

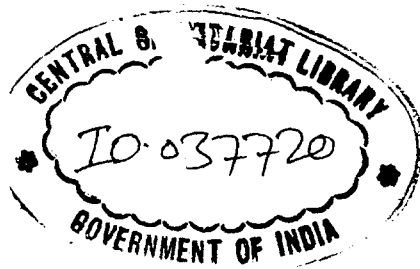
**THE SANSKRIT COLLEGE REORGANIZATION COMMITTEE,
10TH AUGUST, 1938**

CHAIRMAN —PANDIT YAJANA NARAIN UPADHYAYA

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THE SANSKRIT COLLEGE REORGANIZATION COMMITTEE,
10TH AUGUST, 1938
CHAIRMAN — PANDIT YAJANA NARAIN UPADHYAYA

To
THE SECRETARY TO GOVERNMENT,
UNITED PROVINCES,
EDUCATION DEPARTMENT.
LUCKNOW.

SIR,
WITH reference to Government *communiqué* no. 1705-G/XV—506), dated the 10th August, 1938 we beg to submit the following report of the Sanskrit College Reorganization Committee.

The *communiqué* and the terms of reference are reproduced below :

“There has been a public demand in the past that the Government Sanskrit College, Benares, which is really the nucleus of a Sanskrit University and which has a valuable library (Saraswati Bhawan) as its appendage, should be overhauled. The matter was also recently discussed in the Legislative Assembly. In view of this, Government has decided to appoint the following small committee to look in to the matter :

PERSONNEL :—

- (1) Pandit Yajana Narain Upadhyaya. M.A., LL.B., M.L.A., Bha-daini, Benares (Chairman).
- (2) Pandit Kamalapati Tripathi Shastri, M.L.A., Aurangabad, Benares.
- (3) Dr. Mangal Deva Shastri, M.A., Registrar, Sanskrit College Examinations, Benares.
- (4) Pandit Shri Krishna Joshi, B.A., LL.B., Hindu University, Benares.

Dr. Shastri will also act as Secretary of the Committee.

22. The terms of reference of the above Committee will be to look into the system of administration of the College, its connexion with the Education Department, its relation with the library, the methods of recruitment of its staff, its hours of work and similar allied questions.

33. The Committee shall hold its meetings in Benares.

The Director of Public Instruction, United Provinces, subsequently by his letter no. 2311-B/XV, dated the 28th October, 1938, to the Secretary of the Committee intimated that the Government had been pleased to add the name of Pandit Kashi Rama, M.A., retired Inspector of Sanskrit Pathshalas, United Provinces, to the personnel of the Committee.

The Committee met thrice in the year 1938, viz. on the 9th and 14th September and the 8th November on which days they inspected the library and the College, and the sites for hostels and



other buildings, and carefully noted their methods of work. They then instructed the Secretary to draw up all those points in detail which could require consideration of the Committee. The Secretary, accordingly, prepared a memorandum giving in detail various points connected with the different activities of the College and circulated it among the members of the Committee.

The terms of reference next invited the attention of the Committee, which decided that the methods of inspection of Sanskrit pathashalas in the province as well as the management of the examinations conducted by the College should be included within the terms of reference.

After the three preliminary sittings of the Committee noted above, the Committee had to postpone further meetings on account of pre-occupation of its Secretary with the work of the Sanskrit College Syllabus Revision Committee which was appointed at about the same time under the distinguished chairmanship of Dr. Bhagwan Das, M.A., D. LITT. The latter Committee started its work in the later part of the year 1938 and finished it in the last week of August, 1939. Our Committee had therefore to postpone its sittings in order to allow Dr. Shastri to go on with his duties as Secretary of the other Committee, unhampered with too much work and also because we felt that the final decisions of that Committee were materially bound to affect our decisions.

As soon as we were informed that Dr. Bhagwan Das's Committee had completed its work, we resumed our sittings on 4th of August, 1939. We then issued a questionnaire to the pathashalas in the province by publishing it in Hindi papers, local and otherwise, over the signature of the Chairman, inviting the teachers and managers of the Sanskrit pathashalas to send in their replies to the Secretary by 20th August, 1939. An English translation of the questionnaire appears in Appendix VII and the replies are considered in the body of the report.

