

Shri Jagjivan Ram: Then what other assurance is necessary? It was included in the budget itself, the construction of a broad-gauge line from Khajuriaghat to Malda that has already been included in the budget.

Shri C. K. Bhattacharyya: My question was, the line was expected to go to Raiganj in the north and Balurghat in the east. From Khajuriaghat to Malda is only 23 miles. My question was whether the whole line can be expected within a reasonable time—and not only the twenty-three miles as in the budget.

Shri Jagjivan Ram: At present what has been provided in the budget is the construction of a broad-gauge line from Khajuriaghat to Malda in which direction it will be further extended, I am not in a position to say at the moment.

Sir, I do not have much more to say. I commend the demands to the House.

Mr. Deputy-Speaker: I do not think any cut motion is being pressed.

Shri Achar: I want to put one question.

Mr. Deputy-Speaker: Still he is not satisfied!

Shri Achar: The hon. the Railway Minister was pleased to say that the construction of this line is connected with the development of Mangalore port. So far as the east is concerned you have got so many connections from the Deccan into the coast. But in the west we have not got any connections from the Deccan to the coast through the Western Ghat. So my point is why it should be connected with some other question. As a railway policy, when we are having all over India railway lines everywhere, why should this alone be connected with the development of the port and why should it not be taken up as a matter of railway policy?

Shri Jagjivan Ram: After we have launched upon successive Plans, the

construction of new railway lines has been linked with certain projects. Either it is coal or iron ore or the new industries or the transportation of raw materials from the hinterland to the ports. The present policy of construction of new railway lines is linked with these factors, and also operational efficiency. So we have to see whether, when we construct a railway line in a particular area, there is reasonable expectation of sufficient traffic offering for transportation.

Mr. Deputy-Speaker: So, all the cut motions are withdrawn by leave of the House.

The cut motions were, by leave, withdrawn.

Mr. Deputy-Speaker: The question is

That the respective supplementary sums not exceeding the amounts shown in the third column of the order paper be granted to the President to defray the charges which will come in course of payment during the year ending the 31st day of March, 1960, in respect of the following demands entered in the second column thereof—

Demands Nos 2 and 15”

The motion was adopted.

16 15 hrs.

MOTION RE REPORT OF SANSKRIT COMMISSION

Mr. Deputy-Speaker: Now we shall take up the discussion on the Report of the Sanskrit Commission.

Shri Braj Raj Singh (Ferozabad): Up to what time are we sitting?

Mr. Deputy-Speaker: Two hours and a half.

Shri Braj Raj Singh: Are we to finish it today?

Mr. Deputy-Speaker: Yes

Shri Supakar (Sambalpur): Sir, I beg to move:

"That this House takes note of the Report of the Sanskrit Commission, 1956-57 laid on the Table of the House on the 28th November, 1958"

Sir, it is a mistake to consider Sanskrit as a mere language or literature. It will be wrong to consider it as a language of the past or a dead language. It should be viewed from the point of view that it is the foundation of the moral, spiritual and cultural basis of India and all the development that has taken place during the last three thousand years or more. May I quote Pandit Nehru who once said

"If I was asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly, it is the Sanskrit language and literature and all that it contains. This is a magnificent inheritance and so long as this endures and influences the life of our people, so long the basic genius of India will continue."

Recently in the month of February, speaking in the course of the Azad Memorial lecture, Pandit Nehru said

"India built up a magnificent language, Sanskrit, and through this language and its art and architecture, it sent its vibrant message to far away countries. It produced the upanishads, the Gita and the Buddha. Hardly any language in the world has probably played that vital part in the history of a race which Sanskrit has. It was not only the vehicle of the highest thought and some of the finest literature but it became the unstring bond for India, even though there were political divisions. The Ramayana and the Mahabharata were woven into the textures of millions of lives in

every generation for thousands of years. I have often wondered that if our race forgo the Buddha, the upanishads and the great epics, what then will it be like? It would be uprooted and would lose the basic characteristics which have clung to it and given it distinction throughout these long ages. India would cease to be India."

It is a well-known fact how the lives of our great men have been influenced by the religious and philosophical literature of Sanskrit. I will give an illustration in the personality of Mahatma Gandhi who is the ideal of the modern man in India. I believe his personality was inspired by the teachings of the Gita and the upanishads. In fact, he reminded himself everyday at prayer time about the ideal of the serene, the Sthitaprajna. His code of ahimsa, saintliness and virtue was derived from Sanskrit books.

Coming to our women, may I say this? What debt do our women owe to the ideals of Sita and Savitri which are derived from Sanskrit epics?

Regarding the literary achievements, probably together with Avesta, which is practically the same language as Sanskrit, the earliest poetry of the world was the hymns to Agni, Mitravaruna, Indra and other gods and goddesses of nature as found in the Rig Veda. The first drama and the first music were also probably derived from the vedas, as mentioned by European authorities like Arthur Barriedale Keith.

Coming to the field of science, we know that Mathematics is the foundation of all sciences. The first scientific numbers, mistakenly called the Arabic system of numerals, came from India and were derived from Sanskrit literature. What we would have done if we had not the decimal notation, I could not say. Today, we talk of the metric measures and the whole scientific world has taken to it.

[Shri Supakar]

That system of decimal notation also originated in India. When the rest of the whole world was steeped in barbarism, a highly developed system of philosophy, chemistry, medicine, astronomy, engineering, was embodied in the Sanskrit language and that too in India.

Even today the Indian alphabet derived from Sanskrit on a phonetically scientific basis is superior to all other alphabets. Even today, we witness many wonders of our ancient scientists. I am only giving the illustration of the iron pillar near Qutab Minar which has withstood the rust of ages and is a challenge to the modern metallurgists.

It would not be a complete appreciation of the influence of Sanskrit if we talk only of Indian culture, life and science and civilisation. Sanskrit influenced not only the life and civilisation of India, but practically the whole of Asia. Ceylon, Burma, Indonesia, Thailand, Japan, Indo-China, Tibet, owe a great deal of cultural debt to India through the medium of Sanskrit and Pali. I need not tell you that Pali is only another form or a colloquial form of Sanskrit for popular use. A cursory glance at Dhammapada or any other book of Buddhist literature will convince anybody that there is less difference between Pali and classical Sanskrit than between classical and Vedic Sanskrit.

Rev. Joseph Edkins, in his book on Chinese Buddhism devotes a whole chapter to influence of Sanskrit on Chinese literature. On page 112 of the book, he says:

"That tables of initials and finals in the Chinese native dictionary were first formed in the third century but more fully in the sixth century in the Liang dynasty. It was then that the Hindoos who had come to China, assisted in forming according to

the model of the Sanskrit alphabet, a system of 38 initial letters (vyanjana) and described the vocal organs by which they are formed."

In another place, the same book says:

"The Tibetans and probably the Koreans also owe their alphabets which are both arranged in the Sanskrit mode to the Buddhists."

This goes to show that Sanskrit not only influenced the culture and religion of China, but also tried to influence its very alphabet.

Recently, a book entitled "Two thousand five hundred years of Buddhism" was published. Quoting from Hieun Tsang's account of his travels in India, it says that when Hieun Tsang left India, he took with him 657 books in Sanskrit on Buddhist philosophy alone and he needed 22 horses for carrying these books. Today we have 13 sister languages in India, full of vitality and vigour. The population of India must have grown at least ten times since Hieun Tsang came to India. We have writers of repute in almost all the languages. We have also electric printing machines and presses. We have today the Air India International to carry our books from India to Peking. May I ask my friends who underrate the importance of Sanskrit in our country and compare it unfavourably with regional languages, if they can find but 657 volumes of books in any regional language on any subject which an eager Chinese scholar would carry back to his country in an Air India International plane for translation into Chinese for the eternal value of those books? The answer is obvious, and yet people compare Sanskrit with Hindi as if there were a competition. When I think of this comparison, I imagine 18 elderly ladies, all sisters—I mean the regional languages—entering into a beauty

contest and challenging their own mother, Sanskrit to the contest for the title of Miss India, 1956. To my mind, there is no competition. Indian languages and Sanskrit are complementary to one another.

In this connection, may I quote Mahatma Gandhi who has stated on page 18 of his Autobiography—*My Experiments with Truth*—as follows:

In reality, Hindi, Gujarati and Sanskrit may be regarded as one language and Persian and Arabic also as one."

16:37 hrs.

[Mr. SPEAKER in the Chair]

Again, he says,

"One who would learn good Gujarati, Hindi, Bengali or Marathi must learn Sanskrit."

This is about North India. What about the South Indian languages and the influence of Sanskrit on them? Permit me to quote Mahatma Gandhi again Speaking in Hindi Prachar Mandal at Bangalore in 1936, Mahatma Gandhi said,

The reason why Hindi is so ridiculously easy is that all the languages including even the four South Indian languages spoken by Hindus in India contain a large number of Sanskrit words. It is a matter of history that contact in the old days between the South and North used to be maintained by means of Sanskrit. Even today, Sastris in the south hold discourses with Sastris in the North through Sanskrit. The difference in various vernaculars is mainly of grammar. In the North Indian languages, even the grammatical structure is identical. The grammar of the South Indian languages is, of course, vastly different and their vocabularily before they came under the influence of Sanskrit were equally different. But, now even these

languages have adopted a very large number of Sanskrit words so much so that I have not found it difficult whenever I have gone south, to get the gist of what was being spoken in all the four languages."

If we remember this statement of Mahatma Gandhi, there is a necessity of revising the three language formula, which has been enunciated by many eminent educationists and it is time that we made Sanskrit compulsory for study in the Secondary Schools. I plead for making Sanskrit compulsory also because without a grounding of Sanskrit, pupils become very weak in their mother tongue and commit spelling mistakes and are not even able to express their ideas correctly and clearly. They are becoming weak in English and also they are becoming weak in their mother tongue, including people coming from the Hindi regions. This is the occasion when I believe 3 plus 1 does not make 4, but it makes something like 3.1 What I mean to say is that it does not take much extra labour to learn Sanskrit over and above any of these regional languages either for the North Indian students or the South Indian students, along with the third language or Hindi as the case may be. I concede that Gandhiji was no specialist in education; he was not a linguist, but he understood the educational needs of the whole of India as no specialist in education can ever hope to do. Therefore, Sanskrit must be made a compulsory language for study, if we wish to lay a solid foundation of education in the mother-tongue or in Hindi.

In this connection, before I go on to any other topic, I must say a word about the richness of Sanskrit. I say that Sanskrit is a mint which has coined and is coining almost every day and every year thousands of new and very expressive words to convey the modern technical and scientific terms; and only this language is capable of meeting the challenge of finding

[Shri Supakar]

equivalent words for new words in English, which grows with the development of science Dr Raghu Vira's dictionary and perhaps, Shri Bhakti Darshan's questions and speeches in this House will illustrate the point how apt equivalent in Sanskrit can be found for the English technical words of modern origin, which did not find a place in the English dictionary about twenty or thirty years ago

The commission has devoted more than one chapter to the conditions of the *pathshalas* or what are called *tois*, or the traditional Sanskrit schools and colleges in India Those who have seen these institutions cannot help feeling that the Government of India and the Governments in the States are step-mothers of Sanskrit education in India It is imperative that Government must pay more attention and must pay more money to this system of education, if we wish to develop Sanskrit

In the modern system, the students hardly get a chance to specialise in any branch of Sanskrit even in the M.A. stage What is taught in the post-graduate stage is only this, they learn a few chapters from the Vedas, a few things from the grammar, a little history of philology, a little history of literature and something of drama and poetry, if they want to have a greater scope for specialisation, they must go to these *pathshalas* or Sanskrit colleges, and we know that these *pathshalas* or schools offer scope for specialisation in the several branches like the Vedas, Hindu astronomy, grammar, Karmakanda, Ayurveda, astrology, the various branches of Hindu philosophy, the Puranas etc and several other branches which we have a duty to develop It will be a sad day if, discouraged by the Government's apathy in giving these branches of learning their due weight, the *pandits* die out of our country as is happening gradually almost every day The *pandits* of our country, if they had been born in England or

Germany could have been as famous as Max Muller, Woodroffe, Macdonell, Pargiter and Keith But what is happening? Our *pandits* are starving; their intellect and high standard of culture are not appreciated, their works are food for moths, and they die unknown and unlamented At the same time, we admire the critical appreciation of Sanskrit drama and literature written by Keith and Macdonell, we admire the book of Woodroffe on Tantras, we appreciate highly the works of Pargiter on the Puranas or of Max Muller on the Vedas or of Colebrooke and Jolly on Hindu laws and customs That is the sad state of affairs, and we want to learn Sanskrit which comes from foreign countries In spite of what the Western Orientalists say about the different branches of Sanskrit, it is a pity that our Government should still consider Sanskrit dirt cheap and as a dead language, this is the inevitable conclusion that we must draw from the amount of money that is spent by the Government of India on the development of the Sanskrit language and literature

Having regard to the fact that Government have abolished the zamindaries and done away with the princely States, we know now that those rich people, the zamindars and rajas who used to patronise these traditional schools of Sanskrit learning are no longer able to help in the development of Sanskrit On the other hand we find that the trusts and the funds that were specially earmarked for the development of Sanskrit education, we learn from the report of the commission, are every day being utilised for some other purpose, for the establishment and development of High English schools and for some other purposes Under these conditions, is it not the special and sacred duty of Government to see that they give special aid to develop these *Pathshalas* and Sanskrit colleges?

In this connection, I have an authority to quote, who is no less than the Rashtrapati, Dr Rajendra Prasad,

who stated in the course of the speech which he delivered at the Second Sanskrit Viswa/Parishad meeting at Banaras:

"The first problem before us is a provision of finances for Sanskrit Pathshalas. The source from which they drew sustenance are getting dried up... The time of allocation of funds for the study of Sanskrit has come. When these governments are nationalising the means of the production of wealth, there scenes no reasons why they should not also shoulder the responsibility so far brone by the society."

