



transcending all controversies, winning cooperation of all succeeded in establishing the University.

From very beginning, he tried to make the University nationalistic. He sought worthy teachers from every region and community, even from foreign country. He was the Vice Chancellor for two decades, 1919-1939. He had not thought that he himself would have to head the university but during initial three years whoever headed the Banaras Hindu University left it for various reasons. Consequently, he had to take up the job. And once he took over this responsibility, he carried it further.

Different buildings of the University were built under his instruction. He devoted his body and soul to make the University the greatest and most useful seat of learning. The University moved on the path of development by his efforts.

The University was established to synthesize ancient and modern knowledge. For traditional learning, he established a separate college, now known as Faculty of Sanskrit Vidya and Dharma Vijnan. The University not only aimed at politico-economic independence but also intellectual independence. That is why it has remained a creative forum for synthesis of nationalism, culture and intellectual freedom.

During Silver Jubilee Celebrations of the University in 1948, the Vice Chancellor, Dr. S. Radhakrishnan said, "Here we have not a bit of stone, but a whole landscape. If only nature could have life and memory, the stones of Benares would be able to repeat the words of Veda Vyasa, of the Rishis of the Upanishads, the sermons of Buddha, the message of the Gita and the sayings of hundreds of saints



and teachers who have lived in this neighbourhood. Is it possible for us to think of a more suitable site for the development of the Hindu University? And is it possible for us to think of a guide, protector and director of all our activities, nobler than our venerable Rector, selfless, loyal, gentle but not weak, determined but not aggressive, a spirit as clean as the mountain air? He has lighted a lamp here, whose light will penetrate far into space and time and will not be put out, by God's grace, as long as civilization lasts. In a world where men strive and gods decide, no better combination of place and personality could have been thought of. It is a matter of great rejoicing that on his 81st year, he is with us to witness the celebration of the Silver jubilee of his pet child. May I on behalf of the Indian nation, its princes and people offer our prayerful gratitude for his life work and wish him in the words of the Vedas "*Jivema Sharadashatam*". May he live for a hundred autumns".

This milestone of Indian history is one man creation. This "capital of learning" is an epoch making creation of Madan's revolutionary thought. In words of Col. Wedgewood, "It is a great achievement of Indians in the century".

■ Last Decade ■

He remained the Vice Chancellor from November 1919 to September 1939. He could not carry on heavy responsibility because of his failing health. Ultimately, he decided to step down. The University Court accepted his resignation and formally elected Dr. S. Radhakrishnan to step into his shoes and appointed Madan life Rector.



Despite not keeping well he would help and inspire students to the utmost. He would regularly attend the Sunday's Gita Discourse. But he'd be unhappy to find students uninterested in it. He'd frequently visit Shivaji Hall (university gymnasium) and be happy to see well-built youths and bless them. Maintaining body and physical culture would be his particular subject to speak about. He'd inspire students for physical culture. He had great love for students. Affection was his life force. More than lofty buildings and natural beauty of the campus, hustle bustle of students would please him most. They alone were source of hope and contentment amid his physical suffering and worries.

Even after freedom from active politics and university administration, he maintained his old association with Sanatan Dharma Sabha whose office was at his residence where from came out the weekly *Sanatan Dharma*. The office would encourage and award religious scholars and work for cow protection and welfare.

In 1941, he founded and got registered Goraksha Mandala [Cow Protection Society] which propagated cow protection and organisation of cow shelters in Bihar, U.P. and C.P. [Madhya Pradesh], and celebration of Cow Week every year from *Kartikshukla Pratipada* to *Ashtami*. [in light fortnight of October-November]. One of its main tasks was establishment and management of cow shelter in Chyavan Ashrama in Shivapur [a suburb of Varanasi]. Among his social service come emancipation of outcasts, widow marriage and *savarna* marriage etc.



■ Emancipation : *Last Journey for the Ultimate* ■

He would not keep well after *kāyākalpa* [an ayurvedic therapy for rejuvenation] yet he pulled on. And finally on November 12, 1946 in twilight he breathed his last.

The news spread like wildfire. People broke down. The great light was out. The soul merged with the Oversoul. The city came under heavy pall of gloom. The University, his most prized creation, was closed for ten days. Condolence meetings were held all over India. His last journey is a historic event for Banaras.