Our Committee then resumed its sittings on the 28th August, 1939, and met 11 times in all between that date and the 26th of September, 1939, on which date the present report was finally read and signed by the Chairman and members for submission to Government.

The method adopted by the Committee was to interview all officers and teachers connected with the institution and thus ascertain their opinion on all points related to their official positions. The Chairman was also careful to consult Pandit Gopi Nath Kaviraj, M.A., the late Principal of the Sanskrit College, than whom perhaps no one is more familiar with the history of the College, and its noble traditions. The final opinion arrived at by us as well as the recommendations are the results of very careful thought and we believe that if the Government is pleased to carry them into effect, the College will be set on a sure path of progress and usefulness and much of the criticism directed towards its system of administration will disappear. If this happens, and

herein lies the utility of this Committee, we shall consider our labours amply rewarded.

It will not be out of place to mention here that we were given an opportunity by the Secretary of seeing the final recommendations of the Syllabus Committee on many of the points entrusted to us for consideration towards the close of our own work. We are in general agreement with the recommendations of that Committee except in one or two particulars in which we differ from them. Our conclusions, along with the reasons that guided us, are given in the body of the report. As regards the courses, we are glad to say that we are in general agreement with the proposals of the Syllabus Committee.

In this connexion we would like to invite the attention of the Government to Chapter VIII of the report of the Primary and Secondary Education Reorganization Committee, page 79, dealing with denominational institutions, in which they have stated, as their opinion, that the pathshalas and maktabas should also be converted into Basic schools and that the Syllabus prescribed for the latter schools should be introduced in them also. It appears that the attention of the Sanskrit College Courses Revision Committee was not invited to these recommendations and therefore they could not submit their suggestions about the stage at which the boys of the Basic schools would be allowed to be directed to the pathshalas teaching for Sanskrit examinations. We leave the question for decision by Government and would be satisfied by recording our opinion that this diversion should take place after four years of Basic training at the age of ten.

The Committee, in conclusion, would like to thank all those officials or non-officials who placed their views and difficulties frankly before the Committee and helped us to arrive at the final conclusions.

We have the honour to be,

SIR,

Your most obedient servants,

YAJNA NARAYANA UPADHYAYA.

KAMALAPATI TEWARI.

KASHI RAMA.

SRI KRISHNA JOSHI, S.N.D.

MANGAL DEVA SHASTRI.*

Dated the 26th September, 1939.

* (Signed subject to the Minute of Dissent on pages 65 to 96.)

REPORT OF THE GOVERNMENT SANSKRIT COLLEGE REORGANIZATION COMMITTEE, UNITED PROVINCES

CHAPTER I

INTRODUCTION

THE Government Sanskrit College is the oldest, the biggest and undoubtedly the most important centre of Sanskrit learning in India. It was founded in 1791 by Jonathan Duncan—the resident of Benares—the officer to whom the five eastern districts of the United Provinces, viz., Benares, Mirzapur, Azamgarh, Ghazipur and Ballia owe their permanent settlement—out of the surplus revenue of the zamindari of Rajah Mahip Narayan Singh, the permanent lease of which was guaranteed to the Rajah by the East India Company in 1781.

To those who are not familiar with the history of the origin of the College and of its subsequent development in the earlier years it might appear that the institution owed its inception and maintenance to the practical philanthropy of the East India Company or to its educational policy. The fact, however, was quite otherwise and we propose to show in the following pages, as briefly as possible and only in a general manner, that this notion has no basis in fact. The East India Company, in those days, was engaged in making fresh territorial acquisitions and had not yet developed an educational policy of its own in relation to the countries brought under its control. Even in England the identifying of the State with an educational policy was a task which was contemplated at the time by a few radical minds only and the first treasury grant of £2,000 for education was allotted to elementary schools in 1832, nineteen years after the unreformed Commons had insisted upon the East India Company making an annual grant for the education of the conquered people of India. In 1791 the Court of Directors of the Company were not in favour of the spread of any education among the people as it was apprehended that the liberalizing effect of education on their minds would be detrimental to the interest of the Company. In fact, it was believed that England had lost the American colonies owing to its having allowed the establishment of schools and colleges within the territories in question. The following extracts from the evidence tendered by one Mr. J. C. Marshman on the 15th June, 1853, before the Select Committee of the House of Lords appointed to inquire into the affairs of the East India Company will make the fact clear:

“For a considerable time after the British Government had been established in India, there was great opposition to any system of instruction for the Natives. The feelings of the public authorities in this country were first tested upon the subject in the year 1792, when

Mr. Wilberforce proposed to add two clauses to the Charter Act of that year for sending out school masters to India; this encountered the greatest opposition in the court of proprietors, *and it was found necessary to withdraw the clause.* That proposal gave rise to a very memorable debate, in which for the first time, the views of the Court of Directors, upon the subject of education, after we had obtained the possession of the country, were developed. On that occasion one of the Directors stated that we had just lost America from our folly, in having allowed the establishment of schools and colleges, and that it would not do for us to repeat the same act of folly in regard to India; and that if the Natives required anything in the way of education, they must come to England for it. For twenty years after the period, down to the year 1813, the same feeling of opposition to the education of the Natives continued to prevail among the ruling authorities in this country."

The attitude of the British Government on the question of education was modified to a certain extent, however, in 1813, when the Company's charter was renewed. This time an attempt was made to persuade the Company to set apart a small fraction of their revenue for the purpose of education. A clause inserted to this effect in the Charter Act of that year reads as follows:

53 Georgii 3, Cap. 155, sec. 43,—“ And be it further enacted that it shall be lawful for the Governor General in Council to direct that out of any surplus which may remain of any rents, revenues and profits arising from the said territorial acquisitions, after defraying the expenses of the military, civil and commercial establishments, and paying the interest of the debt, in manner hereinafter provided a sum of not less than one lakh of rupees in each year shall be set apart and applied to the renewal and improvement of literature and the encouragement of the learned Natives of India and for the introduction and promotion of knowledge of sciences among the inhabitants of the British territories in India.”

The above extracts will show how reluctant the British Rulers of those days were towards the dissemination of knowledge and education in the country. A sum of one lakh of rupees was provided in 1813 for the education of “the natives” within the whole of the territories so far acquired by the East India Company. Twenty-two years earlier, however, a Raja of Benares, who was considered to be incapable of managing his own affairs or governing his State, without tutelage, laid down as a condition precedent to the deprivation of his territories, that a portion of his income should be spent for the maintenance of the Sanskrit Pathashala, then known as the Hindu College. But for this insistence on the part of the youthful and pathetic figure of Raja Mahip Narayan, the Sanskrit College would not have come into existence at all and the pandits and the students of Benares would have had to wait for full twenty-two years before crumbs from the table of authoritarian Ives had been thrown to feed the education-hungry Lazaruses of those days in Benares. The subject of the source from which the

Sanskrit College derived its funds is so important and the real facts so little known, that a brief outline of their history would not be considered amiss and we proceed to give it in the following pages.

A BRIEF HISTORY OF THE COLLEGE FUNDS

Raja Chait Singh was expelled from the Benares territories in 1781 and Raja Mahip Narayan Singh was installed as the Raja of Benares and a treaty, dated the 14th September, 1781, drawn up, whereby all the territories, then known as the province or zamindari of Benares, were to be administered by the Raja, under a *perpetual lease* subject to the payment of Rs. 40 lakhs as revenue to the paramount power (paragraph 4 of the *Sarad* of 1781, Aitchison's Treaties, page 69).

Certain questions having however been left unsettled by the main treaty, the Governor General entered into a separate supplementary engagement with the Raja consisting of six articles. By mutual agreement this important document was submitted by the Raja in the shape of a paper of requests to each of which the Governor General affixed a *distinct and final answer*, the whole paper being regarded as of the same force and binding character on the two contracting parties, as the other engagement entered into between Benares State and the British Government.

Article 4 of the said engagement is as follows :

"The way that the *bandobast* of affairs has been settled is well known to the presence. In providing the *Mulwajib* of the sircar, wherever I may see the means of making an increase of profit, I will make the *bandobast* accordingly. I am hopeful that no one may receive indulgence from the presence."

Answer to Art. 4—"Wherever you may see the means of making an increase of profit, you will make the *bandobast* accordingly. No one shall receive indulgence from the presence." Aitchison's Treaties, page 68, lines 1-3.)

