscript{68}

Dayanand College, Hissar, realized that D.A.V.’s owe a special responsibility to the economically vulnerable and depressed sections of the society. That is why it introduced the scheme of free coaching for such students.

D.A.V. colleges established at Yamuna Nagar, Karnal, Sadhoura\textsuperscript{69} (1969), Pundri (1969), Pehowa (1981), Cheeka Mandi (1983)\textsuperscript{70} provide good education to students of the surrounding rural and backward areas.\textsuperscript{71}

Sohan Lal College of education, originally established at Lahore in 1939 by Lala Rai Bahadur Sohan Lal, was re-established at Ambala in 1954 after Partition and its charge was handed over to D.A.V. This college has the distinction of being

\textsuperscript{67} Arya Heritage, op.cit, P. 25-26.
\textsuperscript{68} Kenneth W. Jones, op.cit, PP. 82-85.
\textsuperscript{69} Aryodya Patrika (10 March, 1963), PP. 11-13.
\textsuperscript{70} Ibid-Gurukula Patrika.
\textsuperscript{71} Arya Martand Patrika, 1975-180 (Dayanand Sabda), 151, P. 3.
declared the best education college in the state by Training Course Survey Committee of Haryana.\textsuperscript{72}

Higher Secondary Schools at Ambala, Jagadhari, Pundri, Yamunanagar, Hisar, Hansi, Sadhoura impart quality education to thousands of students.

D.A.V. Management has established public schools at various places with a view to meeting the growing needs of the time. These schools lay special emphasis on inculcating fundamental, moral and social values of life\textsuperscript{73}. Some of the public schools were started at Ambala, Fatehabad, Panchkula, Hisar, Panipat, Yamunanagar, Kaithal etc. D.A.V. College Managing Committee established a network of 50 more public schools in Haryana to commemorate its centenary year (1985-1986).\textsuperscript{74}

**Vedic Preachers and Purohits**

Upadeshak Mahavidyalaya known as Dayanand Brahma Mahavidyalaya at Hisar prepares vedic preachers and purohits. It functions as per the norms of Gurukula where Brahmcharis from all over India come and stay till they complete their education. The college was founded by religious minded people. The Mahavidyalaya was established in Lahore in 1886 which later on in 1921 was named Dayanand Brahm Mahavidyalaya. In 1956, the institution was re-established in Hisar after partition. The Vidyalaya was raised to its present elevated level by principal Late. Gian Chand after his retirement from local Dayanand College. It is now looked after by an energetic Acharya, Sri Satya

\textsuperscript{72} Gazetteer of India, Ambala district, PP. 285-288.
\textsuperscript{73} Aryan Heritage, op.cit., pp. 25-26
Priya Shastri, who is well known for his Vedic learning.\textsuperscript{75}

A new venture was embarked upon in 1982 by the College Managing Committee for setting up institutions for management studies to enable the young graduates to achieve expertise in the management of human resources and material so that they may get managerial position in various companies so in order to fulfill this objective. D.A.V. College of Management communication and educational administration was started at Chandigarh.\textsuperscript{76}

It also started five affiliated institutions in Punjab, Haryana and New Delhi. Two colleges of management, studies have also been established in Haryana i.e.

(1) Dayanand College of Management Studies (Hissar)
(2) Dayanand College of Management Studies (Ambala)

\textbf{Advent of the Gurukula Movement}

A section of Arya Samajists that included Lala Munshi Ram, Lala Ralla Ram, Durga Prasad Chaudhary Ram Bajaj was against the Anglo Vedic Scheme of learning. They contended that the system lacked sufficient emphasis on Vedic learning.\textsuperscript{77}

Gurukula ideology came to be reinforced in the wake of the reaction against the curriculum and study pattern of D.A.V. College Lahore. Lala Lajpat Rai describes the origin of the Gurukulaas, in the following words:

"Due to the same spirit of revolt which compelled Dayanand to forsake his parental home and become a wanderer in the quest of truth,"\textsuperscript{78}

the founders had originally taken part in the starting of the

\textsuperscript{75} Ibid, \textit{Heritage} – 1985, pp. 22-25 and \textit{Arya Bhanu} 1908, PP. 21-23
\textsuperscript{76} Ibid
\textsuperscript{77} \textit{Aryodya Patrika} – 1964 (4\textsuperscript{th} August) P. 11
\textsuperscript{78} Lala Lajpat Rai, op.cit, PP. 143-144 and \textit{Gurukula Patrika} 1982, pp. 14-16
D.A.V. college. But after a few years, Lala Lajpat Rai expressed his dissatisfaction and said:

"After a few years of establishment of D.A.V. College, they found that the system of education being followed there was not in sync. with the ideals of vedic education, the managers were more concerned about the university results than sound education. Also, the matter of affiliation of the college to the official university was restricting them from making radical changes in the curriculum of the studies and materially interfered with their independence".  

The first movement for Gurukulas was led by Lala Munshi Ram in 1897. He started a regular column 'Santan Ko Arya Kaise Bane Sakte Hain' in his magazine named "Satdharam-Pracharak." With the help of this column, he tried to popularise the ideology of Gurukula system of education among Arya Samajis. The issue of the establishment of Gurukulas was supported by 'Arya Patrika' which suggested that there should be a separate and supreme society of Arya Samaj for establishing institutions.

