

# The Ideal And Outlook In Education

( IN INDIA AND THE EAST )

By

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It is very good that All Asia Educational Conference has been conceived as a soul-uplifting institution of cultural importance. The cultural basis and the need of All Asia may rather be a vast subject and are more expected to come out of the Conference as its generic result than to be mooted in the beginning. Besides, many of the Asian nations, the Indian included, have, in imitation of the West, long fixed upon a nationalistic outlook and idea in the system of Education, the human outlook of which is still to emerge, if by education we mean the making of the man as man. Free education by which man achieves a free growth towards a natural destiny, is yet to be understood in its real significance, and applied in the spirit of genuine sympathy for the opening humanity. Many of the difficulties that beset us at present in our attempt at educating the child in our own way, according to our special needs and congenial outlook of life, seem almost insuperable.

The Bulletin No. 2 gives 17 heads for discussion. They are good only when the very ideal and outlook is fixed, and in this our unfortunate land, this ideal and outlook of education has remained even now a subject for primary investigation, in spite of the so-called transferred character of the subject of education in the Indian polity for the last 10 years. Hence I feel strongly inclined to say a few words on that subject of all subjects, detailed in the bulletin, as I convey my cordial thanks to the Secretary and the organisers for the invitation they have so kindly extended to me and which I received in jail.

A word of apology. From my very youth I set myself apart for practically finding out some way for the real education of our children. Very early in life I started, in collaboration with the late lamented Pandit Gopabandhu Das, and a few other enthusiasts, an open air school, "The Satyabadi School," at Sakbigopal in Puri District. This gradually grew

into a big residential high school under by resident head-mastership. In 1921 it was turned into a National School, and has since collapsed. But to me it had spiritually collapsed even before 1921, on account of unnecessary and unreasonable departmental measures coaxed and coerced into it, in spite of the loud appreciation of its open air character and many other genuinely original features even by the local Government, the then head of which Sir E. A. Gait paid more than one visit to it. One Englishman, the Divisional Inspector of Schools Mr. Mac Combe, actually remarked :—

“It is a pity that it took the Education Department so many generations to find out that in India a shady garden for eight months in the year with a simple shed for the rains is the only thing necessary even for a high school.”

( I quote from memory )

Need it be said that not even one minor item of the features, then admired by the department as well as the local Government, has come to stay in the educational system of the province. The flood of that appreciation admiration and praise, as I now better realise, was meant rather to drown us out of our real life and spirit, which certainly did not fall in line with the educational outlook of the State, but which the State could not easily thwart on account of its moral force and logic. Thus I shall state briefly what I have gathered from experience and tested in experience, and some generalisations and principles deduced from things experienced. But as I am here reading a paper written by me in jail as a prisoner, I cannot be expected to embellish the writing with any references or quotations, if otherwise I could have so embellished it at all. Besides, for the last 10 years I have been out of touch with education, as I have since come into the active politics of the day, which gives no opportunity for leisurely studies and deliberations.

The ideal of education is in theory always the attainment of human destiny. But the outlook of this destiny has long been fashioned in conformity with the State. It has come to stay in the modern world. Even present cultural activities, so to say, much as scientific and historical research, inventions and discoveries often bespeak not of colourless pursuit for the disinterested solution of the problems of humanity. Even mataphysics seems at times studied as a hand-maid of nationality or even nationalism, rather than a pure search after truth. As to religion, the less it is spoken of, the better. In the present world any religion, that is out to save fallen humanity and takes converts, is generally either crudely and

fanatically formal or purposefully self-aggrandising, often serving as an emissary in the statecraft of the Imperialist. It seems to have long lost its actual touch with the soul of man, if it had any.