Mahatma Gandhi on his tour to Noakhali wrote, "He is immortal...his labour from youth to ripe old age has made him immortal. He was servant to his followers. Reconciliation was in his nature...his life was epitome of the holy. He was the image of mercy and softness". Back in 1931, Gandhi had written, "Who can vie him in patriotism. Right from youth till now his patriotism is unbroken".

Pandit Jawahar Lal Nehru said, "We are greatly grieved that we'd no more see the bright star that illuminate our life, inspired us since childhood and taught us to love Mother India".

Dr. Rajendra Prasad wrote, "A great soul has left us. His name and work would inspire future generation and give message that for a determined person nothing is impossible. His service to nation is beyond words. The vacuum created by his death can't be filled. He was a real patriot".

Acharya Narendra Deva in a condolence meeting in Faizabad said, "He was the glorious pillar of India. His



patriotism and national service would ever give new zeal to Indians. He gave up legal practice at call of the nation. He rendered valuable service by spreading education in the country. Hindu University is now his best memorial". Sri Rafi Ahmad Kidwai said, "In his death the nation has lost a great builder". Sardar Abdulkhan Nishtar said, "His death has deprived national stage of a great man. He was not only a great jurist but also a great reformer and propagator of education".

□ Mahamana Malaviya □

Patriotism and religious faith were two basic mantras of his life. Their excellent synthesis was his characteristic virtue. He believed that, "Religion is merely to transform the brute in man into the divine. Development of the human is actually the divine and God and selfless service to all beings is true worship of God".

He worked all his life for mobilising resources for public service and was called "Prince among beggars". A great patriot, wise man with blamishless public life, servant to the masses, epitome of compassion and goodwill, excellent orator, modest, loving all beings, lover of fine arts, living a simple life—Madan contained all these.

According to Rajarshi Purshottam Das Tandon, he was an ideal person who did epoch-making work in politics and education. The famous scientist Sir P.C. Roy said, "Next to Gandhi, it is difficult to find any one who sacrificed so much and did such multifarious works as he. "

According to Sri C.Y. Chintamani, he alone can be bracketed with the saint of Sabarmati [Gandhi]. Pt. Hridaya Nath Kunjaru said, "Except Gandhi there has been no greater Indian than he".



That is why the country loved him calling "Mahamana Malaviya". On his centenary, Pt. Jawahar Lal Nehru said : "When we remember such great man let us learn and benefit from his life. We can learn a lot from his heritage? What is history of world? A lot. But if we could summarise, world history is nothing but biographies of great persons. In a way it is true. There are many other things but perhaps this is most important.

We have many instances from which we may learn. Also from Malaviyaji's life—from his objective, his work and success. We can learn from all these. We may erect statues, form institution all right but ultimately we should learn from his life, his work and then follow his path and move forward. This can be his great memorial. It's good that we are celebrating his centenary. Let the old and young think again and consider what made him so great. How, he took the nation on path of freedom? How with due respect to his culture he took us ahead. How following his path we can serve India and move ahead".

1881	March 1888	1903-1912	1904	January 1906
Birth of Mahatma	Submits memorandum about Hindu to	Service to province as member of Provincial Council	Proposal of establishing university under chairmanship of Keshi Narain	Commenced Venues Dharma Mahasabha at Kashi in Allahabad. Propagation of



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■ Chronology ■

- 25.12.1861 Born in Allahabad
- 1878 Marriage with Kundan Devi in Mirzapur
- 1884 B.A. from Calcutta University
- July 1884 Teacher in Allahabad District School
- December 1886 Hind Congress in Calcutta under chairmanship of Dadabhai Nouroji. Speech on the issue of representation in Councils
- July 1887 Editorship of the *Hindusthan* in Kalakankar. Founding conference of Bharat Dharma Mandal
- July 1889 Leaving editorship joins LL.B. in Allahabad
- 1891 Passing LL.B. starts practice in Allahabad District Court
- December 1893 Practice at Allahabad High Court
- March 1898 Submits memorandum about Hindi to U.P. Lt. Governor
- 1902-1903 Construction of Hindu Boarding House in Allahabad
- 1903-1912 Service to province as member of Provincial Council
- 1904 Proposal of establishing university under chairmanship of Kashi Naresh
- January 1906 Convened Sanatan Dharma Mahasabha on Kumbh in Allahabad. Propagation of