Some of the Arya Samajists responded positively regarding the establishment of Gurukulas. For instance, Shiv Rattan Singh Verma who on behalf of Govind Singh, a resident of Patur Village district Akola in Berar, announced a donation of Rs. 10,000/- for a Gurukula. This dynamic interest among Arya Samajists led Lala Munshi Ram to start Gurukulas. He wrote an

79 Ibid, PP. 143-144.
80 Gurukula Patrika: 1975, P. 599.
81 Indervidyavachaspati op, cit, Vol: 2, PP. 2-5
article again on "Ashram System and its foundation" (Ashram Vyavastha Ki Buniyad) in another Volume of Satdhram Pracharak in 1897.\textsuperscript{82}

Gurukula ideology very soon got its shape and 'Arya Pratinidhi Sabha Punjab' passed a resolution to establish a Gurukula on 26\textsuperscript{th} Nov 1898.\textsuperscript{83} Lala Munshi Ram took a pledge that he would not step in his home, until and unless he collected Rs. 30,000/- to establish the Gurukula. He did so to overcome the financial problem. Lala Munshi Ram was able to collect Rs. 40,000 on April 8, 1900 in cash.\textsuperscript{84}

The Gurukula bloc of Arya Samaj was now in a position to start the Gurukula Institution. Punjab Pratinidhi Sabha on December 26, 1900, passed the first Niyamawali\textsuperscript{85} specifying the aim and objectives of a Gurukula movement. On the basis of the perusal of this Niyamavali, we can sum up the objectives and aims of Gurukula system of education as follows: (The words used are spoken by Munshi Ram to Mr. Myron H. Phillips).

"I was among those who were taught that the true spirit religious reform which we all had in our 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 river of men – our objective was to start a school where the character of children could be built up – our primary aim is to give our boys the best moral and ethical training to make them good citizens and

\textsuperscript{82} Satdharam Pracharak, March 1897, PP. 1.3
\textsuperscript{83} Gurukula Patrika – 1975, P.599
\textsuperscript{84} Arya Martand Patrika, 1979, 1 May, Ank 11, P. 7
\textsuperscript{85} Satyaketu Vidyalankar, op.cit., Vol. 3, P. 177.
religious men and to teach there to learn for learning’s sake. Our model is the great universities of the ancient India such as that of Taxilla, where thousands of students congregated”.  

Following words of the prime architect of Gurukula campaign reveal the main objectives of the Gurukula movement:

1. To resuscitate the forgotten system of 'Brahmacharya' and make it the basis of education. Brahmacharya Ashram is accorded immense importance under 'Ashrama Theory' of the vedic age, as it lays the foundation of all virtues to fight the battle of life successfully.

2. To assign notable space to vedic culture, Sanskrit, literature and mother-tongue (Hindi) in the scheme of education.

3. To provide healthy and conducive atmosphere in the lap of nature, away from the tumults of city life to the students to ensure their physical, mental spiritual development.

4. To develop a strong moral character of the students and to infuse their hearts with love for their nation and culture. The virtue of "simple living and high thinking" is also fostered in them to keep them away from the dazzling glamour of the material world.

5. To create a seamless bonding between the teacher and the taught on the pattern of the bonding between father and son.

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86 Interview, Dr. Dinesh Chander Shastri, and Dr. Sohanpal Arya, Gurukula Kangri, Vishavvidyalaya, Haridwar.
6. To facilitate the study of both ancient Indian branches of learning and the western science.

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

8. To impart free education.

9. To study from the national point of point, doing research and taking interest in the ancient Indian History.

So from the above enumerated points, we can conclude that the first and foremost objective of the Gurukula system was to introduce the Vedic Indian culture to the students.

The members of the Gurukula Movement had varied views regarding the location of Gurukula but the leading among the leaders of Gurukula Movement, Lala Munshi Ram insisted that the bank of a pure river could be the best location for the proposed Gurukula.\(^{87}\)

In support of this view he quoted from the *Satyarth Prakash* and cited a verse from the *Yajurveda* which advanced the view that by residing near mountains or near the meeting place of rivers, one can develop one’s intelligence in the best manner and can learn better by assimilating the instructions from the teacher. In the mean-time provisional classes of Gurukula were started on May 16, 1900 on the campus of Gujranwala Vedic Pathshala.\(^{88}\) Within a month, 24 students got enrolled including the two sons of Lala Munshi Ram named Harish Chander and Inder Chander.\(^{89}\)

\(^{87}\) *Bhaskar Masik Patrika*, 1902, P. 19.
\(^{89}\) Based on *Interview*, Dr. Somdev Sudhansu, Head of the Dept. of Skt. 18.05.20.13, and Dr. Brahmadev, Sanskrit, Professor Gurukula Kangri Vishavidyalaya Haridwar, on 18.05.2014.
But Lala Munshi Ram continued striving to find a better place for Gurukula. Luckily, Munshi Aman Singh, who was a Zamindar of Najibabad, Bijnaur (U.P) gave Kangri village to establish the Gurukula. The area donated by Zamindar Munshi Aman Singh, was nearly 900 acres.\(^9\) Thereafter, Arya Pratinidhi Sabha, Punjab decided to shift Gurukula from Gujranwala to Kangri on January 19, 1902 after a long discussion.\(^9\) Consequently, Lala Munshi Ram and his associates along with 24 Brahmin's reached Kangri, and established the Gurukula in this village of Bijnaur district on March 4, 1902.\(^9\)

**Expansion of Gurukulas**

The beginning for Gurukula Kangri was good and within a short period of four years, a building was constructed with Rs. 25000/-, the money collected from people for the students. Though there were only seven classrooms upto 1906 in the Gurukula, the ideology of Gurukula gained eminence and popularity very rapidly in first ten years of 20\(^{th}\) century.\(^9\) The entire credit for this remarkable development was given to Lala Munshi Ram who sacarified everything to make this mission successful.

In 1902, he gifted his entire rich library to the Gurukula and two years later in 1904, he also gave his printing press of Satdharam Pracharak worth Rs.8000/- to Gurukula Kangri. He even donated his Jalandhar residence, which was worth about Rs.

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\(^9\) *Interview*, Dr. Jaidev Vedalankar, Sohanpal Arya and Dinesh Chander Shastri, *Gurukula Kangri Vishavidyalaya*.


\(^9\) Ibid.

\(^9\) Jaidev Vedalankar, op.cit, PP. 37-40
30,000/- at that time to Gurukula Kangri.95 Arya Pratinidhi Sabha in 1911, sold this Kothi for about Rs. 20,000/- and deposited the entire amount in the Gurukula Kangri fund.

