

**Justice G. N. Vaidya,**

High Court, Bombay  
October 28th 1972  
KOLHAPUR

---

Vice-Chancellor Dr. Appasaheb Pawar, Deans of the Faculties, Members of the Senate, Graduates, Masters, Doctors, who have been just crowned with the degrees, Ladies and Gentlemen; when I, last, came to Kolhapur on the occasion of the birthday anniversary of “ Satyawadi”, Padmshri Balasaheb Patil had invited me to inaugurate his wonderful novel which has thrilled every friend of mine to whom I gave the book Pratilbhetll Prem-pravaha Dr. Pawar was drawn into this pravaha He took me round the buildings. The beautiful, dynamic and inspiring statue of Shivaji was just being erected. The garden which now has blown fully in the last two months, was just beautifully laid out. Dr. Pawar took me round the Library and the Campus. I watched every tree, every Eucalyptus tree which now looks better. But little did I know that I would shortly be invited to attend this glorious function. It is said in one of the ancient prayers of our country भद्रम् कर्णेभिः श्रुणुयाम, let us hear good things, भद्रम् पश्येयाक्षिभिः Let us see good things. I must thank you, Sir, I have never seen such good things and I have never heard such good things about a University and the students and the way this function is organised.

I am not a stranger to the University life. I have, as Dr. Pawar stated, been interested in the academic affairs because I think that, at least, my life is not complete and alert without it. As you are students you know there is a lot of empty space in mind. The head can contain more and more knowledge. And when Dr. Pawar invited me, little did I know that I was invited for this glorious academic adventure, as it has now become almost like one of Shivaji’s adventures.

There are very few things common between Shivaji and Julius Caesar. At least there was no Cleopatra in the life of Shivaji; but all students of History know that they were great soldiers. They were known for marching at night very very fast, and overtaking their enemies by surprise. Shivaji always moved at night whether it was to attack the Moghul treasury travelling to Delhi or whether it was to attack Surat to replenish his funds because in those days Wealth Tax Act, Expenditure Tax Act, Income Tax Act, were not there or whether it was to ambush himself to meet the bragging Afzulkhan. He always moved at night. He moved at night so that everything, along with his faithful soldiers who were all common

people, moved at night. The prestigious people that is the Sardars, Saranjamdars, Deshmukhs, Sirdeshmukhs, Deshpandes and so on never tried to associate themselves with him. Therefore, he picked up common people. The East India Company in its early reports described Shivaji as a robber because he always used to move at night. In fact, all the great generals of the world had developed a tendency to move at night without wasting a single minute and to cover as much distance as possible. Even in the last World War, if you remember, Berlin was attacked by the Russian bombers at night, throwing flood lights. Yesterday, as I was moving from Bombay to Kolhapur, I was really wondering how Shivaji was able to go without a car. But Shivaji was enthused with Holy Spirit. Now I feel, Sir, that there is the Spirit of Shivaji in you. The Spirit of Shivaji, if I understand it correctly, was the spirit of truth or, as the Bible calls it, the " Holy Ghost ". I am very happy to see that Dr. Pawar has got that Holy Ghost.

I am really very grateful to him, for his invitation and for the kind words with which he has welcomed me. I do not know whether I have adequate words to describe what he has done here. Last time I saw the library, the seating arrangement, the conveniences provided to the students, particularly the stadium which he has converted out of marshy land, and the beautiful surroundings etc. I whispered into his ears that perhaps this is the only Institution in India where not a single paisa is wasted. Today I find that he has introduced me to the living trees, the living roses, the living statue of Shivaji, because each of you, I feel, is having that Spirit-the dynamic Spirit of Shivaji. I may tell you that, as I saw you marching here I could feel that you are going to play a very good role in the life of our country in the next ten to thirty years.

