

About the figures of income-tax also I don't think.....

MR. DEPUTY CHAIRMAN: Mr. Mukerjee only wanted a clarification on one point.

SHRI M. C. SHAH: Very well, Sir. If he does not want any further clarification, I may stop here.

SHRI GOPIKRISHNA VIJAIVAR-GIYA (Madhya Bharat): Sir, all this contains a lot of useful information. May I request the hon. Minister to give a note including some of these useful facts?

MR. DEPUTY CHAIRMAN: Mr. Mukerjee, do you want to withdraw your Resolution?

SHRI B. K. MUKERJEE: Yes, Sir, I request for permission of the House to withdraw it.

The \*Resolution was, by leave, withdrawn.

#### RESOLUTION RE. PLACE OF SANSKRIT IN THE EDUCATIONAL CURRICULUM

DR. RADHA KUMUD MOOKERJI (Nominated): Sir, I move:

"This House is of opinion that the study of Sanskrit should be given its due place in the educational curriculum of the country and that the Central Government should take appropriate steps towards the achievement of this purpose."

Sir, it is a sad irony of fate that one has to move a Resolution in Parliament that Sanskrit be restored to its rightful place in the educational system and curricula of a country which is the very land of its origin;

and it will be a tragic irony if this Resolution is turned down by its Government, by the democratic government of the country whose Sanskrit literature constitutes its greatest glory, its greatest gift to humanity and its greatest achievement in history. If India, in spite of her backward economic condition, her colossal poverty to which the Prime Minister has just now made reference, and her equally backward political condition as a military power of no consequence, if India under these conditions, economic and political still commands the respect of the world, it is because she has won for herself a proud place in the realm of thought as recorded in her indigenous Sanskrit language and literature. Unfortunately free India is not quite alive to the abiding value of that cultural legacy which is one of its greatest assets. It must be remembered that a country is honoured, not as a mere geographical area or for its territorial extent, but only for its culture, its extra-territorial contributions to the culture of mankind. In a sense, one's country is his culture and culture his country—the kingdom of the spirit, which transcends the limitations of territorial embodiment. We, no doubt, feel proud of the fact that we of the present generation have lived to see with our own very eyes the moving spectacle of our country shaking off the shackles of slavery of centuries and achieving her political freedom and the status of a sovereign State, by a process of bloodless revolution unprecedented in the annals of humanity, under the leadership of Mahatma Gandhi rightly described as the Father of India's freedom. But at the same time, it has always to be borne in mind that mere political freedom is only a means to an end. It is valued as a means by which India, no longer trammelled by the bonds of political subjection is now capable of her free, full and unfettered self-expression.

SHRI J. S. BISHT (Uttar Pradesh): Mr. Deputy Chairman, may I rise to a point of order? Oftentimes we hear

\*For text of Resolution, vide col. 1306 of Debate dated 4th May 1956.

[Shri J. S. Bisht.]

manuscript eloquence in this country, but I think in the House it is not permissible. Members can quote some particular extract with a view to emphasise some particular point. But, is it right and fair that speeches should be read out?

MR. DEPUTY CHAIRMAN: I think he is only referring to his notes.

DR. RADHA KUMUD MOOKERJI: I am only referring to the notes. I am composing as I go on.

SHRI B. K. P. SINHA (Bihar): Sir, the mover can always read out the speech. Of course, it is there in May's Parliamentary Procedure.

MR. DEPUTY CHAIRMAN: You can only refer to the notes. I think Dr. Mookerji is only referring to the notes.

DR. RADHA KUMUD MOOKERJI: Yes. I am composing as I go on. He thinks that I am reading.

DR. W. S. BARLINGAY (Madhya Pradesh): If I may say so, there is one more fundamental objection to this Resolution. I am absolutely in favour of the Resolution—that I must tell you—but the point is this. The Resolution reads like this:

"This House is of opinion that the study of Sanskrit should be given its due place in the educational curriculum of the country...." Of course, everybody will agree that it should be given its due place, but what is the due place? That is my point. Then it says:

".....the Central Government should take appropriate steps towards the achievement of this purpose".

Of course, Government will readily agree; it is bound to take appropriate steps but what are the appropriate steps?

MR. DEPUTY CHAIRMAN: The hon. Member will have to contain himself till the speech is completed by the mover of the Resolution.

DR. W. S. BARLINGAY: Not only that, Sir. That must be contained in the Resolution itself. That is the whole point.

MR. DEPUTY CHAIRMAN: Not necessarily. You will continue in the afternoon, Dr. Mookerji. The House stands adjourned till 2-30 P.M.

The House then adjourned for lunch at two minutes past one of the clock.

The House reassembled after lunch at half past two of the clock, MR. DEPUTY CHAIRMAN in the Chair.

DR. RADHA KUMUD MOOKERJI: Sir, I am afraid that Sanskrit has fallen on evil days and perhaps on evil tongues. If in my enthusiasm for Sanskrit learning I have used a language of enthusiasm and emotion, one of my esteemed friends thought that it smacked of manuscript eloquence. I think that it is better for me now to be somewhat prosaic in what I am going to say.

The point that I was going to discuss is this that, if you make a survey of the entire course of India's history, specially the history of India's culture, you will be forced to conclude that perhaps Sanskrit on the whole represents the greatest achievement that will stand eternally to the credit of India among the nations of the world. The people that can produce a scientific language as Sanskrit are entitled no doubt to the highest respect in the cultural spheres of the world. Now to take an instance. Perhaps I may bore some of my friends, but I cannot help boring them. They must have patience with me.

DR. W. S. BARLINGAY: There are prosaic people.

DR. RADHA KUMUD MOOKERJI: Now for instance there is this in Sanskrit, of which I may say that not only India should be proud but many countries outside India too, take a word of three syllables 'Khatvakshepe'. The great grammarian Panini is universally regarded by linguists as one of the greatest of the geniuses that the world has ever seen. Now, his genius consisted in the art of conveying the maximum of sense within the minimum of words and as an example I placed before this House Panini's rule 'Khatvakshepe'. Where you have to express a sense of opprobrium there you should use a particular suffix and the example is 'Khatvakshepe'. In the meaning conveyed by this syllable there is great light thrown on our cultural history. The meaning is that if a Brahmachari who is under pupillage indulges in the luxury of sleeping on a cot, that is 'Khatva' 'Katia', then it is a matter of opprobrium, that is to say, this Sutra throws light upon the educational conditions and discipline of the times under which a Brahmachari would not be allowed the luxury of even sleeping on a cot. Well, this is the language for which I want the whole country to be roused to the supreme duty of supporting it under all circumstances.

Now my point is this that it is somewhat a matter of hope that we are still prone to use Sanskrit on certain very important occasions. For instance we have chosen our national motto. What? Something that very few Members of the House will be able to understand in the original. The motto is 'Satyameva Jayate' meaning 'Truth alone will triumph and not untruth' (na anritam). Now this is a passage from the Mundaka Upanishad. My idea in moving this Resolution is this that Sanskrit should be so widely cultivated all over India that the people of India at least will be able to follow the language in the original, which is now being embodied in these national mottos. Similarly, for instance, the Rig Veda defines God as Satya and

Rita, as Truth and Law or cosmic order. And similarly in the Gayatri Mantram you have God defined in a most highly advanced philosophical sense—God is defined as the thinking principle, the mind working within man, and I think this definition will be able to convince all atheists and all rationalists of the fact of the existence of God, because an atheist may be confronted with the question whether he believes in the reality of his own thoughts and ideas. According to the latest philosophical thought the Gayatri Mantram really represents the highest water-mark of human wisdom. I therefore plead that if we wake up in time, if we really take to this supreme duty of creating conditions under which this precious linguistic gift is not lost to India, I hope that the time will not come when Members of Parliament may be asked to assemble for a funeral oration over the burial of this Sanskrit as a dead language.

DR. W. S. BARLINGAY: No fears.

DR. RADHA KUMUD MOOKERJI: Thank you, but I am afraid that the situation might be developing in that way so that in Parliament we may be burying the hatchet because we cannot understand the motto which we have put to every document, the motto of 'Satyameva Jayate', and yet, with all this dark picture of pessimism, there is some ray of hope as to the reception of Sanskrit and the cultivation of Sanskrit scholarship in foreign countries to which I crave a reference. There are foreign scholars who still swear by Sanskrit as a living language and a perennial source of inspiration for spiritual life. For instance, the Marquiss of Zetland, who was the Governor of Bengal, made the most emphatic and public declaration that he was a lover of Sanskrit as a vehicle of culture and not simply because it was a language of a particular people or a particular country. He thought that Sanskrit has value as a vehicle of culture. Now the great German philosopher, Schopenhauer, did not go to bed on a single night

[Dr. Radha Kumund Mookerji.] before reading a Vedic text and another German philosopher, Deussen, who has specialised in the study of the Upanishads, has recorded his deliberate conclusion that the Upanishads represent the highest possible human wisdom on some of the most fundamental questions of life and death. Recently, the Boden Professor of Sanskrit, F. W. Thomas came out to Travancore to preside at the session of the All-India Oriental Conference and from his chair as president of that conference he made the declaration that it was quite easy to make Sanskrit a living language provided the Indians are determined to get it done, because he thought that Sanskrit was quite fit to be treated as a living language and should be cultivated and cherished as such by the Indians themselves who gave to the world that most refined language, as he states. Indeed, Sanskrit learning would have suffered most but for the contributions made by foreign savants to keep up its vitality and vigour. The whole world is just now agog with excitement over the forthcoming celebrations connected with Buddhism. But I take this opportunity to remind the House that Buddhism would have lost its most important canonical literature, namely, the Vinaya Pitaka, but for the fact that the German scholar, Oldenberg, devoted his whole life to the study in Pali original of this most difficult text of Vinaya Pitaka and has restored from oblivion this great treasure of human wisdom. Therefore on this occasion we should express our profound gratitude that we owe to these German scholars for their devotion to Indian learning.

Sir, I know that my time is limited, but I should like to place before the House what the Leader of the House has himself stated on a very memorable occasion and I think that the message that the Leader of the House has sent to the Sanskrit Parishad must be now binding upon the Government. These words I address to the Minister in charge. This is what the hon. Shri Govind Ballabh Pant, Minister for

Home Affairs, has stated in a message sent to the last session of the Sanskrit Parishad:

"What importance Sanskrit has played not only in the cultural life of our country right from the dawn of human civilization, but also in that of a large number of others, it is difficult to assess adequately. It is undeniably the mother of many of the world languages of today having spread its branches deep into Central Asia, China and Europe."

We are out to destroy it root and branch, Sir. He says purposely—

"...the mother of many of the world languages of today having spread its branches deep into Central Asia, China and Europe. For our country Sanskrit continues to be the 'Storehouse' of our priceless books on philosophy, literature, science etc. Our sacred Vedic texts, Upanishads, the epics, Ramayana and Mahabharata that still give their elevating and inspiring message were in Sanskrit. The melody, rhythm, cadence and grammar of this ancient language remains unexcelled. It then possessed the capacity of adjustment and growth and a richness of that lent itself to the expression of all shades and nuances of thought from the highest philosophic flights to the material worldly sciences, like Ayurveda, Astrology, Mathematics, Astronomy, Law, Economics and other like mundane things."

Sir, I am continuing to quote him:

"In literature, grammar, drama, poetry, rhetoric as well, Sanskrit possessed treasures that are today the wonders of the world."

And we are now going to close this glorious chapter in our cultural history. Sir, I take my stand on the Home Minister's emphatic declaration.

"It is this inheritance of India which binds people from the South and North, from the East and West in one common tie and makes their hearts vibrate in harmony and

union Such a heritage of which every Indian feels a glow of legitimate pride has to be preserved, perpetuated and propagated."

I wish the Minister for Education to understand carefully the implications of this sentence:

"Such a heritage of which every Indian feels a glow of legitimate pride has to be preserved, perpetuated and propagated."

SHRI NAWAB SINGH CHAUHAN (Uttar Pradesh): But this is Home Department, not Education.

DR. RADHA KUMUD MOOKERJI: Well, the Home Department is the department of departments. Sir, I continue the quotation:

"With the decadence and degeneration that started in our society owing to many factors the study of Sanskrit dwindled and shrunk into narrow circles. Freedom gives opportunity to revive the pristine glory of this peerless language."

His language also is peerless:

"Full use of this opportunity has to be taken."

And now I shall place before you another very authoritative declaration as to the merits of Sanskrit culture. I am quoting a foreign savant who was steeped in a specialised study of Sanskrit for the whole of his life, Monier Williams. He says:

"India, though it has, as we have seen, more than 500 spoken dialects, has only one sacred language and only one sacred literature, accepted and revered by all adherents of Hinduism alike, however, diverse in race, dialect, rank, and creed. That language is Sanskrit, and that literature is Sanskrit literature—the only repository of the Veda or 'knowledge' in its widest sense; the only vehicle of Hindu theology, philosophy, law and mythology; the only mirror in which all the creeds, opinions, customs, and usages of the

Hindus are faithfully reflected; and (if we may be allowed a fourth metaphor) the only quarry whence the requisite materials may be obtained for improving the vernaculars or for expressing important religious and scientific ideals."