As at the time of his accession Raja Mahip Narayan Singh was considered a minor, a naib in the person of his father was appointed to look after his affairs. His administration having been considered unsatisfactory another person was appointed in his place in 1782, but even this gentleman's administration was found full of irregularities by the Governor General, who submitted in 1784 a *plan* to the Council at Calcutta in his despatch, dated Lucknow, the 13th June, 1784 (Bengal Secret Correspondence 30th June, 1784) of which the 7th article is as follows :

"That after payment of the stipulated *kists* or monthly sums due to the Company, according to the fixed agreement with the Raja, and the necessary provision made for the allowances of officers and current expenses of the collections the surplus shall be appropriated to the private expenses of the Raja, and as a

fund for the extraordinary expenses of the zamindari such as taqavi, the repairs of forts, and pools or dykes, bridges and other emergent occasions."

The plan proposed by the Governor General for the administration of the Province having been approved of by the Council, was duly introduced.

On the 21st October, 1784, Raja Mahip Narayan Singh presented to the Governor General a paper of requests and the latter drew up his answers in terms which while not conferring any *new* rights on the Raja confirmed to him the *more secure* enjoyment of those he *already possessed*.

Request 3rd and its reply are as follows :

"That the Raja is hopeful that the Governor General will confirm *under his signature*, what he has been pleased to declare ; that whatever surplus there may be of the revenues, after discharging the Company's dues of 40 lakhs, shall belong to him, the Raja."

Reply—"Certainly, this is the right of the Raja."

Warren Hastings having resigned in 1784, Lord Cornwallis was appointed Governor General and he assumed charge of duties in September, 1786. Soon after his accession to office, Lord Cornwallis's attention was called to the state of the Province of Benares by the Vakil of Raja Mahip Narain Singh who pointed out the disordered state of the Province, in consequence of the usurpation of authority on the part of the then Resident and his setting aside the legitimate authority of the Raja. The condition of the affairs was so serious that Lord Cornwallis visited the Province in 1788 and found on inquiry that matters were much worse than he anticipated or could have conceived and he removed the then Resident and appointed Mr. Duncan in his place. It was with Mr. Duncan that the idea of founding a seminary of Sanskrit learning originated, *but it must be clearly understood that the funds necessary for the purpose were provided by the Raja as the sequel will show.*

Mr. Duncan introduced many reforms in the administration, culminating in the permanent settlement of 1799. This was not however done all of a sudden, but in several instalments, but this is a matter which deals with the fiscal history of the State and need not be touched upon. We are here mainly concerned with the surplus revenue of the Province remaining after meeting the permanent tribute due to the supreme Government.

In 1784, Sir John Shore (Lord Teignmouth) who succeeded Lord Cornwallis as Governor General wrote to the Resident "to ascertain the state of Raja's mind and disposition towards a concurrence in the projected alteration of the system of administration for the Province, and to use his best endeavours to convince the Raja of the benefit that the introduction of the Governor General in Council's plan of administration is calculated to secure to the country." (Governor General in Council to Resident, Benares, 3rd March, 1784.)

The Resident accordingly, acting under instructions, commenced his negotiations with the Raja, who after some hesitation agreed to introduce the proposed reforms. The Resident intimated to the Governor General that the "Raja had acquiesced in the proposal laid before His Highness by the Governor General, provided that the administration of His Highness in his own family districts and estate should remain as at present unimpaired, and that the British system should not be introduced within their limits and further that the arrangement made with His Highness by the Governor General, Warren Hastings, by the 4th Articles of 1781, supplementary to the treaty of 1781, and confirmed by Article 3 of 1784, should be adhered to, which provided, that whatever surplus there may be of revenue after discharging the Company's dues of 40 lakhs, shall belong to the Raja, but *His Highness*, the Resident stated, would not object to the Governor distributing the surplus revenues as he might deem expedient for the benefit of the Province; and lastly, that the Raja's signature should still be attached to all revenue papers, such as leases, discharges and other revenue papers, in the territories of the Province into which the new system was to be introduced, as provided under the settlement of Warren Hastings." (Resident to Governor General, 25th July, 1784.)

The Governor General in Council, in reply to the Resident's report, intimated to him their great satisfaction at the successful result of the negotiation and directed the Resident to explain to His Highness "their sense of satisfaction at his *having submitted the appropriation of the surplus revenue to their determination.*" (Governor General in Council to Resident at Benares, 12th September, 1784.)

