

KOLHAPUR

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

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.

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

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

युवा आशिष्ठो means he should be full of hopes, dreams. It is very good to be full of dreams. It is not good to be frustrated. If you weep, nobody weeps, with you. If you smile, some may smile with you. Some also may smile 'at' you. But it is good to smile, to be divine, and be cheerful. So, that is what is meant by आशिष्ठो. You must have firmness whether to study now and not to go to sleep late during night. Eyes begin to pain when you go late to sleep, whether to go to a picture with a friend or to read the latest lessons. Ultimately the friend decides for him because in youth the company is always more influential and the parents have less influence on the youths than their friends. Teachers have still less influence on students than their own friends. Particularly bad students have powerful influence on them. I tell you that I was, once upon a time, smoking. That smoking was introduced to me when I was in the first year of College. A friend forced me to smoke a cigarette. [I liked it and enjoyed every cigarette that I smoked till one day after thirty-one years i. e. three years back, I gave it up. And now, I am enjoying not smoking it. This is what happens in the company. That cigarette has taught

was due to the fact that there was a tradition, beginning from a very big man whom I don't want to name, who fell in love with a girl whom he was teaching. Then the worst thing about it is that they would be visiting the Professors and the students or going to the same, shall I say, dancing girls at night. The result is that they have no respect, not only that, but disrespect starts अतिपरिचय अवज्ञा Is that exactly what is expected of the ideal teacher ? अनाचार, अत्याचार व्यभिचार will never lead to Sadachar.

What I say is that the ideal teacher, the सात्विक teacher, must read his branch of learning, every faculty of study, as an aspect of divinity and devote himself-every moment of his life-to the subject and teach the students. The students have a great future. At least I expect from a Professor good teaching. The students gave me a farewell when, as a Professor, I left the College. I reveal the secret. I do not know whether other professors will agree with it. I told them that my policy was to maximise the understanding of the students by proper emphasis and analysis because they had six or seven subjects to read. You have to read one subject, you can read all the books, all the illustrations, all text books, all the latest literature and give them the best. Because the literature goes expanding on every subject. So, minimise their reading. And as long as the examinations are there, surmise the questions. I used to finish the whole portion one week before others finished. I used to give them good programme so that the syllabus was finished. In fact, the other day when the Bombay University asked me to inspect the Law Colleges along with Honourable Justice Chandrachud who is now in the Supreme Court, we went round and my favourite question to the Professors was " Do you finish the syllabus in the course of the academic year ? "The Professors felt shy. We went on asking this question. We found from statistics that very few professors finished the portion. They appealed to the students or hurried through the portion in the last month or marched hurriedly through the whole portion and nearly 50% of the portion was hurriedly gone through. This is not the way of teaching. You must plan your lectures or teaching in such a way that in the end you are able to tell the students and surmise the questions that are likely, so that they are able to prepare themselves for the examinations. And I am one of those people who believe that the quality of examinations is not determined by the percentage of passes. I want Universities to have 100% of passes. Why should 50% fail ? When I see the results of S. S. C. Examinations and my children pass, I feel very happy. But when I think of those who have failed, I really wonder how much misery is brought to those people. One year's life is gone. Why should it go ? Of course, students may be responsible for it, but I say, the responsibility must be borne by the teachers also. So the

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 m 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

such vulgar English. He askedy “ why are you talking like this” Well ! teach me something, teach so that I can go in the society.” Then he teaches her. She is able to talk like the most aristocratic lady in the finest Queen’s or King’s English. She was able to have correct accent, correct pronunciation, Oxford English Dictionary pronunciation, no colloquial slang or bases. And then she also came with him at a ball. She attracted everybody. She became a famous lady, but then she began to ask, “ Well ! why did you teach me ? What are you teaching me for ? What am I going to do with this ? Well, this is what happens, I think, particularly when there is unemployment in our country today. This is what happens in every house. The father and the mother start finding out वशिला T. He and she ask him to make application after application. There is no reply, no reply ! It is this process which is one of the most distressing features of our education, not only in this country but, mind you, everywhere. What do the parents expect ?