Sir, in this connection I should like to draw the attention of the House to an article of the Constitution where also it is recognised that the study of Sanskrit is necessary because it is the source of vocabulary upon which Indian vernaculars must draw to enrich themselves. I am quoting from article 351 of the Constitution:

"It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression..... by drawing whenever necessary or desirable, for its vocabulary, primarily on Sanskrit and secondarily on other languages."

Therefore I say that even the Constitution intends that Sanskrit should be cultivated as a source upon which all the Indian vernaculars can draw for their sustenance and enrichment. This language should be preserved and cultivated in a proper manner.

Now, I shall conclude by a few more inspiring examples of what has been done for the preservation of Sanskrit literature by many a foreign scholar. First of all, I would refer to that prodigy of Sanskrit learning, Prof. A. B. Keith. He stood first in the I.C.S. examination beating the second man by a distance of 2000 marks. He was studying Sanskrit at Oxford and when the time came for Keith to come out to India to join the I.C.S. he felt the pangs of conscience within him and he felt that his passion for Sanskrit learning would not permit him to a wordly and lucrative career in distant India. Therefore he gave up his career in the I.C.S. and chose to devote his whole life to the cause of Sanskrit learning by accepting the Chair of Sanskrit and Comparative Philology at the University of Edinburgh. Now he and his teacher, Prof. Macdonnell, have given to India a

[Dr. Radha Kumud Mookerji.]  
monumental masterpiece of Vedic Research, namely, the Vedic Index of subjects and names, a work which defies the intelligence of many Indian Sanskrit scholars.

It is difficult to produce such a book. Now, who does not know the name of the Cambridge Professor of Sanskrit, E. J. Rapson, to whom India owes one important science of ancient Indian numismatics. It is Rapson who has instructed Indians as to what wealth of historic material can be derived from a study of these neglected old Indian coins. Now, we owe to the U.S.A. also priceless contributions to Sanskrit learning. We have all heard of the famous Harvard Oriental Series organised by Professor Charles Lanman and this Harvard Oriental Series has enriched the entire range of Sanskrit learning by publishing valuable volumes—volumes like *Rig Veda*, *Aitareya Brahmanas*, *Aitareya Aranyaka* etc. Prof. Keith edited and translated that difficult Sanskrit work called *Aitareya Aranyaka*. I am afraid the names of these books will not be remembered in India, whereas these books have stirred the imagination of these foreign scholars for a greater study of Sanskrit.

Now, as regards Germany I feel India can never repay the debt that she owes to German scholarship and we have a legion of these German scholars. I do not want to name them, but I must mention the names of Max Muller and Bohtlingk who edited Panini and who edited the monumental Sanskrit dictionary by a labour of twenty-two years on what is known as the *St. Peterberg dictionary* and so on. There is the Norwegian scholar Sten Konow, whom I will call the father of Indian epigraphy. He has taught us how to decipher difficult Sanskrit inscriptions in which is to be found valuable material of lost passages of Indian history. And then as regards the Czech scholar Winternitz he has produced four volumes of the history of Sanskrit Literature replete with all kinds of information derived from many obscure Sanskrit texts.

And then coming to America, Charles Lanman I have already mentioned. Bloomfield is the author of Vedic Concordance knowledge. To Prof. Hopkins of Yale University we owe for the authentic, most scientific and comprehensive study of the vast mass of literature printed, for the epics, namely, the Mahabharata and the Ramayan. He is the only scholar who has made a most scientific study of the contributions to history that have been made by such priceless books as the Mahabharata and Ramayana. (*Time bell rings*). I know I am reaching the time limit. In conclusion, I should like to say this that in drafting the Resolution which I moved I was very careful that I should not embarrass the Government in any way by proposing any details of action that may be required in order that the sacred cause of Sanskrit learning might be properly promoted. I hope it won't be inferred that I am not at all clear about my ideas or practical steps that might be taken in order to revive Sanskrit learning. I leave that to Government so that the Government may carefully consider the various ways and means by which the Government will be able to discharge an imperative national duty of preserving a language which is the only record left of all that we have done in the past history of the country. Thank you.

MR. DEPUTY CHAIRMAN: Resolution moved:

"That this House is of opinion that the study of Sanskrit should be given its due place in the educational curriculum of the country and that the Central Government should take appropriate steps towards the achievement of this purpose."

SHRI S. MAHANTY (Orissa): Mr. Deputy Chairman, I am really grateful to the hon. mover of this Resolution, for through his Resolution alone we have been able to invite the attention of the Government to the importance of study of Sanskrit which finds a place as a language of the Indian

Union in the Constitution. The hon. mover has already stated the names of European savants whose contribution to human knowledge is stupendous on account of their study of Sanskrit. It is a pity that we the children of India—the homeland of Sanskrit—have to learn Sanskrit today and have to learn about the rich heritage of our culture at the feet of these Western savants. But before I come to the merits of the Resolution, it will be worthwhile if I invite the attention of the House to the history of Sanskrit studies in this country in the last century. It is an irony of history that a *vedantic* scholar, himself a product of oriental Sanskrit studies, was the greatest opponent of the introduction of study of Sanskrit in this country in the last century and he was the famous Ram Mohan Roy. He was so much opposed to the introduction of Sanskrit studies that he vehemently condemned the very proposal of setting up a Sanskrit college in Calcutta in 1832. Ram Mohan Roy equated the learning of Sanskrit with all the superstitions of antiquated Hindu society. But much water has flown since then under the bridge of time and today we should not rely, nor the Government should rely on what Ram Mohan Roy said or did. We should now come to examine and approach this question dispassionately without any prejudice. Sir, the Anglo-Orientalist controversy of the 20's of the last century was started after a general committee of public instruction was formed by the Court of Directors of the East India Company in a resolution dated 17th July 1823. The entire educational programme of this country was entrusted to this General Committee of Public Instruction and a stupendous sum of a lakh of rupees was placed at the disposal of this committee for the propagation of the spread of education in India. Now, again, the irony is that one of the greatest Sanskrit scholars, Dr. H. H. Wilson, was the secretary of this committee. Then, a very interesting thing happened. Now, on the 31st July 1823, an instruction was issued to this committee by the Court of

Directors of the East India Company. I will read out the relevant excerpt from that instruction. The letter of instructions stated that one of the important things to which this committee would pay attention was the better instruction of the people and the introduction of useful knowledge, including the studies and arts of Europe and the improvement of their moral character. From this you will find that there was no mention of Sanskrit studies, of oriental studies. Thereafter, another gentleman called Mr. Hold Mackenzie—I do not know at that time what office he was holding, but his name appears most of the time in all the circulars which were issued by the Court of Directors. This Mr. Hold Mackenzie was very particular and very insistent that oriental learning should be imparted to Indians along with European knowledge. Therefore, to that effect, towards that end he suggested a *via media*.

3 P.M. And that was that the European knowledge should be translated into Sanskrit and should be imparted to the scholars in India. He, therefore, recommended that European works should be translated into Sanskrit. Therefore, in the last century, it should be admitted that the Government were pledged to the spread of Sanskrit in this country. But the only difficulty was that, though there were beautiful grammatical niceties in it, though there were learned discourses in it, its study had no relation to the practical, mundane life. Therefore, a suggestion was made that standard European works should be translated into Sanskrit and should be imparted to Indian scholars.

But then that was the difficulty, because in their letter dated the 18th August 1824, this Committee of Public Instruction wrote to the Governor General-in-Council—I will read out the relevant excerpts from it—as follows:—

“The hon. Court admit the necessity of employing Hindu and Muslim media. But where are such to be obtained for the introduction of foreign learning? We must train the

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teachers, provide the books and the business of tuition and the task of translation can be accomplished."

Therefore, the trouble was that in this country we could not get enough number of translators with the knowledge of European languages, who could translate those works into Sanskrit. If they had been available, probably Sanskrit would have found a very important place in the curriculum of our studies. But that was not to be. Therefore, Sanskrit gave way to English and in 1824, English was, for the first time, introduced as a subject of study in the Calcutta Madrasa.

This is briefly the genesis of the emergence of English in the curriculum of our studies. It is a matter of deep regret to me that our Education Ministry has done precious little towards the spread of Sanskrit education in this country, which is the home of Sanskrit. Sir, it is almost a truism to say that Sanskrit has educated the rest of the world. While the rest of the world was wallowing in darkness and in barbarity, it was India who taught them the high lessons of philosophy, religion, ethics and science and that was the greatness of Sanskrit. The hon. Minister of Education not only owes to this House, but to the country at large an answer as to what his Ministry has done for the spread of Sanskrit, in this country. I was almost hanging my head in shame while the hon. mover was repeating names after names of European savants who have resurrected the wealth of Sanskrit knowledge from the oblivion of ignorance. Therefore, it should not be taken so lightheartedly as the hon. Minister seems to take.

THE DEPUTY MINISTER FOR EDUCATION (DR. K. L. SHRIMALI): Sir, I am giving most serious attention to this. I have not uttered a single word and I do not know how it can be said that I am so lighthearted.

SHRI S. MAHANTY: I am much grateful for the assurance of the hon.

Minister and I hope that his serious consideration will be reflected in certain concrete actions which he will outline while replying to the debate. I would most humbly submit that a committee should be appointed which should go into this question, devise ways and means and make suggestions as to how Sanskrit can be included in the curriculum of studies in various educational institutions of this country.

It is true that Sanskrit learning is not utilitarian. I am also aware of the fact that if Sanskrit is made compulsory, students will have to learn Hindi, their own mother tongue and Sanskrit. They have also to learn English if they are to keep pace with the rapid developments which are taking place every day. But, Sir, that should not stand in the way of the Government appointing a Commission which should go into this question, examine it and recommend such practical ways and means as can be adopted for this purpose.

With these words, I very strongly recommend this Resolution and I hope that it will receive universal support from all sections of the House.

DR. W. S. BARLINGAY: Mr. Deputy Chairman, Sir, we are extremely grateful to Dr. Mookerji for drawing the attention of this House to a very important topic. I do not want to repeat all that he has said in this House in regard to the excellence of the Sanskrit language. That, I think, goes without saying. There is none in the world who has ever had a bad word to say about Sanskrit. The question is what are the means and methods by which we ought to give Sanskrit its rightful place in the studies in the schools and colleges in this country.

Sir, I may point out that, latterly at any rate, there has been a marked decline in the enthusiasm which students have shown in the study of Sanskrit language. I have not got the actual figures, but I know it for certain that, latterly, there has been a definite

decline amongst students who take to Sanskrit studies. Most of the students nowadays take to technical education, and, to some extent, that is justifiable, because the greatest need of the hour probably in this country is that of technical education. But at the same time, we cannot ignore the humanities because that lies at the very foundations of our culture and the moral fabric—if I may say so—of our society.

Sir, I need not give facts and figures. But I am told that, latterly, even as far as Bombay is concerned, where the study of Sanskrit began right from the time when a boy began education, now begins from the ninth year. This obviously is not a satisfactory state of things and if we turn our eyes to what is happening in the schools and colleges in other States, we will find the same sorry state of things.

Sir, I may remind the hon. Minister that we had in Delhi itself a conference of Sanskritists from the various States, and they passed various resolutions. That showed two things. On the one hand, it showed that there was something wrong with the Sanskrit studies in this country. On the other hand, they have made certain very positive suggestions for being implemented by the Government. I suggest, and suggest very strongly, Sir, that the Government should take early steps to implement the recommendations of that very august conference.

In this connection, Sir, I want to make two very concrete suggestions. The Sanskrit language has been an extremely rich language. There is no denying this proposition. And in point of fact, you will find that except for certain sciences which have developed in this world only recently, like physics and chemistry, biology and allied sciences, there is little in the literature of the whole world which is not to be found in the Sanskrit language. Sir, take for instance philosophy, take logic, take for that matter psychology, take the science of *pak shastra*, *shilpa shastra*, and all the rest. You will find very very important works in Sanskrit.

The science of *shilpa* was a very advanced science at the time of our ancient *rishis*. All those *shastras*, Sir, have now fallen on their bad days. And it seems to me—and that is most unfortunate—that a time will come when we will not be able to understand the *paribhasha*—the technical words—in these various sciences. Take for instance, the case of *yoga shastra*. Now, some of us at any rate understand Sanskrit. We can perhaps understand the grammar in the various books of *yoga shastra*. The grammar we certainly understand. But what about its meaning in terms of our experience? We are wholly forgetting our *yoga shastra*, and the same thing, I am afraid, will happen to other sciences, the main works of which are embodied in the Sanskrit language. That would be an extremely sorry state of things. I therefore want to make certain very concrete suggestions for the development of the Sanskrit language in this country.