But whatever be the origin of the State control as well as the national outlook of education, the fateful Nemesis demands that the East cannot but imitate it from the West at least for a time, till she is able to stand on her own legs, just as vast agricultural lands in the East today are mad after industrial competitions as well as competency of the West. However much we may deplore it, we must first protect our home market at any cost before we think of occupations, adapted to the needs and the genius of the race. This is as true of our economic existence and progress, as a system of National Education controlled by the State is a present necessity for the very cultural existence of the East. But the basic outlook of Eastern life should not, therefore, be overlooked even in such a necessary reaction. Otherwise the future evolution of the race may not only be hampered, but permanently twisted and bent in channels undesirable. The entire race may also be dissipated in dazed imitation and retaliation.

I shall simply give some suggestive hints at the ultimate goal of the education and culture of the East. But as a state-controlled national education is the immediate necessity, I may be excused if I detain the audience a little longer on that item of the subject. Let me begin by illustrating it from the practice in England, for England has been on our back, and poses to force her culture into us perhaps at any cost, for which often her boastful demand of India's grateful obedience is responsible almost for a loud world opinion in her favour.

Once carried away by the halo of the formal independence of our local bodies, I had to apply myself to the proper method of Education of the child under the present system, to make the best of a bad case, as I then thought. Naturally I was anxious to draw upon the method obtaining in England for inspiration. I ordered for a suitable child's text or reading book from an English firm. It was a big volume with bold big letters, and vivid illustrative pictures. It was meant broadly to point out the peoples of different races and nations of the world—the white, yellow, nigger and all. To my view it savagely opened up, how the proud English Imperialist trains his child to look upon other peoples with hate and conceit. For one instance, which touched me most, I may say, that our India was therein represented by a cooly in a thin strip of loin cloth with a balanced load on his left shoulder. Underneath was a short description to the effect (I speak from

my memory here), "These are Indians, over whom you will have to rule, when you grow up. They are very poor. Their annual income is not even as much as you get to spend for yourself on a holiday (or something like it). They are uneducated, superstitious. But they had a religion in older times".

When I saw the book, my heart sank within me, specially as an educationist my idea was not to create any prejudice in the child, or to teach him any opinion or direct morals even in story-telling. But deplorable as it may be, our next move cannot but be much like it in our own way. Similarly a Chinese, who is painted to the European child as a pig-tailed opium eater probably with a crude picture writing, cannot easily overcome hatred for hatred. The entire East is rapidly imitating in reaction this sort of National Education. As practical men, facing facts as they are, we cannot and ought not to cry at once a dead halt to this surging flood. We can only try to guide its course wisely. All the East will have to float with it at least for a time in conscious and self adapting imitation, till it comes to a resting ground. But even such imitation, as this, presupposes an amount of selection, assimilation, and virile spirit of active response, if not of actual realiation.

But India is yet unable to do anything like it. Her ideal of education, its methods and details, must be fashioned for her not by her own people, but by parties adversely interested. Her control of education must be given her ready made. She will have no voice in any thing. India is not entitled to offer hate for hate, nor is even her love for hate free or magnanimous, and is, therefore, not a virtue. Undoubtedly the State controls our education, but the State is not what we may call ours. The policy is closely guided with a set purpose for the exploitation of the resources of the land, and the education of the sons of the soil is undoubtedly a very potent factor in that exploitation. We have been trained and educated even to a forgetfulness of ourselves and our fathers. This political aspect of the educational policy must change before we should think either of national or of human standards and methods of education for this country. The British administration is almost a perfect system of intelligence and far-sighted vigilance. Even the child's eye, as it glides over his text book, or his limbs, as they move in exercises in the village school, nay, even the peasant's very methods of cultivating the soil, are undermined by something foreign and extraneous which is often not felt, as it is adapted with so perfect intelligence and farsight.

Onwards to the very heights of the University education the spirit is the same. For instance, we speak of technical

and even vocational education. But how many young men take to the agricultural college without a fixed eye for a Government job under the department carrying a fatter salary with, than without this technical education? Even the sports are influenced by the proficiency in riding and the like, in the Civil Service selection. The service again, with which the entire system of administration is now kept up, is a bane, rather than a boon, as it is often erroneously considered, for the promotion of education and culture in the land.

