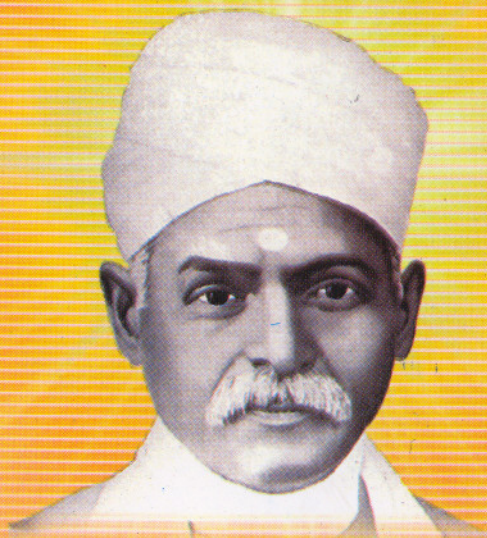




**Founder of
Banaras Hindu University
Mahamana Pandit Madan Mohan Malaviya**



**Editor
Dr. Vishwanath Pandey**

**Publication Cell
Banaras Hindu University
Varanasi
2006**



“I ask you young men and young women to remember the promises you have made to me and through me to your alma mater before you obtained your Diplomas. Remember those promises. Remember also the advice which our esteemed Pro-Vice-Chancellor has given to you in the words of the revered Rishis of old. Speak the truth, think truth. Continue your studies throughout your life. Be just and fear none. Fear only to do that which is ill or ignoble. Stand up for right. Love to serve your fellow-men. Love the motherland. Promote public weal. Do good wherever you get a chance for it. Love to give whatever you can spare.”

*(From the 12th Convocation Speech,
(1929) delivered by the Founder
Mahamana Malaviya Jee)*

**Founder of
Banaras Hindu University**

Mahamana Pandit Madan Mohan Malaviya



**Editor
Dr. Vishwanath Pandey**

**Publication Cell
Banaras Hindu University
Varanasi
2006**

Publisher

Dr. Vishwanath Pandey

Officer on Special Duty (Publication)

Publication Cell

Banaras Hindu University

Varanasi - 221005

Phone : 230-7216, 230-7260

Acknowledgement : The Dean of Student's, Prof. V.K. Kumra, who has graciously arranged for its free distribution among new entrants. Also for its Translation by Prof. Prabhat Kumar Pandeya, Department of English from Hindi into English.

First Edition : July, 2006

Printed at

Tara Printing Works

Rathyatra-Gurubagh Road

Varanasi



□ Message □



It gives me great pleasure that the Publication Cell is bringing out a short biography of our Founder Pt. Madan Mohan Malaviya for benefit of and information to the new students. The booklet not only projects the vast canvas of the Founder's life in simple language but also portrays his deep thoughts, his achievements and personality. If the booklet is able to arouse the interest of students to know more about the Founder, our efforts would prove a success. I believe that the booklet would enliven students to be inspired by his thoughts and by following them they would not only guide themselves but also the society pursuing his path. Our Founder wanted such multifarious education that would make a complete man.

I appreciate the efforts of the Officer on Special Duty (Publication) and Public Relations Officer Dr. Vishwanth Pandey and Members of Publication Committee headed by Prof. V.S. Jaiswal, Prof. V.K. Kumra, Dean of Students and all others who worked for bringing out the booklet in a short time. I have special words of appreciations for Prof. Prabhat K. Pandeya who translated it into English.

I wish success to all students entering the portals of the Capital of Learning.

Banaras Hindu University
6 July, 2006

Prof. Panjab Singh
Vice-Chancellor



■ Preface ■

On the Platinum Jubilee of the University, it was decided to bring out a short biography of our Founder so that students may be acquainted with the mind and works of the man who founded the University they are studying in. The then Vice-Chancellor, Prof. R.P. Rastogi chairing Almuni Association, Bombay floated the idea which was accepted by the Association, but could not bring short biography out.

Now on direction of the present Vice-Chancellor, Prof. Panjab Singh we are bringing it out. Summarising achievements of our great founder whose public life was so vast that it is difficult, nay impossible. Yet we are venturing. There is enough room for revision and expansion. Many of his epoch-making accomplishments in different walks of life are omitted for want of space. They deserve a separate volume.