In this connection, may I draw your attention to the wretched state of Sanskrit education that obtains in our country? Can you compare any Pathshala or even the Sanskrit colleges with an ordinary middle English schools or the lower primary school where the minimum floor space and the minimum equipment, playfields, and facilities for other extracurricular activities etc, are provided for the students? What are the Government doing for the students of these Pathshalas? They are also students; even though they may be studying a dead language for which Government have no affection, still, Government have a duty to encourage these students

May I say that the money that is spent by Government on Sanskrit education as compared with that they spend on education of other types is a very sad commentary on the activities of our Government?

I shall now come to the aspect of research. That is more disappointing. The attention paid by Government to research is still more disappointing. If we compare the amount of research that is being carried on in the universities and colleges in the humanities like literature, history and other things, with the amount and the energy that are spent in research in Sanskrit, we find that that is also a greater commentary on the negligence of our Government. And Gov-

ernment all the while forget that the rich treasury of manuscripts and other literature and the scientific documents that happen to be scattered in different parts of India are either being taken out of India by the scholars from foreign countries or they are allowed to be destroyed. It is the duty of Government to see that these valuable documents are published, not only these old documents, but the manuscripts which scholars of the traditional type and modern scholars are trying to publish after research carried on in some parts of India, do not find any publicity, do not find any publisher, and without having any regard to their value, we are forced to import books written by English and German authors to each our students.

As the Commission has suggested, the Government must do something to have a systematic programme of research, especially in the higher unexplored avenues of Sanskrit learning, and they must have a systematic survey of the documents that are available in our country.

In this connection, it is necessary especially to co-ordinate and develop Ayurvedic and astronomical research which can pay the Government a rich dividend if done successfully. We have criticised Government in the past as to how even foreign doctors come to India in search of our herbs, take them and manufacture good medicines but of them, whereas we have not cared to develop medicines perhaps like Rauwolfia Serpentina. We use in large quantities medicines like Resperine manufactured by May & Baker for blood pressure and insanity

Mr. Speaker: Serpentina, not Resperine.

Shri Supakar: There is another medicine called Resperine manufactured by May & Baker. The original herb is Rauwolfia serpentina.

Mr. Speaker: Evidently, the tail and the head of the serpent seems to be there.

Shri Supakar: I must say a word of appreciation of the All-India Radio which is doing something to popularise Sanskrit literature and language to some extent, but the Government of India is not doing anything worth the name.

I am glad that the Government contemplate sending up a Central Board of Sanskrit Education on the lines recommended by this Commission, an autonomous statutory body composed of members representing all parts of India and all aspects of Sanskrit education, modern and traditional, academic and administrative, with sufficient funds and power. I believe such a body will be able to give effect to the important recommendations of the Commission and also place Sanskrit in its proper place in the education and culture of India.

Lastly, I make an appeal to the hon. Minister. In the past several commissions and committees have been set up, and they have submitted their reports. There is a saying in English that a Royal Commission is an umbrella to protect the Government against public opinion. Let not the report of this Commission share the same or similar fate, but let the Government pursue vigorously and give effect to the recommendations of this Commission and see that before long Sanskrit finds its proper place in the cultural heritage of India.

Mr. Speaker: Motion moved:

"That this House takes note of the Report of the Sanskrit Commission, 1956-57, laid on the Table of the House on the 28th November, 1958."

I have received notice of an amendment from Shri Vajpayee and Shri Assar as under:

That at the end of the motion, the following be added, namely:—

"and recommends that steps be taken to make study of Sanskrit compulsory at the secondary stage."

Shri Bhakt Darshan is one of the sponsors of the motion. He wants to go away, I will give him five minutes and then call Shri H. N. Mukerjee.

Shri C. K. Bhattacharya (West Dinajpur): I have some submission to make. I am a signatory to that motion.

Mr. Speaker: I will call him also.

Pandit K. C. Sharma (Hapur): You will call me?

Mr. Speaker: I shall call every one.

Shri Raghunath Singh (Varanasi): Including me?

Shri Vajpayee (Balrampur): I beg to move:

That at the end of the motion, the following be added, namely:—

"and recommends that steps be taken to make study of Sanskrit compulsory at the secondary stage."

Mr. Speaker: The amendment is before the House along with the main motion.

श्री भक्त दर्शन (गढ़वाल) अध्यक्ष महोदय, मैं आप का बहुत अनुगृहीत हूँ कि यद्यपि मैं बहुत सक्षेप में अपने विचार रखूंगा, आप ने मुझे मूल वक्ता के बाद ही समय देने की कृपा की है। मैं केवल तीन विषयों की ओर माननीय शिक्षा मंत्री का ध्यान दिलाना चाहता हूँ।

पहला विषय यह है कि इस आयोग ने केन्द्रीय सरकार का ध्यान इस ओर आकर्षित किया है कि संस्कृत के जितने विश्वविद्यालय हैं, उन को आर्थिक सहायता दी जाये और उन को और तरह से भी प्रोत्साहित किया जाय। इस सम्बन्ध में इस आयोग ने अपनी रिपोर्ट में धारागणनी में जो संस्कृत विश्वविद्यालय स्थापित है, उस की ओर खास तौर पर सरकार का ध्यान आकर्षित किया है। कुछ दिनों पूर्व मैं ने एक प्रश्न पूछने की सूचना दी थी, तो

मुझे बताया गया था कि इस विषयविद्यालय को अभी तक केन्द्रीय सरकार से कोई भी सहायता नहीं दी गई है, जो कि बहुत आवश्यक-जनक बात है। बाराणसी हमारी भारतीय संस्कृति का और संस्कृत शिक्षा का एक बहुत बड़ा केन्द्र रह चुका है और आज भी देश के कोने कोने से लोग श्रद्धा भक्ति के साथ यहां पहुंचते हैं और संस्कृत की शिक्षा प्राप्त करते हैं। मुझे आशा है कि संस्कृत प्रायोग की रिपोर्ट के बाद केन्द्रीय सरकार इस और विशेष ध्यान देने की कृपा करेगी।

इस प्रायोग ने अपनी सिफारिशों के साथ इस और भी ध्यान आकर्षित कराया है कि हमारे बड़े बड़े मठों, मन्दिरों और ट्रस्टों में करोड़ों रुपये की सम्पत्ति पड़ी हुई है, जिस का मूल उद्देश्य यह था कि धर्म और संस्कृति का प्रचार किया जाय और उस के साथ साथ संस्कृत के शिक्षण और उस के अनुसन्धान पर भी यह रुपया लगाया जाये, लेकिन अधिकांश स्थानों पर इस धन का दुरुपयोग किया जा रहा है। जैसा कि अभी हाल में हम ने समाचारपत्रों में पढ़ा है, नाथद्वारा में करोड़ों रुपये की सम्पत्ति है, जिस की जांच करने के लिए राजस्थान सरकार को वहा के हाई कोर्ट के चीफ जस्टिस को नियुक्त करना पड़ा और वह आजकल उस की जांच कर रहे हैं। कुछ दिन पहले मेरे एक प्रश्न के उत्तर में माननीय विधि मंत्री ने बताया था कि केन्द्रीय सरकार इस बारे में अध्ययन कर रही है और इस सम्बन्ध में एक विधेयक धीरे धीरे संसद् के सम्मुख प्रस्तुत किया जायेगा। साथ ही मुझे यह बात सुन कर बड़ी प्रसन्नता हुई कि इसी तारीख को प्रखिल भारतीय साधू सम्मेलन दिल्ली में हुआ था, जिस में प्रधान मंत्री जी ने घोषणा की कि इन मठ मन्दिरों की आय की जांच-पड़ताल करने के लिए वह शीघ्र एक कमेटी नियुक्त करने वाले हैं।

मैं समझता हूँ कि इस सम्बन्ध में हमारे अनेक राज्यों में जो इस तरह के अधिनियम

बने हुए हैं, उन का अध्ययन कर के सारे देश के लिए एक प्रावर्त अधिनियम बनाया जाय। उत्तर प्रदेश में श्री बद्रीनाथ मन्दिर के प्रबन्ध और व्यवस्था के लिए एक कानून बहुत वर्षों से बना हुआ है और जब ये वह कानून बना है, उस मन्दिर की व्यवस्था के सम्बन्ध में काफ़ी सुधार हुआ है, लेकिन फिर भी उस में संशोधन करने और सुधार करने की बहुत गुंजायश है। मैं धाधा करता हूँ कि जब यह विधेयक सदन के सामने प्रायगा और जब वह कमेटी अपनी रिपोर्ट देगी, तो हमारे देश में जो इस समय संस्कृत शिक्षा की इतनी प्रबलत दशा है और अनुदान के लिये जो पूरा रुपया नहीं मिल पा रहा है, उसके बदले करोड़ों रुपये हमारी इन संस्थाओं से मिल सकेगा और इस प्रायोग ने जो धाधा प्रकट की है, वह बहुत कुछ पूरी हो सकेगी।

इस प्रायोग ने यह सिफारिश भी की है कि संस्कृत शिक्षा को कान्फ्रंट लिस्ट में रखा जाय, क्योंकि संस्कृत एक सार्वदेशिक भाषा है और किसी एक प्रदेश की भाषा नहीं है। यानी इस समय जो शिक्षा है, वह राज्य सरकारों का विषय है और केन्द्रीय सरकार उस में कोई ज्यादा बखल नहीं दे सकती है लेकिन चूंकि संस्कृत किसी एक प्रदेश की भाषा नहीं है, इस लिए सारे देश की भाषा होने के नाते केन्द्रीय सरकार की जिम्मेदारी हो जाती है। इस अवसर पर इस प्रायोग ने संस्कृत भाषा और उस के साहित्य के महत्त्व को बताते हुए कहा है कि हमारे संविधान की धारा ३५१ में बताया गया है कि हिन्दी का विकास करने के लिए संस्कृत के मूल उद्गम से शब्द लेने चाहिये यह बहुत उचित कहा गया है।

अगर आप क्षमा करें, तो मैं इस अवसर पर सदन का ध्यान इस बात की ओर आकर्षित करना चाहता हूँ कि अभी उस दिन माननीय सदस्य श्री केंक एग्नीवी साहब ने भंगशी की हिमायत में बोलते हुए संस्कृत के अग्रर श्री

[श्री भक्त वर्धन]

आलोप किया था और कहा था कि अगर अंग्रेजी विदेशी भाषा है, तो संस्कृत और उर्दू भी विदेशी भाषायें हैं। जहाँ तक उर्दू का सम्बन्ध है, यहाँ तक कि हिन्दी के हिमायती भी इस बात को स्वीकार करते हैं कि फारसी और अरबी विदेशी भाषायें हो सकती हैं लेकिन उर्दू विदेशी भाषा नहीं है, इसका जन्म इसी देश में हुआ था यहाँ यह भाषा फेली, पनपी और विकसित हुई है।

जहाँ तक संस्कृत का सम्बन्ध है आज भी इस बात पर काफ़ी वाद-विवाद है, इतिहासकारों के अन्दर कि अर्य भारत के मूल निवासी नहीं थे, वे बाहर से आए थे, अंग्रेज आक्रमणकारियों की तरह से बाहर से आए थे। अंग्रेज इतिहासकारों की तरफ से जो इतिहास बना है उसमें जानबूझकर जनता के दिमाग पर यह प्रभाव डालने की कोशिश की गई है कि अर्य लोग भी मध्य एशिया से आए। वे यहाँ की जनता में इस बात को धोल धोल कर डालना चाहते थे कि अंग्रेज तो बाहर से आए लेकिन मुसलमान और अर्य भी बाहर से आए थे इतिहासकारों ने जो यह नई खोज की है, उसके बारे में जैसा कि डा० सम्पूर्णानन्द ने एक अपनी पुस्तक में कहा है, जिसको अभी प्रकाशित किया है, कि अर्यों का मूल स्थान आदि देश तो भारत ही है। लेकिन अगर तर्क के लिए मान लिया जाए कि अर्य लोग बाहर से, मध्य एशिया से यहाँ आए तो यह निश्चित है कि जिस समय वे आए, आज से छः, दस या बीस हजार वर्ष पहले, तो उस समय उनकी भाषा संस्कृत नहीं थी और एक तरह से द्राइडल लैगूएज रही होगी। भारत की भूमि पर पदार्पण करने के बाद वास्तव में संस्कृत का विकास हुआ और तब जा करके संस्कृत का वर्तमान स्वरूप बना और उसके बाद वह पनपी और विकसित हुई। इसलिए अंग्रेजी के हिमायती अगर संस्कृति पर यह लांछन लगाते हैं कि संस्कृत एक विदेशी भाषा है, विदेशों से यहाँ आई है,

यह भारतीय भाषा नहीं है, तो मैं समझता हूँ कि संस्कृत के प्रेमी श्री एंथनी साहब को इसका यही जबाब दे सकते हैं कि जिस समय उनके प्रस्ताव पर मतदान हो कि अंग्रेजी को भी संविधान में स्थान दिया जाए तो उस समय उनको इसका स्पष्ट रूप से जबाब दिया जाए और वही जबाब देने का एक तरीका है। अगर वह इस तरह से देश को तथा संस्कृत को अपमानित करना चाहते हैं तो अंग्रेजी को हम कुछ समय के लिए बरदाश्त तो कर सकते हैं, इसका अध्ययन जारी रख सकते हैं, लेकिन उसको संविधान में स्थान दे कर हम राष्ट्र के हितों की रक्षा नहीं कर सकते हैं, यह एक देश के लिए अपमानजनक बात है, इस वास्ते हम इसको महन नहीं कर सकते हैं।

अन्त में मैं इतना ही कहना चाहता हूँ कि इम कमिशन ने बहुत परिश्रम के साथ अपना कार्य किया है और सारे देश में घूम कर सब बातों का पता लगाने की कोशिश की है। उसे संस्कृत शिक्षा के अध्ययन के बारे में जो सुझाव दिये हैं उनमें से एक दो को छोड़ कर जो कि व्यवहारिक प्रतीत नहीं होते हैं, बाकी पर अमल होना चाहिये। यह कहा गया कि अंग्रेजी को तो चाहे रहने दिया जाए लेकिन संस्कृत की शिक्षा को अनिवार्य बना दिया जाए और साथ ही साथ यह जो कहा है कि आगे कोई भाषा रहे या न रहे लेकिन संस्कृत अवश्य रहे, यह जो मनोवृत्ति हमें दिखाई है, उसे मैं उसके साथ सहमत नहीं हूँ और मैं चाहता हूँ कि इस पर गम्भीरता के साथ विचार किया जाए। बाकी जो सिफारिशों की गई हैं, उनका आम तौर से मैं समर्थन करता हूँ और आशा करता हूँ कि शिक्षा मंत्रालय उन पर विचार करके उचित कार्रवाई करेगा।

Shri H. N. Mukerjee (Calcutta-Central): Mr. Speaker, I am very happy that we are discussing the Report of the Sanskrit Commission, and I would like to begin by paying

my tribute to the erudite and distinguished members of that Commission who produced a document worthy of their erudition. This is not to say that I agree with all their recommendations, but I should, first of all, pay my tribute to the members of the Commission.