Unfortunately in the interestedly persistent policy of the present Indian State undesirable ideas and institutions are growing up into traditions and get acclimatised to an extent, so as to appear in course of time but natural. Such has been the idea of service in this land. Originally it was never meant to be an instrument of national administration or culture. It was conceived with the distinct idea of luring our intelligentsia into being helpmates and henchmen of a people, that are out to fatten at our expenses. For reasons which are obvious, and may not be discussed here, the salaries were fixed at a very high pitch—much higher than the ordinary worth of the men outside the service. For whatever education was imparted, it was done with a view to recruitment into the service and nothing else. Still today our demand for Indianisation of services is loud and criminally persistent. This, by the bye, has been the worst block in the opening up of the channels for a natural evolution of our educational system.

This I am afraid, requires a little more explanations. For 'clearness' sake let me illustrate it. An Englishman in whatever service he may be, however much alluring be his position, salary, and allowance (for in India they are always alluring), is found oftener than not to move with his service in his pocket, so to say. Even for small differences of opinion with their own men Divisional Commissioners have been known to have resigned to take to forming, management of private firms, journalism, or authorship. But an Indian servant has scarcely an opinion of his own in the policies of the State, nor is it his own men with whom he may differ. An Indian Graduate, a Civil Servant, for instance, is generally a helpless slave. Out of service he feels like fish out of water. He knows nothing else, and is capable for nothing else. He knows only to write accounts, evidence, and judgments in English, for which he is paid. He has had little training in the policies of administration, or developing outlooks for a progressive state. A bit of knowledge in the English language, to be rather indecently precise, is his-only acquisition to sell in a particular market at a price, not obtainable anywhere else. Had the proceedings of the court and other departments of administration been run

in vernacular, as it used to be in the days of Vikramaditya, or even of Sivaji, the so called Indian Civil Servant worth even over a thousand for a month, could easily be replaced and outdone by many, who are wasting their genius in our villages.

Thus, circumstanced as we are at present, our clamour for Indianisation is not only an ever developing process of self-deception, but influences and indirectly leads the entire educational policy of the land in channel most undesirable. The crushing wheel of cultural subjugation is mercilessly advancing, resulting in an appalling waste of humanity. In the name of education an active poison to achieve a slavish submission of the soul, is injected to a few so-called upper class of hybrid and monstrous humanity, with a ruinous consequence to our vast historic and human resources. And we are gradually losing capacity for self-realisation which is the eternal destiny of man. We are apt to lose ourselves in details. But the real comprehension is wanting. The outlook must change. Otherwise, however much we may attend to the compartmental details of education such as physical, technical, vocational, excursions, optional, compulsory and the like, we shall never achieve what we want. Spread of literacy, or even independent institutions like Gurukul may be responsible for some bye-products with a desired appearance, but they will be badly incommensurate with the energy and wealth employed on them.

In this connection I should like to make it clear, that I may not be taken to mean that I am against Indianisation as such in our administration. That no Indian can afford to be. What I mean to emphatically point out is that our policy should be out and out, "India for Indians", and that in the Indian fashion. Pay, pension, and other conditions of service, ought to be adapted to the Indian ways of living : and Indian genius, and real Indian aspiration, should be given a free and unfettered play. Experts may, if need be, be recruited from abroad, but on our conditions. We should not be playing into policies, where expert advice and efficiency might make slaves of us, as they are doing now. How all this could be achieved may develop into a discussion, for which a Conference like this, conditioned as it is, is not a suitable place. But there can be no doubt that unless an entire transformation in the direction indicated is achieved in the very basis and outlook of the situation, the genius of the Indian youth will go on wasting as it is doing today, in spite of our strenuous attempts in working up details, which would be simply like pruning and fashioning the branches, when the tree of poison is still well-rooted, and being amply nourished by minerals and materials underground and unnoticeable. This basic element in our life and education today remains a permanent source of danger

to our very cultural existence, and I cannot too much impress upon this conference how our educationists should betimes feel alive to the gravity of the situation before it is too late.