Sir, the first concrete suggestion that I should like to make is that in the immediate future, we should have in this country a Sanskrit university. Sir, I am not an expert in the various sciences which are contained in the Sanskrit works, but I know something about philosophy, I know something about logic. And I can say, Sir, that the methodology, which our old logicians followed, has got in it extremely valuable elements. As a matter of fact, if you study some of these works, you will find that the modern thought in these subjects has not gone very much beyond our ancient thought, except in the sphere of what is now called mathematical logic. Except for that one part, we will find that we have not made much progress. Then, so far as the methodology of teaching is concerned, I feel, Sir, that there is something extremely valuable in their method, and it seems to me that that deserves to be revived.

The second point which I wish to make before this House is that one of the important problems now before us is that we have to integrate, as far

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as is humanly possible for us, all the knowledge that there is in our Sanskrit works with the knowledge that we are having today in modern works, and even in scientific works. That is a very important matter, Sir. I am not now thinking of physics or chemistry, because in physics and chemistry, of late, we have made very very great advances. But take for instance the science of medicine. We have in our literature, Charak, Sushruta, Vag Bhata and Bhava Prakash. And I can assure the hon. Minister that these books contain extremely valuable elements, which cannot be ignored by even the most modern of moderns, and which cannot be ignored even by the allopathic system of medicine. The allopathic system of medicine itself, Sir, has got to learn a good deal from these Ayurvedic works. It therefore behoves us not to bury these works under the earth, but if possible, to revive these works, to make people study these works, and to encourage them to study these works in an intelligent manner, and not in the manner in which we study our mythology or we study our superstitions. They should study these works with the full understanding that these sciences are not dead sciences, but they are living sciences.

Sir, the other day, we were told that we were going to have in that Medical Institute the history of Ayurveda. Sir, this is only an illustration. I do not want to repeat what I said then. But it shows our attitude towards all these matters. We must not think either of Ayurveda, or any other science for that matter, as a dead science, or as an anthropological exhibit. We ought not to look upon these matters in that way. But we ought to look upon these matters as some living things. Ayurveda is living, and our *shilpa shastra* is living. We ought to study these sciences as living sciences. Therefore I would like to make this concrete suggestion. I do not suggest that all that is there is true, but the people ought to be encouraged to take out the truth embodied in these various sciences and

various works. And that would be a very useful contribution to the study of Sanskrit. These books, these abridgements, should be translated not only into one language, the Hindi language, but they should be translated into all the languages of India, because as we all know, Panditji has never been tired of saying that all these languages are national languages.

MR. DEPUTY CHAIRMAN: It is time.

DR. W. S. BARLINGAY: All right, thank you.

श्री इन्द्र विद्यावाचस्पति (उत्तर प्रदेश) :

श्रीमान्, संस्कृत के बारे में जो कुछ कहा गया है उसको मैं दोहराऊंगा नहीं। डाक्टर मुकर्जी ने अभी बतलाया कि संस्कृत हमारे देश की कितनी ऊंची भाषा है। उन्होंने बतलाया कि, विदेश के विद्वानों ने, संस्कृत के लिए कितना काम किया है। अभी मेरे एक मित्र ने यह भी बतलाया कि हमारे देश की बहुत सी चीजें, बहुत से विज्ञान, बहुत सी फिलासफी, संस्कृत में है। इतना ही नहीं, संसार का विज्ञान और संसार का दर्शन जहां तक पहुंचा है वहां तक हम पहुंच चुके हैं। इन सब बातों को हम सब सुन चुके हैं इसलिये उनको न दोहराते हुए मैं कुछ व्यावहारिक बातें, आज के काम की बातें, आपसे कहूंगा।

कभी कभी कहा जाता है कि संस्कृत तो पुरानी भाषा है, जैसे यूरोप के लिये लैटिन और ग्रीक है उसी तरह से हमारे लिए संस्कृत है। ऐसा बहुत से लोग कहते हैं कि इसको फिर से जगाने में क्या फायदा है। उनके भ्रम को दूर करने के लिये मैं इतनी बात बता दूँ कि आज यूरोप में बहुत कम ऐसे लोग हैं जो कि लैटिन और ग्रीक को समझ सकें, फ्रांस या इंग्लैंड में भी बहुत कम ऐसे लोग हैं, जो कि लैटिन और ग्रीक को समझ सकें,

इसको समझने वाले कोई कोई विद्वान ही होंगे। लेकिन आज भारतवर्ष के अन्दर संस्कृत के जानने वाले जो भी विद्यार्थी हैं वे बाल्मीकि रामायण से ले कर आज की लिखी हुई संस्कृत को समझने की शक्ति रखते हैं। कुछ लोग कहते हैं कि यह डेड लैंग्वेज है, यह भाषा मर गई है, लेकिन मरने का यह चिन्ह नहीं होता। आज एक संस्कृत का विद्यार्थी बाल्मीकि रामायण को, भास के नाटक को, कालिदास के काव्यों को और आज की लिखी हुई संस्कृत को भी समझ सकता है। क्या यह मरी हुई भाषा का चिन्ह है? शायद हम पृथ्वीराज रासो की भाषा को उतना नहीं समझ सकें जितनी कि हम रामायण और महाभारत की संस्कृत को समझ सकते हैं। आज भी वह जिन्दा है। इसलिये यह कोई नहीं कह सकता कि संस्कृत एक मृत भाषा है। फिर, कुछ लोग ऐसे हैं जो यह कहते हैं कि संस्कृत को जिन्दा करने से क्या लाभ। वे देखें कि आज देश के कोने कोने में, हर एक प्रदेश में, संस्कृत जिन्दा है। कहीं चले जाइये और कहीं का नाम पढ़ लीजिये उसमें तीन चौथाई संस्कृत के शब्द होंगे। “कृष्ण” पंजाब में भी है तो मद्रास में भी है, बंगाल में भी है तो सिंध में भी है। “राम”, “कृष्ण”, “अविनाश” आदि ऐसे शब्द हैं जो कि संस्कृत के हैं और इस तरह से सब जगहों के नाम संस्कृत के शब्दों से भरे हुए हैं। जब बच्चा जन्मता है तो हिन्दुस्तान के ५० फीसदी आदमी ऐसे हैं जो कि जन्मते ही बच्चे को संस्कृत का शब्द कहते हैं। जब वह मर जाता है जो अंत्येष्टि संस्कार भी संस्कृत से होता है। हमारे जीवन में संस्कृत ओतप्रोत है और यदि कोई यह कहे कि संस्कृत मर गई है तो यह गलत बात है। संस्कृत जिन्दा है सिर्फ हमारी आंखें बन्द हैं। आज संस्कृत को जिन्दा रखने और उसकी उन्नति करने की क्या आवश्यकता है? आप देखें कि उत्तर और दक्षिण को मिलाने वाली कौन सी चीज है, क्योंकि अंग्रेजी तो अब जा रही है? मैं अपने अनुभव से बतलाता हूँ

कि जब मैं कभी हिन्दी बोलता हूँ तो उसमें उर्दू के शब्द ज्यादा होते हैं तो मेरे मद्रासी भाई मुझ से कहते हैं कि हम नहीं समझते, लेकिन जब मैं हिन्दी में संस्कृत के शब्द बोलता हूँ तो वे कहते हैं कि हां, हम इसको समझते हैं। अभिप्राय यह है कि उत्तर और दक्षिण को मिलाने वाली जो चीज है वह संस्कृत के शब्द हैं। इतना ही नहीं, यूरोप की बड़ी बड़ी यूनिवर्सिटीज में आप चले जाइये तो आप देखेंगे कि शायद ही कोई बड़ी यूनिवर्सिटी ऐसी हो जिसमें संस्कृत की चेयर न हो और शायद ही कोई यूनिवर्सिटी ऐसी हो जिसके साथ संस्कृत का एक बड़ा पुस्तकालय नहीं हो। सब बड़े बड़े देशों में संस्कृत की यूनिवर्सिटियां हैं और पुस्तकालय हैं। विदेशों में बड़े बड़े विद्वान हैं जो संस्कृत को जानते हैं। आप सोच कर देखिये कि आज हमारा सम्बन्ध उन देशों से किसी चीज से हो सकता है तो वह संस्कृत से ही हो सकता है। अगर आज यूरोप की किसी बड़ी राजधानी में किसी को हिन्दी में चिट्ठी लिखें तो यह हो सकता है कि वहां हिन्दी के पढ़ने वाले न मिलें लेकिन अगर आप संस्कृत में लिखें तो संस्कृत को पढ़ने वाले और संस्कृत को समझने वाले बहुत से मिल जायेंगे और लिखने वाले भी मिल जायेंगे। मेरा सम्बन्ध गुरुकुल कांगड़ी से है, वहां फ्रांस, इंग्लैंड और रूस से आ कर हमारे भाई व्याख्यान देते हैं और संस्कृत में व्याख्यान देते हैं, संस्कृत में वे बोलते हैं। अभी हमारे फिनलैंड के राजदूत एक सम्मेलन में आये थे, हमने उनको बुलाया था, उन्होंने वहां खड़े हो कर यह कहा कि जब मैं फिनलैंड से हिन्दुस्तान को चला था तब मैं संस्कृत का विद्यार्थी था और मैं ने यह समझा था कि मैं हिन्दुस्तान के बाजारों में व्याख्यान संस्कृत में सुनूंगा, लेकिन यहां आ कर पहली बार आज यहां संस्कृत में भाषण सुन रहा हूँ। मुझे आशा है कि जब दूसरी बार कभी आऊंगा तो फिर यहां संस्कृत में ही व्याख्यान सुना करूंगा। मेरे कहने का अभिप्राय यह है कि आज विदेशों में हमारी

## [श्री इन्द्र विद्यावाचस्पति]

भाषा समझी जाती है। इसलिये क्या तो भारतवर्ष के प्रांतों से सम्बन्ध कायम रखने के लिये और क्या विदेशों से गहरे सम्बन्ध कायम रखने के लिये हमें संस्कृत की आवश्यकता है।

एक बात और है। हमारा सारा इतिहास संस्कृत में है। आज कौन सा इतिहास का विद्यार्थी है या प्रोफेसर है जो कि यह कह सके कि वह संस्कृत के ज्ञान के बिना भारतवर्ष का इतिहास लिख सकता है। जब तक वेद, शास्त्र, पुराण, महाभारत, रामायण और राजतरंगिणी आदि ग्रंथों का अध्ययन न करें तब तक क्या कोई हमारे इतिहास को लिख सकता है? नहीं लिख सकता है। आज हमारे इतिहास को जानने के लिये संस्कृत के गहरे ज्ञान की आवश्यकता है। हमारे दर्शन को जानने के लिये संस्कृत के गहरे ज्ञान की आवश्यकता है और विदेशों से सम्बन्ध रखने के लिये भी संस्कृत के ज्ञान की आवश्यकता है। मैं तो यह कहता हूँ कि यदि हमारा देश आत्मसम्मान चाहता है तो यह आवश्यक है कि संस्कृत जिन्दा रहे और संस्कृत के ग्रन्थ जिन्दा रहें।

एक छोटी सी बात और कहूँगा। जब अंग्रेज यहाँ पहले पहल आये और उन्होंने बड़ी आसानी से हिन्दुस्तानियों को जीत लिया तब उनके दिल में यह बात पैदा हुई कि चूँकि हमने इनको इतनी जल्दी जीत लिया है इसलिये वे मूर्ख तो होंगे ही, अनपढ़ होंगे और बेईमान भी होंगे। उस समय बड़े बड़े अंग्रेजों ने जो कुछ लिखा है उसको आप पढ़ें, उनकी किताबों को पढ़ें, तो आपको मालूम होगा कि उनमें यही लिखा है कि सब बंगाली, हिन्दुस्तानी बेईमान हैं, सब के 'बे' बुरी बुरी बातें कहीं गई हैं। लेकिन उसके बाद हमारे ग्रंथ विलायत में पढ़े गये, मक्समूलर ने हमारे ग्रंथों को पढ़ा, रामायण को पढ़ा और उसे पढ़ने के बाद उसने "India—what can it teach us"

लिखा। उसने लिखा है कि सिविल सर्विस के लोगों के कहने के मुताबिक मैं बहुत दिनों तक यह समझता रहा कि हिन्दुस्तानी बेईमान हैं, झूठे हैं और वहाँ सत्य को नहीं माना जाता है, लेकिन जब मैं ने रामायण को पढ़ा और रामायण में एक उक्ति को पढ़ा, तो मेरा विश्वास बदल गया। रामायण में एक जगह यह उक्ति है :

“नानृतं पूर्वमुक्तम्  
न च वक्ष्ये कदाचन ।  
इति सत्यं विजानीहि  
रामो द्विर्नाभिभाषते ॥”

