



Shri Madhwa Vadiraja Institute of Technology and Management

A Unit of Shri Sode Vadiraja Mutt Education Trust[®]

Affiliated to the Visvesvaraya Technological University, Belgaum

Approved by AICTE, New Delhi, and Recognized by Govt. of Karnataka

Vishwothama Nagar, Bantakal – 574 115, Udupi District, Karnataka, India

GRADUATION DAY ADDRESS

By

JUSTICE DR. M. RAMA JOIS

Former Chief Justice of Punjab and Haryana High Court

Former Governor of Jharkhand and Bihar

Former Member of Parliament [Rajya Sabha]

Sunday, 02 November 2014

My respectful pranams to Poojya His Holiness Sri Vishwavallabha Theertha Swamiji,

Respected Principal, Member of the Faculty, Members of the Management of Sri. Madhwa Vadiraja Institute of Technology, invitee sisters and brothers and the students who have graduated from Sri. Madhwa Vadiraja Institute of Technology and Management in the first batch, who constitute the hope for the bright future of our Nation.

I have great pleasure in addressing at the First Graduation Day of this engineering College established by Shri Sode Vadiraja Mutt Education Trust (SSVMET), which is a registered charitable trust established in the year 2009 by His Holiness Shri Vishwavallabha Theertha Swamiji, the present pontiff of Shri Sode Vadiraja Mutt, one of the eight mutts of world famous temple town Udupi, a relatively small but culturally vibrant and intellectually enlightened town situated in coastal Karnataka, Bharat. The trust runs many educational institutions viz. Shri Vishnumoorthy Hayavadana Swami Higher Primary School, a residential High School, a Pre-University College and SVH English medium High school. The unique feature of these schools is that, since inception, mid-day meals are provided to the students at highly subsidized rates and to students belonging to economically weaker sections, even these charges are waived off.

Thus, the SSVMET has undertaken the noble responsibility of not only providing food but also imparting education which is of everlasting value as declared in the following Samskrit verse in Hitopadesha

अन्नदानात्परं दानं विद्यादानमतः परम् । अन्नेन क्षणिका तृप्तिर्यावजीवं च विद्यया

“Providing education is of greater value than providing food, for the satisfaction secured from food is short-lived whereas the satisfaction secured from education remains throughout life”.

The comparison is given is not to belittle the importance of offering food to the needy but to indicate that by transmitting knowledge the giver not only increases and improves his knowledge, but also the recipient secures everlasting benefit and he becomes an asset to the Society. Therefore, the whole Nation expresses its gratitude to mutt and the Trust and all those who are serving through them for ably discharging this pious human obligations.

In the year 2010, SSVMET took up a major project i.e. setting up an engineering institute to provide affordable and quality technical and professional education to students from the rural parts of the country. Initiated with only 60 intake in four engineering disciplines, today SMVITM offers undergraduate courses leading to Bachelor of Engineering degree in Civil Engineering, Mechanical Engineering, Electronics & Communication Engineering and Computer Science & Engineering with a total student intake of 440 per year. Currently, around 1,500 students are pursuing their engineering education at the Institute. SMVITM is affiliated to Visvesvaraya Technological University, Belgaum, approved by All India Council for Technical Education, New Delhi and recognized by the Government of Karnataka.

The very name Sir M. Vishweshwaraiah inspires every one and enables him to come up by emulating the remarkable qualities of Sir M. Vishweshwaraiah who belonged to an economically poor class, by his intrinsic merit and sincere efforts became a World famous engineer and also an able administrator as the Dewan of Princely State of Mysore which earned the reputation of being the model State. He was also instrumental in establishing Mahatma Gandhi Hydro Electric Project at Jog Falls and Mysore Iron and Steel Industry at Bhadravathi in Shimoga District. His contribution was not confined to Maharashtra from where he secured Engineering Degree with distinction but also to several States in the Country where in public buildings his photo or statue has been installed and his birthday is being observed by the ever grateful Nation as Engineers Day. It was he who at the age of ninety gave the design for construction of about six kilometer bridge over the river Ganga at Patna otherwise found difficult by other engineers. All of you are fortunate in getting opportunity of being students of this reputed Institution and inspired by such an eminent engineer, honest and efficient administrator as well.