- liberal Sanatan Dharma. Decision to open university in Banaras
- 1907 Editorship of the *Abhyudaya*. Propagation of Sanatan Dharma and democratic principles
- 1909 Editorship of the English daily *Leader*. Chaired the Lahore Congress
- 1910-20 Member, Indian Legislative Council
- October 1910 Presidential address in Ist Conference of Hindi Sahitya Sammelan
- 22.11.1911 Formation of the Hindu University Society
- December 1911 At 50 gave up practice. Decision to serve country and work for establishing the university
- February 1915 Formation of Prayaga Seva Samiti under his chairmanship
- October 1915 The Banarans Hindu University Bill passed
- 04 February 1916 Foundation ceremony of the university
- March 1916 Bill against Indentured Labour system in Councils
- 1916-18 Member, Industrial Commission
- 1918 Formation of Scout Association by Seva Samiti
- December 1918 Chaired Annual Congress Conference in Delhi



- February 1919 Debate on the Rowlett Bill in Council.
Resignation from Council
- Nov. 1919- Vice Chancellor, B.H.U.
Sep. 1939
- 19 April 1919 Chaired Hindi Sahitya Sammelan in
Bombay
- January 1922 Convened all party conference
- 16 December Speech on Hindu Muslim goodwill in
1922 Lahore.
- 1924 Formation of Independent Party in District and Assembly
Satyagraha on Sangam [Confluence of
rivers] in Allahabad. Debate on the Steel
Conservation Bill
- August 1926 Formation of Congress Independent Party
with Lala Lajpat Rai
- February 1927 Statement before Agriculture Commission
- December 1929 Convocation address in BHU. Asked
students to serve nation and be patriot
- 1930 Resigns from Assembly. Arrested in
Delhi. Six months sentence
- 5 April 1931 Speech on Hindu Muslim Unity in Kanpur
- 1931 Took part with Gandhi in the London
Round Table Conference
- March 1932 Formation of All India Swadeshi Union in
Banaras
- 20 April 1932 Nominated President of Delhi Congress.
Arrested



- September 1932 Chaired meeting on emancipation of outcasts in Bombay
- April 1932 As Calcutta Congress President arrested in Asansole
- August 1934 Speech on emancipation of the outcasts in Gandhi's meeting in Banaras
- January 1936 Convened Sanatan Dharma Mahasabha Conference in Allahabad. Proposal for emancipation of outcasts
- 1938 *Kāyākalpa* [Ayurvedic rejuvenation therapy]
- November 1939 Appointed life Rector of BHU
- 1941 Founded Goraksha Mandal
- January 1942 Gandhi's convocation address on Silver Jubilee of BHU
- 12 November 1946 Passed Away



“You all know very well that I have neither the physical strength nor the inclination to undertake a long Journey, and yet when I received Sir Radhakrishnan's invitation to deliver an address on the occasion of the Silver Jubilee Convocation of the Benaras Hindu University I had not the heart to decline it. You know the strong bond of affection that binds me to Panditji and it is with a certain amount of pride and satisfaction that I obey his behest whenever it is at all possible for me. I therefore could not say “No”. Sir Radhakrishnan's letter was a call to a pilgrimage.

“Great as are Malaviyaji's services to the country. I have no doubt that this University constitutes his greatest service and achievement, and he has worn himself out for the work that is dear to him as life itself. It was out of my great regard for him that twenty-five years ago I accepted his invitation to attend the foundation ceremony of this University. I knew that in that August function which was to be attended by the viceroy and the ruling Princes of India there was no place for a poor man like me. I had not then been made a “Mahatma” and if any one called me by that name I knew I must have been mistaken for Mahatma Munshiramji, as the late Swami Shradhanandji was then called. For them cannot be number of Mahatmas, and I knew even when I was in South Africa that Munshiramji's great work had entitled him to that name. But Malaviyaji has a knack for detecting servants of the people, however obscure they may be.

“Everyone knows that there is no great beggar than Pandit Malaviyaji on the face of the earth. He has never begged for himself; by the grace of God he has never been in want, but he became a voluntary beggar for causes he has made his own, and God has always filled his bowl in an overflowing measure. But he has an insatiable appetite and although he got the carore he wanted he is still asking for more. Even at this moment he whispered into my ears that he had a good donation from the Maharaja of Darbhanga, our Chairman.

Mahatma Gandhi
(1942) Silver Jubilee, B.H.U.