रास का क्या कहना था : “नानृतं पूर्वमुक्तम्” मैं ने कभी झूठ नहीं बोला, “न च वक्ष्ये कदाचन” और न मैं कभी झूठ बोलूँगा, “इति सत्यं विजानीहि” इस बात को तुम सच जानो, “रामो द्विर्नाभिभाषते” मैं किसी बात को दुहरा कर नहीं कहता। प्रो० मैक्स-मूलर ने कहा है कि जब मैं ने इसको पढ़ा तब मैं ने समझा कि भारतवर्ष के अन्दर सत्य की यह महिमा है। आप देखें कि हमारे इतिहास में, हमारे साहित्य में क्या क्या भरा पड़ा है। अगर हम संस्कृत को भूल जायेंगे तो हम अपने इतिहास को भूल जायेंगे, अपनी संस्कृति को भूल जायेंगे। हमें अपनी संस्कृति की, अपने साहित्य की रक्षा करनी है। कैसे रक्षा करनी है? इस सम्बन्ध में बहुत संक्षेप में कुछ बात कह कर मैं समाप्त करूँगा।

अभी शिक्षा विभाग की तरफ से हमारे मित्र ने यह घोषणा की थी कि जल्दी ही एक संस्कृत कमीशन बनाया जायगा। कुछ लोगों ने उसका स्वागत भी किया। कम से कम मैं उसका बहुत स्वागत नहीं करता, क्षमा कीजियेगा, क्योंकि हमें कमीशनों का अनुभव बहुत अच्छा नहीं है। यूनिवर्सिटी एजुकेशन कमीशन बना था, डाक्टर राधाकृष्णन् उसके प्रेसिडेंट थे। उस कमीशन ने कोई चार या पांच दर्जन सुझाव दिये थे उनमें से यूनिवर्सिटियों

ने शायद एक या दो को भी अभी तक पूरा नहीं किया है। इसी तरह से सैंकेंडरी एजुकेशन कमीशन बैठे, उसमें लाखों रुपया खर्च हुआ और उसने बहुत से सुझाव दिये—शायद शिक्षा विभाग की ऐसी लाचारी हो या देश की दशा ऐसी है—लेकिन उसमें से दो या तीन सुझाव भी अभी तक पूरे नहीं किये गये हैं।

Dr. K. L. SHRIMALI: I would like to correct my hon. friend. The Government have taken very active steps to implement the recommendations which were made by the Secondary Education Commission and most of the recommendations are being implemented today.

श्री इन्द्र विद्यावाचस्पति : खैर मैं मंत्री महोदय के आश्वासन को मान लेता हूँ, मैं उसके विरुद्ध कुछ नहीं कहता। मैं कह रहा था कि स्टेट रिआर्गनाइजेशन कमीशन जो बना था, उसका हाल हम देख रहे हैं। कमीशनों पर हम विश्वास नहीं रखते। एक तो उनमें रुपया बहुत खर्च होता है, दूसरे समय बहुत लगता है। तो क्या किया जाय ? कुछ विद्वानों को, जिनको आप कमीशन बना कर बाहर भेज सकते हैं, उनको आप इकट्ठा करें और इकट्ठा करके १०, १५ दिन उनके साथ परामर्श करें और संस्कृत के लिए क्या क्या करना चाहिये इस विषय में योजना बनायें और फिर उसको सम्मतियों के लिए जहाँ जहाँ भेजना हो, भेज दें। कमीशन नियुक्त करने की प्रोसेस बहुत लम्बी है, दो तीन साल तो कम से कम लग ही जायेंगे। उसकी जगह यहाँ पर अच्छे अच्छे विद्वानों की एक परिषद् की जाय, उसमें सुझाव रखे जायें और उनकी जो रिपोर्ट तैयार हो उसको सब की सहमति के लिए भेजा जाय। काम जल्दी हो जायगा और कम खर्च में होगा।

दूसरा परामर्श मैं यह देता हूँ कि शिक्षा मंत्रालय में एक कमेटी बनाई जाय या एक ऐसा विभाग उसमें खोला जाय जिसमें संस्कृत

के विद्वान हों और देश भर में संस्कृत की शिक्षा के विषय में जो हो वह उस का निरीक्षण करे और उसमें मार्गप्रदर्शन करे।

तीसरा सुझाव मेरा यह है कि सैंकेंडरी एजुकेशन अर्थात् माध्यमिक शिक्षा के क्षेत्र में संस्कृत के लिए जितनी जल्दी हम थोड़ा बहुत कर सकें वह किया जाय। दो, तीन साल के लिये संस्कृत का पढ़ाया जाना प्रत्येक प्रांत में आवश्यक होना चाहिए। शायद मेरे इस सुझाव पर बहुत कुछ बहस हो, लेकिन मैं इतना कहना चाहता हूँ कि माध्यमिक शिक्षा में सैंकेंडरी एजुकेशन में थोड़ी बहुत संस्कृत की शिक्षा प्रत्येक के लिए आवश्यक होनी चाहिए। मैं लम्बी युक्ति नहीं दूँगा, एक बात कहता हूँ कि मान लीजिए कोई हमारा नौजवान ग्रेजुएट होकर वकील बन गया। आज तो कानून की सारी की सारी परिभाषाएँ अंग्रेजी में हैं, लेकिन जब कुछ समय बाद हमारे सारे काम हिन्दी में चलने लगेंगे तो उसमें संस्कृत के ही शब्द होंगे जिनका प्रयोग कानून में भी होगा, उस दशा में कानून के मामले में जो लोग संस्कृत नहीं जानते होंगे, वे हाई कोर्ट के सामने जा कर लड़खड़ा जायेंगे, क्योंकि वे नए हिन्दी के पारिभाषिक शब्दों का प्रयोग नहीं कर सकेंगे और उसमें संस्कृत से ही पारिभाषिक शब्द आयेंगे। इस प्रकार बगैर संस्कृत का जाना हुआ काम नहीं चलेगा। दस साल या बीस साल में जब अंग्रेजी के स्थान पर हिन्दी आ जायेगी तब उसके लिए हमें संस्कृत की ही शरण लेनी होगी ताकि हिन्दी अच्छी तरह से अपने पांव पर खड़ी हो सके। इस दृष्टि से यह आवश्यक है कि किसी न किसी स्टेज पर संस्कृत आनी चाहिए और इसके लिए मैं यह सुझाव देता हूँ कि माध्यमिक शिक्षा अर्थात् सैंकेंडरी एजुकेशन में संस्कृत को अवश्य रखा जाय। शायद यह कहा जाय कि जब तक बहुत ज्यादा, ऊँचे दर्जे की संस्कृत न पढ़ायी जाय, शायद तब तक काम न चले। ऐसा नहीं है। जैसा मैं ने आपसे कहा, संस्कृत का विद्यार्थी जब थोड़ी सी संस्कृत समझने लग जाय, रघुवंश तक पढ़ जाय, उसके बाद

## [श्री इन्द्र विद्यावाचस्पति]

वह रामायण, महाभारत जैसे ग्रंथों को भी समझने लगता है। संस्कृत भाषा बहुत आसान है यदि ठीक ढंग से पढ़ी और सीखी जाय और पढ़ाने वाला जानकार हो। यदि संस्कृत की शिक्षा वैज्ञानिक रीति पर या मनोवैज्ञानिक ढंग पर दी जाय और उसकी पाठ्य विधि को सुधार दिया जाय तो मेरी सम्मति है कि ४ साल तक उसे पढ़ने के बाद विद्यार्थी इस योग्य हो जायगा और उसकी ग्राउंड इतनी मजबूत हो जायगी कि वह आगे चलकर संस्कृत में काम चला सकता है।

मैंने अपने विचार ये बहुत संक्षेप में आपके सामने रखे हैं। मैं आशा करता हूँ कि मंत्री महोदय इन विचारों को नोट करेंगे। अगर इसमें कुछ विशेष जानकारी प्राप्त करनी होगी तो उसको संग्रह करेंगे और विद्वानों को इकट्ठा करके जितनी शीघ्र हो सके, संस्कृत का उद्धार करेंगे, अन्यथा ऐसा हो सकता है कि काम इतना बिगड़ जाय कि फिर उस को सुधारना कठिन हो जाय।

Shri H. C. DASAPPA (Mysore): Mr. Deputy Chairman, Sir, I rise to lend my wholehearted support to the Resolution which has been so ably moved by the distinguished professor, Dr. Mookerji. It is not because I am competent to contribute anything very valuable to the debate that I rise. I am not a student of Sanskrit. That I consider as my greatest misfortune in my life but I have had the privilege of having very intimate association with quite a few great Sanskrit scholars and I have studied something of its history and therefore, I feel that now that we have come to our own heritage, we should not only not do anything which will make us lose that valuable heritage but do everything to foster and build up that great heritage and treasure. I entirely associate myself with Dr. Mookerji in whatever he has said. If we had relied only upon our modern system of education, I do not know whether Sanskrit would have survived to this day in this great

land. All our tribute must go forth to those people who, despite the handicaps that they have had, have kept this fine torch of Sanskrit learning alive against great many odds and difficulties. If we only care to look around, we will find even now, literally, mines of learning in these haunts which are not very much in the limelight. I think we must do everything in our power to contact those great mines which are not in the limelight and see how much of the knowledge—Sanskrit lore, learning and knowledge—could be garnered and then preserved and then make every possible endeavour to continue the heritage. I want to say few things in this respect with regard to the kind of education that we are having. The other day we have had a very interesting debate on the question of indigenous systems of medicine. What a great importance the modern system of medicine had secured in this land because of the recent history of our own and how much the indigenous system was being ignored? In fact no indigenous system of medicine in India is recognized by our Government. To that unhappy situation we have sunk. I would ask a similar question with regard to the place of Sanskrit in the scheme of things in our educational system. Are we, as a nation, as a Government, giving Sanskrit the place it deserves on its own merit because of its being the treasure-house of vast wisdom and also because it is part and parcel of our culture and all our own religion and philosophy we find embedded in that literature? Are we doing it? My fear is, definitely we are not doing the right thing by Sanskrit. I do not want to add to the arguments that have been already placed before the House. There is a certain notion among our educationists—the modern educationists—which I want to combat. They say that the children should not be taught anything in their young years which they cannot understand and fully comprehend, so that no child for instance, should be taught to learn by heart any of our ancient literature like what is contained in our Sanskrit literature because they are unable to

grasp the true significance or meaning of them. I definitely disagree with these educational experts who think like that. I have had long discussions both with them as well as with our ancient Sanskrit scholars. This is what they say. When a child's mind is very young, it is more easy for him to learn new languages or learn anything by heart than when he gets old. The question of grasping the full significance and the meanings of the various things comes later. So when a child is of the age between 4 and 14 or 16, he could learn by heart thousands of slokas in Sanskrit without much effort because of, what they say, the beauty, the richness, the melody and the rhythm of Sanskrit. There is nothing which is very much in *Gadya* but it is all in *Padya*. Mostly it is poetry and not prose. Therefore it is more easy for the child to learn it. Take Amar. It was a common thing in every village—pial school—for a child to learn Amar. Today it is almost taboo. No teacher knows Amar. How is it then that we can help forward the cause of Sanskrit? I claim for Sanskrit not merely that but a tremendous power for training the memory of a child which is another virtue of Sanskrit. That is why, I am afraid, we are producing fewer giants of intellect today than India did in the past. That is so far as India is concerned. I have also seen—and hon. friends have said also—what place Sanskrit holds in the scheme of education abroad—outside India. Let it be any part of Europe including U.K. and U.S.A. Sir, I know of one institution—the Ramakrishna Mission—which has a number of centres in America and at every centre you find an earnest band of devoted students, men and women, learning Sanskrit. I do not find the same thing among the devotees in our Ramakrishna Missions here even in India, much less in our other educational institutions. Men and women are there devoting their entire life to the study.....

DR. P. SUBBARAYAN (Madras): May I correct my hon. friend by saying that a lot of Sanskrit literature is

being published by the Ramakrishna Mission from their press in Calcutta and also from Madras?

SHRI H. C. DASAPPA: Sir, I do not follow what there was in what I said for my hon. friend to correct.

MR. DEPUTY CHAIRMAN: He only said that they are bringing out Sanskrit books here also.

SHRI H. C. DASAPPA: What was not correct in my statement that he wanted to contradict? Evidently my hon. friend was having a nice conversation and was not following what I was saying. I was saying that the Ramakrishna Mission is one institution which has been doing this job.

DR. P. SUBBARAYAN: But you said only in America.

SHRI H. C. DASAPPA: My Lord, I am afraid, Sir, the Chair must come to my rescue and tell my hon. friend that I was not saying anything like that. What I was saying is: in that far off land there are earnest, devoted students of Sanskrit attached to these missions.

DR. P. SUBBARAYAN: What follows from that?

SHRI H. C. DASAPPA: It follows that they have grasped the virtues of learning Sanskrit even more than our own universities and educational institutions have done in India. That is what I want my hon. friend to understand, if he chooses to understand.

