Acknowledgements

My interest in Rabelais was created in a casual question of Prof. C. E. Chapple, Emeritus Professor of Education, University College of Wales, Aberystwyth, U.K. I asked, 'What are your Indian Educators?' He replied, and I mentioned Gandhi, Tagore, Vivekanand, Tulsi, Radha, and others of other Indian educators though I could not name any of their specific work 'on education'. I explained that these great Masters through discussions of the obstacles to individual and human progress - the dangers of false values, lack of clear insight, the deadening routine of tradition, the vilification of Kings and politicians, the greed that leads to war, the cupidity of the profiteer, the loathsome sense of the adulterator, the corrupting influence of the monologist - pointed the best in Indian culture and tradition which educated generations of Indians, though there is no work of the sages which may be called specifically 'on education' as we understand it, today. Prof. Chapple, listened to me very patiently, and said that the same was true of the Western world, also. None of the earlier Western Educators wrote systematically on Education. He very generously offered his advice and guidance, if I took the study of an Indian Educator.

At Aberystwyth, Manchester and London, books on Indians and India were inadequate and not easily available and the guidance of one of the great teachers and Educator, so generously offered, could not be brushed aside. I spoke to Prof. Chapple, of my difficulties and he readily volunteered 'to train' me, in historical educational research, if I studied a Western Educator so as to encourage writing 'on education' of great Indian Thinkers.

We met again to pick and choose an educator with brilliant intellectual power and far-reaching rationalism combined with deep emotionalism and profound
sympathy for the common man which characterises the Indian Sages of old. Such a thinker was to be studied in a manner as to winnow other aspects of his work leaving whatever was educationally valuable. We discussed Rousseau, Erasmus, Locke, Milton, Comenius, Montaigne and very many other Western thinkers. These thinkers were studied upon the skin of their bones. We came to Rabelais — a monk and a curate, though in open hostility to the church for the most of his life; a physician, though a scourge of false scientific ideas and practices of the times; a university man and scholar, though a perpetual satirist of the practice and percepts of learning and teaching of his time. The rious license of his mirth has made him as many enemies as his wisdom has made him friends.

Rabelais chapter on "education" aroused great interest and formed the subject of much written work towards the end of the 19th century in France, Germany, England and United States. Yet strangely the educational aspect of his work has not been studied in a systematic manner in any country. There is at the most passing mention of his contribution to educational theory in Histories of Education. The Educational Theories of Francois Rabelais was, therefore, selected for study with the specific purpose of leading similar studies of Indian Immortals.

The Educational Theories of Francois Rabelais have remained with me for nearly a quarter of a century. I felt always hesitant about its publication; there has always been an urge for more addition and revision of manuscript. In my sojourne abroad in England and the U.S.A., I had the good fortune of showing the manuscript to few leading educators who guided and encouraged me by their appreciation of the work.

Faculties of Education in Indian Universities are now slowly developing and researches in education are now being steadily organised. Prof. N.K. Sridhar, Vice-Chancellor,
Delhi University, a teacher of mine: Prof. Kali Prasad, Vice-Chancellor, Lucknow University, a colleague of mine and Shri P.N.Jha, Vice-Chancellor, Allahabad University, who was my Director of Education, to encourage research in education, advised me to submit the "Educational Theories of Francois Rabelais" for doctorate degree. The Faculty of Education, Saugar University in its meeting held on 19th April, 1962 under resolution No.6, granted me exemption from the Ph.D. degree on my other published work and the Research Degree Committee permitted me to supplicate for the D.Litt. degree.

I wish to express my deep debt of gratitude to Prof. C.H. Hare, Emeritus professor of Education, University College of Wales, Aberystwyth, U.K., under whose feet I set to learn my rudiments in pedagogy and whose words of wisdom and fatherly affection have always echoed in my heart and have been a beacon light throughout my life, and to Dr. Ryland J. Irnary, now of the University of Pittsburgh, who found time amidst his very busy and occupied life to go through the manuscript and whose patient guidance, criticism and valuable suggestions have added much to my clarity of thought. I also gratefully acknowledge the help I have received from Prof. H.E. Ganders, Raymond Professor in the Philosophy of Education, Syracuse University, whose classes in history and philosophy of education I attended in winter of 1953 and who was kind enough to go through the manuscript and encouraged me by his appreciation and advice.

It would be impossible for an Indian to write on The Educational Theories of Francois Rabelais without learning heavily on the special and general studies that have appeared in the field. The bibliographical section contains the principal sources upon which the investigation is based. To the authors whose books were used, sincere thanks are extended. It has been impossible for me to employ footnotes freely owing to constant travelling and
the long-time that the investigation has taken.

Above all, I have no words to express even a fraction of my gratitude to my well-wishers, who are so numerous as to be mentioned individually, for their grace and guidance that have inspired and sustained me all through the period of my labours on the work.

If this humble attempt helps to quicken research and investigation in educational doctrines of our great sages, my life-long labour will have amply justified itself.