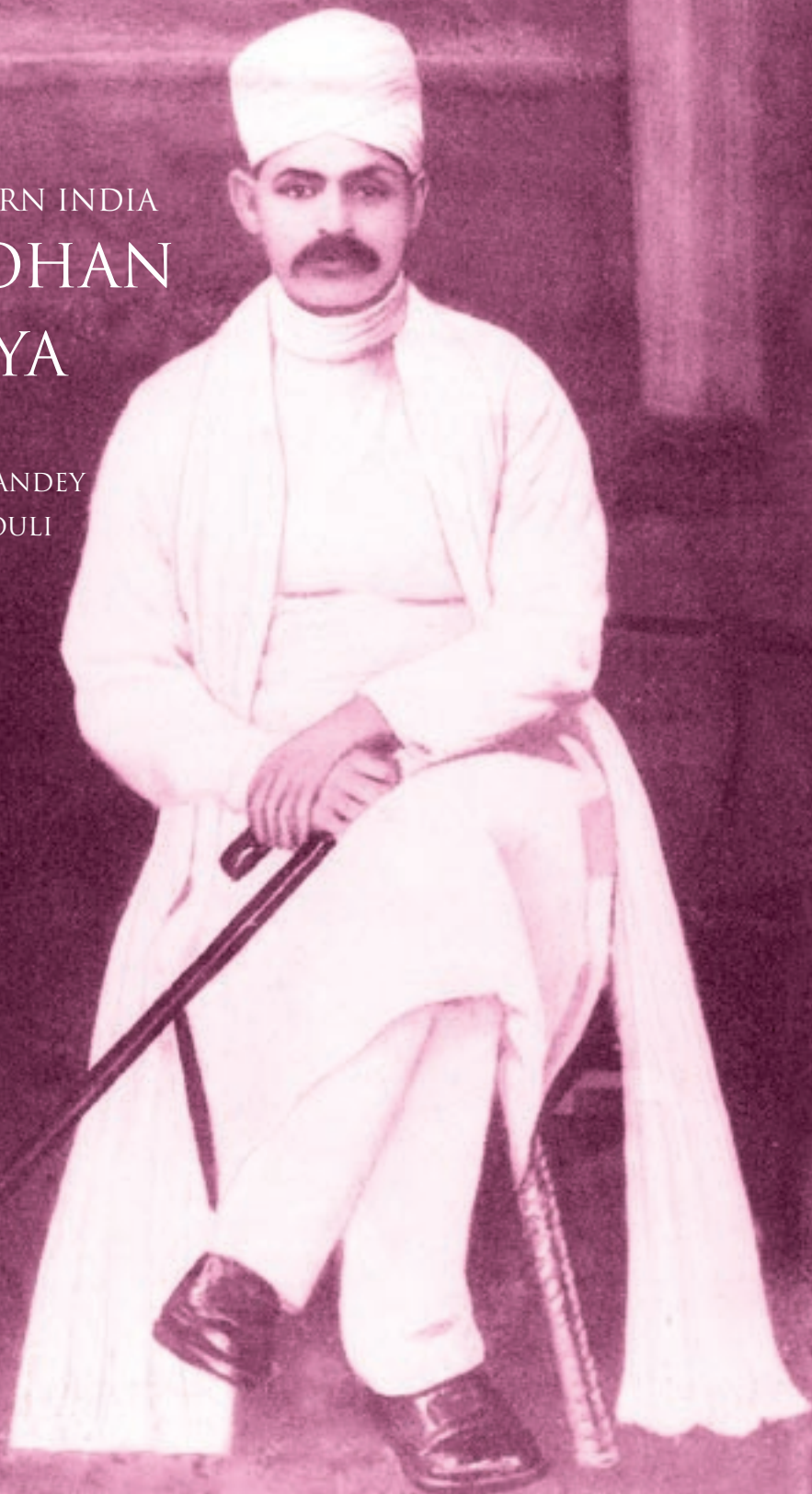


VISIONARY OF MODERN INDIA  
MADAN MOHAN  
MALAVIYA

DR. SK MAINI  
DR. VISHWANATH PANDEY  
& K. CHANDRAMOULI



## FORMATIVE YEARS

Madan Mohan Malaviya was born at Allahabad on 25 December 1861. His grandfather, Pandit Prem Dhar, was known for his Sanskrit learning. Madan Mohan had two sisters and five brothers. Young Madan Mohan learnt many Sanskrit *slokas* which he used to recite in public. His education began at the age of five when he was sent to Pandit Hardeva's Dharma Gyanaopadesh Pathshala where stress was laid on discipline and religion rather than

on formal education. He left the Pathshala and joined the third class in the Zilla School in 1869. A diligent boy, Madan Mohan matriculated in 1879 and joined the Muir Central College, where he came under the influence of the professor of Sanskrit, Pandit Aditya Ram Bhattacharya. Malaviya wanted to study MA but poverty compelled him to earn his living. He graduated from the Calcutta University in 1884 and was appointed as a teacher.



