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Professor P. G. Patil, Vice-Chancellor of Shivaji University, Members of the Senate and Executive Council, graduates of the year, ladies and gentlemen,

It is a privilege and pleasure to be here to deliver the Convocation Address of your University this year. I appear here on a public platform in this historic city after twenty-three years, but for one or two visits of an academic nature when my friend Dr. A. G. Pawar was Vice-Chancellor. My pleasure is all the greater for the fact that Professor P. G. Patil, whom I have known as a young and brilliant matriculate who came from Kavlapur to Willingdon College where I was Principal in 1940, is now at the helm of affairs in this University. A first rank scholar in the class, he turned into a first class Quit India agitator in 1942. But his loyalty to the college was as firm as his loyalty to the country and he lavished his affection on me even from jail, sometimes making me wonder what the censoring jail authorities, who scrutinise all out-going letters, would think of me. I have known him at work as a student, as Professor and as Principal and I have appreciated deeply his sincerity, his singleminded dedication to the task he has taken on hand, his sympathetic understanding of the problems of individuals and institutions and his unflinching eloquence. He is sure to make his own substantial contribution to the all-round progress of this University, given the atmosphere of goodwill and cooperative endeavour which inspires an individual to bend his best energies to the task on hand.

Professor P. G. Patil happened to return from the UK when I was Principal of Rajaram College and it so happened that he was here with me for quite some time before he joined Shivaji College at Satara. Times have changed. He holds the top academic position now and I am here as his guest. This is as it should be and I am extremely happy about it. What greater pleasure can there be than to see the young coming into their own especially those you loved from their very boyhood

One or two more reminiscences, if you forgive me for this anecdote, and I shall go straight to my theme. When I was Principal of Rajaram College, there

were already moves to persuade Government to put up a new building for the College. I remember how, on one or two Sunday mornings, I marched with my colleagues up the Temblai tableland to see whether the new building could be housed there. Blue prints are filed in Government files till they fade and lose colour, blue, print and all. But Shivaji University came up and Dr. A. G. Pawar, a distinguished son of Kolhapur, did solid pioneering work in giving the University a fine complex of its own.

Kolhapur has lingered like a fragrance in my memory ever since I left it, not merely for the reason that Mahalaxmi of Kolhapur is my family deity, I received so much affection from students and from the public in Kolhapur during my stay here. After feeling my pulse briefly at the first annual social gathering, where my pulse was not found wanting, students put their trust in me and it was a pleasure to be their Principal. A few years ago an air pilot greeted me at Bangalore airport and asked : "Sir, do you recognise me ?" I said : " Yes, I do. But I do not remember your name ". He mentioned his name and then added : " You may not remember this either. But I do and am grateful to you for it. You tired me for an act of misbehaviour. And the punishment did me a lot of good. "As the plane moved towards Hyderabad, he took me into the cockpit, put me in his own seat and gave me an all-sided view of the aerial journey, which I rarely had from any other plane.

The average citizen of Kolhapur has a shrewd cultural and political sense which sounds uncanny. Towards the end of my stay in Kolhapur I lived in Sykes Extension and used to go every day to the college in a tonga, a one horse-power vehicle! I had been transferred to Dharwar and I was to have left that day in the afternoon for Dharwar by car. We had been invited to lunch by a friend. Others had gone there in advance and I was speeding up to reach there, with long speed. A young man, whom I did not know and who had never spoken to me before, greeted me on the way : "Namaskar saheb! apali badsli jhall mhane" I told him that I had been transferred to Dharwar and that I was due to leave the same day. He then said : " Apan saglyani mala changale vagavun ghetale mhanon changali jhalil" He immediately remarked: "tasa kasa hoyil, saheb Te pratyek mahasachya

vaganukivar avolambun asate ! This was unanswerable. He then told me:, “ ek cup of tea chaha ghevun java!”. I excused myself saying that I was on my way to a friend for lunch. But that invitation still warms my heart and I drink that cup of tea over and over again when I think of all the unsought and unexpected affection that has illuminated my path in life.