In speaking on this subject, you will forgive me if I feel a little nostalgic, and specially with you in the Chair, I feel like recalling those days when we were brought up very largely on Sanskrit, and it is a thing which we can never forget. But there are few things of which we are more proud than this many-splendoured legacy which is the Sanskrit language and the literature of Sanskrit. It goes without saying—we need not repeat it—that it is a language of unrivalled richness and purity and, as Maxmuller once said, it is the greatest language in the world, the most wonderful and the most perfect. But to us today, it is very important to recall that it is the parent of all our regional languages. It is a magnificent unifying factor. When we remember those slokas like

गंगेच यमुने चैव गोदावरी सरस्वती ।

नर्मदे सिन्धु कावेरी जनेष्मिन् सन्निधिं कुरु ॥

we are reminded at the same moment of the unity of our country. When we think of our seven *tirthas* or places of pilgrimage like Kashi and Kanchi, we are reminded of the unity of our land. And so we are reminded of the legacy of tolerance and compassion and a sense of oneness with the universe and yet of detachment from it, which is a contribution of Sanskrit culture to human civilisation.

I remember the time when we were told by our elders to recite such slokas as:

यं वैया समुपासते शिव इति ब्रह्मेति वेदान्तिनो
बौद्धा बुद्ध इति प्रमापटवः कर्तेति नैय्यायिकाः
महर्षिनित्यश्च जैनवासनरताः कर्तेति श्रीमांसका
सो यो विदधातु वाङ्मतफर्न वैलोकयनाथो हरि

When we were brought up in that kind of environment and when we were told those slokas, we got into our bones the idea of the unity of all who swear by the best achievements of human culture. When our vedic ancestors set for us such wonderful words as:

ईशावास्यमिदं सर्वं यदाकिं जगत्यां जगत् ।
तेन त्यक्तेन भुजीथा मा मृचः ॥

where is sociology of a greater order and more essential correctness than what we find in those days? If we want today a slogan for our socialist pattern of society, what can we recite with greater effect than what used to be recited every morning in Gandhiji's Sabarmati Ashram?

न त्वहं कामये राज्यं न स्वर्गं नपुनर्भवे ।
कामये दुःखतप्तानां प्राणिनामाति नाशनं ॥

'I do not want a kingdom. I do not want to go to heaven. I do not want to be born again. What I want is the elimination of the suffering of my fellow beings'. What can be a better ideal for us to work for? This is the sort of thing which we have inherited, so to speak, with our very breath, with our mothers' milk. We have imbibed the kind of culture which Sanskrit represents, and that is why I say that here is a legacy of which we should always be conscious.

We should remember at the same time that surely our tradition, the legacy of India, does not mean mere withdrawal from life. We have such things as references to the 64 arts; we have got the *Arthashastra*; we have got the work of Vatsayan; we have got works on architecture, like the *Manasara*. We have got mathematicians like Aryabhata, Varahamihira and Brahmaputa who had such an expansion of mind and amplitude of thought as to look upon the Yavans, the Greek astronomers of those days, as their gurus. That was a period when there was a kind of real cultural exchange, and that was a time of our greatest glory.

[Shri H. N. Mukerjee]

Then followed, of course, a period of declension. That was the time when we made Sanskrit the prerogative of the privileged few, when we took Sanskrit as something which only a few people would specialise in, when we put a ban, so to speak, on the commonest of our people getting into the portals of Sanskrit learning. That was the beginning of our degeneration. That is why it is very necessary for us to find out what we should pursue, and to that task surely the Sanskrit Commission's Report will make some contribution.

The Sanskrit Commission's Report makes a reference to Sanskrit being not only a language and a literature but also a way of life. But I fear that as far as this is concerned, I have to enter *caveat* to express my objection. We cannot revive a way of life, but we can creatively readjust to present day conditions the best of what we have inherited from the past, and that is why I say that this kind of expression is perhaps smacking of a revivalist tendency which is not altogether a very good thing.

The Commission has also recommended that Sanskrit should be made a compulsory subject in secondary schools, and my hon. friend, Shri Supakar, has approved of the idea. Much as I wish that Sanskrit could be made a compulsory subject in our secondary schools, I am afraid I cannot ask for it. You know we have read in schools.

अनन्वारं किल शब्दं शास्त्रं
स्वरूपं तथाद्देहवच्च विष्णुना ।

The years go on and we have so much to do; so many troubles and so many obstacles arise. It is not possible to learn everything'. (*Interruption*). We are going to have Hindi, the regional language as well as English in the present day context of things. My hon. friend, Dr. K. L. Shrimali, a little while ago was talking about the impossibility of our getting rid of

English as quickly as many of us want. So since English, the regional language and Hindi have got to be learnt at the secondary stage, I am afraid I cannot recommend the idea of Sanskrit being a compulsory subject in the secondary stage.

I cannot also agree with the recommendation of the Commission that there should be Sanskrit Universities all over the place. I feel that Sanskrit as a subject should be assisted in every way. There should be specialised institutes. Every assistance should be given for purposes of research. I should certainly say that the *tois*, *pathshalas* and other places, where Sanskrit was taught according to the traditional methods, should not be pooh-poohed, should not be ignored; they should be looked into and there should be an attempt at adjusting modern ideas in regard to education with the ideas of education which those old seminaries possessed.

17 hrs.

I feel also that nowadays the association of Sanskrit learning with the priestly order is no longer very effective because, after all, the priestly order, if it is not really facing extinction, no longer offers an appetizing prospect to our young people. Also there should be a kind of detachment as between learning and priest-craft or things like astrology. Therefore, unencumbered by priest-craft there should be research institutions, there should be educational seminaries and such things where we can combine the best of the past with the best of the present.

The Commission has also recommended the appointment of a Central Sanskrit Board and I was glad to find the Minister of Education, my friend Dr. K. L. Shrimali, saying in the other House that Government is going to make an announcement on this subject. I think there should be as soon as possible a Central Sanskrit Board which would look into matters that would naturally come before it.

The Commission has also recommended that there should be some effort to standardise examination in order to give degrees and diplomas in Sanskrit and oriental learning. I think this is also a matter on which Government ought to come to a decision as soon as ever that is possible.

There has also been an idea that manuscripts are there, strewn all over the place in private hands. We have an Indian Historical Records Commission, but I am afraid it does not operate as effectively as we wish it to, especially in regard to Sanskrit manuscripts. There is an animus in the minds of our western academicians in the Historical Records Commission. They do not care to go so much about the *tois* and *pathasalas* of the past. It is necessary that a very special effort is made to locate Sanskrit manuscripts in this country and to get them together and to bring out editions of them with references that are very important for our purpose.

I feel also that if the Oxford University could bring out anthologies of Greek verse and Latin verse, there is no reason why our universities should not bring out publications like the anthology of Sanskrit verse, because we have such a magnificent legacy of Sanskrit verse that surely, if a collection and a selection is made, it will be a most wonderful thing. If, for example, the University Grants Commission takes it upon itself to encourage certain universities where Sanskrit studies are carried on most efficiently, then perhaps very good results may ensue.

The Sanskrit Commission has also recommended that gifted exponents of Ramayana, Mahabharata and Gita, etc., should be employed in the Community Development Projects and the National Extension Schemes. I feel that it is very necessary. You know very well that I profess an ideology which is materialistic, but, at the

same time, I know very well that there are certain things which are absolutely related to the moral conduct of man, and quite apart from the purely religious connotation and purely metaphysical connotation of the matter, there are certain moral aspects and cultural aspects which are absolutely important and they should be instilled into the minds of people. If *Kathakatas* and other media of instruction are so important, it is very necessary that in the Community Development Projects and in the National Extension Centres, the real enthusiasm of our people is mobilised in an inspiring fashion and that can even now be done only if gifted exponents of the Ramayana and Mahabharata are called in.

I have seen, for example the edition in English—the exposition of Mahabharata, by Shri C. Rajagopalachari. It is a wonderful thing. That is the sort of thing which makes an appeal to the hearts of our people straight and that is the sort of thing which recalls to the minds of our people the greatest achievements of our ancestors in the past, especially today when I find in the South, at least in parts of the South, in Tamil Nad, a sort of revulsion. Perhaps this is a reaction which is temporary. I find some people have got an animus against our classics, scriptures and all that. It has to be combated. It has to be understood. Of course, maybe, they have certain things to say. It is necessary for us to go and understand them and to tell them that after all the tradition of our country is embedded in this wonderful legacy which we have got and which we have no business to ridicule, which we have no business to keep out of the reach of the people.

Therefore, it is necessary that gifted exponents of the Ramayana and Mahabharata, etc., are requisitioned not for metaphysical purposes, not for propagating any particular variety of religion—because India was always

[Shri H. N. Mukerjee]

much too tolerant for all that—but in order to instil those eternal verities of conduct which have got to be assimilated before we can go ahead and we can reconstruct our life. Therefore, what I am pleading for is a creative readjustment of all that is best in our tradition with all that is best in the present dynamic modern age and that is something to which Government should give its attention.

It is a pity that our work so far in regard to Sanskrit and oriental studies in general does not compare with the work done by foreigners. A German like Aufrecht has produced a *catalogus catalogorum* in which he has mentioned about 50,000 manuscripts in Sanskrit in different museums in Europe. We do not know a good deal about it. We have come down to such a stage that if we want a good dictionary, even now it is the St Petersburg dictionary which we have to consult. We are beginning to do something in this regard and some of our pioneer scholars have done very good work during the last hundred years. We can do a great deal more when there are men like Dr. Kane, Vidhusekhara Shastri and others; there are men all over the place especially in the South and other places like Banaras, who can give us something of the best in our cultural heritage. Surely we ought to make as much use of them as possible.

I am reminded of something which I learnt long ago, with which I shall conclude:

त्वदीय वस्तु गोविन्द नृत्यमेव समर्पय

Whatever we have learnt, whatever we have assimilated, whatever we have got from our country, whatever is the gift of our country, the gift of our mother to us, we have to give it back to our country. Our country has suffered ages of humiliation. Our country has had years of glory; there is no doubt about that, but centuries of humiliation have also been the portion of our country. It is necessary

not only to worship our mother, but also to help her rise. We can only do that if whatever we have assimilated, whatever is real, good, proper and true that we have learnt, we give it back:

त्वदीय वस्तु गोविन्द नृत्यमेव समर्पय

If we can do that, if we can contribute to this country which gave us everything, surely we shall go ahead in this dynamic world of today.

Dr. M. S. Aney (Nagpur): Sir, I rise to support the motion and the amendment which have been moved. The report of this Commission is a very important document, which has not come a day too soon. We find in this session, particularly the last days of the session, the question of language coming up in one form or the other. Three motions have come before this House in which the question of language has cropped up and very interesting discussions have taken place. We expect to have an interesting discussion hereafter also, because one important motion is yet to be finished.

The motion that was brought by my hon. friend, Shri Frank Anthony, was as regards the introduction of English as one of the national languages in the schedule of the Constitution. We had an interesting discussion today upon the report of the University Grants Commission, in which the question of language probably has taken greater time than any other academic questions with which that report deals.

Today we are discussing the question of Sanskrit language. It is good. It is not surprising that a Commission should have been appointed to consider the question of Sanskrit language and its present position and to consider the remedies for giving proper impetus for its study in this country. After we have become independent we are finding that there is a kind of general revival and re-awakening in this country, and that goes by the name of cultural awakening; and

many things are being done in order to give a new encouragement to our arts and to several other things in the country which we consider as of national importance. Various departments, in their own way, are lending their helping hand to encourage these arts. Dances and dramas are being encouraged and they do deserve encouragement as a part of the Indian culture.

But when I was finding all these things I thought that the root of the whole culture—Sanskrit language, has not been attracting that much attention of the Government which it deserves. There was the general feeling in the country that Sanskrit language, which is universally recognized in India as the root of our culture if not neglected at least is not properly attended to. To put it mildly that was the feeling in the country, and that feeling was expressed in various conferences and various congresses of people interested in the study of Sanskrit language. And the result of all that is that this Commission has been appointed and we are discussing its report.

This, in my opinion is a very encouraging sign—that there is a Government which responds to the views of the people, there is a Government which is willing to understand what feelings and emotions are surging up in the minds of the people, as evidenced by the fact that a Commission of this kind has been appointed. It is also a very good and encouraging sign that on the Commission men were appointed who were undoubtedly enjoying very high reputation—not only as scholars but also as great educationists. I will refer to this point a little bit later.