As one mainly concerned with the Indian Education in this Conference, I may be excused, if I deal with even some more aspects of our present educational system in this connection. It really pains me to hear unqualified praises sung in favour of the policy of education, finally adapted in this country in the early thirties of the last century, under the influence of Lord Macaulay, joined with a section of our countrymen, headed by men like Raja Rammohan Roy. In spite of the shrewd vauntings of that astute English Statesman in favour of giving savage Indians a taste and training in the superior culture of England, the real intentions of the policy have not remained concealed. English was then made the medium practically of all our education worth the name. I have no antipathy for the English language as such, for it introduces a man into one of the biggest literatures in the world. So also are languages like French and German in their own way. Men with educational and cultural ambition ought to study one or more of them. But the intention of making English the medium of education in this country was obviously different. To the convenience of a handful of Englishmen, as the ruling caste in this country, the entire system had to be adapted—so much so, that even the sacred Varanasi should appear as Benares, if she expects acceptance in our fashionable society today, not to speak of other more formidable aspects of the adaptation. The budding Indian youth was consequently made to learn a language and nothing else all his life. Oftener than not learning this language well with its peculiar sounds, accent, stress, colloquialism, and all, to please English ears, and thus to evoke the proud Englishman's sweet patronage, came to be the best of his life's ambition. Not only the struggling growth of humanity in culture was stunted, twisted and distorted, but his self confidence, i. e., the very basis of his self-realisation, was undermined, and an inferiority complex throught the race became the inevitable result. The educated and the common folk lost touch with each other. The ruling class, including the native recruits, came to be a class different from the ruled, and the Indian habits, customs, manners, dress—in short, all the elements in which culture makes itself manifest—became undermined, and looked down upon even by the so-called educated Indians themselves. All this has so permeated the cultural atmosphere of India, that even today when the ideal of full Swaraj is almost high on the horizon, 'cultured' dinners, for instance, are served and eaten by Indians more in European fashion, than by the Europeans

themselves. Many are found even to shirk a discussion of this their unconscious sense of inferiority by suavely saying, that dress, dinner, and things like that, are but small matters after all, and not worth discussing. Others are not wanting who even boast of this their change of customs for the better. But the educationist looking to a cultural destiny of the race cannot afford to overlook things like these, small as they are, for reality is nakedly evidenced in things small and unguarded.

After indicating the genesis and the basis of our present educational system, it is rather needless to expatiate upon the methods and the manner of its promulgation. The youth of the race generally grows and dies uncared for. And the system interestedly caters for a few, who are nurtured, so to say, in glass houses sedulously watched against free atmospheric influences. The history text book, for instance, is meant to sing the praises of the servants of the East India Company, and depict them as demigods to our children, though as a matter of fact, as a rule, may be, with a few exceptions, they were each and every one of them of a character, before which the very name of civilisation would blush in shame and fear. For fear of some of the truths being exposed, Pandit Sundarlal's *Bharat-me Angrej Raj* (British Rule in India) was proscribed only the other day. This is but an instance, which is not alone in the field. I know of very good, sensible well behaved, and promising young men having been compelled with the instrumentality of the heads of educational institutions to write bonds of behaviour pledging abject and docile submission to the present Indian State politics under the penalty of expulsion. The poor youngmen's offence is that they love nationalism, and aspire after patriotic politics. The unnatural coercion underlying this bonded behaviour, or like measures, means to make them sneaking hypocrites or degraded slaves all their lives, and is often responsible for driving the buoyant youth into means and methods dictated by desperate ambition. This is directly and deliberately destroying humanity, and that in the sacred name of education.