I do not think, as some intellectuals do, that the formation of linguistic provinces is an anti-national step. The idea will work in perfect harmony with national unity once the proportionate importance of regional, national and international values is realised. But I cannot help feeling that we have lost a rich and valuable source of inter-State cultural experience by cutting ourselves off from composite presidencies in India.

My theme for this address is : A System of National Higher Education for India. An international commission appointed by the Unesco submitted a report called Learning To Be on a “global conception of education for tomorrow,” in 1972. It pointed out the tragedy of education in developing

Only a tenth of the world expenditure on education (about 200 billion dollars annually) is incurred on them.

Among the many measures that it advocates are the following : decentralisation of educational administration; staff and student participation in management and policy-making; a study of the learning process, not pedagogy or the teaching process; the institution of correspondence courses and open universities; and a wide use of intermediate educational technologies or audiovisual aids; and lifelong or recurrent education. It advocates the universal diffusion of a knowledge of scientific thought and language and technology. It also recommends the diversification of structures and student categories at the university level and the broadening of the concept of general education so as to include socio-economic, technical and practical knowledge.

As people, we in India are quick at catching new ideas and announcing them from the house-top. But, as Dr Zakir Hussain said in his *Cultural Peculiarities in India* (p. 112)’. “There are, at the moment, many fruitful ideas in

Indian education but none of them.... appears to me behi;vi it that energy, that drive, that preparation, that sense of urgency, that sincerity of purpose which can promise its effective realization.” thus the U. G. C. has suggested to universities to restructure their courses to give’ them a practical and rural orientation. Correspondence courses are already functioning in some universities and the day of Open Universities is knocking at the door. Explaining how, if the formal as well as non-formal modes of education were made functional io the living interests of the learners, i. e. making it centre round their world of work or locating such institutions in the midst of farming, manufacturing and other normal work establishments, then, by the turn of th century two forms would be inter woven., with flexibilities at entry-point A. Vice-Chanccllor said the other day that education would be the centre of society itself and not merely the gateway to it.

All this is wholesome and it needs to be done. Swami Vivekanand said seven or eight decades ago ; “ Mo amount of politics would be of any avail until the masses in India are once more well educated, well fed, andwell cared for. They pay for our education, they build our temples, but in return thcy get kicks.. . If we want to regenerate India, we must work for them.” (Works. Vol. V, p. 152)

But, what, one may ask, is all the present-day reform leading to? All ‘that it implies is that we are heading towards mass higher education in a country where education is still a social sieve determining social position, But higher education itself is still operating in its old colonial frame even after twenty-eight years of independence !

Why do I call the present Indian system of higher education colonial and not national ? There are (glaring anomalies in it staring us in the face.

English continues to be the medium of instruction and examination in many Universities, making higher education an obstacle race for the student. Where the regional tongue is medium, there is not enough reading material in the language, nor are students trained to comprehend English texts properly, so that an average graduate does not even know that he knows noth-ing. Where some satisfactory instruction is imparted, a tutorial which takes the form of a mass lecture,

a course of study which preserves the London, Oxford or Cambridge framework, with a caricature in place of a genuine picture in it and an examination procedure which 'signifies nothing' though it is 'full of sound and fury,' disfigure higher education from beginning to end.

Why do I call our courses of study colonial ? All the effort is concentrated on picking up the dry bones of subjects after they are dead and not on cultivating the faculties of the student. Again, we dutifully trace the origins of all aesthetics, ethics and political science to Plato and Aristotle, ignoring our own Bharata, Manu, Koutilya and a host of other pioneers in other subjects, like Charaka and Susruta in Medicine and Surgery. We do this systematically with reference to every subject. A culture that has a priceless heritage and eyes to see it but pretends to turn a blind eye on it, is a colonial culture.