A select bibliography is given at the end for benefit of those who want to go in detail about the Mahamana and his life. These books are available on sale from Publication Cell of the University and may also be found in libraries.

The booklet may have omissions and errors. I would be grateful to have feedback from the knowledgeable readers so that future editions may be improved. However, I own sole responsibility for any error or shortcoming. The booklet



ends with a chronology of Mahamana's life that fills the gap in it.

In the end I must not forget to acknowledge my gratitude to my long time associate, Prof. Prabhat Kumar Pandeya (Department of English) who despite on move to distant places during summer vacation obliged me by translating the booklet into English.

Banaras Hindu University
July 1, 2006

Vishwanath Pandey
e-mail : vnp@bhu.ac.in



Mahāmaṇā [an honorific] Pandit Madan Mohan Mālaviya is a bright star in India's freedom struggle. He is shining star on firmament of tumultuous history of the nineteenth century. He is the epitome of liberal Indian mind, tolerance of Indian life style and political, economic, intellectual and cultural struggle of our country.

His immortal creation, Banaras Hindu University, is not only the Capital of oriental and accidental learning but has also been the symbol of national consciousness and cultural renaissance. The University had played the role of inspiration and source of inexhaustible energy during national movement.

Remembering such a great man, the Founder of this great University and its glorious tradition provides new sources of inspiration for all us.

■ **Maker of Modern India** ■

Pt. Madan Mohan Malaviya popularly known as just Mahamana is the front leader of our nation. He commanded equal respect from the educated as well as the masses. Except Gandhiji and Lokmanya Tilak, there was no other leader popular like him. He was highly learned and cultured person. Modesty and grace were hallmark of his personality. He was the first public speaker of his time with thorough command over Sanskrit, Hindi, and English.

He was endowed with a good physique and impressive personality. Not only in dress but in food habits and life style also he was simplicity personified. He had deep faith in religion. He utilized fully modern educational system and means in his best creation Banaras Hindu University which



according to him is actually an all India University. His very life was a great inspiration for the youth. The masses could reach him easily unlike any other leader of his stature. People could talk freely as though he were their father, brother or friend. Service to the poor and afflicted was the ideal and fact of his life. Public service was no mere means for popularity and prestige. He occupied a peerless position in pre-Gandhian era in sociopolitical sphere and even during Gandhi's time, he command same confidence among the people as before. Despite possessing such power and prestige he was extraordinarily modest. He did not have an iota of arrogance.

Gandhiji considered him as an elder brother and would call him "Maker of Modern India". Nehru said, "He was a great soul, one of those who laid foundation of Modern Indian Nationalism". On another occasion he said, "Right since the beginning of Congress he had the special identity in our national movement. He played a great role in starting, making and developing it. He was certainly in forefront in Indian politics and also provided a link. He would link the extremists and the moderates in Congress Party. He was not of protesting nature. It is laudable that despite his firm opinion and views he would try to bring people together. Among the great leaders of his time he paid most attention to our ancient culture. It is good. Otherwise too. But in context of the time it was even better since the country had lost track... Then too there were many scholars of Sanskrit and culture but I feel that Malaviyaji was greatest among them in this regard. He could stop the onslaught of Anglicism, not by protest but by action and thought and would try to further his culture....his greatest



accomplishment is establishment of Banaras Hindu University, a great thing. The University had an aim, an objective to relate modern industry and technology with ancient Indian culture. In a way it was a great work for India. Even now, for it is not the work of a day or two”.

■ Early Life ■

Four and a half years after India's first battle for freedom in 1857 on 25th December 1861 on Wednesday, Madan Mohan was born in Laldiggi locality of Allahabad. His grandfather Pt. Premdhar was a great Sanskrit scholar. Like him his grandmother was deeply religious and gracious. Madan Mohan's parents Pt. Baijnath and Mrs. Meena Devi had six sons and two daughters. Among his siblings Madan was most talented.

The child Madan was deeply influenced by family economic condition, parental affection, grandparents' religiosity. His life would shape in religiosity, grace and service to the poor and society. On his 75th birthday he had said, “My parents and grandparents were deeply religious, virtuous and unselfish Brahmins. I could do whatever I did but for their influence”.

