**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 पश्येयाक्षिभि 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 prestigeous 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 मति: सा गति" 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 बलूते. 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, द्रिपाठी, 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 eduction 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

State? Now these five things which I am just discussing generally this morning, within reasonable limits, because everyone of these subjects is capable of wide expansion in volumes and there are volumes written on them.

First the students. Everyone will agree that the first duty of a student is to think. But will everyone agree that for an average student that is the last thing to do? I talk about my times as a student and as a professor. Now I have also in my own house four children, reading in colleges. I have to appeal to some to study. In case of some, I need not tell them to study at all. To some I have to warn not to study at the time of the examina-tion only. As a matter of fact, I am one of those who do not think that there are falling standards of talent, of inspiration, of intelligence. I believe that it is always good, bad or indifferent, to speak in a humanitarian way. There are permanent levels of intelligence, crime, sex, dreams, foolishness, stupi-dity, war. It is more or less the same, just as the breeze, for instance, or the high tides and low tides. But the breeze behaves in a particular way, some-times the waves fail. But ultimately, if you calculated for hundred years, you find that it has so happened. For instance, there is no rain or there is much rain. It happened in 1872. So there are similar things about the students. There is a batch of average students and there is an extraordinary intelligent batch. At least, I could see in my class, as a professor and as a student, a group, a bunch of five or six students, extra-ordinarily brilliant, reading everything, knowing everything, criticizing the professors, but understanding the professors and discussing a subject, reading more of it, reading not only one book on the subject prescribed by the university but reading all the books on the subject available in the library and trying to stand first.

All cannot stand first. Only one man can stand first. Sometimes two also can stand first. But that is what it is. A few students in every class! Similarly every class has five to six mischievous students ! I, always, as a professor, used to tell them that I had an eye on them because they were very attractive. I wanted to know and study their problems and usually there was no problem, because that was what I thought as a professor as a Chairman of the students' union of the Government Law College, Bombay, which I suppose to be one of the most typical colleges in Bombay. Because all those students who did not know what to do after doing their B. A. used to come to the Govt. Law College and then there would be a good number of students from all the Colleges. I used to call it कोटितीर्थ So that used to come from the Jai Hind College, Bandra College, Andheri College, Elphinston College, St. X'vior's College, Bhavan's College. And all of them used to have a different mentality for some time, but they used to feel united. The point is, the students displayed different varieties of intelligence, even the so called bad students as they were understood by the professors. I am telling you 

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 huma-nity 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 ,सत्व,रजु. and तम् There are सात्विक 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 : तरूणस्तावत तरूणी सक्त.: I That should be avoided, lest you should fall into this fire. So is the thing with woman also. For the future life become ब्रळम्चारीत. for four years, six years as you study. It is those students who are सात्विक 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 सात्विक. 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

not. But your work is essential. But the work of तामसी. student is to create troubles. You cannot refuse him admission, for he is a rich man's son. He will pay the fees, but his only business is to wink at girls in the varandah, or to tell the lady professors Well, do you like to come with me to a cinema show"? That is what happens. That is the तामसी student. Ultimately I have found from all my observations about students, both in my days in the past and in my days, at present, the truth is what the Upanishad states : युवा स्यात् साधु युवा अध्यायको युवा अशिष्ठो दुढिष्ठो बलिष्ठो त्यस्येम पृथिवी वित्तस्य पूर्णा स्यात् 11 Young man must be a Sadhu. I inter-pret Sadhu as a disciplined, not merely wearing saffron clothes. Your gowns here are saffron colour but that also means discipline. In fact, I may tell you this colour is used in our culture because it is the colour of fire and justness. The fire is supposed to burn everything bad. And it is said तमसोमा ज्योतिर्गमय मृत्योर्मा मृतंगमय ( and to go to that immortality, ) As your emblem itself says ज्ञानमेवामृतम् That is how your University has combined fan with T. What is smअमृत ? अमृत is not something which makes you intoxi-cated but it is something which will make you never die, immortal. What is that ? The eternal truth which I described as Holy Ghost-the truth and it is that what is meant by 'Sadhu '.One who pursues truth ! What Gandhiji described as his experiment with truth in his whole life. Somebody asked him what is the secret of his life? He said, " My life "! And what is his life ? Experiments with truth and that is what is meant by a young man becoming ' Sadhu .

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. [ 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

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 saysजनी 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 आशिष्ठो, 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

which they never come to see," They want beautiful women as beautiful as Shakuntala whom they would never find. They go on searching. But whomsoever they marry are not beautiful. Beauty is something else. It is that which is seen by good people like Dr. Pawar. It is Truth. When I went to MahaLaxmi temple this morning I remembered two sentences- या देवी सर्व भूतेषु मातुरूपेण संस्थिता। Beauty is like Maya which is everything. YouV all विद्या's combining itsn: विद्या: समस्तास्तव देवि रूपा :। All sciences, whether it is Medicine, Engineering, Commerce, Law yau call it विद्या or anything. They are different forms of the same thing to a real teacher. I am lucky to have had some such teachers like the late Dr. D. R. Gadgil or my Professor of English, Armando Menezes or many other professors, for instance, Professor Fernandes from S. P. College and one Professor of History Dr. Gopalachari. Perhaps you don't know them, but I could see that they were interested in the subject which was something divine. विद्यासमस्तास्तव देवि रूपा : | They went on studying. They went on expanding themselves. A good teacher, a good professor, must always remember that he can be a better professor tomorrow. That is why in Sanskrit the world is called विश्व.श्व means tomorrow and श्व means yesterday also. If I am not wrong विश्व mean विगता: श्व। That means there is no tomorrow and yesterday or that something special is going to come tomorrow and yesterday was always very special. That is what you see and that is why a University is called विश्वविद्यालय It is about this that you should study, tomorrow or yesterday, today, you do not bother much. The teachers have to be like that. It is out of those thoughts, life becomes dynamic, life becomes interesting. It is such teachers that are limited.