This does not mean that we should hark back to the ancient Indian system. As Sri Aurobindo remarks, we do not wish to take to an obscurantist retrogression to past forms and stage a return from " railway and motor traction to the ancient chariot and the bullock-cart." No doubt, the ancient system was founded on the science of the soul and brahmachary or the science of the body. But it was still an exclusive system meant for a minority and not for all.

The Chinese system is not for us. It fits youngsters into patterns predetermined by the State. The Graeco-Roman tradition regards Reason as the highest attribute of man. Reason may visualise dimly the goal of the human race as Bertand Russell and others have done. But it does not have the power to harness the energies of life and lead them towards their goal. Power of one kind may grow out of the barrel of a gun. But the ultimate power-the power that fulfils both the individual and the collectivity-is the infinite serpent power that lies coiled up in the spinal cord. One may split the atom. But the battle for harnessing atomic energy for peace and not for war will be won when man has learned to live in the depths of his soul and rule first the empire of his own being. An imported civilization even if it be modern British, German or American, does no justice to the possibilities of the Indian mind and nature.

It is true that the colonial system had its hey-day in India during the late nineteenth and early twentieth century, when, by reviving values like Reason, Science, Love of Freedom, Democracy and Social Justice, which were long dormant in Indian society, it brought about a kind of renaissance in Indian life and letters. But it soon outgrew its generally unintended utility and it did not cease to be colonial at any time; for it did not derive its roots from the mind and nature, the soul and genius of the people of India. The central aim of education is, after all, "the building of the powers of the human mind and spirit" in the country in which it has been mooted.

Even the colonial system, seen with some modifications in the institutions of the Deccan Education Society and the Arya Samaj institutions' was mercilessly amttomi/ed by Sri Aurobindo. The Arya Samaj institutions at least openly advocated some kind of religious instruction. But let me confess that I, once a life-worker, for some years, of the D. E. Society and a sincere admirer of its great traditions, have not been able to overcome the undeniable justice of this estimate by Sri Aurobindo, offered in a note written in Bande Mataram in July 1907 : "The attempt at Swadeshi education under the official universities has been made both in Calcutta and under particularly favourable circumstances at Poona. At Poona an immense amount of self-sacrifice went to the making of the New English School and the Fergusson College, and some of the best intellects and noblest hearts in the Deccan devoted themselves to the work. Yet the end was failure. The Fergusson College is in no way superior to any other institution in the Bombay University although also in no way inferior. Its education is the same vicious and defective education - utterly unsuited to modern needs-academic, scrappy, unscientific unpractical, unideal. It takes aid from the officials, submits to their dictation and excludes politics at their bidding." In other words, it is not, what Swami Vivekanand called, man-making education.

Sri Aurobindo himself was Principal of a national college in Calcutta. He had to resign his Principalship due to political exigencies in August 1907. In his farewell address to the college he said : " What we want here is not merely to give you a little information, not merely to open your careers for earning a livelihood, but to build up sons for the Motherland to work and suffer for her. That is why we started this College and that is the work to which I want you to devote yourselves

in future. If we generalise this statement so as to apply to India, not merely when she was in bondage but at all times and to all humanity, we will have defined the main objective of a national system of education. It is the education which, as Sri Aurobindo says, “ starting’; with the past and making full use of the present builds up a great nation.” We must save for India all that she has stored up of knowledge, character and noble thought in her immemorial past. We must acquire for her the best knowledge that Europe can give her and assimilate it to her own peculiar type of national temperament. We must introduce the best methods of teaching humanity has developed, whether modern or ancient. And all these we must harmonise into a system which will be impregnated with the spirit of self-reliance so as to build up men and not machines national men, able men, men fit to carve out a career for themselves by their own brain-power and resource, fit to meet the shocks of life and breast the waves of adventure. So shall the Indian people cease to sleep and become once more a people of heroes, patriots, originators, so shall it become a nation and no longer a disorganised mass of men.” (Works. Vol. I. pp. 71 7-18)• For this purpose, gifted children will have to be selected and trained into men of dedication who have a deep love for their motherland. Common national goals and ideals will have to be cherished in all our institutions.