With this preface, I proceed to place before you certain basic values of our National life worthy of emulation in your life.

RIGHT TO HAPPINESS:

The natural desire of all human beings is to be happy at every stage and in every aspect of life. It is a natural human right, for without happiness life becomes meaningless. Therefore, the right of every individual human being to happiness has been evolved and recognized as a basic HUMAN RIGHT in the Bharatiya culture since ancient times. This being the most important and comprehensive human right, it includes every kind of right, the fulfillment of which leads to happiness and worthy to be included as one of the universal declaration of human rights as this right is conspicuous by its absence in them.

How to secure the right to happiness by a man and avoid miseries caused by his own conduct to himself has been an important matter for consideration since ages by sages in Bharat. After an in-depth study of human nature, an attempt was made to find solution to the eternal problems confronting human race. It was found that every human act, good or bad, is motivated by desire. This basic aspect of human life or human instinct is explained in the following verse:-

अकामस्य क्रिया कचिद्दृश्यते नेह कर्हिचित् ।
यद्यद्धि कुरुते किञ्चित् तत्कामस्य चेष्टितम् ॥

There is no act of man which is free from desire; whatever a man does is the result of the impulse of desire. [Manu Smriti Ch. II-4]

Analyzing the human instinct, our ancestors who were great thinkers found that the force behind every action of human beings was found to be his desire (kama). Then the next question was what are the natural desires of man? These were found to be the desire to have good living conditions, good food, clothing and dwelling, wealth and all other articles or things (Artha) which secure comfort and pleasure as also sexual and emotional enjoyment and also what should be the basis for the common good and better relationship among human beings. According to Vatsayana (Kamasutra 1-20), 'Artha' connotes material wealth such as gold, cattle, corn, including education or knowledge necessary to earn wealth. The cause of unhappiness of human beings was found to be evil actions of their own or those of other human beings, particularly in view of their desire to earn more and more wealth and material pleasure for themselves at the cost of fellow human beings, which, in turn, gave rise to conflict of interests among individuals.

It was further found that man's desire (kama) was always being influenced by other impulses inherent in human nature such as anger (krodha), passion (moha), greed (lobha), infatuation (mada), and jealousy (matsarya). These six natural impulses were considered to be man's six inherent enemies (arishadvarga), which if allowed to act uncontrolled could instigate him to entertain evil thoughts in the mind for fulfilling his own

selfish desires and for that purpose cause injury to others both fellow human beings as also other living beings. It was also diagnosed that for such wrongful acts of human beings, the mind acts as the instigator.

Observance of Dharma – panacea for all problems:-

‘Dharma’ the two lettered smallest Samskrit word which has the widest meaning comprising of code of righteous conduct evolved in Bharat from times immemorial was found to be the solution to the eternal problems arising out of the natural instinct of man and to secure happiness as explained by Bhimshacharya in Mahabharata Shanti Parva (Ch-59-14) thus:

नैव राज्यं न राजाऽऽसीन्न दण्डो न च दाण्डिकः ।
धर्मैव प्रजाः सर्वा रक्षन्ति स्म परस्परम् ॥

There was neither kingdom nor the king, neither punishment nor the guilty to be punished as all people were acting according to Dharma and thereby protecting one another.

Thus, there existed a Stateless Society wherein people lived happily by conforming to ‘Dharma’

The propounders of Dharma did appreciate that the fulfillment of desires of human beings was essential aspect of life and that without it life was meaningless. They were however, of the opinion that unless the desires were regulated by ‘DHARMA’, it was bound to have undesirable results. Therefore, what ‘Dharma’ comprises were specifically laid down as follows in Manu Smriti:

While Dharma touches on a wide varieties of topics, the essence of Dharma common to all human beings is declared in Manu Smriti CH-X-63:

vfgalk IR;eLrs;a 'kkSpfefUnz;fuxzg%A
,ra lkekflda /ke± pkrqoZ.;sZ·czohUeuq%AA

Ahimsa(non-violence), Satya (truthfulness), Asteya (not acquiring illegitimate wealth), Shoucham (purity), and Indriyanigraha (control of senses) are, in brief, the common Dharma for all the varnas.