His education began at the age of five. He was sent to a *Mahājanī* school [Native school particularly teaching arithmetic to produce accountants]. Later, he went to religious school of Haradevaji where he studied Sanskrit and ancient scriptures. Under Haradevaji's guidance the adolescent Madan's mind was greatly influenced by Hindu religion, Indian culture and *sansakarās*. Government High School was founded in 1868 in Allahabad and Madan joined it with his mother's permission. After doing High School



despite financial hardship he took admission in Muir Central College. At sixteen he got married to Kundan Devi of Mirzapur. He was ever contented with his wife and proud of her.

■ Teaching & Social Service ■

After taking B.A. Degree in 1884 he joined his *alma mater* as a teacher on a salary of Rs. 40/- pm. He wanted to study further but could not because of poverty of his family. He proved a successful teacher.

Encouraged by his guru, Prof. Adityarama Bhattacharya, Madan started his public life from 1880 and worked a lot for Prayaga Hindu Samaj (Society). He also contributed articles on religion and contemporary subjects to the *Hindi Pradeepa* edited by Pt. Balakrishan Bhatta. In 1882, taking the vow of *Swadeshi* (indigenous) he propagated the idea. In 1884, Hindi Uddharini Pratinidhi Sabha (Hindi Promotion Society) was established and Madan became its prominent worker. In 1885, Prof. Bhattacharya brought out an English weekly, the *Indian Union*. Much of editorial work was done by Madan.

■ Early Public Life ■

In the last week of December 1886, Madan with Prof. A.R. Bhattacharya went to Calcutta to participate in Second Conference of Indian National Congress where supporting Sri Surendra Nath Banerjee's resolution he gave a brilliant speech, a specimen of felicity and linguistic acumen. Conference President Dada Bhai Nouroji said that through this young man Mother India herself spoke. Sri S. N. Banerjee called it the best speech which left deep impression



on the delegates. The speech projected him as the future Congress leader. Mr. A. O. Hume in his report wrote that the listeners were lost in the speech. In a large gathering of Hindus in Haridwar in 1887 was established Bharat Dharma Mahamandal. Soon Madan was considered one of its great preachers. For about fifteen years he was closely associated with it and delivered lectures on Hinduism and Indian culture under its auspices.

The Calcutta Congress speech impressed Raja Ramapal Singh of Kalakankar of Pratapagarh district so much that he requested him to edit the Hindi daily *Hindosthan* brought out by him. In July 1887 relinquishing teaching he joined the Daily as its editor and the paper became very popular. His editorials and comments on contemporary problems were balanced and inspiring. Observing editorial propriety, supporting truth, asserting national interest, and criticism without personal attack characterized his journalism. Even Government acknowledged popularity of the paper. The Raja was fully satisfied with his work and had great regard for him.

While at Kalakankar he would come to Allahabad every week and participate in national politics to the extent possible. In 1887 he took a contingent of 40 delegates from U.P. to the Madras Congress. He was appointed President of State Political Association and permanent member of Executive Committee. On his invitation the next Congress was fixed for Allahabad.

In 1889 he came back to Allahabad and under Pt. Ayodhyanath's stewardship joined the English daily *Indian Opinion* as Coeditor. He also joined LLB. Course.



■ Legal Practice ■

Passing LL.B. Examination in 1891, he started legal practice at District Court of Allahabad with Pt. Beniram Kanyakubja. Gradually his professional skill improved. Certainly practice at the High Court of Allahabad could fetch him both fame and money, had he done so, and led a comfortable life. According to Sir Tei Bahadur Sapru, "Within a few years he achieved fame in Civil Law and he'd rank after Pt. Sundar Lal, Pt. Moti Lal Nehru, and Shree Chaudhari. Soon he became a brilliant Civil lawyer". But wealth could not fetter him. National service would be his main work. In 1908 he cut down his professional engagement and in 1910 he decided to quit it. Finally in 1913 he bade goodbye to the Court and Law. Giving up established practice to serve the country is certainly the highest example of sacrifice. Sri Gokhale said, "Malaviyajji's sacrifice is real one. Born in a poor family, he started earning thousands monthly. He tasted luxury and wealth but giving heed to call of the nation renouncing all he again embraced poverty".