How, then, shall we define a system of national higher education for India ? The Robbins Report has said that national education consists in the “ transmission of common culture and common standards of citizenship. “ (p. 7) This is further explained by saying that this does not mean the forcing of all individuality into a common mould. But it does mean creating an atmosphere compensating for any inequalities of home background.

The Unesco Report, Learning so Be, tells us that the separation of the intellectual, physical, aesthetic, moral and social components in our curricula is an indication of “ alienation, undervaluation and mutilation of the human person “. Respect for the many-sidedness of personality the physical, intellectual, emotional and ethical integration of the individual into a ‘ complete man ‘ is essential to education.

But how is this to be achieved The other day, while releasing the first issue

of the UGC Journal of Higher Education, our Prime Minister, Smt. Indira Gandhi, is reported to have remarked that it was wrong to look at every thing from western eyes. There was much that one could learn from the West. Indian higher education should not only impart a modern and rational outlook but also remain Indian at the core. As Swami Vivekanand remarked : “ We should add to our stock what others have to teach, but we must always be careful to keep intact what is essentially our own. “ (Works. Vol. V. p. 365)

How are these national values to be defined ? The objectives have to be defined for each country : “ general objectives of a spiritual, philosophic and cultural nature, reflecting a certain idea of mankind; political objectives corresponding to the national community’s major options; socio-economic objectives of fixing goals to be reached in terms of a certain idea of society and development; broad educational objectives defining the main guide-lines which the educational system requires in order to achieve whatever objectives are assigned to it that go beyond education; finally, the strictly educational objectives expressing orientations approved for different types and levels of institution or action within the system. The objectives must then be arranged according to priority “. This is how the Unesco Report analyses the requirements.

Let us proceed according to the Unesco Report pattern defining, first, the general objectives in India, reflecting a certain idea of mankind, a world-view. To begin with, the various religions practised in India have generally held that there is a unique aspect to the human personality-man’s own innate individuality, a portion of the Divinity, enwrapped in mind and body! Similarly, a nation, in Indian eyes, is not just an organised state or armed community, but a communal soul and life that has embodied a nature of its own “in its intellectual, aesthetic, ethical, dynamic, social and political forms and culture. “Similarly in humanity, we see the “soul of humanity advancing through struggle and concert towards oneness, increasing its experience and maintaining a needed diversity through the varied culture and life motives of its many people.” Consequently, a true education brings out all that is unique in the individual man, helps him ‘to enter into his right relation with the life, mind and soul of the nation to which he himself belongs

and with the great total life, mind and soul of humanity of which he himself is a unit' and his nation a separate and yet inseparable member. Its central aim will be the growth, of the individual's soul and its powers and possibilities, the preservation and enrichment of the nation-soul and the raising of both into powers of the "life and ascending mind and soul of humanity."

Secondly, all the religions professed in India have upheld the idea that man is not merely an economic, social, political or reasoning animal but a soul, a spiritual being, endowed with the mental, intellectual, ethical, aesthetic, vital and physical aspects of personality. Consequently, a true education signifies the cultivation and refinement of all those aspects of personality, not as an end in itself, but as leading to the full awakening and blossoming of the soul in all that is felt, thought, said and done.

The 'progress' achieved through this education will acquire a new significance. It will mean-not utility, or a welfare society, a meaning given to it in the wake of the Enlightenment and almost achieved already in some parts of the world but the beginning of a new life and faith in man's unlimited perfectibility. Secularism will be there. But it will include the aware-ness of the whole truth of existence. Even the teaching of physical sciences can be oriented towards promoting an awareness of this kind.