कुल गीत

मधुर मनोहर अतीव सुन्दर, यह सर्वविद्या की राजधानी।
यह तीन लोकों से न्यारी काशी, सुज्ञान धर्म और सत्यराशी।।
बसी है गंगा के रम्य तट पर, यह सर्वविद्या की राजधानी।
नये नहीं हैं ये ईट पत्थर, है विश्वकर्मा का कार्य सुन्दर।।
रचे हैं विद्या के भव्य मंदिर, यह सर्वसृष्टि की राजधानी।
यहाँ की है यह पवित्र शिक्षा, कि सत्य पहले फिर आत्म-रक्षा।।
बिके हरिश्चन्द्र थे यहीं पर, यह सत्यशिक्षा की राजधानी।
वह वेद ईश्वर की सत्यवानी, बनें जिन्हें पद के ब्रह्मज्ञानी।।
थे व्यास जी ने रचे यहीं पर, यह ब्रह्म-विद्या की राजधानी।
वह मुक्तिपद को दिलानेवाले, सुधर्मपथ पर चलानेवाले।।
यहीं फले-फूले बुद्ध, शंकर, यह राज-ऋषियों की राजधानी।
सुरम्य धाराएँ वरुणा अस्सी, नहाए जिनमें कबीर तुलसी।।
भला हो कविता का क्यों न आकार, यह वागविद्या की राजधानी।
विविध कला अर्थशास्त्र गायन, गणित खनिज औषधि रसायन।।
प्रतीचि-प्राची का मेल सुन्दर, यह विश्वविद्यालय की राजधानी।
यह मालवीय जी की देशभक्ति, यह उनका साहस यह उनकी शक्ति।।
प्रगट हुई है नवीन होकर, यह कर्मवीर की राजधानी।
मधुर मनोहर अतीव सुन्दर, यह सर्वविद्या की राजधानी।।

KUL-GEET

SO SWEET, SERENE, INFINITEL BEAUTIFUL
THIS IS THE PRESIDING CENTRE OF ALL LEARNING
RADIANT KASHI, WONDER OF THE THREE WORLDS
TREASURE-CHEST OF JNANA, DHARMA AND SATYA
NESTLING ON GANGA'S BANK, CENTRE FOR ALL DISCIPLINES.
(SO SWEET, SERENE, INFINITELY BEAUTIFUL.....)

NO RECENT WORK OF BRICK AND STONE
PRIMORDIAL DESIGN OF DIVINITY ALONE
MANSIONS OF VIDYA, CENTRE FOR ALL CREATION.
(SO SWEET, SERENE, INFINITELY BEAUTIFUL.....)

CLEAR HERE IS THE DOCTRINE PURE
TRUTH FIRST, THEN ONLY ONE'S SELF
HOME OF HARISHCANDRA, TRUTH'S TESTING GROUND
(SO SWEET, SERENE, INFINITELY BEAUTIFUL.....)

THE VOICE OF GOD IN VEDIC RECORD
CONSTANT INSPIRATION FOR SOUL-ACCORD
WORK-SHOP OF VEDA VYASA, CENTRE FOR BRAHMA VIDYA.
(SO SWEET, SERENE, INFINITELY BEAUTIFUL.....)

FIND HERE THE STEPS OF FREEDOM
TREAD HERE THE PATH OF DHARMA
FLAMING TRAIL BUDDHA'S AND SHANKARA'S
CENTRE FOR PHILOSOPHER-KINGS.
(SO SWEET, SERENE, INFINITELY BEAUTIFUL.....)

LIFE-GIVING WATERS OF VARUNA AND ASSI
SUSTENANCE OF KABIR AND TULSI
FOUNTAINHEAD OF ELOQUENT SPEECH AND POETRY.
(SO SWEET, SERENE, INFINITELY BEAUTIFUL.....)

MUSIC, ECONOMICS, OTHER ARTS SO MANY
MATHS, MINING, MEDICINE AND CHEMISTRY
FRATERNAL, FORUM OF EAST AND WEST.
UNIVERSITY IN TRUEST SENSE.
(SO SWEET, SERENE, INFINITELY BEAUTIFUL.....)

PATRIOTISM OF MALAVIYAJI HIS INTREPIDITY AND ENERGY
ALL IN YOUTHFUL MANIFESTATION, CENTRE FOR MEN OF ACTION
(SO SWEET, SERENE, INFINITELY BEAUTIFUL.....)

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