The most important achievement in this decade by him was to get government acceptance of use of *devanagari* script in court works. In November 1889 with efforts of Pt. B.K. Bhatt and zeal of many youths, a library Bharati Bhavan was established near Madan's residence. During his legal practice he did a lot of public work in Allahabad and enriched the cultural, sociopolitical and economic life. He was senior Vice-President of Municipal Board and his association continued up to 1916. He collected donation touring the province to raise money to build a hostel for



Hindu students. And in 1903, the hostel, known today as Hindu Hostel, was built at the cost of Rs. 2.50 lacs.

In 1907, he organised U.P. Industrial Conference in Allahabad and established Prayag Industrial Association. On the Vasanta Panchami of 1907 he began publishing a Hindi weekly the *Abhyudaya* to propagate his political and cultural views. For two years he edited it and then handed over editorship to Rajarshi [an honorific] Purushottam Das Tandon.

■ Publication of *The Leader* ■

On 24th October 1919, the day of Vijaya Dashami, the first issue of the English daily, *Leader* came out. Along with cooperation of many friends, Pt. Moti Lal Nehru, Chairman and Managing Committee, played an important role. In 1911, Sri C.Y. Chintamani took over as the editor. In October 1910, Madan gave presidential speech in the Ist Conference of Hindi Sahitya Sammelan.

■ Work in Congress ■

The main forum for Madan's political activities was Congress. According to Sri C.Y. Chintamani, "In early twenty years in U.P., Madan alone with help of Sri Ganga Prasad Varma raised Congress flag. He presided over the 1918 Delhi and the 1919 Lahore Congress. From 1903 to 1918 as M.L.C., he served the province. In 1910, elected by non-government members, he went to Central Council and worked upto 1920. He reviewed in a constructive manner Government's military, administrative and financial policies and activities. As elected member of the Indian Legislative Assembly he served the nation from 1924 to 1930".



Right from its inception he had been a front running active leader of the Congress. In the annual conference of 1908, he supported the resolution that welcomed proposed political reforms like expansion of legislative councils, improvement of their works and rights, appointment of Indians in Executive Councils and strengthening autonomous governance. Opposing election proposal on communal basis, he said, "Electing representatives on basis of religion is unnecessary and impossible".

He played an important role in the then political reforms and presented a correct nationalist perspective. He did significant work as an active member of different committees regarding the changing indigenous conditions and solution to social, economic, political problems of the country. As member of the Industrial Commission 1916-1918, he showed deep concern at industrial decline of India.

Right from the beginning to 1937-38, participating in almost all annual and special sessions of Congress he came out as a great thinker and fighter in context of different national problems. He remained ever a fighter for country's politico-intellectual and cultural emancipation. Opposition of the Rowlatt Act, vehement opposition of the Jaliawalah massacre, formation of Congress Swaraj Party, Nationalist Party, and Swadeshi Organizations, Ekata Conference made endless saga of his fighting spirit.

Joining Congress in second year of its inception and being active through out for half a century is a unique example of Madan. Perhaps then was none like him in the history of Congress. He achieved fame just after joining the party and he attained top national stature easily for which



neither he craved nor wished to achieve any office. The national party by offering him Presidentship in the 1909, 1918, 1930, and 1932 Congress acknowledged his leadership.

It is remarkable that during his long political career his influence never waned. Many of his contemporary national leaders lost their glory after a few decades, lagged behind in national politics or could not carry on, but not Madan; his leadership never lost its lustre. He was once again given Congress stewardship during a period that was the phase of Government repression. He more than 70 years, gladly accepted the responsibility, went to jail and suffered great pain. He fully discharged responsibility given to him by the party.

Basically his political ideology was moderate. He continued to believe in his initial views that he had formed in first three decades of his political career. That is why, he participated enthusiastically in State and Central Assemblies, gave long speeches and tried to influence British Government. When the National Movement changed its form in Gandhian era he did not hesitate to work accordingly. He was fully committed to the Civil Disobedience Movement. By the end of the Dandi March, he left Indian Legislative Assembly and tried his best to make the movement a success and in its first phase also went to jail. After the Gandhi Irwin Pact, he went to London to take part in the Round Table Conference. Sir Tej Bahadur Sapru in his memoirs writes, "No other Indian in the conference commanded as much respect from British politicians as he. In second phase of the movement, he played active role to guide mass struggle".