As for our political and socio-economic objectives, which the Unesco Report wants us to define next, democratic socialism has been accepted as our goal. Even these ideals are yet seen in their stage of infancy in our country. They should be inspired with the vision of the highest common good in practical experience—the fatherhood of God and the brotherhood of man, as Bhagavan Sathya Sai Baba has said, equality which springs through love rather than mere doctrinaire considerations. Again, greed and egoism are the main motives that animate our private and public enterprises today-The organisers must be given an experience of the joy of promoting the larger good of others.

Coming to the stricter educational objectives of national education, one has to say that imparting information can be no major objective. It is a •very

minor part of the educational process. Our emphasis must be on the 'cultivation of all the faculties of the student, not on the absorption of the subject-content of a course. The great educational tragedy of our times has been that our students go through life with most of their faculties untrained and some of them unawakened. Many of them do not know how many faculties they have and what their function is supposed to be. They frequently possess nothing more than an active and mechanical memory— like parrots.

The improvement of the five senses should be one of the first cares of the teacher—their accuracy and sensitiveness—for the formation of all knowledge depends upon the impressions gathered through them.

The mental instruments have four layers. chitta is one of them. This has two aspects. In its passive form it is the store-house of all impressions. The active memory, which picks up relevant impressions, needs training. Manas, or the mind proper, is the sixth sense. It is both a channel and an organ of perception. The third layer is that of the intellect. Its analytical and critical function is fulfilled by logical reasoning and comparison and contrast and its creative and synthetic function by memory, observation, judgement and imagination. The fourth layer consists of intuitive perception, divine discrimination, plenary inspiration of speech and revelation functionings which the Vedic seers symbolised in the goddesses sarma, Daxina, saraswati and Ila.

How are these faculties to be cultivated ? Sri Aurobindo has much to say on this subject. Observation can be developed by fixing in the mind, for example, the exact scent, glow and design of each flower we see. Handling other flowers in the same way will develop memory and the centres of comparison and contrast. We shall thus be familiar with the laws of species and genus and we will have begun to study botany without knowing it. By observing earth and stones and insects and animals, we will have commenced the study of entomology and zoology; and of chemistry by only observing experiments, without memorising any formulae.

We will also learn to draw analogies and argue from like to like, while comparing and contrasting objects. We will develop our faculty of judgement by

making distinctions and taking measurements.

The logical reason should be trained after the other faculties are developed; for it works on the material collected by them. Students should be taught the science of logic only after they have learned to reason correctly, not vice versa. If they have learnt to think correctly from given premises, they will have known Induction or the drawing of a given conclusion from facts; Deduction or drawing a fresh conclusion from a previously formed one; and Inference or the postulation of a fact on the basis of another that is known. Students will also learn to make sure of the accuracy and complete-ness of the data they start from and the elimination of other possible or impossible conclusions which may be drawn from the same facts.

All that I remember of the Logic that I studied is what the professor told us in his last lecture : “If you are tempted to contradict some one and say that all he has uttered is false, say : ‘Some of what you have uttered is false. If you are furious with the world and are moved to say : ‘All men are scoundrels’, say : ‘Some men are scoundrels.’ This is the advice which has stood me in good stead indeed though I sometimes feel that it falls somewhat short of reality,

The imagination fulfils three functions. It helps in the formation of mental images, creates imitations or new combinations of existing thoughts and images and enables us to appreciate the soul in things, the beauty that pervades the world.

The cultivation of imagination, the emotional nature and the intuitive powers of man -what is called liberal education-is made possible by a study of language, literature, the arts, religion, philosophy, history and the understanding of man through his works. Without liberal education, man is sure to degenerate into a kind of monster. Literature or Art has a purely aesthetic appeal. It puts us through what the Greeks called Katharsis and the Indians chittashuddhi the purification of the mind and heart by beauty through restraint or participation or both. But this response should never degenerate into a mere attachment to form; for a sense of virtue leading to delight is sure to develop from a sense of beauty. The social culture of a nation is moulded by this very sense of beauty.