The discussion is going on now-a-days about the generation gap. Particularly, those who have no children, talk a lot about it. I have children and I shudder to think about it. I don’t want any gap between myself and my children and I believe everyone who is either a father or a mother does not want any gap. How can they say generation gap? You can ask for instance, our friend, Mr. Keshavrao Chougule, who, I know and feel, is helping so many students, so many educational institutions without any generation gap. Young students come to him. How can there be a generation gap ? I cannot understand I have seen young people coming to me for getting certificates or taking recommendations. I don’t see any gap. The only thing is that those people who forget everything of their past, talk of generation gap. There is no generation gap. The real problem is how to fit your sons and daughters in the life, particularly, when they get second class or third class. Imust only tell the parents that I have seen now-a-days many such people at the top of everything. I have been working with many of them.

Nowadays, unless you have distinction you don’t have admission in Engineering and Medical Colleges. But see who are the most successful engineers and doctors. I believe some of them may be first class students but many of them, even though brilliant, were third class students or students who have failed twice or thrice in their times. Therefore, the parents should not be disappointed. I am telling you this because I have dealt with this problem on very personal level, as a very personal matter. One day a man, highly placed but very angered began to say to his children that he was a first class student. “ Well all my children are not mine. You cannot even get a Second Class ! What has happened to you ? I say what has happend to you ? “Then I told him “ why are you talking like this ? The fact that you are a First Class does not mean that you

They say our standards are falling, which are the things not going to happen.

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Nothing to be thought. Do what your fathers did ! Whom to marry ? 'Marry whom your mother or father would ask you to marry'. It is just another generation. Therefore, how चटणी is to be prepared? Use old grand-mother's formula. What आमटी ? The same formula of old grand mother. That was how it was going on for centuries There was no liberty. There was no equality even. Before the Indian Penal Code came some hundred and twenty years ago, different grade-of punishments were prescribed for different offences for different castes/ Now the equality of status and opportunity has come in vogue. Where is the fraternity? But Kannadigas, Marathas, Tamilians, Bengalise, Orias fight and fight among themselves. Shinde and Gaikwad fought always, fought till the British came here and proved their might. That is what it was. And it is only during the last twenty-five years that our life is being changed into a sovereign democratic republican life. We are exerting ourselves How many of us can tolerate an untouchable ? We talk of removal of untouchability, equality of status and other things. Are you prepared to take him into your kitchen or into your drawing room or even to talk to him as your equal? Ask yourself.

Now that is what is meant by the social need. The Higher education itself is having the power to make an impact on the society and the state as it is. Here I don't think I can do better than read out to you a passage or two from what appears to me the latest study of higher education in America. It is published by the American Council of Education in a series of books. I am pointing out this to you because I think that I have brought something new, even to the educationalists here. The title of the book is 'Is Higher Education for Everybody ?' That is the point. Today as we are educated, the quantity is increasing and there are people who say that the quality is falling. I am not one of the latter. The quality was not very high in the olden days because those old graduates are now-a-days one of the most corrupt people, communal people. Well ! those graduates who were taught by English Principals, English Professors in the past generation, many of them were graduates of European countries ! People who earned fellowships got first class first, had brilliant academic degrees, are at the helm of the state bureaucratic medium in India. Some of them are retiring now but that is how it is going on. What I am telling you is that an uneducated man when he comes and writes the history of today, he will say that in these twenty-five years of the precious Indian history, the educated have betrayed our country. Who are the rulers in India ? Who are the Ministers ? Who are the Judges ? Who are the Politicians ? Are they not educated ? At least upto matriculation ? Some are graduates, double graduates, many of them are lawyers and doctors-What-have-they done ? Ask yourself. If an uneducated Dnyanba could come and ask me, "Well, why are there so many cases pending in

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

He has again sub-titled it a very interesting thing, “ More Truth for the

Ladies and Gentlemen, you have heard me patiently. I was a professor and once a professor is always a professor. I go on, and just as my students used to listen, you have listened. I thank you very much, I thank every one of you for all the good things that you have done to me by inviting me this morning.