A reading of each one of the above rules of Dharma at once makes an individual realise what he should do and what he should not do.

This word with such a wide meaning as large as the Universe was made dwarf by misunderstanding or misinterpreting it as ‘religion’ which means mode of worship of God by believers. Whereas, ‘dharma’ means code of righteous conduct and is one and Universal

and unites the entire humanity. Religion divides them into different groups and many times warring groups too.

Though we were from the beginning guided and inspired by four Purusharthas namely Dharma, Artha, Kama and Moksha, as the fourth one Moksha or liberation from the cycle of birth and death and reaching Swarga, which was invisible, Manu Smriti stressed on the first three for the mundane World and called it Trivarga, prescribing that obedience to that was mandatory thus:-

धर्मार्थावुच्यते श्रेयः कामार्थो धर्म एव च ।
अर्थ एवेह वा श्रेयस्त्रिवर्ग इति तु स्थितिः ॥
परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।

To achieve welfare and happiness some declare Dharma and Artha are good. Others declare that Artha and Kama are better. Still others declare that Dharma is the best. There are also persons who declare Artha alone secures happiness.

But the correct view is that the aggregate of Dharma, Artha and Kama (Trivarga) secures welfare and happiness.

However, the desire (kama) and material wealth (Artha) must be rejected if contrary to Dharma. [Manu Smriti – II-224 and IV-176]

In these three lines, the merits and demerits of materialism (Artha and Kama) and of mere spiritualism (Dharma without Artha) or merely Artha namely mere materialism bereft of Dharma have been evaluated and concluded that it is only the reconciliation among Dharma, Artha and Kama which secures welfare and happiness with an overriding instruction that desire (kama) and material wealth (Artha) should be rejected if they are inconsistent with Dharma and named it “TRIVARGA” to be followed by all human beings both rulers and the ruled to wit the entire humanity. This doctrine must form part of our good education curriculum. It is indisputable that there can be no better rule or philosophy than Trivarga to secure the welfare both to individuals as well as the society and to secure happiness for all. It strikes a harmonious balance between interests of the individual and the society.

The scope and meaning as also the role of Dharma in securing and preserving the right to happiness has been vividly explained by the Supreme Court of India in the case of Narayana Dixitulu Vs. State of Andhra Pradesh [1996 (9) SCC 548 at 590-591] as follows:-

“The concept of ‘dharma’ has been explained by Justice M. Rama Jois in his Legal and Constitution History of India (Vol. I), at pp 1 to 4 quoting the following verse from Mahabharata:-

धारणाद् धर्मइत्याहुर्धर्मो धारयतेप्रजाः ।
यत् स्याद् धारणसंयुक्तं स धर्मइतिनिश्चयः ॥

Dharma sustains the society

Dharma maintains the social order

Dharma ensures well being and
progress of Humanity

Dharma is surely that which fulfills these objectives

[KarnaParva Ch. 69, Verse-58]

.....

Dharma embraces every type of righteous conduct covering every aspect of life essential for the sustenance and welfare of the individual and the society. [para 60]

“The word Dharma or Hindu Dharma denotes upholding, supporting, nourishing that which upholds, nourishes or supports the stability of the society, maintaining social order and general well-being and progress of man kind; whatever conduces to the fulfillment of these objects is Dharma; it is Hindu dharma. [para 79]

Great importance of Dharma as the panacea for happiness of humanity has been declared by Mahanarayanopanishad thus:-

धर्मो विश्वस्य जगतः प्रतिष्ठा ।
लोके धर्मिष्ठं प्रजा उपसर्पन्ति ।
धर्मेण पापमपनुदति ।
धर्मे सर्वं प्रतिष्ठितम् ।
तस्माद्धर्मं परमं वदन्ति ।

Dharma constitutes the foundation of all affairs in the World. People respect those who adhere to Dharma. Dharma destroys sinful thoughts. Everything in this world is founded on Dharma. Dharma therefore, is considered supreme.