Literature and Art also train the intellectual faculty. They promote sympathetic insight, contemplation and intuition and take us into the deeper layers of our personality. They bring body, heart and mind into touch with Spirit and lift men towards divine knowledge, love and joy and strength.

Every one need not be an artist. But every one should have his literary and artistic taste cultivated through a liberal education.

We can see, therefore, what a disastrous effect an early specialisation in Arts-or Science can have on our young men and women. They will go through life with some of their precious faculties unawakened in them. The first degree should, predominantly, be a general one and specialisation should start only at the Honours and Post-graduate stages. As Einstein said, "The development of general ability for independent thinking and judgement should always be placed foremost, not the acquisition of special knowledge... It is not enough to teach man a speciality. Through it he may become a kind of useful machine but not a harmoniously developed personality.....He must acquire a vivid sense of the beautiful and of the morally good. "The cultivation of the moral and emotional nature is another important aspect of education. Hearts are won by a teacher who becomes a wise friend, not a hired instructor or a benevolent policeman. And hearts are educated through personal example, the study of noble lives, the great thoughts of great souls and sublime literary passages. Mere teaching of dogmas makes one a fanatic. Training of the moral nature and emotions means cultivating the right emotions and the noblest associations and realising in right action the fundamental impulses of our essential nature. Whether religion as a subject is taught or not, the student should be taught to live for others and for oneself in God, humanity and country. This is the essence of religion.

Sports, games and athletics have also a great national value. They make for the development of discipline and morale, courage, hardihood, energetic action, steadiness of will and rapid decision and action in our people. The sporting spirit, tolerance, consideration for all, friendliness to competitors and rivals, self-control, scrupulous observance of the laws of the game, fair play, an equal acceptance of victory or defeat, loyal acceptance of the decisions of the umpire and the habit of

team-work which certain games necessitate all these will not only make a nation strong for victory but enable it to contribute to the bringing about of unity and a more harmonious world order. This is the value that sports have, apart from their significance for individual and national health.

We have seen that true education means the cultivation of our faculties the improvement of the senses, the mental instruments including the memory, the mind, the intellect and intuition, the moral and emotional nature and the health and strength of the body because all these are various powers with which the soul has been endowed for its full manifestation. Unfortunately, however, we have also realised that, apart from a premium put on mechanical memory, hardly any of our finer faculties get cultivated. Even our playfields have degenerated into scenes of selfish competition and electioneering. As for our moral training, one has only to watch the annual Union or Gymkhana elections to realise to what horrid extent all the foul political practices have infiltrated into the academic sphere. The atrophy of our students' faculties like logical reasoning, judgement, imagination and intuition will easily become apparent if we scrutinise the question-papers set at our university examinations from First Year to Post-Graduate. Apart from the fact that invigilators have to insure their lives and universities offer to do this for them, what do the question-papers set out to examine? The student's observation? His judgement His capacity for comparison and contrast and his reasoning power? His imagination and intuition? Good heavens'. In these question-papers and in the answers elicited by them, we are trafficking with the dead. We are moving through a world of mist and vapour, of rote memory, of rehearsed responses. The candidates beat neither luminous nor ominous, wings. They have no wings. Their scripts are the void. And it is the valuer who beats his wings in it.

Is it not a great tragedy that our young men and women, the equals of any of their contemporaries in the wide world, should be reduced to this pitiable state because of the vicious educational system to which they have been subjected in their schools and universities'?

