



## Inaugural Address



- **Dr. S. Radhakrishnan**  
**Vice-President, Indian Union**

Your Highness and friends-

I am not a stranger to Sangli. This I think is my fourth visit. I am specially glad to be here on this occasion to offer my congratulations to His Highness, the Rajasaheb of Sangli on his 71<sup>st</sup> birth-day, and wish him a long and useful life hereafter. I have known him for a number of years, and I have appreciated his qualities of love of learning, encouragement to educational projects, and his spiritual disposition. All these will help him to live a useful life in the years to come.

Maharashtra had a dream of having a State of her own. People's voice will certainly prevail. *janavaa@yama\ tu kt-vyama\ narOrip naraiQapO* | "janavaa@ya" people's voice must be listened to by the people as well as the rulers of the people. One of your great saint-poets,



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Ekanath, defining Rama-Rajya said: It is a kingdom where the interests of the rulers and the ruled become identical. These are the words of Ekanath. When Rajasaheb was ruling the State of Sangli he had for his main purpose the welfare of the people. He worked solemnly for it. Maharashtra has had great traditions of spiritual sanctity. Of intellectual integrity, of practical efficiency. You know the names of Tukaram, Dnyaneshwar, Namdev and others. They were the people who have helped to build not only Maharashtra, but our whole country.

There are some, no doubt, who now-a-days question the validity of spiritual life. I have my friend, the leader of the secular priesthood here, Dr. Paranjpye. I had the opportunity of addressing the students and staff of Leningrad University a few years ago. They looked at me and said: “You are a professor of religion; we do not believe in religion.” And my next question to them was “What do you believe in?” “They said: We believe in Science”. “What is Science?” “The pursuit of truth”. “What is truth? Is it a fancy of your mind? A dream of your heart or is it something outward. Impersonal, to which you have to submit yourself? Is it a matter of manufacturing truth or accepting truth?” They said: “It is something to which we have to submit”. So, truth is what the students and staff of Leningrad University said: they believed in. I asked them “What next?” “We believe in dancing, painting and ballet etc.” “In other words, you have the ideal of beauty. And is beauty more or less analogous to



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truth?” They Said: “Yes.” And the next question was “What is communism?”  
“Making the good life available to the masses of mankind; not making it merely a privilege of the few, but a possession of many. That is we are aiming at-Goodness.” “If truth, beauty and goodness are admitted by you as the ideals for which man has to work; if in addition, you believe that these are not your subjective fancies but objective ideals, they are not different from God, as truth, goodness and beauty, “sa%yama\ iSavama\ sauMdrma\”  
& The Rector on behalf of the students and the staff said: “That God, we admit.”

Anyway, there is some kind of spiritual sanctity associated with this great land of Maharashtra. The people who built this country not merely your State are the sages. saMtao BaUimaM tpsaa Qaaryaint..... The saints by their austerity, by their sacrifices, by the sweat of their brow, by their sufferings, maintain the world. The world is not maintained by economic arrangements or political alliances; it is maintained by a sense of fellow-feeling, brotherhood and humanity for which the saints have stood. From early times Faith in God is not something unscientific in character. Just now I heard a Vedic hymn which says: sada pSyamit saUrya: | tt\ ivaYNaao: prmaM pdma\ | idvalvacaxaurattma\ | & As the naked eye sees the sky, the eye of the spirit sees the highest dwelling place of the Divine. It is not a matter of



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inference or speculation; it is a matter of actual encounter. The human individual in the depths of his mind and heart encounters the highest reality. **sada** always, **pSyamit** they witness . **saUrya**: the sages. The sages always see that. How? | **idvalvacaxaurattma** | the **caxau**: the naked eye sees the sky, spread out. In other words whatever may be regarding as the truth of religion is not a matter of speculation or inference; it is a matter of insight.