Our history teaches us, moreover, that Sivaji was a free-booter, Siraj Uddoulla a rouge, and the whole country was plunged in blood, and lawlessness, and ruin, out of which got sent the Britisher to deliver us. All nationalism, love of the land, is tabooed as sedition, out of which the existing system of education is meant to protect the child at all costs, and to introduce him to a loyalty, which means unquestioning reverence to the British, and their institutions. The child is made to learn that even the exploitation of the Indian market is for the good of the poor Indian, for it gives him cheap articles, and the very emasculation of the race under the operation of

Arms Act is meant to protect our people from a hereditary cut-throat propensity. Thus in all the education, that we get from the village school to the University, we are made into moral physical and cultural slaves, or at best jackdaws in peacock's feathers.

Only the other day an eminent Indian educationist like Sir Jadunath Sarkar in his convocation address at Allahabad is reported to have said :—

“We know that when an Athenian boy reached the age of 18, the state took complete charge of his training ; he was enrolled as an ephebos, and had to swear in a temple (a) to fight in defence of his home and religion, (b) to leave his country better than he found it, (c) to obey the Magistrates and laws, (d) to oppose any violation of the constitution, and (e) never to disgrace his arms or desert his comrades. Can not the Indian youth who enters the college be inspired by a similar sense of sacredness in his new vocation ? Can he not be properly fitted for civic life, and taught to do his part in leaving his country really better than he found it ? This is the most vital problem with us today.”

It appears that he quoted the passage particularly with a view to giving our Youngmen in colleges an idea of the importance of obeying the laws and Magistrates, and opposing violation of the constitution, as means to fit them for civic life this quotation he seems thus to use as a special piece of demonstrative advice to wean our Youngmen from the present Congress movement. I take it, that Sir Jadunath believes what he says. And this exposes all the more savagely the horridness of the effects of the present system of our education from top to bottom. The outlook of Athenian education then, as it is now more or less all over the West was national and controlled by the State to be fashioned after its own requirements. But what does it indicate when we come out to imitate it in letters in the present day India ? And if we do so imitate, in defence of which home and which religion are we asked to fight ? Which arms are we not to disgrace, and which comrades not to desert ? Words like constitution, law, and its guardians do not surely represent absolute entities to be externally respected without consideration of human relativity. But to question things like this to a man like Sir Jadunath in criticism of educational policy in India, may seem almost sacrilegious to many an educationist of today. Yet this is the ruinous situation, into which we have been cunningly and

imperceptibly led during the course of the past hundred years or so. This Conference has to take note of this.

The Indian Educationist particularly has here a most delicate task. A spirit of rank retaliation immediately awaits the system. The signs of its beginning are already on the horizon. The Educationist may not indulge here in the vain attempts to countaract it directly, or avoid it altogether. That would simply worsen and aggravate the situation. He can only try cautiously to turn the reaction into a constructive response, and thus save the race from what may otherwise end in a huge waste and dissipation of human energy. For if India is at all destined to live, not merely as a mass of humanity but as a cultural entity, a reaction is inevitable. The task of the educationist is to find out, how to guide it with a sympathetic touch of unselfish service, and thus give it in practice a creative character.

But from the quotation noticed above one thing still more far reaching stands out clearly, that the basis of the Western Educational culture, which has been directly and indirectly influenced from age to age by the Athenian principles, is national, and presumes a control of the state in its operation. Here may be looked for the main distinction between the educational system of the West and that of the East. To this broad aspect of the question I am coming presently. In the meantime, for the present, we have no way out of this national outlook, and this political control of our system in the East, so long as we have got to stand in the struggle, long begun with the West, for our very cultural existence. We cannot get out of it however much we may desire. For by even opposing a man we unconsciously fall into imitating his ways and methods, and become like him.