## POLITICAL LIFE

Public life had a great attraction for Madan Mohan. He attended the second Congress session held in Calcutta in 1886 with his Sanskrit professor and delivered a speech which held the audience spellbound. In the very next Congress session in Madras in 1887 he supported the resolution on the people's representatives in Councils and condemned the British parliament's indifference to Indian affairs.

With few exceptions, Malaviya regularly attended the annual Congress sessions from 1886 to 1936. He invited the Congress to Allahabad in 1892, where its success was largely due to his devoted efforts. In the Congress sessions he spoke

on the political subjection of the country, the poverty of the masses owing to the British economic policy and the monopoly of the higher posts by officers recruited in England. On account of his services to the Congress he was elected its President in 1909, 1918, 1932 and 1933, but owing to his arrest by the Government of India, he could not preside over the latter two sessions which had been banned.

Pattabhi Sitaramayya has said of him in *History of the Congress* that in the dark days of 1932, 'In all moments of doubt and difficulty, it was to him that the Congress workers turned and were never disappointed.'

(Facing page) From left to right: Raja Rampal Singh, Father Andrews, A.O. Hume, Aditya Ram Bhattacharya and Malaviyaji (Calcutta Congress, 1886). (Top left) At the Amritsar Congress, 1919. From right to left, sitting: Malaviyaji, Annie Besant, Swami Shradhanand, Motilal Nehru and Bal Gangadhar Tilak. On the extreme left on the floor is Jawaharlal Nehru. (Top right) Leaving for the Round Table Conference, in London, in September 1931; with Gandhi and Sarojini Naidu.



## BANARAS HINDU UNIVERSITY

There was a burning desire in Malaviyaji to restore India to its past glory and the urge to combine religion with education to develop the national spirit. He first propounded the idea of a Hindu university in 1904 at a meeting at the Mint House, Banaras. It envisaged a university comprising a college of Sanskrit learning, teaching the Vedas, Vedangas, Smritis, Darsanas, Itihasas and Puranas; a college of Ayurveda with laboratories, botanical garden, hospital, etc.; a college which would teach physical and social sciences and comprise technical institutions like an agricultural college; a college teaching the dramatic arts, sculpture, etc.; a college teaching English and foreign languages to enrich Indian literature with up-to-date sciences and arts.



(Anti-clockwise from above) Entrance to Banaras Hindu University; Malaviyaji initiating the literacy programme in BHU; Faculty of Arts, first building created in BHU campus; Malaviyaji retires as vice chancellor of BHU and Dr S. Radhakrishnan takes over in 1939; to thier left is the new chancellor, Raja Kameshwar Singh of Darbhanga.

## AN ENDURING LEGACY

Malaviyaji was an institution by himself with a wide spectrum of thoughts, speeches and activities. He realised that all-round progress could be achieved only when a congenial atmosphere is created in the country. By this was meant the fulfilment

of three essential conditions, namely: a) freeing the country from the yoke of foreign rule; b) building of a modern India with all-round technical and scientific progress and a unique touch of Indianness reflecting our culture and ethos; and



On the facing page are a commemorative stamp of Malaviyaji, front of Malaviya Bhawan in BHU and his statue at the crossing of the Hindu Boarding House, founded by him in 1900 at Allahabad (which can be seen above).

c) developing an atmosphere of tolerance and amity for harmonious living in a country of wide diversities in languages, creeds, beliefs and religious faiths. While creating a 'congenial atmosphere' was his farsighted vision, the fulfilment of the above conditions was the goal for the leaders of the nation.

There is a big difference in the approach between the contemporary and pre-Independence leaders and Malaviyaji. Most of the leaders and nationalists had

no *specific* ideas for the building up of a modern India. It was only leaders like Gokhale and Malaviyaji who thought of education as the basic foundation for this huge task. The finest example of his vision can be seen in the wonderful clarity of the prospectus of the Banarasi Hindu University. The true result of his action can be seen in the products of the university, who championed the cause of progress all over the country in many fields immediately before and after Independence.



'Patriotism and service to motherland is food for Malaviyaji. He can never ever leave it ... Patriotism and service to motherland together is the breath of life for him.' – Mahatma Gandhi

## ABOUT THE BOOK

Pandit Madan Mohan Malaviya was a man whose commitment to his country was unsurpassed. He was a unique visionary who had a holistic approach to the building of modern India. He founded the Banaras Hindu University, one of the most noted places of learning in modern India.

His legacy is vital for a nation which is building its future in the twenty-first

century. A comprehensive biography of this great man will form part of the valuable literature of a developing India, the India he had envisioned.

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