DR. P. SUBBARAYAN: May I point out that there are honours courses for Sanskrit literature in the University of Madras?

SHRI H. C. DASAPPA: It is there in various universities, I do not deny that. But what place or rank is given to it? That is the question. What are the products which they have been able to bring forth? That is what I want to know. What is its contribution? What is its place in the scheme

[Shri H. C. Dasappa.]  
 of things? That is what I am referring to. It is not as if there are no pandits in Sanskrit. Let me ask my hon. friend Dr. Subbarayan, this question. There are these Sanskrit pandits in the various high schools. What is it that they are being paid? Do they get as much as an assistant professor? What is the status that you give them? You have got to judge the matter from that point of view. Why is it that they are being paid only a pittance, when you pay for a man who has not got half or one-tenth of the pandit's learning, four times or five times his pay? That is the unfortunate position. He is dragging me into controversies. I do not want to enter into any controversy with anybody. I am only appealing to the hon. Minister and to the House that we must secure for Sanskrit a proper place in the scheme of educational system. Therefore, I have very great pleasure in commending this fine motion for the acceptance of the House.

SHRI S. N. MAZUMDAR (West Bengal): Mr. Deputy Chairman, I am in full sympathy with the Resolution moved by Dr. Mookerji, though I expected that he would give us some concrete suggestions also regarding this matter. I am not clear as to what he means by "adequate" place that occurs in the Resolution. But as I said, I am in full sympathy with the demand that all help should be given for the fostering of the study of Sanskrit. It will be admitted by everybody that if we have to protect and carry forward our ancient heritage, if we want to acquaint ourselves with our ancient heritage, this learning of Sanskrit is quite essential. Especially if any serious research work is to be conducted in all the subjects coming under that wide definition Indology, then a proper knowledge of Sanskrit is very essential. From that point of view, I am in full sympathy with this Resolution and the study of Sanskrit should be given all encouragement. But if there is any suggestion that a study of Sanskrit should be made compulsory, I do not agree with that

suggestion at all, because under the present circumstances and under the present system of education, if this subject is made compulsory, it will rather be a very onerous burden on the students.

I feel, however, that a real interest and a real enthusiasm for the study of Sanskrit can be generated if the study of Sanskrit is co-ordinated with or if it is placed in an integrated programme of research like the study of Indology. I say this because I myself felt from my own experience the necessity for encouraging a learning of Sanskrit from that point of view. My knowledge of Sanskrit I acquired only in my student days and then I had to forget it. Later on when I took up the study of linguistics and I tried to go deeply into the study of the origin and the history of our modern Indian languages, I felt that a knowledge of Sanskrit, of Pali and also of other literary Prakrits were essential. Therefore, from that point of view I feel the necessity for this study. From my own experience and from my own personal feeling, I can say that only if this sort of a feeling of the necessity of it can be roused, then only can the study of Sanskrit be fostered in our country. Along with this, I must say, if Dr. Mookerji is agreeable to this suggestion of mine, along with this encouragement of the study of Sanskrit, we should encourage the study of Pali and also the literary Prakrits and even study those forms literary *Apabhraṃsas* as they are called, which are now extinct and which should also be studied.

My hon. friend Mr. Mahanty said that Ram Mohan Roy was against the study of Sanskrit. I did not know that and I take that information from him. But the reason offered by him was that Ram Mohan Roy treated Sanskrit as representing superstition. It may be that in those days those who were the custodians of Sanskrit represented if not superstition, at least an aversion to the study of what we got from

other countries, from outside our own country. A real and dispassionate study of Sanskrit will not encourage superstition, because I find in my conversations with certain *Naiyyavikas* that they are more receptive to learn ideas of progress, because they argue from the point of view of reason. But it is a fact that in our country today, there are some people who in their enthusiasm for Sanskrit equate the study of Sanskrit with social obscurantism. That is a factor which again discourages others who are looking at the subject from a distance. They are discouraged by this attitude. I may give one instance to illustrate what I mean. There is an institution of higher learning in Calcutta which is helped by the Government also and which is carrying on research in Sanskrit, very valuable research too.

When I happened to be present on the occasion of their annual meeting I saw a gentleman presiding over the occasion. He himself was not a Sanskrit scholar but was a Doctor. In his lecture, he took objection to some of the conclusions of Dr. Suniti Chatterjee, the eminent linguist and what were these conclusions to which he was taking objection? He had said that in our rituals, in the rituals of Hindus particularly in the Durgah Puja, there were influences of the austic speaking people, the Mundas and Santals. He objected to that and said that Dr. Suniti Chatterjee was disgracing our Aryan culture. This sort of an attitude is very wrong and that will not lead us anywhere. Secondly, there are some enthusiasts who wish that Sanskrit should be made the *lingua franca* of India. That again is a very impracticable proposition. It is true that we are drawing even now from the vocabulary of Sanskrit and the Bengali literature which is very developed has drawn largely for its vocabulary from Sanskrit and is still drawing. If we really make a study of the thing, we find that in the modern Indian languages, Sanskrit words are taken not the Sanskrit verbs. The Sanskrit words are taken, the nouns are taken and the adjectives are taken and are

fitted into the grammatical structure of the modern languages thereby enriching the modern Indian languages. At the same time, they do not part with their liveliness and their freedom of movement which has been described by Dr. Suniti Chatterjee again, like a flowing river. So, Sir, my opinion is that the Education Ministry should really try to encourage the study of Indology. My charge against the Education Ministry is that it has taken up this project and that; it has taken up projects to help this institution or that institution but all these attempts have been made in a haphazard manner and in many cases, the grants are not even adequate and the intervention or help has been only in a half-hearted and hesitant manner. The Ministry has not taken an integrated action in regard to what is necessary for encouraging the study of Indology in all its aspects including research. That is the attitude. If you remember, Sir, on earlier occasion in this House, I was raising my feeble voice for the undertaking of a new linguistic survey of India. After all, the Ministry of Education has accepted the idea in principle but nothing has as yet been done in this matter. That is my complaint that the Education Ministry has not taken any serious step towards the integrated planning of encouraging research. My opinion is that if really the study of Sanskrit, is to be helped and fostered, if interest in the study of Sanskrit is to be fostered, it should be done this way. Government should encourage the results of research in all the branches of Indology to be publicised not only among those who look at it from the academic point of view, not only among those who take special interest in it but also among the general public, among people who would like to acquaint themselves with the ancient heritages. If this is popularised then a living interest can be aroused and this living interest for the study of this subject can be linked up with the real problems of today. Only then will this go forward. When I say that the study of this subject should be linked up with the problems

[Shri S. N. Mazumdar.]

of today, I do not mean to say that the study of Sanskrit should be linked up with any service or with any branch of the technological side or with any project. What I mean to say is that what we require today in regard to our problems of reconstruction is that we carry on on the basis of our past heritage and carry it forward. From that integrated point of view, if we look at all problems, what was described by Dr. Barlingay as humanities also come in; they have their place in our educational system and, as a part of the new orientation to education, they have a place. In our overall plan for national reconstruction, if the study of Sanskrit is linked up with that, then only will real and living interest be aroused.

This, Sir, is a subject which is not very controversial and so I would not like to take much time of the House.

SHRI P. N. SAPRU (Uttar Pradesh): Mr. Deputy Chairman, I am rather surprised that the Resolution is so vaguely worded. The Resolution comes from a very eminent educationist and scholar and one would have thought that there would be some definite recommendation in it.

DR. RADHA KUMUD MOOKERJI: Only to be turned down by the Government.

SHRI P. N. SAPRU: That is to say, he wants to have the satisfaction of having that Resolution accepted and that is why he has placed it in this manner.

DR. W. S. BARLINGAY: Your point is that there is no issue before the House.

SHRI P. N. SAPRU: My point is that there is no issue before the House.

DR. RADHA KUMUD MOOKERJI: You are new to this House. You do not know the conditions in which we work in regard to Private Members' Bills and Resolutions.

MR. DEPUTY CHAIRMAN: Please go on.

SHRI P. N. SAPRU: I am surprised, Sir, that we are asked to give due place in the national curriculum of the country to Sanskrit. May I ask Dr. Mookerji as to what he means by "due place"? Is it his suggestion that Sanskrit should be a compulsory subject of study beginning from the elementary stage to the M.A. stage? Is it his suggestion that the ridiculous experiment of making Sanskrit compulsory up to the B.A. stage for students who have never had Sanskrit which is being tried in the Lucknow University should be tried out by all the Universities of this country? In the Lucknow University, they very extensively revised the curriculum and it has been given a new orientation. The new orientation is that at the B.A. stage—possibly, I do not know, the next stage will be the M.A. stage—a number of subjects have been added which the students must read and among those subjects is Sanskrit.

SHRI NAWAB SINGH CHAUHAN: Is this compulsory or optional?

SHRI P. N. SAPRU: It is compulsory, I think.

SHRI NAWAB SINGH CHAUHAN: No.

DR. RADHA KUMUD MOOKERJI: Do you wish it to be compulsory in the schools?

SHRI P. N. SAPRU: I want to know whether the hon. Member can state whether as a fact the study of Sanskrit has been made compulsory in the Lucknow University or not?

DR. RADHA KUMUD MOOKERJI: I did not like to suggest anything for the fear that whatever practical suggestions I may make might be turned down by Government.

SHRI P. N. SAPRU: Dr. Mookerji was connected with the Lucknow

University for a large number of years; he was one of its most eminent teachers and is one of the most eminent scholars in the country. I want to know, as a fact, whether in the Lucknow University the experiment of having Sanskrit as a subject to be compulsorily studied at the B.A. stage by students who never had it in their career is being tried or not.

DR. RADHA KUMUD MOOKERJI: Well, the only explanation that I can give as an outsider is this. The Chancellor and the Vice-Chancellor, between them, have formulated a new linguistic plan in order to widen the horizon of studies in the university.

SHRI P. N. SAPRU: I thought, Sir, that the function of framing the curriculum was that of the Academic Council and that the Chancellor and the Vice-Chancellor had only certain supervisory or administrative functions. I am now told by Dr. Mookerji that under the dispensation of the Chancellor *plus* the Vice-Chancellor, Sanskrit has been made a compulsory subject in the B.A. class.

DR. RADHA KUMUD MOOKERJI: I do not know that. I do not know whether it is optional or compulsory.

MR. DEPUTY CHAIRMAN: Let us not go into the controversies.

SHRI P. N. SAPRU: Let the hon. Member please ascertain the facts.

Mr. Deputy Chairman, what I was going to say was that in these matters, as in every other matter in life, we should cultivate a sense of proper proportion. Sanskrit is very important; it is very important not only for Indians but it is important for non-Indians also.

4 P.M.

In olden days we made very great contributions to science, to metaphysics, to logic, to philosophy and to various other branches of learning. Classical education is important for enabling one to go through life rather

joyously. At one time there was a great emphasis in British universities on Latin and Greek. I rather think that the emphasis on Latin and Greek is less now than it was before because there are other subjects also which are competing with Latin and Greek. For the modern man science, that is to say, physics, chemistry.....

SHRI B. B. SHARMA (Uttar Pradesh): Science is not a language.

SHRI P. N. SAPRU: I am talking of subjects for the modern man physics and chemistry and technology are perhaps much more important than classics, because some utilitarian bias has to be given to education in this mundane world of ours. Now are we going to emphasise classics—and Sanskrit is one of the great classics of India; perhaps the greatest classic—are we going to emphasise Sanskrit to the exclusion of science? Are we going to make it impossible for men, for example, students who wish to offer for their Matriculation.....

DR. W. S. BARLINGAY: These are not mutually exclusive things.

SHRI P. N. SAPRU: I would like to know the mover's mind. When you are framing a curriculum for the Matriculation for example, you have got to think of the capacity of the young man to do all the subjects properly. You give him a certain amount of choice. Now are you going to deny him a choice, shall we say, between Sanskrit and Physics and Chemistry, or not? What is it that you intend? If your intention is that the utmost encouragement should be given to the study of Sanskrit, I am with you. I think it is desirable, I think it is important that we should all have a classical background, but if you say "No whether the inclination of the student is or is not in favour of a classical education, he will be given a classical education" then I say that perhaps you are not on educationally sound ground and I should have therefore liked Dr. Radha

[Shri P. N. Sapru.]

Kumud Mookerji to state his position, what his aim in promoting this Resolution was.