Therefore, the basic human right recognized in Bharatiya philosophy has been the “RIGHT TO HAPPINESS” of all. The ideal that ‘greatest good of the greatest number’ which means that for the good or happiness of a greater number, unhappiness or misery could be inflicted on a smaller number which is of western origin was never accepted in Bharatiya culture and civilization. This is the mark of our distinction and was incorporated in the prayer to be made everyday by every individuals, which reads:-

सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु, मा कश्चिद् दुःखमाप्नुयात् ॥

"Let all be happy,

Let all be free from diseases,

Let all see auspicious things,

Let no body suffer from grief,

A directive to the State in Kautilya's Artha Sastra which is acclaimed as the Constitution Law of Bharat since times immemorial has been as follows:-

प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम् ।
नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम् ॥

In the happiness of the subjects lies the king's happiness, in their welfare his welfare; what pleases himself the king shall not consider good but whatever pleases his subjects the king shall consider good. [Arthasastra, P-39]

Both these verses are inscribed in the Parliament House in golden letters highlighting that these ideals constitute the elements of basic structure of our National life. I have published them and made available to the people at large and I am presenting five copies of them in English and Kannada to the library of this prestigious Institution.

DUTY BASED SOCIETY:-

In addition to evolving the basic human right to happiness, the unique method evolved by the great thinkers who moulded the civilization and culture of this land was to secure the rights to every individual by creating a corresponding duty in other individuals. This was, for the reason that they considered that sense of right always emanates from selfishness whereas the sense of duty always generates selflessness. Therefore, every kind of right evolved which became the values of our culture were based on the duty of every individual towards other individuals. For example, the duty of parents towards their children, and the duty of sons and/or daughters as the case may be towards their parents, and duty of teachers towards their students, duty of students towards their teachers, duty of every individuals in a family towards other individuals in the family and other members of the concerned human society, duty of the State towards citizens, duty of citizens towards State, duty of the society towards individuals and duty of individuals towards the Society were all created to protect the basic human right to happiness for all. The creation of a duty in one individual necessarily resulted in the creation of corresponding right in other individuals and the protection of such right is another element of basic structure of our National life.

The importance given to duty in this land is emphasized in Vishnupurana which reads:-

अत्रापि भारतं श्रेष्ठं जम्बूद्वीपे महामुने ।
यतो हि कर्मभूरेषा ततोऽन्या भोगभूमयः ॥

Among the several countries Bharat is great, for, this is land of duty whereas others are lands of enjoyment.

Mahatma Gandhiji quoted this as the basis of his love for the country in his book 'My Picture of Free India'. He said :

INDIA is to me the dearest country in the world, not because it is my country but because, I have discovered the greatest goodness in it Everything in India attracts me. It has everything that a human being with the highest possible aspirations can want. India is essentially Karmabhumi (land of duty) in contradistinction to Bhogabhumi (land of enjoyment). [My Picture of Free India, p-1].

What is the significance? The answer is extremely important. According to the culture evolved in this land, every one owes a duty towards others and by this method; the right of an individual was made part of the duty of other individuals. Somehow, this most important element of the basic structure of our National life was not included in the Constitution of Bharat. However, chapter on duty was rightly incorporated vide article 51A of the Constitution by the 42nd amendment complying with ideal that it is better late than never.

It is significant to note that an eminent Western Jurist Duguit (1859-1928), a Professor of Constitutional Law in the University of Bordeaux too propounded the theory that for peace and happiness of human beings, it is necessary to establish a duty-based society, in these words:-

"The core of the law lies in duty The only right which any man can possess is the right always to do his duty". [Jurisprudence – R.W.M. Dias].

He disagreed with the view which stressed on the rights without reference to the duties. His view is similar to the one which made duty as the basis of the rights in this land. It is this basic value of life, evolved through Vedic and other literature, which is incorporated in the most popular and significant declaration in Mahabharata of which Bhagwadgita is part of it in the following verses:-

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

"Every individual attains fulfillment of life and fame only on account of discharging the duties prescribed for him/her". [Bhagvadgita 18-45]

This verse is inscribed in golden colour in the Parliament building of Bharat.