The strength of the students in the Gurukula was increasing in the wake of its increasing popularity. The strength of the students was about 187 in 1907. As the Gurukula was gaining fame, increase in the strength of students was inevitable. But owing to the limited space and some financial problems of the Aashram, every willing student could not be given admission. For instance, in February 1910, of the 130 students seeking admission, only 21 students could be accommodated.96

But the financial problem of the Gurukula was resolved soon as a large amount of money was donated by various people on the occasion of the annual function. For example, an amount of Rs. 54500/- was received as donation on the sixth annual function and that amount escalated to Rs. 3,28,000/- on the Seventh annual function of Gurukula Kangri.97

In other words, the annual functions of Gurukula had become like a fair for pilgrims when people donated enthusiastically and wholeheartedly. A philanthropist donated a huge amount of Rs. 25000 for the construction of Gymnasium where the students were to be given training for dum-bell exercise, gardening, swimming and wrestling.

Cricket and football were known at that time and the notable thing was that in all the games, words of command were all in Sanskrit.98 The infrastructure of Gurukula was built up with

95 Ibid
96 Ibid
97 Satyaketu Vidyalankar, op. cit. vol. 3, PP. 189-191
98 Ibid
the help of the donations. For instance, the building of the Mahavidlaya was constructed at a cost of Rs. 40,000 that included 12 rooms, a big library and a science lecture hall. The library was fully furnished, including standard works of the east and the west and it had more than 6000 books.\footnote{Ibid}

The latest editions of the encyclopedia Britannica and the sacred Vedas were placed side by side in the library. Indian and foreign periodicals were also placed along with Sanskrit journals. Thus, a lot of efforts were made to gain knowledge about the world with the help of literature.\footnote{Based on Interview, Dr. Satyadev Nigmalankar, Chairperson, Swami Shardhanand Vedic Sodh Sansthan, Gurukula Kangri Vishavidalaya, Haridwar, 15.05.2013.}

Sanskrit Vedas and philosophy were mandatory subjects for each and every student. Optional subjects were also there such as Arya Sidhant, Comparative Study of Religions, Chemistry, History, Western Philosophy, Agriculture, Science and Mathematics. The students who opted for Arya Sidhant could get the degree of Sidhantlankar after their graduation.

The students who took History, Chemistry, and Mathematics as their optional subjects were given Vedalankar degree after their graduation and the student who took the Vedas as their optional subject were awarded also Vedalankar degree after the completion of their graduation.\footnote{Interview, Dr. Sohanpal Arya, Dr. Satyadev Nigmalankar and Satyaketu Vidyalankar, op.cit, vol. 3, pp. 201-205.}

Mahatma Gandhi admired such arrangements of Gurukula at the Belgaon Congress (1924) in the following words:
"According to me, suggestions regarding the expenses for food and accommodation of Congress delegates should be taken from Swami Shardhanand. I remember that the arrangements made for delegates at the Gurukula's function of 1916, more than two thousand rupees was spent on such arrangements. There were shops of food and not even a single penny was taken from anyone for providing accommodation. So, near about forty thousand people stayed in the Gurukula's ground without any problem. All these arrangements were made by Swami Shardhanand. Though Congress does not intend to copy them, yet it is necessary to make the necessary economic arrangements by keeping their arrangements in mind."\textsuperscript{102}

Social Context of Gurukula

We find a lot of variation when we scrutinize the social background of the movement. Gurukula Movement in the Punjab region was supported by the same class of people who aided the D.A.V. Movement. So Gurukula Movement was also given assistance by the Punjabi Trading Community as well as the D.A.V. College Movement.\textsuperscript{103}

The noteworthy leaders of Gurukula Movement like Lala Munshi Ram, Pandit Guru Dutta were very committed supporters of D.A.V. Movement during the initial phase and were behind the establishment of D.A.V. School and later college at Lahore.\textsuperscript{104}

\textsuperscript{102} Ibid, Satyaketu Vidyalankar, P.197
\textsuperscript{103} Aryodya – 1964, PP. 11.12
\textsuperscript{104} Ibid
But afterwards, the dispute over curriculum of D.A.V. School and College led to the division of Arya Samajists into two groups i.e. College party and Gurukula party.\textsuperscript{105}

**Background of eminent leaders of Gurukula Movement**

Pandit Guru Dutta Vidyarathi and Lala Munshi Ram were very loyal leaders of the Gurukula Movement.\textsuperscript{106} Pandit Guru Dutta was born at Multan in an affluent family on 26\textsuperscript{th} April, 1864.\textsuperscript{107} At the time of his birth, his name was Moola but later on he was known by the name of Guru Dutta.\textsuperscript{108} Young Guru Dutta received his education in a multi-cultured background. He was well versed in languages such as Persian, Sanskrit, Arabic, Urdu and English. He received his middle education from Adhiwal School in Jhang District.\textsuperscript{109}

His father was a Persian Scholar who worked for the Punjab Education Department. In 1878 he took admission to Multan High School and while he was at high school, he studied the works of John Stuart Mill and J Bentham, John Milton, Herbert Spencer and William Shakespeare.\textsuperscript{110} In Multan, Guru Dutta was immensely impressed by Pandit Remal Dass and Lala Chetan Anand who were very staunch Arya Samajists. He formed the Multan Arya Samaj on 20\textsuperscript{th} June, 1880 as he was very much influenced by the prominent Arya Samajists.\textsuperscript{111}

He got fifth position in Punjab Province in his matriculation examination. After that he took admission to

\textsuperscript{105} Arya Ja\textsuperscript{a}t Patrika, June-Dec. 1965, Ank 28, p.7  
\textsuperscript{106} Bhaskar Patrika, 1917, PP. 16-17  
\textsuperscript{107} Lala Lajpat Rai, Pandit Gurudut Vidyarthi, Jivan aur Karya, Arya Publication, Delhi, 1960, p. 15  
\textsuperscript{108} Ibid, p. 16  
\textsuperscript{109} Bhagraddutta, Guru Datta Lakhavali, Lahore, 1918, P.11  
\textsuperscript{110} Dr. Ram Prakash, Pandit Guru Dutta, fifth revised edition Satyadharam Publication Delhi, 2005 P.11  
\textsuperscript{111} Ibid
Government College in F.A. (intermediate) in January 1881.¹¹²