Mr. Deputy Chairman, we have many institutions for teaching Sanskrit in our State. We have a Sanskrit College and we are hoping to have a Sanskrit University. I am not in love with specialised universities, whether Sanskrit Universities or English Universities or Science Universities or Engineering Universities, because a university is a place where knowledge is imparted and a university is a place where you must teach all subjects and have teachers to impart all the various branches of knowledge. Now we are going to have a Sanskrit University, but we have already departments of Sanskrit in our universities in Uttar Pradesh. We have a very fine department of Sanskrit in the Allahabad University and we had for years as the head of that department perhaps the greatest orientalist that this country has produced, Dr. Ganganath Jha. We have even today a Sanskrit department in the Allahabad University and it is a very fine department and I know that a fair number of students like to take up Sanskrit for their higher studies, take up Sanskrit in their M.A., take up Sanskrit in their B.A. They also take Ph. D. in Sanskrit, and there is also a D. Litt. at the university. We are doing all that.

Now, one way of course in which the Department of Education can encourage Sanskrit studies is to help these Sanskrit departments by special grants. The University Grants Commission has, I think, authority to give two-thirds if one-third is found by the institution itself. Now the difficulty is that, so far as our State is concerned, that one-third is not forthcoming. I happen to be associated with some colleges and wanted grants for these colleges. We cannot get them because, in order to get the grant from the Centre, we have to find this one-third. The springs of private charity have dried up, and so far as the State Govern-

ments are concerned, their attitude is: We have not the money or we have not the will to give grants to these institutions.

Now, that was a concrete way in which Sanskrit studies could be encouraged viz. that existing departments in the universities could be made much more efficient than they are. You can improve their personnel; you can improve their staff. You can give generous scholarships for the study of Sanskrit because it is important that Sanskrit should be studied. It is after all the parent language; all the Prakrit languages are derived from Sanskrit. It was at one time a means of communication; in days to come it might become a means of communication between the South and the North. It is easier for a person from the South to understand a language which is highly sanskritised. I admit all that. I am not quarrelling with any of those propositions, but I want to know the concrete shape which this encouragement of Sanskrit studies is going to take. In other words Sanskrit studies can be encouraged by providing for research in it. Now are we spending enough on research in all.....

(Time bell rings.)

I am just finishing. Now are we spending enough on research in all the branches of knowledge which are to be found in Sanskrit literature and what are we going to do for that? I should have therefore preferred a Resolution which focused our attention on certain concrete suggestions so that we could apply our mind to them. This we cannot do with the Resolution as it is worded, and therefore I cannot say that you are an enthusiast about this Resolution which is vaguely worded.

MR. DEPUTY CHAIRMAN: Yes, Mr. Kishen Chand. Just ten minutes.

SHRI KISHEN CHAND (Hyderabad): Mr. Deputy Chairman, Sir I support this Resolution. I find that a large number of speakers have been

referring to the fact that this Resolution is not very clear as to what is exactly wanted. They say that they are in favour of research in Sanskrit; they are in favour of endowing Chairs for Sanskrit in the universities, but probably they forget that unless the student learns from an early age beginning with the rudiments of Sanskrit, you cannot expect a young man of 19 or 20, when he is entering the college, to begin Sanskrit, learn it and then start research in Sanskrit. I do not think Sanskrit is such an easy language that in a year's time you can learn it so well as to start research in it.

Sir, when we speak of the *Rashtrabhasha* in our country, we praise Hindi and we say that Hindi should be made popular all over the country. If we want really to enrich our language of Hindi, we will have to go to Sanskrit for borrowing words. You know, Sir, that almost all Indian languages have got 70 or 80 per cent. of their words derived from Sanskrit. Though the words may have changed their shape, the original root can still be found there, and in such a situation if you want to make Hindi the *Rashtrabhasha* and carry on the teaching up to the highest stage in the vernaculars in the regional languages, I will ask the question what will be the decision about the technical terms. Are we going to continue the teaching of sciences through the medium of English or, if we adopt the regional languages, are we going to keep the English nomenclature and English technical terms or not? One suggestion would be that we could translate all the technical terms in Sanskritised Hindi. Sanskrit has got such a richness that you can form all the adjectives and the adverbs with all the prefixes and the suffixes added on to them. You can build up a very fine vocabulary for the technical terms in Sanskrit and with that vocabulary of technical terms, if all the Indian languages adopt those common technical terms, they could teach the highest sciences through their own languages, using these

common technical terms, evolved with the help of Sanskrit. I submit, Sir, that at one time I was a professor of Mathematics in the Osmania University where we tried to translate everything in the language of Urdu. At that time, when we were translating or coining the technical terms, we had to take recourse to Persian and Arabic terms. Therefore I am confident that any effort made to coin technical terms in Hindi will not be fruitful unless we approach the Sanskrit language for our vocabulary.

Sir, there are certain classical languages which have got the flexibility of having certain verbs which can be compounded with prefixes and suffixes. I maintain, Sir, that the Hindi language does not possess that qualification. The Hindi verbs can only be compounded by adding the word 'wala', for example, 'Janewala', 'Khanewala', or you will have to keep two words. The Hindi language has not the structure to take any prefixes and suffixes. That is why till very late the European languages continued to use Latin and they have them even now. If I take one chemistry word, say, phosphorus, I submit that from the word 'Phosphorous' there are at least fifty words derived which are used in every day Chemistry. If you are ever going to think of translating and using the Indian languages for teaching sciences, the teaching of Sanskrit is essential. As a concrete step I would suggest that in almost every school we are teaching the regional language as a compulsory subject and in the teaching of the regional language it will be very helpful if the student is given an early training in Sanskrit side by side with the regional language. Supposing in the middle classes after the primary stage when he has learnt his own mother-tongue, when he has learnt his regional language, side by side with his regional language we give him an introduction into the Sanskrit language and in the examinations if we have in the paper set apart for the regional language at least half a paper or one-third of a paper in which the elements of Sanskrit are

[Shri Kishen Chand.]

asked for, it will be a good beginning. Sir, even in the matriculation stage, in my State at least, Sanskrit is one of the optional subjects but along with Sanskrit there are other subjects like History, Physics, Chemistry, Mathematics etc. The student who appears for the matriculation examination feels that if he does not take Mathematics and Physics he will not be able to take Sciences in the Intermediate or if he does not take History at the matriculation stage he would not be able to take History for his Intermediate and so on. The net result is that at the matriculation stage no student takes Sanskrit at least in my State. Not even one per cent. of the students who appear for the matriculation examination take Sanskrit. I do not know the exact figure; but in the Punjab University a lakh of students appeared for the matriculation examination this year and not even a thousand students have taken Sanskrit as an optional subject. So at the matriculation stage if the students do not take Sanskrit, how do you think that they will take it at the Intermediate stage and then suddenly take up research and study of Pali and Indology? That is impracticable; that is only wishful thinking. It only means that we are not sincere in developing Hindi as our *Rashttrabhasha* and we are not sincere in getting rid of English. If we however wish to continue with English....

DIWAN CHAMAN LALL (Punjab): The good language in which you are speaking.

SHRI KISHEN CHAND: Thank you very much. Sir, I entirely agree with Dr. Mookerji. He has given us example to show how our entire literature and our entire culture is built in Sanskrit language. The gems of poetry and classical literature are all in Sanskrit and how is it possible for us to build up our Indian culture without Sanskrit? Sir, an hon. Member said that Ram Mohan Roy was against the teaching of Sanskrit. Probably he did not read the full article.

Ram Mohan Roy stated that he did not want to adopt Sanskrit as the medium of instruction because he wanted his countrymen to come into contact with modern knowledge, with modern sciences and with modern technology. He was not against the teaching of Sanskrit but he was against adopting Sanskrit as the medium of instruction. Sir, I will not for one moment suggest that Sanskrit should be adopted as the medium of instruction. The regional languages are bound to grow and they are bound to be the medium of instruction. But if you want the unity of India, that unity can only be preserved by making Sanskrit as the common link and that common link can grow only if in all schools and colleges from the very early stages we take to the teaching of Sanskrit. Sir, as has been pointed out, whether it is the medical sciences, whether it is art, whether it is literature, whether it is the art of dancing or the art of music, all these are enshrined in the Sanskrit language and how can we progress and understand these things without learning Sanskrit? Sir, till 1920 one of the classical languages was a compulsory subject for the arts students. An hon. Member, a retired Judge, says that Sanskrit can be one of the optional subjects in the B.A. stage but he would not permit the introduction of Sanskrit in schools. As I have repeatedly stated, it is not practical.

SHRI P. N. SAPRU: Sir, on a point of personal explanation. You cannot make Sanskrit compulsory for students who have never taken Sanskrit prior to the B.A. stage and at the B.A. stage you do want a certain amount of specialisation, if not complete specialisation.

SHRI KISHEN CHAND: I am greatly obliged to the hon. Member for the clarification. I am only maintaining that Sanskrit should be started from the middle stage. With these words I support the Resolution.

SHRI GOPIKRISHNA VIJAI-VARGIYA (Madhya Bharat): Sir, in

order to support this Resolution I should express my ideas in English. I think having regard to the fate of so many non-official resolutions, this Resolution by Dr. Mookerji has been purposely kept vague so that if the Government finds itself in a difficulty about certain basic things, it may accept at least something and say that it is prepared to go to this extent and not farther. Sir, I think the impression that our Education Minister, Maulana Azad, has no sympathy for Sanskrit or for other languages like Hindi, is erroneous. I have known him from the days of Constituent Assembly when he was very strongly advocating that Sanskrit-derived Hindi should be the national language of India. Sir, I think the question of the national language has been solved by the Constitution by adopting Hindi as the national language. And in that we should give all the credit to our South Indian friends who have accepted Hindi and thus shown great patriotism. In the South Sanskrit is also very much prevalent and I know that there are very eminent scholars of Sanskrit among the Tamil and Telugu speaking people and others. There are great scholars. Sanskrit has been the joining link in the old days and can become the joining link even now for the whole of India. As previous speakers have said not as a classic only Sanskrit is useful, but even for knowing the modern sciences. If we have to develop our Hindi language in India, we must know Sanskrit, because from Sanskrit all technical words will be derived. Therefore, Sanskrit will give that necessary unit which is so much necessary for the whole of India and as everyone knows most of the languages of India are derived from Sanskrit. Therefore, it is very necessary that even for the success of Hindi, which is the national language, Sanskrit must be studied and must be encouraged by the Education Ministry. Not only Sanskrit brings an idea of unity in our country, but Sanskrit will encourage unity amongst all the Aryan races of the world. For example, if we study philologically the English language,

there are many words: father, brother, mother, etc. They are all derived or are akin to Sanskrit. One, two, three, four, five, six, seven, eight, these are all similar to the Sanskrit numerals.

एक, द्वा, त्रय, चतुर, पञ्च षड, सप्त, अष्ट, नव etc. So, all these various languages are so much akin to each other. Even Persian is so much similar to Sanskrit that the very knowledge of Sanskrit gives an idea of basic unity amongst all the people. That will serve a very useful purpose. Now, I have seen that between north and south the deities are common, the Sastras are common, the philosophical ideas and terms are common. Therefore, although the Dravidian languages and the north Indian languages may be different, Sanskrit can prove to be a very good uniting force between north and south. And, therefore, I think this Resolution serves a very useful purpose.

I know there is one important thing to be borne in mind and that is the method of teaching Sanskrit must be some direct method and some easy method. Of course, those days are gone when in olden days Sanskrit used to be considered a very sacred language and non-Brahmins were deprived or rather they were not thought fit to study Sanskrit. There was a saying amongst the great pandits:— स्त्री-शूद्रौ नाऽधीयाताम् ।

It means that *Stri* and *Sudra* should not study Sanskrit and they have no right to study Sanskrit. It was only to be the privilege of the Brahmins to study Sanskrit. I think those Brahmins and those pandits were the enemies of the Sanskrit language....

SHRIMATI T. NALLAMUTHU RAMAMURTI (Madras): It was only in the middle period.

SHRI GOPIKRISHNA VIJAI-VARGIYA: Not during the very oldest days probably when Rig Veda was being written. But in the later ages it was thought that only the

[Shri Gopikrishna Vijaiavargiya]

Brahmins have the privilege of studying Sanskrit. I think those great people who deprived this vast population of the study of Sanskrit were the greatest enemies of Sanskrit.....

DR. RADHA KUMUD MOOKERJI:

Non-Brahmins like Bidura were worshipped by the Brahmins for their attainment of Brahma-jnan.

SHRI GOPIKRISHNA VIJAI-

VARGIYA: And even now there are the enemies of Sanskrit, if we begin Sanskrit in a very different way, *Sabda Roopavali*, *Dhatu Roopavali* they commit to memory Amargosha, *Siddhantakaumudi*. That is the old method of teaching Sanskrit. They are all really difficult. There are other easier methods and direct methods by which even Sanskrit can be a spoken language. At least I have studied in such a way that I found Sanskrit to be very interesting and I would have devoted a lot of my time to this, but because of politics later on I could not give time to Sanskrit. I think that this Resolution is a useful Resolution and to the extent that the Government may find it convenient, it must be accepted.

SHRIMATI T. NALLAMUTHU

RAMAMURTI: Lest I forget to clinch the points that I am going to raise in my plea for what Sanskrit should be in this land of great culture, I want to place the points first, lest the Chair should ring the bell and say my time is up.