The Resident informed the Governor General in Council in reply, that "as there is every reason to believe that the annual surplus, after liquidating the tribute of 40 lakhs, from the existing financial fund of the Province inclusive of customs, can after defraying all the charges of a section now disbursed from the moolky treasury, including the Raja's share of the present judicial establishment and for the *Hindu College etc. never in any future year fall below one lakh and forty thousand rupees* though it may and *must probably will exceed that sum* it would satisfy the Raja if one lakh of rupees per annum should be paid annually over to him in perpetuity, the remaining forty or fifty thousand or whatever the annual surplus, being disposed of by Government. . . . for the advantage of the Benares Province." (Resident to Governor General in Council, 13th October, 1784.)

Accordingly an agreement was drawn up between the Raja of Benares and the British Government on 27th October, 1784, of which the 1st Article is reproduced below :

"Out of the surplus revenue, over and above the 40 lakhs of rupees, which including the articles of deduction were stipulated to be payable by Raja Mahip Narayan Singh, according to the estimary pottah which he received from Hon'ble Warren Hastings, Esq., in the year 1781, one lakh of rupees per

annum is, without fail, to be received from the moolky treasury by Rajah Mahip Narain, . . . and the *remaining surplus* is to be annually expended in the district, and applied, under the authority of the Company's Government, towards the charges of the Civil and Judicial establishments in the support of the new and old courts and *for maintenance of the Pathshala or Hindu College* and for repairing the roads and constructing bridges and promoting cultivation. (Aitchison's Treaties," page 73.)

FOUNDATION OF THE COLLEGE AND THE UTILIZATION OF THE ORIGINAL FUNDS

"In the year 1791 Mr. Jonathan Duncan, the Resident at Benares, proposed to Earl Cornwallis, Governor General, that certain portion of the surplus revenue of the zamindari of Benares should be set apart for the support of the Hindu College or academy, for the preservation and cultivation of the Sanskrit literature and religion of the natives at this centre of their faith and common resort of their tribes." (History of the Sanskrit College, page 1.)

"The Resident having thus exhibited the advantages he expected to arise from the establishment of the institution, next proceeded to solicit the authority of Government for an outlay of Sicca Rs.14,000 per annum, ultimately to be increased to Rs.20,000. The Earl of Cornwallis, ever ready to support any institution likely to benefit the people of India, immediately gave his sanction to Mr. Duncan's proposal, and with the liberality which marked his Government, gave permission that if in consequence of the unfavourableness of the season no surplus revenue should accrue (which Mr. Duncan was at one time fearful might be the case) the whole expenditure of the institution should be charged to Government." (*Ibid.*, page 2.)

It might be pointed out here that Mr. Duncan's apprehensions proved groundless and the funds proposed by him proved more than adequate for the maintenance of the institution so much so that the accumulated savings amounted to Rs.55,061-13-10 in 1811 (*Ibid.*, pages 15 and 16) and Rs.1,00,000 in 1820 (*Ibid.*, page 40), in which year the income of the College was Rs.26,000.

The savings must have gone on increasing, for at no time between the date of the foundation of the College and the 11th October, 1833, did the expenditure exceed the sum originally appropriated, but no figures are available. It is certain however that the accumulated savings must have run into several lakhs of rupees, but in that year an action was taken, which could not but even at this distance of time be called high handed. Extract of a letter no. 1758, addressed to Captain Thoresby Secretary to the Benares College, by J. C. C. Sutherland, Esq. Secretary, General Committee of Public Instruction, dated the 11th October, 1833, is as follows:

"By the direction of the General Committee of Public Instruction, I request you will inform the local Committee that the distinct account of the Benares College Fund with the Government

agents has been blended with the General Account of the Education Fund." (*Ibid.*, page 81.)

Ignorance of the circumstances in and of the terms on which the funds were placed at the Government's disposal could have served a valid excuse in support of an action which amounted to a breach of treaty, but there was no ground for even this excuse because Mr. Davidson, one of the members of the local Committee invited the attention of the Committee to the fact that the funds of the maintenance of the Sanskrit College were "guaranteed by a political Treaty." But whatever might be the reason the very valid objection of Mr. Davidson was thrust aside and the amount incorporated into the General Educational Fund of the Province. This resulted in very serious consequences to the development of the college as the sequel will show.