Lala Lajpat Rai and Lal Hans Raj also took admission to the same Govt. College in the same year. Guru Dutt's firm grip over English, Sanskrit, and Persian placed him at the centre of intellectual activities among his classmates. Guru Dutta became a passionate and active member of Lahore Arya Samaj in his college days. Guru Dutta founded a 'free debating club' in Lahore in 1882 to hold discussion on various philosophical, religious and socio-political issues. Besides Guru Dutta, Lala Lajpat Rai, Ruchi Ram Sondhi, Shivnath, Bhagat Ram Lal Sadanand, Pandit Harikrishan, Pandit Rameswar Kaul and Diwan Narendra Nath were other prominent members of this club. In the initial phase, Lala Lajpat Rai was influenced by Brahmo Samajists but Guru Dutta changed his conviction towards Arya Samaj, on account of which Lala Lajpat Rai also joined the Lahore Arya Samaj in December 1882.¹¹³

Guru Dutta regularly participated in various debates on the socio-political issues. When British government gave the supervision of Indian Education Commission to William Hunter, disagreement regarding the medium of instructions arose. Swami Dayanand wanted Hindi to be the medium of instruction. He asked the various branches of Arya Samaj to submit a memorandum to the British govt. to this effect. In response thereto Guru Dutta, Lala Lajpat Rai and Lala Hansraj, wrote an application in favour of Hindi and got it signed by the hundreds of students of Government College Lahore.¹¹⁴

¹¹² Kenneth William Jones – 'Arya Dharma' Manohar Publication, New Delhi, 1976, PP.50-52
¹¹⁴ Ibid.
Lala Shalig Ram, the owner of Aryan Press Lahore, made a proposal to Guru Dutt and his friends to start newspapers each in Urdu and English for which he offered joint editorship to Lala Lajpat Rai, Guru Dutt and Lala Hans Raj. They accepted the proposal in January 1883.\textsuperscript{115}

The newspapers entitled ‘\textit{Desh Upakarak}’ and "\textit{Regeneration of Arya Varta}" were started in Urdu and English respectively. Urdu paper was edited by Lala Lajpat Rai while English paper was edited jointly by Guru Dutta and Lala Hans Raj.\textsuperscript{116}

Gurudutta transformed into a loyal Arya Samajist due to the untimely death of Swami Dayanand and decided to disseminate the message of Swami Dayanand across the country. He developed firm faith in the Vedic Philosophy and Sanskrit Literature. Apart from participating actively in the activities of Arya Samaj, Gurudutta also showed his academic excellence. He got the first position in B.A. in Punjab University and Lala Hans Raj secured the third position. Guru Dutta also stood first in his M.A. (Natural Science) examination of Punjab University.\textsuperscript{117} After acquiring his Master's degree, he got the job of Assistant Professor at the Science Department of Government College, Lahore. Afterwards, when J.C. Oman was on leave, Guru Dutta delivered lectures in his classes also. His dedication and hard work at Govt.\textsuperscript{118} College helped establish his leadership in Arya Samaj also. Despite his firm grip over western science and Literature, he was emotionally and spiritually enamored of Sanskrit, Vedic Indian Philosophy and writings of Swami Dayanand.

\textsuperscript{115} Ibid.
\textsuperscript{116} The Tribune, 20 June 1885
\textsuperscript{117} Ibid, 15 May, 1886, PP. 1-3, Aryodya, 1964, P.11
\textsuperscript{118} Ibid
The main reason behind his work was the cultural attack on Vedic wisdom and civilization made by Western scholars during 1880s and 1890s. So, to combat this challenge, he started 'Vedic Magazine' in 1888 to propagate and familiarize Vedic Wisdom.\textsuperscript{119}

Guru Dutta eulogized the Vedic knowledge and Aryan culture through monthly English Vedic Magazine. He popularized the beliefs of Swami Dayanand through his teachings and writings that reflected the supremacy 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."\textsuperscript{120}

Guru Dutta wrote many articles, defending vedic culture which are as follows:

- Righteousness and unrighteousness of Flesh Eating.
- Conscience and the Vedas.
- Religious Sermons.
- Origin of Thought and languages.
- The terminology of Vedas and European scholars.
- Vedic Texts No. 1-3
- Publications of SAuhita's
- Ishophishad
- Mandukyopanishad

\textsuperscript{119} K. William Jones – \textit{Arya Dharma}, op.cit, PP.164-166
\textsuperscript{120} Ibid
• Mundakopnised
• Evidences of Human Spirit
• The Realities of Inner life
• Men's Progress Downwards
• Darwin and his theory
• Pecuniomania
• A reply to some civilization of Swami's Vedabhashya
• A reply to Mr. T. William's on Niyoga.
• A reply to Mr. T. William's letter on Idolatry in Vedas.
• Criticism on Monier William's ‘Indian Wisdom’
• Mr. Pincot on the Vedas.  

So, Gurudutta not only resisted the Christian Missionary threat but also defended the Vedic Culture cogently with his writings. Going through Guru Dutta's writings, we find a sudden shift in his ideology from Western ideas to Aryan beliefs.

Guru Dutta's firm faith in Swami Dayanand's teachings and the Vedas gave rise to a conflict. Gurudutta participated in fund raising campaign for the success of D.A.V. School and College at Lahore when the ideological debate was going on. But D.A.V. Movement was not moving ahead in tune with Gurudutta's view points.

Gurudutta's strong devotion to Sanskrit weaned him away from the main stream of Arya Samaj.  

\[\text{121} \quad \text{Guru Dutta Lekhavali, op. cit., PP. 3.4 and Lala Lajpat Rai, Pandit Gurudutt Vidyarthi, op. cit., pp. 186-189}\]

\[\text{122} \quad \text{William Jones, op.cit., P.167}\]
performance of D.A.V. Movement, and the search for an alternative led to the origin of Gurukula ideology which was developed under the leadership of Lala Munshi Ram in 1890s.\textsuperscript{123}

Gurudutta died on March 19, 1890,\textsuperscript{124} feeling ideologically frustrated, but his passion helped him safeguard and celebrate Swami Dayanand’s ideology.