It is unnecessary or even superfluous in my opinion, to speak of the importance of the Sanskrit language. My hon. friend, who preceded me, made a speech and other friends also have substantially enlarged on that point. Yet, when you go to see Hamlet, the Hamlet must come there,

there cannot be a Hamlet without a Hamlet. Similarly, when we are talking on the motion of the Sanskrit Bhasha Commission something about the importance of the Sanskrit language has to be said. It is only by way of drawing your attention to one or two points I wish to refer to the importance of the Sanskrit language.

Sanskrit language is in India not merely the language of the Indian culture only but I may make bold to say it is the oldest language living in this world. The oldest documents in this world that exist are the Vedas and those Vedas are recited in Sanskrit. In those times they were written or not—I do not know—they were all *srutis*, the names of the Vedas were *srutis*. They were heard and revealed to the *rishis*. They repeated and recited them, others heard them and in this way they came from ear to ear and mouth to mouth. That is how traditionally it is handed over to the people. Therefore, they were called *srutis*. They are the oldest documents, whatever period might be assigned to them by the antiquarians according to their own predilections and understanding the Indian mind, which is brought up in the old tradition to which I hope, our Speaker also belongs, is this they were in existence before this world was created. That is our theory.

From whom the world has come up? That is what is said.

यस्य नि इव'सतप वेद

यो वेदभ्योऽखिलम जगत

निममे तपह्म् वन्दे

विद्यानीर्ष महेश्वरच ॥

Mr Speaker: Western scientists also seem to have the same view now. They can quote Aristotle and some of the dialogues.

Dr. M S Aney. Vedas are described in this way.

[Dr. M. S. Aney]

They are not the words but they are a spiritual law. Vedas are considered as the breathing of God and from that breath of the God the world has emerged. That is the theory in which the Hindus believe. This thing is very important. When you call the Vedas as breath of God it means that breath is the only thing by which you can understand whether the thing is living or not. So, the existence of God as a living force in this world can be known only if you understand the Vedas. That is the only way by which Indians were at one time supposing that they could know the existence of God and through him the Universe itself and its relation to God. The theory of cosmos which is given in Sanskrit literature is of this nature.

For this reason Sanskrit language which ultimately is derived from these Vedas has a peculiar importance. That whole theory and not only the whole theory but the whole ideology, the whole conception and the whole cultural idea may have been modified to some extent in course of time. But they have been handed over to us and even to this day in the life of the Indians they are reflected to a great extent. This one current coming down from the heights of the Himalayas—the Ganga coming down from Kailash to this day—and the currents of civilisation or the currents of culture cannot be found anywhere except in this country. That is because this cultural treasure has been preserved for all these days by the Indians.

Whenever any excavation is made, some little document is found, some little stone is found and some little copper plate is found. Much is made of it. Large photographs of it are published and it is considered as a great service done by the scholar to the cause of history. I want the world to know that the great service which India has done to the cause of world history is that they have preserved a document. It has been in existence. They have preserved not only a document, but they have preserved the entire civilisation that has

come out of the truth and principles embedded in that document. They have preserved it and kept it in the present form. What the Indians of the Vedic times were can even now be seen in India if anybody has got time to look into that. This is another thing which is of world importance. So far as Sanskrit literature is concerned.

So, Sanskrit literature has importance not only from the historic point of view and the philosophic point of view but it was the first literature which has placed before the world the ideals of art also. Those ideals of art, which have been placed before the world, can be seen even now in the dramas, in the epics, in the lyrics and in the didactic poetry of Sanskrit. They can even now be held up before the world and they are worthy of emulation. I do not want to go into the names of the authors and recite the *slokas*. That is the position. Such a big heritage you have got. We have been able to keep up that heritage up to this time. The first shock was received as the Mohammedans came. The Bacterians came and before them even the Sakas came. All sorts of people came. They wanted to invade (Interruption)

I must wind up my remarks. Perhaps you said something.

Mr. Speaker: I have not said anything.

Dr. M. S. Aney: I think even if you said something you are within your rights. I will have to obey it.

All these things are there. I was placing before the House that the highest ideals of art have been placed before the world by the Indian artists. Take for example a drama written by Kalidas or epics written by Vyas or an epic like *Ramayana*. They are models of art and their cultural concept can compare favourably with that found in epics, like Homer's *Iliad* and Virgil's *Aeneid*. So this is a thing of which the entire India has reason to be proud. Till the time that

the Britishers came we were able to manage all these things. The Moham-medans ruled, but only ruled for the sake of getting some little power over us for certain purposes. Beyond that, they placed society and everything in its own place. Some of them were fanatic and did something. But it was a local trouble, local in the sense that it was confined to a particular locality and confined to a particular period of time. Beyond that, it was no trouble. So far as cultural existence was concerned, it grew up in spite of what you may call their foreign domination.

When the British came in, the British way of doing things was something different. The Britisher did not want to rule like an oppressor, and yet he did not want to leave anything of yours untouched. And in his own way he started a system of education in this country. A reference has been made in this report, and there are other books also in which you can find, how a system of education has been ultimately introduced which was the result of a great fight between the Sanskritists and the champions of western civilisation. Ultimately Lord Macaulay succeeded and a system was created in which Sanskrit was left entirely out of the sphere of governmental institutions of education. So it has only remained here lingering while others have been flourishing. So far as Sanskrit language is concerned all patronage to that language was officially denied. In that position it remained.

Not only that. A new system of patronage in the form of giving remunerative service to those who learn and study English was created. The result was that the best intellectual element in the country was attracted, bribed away, so to say, to it. I do not say it was all bad. I am only relating the history. But that created a subordinate position to the study of Sanskrit, the study of ancient learning. It remained in that position till 1947.

It was fortunate that inertia is there in our race, among other qualities they have this inertia. The old love, the conservative love which they have got for their own literature, for their own old sacred books, for their own religion was there. And on account of that inertia it pulled on and struggled. Not only that. Out of the institutions that Government has created, certain scholars have come out whose learning and contributions to the cause of literature have also helped to revive the love of Sanskrit among the people.

It was hoped that when we shall be free from the influence of Britishers we shall have a new epoch in which our old learning, our Sanskrit literature will have a free air to breathe and a greater field to move about. But I must say, notwithstanding whatever is done—it is for the good of literature—, sufficient encouragement has not been yet given to this. The people were feeling that, and to consider the whole position a Commission was appointed.

I am glad the Commission has placed in your hands a very valuable report which deserves to be considered. I shall only refer to three or four points in the report. In the first place I say this Commission is the first of its kind which has been appointed since we attained independence to consider the question of Sanskrit language alone. Of course, whenever any question relating to education was considered indirectly the question of Sanskrit language was no doubt coming before them. But, there was no attempt made to appoint a Commission to have a comprehensive review of the whole position. In this Commission, the terms of reference were so wide that the Members of the Commission were in a position to examine the position in its entirety and comprehensively and place before us a report which contains very valuable recommendations.

[Dr. M. S. Aney]

One thing that strikes me in this report, again, is this. In this report, apart from those chapters in which they have tried to impress upon the readers the importance of the study of Sanskrit, they have taken into consideration both the systems of Sanskrit Education which have been in existence, the *Tols* and *Pathasalas*, which have been really the great seminars where the traditional system of teaching Sanskrit was lingering, practically neglected by the Education department in the British days and even by us not sufficiently cared for. I had the privilege to be in Bihar as somebody there for some time. There the people particularly in Mithila are interested in Sanskrit. It is a land of learned men. I found there were a number of *Pathasalas* and other institutions which were in a declining and decaying state. They require to be carefully looked after

It has been admitted by some of the great eminent western Sanskrit scholars also that the ancient method of Sanskrit study which existed in the old *Pathasalas* alone can produce those scholars whose depth of learning is something wonderful and admirable. We produce scholars in our Universities in which we have introduced Sanskrit as a second language, or as a dead language, so to say. It is in that spirit that we study it and we have treated it as a dead language. The difference between the two scholars is very great. In one place, Murari, in his drama *Hanuman* in one beautiful couplet expresses the difference between the old pundits and new pundits.

अवित्रलंघिन एव वानर भेट :

किं त्वंतस्य गंभीरताम् ।

आपाताल निमग्न पविर्

तनुः जानाति मंशावल ।

He said: All the vanaras, Ram's warriors, a large army of monkeys, have gone to Lanka, have jumped from one end to the other and have crossed

the ocean. But, what is the depth of the Ocean? That was not known to the vanaras.

All those who pose as Sanskrit scholars of these Universities are like those monkey warriors. They certainly know about the wide expanse of Sanskrit learning. They know the shores and all the external features. But, what is the depth of it? That is known only to the Mandara mountain which was used as the churning rod by the Gods and demons to take nectar out of it. Therefore, Murari himself has said:

गुरुकुल क्लिष्टो मुरारिः कविः ।

He says, I have studied at the feet of the guru and done sufficient service to him; I say I only know the real truth which has to be learnt, the real secret of the vidya; the others only have skipped over it and cannot know it. He has made that comparison. Go to Pandit Rajeshwar Shastri and see him. You will find that all your learning and notes and scholarly books appear before him like the babbling of a boy who has just begun to learn. That is the difference between the two Pundits. Although there are many handicaps, many shortcomings in the system of *Pathasalas* of ancient times, those *Pathasalas* could produce the Pundits of that type. The traditional way of learning of these Pundits has to be preserved. By keeping books in the library, you do not preserve learning. You can only preserve books in a library, but learning can be preserved only by maintaining and supporting a race of learned men in an unbroken line. That is possible only if you allow these *Pathasalas* to flourish, by giving them proper help and giving them all the equipment that is needed, by creating a better position for the teachers who are there and by creating better status for them; it is only thus that you will be able to preserve that old race of giants who wrote the *bhashyas* or the commentaries, which are even now the admiration of the whole learned world. Where is the

man that can write a *Bhashya* as Shabbara has written a *bhashya* on the *Jaiminisutras*, or as Acharya has written a *bhashya* on the *Vedantasutras*, or as Patanjali has written the *Mahabhashya* on the *Ashtadhyayisutras*? These *bhashyas* are the admiration of the whole world even today. Is the race of those old giants to be preserved or not?

If you want to do that, then there is a recommendation made in this report, and I can only invite the attention of my learned friend Dr K L Shrimah who himself is a Sanskrit scholar of great reputation and who takes great interest in Sanskrit, to this recommendation made there to create what is called Sanskrit University. If you create a Sanskrit University, according to the scheme which is given here, it will be the apex of a system of pathshalas, which has to be developed, the Sanskrit University shall be the apex. So if there is a demand for a Sanskrit University, please consider it carefully and sympathetically. If the Sanskrit University will grow, I am sure the race of the pandits will live, and it is the pandits who can add to the stock of human knowledge and who can add illuminating commentaries to make the meaning of the old texts clear and luminous to you, it is only they who can do that. In the absence of such pandits I have no doubt that if you take the commentary, it will all be the Greek and Latin to you, and there will be so many difficulties faced by you. There is a particular system, what is called the *Nyayaaghat teeka* system of writing of commentary, which they have followed, which requires a depth of learning which unfortunately in the system of Sanskrit education that we follow today, it is not possible for us to follow. It is not possible because we have clubbed so many other subjects also along with that, and it becomes difficult to attain to that depth. That treasury must be preserved. That is one submission that I want to make.

Even in the British days what we found was this. When we were going to college, we were about a hundred students in a class, out of 100 students, about 80 were taking Sanskrit as their second language, 80 of us were going in for Sanskrit, and 20 were going in for other languages, they were Mohammedans and they were taking Persian or Arabic. Even among the Mohammedan boys, one of my friends was the best Sanskrit scholar in my days. He was called *shastra* and he became an Oriental translator in later days. At every oratorical meeting, it was he who was delivering an extempore speech in Sanskrit and getting the first prize to the amazement of all the Brahmin boys who were sitting there.

Therefore, to say that no people have the aptitude to learn Sanskrit and it is only the Brahmins who can do that, is not true. I have seen these things. Those who have carefully watched the progress of Sanskrit will see that Sanskrit can be learnt by anybody. There is no difficulty about it. The language can be written in a difficult way, but there is a simple Sanskrit. You begin with that and you will find that ultimately

नवीमुखेनैव नमूदनाविशत्

You enter by the simple rivulet and ultimately even the ocean will not be found by you to be too difficult or too unfathomable to swim. You can swim there. There is a method like that. You can stop at any stage you like, but there are no initial difficulties for you in taking up the study of Sanskrit. This fact has to be borne in mind. Nowadays, the great difficulty is that apart from the temptation which the study of the sciences holds out, because it holds out careers before the boys, and they naturally want to go in for the sciences—they should go, there is no question about it—the educationists have assumed that those who want to take Sanskrit should not go in for science and those who want to go in for science should not

[Dr. M. S. Aney]

take Sanskrit. The conditions in Vidarbha and the old Madhya Pradesh were somewhat better than other parts of India, but they have now created some difficulties. The boys who go in for the matriculation examination, if they want to go in for science hereafter, cannot take Sanskrit as a subject. They have created that difficulty. That question has been discussed in this report. I do not want to go into it, as I do not want to place Sanskrit in comparison with English or Hindi. Sanskrit has a place of its own, it is the mother of all Indian languages and the mother of Indian culture, and every one who lives in India should have at least a smattering knowledge of that language. The Mohammendans can take Arabic or Persian if they like, but they should also have the option to take Sanskrit. You should train our young boys in that way. If you prepare our young boys in that way, you will find that patriots, statesmen and managers and public men will come out with the spirit of India.

What was the ideal which we had when we were carrying on the struggle with the Britishers? There are my friends here who took an active part and suffered and sacrificed. What was the resolution passed in those days?—to take India on the march of progress so that it could grow according to its genius, and genius is the understanding of its culture. Indian culture can properly be understood only if we have some knowledge of Sanskrit literature.

Last time I spoke here, I made the observation that Indians sent to our Embassies abroad—I do not talk of the Ambassador, but his staff—should be scholars who know Sanskrit very well, who are thoroughly acquainted with Indian customs, Indian habits, Indian ways of living. They should not live there as men who are entirely non-Indians.

