

## CHAPTER XI.

### SAMSKRITA EDUCATION.

1. The records of the Education Department show that in the year 1856, in the days when the British Commission was in charge of the administration, Samskrita Patasalas, mostly opened by Pandits, applied for aid and it was considered appropriate and necessary to encourage them. The Director of Public Instruction of the time is stated to have observed, "It has long been a matter of regret that the highest system of instruction undesignedly tends to alienate from us the really learned men of the country and we have lost the co-operation of the most cultivated classes who could have rendered valuable aid in creating the vernacular literature which we wish to promote". It is interesting to note that aid was given on the understanding that the Patasalas gave instruction in secular subjects like Arithmetic. As a result of this insistence of a revision of the courses of study, it is said that Algebra was taught in the Samskrita School at Melukote. But the attempts to modernise Samskrita learning were not followed up. The Memoranda now presented to us by the Board of Samskrita Studies and Examinations and the Mysore State Pandita Mandali have received our earnest consideration. In these memoranda the modernisation of Samskrita learning has been advocated. We heartily commend this modernisation. The course of study in the Patasalas should include subjects like Social Studies, General Science and General Mathematics.

2. Samskrita Education is now imparted in three types of institutions—(a) in Patasalas, some of which are maintained by the religious Mutts and some of which are aided by the Muzrai and Education Departments, those aided by the Muzrai Department being Veda Patasalas, (b) in institutions of the collegiate grade, five in number, three of which are maintained by the Government and two by private agencies, (c) in Schools and Colleges above the primary grade in which Samskrita is studied as a second

language or as an optional subject. The total number of students in the Patasalas is about 2,200 of whom about 250 are girls. In the Samskrita Colleges there are 617 students. About 1,700 candidates out of a total of 20,000 took Samskrita as their Second Language at the S.S.L.C. Examination of 1952.

3. The value of the study of Samskrita has been eloquently stressed in the Report of the University Education Commission and in Dr. C. R. Reddy's Report. It is a rich and precise language and the language of India's culture. But, unfortunately, Samskrita learning has receded both in quantity and quality and we would strongly urge that determined steps should be taken for its revival.

4. While we consider that these Samskrita Patasalas with their traditional methods of teaching and study, should be encouraged by all possible means, we are of the opinion that adequate facilities for the study of Samskrita in the General Schools should be provided. We are of the opinion that, apart from the value of studying Samskrita as a language by itself, it will help the learning of Kannada better as it is the root of many of our Indian languages. Ability in one language will produce confidence in the student, which may find transference to other languages. We have, therefore, recommended that the study of Samskrita should start even from the Primary School. But it will be a very light course there, consisting of the recitation of some Amara and other Slokas and the learning of the script. The learning of the Slokas, we expect, will improve the pronunciation of the pupils. In the Secondary stage our proposals will remove an existing anomaly. Samskrita is not at present included among the Second Languages at the Middle School stage. It is only an optional subject there ; but in the High School it is both a Second Language and an optional subject. The result is that a student who has already studied Samskrita in the Middle School finds that, if he has to continue it as a second language in the High School, he has to sit with beginners and begin all over again. As regards continuing it as an optional subject, he finds it a difficult choice as between Samskrita and a subject like Science and Mathematics. We have, therefore, recommended that at

the secondary stage, Samskrita should be included as one of the languages in the first group (which group is compulsory), thus providing for its continued study throughout. We have recommended that at the secondary stage, as at other stages also, the study of Kannada should include a certain amount of Samskrita.

5. There has been much discussion as to whether Pandits trained in the traditional methods or Graduates who have specialised in Samskrita or Kannada should be employed as language teachers in schools. It was argued on the one side, that the traditional learning stands for a type of learning and a depth which do not characterise modern methods. On the other hand, it was held that College graduates had a more modern and comparative outlook on studies and that, therefore, they were better fitted to teach in the General Schools. But with the modernisation of classical learning by the inclusion of general subjects, to which we have already referred as one of our recommendations, and with our recommendation that language teachers should be given special courses in methods of teaching, we believe that scholars of the Pandit class will be in a better position to become teachers in the General Schools.

6. We have already said that due encouragement should be given to the Samskrita Patasalas for the special functions they perform in our educational system. The total expenditure on Samskrita Education is now about rupees two lakhs. We recommend that an additional sum of rupees two lakhs should be provided for Samskrita Education, out of which the Patasalas and other Special Institutions for Samskrita learning should be given a proper share in order to up-grade them and improve their efficiency.

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