Well, now on an occasion like this, perhaps the best talk that I can give is about Education. I do not claim any superior wisdom particularly, in the presence of all the various faculty Deans and the very learned professors here and particularly Dr. Pawar, who has dedicated all his lifenay every minute of his life. In the presence of all these people, I really hesitate to speak about education. But you will pardon me, for I have also spent four years of my life in primary school, seven years in secondary school, seven years in some of the leading colleges in this part of the country and seven years teaching law in the Government Law College to LL.B. students and twelve years teaching law to LL.M. students and I have also played a little politics, not dirty politics, in the university affairs of the Bombay University as a member of the faculty of law, sometimes elected and sometimes nominated, for twelve years. And I always feel that the Universities must always be the leaders of thinking.

We say there is liberty of Thought, of expression, of faith, belief and worship. But how many of us think ? And it is thinking that is the most important thing

as it is said in one of the Upanishads **या मतिः सा गतिः**” I have also tried to keep myself in touch with University life, for instance, by dealing with the recruitment problem of the staff of a college in my own town. I also do some thinking regarding the organisation. So I am talking of all these things to tell you how limited is my qualification in the field of education.

If you ask me which is the noblest profession, I would say, “teaching “, *the professors*’, of course ! If you ask me to adopt it, I will say ‘ No’. There is no money in it. But money is not everything in life. To be a professor is to see that what you impart to the students is reflected in the lives of students when you meet the students afterwards. Only the other day I met, a very good student of mine who happened to stand first in every examination and who happened to be, at the time of his studies, a married man, a typist in a Marwadi shop, with a salary of Rs. 80/-. But he used to stand first. He wore a dirty dhoti and a shirt. He used to sit in the first row and used to ask sometimes awkward questions to the professors, but I answered every one of them to his satisfaction. So he thinks that I am his Guru. The way he has developed later on shows that every student i. e. every young man or every young girl is an unsung ballad. You do not know the end of that ballad. Shivaji’s Pawada may end. But there will always be a Rabindranath Tagore who will sing it. Padmashri Balasahib Patil will say that he will write another ballad. That is how, the young students are just like the leaves which come in a tree, the tree of life. It is perhaps my little acquaintance with such matters that emboldens me to speak a few words on Education with the permission of all these (तज्ज्ञ) experts. I don’t claim to be an expert. Nevertheless, may tell you that in the recent times while sitting on the bench, that is the latest experience, which I have of education, which many of you don’t have and many of these people don’t know that when matters concerning the universities and colleges come to the court, I have to deal with them. Some of the Colleges refused admission to students or refused the payment of salaries to the teachers and I had to deal with them. I think one of them was from your own University and from Poona University also. Because of this experience I feel that there are five fundamental things in Education which should always be borne in mind.

The first is the student, who wants to study, who can study and who will study; who wants to study with a purpose; who wants to study so as to improve himself and develop his personality and make himself more useful to the society and to give a good account of himself to his family and to the village where he was born and to the district in which he was born and to the country in which he was born and to the world as a whole. This is the ambition of every student, I believe, for it was my ambition. When I see my own photograph in a gown, receiving my degree, I just remember all the dreams which I had at that time

and I think, everyone would agree with me that to have those dreams is very good indeed. It is the way in which we should go ahead. So, that is the first fundamental ircr महाभूत frf doesn't mean a Ghost. means what is, what was and what is going to be. भूत means this. *What is going to be in regard to education.* Number two is the teacher who teaches. You may call him Professor, you may callhim Research Guide, you may call him Tutor but he is a deacher. Number three is the parents. It is a beautiful thing in this world to be loved by one's parents. You realize this when you have lost your parents. But as long as your parents are there you don't feel the divinity of that love, the sublimity of that Love, the beauty of that Love, the happiness of that love, the bliss of that Love. Parents always play a very important part in the progress of education. And the fourth is the system of education :-Adult Education, Primary Education, Secondary Education and Higher Education. Education for everybody or education only for a particular hereditary caste or education of a particular type, for instance, traditional education which we have in our बारा बलुते. system. The weaver learning weav-ing, the carpenter learning carpentry, his wife also assisting him now and then, quarrelling now and then, the fisherman fishing and selling fish and the Brahmin reciting the Vedas, one Veda, two Vedas, three Vedas, एकपाठी, द्विपाठी, त्रिपाठी.and so on and so forth. Or a universal education, education for everybody. The system of education is'what you should learn'. Now, you have got eight faculties. Your Vice-Chancellor mentioned them in his welcome speech. We have more faculties because today we have more specialised edu-cation. Lastly, and that is perhaps the most interesting aspect of education about which there are various queries, various problems, various troubles, all over the world today. That is the society and the Vtate in which the education is imparted, and for what purpose, and why.