The pivotal role that he played in nation's service is a glorious chapter in history of the Congress. His prime objective was country's liberation. To his last breath, he dedicated himself to the nation with immovable determination.

In 1937, he left active politics for good. The occasion was the meeting of AICC (All India Congress Committee) after provincial elections which considered the proposal for forming cabinet by Congress. He thought that the vow taken during elections and keeping it in view wants in the new system, Congress should not take responsibility of governance by forming cabinet. Leaders like Jawahar Lal Nehru, Acharya Narendra Deva too had the same view but the majority wanted to rule. At such a juncture, Madan instead of owning a new controversy in his 76th year, blessing the young blood in AICC meeting, he bid farewell to active politics.

■ Liberal Hinduism & Simple Hindi ■

He was unhappy with activities, claims and demands of the Muslim League. He was also unsatisfied with social policy of the Government. But he was not in favour of forming a rural Hindu political party outside Congress. He wanted to spread the basic live principles of the *Sanatan Dharma* among the Hindu masses and to make them aware of their duties and thereby energize and put life in the society. For this, he founded Sanatan Dharma Sabha to provide forum to spread basic Principle's of *Dharma*. He inspired the Hindus through his articles, speeches and discourses.



On 10th October 1910, in Banaras, he chaired Ist Conference of Hindi Sahitya Sammelan and requested Hindi-speaking people to learn the language. Let all Indian languages develop. Let Urdu lovers work for development of Urdu and Hindi lovers work for Hindi. He said, "Better both Hindi and Urdu are brought at one place to the extent possible and if efforts are made from both parties much is possible to bring the two as one".

■ Banaras Hindu University ■

The Banaras Hindu University is the living picture of Madan's philosophy of education. The dedication with which he founded the University proves that he showed exemplary capability to achieve his objective. Right from the beginning he had the vision of a great fully developed University. The University is the symbol of his ambition. What is remarkable is his unique synthesis of tradition and modernity in his educational system. He gave equal importance to both. From every point of views it was progressive and modern. That is why after Independence the number of engineers and technocrats produced by the University is more than that by any other institution in the country. Advanced science education was available here right from the beginning.

The University has always had leading position in nationalism. In National Movement both teachers and students here were always ahead of other educational institutions. During the Civil Disobedience Movement, Central Government stopped financial assistance. Many a time officers pressurized to control nationalist spirit in the University but Madan did not yield. In November 1930, on



his advice the University wrote a letter clearly saying, "Patriotism is a powerful upsurge whose growth requires cooperation of the University...it is unexpected that during National Movement teachers and students would remain unaffected by nationalism". Confidential Government files confirm detail reports of political activities going on in the University which shows that the University has ever been providing shelter and facilities to freedom fighters. The active and effective role played by the University during the 1942 Quit India Movement could be possible only because the basis for national awakening was already here a decade earlier. Madan directly and indirectly influenced and affected it. He made the institution a major centre of national awakening.

He gave much emphasis on spreading and providing form of education because he considered it the major part of cultural revival. He was influenced by cultural revival of India during the last decades of the 19th century which finds expression in his speeches, thought and beliefs that enlivened many nationalists of his era. It was the period of the Indian Renaissance during which national leaders awakened self-confidence and self-respect among Indians. His works were manifestation of this basic vision. He paid special attention to our cultural heritage, took inspiration from our glorious history of India and worked ever to arouse love for Indians. That is why he emphasised upon development of Indian languages and maximum use of Sanskrit.

He made education the prime means for national awakening. He was determined to establish Banaras Hindu University even before achieving national stature of



leadership. More than a decade after 1905, he was engrossed in establishing the University. After that his main task was development of the University. That is why Gandhi said, "His greatest accomplishment is the Banaras Hindu University". He wanted an educational system that would shape character of Indian youths, increase their faith in Indian culture and enliven them with patriotism and national service.

In the 21st Banaras Congress in December 1905, he made public declaration of establishing the University. He had been thinking over its form and character for some time. By now, he had prepared the plan for the proposed university and put it before all in print. This gave important educationists and nationalists opportunity to express their views on the form of the University. He came to know of their views and opinions and consequently improved and revised plan and he published the revised project in 1911.