In 1834 appeared the celebrated minute of Lord Macaulay, which declared, in effect, that an ounce of English Education was superior to a ton of ancient lore and a deliberate policy was adopted to crush all oriental institutions. To quote the official historian of the Benares College, "During the interregnum which took place in the superintendence of the College appeared the celebrated order of the Council, dated the 7th March, 1835, by which virtually, though not ostensibly, all the oriental educational institutions in the country were to be allowed to languish out of existence and the *Anglo-Mantracs* as they were not improperly styled, were to carry everything their own way just as if there was any patent mode of imparting to the whole people of India, a knowledge of English literature and science. The greatest blow struck at the Benares Sanskrit College was the abolition of stipends. That this system might have been, in many cases, abused is not to be denied; yet when we come to recollect that Sanskrit students resort to Benares from remote parts of our Indian Empire; that these students during their sojourn in the holy city are necessarily dependent upon the Government, that the reception of gifts by a Brahmin entails no disgrace upon the recipient, that the original foundation of the institution implied and in fact afforded support as well as instruction to its alumni; that very great numbers of non-stipendiary pupils resorted to it, in the hope of so distinguishing themselves as to be admitted on the foundation list: when all these circumstances are remembered and taken into account, and when we also consider how great a hold upon the native literature is to be obtained through the medium of Sanskrit, also that, by bringing Sanskrit students in connexion with English ones, no inconsiderable results may be hoped for, I think it must be granted that the order bore hard upon the Sanskrit College at Benares and the results were very soon apparent." (*Ibid.*, page 75.)

It is unnecessary to enter into details of the disaster except to mention that the number of foundation scholars which was 66 in 1820 and which rose to 148 in 1833 fell as low as 25 in 1841, 7 in 1842-43 and 15 in 1845-46, after which the official history does not, unfortunately, furnish any figures. The number of non-foundational scholars correspondingly rose to 168 in 1833 and fell to 51 in 1845-46. *All this*

deplorable state of affairs was entirely due to the appropriation of the amount by Government to uses not contemplated in the original treaty and the institution has not been able to shake off the dead weight of this injustice even today, in spite of the fact that great scholars like Drs. Ballentyne, Thibaut, Venis, Ganga Nath Jha, and Gopi Nath Kaviraj have presided over its destinies from time to time.

As we are concerned here mainly with the financial side of the College, whose connexion with the Raja of Benares was chiefly due to the *perpetual bequests* made by them, out of funds, which a succession of Governor General had declared to be their *private property*, it might be mentioned here that the total annual expenditure on account of the College did not, for more than a century, exceed Rs.26,000; the total expenditure in 1914-15 was Rs.21,365 according to the budget of that year. Consequently even if it is recognized that the Government was under no obligation to grant more than the original amount of Rs.20,000 per annum, which Mr. Duncan considered adequate in 1792, the savings from this appropriation must have run into several lakhs of rupees, considering that they amounted to Rs.1,00,000 in 1820, i.e., only 23 years after the foundation of the College. It would have been very interesting if we had figures to tell us what amount on account of savings was sequestered by Government in 1833 and what allotment was spent on account of the College after its activities were drastically restricted in years subsequent to that disastrous one of 1835, but an inquiry from the Secretary, Education Department, United Provinces, has brought forth no reply.

With this background, it would have been quite natural for the Committee to suggest that the Government should calculate the amount of savings from the funds that ought to have been spent on the College from 1820 to 1915, in which year the expenditure fell short of the original allotment by several thousand rupees, but the Government stated in reply to the question put by Pandit Kamala Pati Tewari on the 14th September, 1937, in the Legislative Assembly, that the efforts would involve disproportionate expenditure of time and trouble. We therefore refrain from making the suggestion, but would urge upon the Government to consider sympathetically the proposals of the Committee regarding the desirability of converting the College into a full-fledged Sanskrit University at Benares, in consideration of the vast sums that must have accumulated on account of the College, if they had not been diverted, contrary to the provisions of the Treaty of 1794, in the manner related above.

CHAPTER II

A SHORT HISTORY OF THE GOVERNMENT SANSKRIT
COLLEGE, BENARES

BEFORE we proceed further a brief glance at the history of the College and allied institutions, in their administrative aspect, will not be without interest.