Afterwards, Guru Dutta’s followers merged into the Gurukula Party under the leadership of Lala Munshi Ram.\textsuperscript{125}

Lala Munshi Ram was born in 1856 into Khatri family of Talwara, District Jalandhar. Later on, Lala Munshi Ram came to be known as Swami Shardhanad. His father’s name was Lala Nanak Chand, who was in the police department. Lala Nanak Chand’s devotion was towards Shivite, so he wanted his son, Lala Munshi Ram also to follow the same religious rituals.\textsuperscript{126} His father being in Police, Munshi Ram had to pursue his schooling in a series of schools at Banaras, Banda, Mirzapur, Banaras again and Prayag. They had to travel to various places, following his father’s postings.

When Munshi Ram met Swami Dayanand in 1879, his very personality and views impressed him immensely but Munshi Ram’s atheism didn’t let him join Arya Samaj, as he did not agree with Swami Dayanand’s description of Vedic Wisdom.

Lala Nanak Chand with his influence at his service place was able to have his two sons adjusted in the same department as Sub-Inspectors. Munshi Ram’s one brother looked after their property at the native place (Talwara) but Lala Munshi Ram was

\begin{footnotes}
\item[123] Aryodya – P.11
\item[124] Ibid
\item[125] Ibid
\item[126] Gurukula Patrika, Dec. 1974-75 (ank Dec 75) P. 404
\end{footnotes}
unemployed. He also got a job of Naib Tehsildar in 1880 through his father's contacts.\textsuperscript{127}

Lala Munshi Ram was unable to adjust himself to administrative service and clashed with his senior officers, and ultimately left his Govt. job. He spent his next three years in frustration, so, his family decided to send him to Lahore for law studies. In Lahore, he met two members of Arya Samaj named Bhai Jawahar Singh and Bhai Dutt Singh, but he did not join Arya Samaj. He passed his Muktari Examination. After his examination he began his legal practice at Philaur.\textsuperscript{128}

Munshi Ram's personal problems and conflict between conduct and conscience led him to take to drinking. In 1884, he left Lahore for his further legal studies and that period proved to be a turning point in his life.

In 1885, he came back to Jalandhar after completing his Law studies and joined the Jalandhar Arya Samaj.\textsuperscript{129} Aryanism proved to be a blessing for him and saved him from personal conflicts. He became totally vegetarian and teetotaller and developed a firm faith in Swami Dayanand's teachings. So, Arya Samaj inculcated an element of passionate commitment in him, which he maintained till his martyrdom in 1926.\textsuperscript{130} Lala Munshi Ram gave a new shape to Guru Dutt's ideology after his death. 'Ghas Party', a vegetarian group under the leadership of Lala Munshi Ram opposed the college group in a more aggressive
manner.131 Lala Munshi Ram’s group was known as Gurukula Party.132

Lala Munshi Ram, just like Pandit Guru Dutt, belonged to a Punjabi trading community and he wanted to destroy the opportunities created by the colonial rule in Punjab. But paths adopted by Lala Munshi Ram and Pandit Guru Dutt for the service of the ignored community were entirely different. Their ideology revolved around Hindu revivalism and firm faith in Vedic traditions.133

Most of the contributors of the Guru faction also belonged to trading community of colonial Punjab like Pandit Guru Dutta and Lala Munshi Ram. Various supporters named Lala Jeevan Das, Lala Permanand, Kedar Nath Thappar, Lala Khusi Ram, all of them from Lahore, Dev Raj and Lala Ram Kishan from Jalandhar Lala Raila Ram from Jhelum and Chetan Anand from Multan were very loyal supporters of Gurukula Party.134 These supporters belonged to the various castes of Punjab like Khatri, Arora, Aggarwal etc.135

All the supporters contributed enthusiastically to the fund -raising campaign for the establishment of various Gurukulas in North India and they had to face a challenge form the College Party during the initial phase of ideological struggle.136

**In the South East Punjab**

In the present Haryana Region, the growth of Gurukula Movement has a somewhat different social background from that

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131 Bhaskar Patrika, 1907, PP. 47-49
132 Gurukula Patrika, 1982, P.16
133 Ibid
135 Nonica Datta, Forming an Identity, Chapter-I Introduction, analysis, Op.cit. PP. 1-21
136 Bhaskar Masik Patrika – 1917; P.12
of the Punjab region. Gurukula Ideology in South-East Punjab region was led by the peasant class. The social status of this region was different from that of the Punjab region. The resurgence of Indian National Movement developed a new social awareness among the people of this region. The rural population, mainly Jat peasants, created a new type of social mobility and caste identity thereby opposing the colonial educational system through Gurukula ideology.\(^\text{137}\) The platform of Arya Samaj was used mainly for social upliftment by the mobilization of castes. Chaudhary Piru Singh, Bhagat Phool Singh, Acharya Bhagwan Dev and Chaudhary Chhotu Ram were the main persons behind Gurukula Movement.

When we scrutinize the background of these people, we note that most of them belong to ordinary peasant families.\(^\text{138}\)

The methods of fund raising for Gurukulas in this region were different from those in the Punjab region. As mostly the contributors of Gurukula Movement in this region had agricultural background, they mainly donated a share of their agricultural production. The leaders of Haryana region had not participated in government jobs and commercial activities. So, the style of the people of Haryana region to support the Arya Samaj and Gurukula movement was not economic, rather it was a socio-political objective.\(^\text{139}\)

So this process of social transition of Jat-dominated rural Haryana was later used by Chaudhary Chhotu Ram for political ends. During the initial phase of his career, he supported the Gurukula Movement with great enthusiasm.