Mahabharata also mandates that everyone should discharge four pious obligations in the following verse:

ऋणैश्चतुर्भिः संयुक्ता जायन्ते मानवा भुवि ।
 पितृदेवर्षिमनुजैर्देयं तेभ्यश्च धर्मतः ॥
 यज्ञैस्तु देवान् प्रीणाति स्वाध्यायतपसा मुनीन् ।
 पुत्रैः श्राद्धैः पितृश्चापि आनृशंस्येन मानवान् ॥

Every individual should discharge four pious obligations. They are Devaruna (towards God), Pitruruna (towards parents), Rishiruna (towards teachers) and Manavaruna (towards humanity).

A man should discharge Pitruruna by maintaining continuity of the family, Devaruna by worship of God, Rishiruna by the acquisition and dissemination of knowledge, and Manavaruna by every type of social service. [MB Adiparva Ch. 120-17-20].

All the four obligations were founded on the basic sense of gratitude, the most fundamental among our values of life. 'Devaruna' was required to be discharged by worshipping God in any manner one pleased. 'Pitruruna' was required to be discharged by begetting sons and daughters, educating and leaving them as asset to the Society. Among these four pious obligations, the third one namely, 'Rishiruna' is relevant to the present topic. According to this pious obligation, every individual is under a duty to acquire knowledge, expand it by self study and research, give it back to the society by making useful addition to it and to use it for securing happiness to fellow human beings which is the fourth pious obligations called "Manavaruna". These pious obligations are being ably discharged by all the Institutions established by SSV Mutt.

This basic value, which establishes our national identity and distinction, had been overlooked when the Constitution of Bharat was drafted. As a result, only fundamental rights had been included in Part-III of the Constitution of India. But fundamental duties were not incorporated in the Constitution. This, in fact, has been, over the years, the root cause of our several national problems because it replaced the sense of duty by mere consciousness of the right. Developing the sense of duty in every individual from childhood, through proper education, and by personal example of parents and teachers and social and political leaders is of utmost importance and a greater and better guarantee for the protection of human rights and indeed a panacea for many of our social, political and economic problems on the one hand and for establishing a duty based society to ensure the protection of human rights of every individual.

IMPORTANCE OF EDUCATION:

As to the importance given to education in ancient Bharat, it is sufficient to quote the following verse composed by the great Samskrit poet Bhartruhari of the first century BC in his "Neeti Shataka". This verse was quoted by me before the Constitution Bench of the Supreme Court in support of my argument that right to education is part of fundamental right of every citizen under Article 21 of the Constitution of India. It reads:-

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं
 विद्या भोगकरी यशस्सुखकरी विद्या गुरुणां गुरुः ।
 विद्या बंधुजनो विदेशगमने विद्या परा देवता
 विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः ॥

Education is the special manifestation of man;

Education is the treasure which can be preserved without fear of loss;

Education secures material pleasure, happiness and fame;

Education is the teacher of the teacher;

Education is one's friend when one goes abroad

Education is God incarnate;

Education secures honour at the hands of the State, not money;

A man without education is equal to animal' .

Justice Jeevan Reddy has quoted the above verse in his majority judgment in the case of Unnikrishnan Vs. State of Andhra Pradesh [AIR 1993 SC 2178] and added that there was nothing more to say about the importance of education.

It is this judgment which ultimately resulted in the amendment of the Constitution incorporating education as fundamental duty vide Article 21-A.

Dr. S. Radhakrishnan, the second President of Independent Bharat whose birthday is being observed as "TEACHERS' DAY" every year, in the course of his treatise on Taittiriyaopanishad, quotes what Patanjali said about education:

"Patanjali in his Mahabasya [Kielhorn's ed. P-6] says there are four steps or stages through which knowledge becomes fruitful.

- ❖ The first is when we acquire it from the teacher,
- ❖ The second when we study it,
- ❖ The third when we teach it to others and

❖ The fourth when we apply it.