The ancient Athenian system again, though national, was more or less tribal in its character, and was in effect applied to develop the genius and characteristics of a homeogeneous people. The development of man, which ought to be the ideal of free and unfettered education, was not so much hampered in that ancient Athenian system, as it is now in the system of the States of the West. In the last century particularly, several economic and political forces, that were long in working since the renaissance, were responsible for developing a kind of new entity, so to say, called the Nation. It had very little to do with the destiny and the aspirations of man as man. Political and economic conceptions were forced upon heterogenous human elements of a particular area, and the Nation emerged like a machine-made commodity, so to say, in which free growth of humanity was fashioned not after human

ideals as such, but out of notions, growing from what may be called militant common interests. Under the circumstances the state assumed complete charge of education, for the State was, to all intents and purposes, made to appear as the Nation. Class rule was the result; and with annexations, colonies, and foreign dependencies, grew up the imperial aspect of that nationalism, under which the entire world is fretting today. And even the masses of the Nations themselves are at times found to struggle for overthrowing the notions of forced class-rule as Nationalism.

But the West developed the system out of herself and for herself, and also developed with it traditions and institutions, firmly established in complicated interests of races groups and individuals. Even conscription of the peasants in some states might, if need be, form a part of their national system; and in fact compulsory military training does form a part of education of states like Germany. In such systems today by free education is not meant freedom of human development, but only a freedom from paying for education by the parents or the guardian of the child. Compulsory education is a common term. It is a system in which the parent or guardian is compelled, under the penalty of law to give education to his child. No system can be contemplated, in which the parent or guardian will feel in his bounden duty to educate the child, who may grow just in the natural channels to his own human destiny. For the Western Nationalism practically ignores man as man. It is in a sense the interests of a few, artificially spread over a heterogenous mass of the populace, and foisted upon the latter as their own self interest.

Here it is, that the East should rise up to the task of fulfilling her divine destiny of adding the real human aspect to the culture of the world. But how, so long as the economic and political self interest rules the world and undermines it, and the very Bismarckian idea of the nation holds its far-flung away over the world? Even the rise of the stages of Socialism, culminating in the aggressive policy of the practical Bolshevic, and even the high-sounding League of Nations have not been able to create an impression on it, Politically Independent countries of the East as well as India cannot but, therefore, pass through a stage of dire nationalism and a system of education entirely adapted to it. In fact in 1921 even Mahatma Gandhi devised a system of education, which he called 'Nation'. The compulsory teaching in our schools of books like, 'England's work in India,' and the "Citizen of India," found a right retort and fitting counterpart in the compulsory three hours' spinning prescribed for the child in that national education. The English Imperialist trains the Indian child for

his own purposes, and the Indian Nationalist ought, therefore, to train the child for the immediate needs of the Indian Nation. The poor child has for the present no freedom either way, nor has the teacher. The human destiny in the child is overlooked. Nations of Nationalism just in the Western sense is made to prevail.

So also is the modern system obtaining even in the prosperous Japan, and the rising Turkey. Independent countries they are. But they are just coming out of the Jaws of the Imperial West. Japan was not a conquered country, to be sure. But the all-devouring economic and political impact of the West, resulting in a deadly cultural onslaught, cannot be denied even in the case of Japan. If she is to stand, she too, must look for exploiting as many markets of the world as she can, and make her political and economic position such, as to inspire the admiration of the West. Thus the system of Education everywhere should, at least for the present, be fashioned after the idea of the Nation, whatever be the genesis character and scope of such an idea. But the Educationist of the East, particularly of India, should bear the fact in mind, that he will have to begin this sacred human task with a comprehensive outlook of life full of far-sight and vision. He ought not to be beguiled into mere methods and details, only to help indirectly in the huge waste of humanity, that we see is now daily going on in this unfortunate land of our fathers.

But at the same time our Educationist of the East should remember, that this notion of machine-made nationalism is but a stage in the growth of humanity as a whole. It is not the ultimate destiny of humanity. It is a stage in disintegration, out of which will come the synthesis, just like a ripe fruit or a seed, which is the ultimate destiny of the plant, coming after and out of the stage of development, in which the original seed disintegrates itself into leaves, branches, and the trunk of a tree.