Pandit K. C. Sharma: Uprooted.

Dr. M. S. Aney: A European friend in a foreign Embassy met me. He said: "I am in your country, I come to your house, and dine with you and I find there is no difference between the way in which you take your meals and we take our meals. You have tables and all that." I told him that he did not see the real India at all. I told him: "The real way in which the Indians live is scrupulously screened from you. We want to show you that we are as good, as civilised, as fashionable, as you are." The Britishers have gone, but they have left in this country a keen desire to copy and imitate their ideas and customs and ways of life. They are still lingering, and those ideas are shaping us not only in our domestic affairs, but in our public affairs also.

I therefore, think that it is very necessary that every attempt should be made to study this report. I will request my hon. friend, the Minister of Education, to study this report very carefully. I could have read out to him various passages. I know he must have gone into it thoroughly because he is in charge of it. I want him to study this very carefully and try to introduce Sanskrit even in the colleges and high schools not as an optional subject, but as a compulsory subject. Let it be compulsory for at least four or five years; after that, let them have an opportunity to take another subject thereafter. If you do that, you will give them a good grounding in Sanskrit. Even if that requires us to neglect the study of our own mother tongue somewhat, or the study of Hindi somewhat, if there is a proper study of Sanskrit, it can be made up in no time thereafter. Remember this formula. So, I strongly support the amendment that it should be made a compulsory subject.

One thing more and I shall finish. I translate the word 'culture' as 'dharma'. Vyas said in his old age: 'I have been teaching people and telling them all sorts of ideas about

culture, about dharma But nobody
listens to me'

ऊर्ध्वं बाहुबिरोम्येष

न कश्चित् शृणोति माम्

धर्मात् अर्थस्य कामस्य

मन्त्रं किं न सेव्यते ।

Vyas said 'I have been crying at the top of my voice to proclaim to the whole world, to my friends, that dharma is the source of artha and kama Why don't you follow it? Nobody listens to me' The time has come when our own saints and great men have to realise it Mahatma Gandhi has quoted this sloka One day I had a talk with him and later he wrote an article in *Young India* with that sloka

This is the position of all saints and prophets I hope in Swarajya we shall change that position Should we not listen to the advice of our prophets? Our ordinary men will not be deaf to the advice given to us by those people

One thing more and I shall conclude Manu wrote a book on human culture It is called *Manava Dharma Shastra*, not *Bharatiya Shastra* nor *Hindu Shastra* nor anything of the kind It was meant to be a manual wherein people coming from any country should find something for them to learn, something for them to imbibe and to take from this country and go back Not only that, it is stated in so many words

एतद्देशे प्रसूतस्य सकाशादप्रजन्मन

स्वयं स्व चरित्रं शिक्षरन् पृथिव्या सर्वमानवा

'All the people of the world, come to this country The *agrajanmas*, those who are deeply versed in learning and culture of this country, will show you the way you should behave, the way to go by the right path and thus show you the way to salvation' This is the message given by Manu in his book 'Reading the book, one has to bear in

mind that it is a book intended for the progress of humanity as a whole. We have got such a treasure.

You also crave to teach the whole world the paths of peace, permanent peace *Panchsheel* is only a small elementary introduction to that big thing If you really want to succeed, you must have a good foundation. That you can have by imbibing this culture, the medium of which is the Sanskrit language By helping the study of Sanskrit and making it popular in the country, we shall create a foundation from which your *Panchsheel* can blossom forth into the world It shall be a beacon light for the whole world to see and profit by

Shri B. K. Gaikwad (Nasik) On a point of information Were any citizens of India prevented from learning Sanskrit in the past?

Dr M S Aney: Only vedas The *srutis* were not taught, but every other literature was open to them Even in the case of *srutis*, there were cases when Gritsumada and others were taught *srutis* and they learnt it The doors of knowledge were never closed It was at a later stage the probably some other narrow ideas crept in

Mr. Speaker: Shri C K Bhat-tcharyya

Shri Raghunath Singh: The time should be extended by one hour 45 minutes were taken by Dr M. S. Aney. So we should at least have an extension by one hour

Mr. Speaker: Let me have an idea of how many hon Members want to speak

Shri Radhelal Vyas (Ujjain): Copies of the Report have not been made available to us It has been printed. So copies should be circulated to Members.

Pandit K. C. Sharma: Copies should be circulated.

Mr. Speaker: Has the hon. Minister got copies for circulation?—In the meanwhile, let me have an idea as to how many hon. Members want to participate in this debate.—I find 19 hon. Members want to speak besides the hon. Minister, making it 20.

Shrimati Laxmi Bai (Vikarabad): No lady Members have spoken.

Mr. Speaker: Very well. There are 21 Members then, who wish to speak. We started the discussion a quarter of an hour later on account of the supplementary demands. We should have started at 4 o'clock and gone on for two and a half hours. We have started at 4:15 and so we should conclude by 6:45. But I think hon. Members are all tired today. We will carry on till 6 o'clock. What more remains—we will sit for one and a half hours tomorrow evening after the scheduled work is over and try to finish this. I shall try to give opportunities to almost every hon. Member who wishes to speak.

Shri Raghunath Singh: The copies of the report should be given to us.

Mr. Speaker: This is a document which hon. Members would like to have. Is the hon. Minister able to spare a number of copies at any rate to these 21 hon. Members who wish to speak?

Shri Sinhasan Singh (Gorakhpur): To all.

Shri D. C. Sharma: I have got the report. Otherwise, how can they speak about the report?

Dr. K. L. Shrimali: We have sent 25 copies to the Lok Sabha Secretariat and five copies for the Library. I will send a few more for the benefit of the hon. Members.

Mr. Speaker: Very well.

Pandit Thakur Das Bhargava (Hisgar): Will we get the copies today?

Dr. K. L. Shrimali: They are not available here. But I will send them as quickly as possible.

Mr. Speaker: I have got a note of all hon. Members who want to speak. I shall try to give them copies.

श्री विभूति मिश्र (बगहा) . अध्यक्ष महोदय, सरकार की तरफ से यह कमीशन बना था। पार्लियामेंट के मेम्बरो को उस की रिपोर्ट मिलनी चाहिए। संस्कृत में हमारा सब कुछ है। पच्चीस कापिया ही क्यों देने हैं? सब मेम्बरो को कापिया मिलनी चाहिए।

Shri N. B. Maffi (Ghatal): We are so much interested in this matter, and we are waiting to participate in the discussion. So, we should not be deprived of the copies.

Mr. Speaker: As many copies as the hon. Minister can spare.

Dr. K. L. Shrimali: I am not sure how many we have got. If more copies are required, I may have to get more copies printed, but at the present moment, we have already sent 25 copies, and if more copies are available I will pass them on to the Parliament Secretariat. They can be distributed, and perhaps, hon. Members can pass on the copies from one Member to another also.

Shri Vajpayee: Are we to understand that only 50 copies have been printed when there are 500 odd Members?

Shri Narasimhan (Krishnagiri): Quite a number of copies are available in the Library. I got one. There are about 20 copies.

Dr. K. L. Shrimali: Several hundred copies have been printed. We have to send copies to the State Governments, the various universities and to the various other bodies.

Mr. Speaker: There are about 20 copies in the Library For hon Members who want to take part in the discussion, I will try to place some more copies in the Library

Shri C. K. Bhattacharyya: Mr Speaker, Sir, I consider it most opportune that this discussion over the Sanskrit Commission's report has come up at this particular juncture when the House is going to see a battle royal over a linguistic tussle within a few days The Commission has made certain recommendations which I believe will be able to show us the way out of this tangle In that view, in discussing the report, I shall confine my observations only to those recommendations and shall request the Government to accept and abide by them

There is a feeling in me which says that after the tussle is over, the contesting parties will find that their salvation lies not in what they were struggling for but in the adoption of Sanskrit which is the mother of them all Sir, among the suggestions of the Commission the greatest and the most important, in my opinion, is their finding that Sanskrit as the pan-Indian language is still a living, binding and unifying force in the life of the people and their recommendation that Sanskrit be accepted as an additional official language to be used for the present for formal and ceremonial occasions and for other public purposes as far as practicable If the Government could see its way to accept this one recommendation of the Commission I believe the situation with which we are faced today would have developed and the purpose of appointing the Commission would have been served Sanskrit would be rehabilitated in its own place and would resume the functions it was performing before foreign rule came here and we shall find a way out of the woods we are in

If I am sum up the recommendations of the Commission in this particular respect, it would be like this Firstly, Sanskrit presents the greatest common measure of agreement not

only in the vocabulary, but also in the general spirit among most of the languages of modern India It is for this reason that the Constitution in article 351 has accepted the position that Hindi as the official language should draw primarily on Sanskrit for its vocabulary whenever necessary or desirable

Secondly, Indian culture from the earliest period has found its most characteristic expression through the Sanskrit language and its literature Sanskrit can be regarded as forming the basis of Indian culture on which alone Pan-Indian unity depends

Thirdly, Sanskrit is vital to the development of most of the modern languages of India A study of Sanskrit in the Indian educational system which still largely obtains has already been instrumental in making large masses of Indian people more or less familiar with Sanskrit or its atmosphere

Fourthly, Sanskrit as one of the most advanced languages of the world has served the Indian people as the strongest bond of national union and solidarity for at least over three thousand years and can still continue to do so without it being necessary to wait for its further development like Hindi and other languages of India.

In this connection, special note should be taken of the fact that as a neutral language of India-wide usage, Sanskrit everywhere receives the spontaneous homage of the largest sections of the Indian people in all the States, so that none of the States will feel its rights and privileges curtailed if the use of Sanskrit is also made permissible as the official language of the Indian Union It gives equal opportunity to all, without conferring any special privilege on any particular group and creating thereby a consequent grievance amongst others Therefore, it is the adoption of Sanskrit that can end all bitter and unseemly controversies over language that we are having now.

[Shri C. K. Bhattacharyya]

Having summarised the opinions expressed by the Commission, I should like to go into some details. In forwarding the report to the late Maulana Abul Kalam Azad, our then Education Minister, the learned Chairman of the Commission observes:

"I can only put in a plea before our National Government for the support of Sanskrit which forms one of the bases of our culture and political unity of India.... The rehabilitation of Sanskrit in Indian education and Indian public life, apart from the general cultural life of the people, will be a potent factor which the Government may well employ to fight the growing fissiparousness of linguism and to strengthen the bonds of unity among the Indian people."

That is the observation of the learned Chairman of the Commission. In concluding the report, the members observe:

"The views and recommendations put forward in the report are really the views and recommendations of the people of India."

I want to draw the special attention of the Government to this particular observation.

Though the Commission has limited its recommendations to claiming for Sanskrit the place of an official language, as a secondary one we find that distinguished Indians have appeared before the Commission to suggest that Sanskrit should be declared as the only official language of India. Among these distinguished witnesses I may mention the name of that great scientist, Dr. C. V. Raman. He claimed before the Commission that Sanskrit should be declared the *Lingua Indica*. Along with Professor Raman others who supported this were Dr. Katju and Shri Sri Prakasa. This is mentioned by the Commission itself.

On page 81 of the Commission's Report, the Commission observes:

"The sense of the Indian people, which is instinctively realised though not intellectually appraised, looks upon Sanskrit as the binding force for the different peoples of this great country of India in its various areas, each with its own language and with its own local way of life. This was the greatest discovery of India that the Commission made as it travelled from Kerala to Kashmir and from Kamarupa to Saurashtra; that while the way of life and the social habits and customs which we found among the peoples differed in a number of ways, they all felt as one people and were proud to regard themselves as participants in a common heritage and a common nationality. That heritage emphatically is the heritage of Sanskrit. In the olden days, Sanskrit was the most natural common language for the educated people of the whole of India. It is a matter of common knowledge that even at the present day, Sanskrit scholars from different parts of India discourse and argue among themselves in Sanskrit... This aspect of the Sanskrit language, namely, that it is possible for an Indian or a foreigner knowing no other language than Sanskrit to be able to find throughout the whole of India some persons everywhere who can communicate with him in Sanskrit, has given strong support to the contention of a distinguished group of India's thought-leaders that Sanskrit can very well be rehabilitated as a pan-Indian speech, to strengthen the solidarity of Modern India."

In support of this, the Commission quotes Dr. Katju. It says:

"Dr. Katju told this Commission of a distinguished French Indologist who had said that he was

surprised at the controversy which had been going on in India about the national language. According to him Indians already had a national language in Sanskrit."

Eminent witnesses like Dr. C. V. Raman suggested that Sanskrit should be declared as the national language and some other equally eminent witnesses said that even the Constitution might be amended for this purpose. The Commission has also mentioned the name of Shri Sri Prakasa, as I have already stated.

While making this recommendation for adoption of Sanskrit as an additional official language the Commission takes care to point out that this is not a novel suggestion. Sanskrit has all along been a common medium of inter-communication between Indian States, at least among the educated section. The University Education Commission under Dr. Radhakrishnan has accepted the fact that Sanskrit was the *lingua franca* in the world of learning in ancient India. Even in the 12th century when modern vernaculars had come on the scene communication between people of different parts of India was carried on in Sanskrit. This is proved by the following sloka in the *Naisadhiya Charita*.

प्रयोन्य भाषा नवदीवमीति
संस्कृतमिमांषि व्यवहार वत्सु ।
दिग्भ्यः समेतेषु नृपेषु तेषु
सीवर्गं वर्गो न जैतरञ्चिद्दि ॥

18hrs.

"The kings, who had come from different parts of the country were afraid that their mother tongue would not be mutually understood. So, they were speaking in Sanskrit". More than this, Sanskrit may be regarded as having become a language of international communication between India and different Indian States.