In this short but meaningful passage, Patanjali highlighted four aspects of education to be accomplished. The directives to every individuals thereby are:

- (i) Acquire knowledge/education from your parents and teachers;
- (ii) Make your own study and research and improve the knowledge,
- (iii) Impart value added knowledge to other individuals, that is, to your own children as parent and to others as teacher or in any other capacity; and even to fellow students.
- (iv) Use that knowledge for your benefit and the benefit of your family and also render service to fellow human beings through your profession, avocation or employment etc. and do not use your knowledge for exploitation of fellow countrymen to satisfy the unlimited greed.

These four aspects of education must be imparted to every individual irrespective of the special knowledge acquired through educational institutions.

As I am addressing the students of this Engineering College, I consider it appropriate to inform you a panoramic view of vast field of knowledge which had been developed in ancient Bharat which is given in a publication entitled "PRIDE OF INDIA" published by Samskrita Bharati. The book gives a brief account of great advances made in the field of Science, Mathematics, Astronomy, Astrology etc., including Metallurgy as also Engineering, Architecture.

To put it in a nut-shell, Bharat has been a store house of knowledge as large as a ocean and was attracting students from all parts of the World as proudly declared in Manu Smriti thus:-

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ।।

"People from all over the world come here to secure, knowledge from the learned scholars.

But in the meandering course of history as our Nation came under foreign rule for centuries, we suffered from self forgetfulness [atma vismrti]. We have to recover from this state and we have to know what we were and what we should become.

After independence, efforts should have been made to completely review the education system introduced by the Britishers and revive and reestablish our education

system so as to incorporate matters according to our own needs and requirement . But this has not been done though six decades are over.

In this behalf the Supreme Court of Bharat stated thus in Aruna Roy's case, [2002 (7) SCC 368, at para 29, page 388]:

“Our educational system aims at only information based knowledge and the holistic views turning the student into a perfect human being and a useful member of society has been completely set aside, Swami Vivekananda aptly said:

‘Education is not the amount of information that is put in your brain and runs riot there, undigested, all your life. We must have life building, man-making, character-making, assimilation of ideas. If education is identical with information, libraries are the greatest sages of the world and encyclopaedias are rishis’.

Truth (Satya), righteous conduct (dharma), peace (shanty), love (prem) and non-violence (ahimsa) are the core universal values which can be identified as the foundation stone on which the value based education programme can be built up. These five are indeed universal values and respectively represent the five domains of human personality – intellectual, physical, emotional, psychological and spiritual. They also are correspondingly correlated with the five major objectives of education, namely, knowledge, skill, balance, vision and identity’ [para-7 and 8]

Primary school stage is the period in a child's life when the seed of value education can be implanted in his/her impressionable mind in a very subtle way. If this seed is nurtured by the capable hands of dedicated teachers in school, if they insert values at appropriate intervals during a child's school life, it can be easily said that half the battle in building up national character has been won. [para – 9]

Warning against yielding to two major weaknesses of human beings:-

I appeal to you to remember uppermost in your mind the most important warnings given in Manu Smriti and act accordingly:-

[i] Be clean in financial matters:-

सर्वेषामेव शौचानां अर्थशौचं परं स्मृतं ।
योऽर्थे शुचिर्हि स शुचिर्नमृद्धारि शुचिः शुचिः ॥

‘Of all cleanliness, cleanliness in financial matters is of utmost importance. If a person who does not practice purity in financial dealings or matters cannot become clean by taking bath any number of times a day”. [Manu Smriti Ch. 5-506]

This is an all time truth. In its inimitable language Manu Smriti declares that a person who is not maintaining cleanliness in financial matters, does not/cannot become clean by taking bath any number of times.

[ii] Don't indulge in sexual immorality:-

न हि द्विशमनायुष्यं लोके किंचन विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ॥

“There is no offence which is more heinous and condemnable than having sexual intercourse with a woman who is not his wife” [Manu Smriti 4-134]

This rule was regarded as the most fundamental rule in the Society for without observation of this rule, there would be chaos in the family life as well as the social life. No sensible person can deny the wisdom of this rule.