Now I will briefly try to place before you for only enabling you to think and not to provoke you, to think but not to accept, because everyone of the things which I am telling you may be possibly wrong or changing because everything about education is controversial. Not only that, the text-books will be changed because the writers are related to the Vice-Chancellor or to the Registrar or to somebody else but also because new ideas of education have come. The subject which is a wide subject like Economics, has changed into Banking, Currency, Transport, Price etc. Similarly, Physics, because study of Physics is changed from what it was fifty years ago. It is now divided in so many branches. Obviously one who has not studied Electro magnetism knows nothing about it. It is enough for him to say " I don't know". And the question is how all this has to be adopted to the needs of the society? How all this is to be adopted and maintained by the



this because, at least, I have saved, I am proud of the fact, that I saved half a dozen students in my time from rustication. by the principal. And I have watched their progress thereafter and I have found everyone of them giving a good account of himself.

There is nothing new in it. Our “Bhagavat Gita” has classified humanity in a very beautiful way. Particularly, the last six chapters of “Bhagavat Gita” contain a lot of psychology and sociology. According to it, the classification is ,सत्त्व, रज्, and तम् There are सात्त्विक students who imbibe good qualities from the professors, who do not think that every professor is in love with every girl in a class and who do not think that love making is the only business in youth. Because if you restrain yourself for four or five years, you can give a good account of yourself afterwards. There is another feature of it that I have found. There was a student. He was my classmate. He was very romantic. He went ahead and fell in love not only with one girl but one at a time and somehow he or his likes would disappear. I do not know where. But most of them like my classmates are ruined. It is, as a matter of fact, what we used to call in our own culture, the Bhramacharya. It may be holiness in some ears. But literally, **Brahma** means knowledge, **charya** means acting. It means acting according to knowledge. You act according to know-ledge and that too for four years. You remember : तरूणस्तावत् तरूणी सक्तः. I That should be avoided, lest you should fall into this fire. So is the thing with woman also. For the future life become ब्रह्मचारीत. for four years, six years as you study. It is those students who are सात्त्विक who try to restrain themselves, control themselves. Infact, to be frank, who does not fall in love with a woman ? Beautiful woman ! Who does not feel like eating a fruit. It is hypocrisy to say that one does not fall in love with a beautiful woman or a nice fruit. But all cultures, all ages, and all centuries have said that you have to restrain yourself. Wisdom lies in controlling yourself, restraining yourself, that is culture. To love one lady or two at a time or love more at a time is nature. So culture is the essential characteristic of the सात्त्विक. stu-dents. But they are not a large class, they are few in numbers, but they are the salt of the Earth. They are the Cream of the University.

And the second class am राजसी. is larger. They are just interested in the examinaton, somehow to pass the examination, somehow to find out what will be the questions, somehow to manage, somehow to get through ! That is their mentality. And of course, some of them, I will, not say that all of them, will get second class, third class, or like that! But what I am telling you is that average people have this tendency. You cannot blame them. You cannot be what you are



me a great lesson. It has been a universal symbol of vice to me because it has taught me why it was harmful. So the students who want to do some-thing, to give an account of themselves, they are determined, दृढा 'Buddhi' is always with them. They do not want to do anything wrong. Ramdas says जनी वैद्य ते सर्व भावे करावे । जनी निंद्य ते सर्व सोडून द्यावे. That is how he goes on.