MR. DEPUTY CHAIRMAN: There are still three more speakers. So, five minutes each.

SHRIMATI T. NALLAMUTHU

RAMAMURTI: I would like first, a committee for Sanskrit studies to be appointed straightaway by this Government; second, a commission to conduct a survey of Sanskrit studies throughout India; and third, to plan for a Central institute for Sanskrit studies as even we have an all-India Institute for Medical Sciences. These

are the three requests that I am making and I hope these will be possible. In this House I know we are all agreed on what Sanskrit is and what a great place it has occupied in our literature not only of the past but also of the present, it is still occupying. Nobody can deny that. And I am very grateful to my hon. friend, Dr. Mookerji, for birning this Resolution and the very fact that there are such a large number of Resolutions more or less similar shows that we are all of one mind with regard to the need for the proper position that should be accorded to Sanskrit. The premier position occupied by Sanskrit in the history of languages, its excellence as a storehouse of philosophy, literature and culture, it is not for me to dilate upon. It is a world accepted fact. But it is the destiny of this country that whatever is precious in our country, whatever is of great genius in this country, have to be discovered for us by others who tell us that they are great. The great Ramanujam, the mathematician, had to be discovered by another land, by other scientists. And the beauty of our own Kalidasa's *Sakuntalam* had to be discovered by Goethe, the German poet. All that is of the highest and the noblest in womanhood he had put in his verse in *Sakuntalam*. In this connection, I may mention here even Mahatmaji's life had to be revealed to us in all its charm by Romain Rolland in France. And when I visited Germany several years ago, if I may I would like to take the House with me to see the picture that I saw of the craving for Sanskrit among the German students. I was taken to Berlin University by Professor Runtze—professor of theology—and he took me throughout the university library; and its first floor and second floor were all stacked with palmyra manuscripts full of Sanskrit and Pali lore. The professors said, "We would like to have scholars from the East to come and unravel the secrets of these manuscripts to us and to the world," and Prof. Von Otto Schrader of the Theosophical Society in Madras who

was a great Tamil scholar took me to this and the Kiel University and said, "Please send more and more of your scholars to do research." And (Fraulein) Miss Gerta Hertz whose uncle, I was told, was the discoverer of the Hertzian waves in electricity, took me to her house in Hamburg and showed her room. She called it 'Seeta's House'. She had decorated it with all the pictures of Ashokavan and all the things that Seeta was supposed to have had in her room. One day, I had to disillusion her. She said that she was studying Sanskrit and her great dream was to climb the Himalayas, meet the rishis and see all that was best in our country and in Sanskrit literature, on the top of the Himalayas. Such vision of a beautiful India, ancient in heritage, rich in philosophy, rich in beauty and literature she had before her eyes. She opened one of Kalidasa's works and said, "Look here, I do not understand this. Would you please explain?" I said, "I am not a Sanskrit scholar. You do not know our history. We started our education with English and completed it with English. All that is Sanskrit in me has been poured into me by my parents, by my grandmother and other old people. So, I can recite in Sanskrit, Shyamaladanakam and many chants and hymns. But actually, I am not a scholar in Sanskrit. I know only a little of it." She was shocked when she heard this. The love of this language was so much there that I found many scholars in Germany trying to learn Sanskrit and do research. What more advice could one find for a convocation address than what is found in the Upanishadas? The *guru* tells the *sishya*:—

सत्यं वद, धर्मं चर ।

She quoted these words to me and said, "It is a shame that you have not studied Sanskrit as I have done." I saw myself as others saw me and from that date, I started with real earnestness to cultivate the language and thus I became literate in Sanskrit.

Shri Sapru would bear me out when I say that when I applied for entrance to the Oxford University Examination, they said, "Either you should know Latin or Greek or one of the other classical languages, and the classical language can be Sanskrit." They insisted upon the study of Sanskrit for those who did not want Latin or Greek. They insist upon this qualification for our students for entrance into various universities. I feel that a similar provision here would restore Sanskrit to its own in our own universities. I wish so much that Dr. Mookerji had given, as all my friends have said here, a more concrete and detailed plan for the revival of Sanskrit studies. I need not say how it is very important in independent India. We should plan in the Second Five Year Plan for a large place and a large provision by way of funds for the promotion of Sanskrit in our country.

I just want to say that reference was made to the study of Sanskrit in Madras, how the pandits are not properly trained or paid properly. That is so in the case of pandits, in all languages, not only in Sanskrit But they are coming up. Now a certain amount of effort for training teachers in this language is made in Madras. I have come from a college in Madras—the Queen Mary's College—where I pleaded for the inclusion of Sanskrit for B.A. as Group V. In our schools, students take Sanskrit as a second compulsory language. So, it is not without the knowledge of Sanskrit that these children come up to the Intermediate, B. A. and Hons. Classes. They have taken Sanskrit as a second language and such students only take Sanskrit in Part II, Intermediate. For B.A., they specialise in Sanskrit. For Hons. also they take Sanskrit. In our colleges in the south, we have got that. We have got a Sanskrit College itself in Mylapore at Madras. It is not a Government college. I omitted to say that in our university, as Dr. Subbarayan said, there is a Chair for Sanskrit. This Sanskrit College in Madras is maintained by public funds

(Shrimati T. Nallamuthu Rama-murti)

subscribed by lovers of Sanskrit. I do not see why we should not suggest that the All India Institute for Sanskrit studies should be located in Madras, taking its root from this college that is already there and is going on for several years now. This Institute may carry out research and it may award degrees in Sanskrit.

(Time bell rings.)

Sir, I want to say only a few words more to answer Mr. Sapru in regard to emphasis on utility subjects.

MR. DEPUTY CHAIRMAN: There is still one more speaker. Two more have given their names. I am calling the Minister to reply.

(Shri T. Bodra rose.)

MR. DEPUTY CHAIRMAN: (To Shri Bodra) Five minutes.

श्री थियोडोर बोदरा (बिहार) :

उपसभापति महोदय, मेरे विचार में संस्कृत भाषा सीखने से पहले विद्यार्थी को हिन्दू होना चाहिए। उससे भी बढ़कर यदि हो सके तो विद्यार्थी को ब्राह्मण होना चाहिये और उससे भी बढ़कर जो विद्यार्थी संस्कृत भाषा सीखना चाहता है उसको अपने घर का बहुत ही धनी होना चाहिये। चौथी बात यह है कि उसको रसिक भी होना चाहिये। कुछ संस्कृत सीखने के बाद वह अपना घर दर-वाजा छोड़ कर हिमालय पर्वत की किसी गुफा में चला जाय और ऋषि, मुनि और महर्षियों की संगत करे। यदि उसको अपनी धर्मपत्नी की ओर कुछ प्रेम हो तो कालिदास के समान अपने प्रेम का सन्देश बादलों से भेजता रहे। और नहीं, तो सुन्दरता का यदि कुछ उसको अनुभव हो गया हो या कुछ बुद्धि का विकास हुआ हो तो शकुंतला नाटक लिख कर उसका प्रकाशन करे। मैं जानता हूँ कि हमारे बिहार

प्रांत में मिथिला प्रदेश है, मधुवन सब डिवीजन जहाँ घर घर में यों ही संस्कृत हर काम में चलती है। बारात आती है तो वे संस्कृत से बारात का स्वागत करते हैं और जब बारात बिदा होती है तो वे संस्कृत से बारात को बिदा करते हैं। लड़की का दान किया या लड़के की शादी की, सभी जगह संस्कृत ही संस्कृत है। वहाँ लोगों ने किसी संस्कृत कालेज से डिग्री नहीं हासिल की है, लेकिन उनमें बहुत से संस्कृत के महान् विद्वान् हैं। अब देखना यह है कि हमारे हिन्दुस्तान में उनकी मार्केट वेल्यू क्या है। २५ रु० की तनख्वाह उनको लिए मिलना मुश्किल है। मैं लास्ट ईयर की बात कहता हूँ कि रूरकला स्टील प्लांट में कुछ लड़के मांगे गये। यह कहा गया कि उनकी उम्र १६ वर्ष की होनी चाहिये और मैट्रिक पास हों तो अच्छी बात है और मैट्रिक फेल भी हों तब भी कोई हर्ज नहीं है। वहाँ जिन लड़कों ने मैथमेटिक्स, मेसुरेशन आदि सब्जेक्ट लिये, उनको आज स्टील प्लांट में एप्रेंटिसी सिखलाई जा रही है और जिन्होंने संस्कृत लिया वे आज भी बेचारे गरीब पड़े हुये हैं।

तो मेरे ख्याल में संस्कृत सीखने के लिये कौन कौन सा त्याग नहीं करना होगा, यह मुझे कुछ ताज्जुब सा लगता है। अपना घर बार छोड़ दे, अपनी पत्नी से भी अलग हो जाय, किसी ऋषि-मुनि का स्वागत करे और घर का इतना धनी हो कि बैठे-बैठे १२, १६, १८, २०, २५ वर्ष तक इसी संस्कृत के रिसर्च में, इसी संस्कृत के विद्याध्ययन में अपना समय व्यतीत करे। मुकर्जी साहब ने कहा है कि इंग्लैंड में इतने डाक्टर हुए, जर्मनी में इतने डाक्टर हुए, स्वीडन में इतने डाक्टर हुए, नार्वे में इतने डाक्टर हुए। हमने माना कि हुए लेकिन कितने आदमी हैं जो कि इस तरह से संस्कृत सीखने के लिये अपना धन, अपनी दौलत, अपनी उम्र, अपनी जवानी और अपना समूचा जीवन ही व्यतीत कर सकते हैं ?

दूसरी बात अभी हमारे एक मेहरबान सदस्य यह कह रहे थे कि आर्यन जाति को मिलाने के लिये संस्कृत का प्रयोग होना बहुत जरूरी है। मैं डाक्टर मुकर्जी साहब से पूछना चाहता हूँ कि संस्कृत के ऋग्वेद में कौन सी ऐसी चीज है जो कि आर्यन्स नहीं है उन जातियों के लिये लिखी हुई है। जो द्रविड़ है, जो आदिवासी है, जो चमार है, जो मुंडा है, जो संथाल है आदि आदि उनके लिये कौन सी चीज ऋग्वेद में लिखी हुई है। ऋग्वेद में—मैं ने सुना है मैं तो जानता नहीं हूँ—लिखा हुआ है कि यदि कोई गर्भवती स्त्री जहां कि वेरों के भंत्रों का उच्चारण हो रहा है, वहां अचानक पहुंच जाय और अपने कानों से उसको सुन ले तो उसको उसी वक्त कत्ल कर देना चाहिये ताकि ऐसा बच्चा पैदा न हो जाय जो कि ब्राह्मण हो जावे और संस्कृत की बात जान सके। मैं एक आदिवासी भी हूँ, मुझे संस्कृत से प्रेम भी है और मैं ने आठवीं क्लास से या छठीं क्लास से या चौथी क्लास से संस्कृत भाषा की विद्या ग्रहण की...

Dr. RADHA KUMUD MOOKERJI:  
Rigveda knows of many women  
rishis.

श्री थियोडोर बोदरा : मुझे पता नहीं है। आप तो संस्कृत के डाक्टर हैं। मैं आपसे कह रहा था कि मैं आदिवासी हूँ और मैं ने चौथी, पांचवीं या छठीं क्लास से संस्कृत पढ़ी है। मैं ने रघुवंश, शकुंतला, मेघदूत सब कुछ पढ़ लिया और उसके बाद ऋग्वेद और कुछ दूसरे शास्त्र पढ़ने लगा। उस वक्त मुझे यह मिला कि हमारी जाति को ले कर ही सारी वैरता दिखाई जा रही है, हम को सब तरह से गिराया जा रहा है। तो आप बतलायें कि ऐसी भाषा के लिये हमारे में प्रेम कैसे हो सकता है।

श्री नबाव सिंह चौहान : तो आपने पढ़ पढ़ा कर सब तजुर्बा हासिल कर लिया ?

श्री किशन चन्द : चार वर्ष में आपने सब पढ़ डाला ?