If this land has produced those great saints, those saints were not merely indifferent to intellectual considerations; that is why, I said the other quality after spiritual sanctity is intellectual integrity. Look at the scholarship, look at the research institutes, look at the educational institutions, look at the Deccan Education Society itself. All these are centres where you seek Truth. They are not merely seats of learning, but they are centres where a particularly way of life is taught. A true University is not place If learning. But it is something in which you initiate your students to a particular attitude of life. That is what a true college or a true University should be. Maharashtra from the earliest times has been famous for its scholars, for its savants in History, in Sanskrit, in Philosophy, etc. So, your spiritual insight should be supported and sustained by intellectual considerations. You are not called upon to sacrifice your



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intellect to develop your spiritual dimension. Your whole nature will have to be exercised if the truth of things is to be known.

When I referred to practical efficiency, from the days of Shivaji downwards, you showed that you were efficient. Ramdas may be the adviser, may be the teacher, but Shivaji tried to translate the teachings into practical life. These are the great leaders you have had.

We know, we talk big things; but our practices belie our professions. Look at all things that we come across. We say, every individual is a spark of the Divine. But how have we treated the individuals in our actual life? Look at the submerged peoples in our country; Look at the people who are leading their life on the pavements in Bombay without any kind of shelter or roof over them. So long as such things are there our profession of recognizing the spirit of God in every human individual is merely a profession and it is not something which has become a burning conviction in our minds and hearts. Religion cannot be regarding merely as a theory.

It is a way of life. If it is a way of life, all these disabilities from which our women suffer-disabilities from which the Harijans suffer, the submerged people suffer are a challenge to us. If we have suffered in our previous history, it is because we have been disloyal to the great ideals which we professed. We cannot get up and say “these are our ideals.” The question is :”What are our



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practices?” When we adopted democracy and adult suffrage, when we said, each person has a vote irrespective of caste, race, sex, class, literacy or property, etc. We recognized the equality before Law and before authority of all individuals. It cuts across every kind of barrier. True democracy is a frame of mind, is an ethical truth, is a way of looking at things. Are we doing it? Are we not still even in this part of the country, subject to all sorts of discriminations against this community or what class, or against property less? What did we say? Not literacy, not wealth, nothing at all; by virtue of manhood, every individual is entitled to a vote. We believe that every individual has not potentiality to develop the highest, and we must give him the opportunities by which he can rise to the highest. That is democracy. Are we doing it? There were great thinkers here, political leaders, social reformers. Look at Tilak look at Ranade, look at Gokhale, look at Karve who happily is still with us. They are the people who took it seriously, and tried to abolish the man made distinctions, the artificial contingent barriers which we have set up between man and man. So long as oppression is there, our future is bleak. When we are able to abolish it in reality, not merely in the Constitution, it is only then that we can get up and say that we are truly democratic community.

We never bothered about the way in which man worship the Divine. It does not matter that the every verse which we chant every morning says: **maMidr masajad toro Qaama** , [-Svar Allaa toro naama. **maMidr**



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**masaijad** temple and mosque are your abode; Ishwar and Allah are your names. Well, that is what we say; but do we do it? Look at the way in which small, good for nothing, insignificant, irrelevant considerations make us behave like beasts sometimes. Our civilization is only skin-deep. At the first attack the varnish falls off and the beast in us comes up. It is essential, therefore that we must take our constitution seriously and try to make democracy a living reality and not merely a pose or an affectation.

Several colleges have been established nearly the Engineering, the Willingdon and now you have a College of Commerce, which shows the practical efficiency to which we referred. It is named after our dear friend the Rajasaheb of Sangli. It is my hope and desire that the Deccan Education Society which will be practical charge of working this institution will do all its best to make it something of which not merely the people of Sangli but the people of Maharashtra and the people of India will be proud. I have no doubt that the Deccan Education Society with its great record, long and continuous record of good work, will also add another feather to its cap by running this institution properly. I am happy to be here today, and offer my felicitations to the Rajasaheb of Sangli, to inaugurate the College and beg of you, the students, to behave properly. If discipline and control are not inculcated in you, your education is a waste. It is essential therefore, that you should be proud of your



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institution, bring good name to it, work for our country and make us all feel proud of you.

*“JAI HIND”*

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