So it is about बलिष्ठो Without physical, mental and intellectual power you will be worse than an animal. बल is to be obtained, both intellectually and physically. Otherwise I would not have been standing here after the night's journey. It is necessary in all the stages of your life. It is necessary not only in physical muscles but also in your brain, so as to see the problem, to study the problem, to solve it and not to create it That thing is there in the students. The only question is whether they would develop it. So बल is the thing, which is very important. Of course, there are other " Balas "राजबल जनबल and all that. But the real thing is the आत्मबल You must have some-thing inside to say "I will do it" and you must go ahead at full speed. So आशिष्ठो, दृढीष्ठो With these qualities the Upanishad kal (कल) was fed, तस्येयम् पृथिवी प्रमुदितव्यम् । वित्तस्य स्यात् । If young people are like that, this world will be full of wealth and prosperity.

Well, they must be ready to fight with the foreigners who come to invade our country. But unfortunately, I may tell you that my diagnosis of the history of India is like this. Somewhere in the third or the fourth century, child marriage started and before the boy was fourteen his cheeks would be sinking and going inside as already he has married one or two wives and the wives having already one or two children ! The result was there were no fighters anywhere. They started importing fighters from abroad, particularly from Afganisthan and so on. When the fighters came here they realised that these people could be controlled very well. They started invading the country. That is why it is necessary for the youth to defend this country. I am happy for what Dr. Pawar has stated that this University has involved the students in all these three aspects. "We have kept them Sadhus, we have made them धृदिष्ठो, we have made them बलिष्ठो, we have made them अशिष्ठो, and they will, I am sure, go ahead."

Then comes the question of teachers. I told you that teachers' profession is the noblest profession. If you ask me who should be the greatest leader ? I agree with Plato that the real leader of public opinion or any opinion, must be the Teacher. People would say "oh!" "teachers are not practical; they are not realistic; they don't see the world as it is. But they go on seeing things as they ought to be





सात्विक teachers, according to me, the ideal teachers, must see that they finish the course in the academic year and give proper practical hints to the students to face the examination. The best Professors do it. Do you agree with me on this and the other aspects of a teacher's life ? But it is enough to say that this is called a शिक्षण in our language, because we are supposed to teach discipline. A teacher is called a guru. The Sanskrit derivation of guru is गुकारश्चांधकारक्ष्व रूकार स्तन्निरोधकः। means darkness, means stopping of darkness. The teachers must be able to do it. That is why our symbol of learning is Saraswati. Actually it is a symbol. It is full of रस of life. If you want to be a good lawyer you must have the म of law. If you want to be a good literary man you must have पुस्तक. Remember qa s as they are called. If you want to know Physics you must take \*.?r which Raman discovered or Einstein discovered. That is what is meant by Saraswati. The real learner would be able to teach रस s. and how it is symbolised ! In one hand there is Vina in another hand पुस्तक a book. So all learning must entertain and also enlighten. Without enlightenment there is no learning. But to entertain, you must also be able to feel happy about the learning. That can be done only by the professors and teachers who themselves are happy with their subjects.

Fortunately, I feel that I had the privilege to have some of the professors like the late D. R. Gadgil. I would like to give some examples He was so much interested in studies that when I went with a strange question, as I was his student in M. A., he would forget everything and start discussing in such a simple way that I soon began to feel "oh ! he was also a student like me !" That is the wonderful thing about the real inspiring professors. Similarly, I have seen some of the great professors, who must have been Rasasiddhas like Dr. Pawar, like Dr. Cheshire of London University who had come to Bombay and with whom I had some discussion. I could see humility in them, in their approach to problems. In their approach to truth, in their approach to study in various aspects of the branch which they were teaching. They are real professors who think that they have to know more about their subject. The moment the professor begins to say ' I know everything and 'nobody else knows anything' he becomes a very dangerous man. That is enough about professors.