श्री थियोडोर बोदरा : तो ऐसी भाषा को प्रोत्साहन देना जिसमें कि मनुष्य मनुष्य में बैरता हो, हिन्दुस्तानी हिन्दुस्तानी में बैर हो और भारतीय भारतीय में फर्क हो, कहां तक ठीक है। कौन यहां का है और कौन यहां का नहीं है, कौन पहले आया और कौन पीछे आया, इस तरह की बातें हैं। आप तो हमारे पीछे आये, आदिवासी हिन्दुस्तानी हैं और आदिवासी से पहले कोई नहीं आया, कोई भी इतिहास लिखने वाला आज तक और कुछ नहीं कह सका है। आप लोग तो खैबर के पास से आये हैं, सेंट्रल एशिया से आये हैं। तो यह भी कोई भाषा है कि उससे आप में और मेरे में बैरता का भाव आये। आप समझते हैं कि यह द्रविड़ है, आदिवासी है, लेकिन मैं कहता हूँ कि मैं हिन्दुस्तानी हूँ और आप एंग्लोइंडियन है।

श्री रामेश्वर अग्निभोज (मध्य प्रदेश) : जब संस्कृत पढ़ाने का काम सरकार अपने हाथ में ले लेगी तो यह सब भेदभाव खत्म हो जायगा।

श्री थियोडोर बोदरा : अब इसके अलावा हमारे मुसलमान भाई हैं उनको आप कहते हैं कि वे मुसलमान हैं। तो इस तरह की भाषा को जिससे कि आपस में बैरता हो, द्वेष हो, मन में त्रिकार उत्पन्न हो, उसको कभी भी प्रोत्साहन नहीं देना चाहिये।

मुझे तो बड़ा अनिश्चित सा आज कल मालूम होता है क्योंकि १६ स्टेट्स भाषा के आधार पर होने वाली है और गुजराती और महाराष्ट्रीय दोनों भाषायें आपस में लड़ रही हैं। एक दूसरे पर अपनी भाषा लादना चाहता है, कोई कहता है कि इंग्लिश को लादेंगे, तो कोई कहता है कि हिन्दी को लादेंगे, तो कोई कहता है कि पाली को लादेंगे और कोई कहता है कि संस्कृत को

[ श्री थियोडर बोदरा ]

लादेंगे । यह हालत है । अभी कुछ दिन हुए उत्कल यूनिवर्सिटी में उड़ीसा के गवर्नर साहब ने कहा कि उड़ीसा के लिये चार आई० ए० एस० की सीट्स रिजर्व हैं पर चूंकि अंग्रेजी की पढ़ाई इस यूनिवर्सिटी में इतनी कमजोर है कि उड़ीसा को चार आई० ए० एस० सीट्स में से एक भी नहीं मिली ।

तो ऐसी भाषा को प्रोत्साहन देना हमारे विचार में बिल्कुल गलत है ।

DR. K. L. SHRIMALI: Mr. Deputy Chairman, Sir, though I am very much in sympathy with some of the sentiments which have been expressed by many hon. Members about the great cultural value of Sanskrit studies, I am afraid, I cannot accept the Resolution, which is so vaguely worded. The House itself has expressed its opinion on it. Some hon. Members said that the resolution has been vaguely worded in order that it might be acceptable to Government. The Government are in the habit of accepting resolutions which are precise and accurate, and not those which are so vaguely worded. Apart from that, Sir, there are other things which stand in the way of my accepting this Resolution.

As I said, I am very much in sympathy with the sentiments that have been expressed regarding the Sanskrit language. Sanskrit is an ancient language of this country, and it contains rich treasures. Any society which wants to preserve itself, must have its roots in the past, and any society which wants to retain its identity, must respect its cultural heritage. There can be no two opinions regarding that. And everybody will accept the fact that in preserving the Sanskrit language, we preserve our cultural heritage.

However, education must not only look at the permanent traits of our culture, but it must also keep in view

the rapidly changing aspect of our society. Both these things must be kept in view. Throughout our culture, Sir, we find that there are certain permanent values which we all cherish and which we would like to preserve. But at the same time, we must remember that the society is changing very rapidly, and great changes are taking place in every field of life, social, political and economic. Some hon. Members just drew our attention to the fact that today, the number of students who take to Sanskrit studies is very much declining. Now, if we analyse the situation, we will find that the students are not taking to Sanskrit studies, not because they have a distaste or a dislike for Sanskrit, and for the studies with which Sanskrit is associated, but because there are certain needs and demands of the society which have to be fulfilled. Sir, we are living in a technological and a scientific age. And if India is to progress, India must take into account the great change that is taking place on account of the impact of science and technology. I do not think we wish to revert the process of history. I have already said that whatever progress we might make, and however rapidly we might advance towards science and technology, we should preserve our cultural values and our cultural heritage. And I am in full sympathy with the hon. Members who have advocated the study of Sanskrit. We must give a proper place to Sanskrit in our school curriculum and in our university curriculum. But sometimes, when we talk of these studies of classics, we wish to ignore the great changes that are taking place in our society. We sometimes feel that we can revive our hoary past. We feel that we can revive the old ancient order. Sir, any society which wants to survive today must not ignore the great changes that are taking place on account of scientific developments. I would therefore appeal to hon. Members that while they emphasise the great cultural value of the classics, they must not ignore the changes that are taking place on account of scientific and technological developments. There are three main

points of view regarding education. There is one school of thought which would lay emphasis entirely on the preservation of social heritage. Even in the United States where great developments are taking place in science and technology, Prof. Hutchins is leading a movement which stresses the need for the study of great books, the classics. He thinks that all that a student has to do is to study the great books, the classics. If a student reads a hundred great books, he has completed his education, and he will be able to face the changing world, if he has imbibed these cultural values. On the other hand, there are people who stress the changing aspect of our society, who wish to frame the courses and curricula not on the cultural heritage but on the great changes that are taking place in science and technology. That is, they take into account the current demands of a rapidly changing society. Then, there is a third point of view which would say that we should neither keep in view the social heritage nor bear in mind the changing aspects of society, but the needs of our children and youth. They would like to make a psychological approach to the whole problem. They would like to frame the curricula according to the needs of the personality of the child. My own feeling is that there is need for synthesising all these three aspects in education. We cannot ignore the past, our social heritage. Society, for its preservation, must take into account the past and we must have our roots firmly in our culture, and at the same time, I would like to take into account the great changes that are taking place in our society on account of science and technology. Then, in framing our curricula we cannot ignore the psychological growth of the individual because after all it is the individual who has to adjust himself to society. So, in framing these courses, we have to take into account all these three aspects. It is not enough merely to stress the past or to stress merely the future needs of society, but we have to bring about a synthesis between them. That is to say, we have to give

their due place to humanities as also to science and technology. My own feeling is that what our society needs today is a synthesis between the sciences and the humanities. We have in the past laid too great a stress on the humanities, and the modern tendency is to lay stress on science and technology only. We have to bring about a balance between both these subjects so that we might develop a harmonious personality.

With these few preliminary remarks, I would like to tell the House what the Government has already done with regard to the development of Sanskrit studies, and I am quite sure that, in view of what I am saying, the hon. Member would withdraw his Resolution. In the first place, Government have decided to set up a Sanskrit Commission. It is only awaiting the final approval of the Cabinet which, I hope, will shortly be given. The terms of reference of the Commission will be: 'It will undertake a survey of the existing facilities for Sanskrit education in universities and non-university institutions. It will make proposals for strengthening these institutions and suggest measures to ensure uniformity of academic standards. It will also examine the old system of Sanskrit education in order to find out what features from it could be usefully incorporated in the modern system.' I hope the approval of the Cabinet will be given and the composition of the Commission will be shortly announced.

Then, I would like to tell the House that we had appointed a Sahitya Akadami some time ago and that Akadami is making sincere efforts to develop all languages including Sanskrit. It is bringing out a critical edition of the texts of Kalidasa's works. Hon. Members probably know that in the matter of education and development of Sanskrit studies, the Government of India can only advise the State Governments. They cannot frame the curricula for the universities and edu-

(Shri K. L. Shrimali:)  
 national institutions. We cannot interfere also with the curricula framed by the universities. The Ministry of Education has given various grants for the development of Sanskrit studies and research. We gave a grant of Rs. 3 lakhs to the Andhra University on the occasion of its Silver Jubilee for the creation of a Chair in Sanskrit. We have also been giving grants to all-India institutions such as the Deccan College of Post-graduate and Research Institute; Bhandarkar Oriental Research Institute, Poona; Vishveshwaranand Vedic Research Institute, Hoshiarpur; Dharm Kesha Mandala Wai; Vaidika Samshodhana Mandala, Poona. These are the institutions which have been doing research in India subjects and have been receiving grants from the Government of India.

Then, we called in 1955 a conference of all University Professors of Sanskrit. They discussed all aspects of Sanskrit studies including the place of Sanskrit in the vocational and technical colleges and universities. The decisions which the Conference took will now be placed before the Central Advisory Board of Education, and the necessary action which the Government of India can take will be taken.

These are some of the steps which we have been taking for the promotion of Sanskrit, and in view of what I have said, regarding the appointment of a Sanskrit Commission, the various measures which the Ministry of Education has taken for the promotion of these studies, and in view of the changing nature of our society, I do hope that the hon. Member would withdraw his Resolution. The Government of India are aware of their responsibilities in this matter and are doing whatever they can to promote these studies.

DR. SHRIMATI SEETA PARNAND: The hon. Minister said 'in view of the changing nature of our society'. Changing in what way?

MR. DEPUTY CHAIRMAN: The hon. Lady Member was not here when he replied.

DR. RADHA KUMUD MOOKERJI: I wish to say only a few words by way of a supposed reply.

MR. DEPUTY CHAIRMAN: No reply while withdrawing a Resolution. Time is up, otherwise it will lapse.

DR. RADHA KUMUD MOOKERJI: I have a right of replying for a few minutes.

MR. DEPUTY CHAIRMAN: But there is no time.

DR. RADHA KUMUD MOOKERJI: Only 3 minutes. I wish to ask the Minister of Education whether he wants that Indians should so grow up that they will be able to read Gita, Ramayana and Mahabharata in original. That is point number one. Number two is, in Europe every school-boy learns four languages and I think Sanskrit can easily be accommodated within the linguistic framework of studies in India.

DR. K. L. SHRIMALI: I would like every Indian to imbibe the values—moral and spiritual values—in the Bhagwad Gita etc. though it may not be possible for every child to study the Gita in the original.

DR. RADHA KUMUD MOOKERJI: I am very glad....

SHRI R. U. AGNIBHOJ: May I know, on a point of information whether the caste system enunciated in the Sanskrit literature in India would exist and will Government promote it or delete it from the study scheme of Sanskrit?

AN. HON. MEMBER: There is no....

SHRI R. U. AGNIBHOJ: There is, Even in Gita it is there. I have read it....

SHRIMATI T. NALLAMUTHU RAMAMURTI: If you are to bury Sanskrit because it refers to the caste

system, then you will have to bury all the regional languages because even the regional languages have reference to caste.

DR. K. L. SHRIMALI: I think this controversy is quite unnecessary. I have very clearly said that we cannot revive the past. Even if we want, it would be wrong to reverse the process of history. I would certainly like to preserve certain spiritual and moral values for which our society as a whole stood and Sanskrit sometimes has given expression of those values. But we cannot ignore that we are living in a democratic, scientific and technological society. We cannot ignore the values of the modern society. I think in my preliminary remarks I made that very clear.

MR. DEPUTY CHAIRMAN: No further discussion.

(Interruptions.)

DR. RADHA KUMUD MOOKERJI: May I know whether we should not at least dream.....

MR. DEPUTY CHAIRMAN: He has replied. He has given his reply.

DR. RADHA KUMUD MOOKERJI: .....whether Bhagwad Gita is to be read in original.

MR. DEPUTY CHAIRMAN: You have to say whether you withdraw or not.

DR. RADHA KUMUD MOOKERJI: I find there are at least three Ministers who swear by Sanskrit. Dr. Katju stands up for recognition of Sanskrit as the *Rashtra Bhasha*. I read a message from the Leader of the House.....

MR. DEPUTY CHAIRMAN: They are appointing a Commission. They will look into all those things. What about the Resolution now?

DR. RADHA KUMUD MOOKERJI: I want clarification on one or two points.

MR. DEPUTY CHAIRMAN: It is time.

DR. RADHA KUMUD MOOKERJI: I am myself a humble product of a system which did not allow any bifurcation of studies upto intermediate. That is, upto the intermediate course, we had to study compulsory Sanskrit along with compulsory Physics, Mathematics and Chemistry and we were brought up for fifty years under this system. So I want the Education Minister.....

SHRI P. N. SAPRU: Compulsory classics.

DR. RADHA KUMUD MOOKERJI: Either Arabic or Sanskrit as the case may be. I am myself a living example—I don't know whether I am a failure perhaps not—a living example of this system of education which did not allow bifurcation.

MR. DEPUTY CHAIRMAN: What are you going to do with your Resolution?

DR. RADHA KUMUD MOOKERJI: The Resolution does not suggest any steps which the Government cannot accept. I don't know why they cannot accept it.

MR. DEPUTY CHAIRMAN: I will have to adjourn the House without your Resolution.....

DR. RADHA KUMUD MOOKERJI: All right. In view of the assurance given by the hon. Minister and because I belong to the Congress Party, there is no other alternative than to obey the mandate of the Party. I beg leave to withdraw the Resolution.

The \*Resolution was, by leave, withdrawn.

MR. DEPUTY CHAIRMAN: There is a message from the Lok Sabha.

\*For text of Resolution, vide col 2571 supra.