The Government Sanskrit College was founded when the English East India Company was only one of the powers fighting for supremacy in India. The battle of Plassey in 1757 had placed Bengal and Behar in the grip of the Company and subsequent struggles with the Nawabs of Murshidabad had enabled them to reduce them to the status of puppets and introduce the British system of administration within their domains. The English magistrates and judges were ignorant of the laws and traditions of both Hindus and Moslems and hence the need of creating an agency able to expound these laws brought about the foundation of the Arabic Madrasa at Calcutta in 1782 and the Sanskrit College in Benares in 1791.

The history of the funds which called the College into being and their vicissitudes has already been given in the previous chapter. It is sufficient to mention here that the College was intended to be a seminary of Brahmanical learning for Brahman students and with one or two exceptions a Brahman staff. The history of funds referred to will also show that the finances were provided by the Rajas of Benares. However much we regret that the institution was established with a sectarian bias and that it developed into a centre of orthodox doctrines, it ill-behoves those who have been entrusted to go into the past history of the College in order to improve its present management to slur over a patent fact. This character of a Brahmanical seminary, the college has maintained throughout its chequered career and all attempts to graft into it foreign ideas have resulted in failure and had at last to be given up. The employment of Munshis or Persian teachers to instruct Pandits in the language of courts in the past, and the attempt to convert it into a translation bureau to expound the sciences and philosophies of the west and their utter failure are cases in point. The formulation of the present courses comprising distinctly Brahmanical subjects, the system of examinations in these subjects devised by Dr. Thibaut in the late eighties of the last century and the phenomenal success achieved in subsequent years are indications that cannot be lost sight of. But we are one with those who think that the time has arrived when a resolute attempt should be made to equip the students of the Sanskrit College and all those who receive their education in accordance with the courses prescribed for its examinations with at least

a modicum of modern knowledge. We have therefore accepted the recommendations of the Syllabus Committee as a basis for proposing suitable additions to the present staff of the Sanskrit College.

Reverting to the question of administration we reproduce below the rules framed by the founder for the management of the institution at the time of its inception (History of the Sanskrit College, Benares : pages 3-4):

- “ 1. The Governor in Council to be visitor and the Resident his Deputy.
2. The stipends to be paid by the hands of the Resident, but the Pandits to have no concern with the Collectors of Revenue.
3. The nine scholars (or eighteen if so many could be supported) to be taught gratis, but no other except a certain number of such poor boys whose parents and kinsmen cannot pay for instruction, all other scholars should pay their respective teachers as usual.
4. The teacher and students to hold their places during the pleasure of the visitor.
5. Complaints to be first made to the Resident, with a power of appealing to the visitor, from his decisions.
6. The professor of medicine must be a Vaidya, and so may the teacher of Grammar; but as he could not teach Panini, it would be better that all, except the physician, should be Brahmins.
7. The Brahman teachers to have preference over strangers, in succeeding to the headship, and the students in succeeding to Professorships, if they shall on examination be found qualified.
8. The scholars to be examined four times a year in the presence of the Resident, in all such parts of knowledge as are not held too sacred to be discussed in the presence of any but the Brahmins.
9. Each Professor to compose annually a lecture for the use of his students in his respective science and copies of such lectures, as may legally be divulged, to be delivered to the Resident.
10. Examinations of the students in the more secret branch of learning to be made four times a year by a *committee of Brahmins* nominated by the Resident.
11. The plan of course of studies in each science to be prepared by the several professors.
12. The students to be sometimes employed in transcribing or correcting books for the use of the college, so as to form in time a perfect library.
13. The discipline of the college to be conformable in all respects, to the Dharma Shastra in the chapter on Education.

The second book of Menu contains the whole system of discipline.”

Although the general supervision of the college was vested in the Resident, the internal management was left in the hands of the first

Principal Director or Rector as he is variously called from time to time. This phase lasted for several years, but in 1798 certain abuses in the system of administration led the Government to appoint a committee to inquire into the affairs of the College, resulting in dismissal of the Principal and certain professors. The Committee however became a permanent feature of administration and continued to supervise the affairs of the College with suitable modifications in its name and personnel from time to time.