I can tell you that I do not think that in India we have a lack of talent among teachers; but they would be found fighting among themselves on communal lines or on other racial lines; there have been varying proofs in colleges and in every university— even in the Banaras University. They are also सत्व,रज and तम There are रज teachers also who would care only for the pay and who would come to college, read something, sometimes, and don't remember it, talk something from the newspaper and get out They come late, go early with some excuse or the other, allow the students to do mischief so that they may not speak. So many things are there but they want to get only the pay. They are तामसी They are reverse of some of the teachers you see. I may tell you that most of the troubles according to me — perhaps I may be wrong— the students troubles— are due to the fact that these professors and these teachers create problems. They create problems either by falling in love with the money of the students or falling in love with some girl in class itself. I know, the dealings in some of the Universities,

was due to the fact that there was a tradition, beginning from a very big man whom 1 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 अतिपरिचय् 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 whan 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 स्तन्निरोधक: | means darkness, means stopping of darkness. The teachers must be able to do it. That is why our symbol of learning is Sarawsati. 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 1 had the previlege 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

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 diccussions 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

first but when you see the other child and study the working of his mind, you will find that your child cannot stand first. But you shou'd not be nervous because human nature is like that.

Then we go to the most relevant topic. The system of education. What is going to be to the system of education ? What is the higher education meant for ? That is what was asked every time. So even now 90% of the people are curious to know. But all we are going to teach or go on teaching is the same thing. Well ! from the practical point of view we must join the individual personality with our heritage but from a purely cultural point of view the higher education is to improve the personality of man.

And then the fifth element is the Society and the State. Here we come to the most controversial thing of the day. Youths have problems in America. Don't think that there are no problems there in Russia. A young poet there Mr. Yukoshinko has started raising the revolt of youths in his poetry and the country itself is involved in it. In India also we are passing through the same situation students, strikes, students' troubles. But we should not be nervous about it because it is a world phenomenon. Something is happening. The old culture is dying. A new culture is striving to evolve. Unless we parents (society ) take in everything students also we cannot understand this new culture. For instance, in India, where was justice - Social, Economic and Politicalbefore India became free ? Was there justice ? It was the rule of the king. The king was usually guided by the corrupt of the community. Thousands of princes were in India before the British came here. Most of them predatory, patricidal and fraticidal. The British conquered them one by one and kept them under paramountsy or annexed their kingdoms. It is true that the British government went away. Some of them sometimes, were very good Princes like Shahu Maharaj of Kolhapur. One of the main reasons of my love of Kolhapur is the love for Shahu Maharaj. A great prince among princes, not only that but a great man among princes and a great prince among men ! He was a man who had the vision to think of education for everybody. When people thought that education should be confined only to the rich or only to a particular caste or a particular creed, he thought that the education should be universal. I am only giving you an illustration.

There was no justice. Similarly there was no libertyliberty of thought, of expression, of faith, of belief and worship,-not even among students. It was always Manu, Manu, Manu, Manu. Whatever Manu tells is correct. Lord Kautilya who he was ! Where he was ! When he was ! We don't know Kautilya. Whether Kautilya wrote अर्थशास्त्र is not known to the students of Sanskrit and there are so many theories. That is the culture i Liberty of thinking ! What else to be thought ?

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 twentyfive years that our iife 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 untouchabi. lity, 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 1 thiuk 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 mosft 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 ? lean 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. 1 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 पश्रसमान-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

passage written by Samual Gould. Some people say education is not for everybody. What is the use of studying Sanskrit because everybody does not understand it? What is the use of Algebra because everybody does not understand it ? What is the use of medicine because everybody cannot pass in Anatomy, because Anatomy has got so many names. Very few people can remember them? So, that is how the subject is being discussed. At the end Samual Gould says " No. Every one is entitled to education. " The title of the essay is " Damn The Torpedos Full Speed Ahead". Education is like a ship. Torpedos are coming here and there. He says, "Damn them and go ahead. " Go ahead with education for everybody that is the key.

He has again sub-titled ita very interesting thing, " More Truth for the Troubled. We are all troubled. There is lack of educational leadership at the top. It is only one of the truths that lie behind our troubles and institutions of learning. At least in your Shivaji University there is no such trouble because there is a leader, I think, who deserves to be called the leader from any standard not only academic or educational but from many others. And listen to what Samual Gould has said " There are others as well and most of them with the antecedents and dissatisfaction that goes far beyond the University. The campus community is in many ways a microcosm of a society and reflects the latter with all its misapprehension and fears. Yet it is not at all typical of the fact. It is artificial and least temporal in its make-up, and unbalanced in its grouping. Because of the world aroud it, it is understandably and inevitably given to introspection. It is an idealism and thus subject to rebelliousness. It is the broken point from the strict fulfilment of each individual's expectation regardless of how furious and desperate it may be from withia and without. There you cannot help it but become the target of today's students' dissatisfaction and that of society. Why, it is said, " Life is so complex and change occurs so rapidly for the situation to be otherwise." The complexity and change over are not the sole doings of the University but other larger groupings contribute their share. I want all of us to be aware of this truth and I expect your Shivaji University to lead and be the leader in all good and proper thoughts, in all future changes in our life.

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.