In these days on account of moral degradation. We are witnessing innumerable instances in which individuals who disregarded these warnings are suffering hell here and in their life time.

Then the question is how to protect or prevent a person from committing such an offence. This is possible by providing/acquiring 'samskara' which destroys the evil thought whenever comes in the mind, for whatever be the reason. In this behalf, in the book titled “Swami Vivekananda on Himself” he has stated that only one Samskrit sloka of two lines taught to him during his childhood provided guidelines to be followed in his whole life. It reads:-

मातृवत्परदारेषु परद्रव्येषु लोष्टवत् ।
आत्मवत्सर्वभूतेषु यः पश्यति स पण्डितः ॥

A person who treats every woman other than his wife as equal to his own mother, regards wealth or money belonging to another person as equal to loaf of mud, regards all living beings as his own atma, can be regarded as really educated person.

This small two lined Samskrit sloka can be regarded as the panacea for all human problems.

To illustrate, ones the cultural value that every woman is equal to one's own mother is ingrained in the heart of individuals, the mind no longer acts as instigator or as catalyst forcing the individual to make sexual onslaught on woman. Therefore, providing such samskara should be made part and parcel of National Education. The meaning of Samskara is given in Kamandaka Neetisara as follows:-

संस्कारो नाम स भवति यस्मिन् जाते पदार्थि भवति योग्यः कस्यचिदर्थस्य ॥

“Samskara is that process undergoing which a person or thing becomes fit for the purpose for which he or it is meant”.

Therefore, our education system must result in creating/preparing individuals to be fit for any profession, vocation or any position or responsibility in the Society for the discharging of which he has undertaken or undergoing education. Imparting knowledge through education to enable an individual to carry on any occupation, profession, trade or business is certainly inevitable, but should be inseparable from inculcating Dharma abiding nature by imparting ‘Samskara’ as defined by Sabara quoted earlier. This is the real and effective remedy against rampant corruption and immoral and illegal acquisition of wealth and the most heinous acts against women which are threatening the well being of our Nation.

As declared by the Hon’ble Supreme Court in Aruna Roy’s case, the real education consists of two inseparable aspects namely knowledge and character. They are like two sides of a coin which makes it a legal tender or a valid coin. In the absence of one side it ceases to be valid or becomes valueless. Therefore, along with or in addition to the imparting of knowledge or information, Dharma abiding nature to wit the character should be inculcated through the process of Samskara through National Education System. What is happening today as the Supreme Court has pointed out in Aruna Roy’s case, only the first aspect is fulfilled without the second. The resultant position is, we have many men of professional competence but minus ethics. This is the root cause of all our National problems.

Therefore, I conclude my address on this Graduates Day with the appeal to both the educational institutions and the students that they should fulfill the principal object of education namely to ensure continuous supply of men of excellent knowledge and sterling character to the Nation. I pray Almighty to inspire every one of you to use the knowledge secured by you in the service of fellow human beings which includes your family and the Nation as well.

I have placed my thoughts before you, which I consider are of utmost importance. Please consider them on their merits.

I appeal to all of you to take a oath to the effect that

“whatever may be the position that I am destined to occupy in the Society, I shall not earn money or fulfill my desires by methods which are illegal or immoral and that Bharatmata shall be the deity for my worship [Aradhya Devata] and patriotism shall be the method of worship”

as it was during the struggle for freedom. By following this ideal only you can reach higher and higher position in your life and this is the only method by which you can do justice to

yourself, to your parents, to this University and to the Nation as well. I pray Almighty to give all of you the necessary strength, capacity and WILL POWER to do so.

Finally I express my sincere thanks and gratitude to SSV Mutt for having given to me an opportunity to share my thoughts with those who are becoming graduates and also others who constitute the hope for the bright future of our Nation.

I am confident that the students educated and trained in this upcoming Engineering College will enable them to take this Nation to the pinnacle of glory.

Bharat Mata Ki Jai.

[JUSTICE DR. M. RAMA JOIS]

Former Chief Justice of Punjab and Haryana High Court

Former Governor of Jharkhand and Bihar,

Former Member of Parliament [Rajya Sabha]