In this connection, I may say that in our present national self-consciousness Sanskrit is generally going to the front. The Sanskrit name for India is Bharat. It has been officially accepted. The national motto of India is a Sanskrit quotation, that is, *Satyameva jayate*. The national anthem of India is *Jana Gana Mana* which is 90 per cent Sanskrit and Sanskritic. The Government of India has officially adopted the forms of address as Shri and Shrimati. The motto of Lok Sabha is *Dharma-chakra pravartanaya*. All India Radio has adopted as its guiding principle and motto the Sanskrit expression *Bahu jan hitaya, bahu jan sukhaya*. The Life Insurance Corporation's motto is *Yogakshema vahamyaham*. The Indian Navy has accepted as its motto *Samno Varunah*. The great principle of India's foreign policy, propounded by our great Prime Minister is expressed in the term *Panch-sheel*.

Mr. Chairman: The hon. Member's time is up.

Shri C. K. Bhattacharyya: You kindly give me some time today. I want to finish the idea that I have broached now.

Mr. Chairman: The difficulty is that the time scheduled for it is 2½ hours.

Shri C. K. Bhattacharyya: It has been extended.

Mr. Chairman: Even today about 20 hon. Members have expressed their desire to speak. So, 15 minutes is the maximum that the hon. Speaker has advised me to give to any hon. Member.

Shri C. K. Bhattacharyya: I want to draw attention to a particular aspect of which I have just made a start.

Shri D. C. Sharma: His speech is very valuable.

Shri C. K. Bhattacharyya: As I was entering the lobby on the first day, I looked up to the dome And what did I find?

न सा सभा यत्र न सन्ति वृद्धा
वृद्धा न त ये न वदन्ति धर्मम्,
धर्मं स नो यत्र न सत्यमस्ति
सत्यम् न तत् यत् छलमभ्युपैति ॥

That is inscribed on the dome through which we pass every day into the Lok Sabha

एक माननीय सदस्य इसका अर्थ
धी बतला दीजिये ।

Shri C. K. Bhattacharyya. "That is not an assembly"—if the hon. Chair-man could kindly give me time, I can translate everything

न सा सभा यत्र न सन्ति वृद्धा

That is not an assembly where the seniors are not present

वृद्धा न त ये न वदन्ति धर्मम्

They are not seniors who do not speak what is right

धर्मं स ना यत्र न सत्य मस्ति

That is not right which is not based on truth

सत्यम् न तत् यत् छलमभ्युपैति

That is not truth which takes the help of subterfuge

As I entered this Lok Sabha, I found that on its main door what is inscribed is.

लोके द्वार मयावाशेण ३३ परमे त्वा वय
वैर ३३३३

That is inscribed on the main gate of the Lok Sabha itself The meaning is. "Open this gate for us" That is a hymn addressed to Agni in the Samaveda. It means: "Open this

gate of heaven for us, we want to see you"

Shri S. M. Banerjee (Kanpur): 'Us' means who?

Shri C. K. Bhattacharyya. I am stating these things only to prove that Sanskrit is not dead or inert as some people would believe It is a living and dynamic force in our life today. That is my object in making these quotations and referring to them Sanskrit has always shown a dynamic force, the force of a language that has perennial life It has never been static during its long course of development and expansion Not only that, it absorbs numerous elements from speeches current in all parts of India and even from outside

One of my friends was referring to *Yavana* In the astronomical literature we find that reference again and again

अशानतान वरनि यवनश्चान्त तुगान नृगान
तानवाशान मदन भवन स्वाहर्नीचान मुनाचान्

This is from a book on astronomy Again, what will be found in astronomy is in Sanskrit, composed in Sanskrit poems, but the words are all Arabic One versed in Sanskrit would not understand it unless he was versed at the same time in Arabic also It shows that the composers of these poems were completely versed in the Arabic language as well I myself tried one, namely, *Manushya—Jathaka*, and I failed to understand it, the words are all Arabic there

In fact, my main object in making this reference is to show that Sanskrit can be made the national symbol of India It would not be too much to say that the West knows India as "Sanskrit India" When Sir Maurice Gwyer went to Santiniketan on behalf of the Oxford University to offer the D Litt degree to the Poet, what language did the Poet choose for his reply—not Bengali of which he was the creator, not English of which he was a master, but he adopted this

language which was the language of India's soul, namely Sanskrit. Rabindranath Tagore gave the reply to Sir Maurice Gwyer in Sanskrit.

When I took the oath here I took it in Sanskrit (*An Hon Member Oh!*) And some friends of mine also did it. It made me glad when I found in this report that Acharya Kripalani while giving evidence has said that had they known that there was available an oath-taking formula in Sanskrit, he and others would have liked to take the oath in Sanskrit. This is what Acharya Kripalani stated before this Commission.

In making its recommendation the Commission has also referred to the proceedings of the Constituent Assembly where the impasse about the official language was sought to be solved by some Members proposing Sanskrit as the *Rashtra Bhasha*. Those who feel shy about what Mussalmans may think when I propose the acceptance of the recommendations of the Commission to have Sanskrit as an additional official language, I would refer them to the speech of Mr Naziruddin Ahmad in the Constituent Assembly and the arguments he put up for accepting Sanskrit.

I do not wish to go into the details of his arguments now. But one of his arguments was that this is the only all-India language, the only neutral language, and the only basic language that we can have in India for all-India use.

Our Constitution has given a certain time for Hindi to replace English. I say if Hindi requires a particular length of time to be able to take over from English as the official language, Sanskrit will require a shorter time.

In connection with the Constituent Assembly discussion on the amendment supporting Sanskrit as the official language, the Commission has quoted a PTI message dated September 19, 1949, which states that among those who supported the amendment

for the adoption of Sanskrit as official language were, in addition to Dr Ambedkar who was piloting the Bill, Dr B V Keskar, Mr T T Krishnamachari, Dr P Subbarayan, Mrs Durgabai Deshmukh, Mr V S Muniswamy Pillai, six other Members from Madras, besides several Members from West Bengal.

The Commission has not stopped by merely recommending Sanskrit as an official language. They have also suggested a practical method for putting this recommendation into effect. They say

"While for all administrative and ordinary day-to-day purposes pan-Indian form of Hindi may be used, it appears inevitable that in course of time the prospective all-India language at least in its written norm which will be acceptable to regions of India especially in the higher reaches of education and literary activities, will be a form of simple and modernised Sanskrit."

The recognition of Sanskrit as the primary source of Hindi places on the State a great responsibility towards Sanskrit. And, this responsibility can, in the opinion of the Commission, be adequately fulfilled only if two things are done: first, if Sanskrit is declared as an additional official language, and secondly, if under the special directives in the section of the Constitution on official language, a special addendum is included that it shall be the duty of the Union to promote the study of Sanskrit throughout its territory.

Thus in the opinion of the Commission,

"In view of the cultural importance and pan-Indian character of Sanskrit, and with a view to arresting the growth of dissipated tendencies and linguistic parochialism which are at present threatening the unity of India, Sanskrit which has through all ages played the role of great

[Shri C. K. Bhattacharyya]

unifying force in the country and which is already one of the languages recognised by the Constitution should be declared an additional official language" That is my submission. I do not want to go into the details.

My hon. friend Shri H. N. Mukerjee has argued very admirably, but in certain matters has come to the wrong conclusion. In conclusion he says that the Sanskrit way of life cannot be continued in India at the present time. While he concluded his speech, he referred to

"त्वदीय वस्तु गोविन्द तुभ्यमेव समर्पये"

"My Lord, I give to thee what I had from thee"

In following him, I conclude my speech with a quotation from Shankara which he dedicated to his Mother :

"प्रदीपज्वालाभिर्दिवसकरनीराजनविधि "

The attempt that I am making to explain the glory of Sanskrit is something like an attempt to show the glory of the sun the Sun with help of lamp

"सुधासूतेष्वचन्द्रोपल-जललव्वरर्ध्वरचना

It is like an attempt to worship the moon with the oozings of the moon stone.

"स्वकीयेरम्भौभिलंबणनिधिसौहित्यकरणम्"

It is like an attempt to worship the sea with water taken from the sea

त्वदीयानिर्वाणिभस्तव जननि वाचान्मुक्तिरियम्

My mother the Sanskrit language, I offer to thee what I had from thee.

Mr. Chairman: Shri Prakash Vir Shastri

Shri B. K. Gaikwad: How long are we sitting, Sir?

Mr. Chairman: Up to 6:30.

Shri B. K. Gaikwad: The hon. speaker had said, up to 6 o'clock.

Mr. Chairman: He told me, we shall sit up to 6:30 That was the scheduled time.

Shri Yadav (Barabanki): Will this be continued tomorrow?

Mr. Chairman: It will be continued tomorrow.

श्री प्रकाश वीर शास्त्री (गुडगाव) :
सभापति महोदय, संस्कृत के संबंध में संस्कृत आयोग के प्रतिवेदन पर जो विचार चल रहा है, स्वतंत्र होने के बाद पिछले साढ़े ग्यारह वर्षों में भारतीय लोक सभा के इतिहास में ये क्षण ऐतिहासिक क्षण माने जायेंगे कि जब हम इस प्रकार की एक समस्या पर विचार करने के लिये उपस्थित हैं, जो भारतीय संस्कृति की मूल भित्ति है और भारतीय भाषाओं की भी मूल भित्ति है। संस्कृत के संबंध में जिस समय हम विचार कर रहे हैं, तो ये शब्द हमारे कानों में पड़े हैं कि संस्कृत उन भाषाओं में है, जो कभी जन प्रिय या लोक प्रिय भाषा नहीं रही, या जनता में संस्कृत का इस प्रकार का व्यवहार नहीं रहा कि वह किसी भी देश की जन-भाषा कहला सके। मैं पहले यही में अपने कथन को प्रारम्भ करना चाहता हूँ कि हमारे देश का पुराना इतिहास इस बात का साक्षी है कि संस्कृत इस देश की जन भाषा भी नहीं है और शासकीय भाषा भी नहीं है। पुराने इतिहास के पृष्ठों में यह लिखा हुआ है कि जिस समय हमारे देश में राजा भोज का राज्य था, तो उस समय एक ब्राह्मण जब कुछ समिधायें सिर पर ले कर नदी पार कर रहा था और दूसरे किनारे पर महाराजा भोज खड़े थे, तो उन्होंने ब्राह्मण से पूछा, "कियन्मान जल विप्र" — "ऐ ब्राह्मण, इस नदी में जल कितना है"। ब्राह्मण ने उत्तर दिया, "जानुदध्न नराधिप" — "जाब तक पानी प्रायगा, इतना पानी इस नदी में है" महाराजा भोज ने फिर पूछा, "भार कि बाधति विप्र" — "क्या तुम्हारे सिर पर जो समिधायें रखी हुई हैं, उस से तुम्हारे को बोझ लगता है" ?

तो ब्राह्मण ने उत्तर दिया, "भारं न बाधते राजन्, यथा बाधति बाधते" — "ऐ राजन, मुझे लकड़ियों का बोझ उतना भारी नहीं लगता है, जितना कि संस्कृत के शब्द "बाधति" का तुम ने जो गलत प्रयोग किया है, उस का बोझ लग रहा है" । इस से प्रतीत होता है कि हमारे देश के लकड़हारे भी जो जंगलों से सम्बन्ध ले कर भाते थे, संस्कृत का प्रयोग करते थे ।

शंकराचार्य और मंडन मिश्र के संवाद में एक कथा आती है कि जब शंकराचार्य मंडन मिश्र से मिलने के लिये गये, तो गांव की सीमा पर जा कर उन्होंने एक साधारण से व्यक्ति से पूछा कि मंडन मिश्र का घर कहाँ है, तो उस व्यक्ति ने मंडन मिश्र के घर का परिचय देते हुए कहा कि मंडन मिश्र के घर की यह पहचान है—

स्वतः प्रमाणं परतः प्रमाणंः
कीरांगना यत्र गिरो गिरन्ति ।
द्वारस्य नीडान्तरं सन्निरुद्धाः
अवेहि तन्मण्डन मिश्र वासः ॥

अर्थात् मंडन मिश्र के घर की यही पहचान है— जिस घर के दरवाजे पर टंगे हुए तोता और मीना इस प्रकार के वाद-विवाद के शब्दों का प्रयोग कर रहे हैं कि वेद स्वतः प्रमाण है या परत प्रमाण है, उसे अपने प्रमाणित होने के लिए किसी दूसरे ज्ञान की आवश्यकता है या वह स्वयं अपने में पूर्ण है, समझ लेना कि वही मंडन मिश्र का घर है । इस से प्रतीत होता है कि जिन लोगों का यह कहना है कि संस्कृत कभी हमारे देश में जन भाषा नहीं रही, वे संस्कृत के पुराने साहित्य से परिचित नहीं हैं । अभी हमारे संसद् के माननीय सदस्य श्री माधव श्री हरि अग्ने ते संस्कृत के सम्बन्ध में मानवीय विधान के धार्मिक निष्कर्ष अगवान मनु की जो युक्ति हमारे सामने रखी है—