\(^\text{137}\) Ibid
\(^\text{138}\) *Arya Martand Patrika* – 1975-80, Dayanand Sabda – 156, PP. 3-11
\(^\text{139}\) *Based on Interview*, Dr. Surender Kumar, Vice-Chancellor of Gurukula Kangri Vishavidhalya, Haridwar on 14.05.2014.
He used to attend the annual functions of Gurukula Matindu and Bhenswal on regular basis, and also participated in fund-raising programme for Gurukula. He himself contributed an amount of Rs. 3000/- at the annual function of Gurukula Bhenswal. So these various tasks were undertaken by Chaudhary Chhotu Ram in order to build political links with rural Jat community in 1920s & 30s. Chaudhary Chottu Ram modified the several aspiration of Jat community into an ambition for political power. Arya Samajists of this region joined the Unionist party under the leadership of Chhotu Ram and also represented cross communal alliance between the Hindu Jats and rural Muslim community. Prem Chaudhary writes:

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

Agenda of Gurukulas

Along with religious education another important feature of Gurukula was that the medium of education was Hindi. On the occasion of Silver Jubilee of Kashi Vishavidyalaya, Gandhiji said publicly to Madan Mohan Maliviyaji in his speech:

"If Swami Shardhanand can give education in Hindi medium by establishing Gurukula on the banks of the river Ganga in the jungles of

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140 Ibid
141 Oral History Transcription- Pandit Shri Ram Sharma, pp. 94-95.
142 Prem Chaudhary, Punjab Politics: The Role of Sir Chotu Ram, (Delhi 1984) P. 96.
143 Paropkari, 1916, P. 12
Hardwar then why are you giving the Thames’
water to children by shifting to the banks of the
Ganga in Varanasi."  

(Why can't you provide
them education in Hindi, sitting on the banks of
river Ganga in Varanasi.)

We can say that entity consciousness and Hindu secularism
collectively were the agenda of Gurukula Movement for the
development of Gurukula ideology in North India. The traditional
Gurukula Party of Arya Samaj rejected the colonial modernity
and laid emphasis on the re-establishment of Vedic System of
instructions.145 Swami Shardhanand noted:

"without the Ashrams, the Verna is not
possible, because the Verna is not the
Ashram…… without a Gurukula, how can
the Ashrams be instituted." 

So, with Gurukula ideology Aryasamajists introduced some
rituals in Hinduism such as wearing Dhoti, Janeu, Lemgeet as the
Symbols of the Aryans. The study of Sanskrit remained an
important issue on the Gurukula agenda, as it was considered a
means for cultural dominance.147

The Tribune (March 6, 1929) paid tribute to Arya Samaj’s
Contribution in the dissemination of education among Indian
people as under:

"In the whole of India, there are no other
educational institutions, which individually
and collectively can excel the D.A.V.

144 Gurukula Patrika, Dec, 1974-75 (Dec-75) P. 441
145 Based on Interview. Dr. Mahavir Aggarwal.
146 J.T.F. Jordens, Shardhanand His Life and Causes, Delhi, 1981, pp. 49-50.
147 Based on Interview Shri Nand Kishore, lecturer in Sanskrit, Gurukula Kurukshetra 10.05.2013.
College of Lahore, the Gurukula at Kangri, the Kanya Mahavidyalaya at Jalandhar, either in their direct contribution to the cause of education or in their indirect contribution to national life”.

Changes in Gurukula before and after Independence

In the field of national education, history of Gurukula Movement is divided into two parts\textsuperscript{148} period before independence and period after independence. Before independence, Gurukula Movement was supported by people and politicians in such a manner that they considered visiting Gurukula\textsuperscript{149} their duty though Gurukula was run by Arya Samaj but its foundation was laid in such a manner that foreign education experts while visiting India, considered their journey incomplete without visiting a Gurukula.\textsuperscript{150} Gurukulas were being set up at various places. Leaders like Mahatma Gandhi Pandit Jawahar Lal Nehru, Dr. Rajendra Prasad; when they sought any national awareness centre, their mind always moved towards Gurukulas.\textsuperscript{151} Whatever might be the name, either Gurukula or Vidyapeeth, the main motive was to inculcate the feeling of nationalism and love for culture among people.\textsuperscript{152}

In 1927, Mahatma Gandhi, in his speech at Gurukula Kangri on the occasion of Heerak Jayanti, said:

“whatever you can do for the institution for which Swami Shradhanand sacrificed his everything, at least do. Whatever might be the

\textsuperscript{148} Aryamitra Patrika, 1981, P. 38
\textsuperscript{149} Interview, Dr. Ranvir Singh, incharge Bharat Ratna Shri Guljari Lal Nanda Centre of Ethics, & Philosophy, K.U.K. 19.5.2014
\textsuperscript{150} Gurukula Patrika, March-April-1984, P.28
\textsuperscript{151} Gurukula Patrika, March-April, 1984, P.28
\textsuperscript{152} Interview, Dr. D.S. Dahiya, Head of the Dept. Library and Science Information, Khanpur Mahila Vishavidyalaya (Sonepat), on 21.08.2014.
result, but it cannot be ignored that Gurukula has given place to the practice of Sanskrit. Whenever I see a Punjabi reading Devnagri, I always think of him to be a student of Gurukula.”  

At that time, Gurukula was considered to be a National Education Movement. Indian leaders tried to run National education institutions. Before independence, Gurukulas remained centres of movements for culture and independence. While Gurukulas tried to build high moral character of the students thereby enabling them to settle in various fields, they also symbolized the art of living for the country. Before independence, education regarding self-defence, love for the country and dying for its independence was accorded first and foremost priority. That was why Brahmcharies of Gurukula participated in the Independence Movement actively.