How is this to be remedied? At the primary and secondary stages, we should begin by appealing to the child's imagination, instinct For words, dramatic

faculty and wealth of idea and fancy. We should then gradually satisfy his love of investigation, intellectual inquiry and love of imitation. The accuracy and sensitiveness of his senses should be improved. He should be helped to develop concentration, even multiple concentration. At the higher secondary stage, his observation should be developed, his sense of comparison, contrast and analogy and he should gradually be introduced to passages containing a high and subtle emotional, imaginative and intuitive appeal. His judgement should be trained at the first degree course as well as his logical reasoning and his power to respond to higher imaginative and intuitive writing. There should be no specialisation at this stage. The student should develop a general acquaintance with some of the physical sciences, earth-sciences, life-sciences, social sciences connected with man's mind and setting and the humanities. Specialisation should take place at the Honours and Post-Graduate stages.

But at each stage the serpent should take its tail in the mouth and bite it to see whether the rest of the body is following the hood. The teaching and the examination system should be relentlessly geared up to checking at each step whether the teacher and pupil are moving through the terrain of dead subjects Physics, Chemistry, Language, Economics, Sociology, Literature-or are engaged in developing the pupil's faculties in the number and measure in which the syllabus at that stage has been planned for. The question-papers should set apart some ten marks for rote memory and devote the rest to a realisation of these objectives. All knowledge should be pursued as a single unified field. Each subject should be viewed as a field for the exercise of Reason and Intuition together, whether it be an Arts or a Science subject. All subjects have become sterile today because our consciousness is sterile. For example, what used to be darshana is now mere intellectual philosophy and what used to be called Yoga is now merely psychology, dealing mainly with the external reactions of personality and having very little to do with one's life. These have to be restored to their original stature after including western developments in them. Each subject should be made to come out alive in the same way, mirroring the development of our own faculties.

Knowledge has expanded enormously and it is difficult to find its unity.

But this will be easy to find if we are aware of the depths and heights of Knowledge the same time that we are familiar with its width. But this means that our own growth should not just be horizontal, merely intellectual. We must discover the depths and heights of our own personality. One who has been able to integrate the manifold areas of his being and unify his own personality is bound to hold all knowledge in the palm of his hand. Things fall apart now because, as W. B. Yeats has said, the centre, the soul of man, does not hold them together. The unity of knowledge is also bound up with the detachment and independence of our own integral experience. We are able to interrelate in the right way our emotional with our intellectual and our intellectual with our intuitive experience, once our own approach is integral. It is good to remember what Dr. S. Radhakrishnan says in this connection : “Education, to be complete, must be humane, it must include not only the training of the intellect but the refinement of the heart and the discipline of the spirit. “No education can be regarded as complete if it neglects the heart and the spirit,” (Occasional Speeches and Writings. Vol. I. p. 142).

Finally, one may speak of the atmosphere in which instruction should take place. We build imposing structures in stone or concrete in our universities. But what kind of atmosphere do we generate in those buildings ? Poisonous; full of jealousy, mistrust, suspicion and intrigue. And we expect that there should be How Pierian springs, of which we should drink deep or which we should taste not at all. It is the secretions and cobwebs of the spider we get there, not the wax and honey of the bee. On the other hand, if the teacher has the spirit of dedication and an evolving personality and the student a passion for knowledge and integral experience and there are opportunities for adoration, reverence and for a worship of the higher life as revealed in great men, Nature and great writing, India will have taken a big step towards the fulfilment of her dreams and her destinies will be in the hands of men and women who know how to build a great nation.

Graduates of the year! You have worked hard and succeeded in your task and won prizes and distinctions. My warmest felicitations go to you. May God bless you and crown all your efforts with success. Remember that, whatever the path you choose in life and howsoever big or small the opportunities that come to you,

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Mother India is there near you, watching you at every step. Remember that your path will be strewn with red roses and white, though thorns may prick you here and there. Remember that and what you touch will be gold. Only remember that and pearls and diamonds will fall from your lips. Remember that and you yourself will be remembered for ever and linger like a fragrance in the memory of your people long after you have receded from the footlights and it is not the green room but the darkblue vault that holds you. what greater glory can a man or woman desire? To live in the living is the supreme fulfilment, for that is where one lives for ever.

J A 1 HIND!