एतद् देश प्रसृतस्य सकाशादग्रजन्मनः
स्वस्य चरितं शिक्षनेन पृथिव्यां सर्वमानवाः

अर्थात् हमारे देश के ब्राह्मणों के चरणों में आ कर दुनिया के लोग शान्ति और सदाचार का पाठ सीखें । मैं इसमें इतनी और बृद्धि करना चाहता हूँ कि न केवल हम ने हिमालय पर खड़े हो कर यह नारा घोषित किया, बल्कि हमारे देश के तपस्वी ब्राह्मण और साधक ऋषि पुलस्त्य उस संदेश को लेकर समुद्र की छाती को चीरते हुए नावों में बैठ कर आस्ट्रेलिया गये और वहाँ उन्होंने आश्रम स्थापित किया और भारतीय ज्ञान का प्रसार किया । हमारे देश के वेदव्यास नावों के द्वारा अमरीका में गए और उन्होंने वहाँ जा कर भारतीय ज्ञान का प्रचार किया । केवल हम ने अपने देश में बैठ कर ही इस प्रकार का नारा लगाया ही, यह बात नहीं है, बल्कि विश्व के कोने कोने में हम ने संस्कृत ज्ञान की गरिमा और भारतीय संस्कृति की गरिमा प्रस्थापित की । हमारे देश का पुराना इतिहास इस बात का साक्षी है । लेकिन आज हमारा यह सब से बड़ा दुर्भाग्य है कि जिस देश में कभी संस्कृत जैसी भाषा के ऊपर अभिमान किया, जिस देश की जन-भाषा और शासकीय भाषा संस्कृत थी, वहाँ कुछ इस प्रकार के समारोह होते हैं जिन में विदेशी भाषा का प्रयोग किया जाता है । अभी पिछले दिनों कितनी लज्जास्पद घटना हुई कि उज्जैन में महा कवि काली दास की जयन्ती का समारोह मनाया जा रहा था । जयन्ती के आयोजकों ने इस के मास्कृतिक प्रतिनिधि श्री वारानंको को भी उस में आमन्त्रित किया । जिस समय श्री वारानंको वहाँ पर गए और उन्होंने समारोह को अग्रजों में होने देखा, तो लज्जा के कारण उन का मस्तक झुक गया और उन्होंने खड़े होकर—जब उनके बोलने का नम्बर आया—कहा कि "अगर दिल्ली से चलते समय मुझे मालूम हो जाता कि कालीदास का जयन्ती समारोह अग्रजों भाषा में मनाया जा रहा होगा, तो मैं दायद आप के समारोह का बहिष्कार कर देता । मैं तो यह सोच कर आया था कि भारत के गौरव पूर्ण कवि कालिदास की जयन्ती उज्जैन में मनाई जा रही है लेकिन पराधीन सूचक

[श्री प्रकाश वीर शास्त्री]

भाषा में भाष कालिदास की जयस्ती मना रहे हैं, इस में ज्यादा लज्जास्पद बात नहीं हो सकती"। श्री वारानिकोव ने कहा कि "मैं इस का प्रायश्चित्त इस रूप में करना हूँ कि मैं ने जो अगले समारोह में भाग लेना स्वीकार किया था, मैं उस का बहिष्कार करता हूँ"। इनका कह कर वह अगले समारोह में सम्मिलित नहीं हुए। यह इतनी बड़ी ठेस थी, जो रूस के सांस्कृतिक प्रतिनिधि, श्री वारानिकोव, ने उज्जैन में आ कर हमारे मस्तिष्को को लगाई।

मैं यह निवेदन करना चाहता हूँ कि हमारे देश में संस्कृत न केवल हमारी भारतीय भाषाओं में एकलक्षता लाने के लिए अत्यन्त आवश्यक है और उसका महत्वपूर्ण स्थान है, बल्कि संस्कृत को यह सीमाय भी प्राप्त है कि रूस के सांस्कृतिक प्रतिनिधि श्री वारानिकोव, और दूसरे देशों के प्रतिनिधि भी यहाँ आ कर उन्मुक्त कंठ में इस बात को स्वीकार कर गए हैं कि हमारी और भारत की भाषाओं में एकलक्षता लाने और एक कड़ी बनाने का कार्य यदि कोई कर सकता है तो वह भारत की प्राचीन भाषा संस्कृत ही कर सकती है। क्योंकि हमारा व्याकरण, हमारा छंद शास्त्र, हमारे अलंकार आदि जो भी हैं, उन का ऋण इस प्रकार की जितनी भी दूसरी भाषायें हैं, वे स्वीकार करती हैं। लेकिन मैं अपने इस कथन की पुष्टि में सब से महत्वपूर्ण उद्धरण भारत के महामान्य राष्ट्रपति महोदय का देना चाहता हूँ। अभी जन्म समय जगन्नाथ पुरी में विश्व संस्कृत परिषद् का अधिवेशन हुआ था, तो उस समय भारत के महामान्य राष्ट्रपति महोदय ने एक यह बात संस्कृत भाषा के प्रतिवेदन पर कही। मैं माननीय शिक्षा मंत्री को कहना चाहूँगा। यह समस्या केवल इस प्रकार की नहीं है कि हम जो ५०-६० सदस्य यहाँ बैठे हुए हैं, उन्हीं तक केवल सीमित है बल्कि भारत के महामना राष्ट्रपति जी ने पुरी के विश्व संस्कृत अधिवेशन में अपना

उद्घाटन भाषण देते हुए कहा था कि क्योंकि संस्कृत भाषा के प्रतिवेदन का बुका है और वह लोक सभा में प्रस्तुत होने वाला है इसलिए उस सम्बन्ध में मैं अभी कुछ विस्तार से कहना नहीं चाहता हूँ। प्रतीत होता है कि हमारे राष्ट्रपति जी भी आज के इस वातावरण की प्रतीक्षा कर रहे थे जिस के आधार पर उन्होंने वहाँ कुछ कहने से निषेध किया। जितने भी विश्व संस्कृत परिषद् के सोमनाथ से लेकर जगन्नाथपुरी तक अधिवेशन हुए हैं, उन में भारत के महामना राष्ट्रपति जी ने प्रत्येक अधिवेशन के अन्दर सम्मिलित हो कर संस्कृत के प्रति अपनी श्रद्धा और निष्ठा व्यक्त की है। एक सब से बड़ी बात जो मैं बताना चाहता था जो कि राष्ट्रपति जी ने विषय रूप में कही अपने भाषण में कदा —

"संस्कृत का इस देश के समस्त जीवन, संस्कृति, साहित्य, कला आदि पर जो प्रभाव पड़ा है वह किसी से द्विपा नहीं है। हमारी प्रादेशिक भाषायें भी संस्कृत द्वारा ही पोषित हुई हैं और आज भी अधिकांश साहित्य संस्कृत के आधार पर ही निर्मित होता है। अभी हाल ही में, मैं विदेशों में गया था और वहाँ जाकर जो मैंने देखा उस से मेरे हृदय पर इस बात की आत्म-छाप पड़ी है कि संस्कृत द्वारा हमारे पूर्वजों ने दूरस्थ देशों तक किस तरह हमारी संस्कृति, हमारे धर्म और हमारे विचारों का प्रचार किया था। उसके बिना केवल स्मृतियों के रूप में ही नहीं बल्कि अनेक प्रकार से जीवित रूप में आज भी वर्तमान है। मैंने देखा कि इंडोनेशिया जैसे देश में भी जहाँ के निवासी प्रायः सब के सब मुसलमान हो गये हैं, आज भी रामायण और महाभारत की

कथाओं में वे आस्था ही नहीं रखते बल्कि रामायण और महाभारत के महान् पुरुषों और बड़े बड़े पात्रों को आज भी अपने लिए आदर्श मानते हैं।।”

यह हमारे राष्ट्रपति महोदय ने पुरी के भ्रमर कहा था। लेकिन मैं इससे ही सम्बन्धित और एक बात कहना चाहता हूँ कि इंडोनेशिया जिसके सम्बन्ध में महामना राष्ट्रपति जी ने अपने विचार व्यक्त किये हैं, उस के जो सर्वोच्च शासक हैं जिनका नाम डा० सुकर्ण है, कहने को तो वह मुसलमान है, लेकिन सुकर्ण नाम न अरबी का है और न फार्सी का और न ही उर्दू का बल्कि शुद्ध रूप से संस्कृत का है जिसका मतलब है अण्डे कान वाला। उनकी स्त्री का नाम सत्यवती और पुत्री का नाम पद्मा है। इतना ही नहीं कितने ही ऐसे देश हैं जिनके नामकरण संस्कृत से हुये हैं। संस्कृत साहित्य के हो गौरव और प्रसार के वह प्रतीक हैं और उसी से यह पता चलता है कि भारत दुनिया के भ्रमर कितना महत्वपूर्ण स्थान रखता था और यह केवल संस्कृत के कारण था। जर्मन देश को अर्मेन कहा जाता था, ईरान को अर्चन देश, अफगानिस्तान को अफगणस्थान, डेनमार्क को धेनुमार्ग, बलोचिस्तान को बलोचस्थान इत्यादि। हर देश की परम्परा के आधार पर, उसकी विशेषता के आधार पर ये नाम पड़े थे। इससे प्रतीत होता है कि संस्कृत का स्थान न केवल भारत की चार दीवारी में ही बल्कि भारत से बाहर भी जो देश है, उनमें भी स्वीकार किया जाता था। आज भी संस्कृत के महत्व को वह स्वीकार करते हैं। लेकिन दुर्भाग्य की बात तो यह है कि जब संस्कृत के सम्बन्ध में चर्चा चलती है तो यह युक्ति विशेष रूप से दी जाती है कि मान लीजिये कि कमिश्न ने अपनी रिपोर्ट में जिस प्रकार के विचार व्यक्त किये हैं और उनके अनुसार संस्कृत को एक अनिवार्य विषय बना

भी दिया जाता है तो भारत के छात्रों के मस्तिष्क पर बहुत ज्यादा बोझ पड़ जायेगा। पहिले तो उनको अंग्रेजी पढ़नी होगी, फिर राष्ट्र भाषा, फिर अपनी मातृ भाषा और उसके प्रतिरिक्त भाषा कहना चाहते हैं कि संस्कृत का बोझ भी उनके मस्तिष्क पर डाल दिया जाय। मैं माननीय शिक्षा मंत्री महोदय से कहना चाहता हूँ कि यह सही हो सकता है कि इतने बोझ को वे सभाल नहीं सके, बोझ बहुत अधिक हो जायेगा, लेकिन साथ ही साथ यह भी देखना होगा कि भोजन अधिक हो, और उसमें से नमक निकाल दिया जाये तो जिस प्रकार से भोजन नीरस हो जायेगा, उसी प्रकार से भाषा संस्कृत का मान भंगर होता नहीं है, तो बही बात होगी जो कि नमक के बगैर भोजन की होती है। कोई भाषा भारत की इस प्रकार की नहीं है जो संस्कृत के ऋण को स्वीकार न करती ही, संस्कृत से निकली न ही। संस्कृत सभी भाषाओं की जननी है, यही सभी भाषाओं का उद्गम स्थान है, इसी से सभी भाषाओं आरम्भ हुई है। यहा तक कि द्रविड़ भाषाओं के ऊपर भी इसका स्पष्ट प्रभुत्व प्रतीत होता है।

इन शब्दों के साथ मैं माननीय मंत्री महोदय से निवेदन करना चाहूंगा कि विषय संस्कृत परिवर्द्ध के अविशेषानो में जिन में हमारे राष्ट्रपति महोदय हमेशा पधारते हैं और जिसके बारे में कहा गया है कि यह बहुत महत्वपूर्ण भाषा है उसमें हमारी संस्कृति खिपी हुई है, उसके बारे में राष्ट्रपिता महात्मा गांधी के जो विचार थे, उनको मैं उनके ही शब्दों में कहना चाहता हूँ। उन्होंने अपनी आत्मकथा में, अपनी लेखनी से ये शब्द लिखे हैं कि जो हिन्दू संस्कृत नहीं जानता है, उसको मैं हिन्दू नहीं कह सकता हूँ। ये गांधी जी के अपने शब्द हैं कि जो संस्कृत से दूर है, उसको आप कैसे हिन्दू कह सकते हैं। अगर आप कहते हैं तो इसमें मुझे सन्देह प्रतीत होता है।

[श्री प्रकाश शीर शास्त्री]

श्री जी हास ही में देश के एक बहुत बड़े नेता और गम्भीर विचारक भाषार्य विनोबा भावे ने संस्कृत के सम्बन्ध में जो शब्द कहे हैं, वे सुनने लायक हैं। भाषार्य विनोबा भावे कहते हैं :-

“हर नागरिक को दो भाषायें भानी चाहियें। मातृभाषा और राष्ट्र-भाषा। जैसे दो धाँकों से ज्ञान मिलता है, वैसे ही दो भाषायें सीकने से ज्ञान बढ़ेगा। दोनों मिल कर सम्बद्ध दर्शन होगा। शंकर भगवान के तीन नेत्र थे। उनका तीसरा नेत्र ज्ञान नेत्र था। हमारे सभी देशवासियों को प्रच्छी संस्कृत भानी चाहिये। संस्कृतज्ञ होते ही वह तीन नेत्र वाला हो जायेगा। भगवान् शंकर की कोटि में आ जायेगा।”

ये शब्द भाषार्य विनोबा भावे के हैं जो उन्होंने संस्कृत के बारे में व्यक्त किये हैं।

हमारे प्रधान मंत्री श्री जवाहरलाल नेहरू जी ने संस्कृत के सम्बन्ध में आश्चर्य भवन का उद्घाटन करते समय जो शब्द कहे वे उनको हमारे माननीय सचिव श्री सूपकार जी ने आपको सुना ही दिया है। लेकिन श्री हरिद्वार में १३ अप्रैल को जब कि प्रधान मंत्री जी बर्हा गये थे, वहाँ पर जो कुछ उन्होंने संस्कृत के सम्बन्ध में कहा और अपनी श्रद्धा व्यक्त की, उसमें उन्होंने अमरीका की एक घटना का उल्लेख करते हुये कहा था कि मुझे अमरीका के उस महाविज्ञानवेत्ता के घर में संस्कृत की एक बड़ी लाइब्रेरी देखने को मिली जिसने अणुबम बनाया था। उन्होंने मझे कहा कि जापान में प्रयुक्त हुये अणुबम से जो गर्मी और प्रकाश उत्पन्न हुआ था वह गीता के ११वें अध्याय में वर्णित “विसर्क्य” जैसा था।

प्रधान मंत्री जी ने विश्व संस्कृत परिषद् के लिये जो संदेश दिया था उसमें भी उन्होंने कहा था:-