Students in Gurukula used to study with full devotion and dedication. Love for the country was the first and foremost priority for them whereas family was the last one. But after independence, a change came about in the perception of people, now there was lack of faith in government and public. People started saying that now the administration of the country was in our own hands and we could take decisions regarding education of our own accord. At that time, each and every work that was done in the field of education was said to be 'National Education'. Also, there came changes in the rules and regulations of

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153 Jaidev Vedalanar Gurukula Kangri Ke 60 Versh, Published Gurukula Kangri Vishavidyalya, Haridwar, P.12
154 Interview, Dr. SohanPal Arya, Chairperson, Dept.of Philosophy, 10.07.2014 Gurukula Kangri Vishavidyalya, Haridwar.
155 Ibid.
156 Interview, Dr. Kumari Sahib Kaur (Retired Principal) Kanya Gurukula Khanpur, 21.05.2014.
Gurukulas. The love for the country in the hearts of the students was not so ardent as it was before independence.157

The old Gurukula system completely disappeared with the passage of time. The values espoused by Gurukula were not now considered of as importance as these used to be considered before independence.158

This change was due to the fact that with the passage of time, the basic purpose of Gurukula had changed. When India got its independence, the main source of Gurukula tradition', Kangri was given the status of a University.159 The times were gone when only brilliant students were sent to Gurukulas, Later, without considering the level of mental ability, students were admitted to Gurukula.160

In the starting, it was compulsory to live a life of Brahmacharya throughout study period, but the times brought about change in this culture.161 New time table was made according to requirements of studies, Modern education was also imparted along with social education. In this way, a new technique of study was evolved.162 Realizing the impact of the prevailing education system at that time, Gurukulas also modified that pattern and system of education to pave way for better job prospects for their students. They got their affiliation upto 10+2 from CBSE. Gurukulas also started following the curricula of

157 Interview, Dr. Sangeeta, Principal of Kanya Gurukula Campus Jawalapur, Haridwar on 16.05.2014.
158 Interview, Dr. Prabhat Kumar, Chairperson, Dept. of History, Gurukula Kangri Vishavvidyalya Haridwar,16.05.2014.
159 Interview, Dr. Jaidev Vedalankar.
160 Interview Dr. Bhim Singh Prof. in Skt. Dept. of Kurukshetra University, Kurukshetra, 27.07.2014.
161 Interview, Dr. Ram Chander, Sanskrit Assistant Professor in University College, K.U.K. on 20.06.2014.
162 Interview, Dr. Surender Kumar.
universities so that students of Gurukula could enter various institutions and universities for their higher education.\textsuperscript{163}

There came a change in the teacher-student relationship in the Gurukula because the respect students had for their teachers dwindled. After Independence, students started paying more attention and importance to their jobs and careers.\textsuperscript{164} Government opened schools in villages, and education was free of cost. Moreover, parents could get help from their children after school hours. But this was not possible for the students at Gurukulas as it was compulsory for the students to live in the hostel and they could not help their parents. Moreover, the parents had to pay the boarding and lodging expenses of their children even when education was free. So, due to the strict rules and regulation of Gurukulas, they did not match up with schools where life was easy and simple.\textsuperscript{165}

But the problem with these institutions (Gurukulas) is that these are located away from the city and are not influenced by modernity. Moreover time-worn values such as Havan, Yajna, Sandhya are followed strictly. Stress in Gurukulas is laid on obligations such as character-building, morality, discipline etc. Also, Sanskrit is mandatory for all the students.\textsuperscript{166} Also, there is a lot of difference between the seminars organized in Gurukulas and other schools. In Gurukulas, seminars more often are organized on religious topics and the treatment followed is Ayurvedic. In eatables, cereals, vegetables, milk and Ayurvedic medicine are given to students and members.

\textsuperscript{163} \textit{Interview} Acharya Satya Prakash, Aarsh Mahavidyalaya Gurukula Kurukshetra, (Sunday) 25.05.2014.
\textsuperscript{164} \textit{Interview}, Shri Nandkishore.
\textsuperscript{165} \textit{Interview}, Dr. Satyadev Nigmalankar.
\textsuperscript{166} \textit{Interview}, Acharya Sananad, S.K.S. International Gurukula, Kirmach Road, Kurukshetra On 25.05.2014.
Gurukula Movement in Haryana

After establishment of Gurukula Kangri in 1902, the establishment of Gurukulas also started in Haryana. According to syllabus, these Gurukulas are divided as follows.

1. Gurukula Kangri of Tradition
2. Gurukula Jhajjar of Tradition
3. Independent Literature Study and Research Institute
4. Other Gurukulas
5. Kanya (Girls) Gurukulas

Gurukula of Kangri Tradition:

The emergence of Gurukulas Kangri happened at the starting of the new century for Sanskrit study. Gurukula Kangri University is considered the fifth university from the viewpoint of the order of establishment of universities in the country. First four universities were established in Mumbai, Madras, Calcutta and Allahabad. Universities of Mumbai, Madras and Calcutta were established in 1857 and University of Allahabad was established in 1887.

This institution has given intellectual Pandits to the country who were good Historians, Ayurvedacharya etc. The whole country acknowledges this fact. In conformity to the syllabus of Gurukulas the following Gurukulas were established.

Gurukula Kurukshetra

Swami Shradhanand laid the foundation of this Gurukula for the study of Sanskrit. Lala Jyothi Prasad of Kanthal Kalan

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167 Virender Kumar Alankar, op. cit, PP. 108-9
168 Ibid
village contributed ten thousand rupees and land to the Gurukula, since Gurukula did not take any grant from the government for its establishment its members being freedom fighters from the very first day of the formation of the party. A large number of Arya Samajists participated in freedom fighting.

While laying the foundation of Gurukula Kurukshetra on 13th April, 1912, Mahatma Munshi Ram said:

"The place where 5000 years ago, a seed of disaster was planted, now the seed of prosperity has been sowed at the same place. May God bloom such beautiful flowers on this tree that will make India a prosperous nation again."  

Afterwards, many Gurukulas were established in Haryana at various places such as Bhainswal (1920), Matindu (1914), Hissar (1964), Kumbakhera (1968), Dikadla (1971), Fatehbad (1984) etc.  

Gurukula of Jhajjar Tradition

When Gurukula of Jhajjar was established, it decided to add ‘Shastradhyan’ to its curriculum. This syllabus has had very good impact on others, which connects it with various institutions.