For such a destiny the East must look back to the genesis of its life and culture, and to the basis of its distinctive genius. The East kept up culture in its everopening stages and aspects when no State ever protected it. No youth in his training was bound under the penalty of the law as in Athens. There was none to demand a particular type of education from a particular individual, nor was anyone coerced into a particular way of life. Sages and savants considered it their duty to teach and train the youth of the race, and the parents propelled by the same sense of duty sent their children to the retired forest homes of those sages and savants. It was the duty of the king, too, to supply for the up-keep of those forest Universities, for

which there was neither popular nor Legislative demand. Thus the form of society, which was based on duty self emanating in its eternal interdependence of human relations, was the ideal to condition human evolution. It was natural, and conceived and practised just after the eternal laws of Nature. The sun shines, and the flower opens, without demand. Such are the phenomena of nature, self-opening and self-evolving on the basis of the principle of eternal duty, i. e. Dharma. There was no demand of right as in modern States, and the progress was therefore calm, serene, and sure.

Such was the basis of the system of education, which was not adapted only to a fashioning of the youth after something artificial and superinduced. It was a creative principle, and an evolving force, propelling from within the youth, and drawn out just in the direction of his self emanation and self realisation. In those residential Universities of the forest the child had scarcely, if ever, an uniformly fixed course of studies and training, but the principle of training was nevertheless one. The youth was being carefully watched in his ordinary daily duties, and was imperceptibly guided in the proper way to his natural destiny. Properly trained to the satisfaction of the Kulapati or the teacher, the youth would be told "Go out into the world, You are a man".

This is the real making of the man as man, aimed at and achieved with the keen personal sympathy, and the magnetic spirit of sacrifice, inspired into the youth in the carefully guided evolution of his human self—free and unfettered. This is the ideal for which the world and humanity waits, so to say, to be full and happy. This is the ultimate destiny of the east, as this was the very basis, and exhibits the real genius, of the Eastern culture. Even in our system of National Education, which cannot but be the immediate stage in the life of the East, this broad and permanent aspect of humanity must not be lost sight of by the teacher, and the people in charge of educating the youth of the land. The struggle for existence arising out of a militant demand of rights, cannot, however, be the ultimate goal. The West has tried it, tried it long and strenuously. But even today happiness of humanity is rather farther away, and even in the League of Nations, member nations, in their clandestine attempts at securing their own self interest, are often found to play with problems like disarmament more in cunning subterfuge, than in the straight way befitting a desire for a real solution of the problems of the Nations. But the East did very early find the way to happiness in calmly balancing the society on the basis of Duty, which precludes a demand, and therefore a jealous struggle, deception and exploitation as permanent elements of human institutions. East has

been long deceived, beguiled and even dazzled, because in its calm evolution it forgot the fighting aspect of human nature. Now the way has paved for the proper synthesis, and Mahatma Gandhi has revived the culture not only in its prestige, purity, but he has made even his non-violence a fighting strength, his duty and self-culture as the best means to establish one's rights. Let the culture now grow from more to more, and inspire the youth and the age alike. Out of the nation will rise the real and living humanity, that is, not nations but peoples in synthesis, and the human destiny with its balanced existence of man in active happiness and living calm will be attained.

To this ideal and the Ultimate end of Education our teachers and Educationists ought to be alive. It is not a question of schools and departments with prospects of pay and pension, that can influence such an ideal. It is the broadened outlook and selfless work of those, that know and understand, that can achieve the desired result. Everyone that feels that he is educated today, should also, like the sages and savants of your, feel the burden of his responsibility in the matter. Various ways and outlets of educating your people should thus be permeated with the proper ideal, and be guided in the methods appropriate. This is the vast and the sacred task of the entire East, which has been the primeval teacher of the world, and which will still give out its pent up genius, and add the essential aspect to the culture of humanity to make it synthetically complete and permanently happy.

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