“मैं सर्वथा संस्कृत का उत्थान चाहता हूँ। मैं अपने पंडितों को संस्कृत साहित्य के अनुसंधान में लगाना पसन्द करूँगा और संस्कृतज्ञों को युग के अनुकूल बनना चाहिये।”

इस सब से प्रतीत होता है कि देश का प्रत्येक विचारक—आज चाहे और किसी भाषा के प्रश्न को लेकर किसी प्रकार के विवाद में पड़ना चाहता हो—लेकिन जहाँ तक संस्कृत का प्रश्न है, काश्मीर से लेकर मद्रास तक और रंगून से लेकर कच्छ तक, किसी विवाद में नहीं पड़ा है और संस्कृत में सबकी सच्ची श्रद्धा है। और अधिक इस सम्बन्ध में न कहते हुये तथा अपने भाषण का उपसंहार करते हुये मैं माननीय शिक्षा मंत्री महोदय के सम्मुख कुछ सुझाव रखना चाहूँगा और चाहूँगा कि वह उन पर गम्भीरतापूर्वक विचार करे। इस नाते भी मैं ये सुझाव देना चाहता हूँ कि संस्कृत कमिशन ने भी उनका समर्थन किया है। अपनी ओर से इसलिये मैं कहना चाहता हूँ कि गम्भीरतापूर्वक विचार किया जाये क्योंकि राज्य सभा में संस्कृत कमिशन की रिपोर्ट पर विचार हो चुका है, लोक सभा अब विचार कर रही है और इसके पश्चात् फिर संस्कृत कमिशन की रिपोर्ट पर और कही विचार होना नहीं है। ऐसी स्थिति में देश की दृष्टि भारतीय लोक सभा की तरफ लगी हुई है कि वह क्या करती है।

कुछ प्रांतीय सरकारों ने इस प्रकार की व्यवस्था की है कि जैसे उत्तर प्रदेश के शासन ने वाराणसी में एक संस्कृत विश्व-विद्यालय की स्थापना की है या पंजाब में कुवशेन में एक संस्कृत विश्वविद्यालय की स्थापना हुई है, दरभंगा में स्थापना होने

जा रहा है, हैदराबाद में तिरुपती में और कई अन्य स्थानों पर विश्वविद्यालय स्थापित होने जा रहे हैं लेकिन मुझे माननीय शिक्षा मंत्री महोदय का यह कहना कि यदि मैं उनकी वृत्तवस्था या वयनीय अवस्था का वर्णन करूँ प्रथम फिर उनके बारे में कुछ अधिक न कहना ही पर्याप्त है। जब आप देश की सब भाषाओं को पुष्ट करना चाहते हैं, उनकी प्रतिवृद्धि करना चाहते हैं, तो आपको संस्कृत विश्वविद्यालयों के बारे में जो उपेक्षित दृष्टिकोण है, उसको आपकी दुरुस्त करना होगा और उनकी तरफ सावधानी के साथ देखा होगा। इसके साथ ही साथ विशेष रूप से मैं यह भी निवेदन करना चाहता हूँ कि यह जो भारतीय स्तर की बात हुई, लेकिन जहाँ तक भारत की राजधानी का ताल्लुक है, वहाँ पर भी संस्कृत का एक विश्वविद्यालय स्थापित होना चाहिये जो केन्द्रीय विश्वविद्यालय हो जिससे अन्य विश्वविद्यालय भी अनुप्राणित हो सकें और भारत में संस्कृत के जितने कालिज हैं, जितनी पाठशालायें हैं, उनको भी किसी प्रकार से बल मिल सके। इसके लिये भारत सरकार के शिक्षा विभाग को दिल्ली में जोकि भारत की राजधानी है, एक संस्कृत विश्वविद्यालय की स्थापना करनी चाहिये।

दूसरा सुझाव मैं यह देना चाहता हूँ कि हमारे देश में संस्कृत के प्रामुख्य ज्ञान का भंडार भरा पड़ा है, वैज्ञानिक भंडार भी है। अभी हमारे एक बहुत बड़े सन्ध्यासी स्वामी ब्रह्म मुनि जी ने "भारद्वाज का विमान शास्त्र" पर टीका लिखी है। भारत सरकार ने सुना है इस पुस्तक को ले कर पूना में बोड़ा अनुसंधान कराने का यत्न प्रारम्भ किया है। लेकिन अभी कितना ही ज्ञान भंडार छिपा पड़ा है और भारत सरकार के शिक्षा विभाग को चाहिये कि एक सेंट्रल संस्कृत रिसर्च इंस्टीट्यूट की स्थापना करे जिससे कि पुराने संस्कृत ग्रंथों का अनुसंधान कराया जा सके। यदि ऐसा किया गया तो नई पीढ़ी के लिये यह बहुत अच्छी बात होगी।

तीसरा सुझाव मैं यह देना चाहता हूँ कि जिस तरह से यूनिवर्सिटी ग्रांट्स कमिशन आपन बनाया है, संस्कृत जैसी प्रावश्यक और महत्वपूर्ण भाषा के लिये एक संस्कृत ग्रांट्स कमिशन की भी आप स्थापना करें जिसमें संस्कृतज्ञ भी हों देश के दूसरे लोग भी हों और संसद् के सदस्य भी हों जिससे संस्कृत की प्रतिवृद्धि की जा सके और संस्कृत को और भी विस्तृत रूप दिया जा सके।

अन्तिम बात जो कि मैं विशेष रूप से कहना चाहता हूँ वह यह है कि युग के साथ बदलती हुई स्थिति में संस्कृत के प्रामुख्य को बचाव बनाने के लिये बोड़ा सा परिवर्तन करने की भी प्रावश्यकता है। यह दुर्भाग्य की बात है कि संस्कृत अब तक जिन लोगों के हाथ में थी उन्होंने उसके सर्वांगे बहुत कम धोड़े कर रखे थे, इसमें हर एक प्रवेश नहीं कर पाता था। स्थिति यह थी कि इस जाति के प्रतिरिक्त या इस वर्ग के प्रतिरिक्त कोई भी संस्कृत पढ़ नहीं सकता था। लेकिन मैं बतलाना चाहता हूँ कि जिस समय हमारे संस्कृत के दरवाजे इतने संकुचित और छोटे हो गये, उस समय इस देश का सौभाग्य है कि गुजरात के एक हिस्से से एक साधु स्वामी बयानन्द जी सरस्वती प्राये।

उसने संस्कृत का द्वार हर एक के लिए खोला, धर्मसमाज के गुरुकुल खोले, धर्मसमाज के कन्या गुरुकुल खोले उन लड़कियों के लिए, जिनके लिए यह कहा जाता था कि गायत्री मंत्र उनके कान में नहीं पड़ना चाहिये, उनको संस्कृत पढ़ने का अधिकार नहीं है। आज से पचास वर्ष पहले धर्म समाज ने अपने गुरुकुल, कन्या गुरुकुल और कन्या पाठशालायें खोलकर संस्कृत का द्वार मनुष्यमात्र के लिए खोला था। इसी का यह परिणाम है कि आज संस्कृत

[श्री प्रकाश वीर शास्त्री]

के पंडित केवल किसी वर्ष विशेष के ही प्रापको नहीं मिलेंगे बल्कि भारतवर्ष के अन्दर हर वर्ष के अन्दर प्रापको संस्कृत के पंडित मिलेंगे। इसका ऋषि दयानन्द और प्रार्य समाज के संगठन को सतीभाग्य प्राप्त है। लेकिन, समापति महोदय, जहां मैं यह प्रापको कहना चाहता हूं, वहां एक दुर्भाग्य की बात भी हमारी है, कि वह गुरुकुल वह कल्या गुरुकुल और पाठशालायें जिन्होंने कि राष्ट्रीय उत्थान के युग में अनेक कष्ट उठाये थे, अंग्रेज महाप्रभुओं ने जिनकी तलाशी जमीन खूदवा कर ली थी कि कहीं इनके नीचे बम तो तैयार नहीं किये जाते, उस प्रार्य समाज के आज तीन बड़े-बड़े गुरुकुल हैं, गुरुकुल कांगड़ी, गुरुकुल विश्वविद्यालय बुन्दालन और तीसरा गुरुकुल महाविद्यालय ज्वालपुर, जहां हमारे देश के प्रधानमंत्री श्रीमन्त माषण के लिए गये हैं और यह सौभाग्य की बात है कि उस गुरुकुल की माननीय शिक्षा मंत्री स्वयं अपनी आंखों से देखकर आये हैं। अभी तक इस प्रकार के गुरुकुलों को उपेक्षा का विषय बना करके रखा गया है, जिन्होंने मनुष्य मात्र के लिए संस्कृत का द्वार जब समय कोला था जब कि संस्कृत का द्वार बहुत से लोगों ने थोड़ा संकुचित कर रखा था। मेरा अपना निवेदन है कि इस प्रकार की शिक्षण संस्थाओं से यह अपेक्षा न की जाने कि वे हमारे द्वारों पर आकर यह कहें कि हमारे को सहायता दी जावे, बल्कि अपनी ओर से उनको सहयोग दिया जाये।

मेरा एक और निवेदन है जिसको कह कर मैं समाप्त करना चाहता हूं। यह यह है कि संस्कृत में आज स्थिति यह आ गई है कि क्वीन्स कालिज बनारस की आज से दस वर्ष पहले स्थिति यह थी कि एक वर्ष में २६,००० तक विद्यार्थी वहां से परक्षायें देते थे, और आज जब कि मैं प्रापको सामने खड़ा होकर बोल रहा हूं,

वहां स्थिति यह है कि केवल सात आठ हजार विद्यार्थी कठिनाई से उसकी परक्षाओं में बैठते हैं। यह क्या बात हुई कि स्वतंत्र होने के पश्चात् संस्कृत के साथ इतनी उपेक्षा प्रारम्भ हो गयी? क्यों विद्यार्थियों ने संस्कृत विश्वविद्यालय की परीक्षाओं देना बन्द कर दिया? असल में लोग शासन का अनुसरण करते हैं, राजा कासत्य कारणम्। राजा की नीति को देखकर जनता अपनी नीति निर्धारित करती है। जब लोगों ने यह देखा कि अंग्रेजी पढ़े लिखे जो मुट्ठीभर लोग हैं वही शासन में ली लिये जायेंगे, वही नौकरियों में लिये जायेंगे, सभी जगह उनको प्रोत्साहन मिलेगा। परिणाम यह हुआ कि जो लोग अपने बच्चों को संस्कृत पढ़ाते थे वे भी उपेक्षित होकर बैठ गये और आज संस्कृत विश्वविद्यालय में परीक्षाओं, देने वालों का स्तर गिर कर कहां आ चुका है यह पहले मैंने प्रापको आंकड़े देकर बताया है। लेकिन मैं माननीय शिक्षा मंत्री से बड़ी नम्रता के साथ यह निवेदन करना चाहूंगा कि जब वह यूनीवर्सिटी ग्रांट्स कमिशन की रिपोर्ट पर विचार कर रहे थे उस समय उन्होंने कहा था कि विश्वविद्यालयों के अन्दर अनुशासन हीनता बहुत बढ़ती चली जा रही है, उच्छृंखलता बहुत बढ़ती जा रही है। लेकिन अगर प्राप संस्कृत को माध्यमिक अंग्रेजियों में अनिवार्य विषय बना देंगे तो मेरा निश्चित विश्वास है कि जो विद्यार्थी प्रतिदिन वह पढ़ेंगे :

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः
बत्वारितस्य वर्षन्ते प्रायुर्विधा यशो बलम् ।
जिसके कान में यह शब्द पढ़ेंगे कि जो बच्चे नम्र होंगे, बुजुर्गों के सामने झुकेंगे उनकी प्रायु बढ़ेगी, उनकी विद्या बढ़ेगी, उनका बल बढ़ेगा, उनका यश बढ़ेगा, उनके अन्दर उच्छृंखलता स्वतः ही नहीं आ सकती।

संस्कृत का वह साहित्य है कि जिसको महाकवि कालिदास ने रघुवंश में यह कह कर प्रारम्भ किया था और केवल एक श्लोक में जीवन का सारा निचोड़ बन्द करके रख दिया था :

शैशवेभ्यस्त विद्यानां, यौवने विषयैषिणां,
वार्धके मुनिवृत्तीनां, योगेनान्ते तनुत्वजाम् ॥

जीवन को चार भागों में बांट करके उन्होंने समाप्त कर दिया है। शैशव में ब्रह्मचर्याश्रम में रह कर विद्या प्राप्त करते थे, २५ वर्ष की आयु होने पर गृहस्थाश्रम में प्रवेश करते थे, उससे पश्चात् ५० वर्ष के पश्चात् वानप्रस्थ्य श्रवस्था प्राप्त होती थी और अन्त में धाकर सन्यास लेकर मनुष्य अपनी जीवन लीला को समाप्त कर देता था। जिस भाषा का साहित्य इतना गम्भीर है, जिस भाषा के अन्दर वेद जैसी अपूर्व निधि है जो मनुष्य मात्र के लिए "मित्रस्याहं

वशुवा सर्वाणि भूतानि समीकन्ताम्" का उपवेश देती है आज जब उस भाषा के प्रति भारतीय संसद् या भारतीय शासन की अपेक्षापूर्ण नीति रहेगी तो प्रागे जाने वाली पीढी हमारे को क्षमा नहीं करेगी। इस लिए जब संस्कृत प्रायोग के प्रतिवेदन पर विचार हो रहा है उस समय गम्भीरता से निश्चय करके इस प्रकार के पत्र उठाये जायें जिससे कि भारतीय जनता हमारे माननीय शिक्षा मंत्री की और भारतीय शासन को साधुवाद दे सके।

Mr. Chairman: The discussion will be continued tomorrow. Of course, the time will be intimated to the hon. Members.

18.34 hrs.

The Lok Sabha then adjourned till Eleven of the Clock on Wednesday, the 6th May, 1959|Vaisakha 16, 1881 (Saka).