(1) Shri Maddayanandarsh Vidayapeeth Gurukula Jhajjar

Pandit Vishambharnath ji laid the foundation of Gurukula Jhajjar in 1924. This Gurukulas was established as a branch of 'Gurukula Kangri'. After being closed once, with the efforts of Swami Brahmanand and Swami Parmanand, this Gurukula was

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170 Virendra Kumar, Op, cit, P-109
171 Arya Jagat Partika, June-Dec 1965, Ank-16, P-7, Aryodya Patrika, April-Nov 1965, Ank-30, P-18  
opened again, but it was permanently closed after the death of Swami Parmanand. After that, on a request made by Shri Jagdev Singh Siddhanti and Shri Chotu Ram Rathi to a great Hermit and Balbrahmchari Shri Acharya Bhagwan ji, as he gave a new life to Gurukula on Sept 22, 1942.

Upto 1945, 20 students got admitted to this Gurukula. It had such an amazing impact across India that approximately 27 Gurukulas of Andra Pradesh, Gujarat, M.P., Odissa, Delhi, U.P., U.K., Chattisgarh, Maharashtra got associated with it and the curriculum of 'Arya Pathyanidhi' was adopted by the entire country. Maharishi Dayanand University accepted Arya Curriculum of Gurukula Jhajjar as such, and gave importance to it in 1984. So, examinations of the curriculum are given by the university.

Maharishi Dayananda Gurukula Vidyapeeth Gadpuri

Bapu Devishai of Marashdu laid the foundation of this Gurukula in 1936 that lies in Godpuri, a village between Palwal and Balabhgarh. Swami Bhumanand inaugurated this Gurukula. for many years, this Gurukula remained connected with the Aryan curriculum, and students were taught Shastras but at present it is connected with Haryana School Education Board. Approximately 130 students complete their studies here. Residents of Gadpuri Village donated land for this Gurukula.

Shrimad Dayanand Updehashak Vidyalya

The foundation of this Gurukulas was laid in 1907 by

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173 Ibid.
174 Ibid.
175 V.K. Alankar, Op-Cit, P.116 and Dharm Dev Vidyarthi, Op, Cit- PP. 211-212
Swami Darshanand ji in Rawalpindi, which at present is in Pakistan. But after partition, this Gurukula was relocated at Shadipur in Yamunanagar. Here, it has taken the form of vedic sadhnashram. Lala Mishri Lal of Jagadhri gave his land for its establishment.

Gurukula. 'Arya Pranvidhi' of 'Gurukula Jhajjar' is followed here.\(^{176}\)

**Aadarsh Gurukula Singhpura Sunderpur (Rohtak)**

The foundation of this Gurukula was laid in 1959 by Mahatma Prabhu Ashritji. Haridwari Lal, Chaudhary Raghuvir Singh, Mahatama Chandra Dev Vanprasthi, Chaudhary Devkiram, Mahashay Shivram, Mahashay Hiralal and Swami Satyanand were the great contributors for the establishment of this Gurukula. The first principal of this Gurukula was Aacharya Bhagvatanand. This Gurukula was divided into two parts i.e. Vidyalya Vibhag and Sanskrit Vibhag. Vidyalya Vibhag was affiliated to Haryana School Education Board whereas Sanskrit Vibhag used to give Aacharya Examination. But since 1980, only H.B.S.E curriculum has been followed here.\(^{177}\)

**Gurukula Kishangarh, Ghasera (Rewari)**

Shri Nandlal Vanprasthi established this Gurukula in 1978. Swami Yoganand made a great contribution in the establishment of this Gurukula. This Gurukula is attached with 'Gurukula Jhajjar' and students are given knowledge about Vedas, Arya Granths, Vedang etc.\(^{178}\)

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\(^{177}\) Manudev, *Adhunik Bharat Mein Sanskrit Shiksha Aur Gurukula*, Delhi, 2013 (Hindi) P. 75

**Shastradhyan and Anusandhan Institutions (Armoury and Research Institutions)**

In Haryana, such Gurukulaas were also established where no examinations are held and are completely based on Sanskrit and Armoury. No age limit is in force in them.

**Gurukula Kalwa (Jind)**

Arasha Gurukula, Kalwa (Jind) was opened in 1968 thanks to the efforts of Brahmachari Ved Pal (later Swami Satyavesh) and Brahmachari Chandra Deva (later Swami Chandravesh). It is situated near a village Kalwa, not far away from Jind.

The Gurukulaa aims at imparting education on the Vedic lines. Only educated young men (matriculates) are admitted here. But the boys have to be Brahmacharis. To begin with, Sanskrit is taught here through Panini's 'Ashtadhyayi' followed by the higher-level Vedic studies, unlike other institutions the institution does not hold examinations. Teachers assess the progress of their wards on day-to-day basis, and award testimonials. At present, the number of students here is sixteen.

The Gurukulaa provides free education, but the students have to arrange for their food and clothing. It has a big 'Gaushala'. There are three thousand cows and there is an Ayurvedic Centre, too, where medical treatment is given and medicines are prepared.\(^{179}\)

**Arya Gurukula Khanpur (Mandana)**

This Gurukula was established by Shri Praghuman Vyakarana Charya in Mahendragarh. Knowledge imparted is

\(^{179}\) V.K. Alankar, op.cit, P. 121
completely based on Aryan curriculum.\textsuperscript{180}

**Other Gurukulas**

Arya Samajists and Sanskrit lovers also established some other Gurukulas where the curriculum of neither 'Gurukula Kangri' nor 'Gurukula Jhajjar' was followed. In these Gurukulas importance is given to Sanskrit and Brahmyogya, Devyagya and Charitravrats are followed. 'Brahm Mahavidyala' Hisar in Haryana and Gurukula Gharounda (Karnal) come under this category of Gurukulas.\textsuperscript{181}

Amarnatha an eminent educationist, while evaluating Gurukula education system said,

"*Spirit of devotion and intellectual agility is found among the educated people of India. The credit for it goes to the Gurukula, which has carved out the path for itself with great zeal and missionary spirit.*"
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Based on information collected by personal survey of all Gurukulaas in Haryana

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