Then we go to the parents. What do the parents expect of your studies ? When the Vice-Chancellor was telling the numbers of B.A.s, M. A.s. you were smiling, you were laughing. The reason for it is that you just don't know what you are going to do. And this is beautifully illustrated by Bernard Shaw in his famous novel " Pygmalion. Professor Higgins was passing and a girl Eliza was selling flowers. Eliza just saw him and when he told her that she was talking



know everything. It may or may not mean that others are fools. It may also mean something else. Therefore, you do not know why this particular man has got the second class or third class “ But at the same time the parents don’t like their children to fail. If I have learnt one thing about education it is this that I have not learnt how to fail in any of the examinations. And whenever people fail, I wonder how they fail In any examination I could not fail at all, and I really wonder how it is ? I really do not want this University to say, “Well, we have got very high standards because we have got 30% results”. Generally, I have discussions with the Bombay University Registrar, who was saying “We are maintaining very high standards in Inter Arts Examination because we have only two first classes”. I said “this only means low standards, because we cannot get more first classes. I say 30% results are not the best results because 70% have failed.” In certain colleges in Bombay they take students with 70% marks in matriculation examination. They do not care for influence or anything. They admit only better students and at the end of the year, 100% result is declared. They say “Look at our teaching, look at our college. Parents cannot understand this, that a student getting 70% marks can never fail unless he falls into bad company or has certain physical or financial difficulty, in his path of study. He is firmly bound to go ahead, at full speed, if teachers teach well.

They say our standards are falling, which are the things not going to happen. The parents are interested to see that their children pass and that one year of their life is not lost, what they invest is not lost and their children should be happy. I believe some parents may also be thinking of their children being employed so that at least they could make the two ends meet. It is a problem which is the country’s problem. Of course, it will remain there. Parents should not get disheartened with this because today the principal thing is that children should be educated for education’s sake, and not merely for a job or for doing something useful for the family but for getting proper knowledge. Whatever a man may make of it, we don’t know. Therefore, the parents should not at once start abusing their children, when they fail or when they get a third class; but they should expect something better from them. If you look around, in life you find that many third class L.L. B.S have become first class lawyers. Many third class students have become first class people. I don’t say that all of them can become. But there is a chance as you say that every sinner has a future and every saint has a past. So every third class student also has a future. Therefore, I think this should be the attitude of the parents. There are various other psychological, sociological problems to challenge the parents. Much depends on economics and politics which always dominate modern life. Every parent is likely to think that his child should stand





your court?" What can I answer ? I can only say " Well ! that does take time to think about." The people want to examine the educated class. They are even loyal today. That is how it is going on, unfortunately litigations have increased. Are you satisfied with all that? Those who are ruling the country, those who are ruling the political party, they are all educated very often educated in foreign countries. And who are these C. I A. people about whom we talk ? Must we stop to invite them ? I hope there is none here. From what I heard from Dr. Pa war I could feel that there was none here. He told me that he has not allowed any mischievous element to enter this University. He has the spirit of Shivaji in him. He said "I won't allow any evil to enter this temple." Therefore, the point is, the education today is being judged from the point of its social utility.

Every man wants education. Who does not want education ? I can tell you that this education of all is one of the most difficult things. I had to go to preside over the function of the Adult Education programme in Bombay. I said, " I have read about it but I know nothing about it. I would like to see adults attending the class." I went to the B. D. D. Chawl in the evening, at about 5-30 p. m. People from Kolhapur, people from Satara, or the so called low caste people, I am not prepared to call them low caste people- खालचे that is how they were described, were there. One of them was sixty years old, another was thirty years old. He was working in a mill. And one young woman about twenty, not very beautiful, but who knew her subject well, was teaching all right. And after I saw the whole thing, I asked two of the adults, "why do you learn at this age?" " साहेब, आम्ही आहोत पशूसमान-वर्तमानपत्रात काय असतते ते थोडे तरी वाचायला पाहिजे." So they wanted to learn. This is the job of education for everybody.

Education does not end in college. The real University for youth is the University of life. The real books are the men and women around you. The real professor is experience, and the real degree which you obtain is the way in which you face the problems in life. Every problem is an examination. Today I am facing the problem of speaking to you and now is the problem of ending the speech so that I should not bore you ! Now that is how the problems come and you have to get rid of those problems.

So I am now ending in the words of a great expert, who was the President of New York University. This book contains essays written on higher education for everybody a Seminar by almost all educationalists from all Universities of the U. S. A. In Russia also the same experiments are being made. But I think instead of discussing what they are doing there, I would like to draw your attention to this