He had prepared both drafts himself. Looking into them we can see how much pains he had undertaken to envision and accomplish the University.

It is remarkable that proving necessity of the University, he first threw light on the problem of country's increasing poverty and ignorance and then compared India with European countries. He pointed out the continuous decline of average earning of Indians. Whereas illiteracy percentage in U.K. is 5%, in Germany 1% in India it is 95%. To improve this sorry state he called on necessity of establishing University. He had declared that the main objective of the University would be the study of morality, religion, and ancient culture. The only solution to eliminate



country's backwardness and decline is scientific development. Referring to prosperity of USA and Europe, he pointed out development of steam and electric power and contribution of technology by scientists. Look what he had said in the 1905 document : "The millions mired in poverty here can only get rid when science is used ⁱⁿ their interest. Such maximum application of science is only possible when scientific knowledge is available to Indians in their own country". Obviously, in Madan's plan the main objective was to provide scientific knowledge and study to Indian youths. He considered science the key to prosperity.

He had two alternatives before him regarding the basic form of the University : first, a University recognised by Government to function under its control; second, a University totally free from Government control. From the beginning he chose the first and from this point of view made changes in his first draft, one of which was to decide that medium of instruction would be English. First, he wanted Hindi as its medium but later keeping in view the situation and time he changed his views because the Government was not prepared to recognise the University having Hindi medium of instruction. Therefore, he readily agreed but then he wanted to gradually shift to Hindi medium.

The other distinguishing characteristic of the proposed University was to make it fully residential, whereas all other existing Universities in India—Bombay, Calcutta, Madras, Lahore, Allahabad—were merely affiliating Universities conducting examinations. His vision was a University where 10 thousand students live together and



think over collectively for development and progress of society and nation.

It was the first University to come out of private efforts. The other existing ones were Government creation. Here every thing was to be done by one single man, Madan. Government put the condition of a large amount of money before granting recognition, besides other conditions. One can easily visualise the challenges but patiently he devoted all his energy and resources to establish the University. His ambitious plan was in accordance with his courageous personality. He was not satisfied with a small ordinary educational institution. He had dreamed of a university where every discipline of learning, science, technology and indology would be taught. BHU was the first university where began modern education of technology. He had thought about it beforehand. He was not one to be satisfied by mere planning. Just after establishment of the university he devoted himself for its all rounded growth and development.

By preparing an acceptable draft proposal of the university, he had created basis for cooperation of influential sections of country. He knew well that for realising his dream wide support of society was necessary. For about five years, he was busy collecting donation. The government could grant recognition only after a sum of 50 lacs was available. For raising the sum, he travelled to different parts of the country, met both the rich and the poor appealing them to donate generously for a noble cause. And he succeeded in his mission in 1915.

In March 1915, Education Member presented the University Bill in Central Legislative Council. There was



debate on it twice. As member of Council, he clarified doubts of members. The main point of debate was teaching of religion and the impression of communalism. Clarifying this misapprehension, he said, "My Lord, the University will be a denominational institution, but not a sectarian one. It will not promote narrow sectarianism but a broad liberation of mind and a religious spirit which will promote brotherly feeling between man and man. Unfortunately we are all aware that the absence of sectarian religious Universities, the absence of any compulsory religious education in our State Universities, has not prevented the growth of sectarian feeling in the country. I believe, my Lord, instruction in the truths of religion, whether it would be Hindus or Mussulmans, whether it be imparted to the students of the Benares Hindu University or of the Aligarh Moslem University, will tend to produce men who, if they are true to their religion, will be true to their God, their King and their country. And I look forward to the time when the students who will pass out of such Universities, will meet each other in a closer embrace as sons of the same Motherland than they do at present".

Government cooperation was sought for the development of the University. That is why he invited the Viceroy to lay the Foundation in February 1916 where several governors, kings, feudal lords, educationists and national leaders gathered. The main aim of the ceremony was to seek cooperation of the Government and the rich. Madan sought help from both, the rich and the poor. On the occasion, Gandhi who had just come back from Africa gave an important speech whose some words were objected to by Mrs. Annie Besant and King of Darbhanga. But Madan