

## THE MAHARAJA OF ALWAR JAI SINGH PRABHAKAR (1882 –1937)



Jai Singh Prabhakar was the Maharaja of the princely state of Alwar from 1892 to 1937. Like other Rajputana Princely State, Maharaj of Alwar endorsed and fostered a militant image of Hinduism. He actively participated in the Hindu Mahasabha and the Sanatan Dharma Sabha outside and within his state. In January 1927 Maharaja Jai Singh Prabhakar presided over the Fourth Provincial Sanatan Dharma Conference at Multan and provided handsome donation. In 1932, a popular resistance movement by the Meo Muslims for the redressal of their grievances in his State took place. In light of the popular resistance against the Maharaja by his Meo Muslim subjects and his refusal to implement the recommendations of the British commission in this regard, he was deposed and exiled in 1933 to Paris and the Maharaja died there in 1937. The Maharaja was an important Donor of the Benaras Hindu University.

**BANARAS HINDU UNIVERSITY**  
**ADDRESS**  
**BY**  
**THE MAHARAJA OF ALWAR**  
**ON DECEMBER 14<sup>TH</sup>, 1921**

Your Highness the Chancellor, Mr. Vice- Chancellor and Brethren :-

I address you in these intimate terms, for although I come from the portion of India which is divided by political boundaries and defined by the term. "Indian States," there is the common tie of nationality which binds us together. This encourages me to rise before you despite the fact that the Vice-Chancellor has given me no previous notice—for I feel that in speaking to you I am addressing my fellow brethren.

I have come to Benares before as a pilgrim to our sacred Mother Ganges to wash my sins of omission and commission, but on this occasion I have come with three objects— firstly to pay my homage once again to our Mother, secondly to witness with my own eyes the first blossom of our ambitions and ideals cherished for our National University, and thirdly to witness the institution opened by the hands of no less a personage than His Royal Highness the Prince of Wales.

The chief interest that I, and I think most of us Hindus, have taken in this University is because it promised to be different— as we want it to be different— and as we hope it will be different—from the ordinary Universities which give only secular education. Here in sacred Kashi we hope to make this Institution the cradle of our Dharma and the nursery of our spiritual aims—because these are the richest heritage of our Aryan race. Here we desire to see our Eastern civilisation which rests on such solid foundation aspiring to its lofty ideals of the past, yet assimilating the best that the West may have to give.

The question then before us is how is our goal to be reached. No doubt funds will play a large part, but this will not be such a difficult matter as some might conceive if we see—as I hope we shall do—that the University while teaching Science, Geology, Metallurgy, Metaphysics and so forth, makes adequate provision for moral and religious training. The education must be such as will enable our students to serve India as India needs to be served in these days, and ever more so in the future, by means of the most potent, the most powerful

weapon in her armoury and which is her greatest hereditary treasure—namely “love”.

I came here to see how far these aspirations had fructified as they were twined round the foundation stone of this edifice when it was laid some five or six years ago. The advance our University buildings have made since then are an outstanding testimony of the indefatigable energy devoted to them by our Vice-Chancellor. I am now assured that the special feature of our Institution will also receive due consideration. I can then leave Kashi in the fervent hope that our University will soon be in a position to produce men brought up in the healthy atmosphere which I have so fondly pictured before you.

To-day some may seek Swaraj, others may look for political power, but my ambition goes further—for I aim at nothing less than the conquest of the world by the Hindu nation. Remember, however, that that victory is only attainable by one weapon, by the one and only instrument which is the touchstone and backbone of India. All nations possess in varying degrees different qualifications, but they, like individuals, excel in some particular class. France, for instance, leads in Science, America in Industry, Germany in Militarism and so forth. India for hundreds of centuries has dabbled in Science, in Art and so forth, but from time immemorial she has excelled in discovering and teaching the eternal truths of life. India has placed spirituality in the fore-front of her progress and as a consequence she still lives where others have perished and will continue to live for the salvation of humanity.

This aim, this conquest, which is my ambition—and which I pray may be the ambition of all the students of this institution—cannot, however, be achieved by force, or diplomacy, or even by dogmas or creeds. Indeed it can never be attained without sacrifice and self-realisation. I pray to the Almighty that He may guide us on our course that one day we may stand on the same glorious pedestal where our civilisation stood now some centuries ago, electrifying the world with that knowledge which is inherent in all but is realised by so few. I want to see India once again shine with luster and radiance, so that her effulgence of knowledge and Love may conquer other material forces of the world for the good of life in general and for the benefit of mankind in particular.

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