In 1820, the members of the Committee addressed the Government on the desirability of appointing a whole-time European superintendent fully conversant with Sanskrit literature to exercise more efficient control over the institution. In their letter, dated the 17th March, 1820, they suggested the following duties for the superintendent:

“The particular duties of the superintendent should be personal attendance at the College as often as necessary, to observe and enforce the attendance of the Pandits and students and their general attention of their duties. He should receive daily reports from the Pandits of the attendance or neglect of the students and monthly reports of their progress, and he should verify the latter by personal examination of the classes at least once in every three months. He should furnish a similar quarterly report of his proceedings to the Committee under whom he should specially act and with whom it might be desirable that he should associate as a member.

The internal and current details of the College he should likewise regulate; but it would perhaps be desirable that he should exercise no influence, in the character of superintendent, with the nomination or removal of Pandits or pupils and that he should have no interference with the funds of the College beyond authenticating the monthly pay bills as formerly done by the Rector for further sanction of the Committee. It might, however, be found advantageous to put the library and its establishment under his immediate and absolute control as far as the funds that can be assigned to it or the establishment actually provided for it will admit.” (History: page 31-32.)

The Governor in Council concurred with the view of the Committee and ultimately appointed Captain Fell as Secretary. He was entrusted by the Committee, with all the functions of the superintendent laid down above and continued to guide the activities of the College until his death on 13th February, 1824. He was succeeded by Captain Thoresby who continued to work as Secretary till he resigned in 1835. Captain Thoresby recommended the foundation of a Persian and Arabic Madrasa and also an English Seminary at Benares. The first suggestion was turned down by the Governor General in Council, but the latter sanctioned the establishment of an English College at Benares at an expense of not more than Rs.800 per mensem.

“In June, 1830, two pupils from the Hindu College in Calcutta, Babus Guru Charan Mittra and Eshwar Chandra Dey, were appointed as teachers to the English Seminary which was dignified with the

title of Benares Anglo-Indian Seminary, which title it retained until November, 1836, when it was called the Benares English Seminary or the Benares English School."

In 1834, a European head master took charge of the above institution.

In 1835, Captain Thoresby having intimated the probability of his leaving Benares for employment in the Political Department the General Committee asked the local committee to propose what arrangement might be made by them for the general supervision and control of the Sanskrit College and the English Seminary. It was also expected that the Superintendent and Secretary should participate in actual tuition.

In reply the local committee proposed that the European Headmaster of the English School should act as the Secretary of the Committee on an extra allowance of Rs.100 per month.

Prior to the departure of Captain Thoresby from Benares, he proposed an arrangement for the superintendence of Sanskrit College, the chief feature of which was the establishment of a sub-committee of five pandits. The "powers to be delegated to the sub-committee were the maintenance, the due preservation of discipline and regularity, the examinations of students, recommendations for scholarships, admission of students and reporting for expulsion, a summary of the proceedings of the sub-committee to be forwarded to the Committee or its Secretary." *The proposal was, however, rejected by the Government.*

The period during which Mr. Nicholls, the Headmaster of the English School, acted as Secretary and Superintendent was marked by the stoppage of a large number of stipends to students in consequence of the famous minute of Lord Macaulay and it became a settled policy of the General Committee to so discourage the Sanskrit College as to cause a falling off in the number of students. It might thus appear that the institution was unpopular, and so might, with advantage, be abolished. The College, however, escaped this sad fate, but it was eventually decided to propose the Union of the Sanskrit College with the English College under the same roof.

This could not however be effected till the year 1852, when the present building was constructed. In the meantime Mr. J. Muir was appointed as the first Principal with instructions to apply himself particularly to the improvement of the Sanskrit Department, Mr. Muir drew up the following constitution of the Benares College:

I.—The English and Oriental seminaries are to be henceforth united.

II.—The Persian and Arabic classes of the Oriental Department will at once meet in the English College bungalow.

III.—On account of the smallness of the bungalow and in concession to the objections of the pandits, the Sanskrit classes will

be allowed, until further orders, to assemble in the adjoining house belonging to Munshi Kashi Pershad.

IV.—Every student shall study at least one learned language (i.e. either English or Arabic or Persian or Sanskrit) and one of the vernaculars (i.e. either Urdu or Hindi), the languages to be fixed upon the student's discretion.

V.—The acquisition of English shall not be considered obligatory.

VI.—The above rule, however, shall not apply to the *present students of Sanskrit, who shall not be obliged to study any vernacular language separately or otherwise than under the Sanskrit pandits at least until they are brought under the same roof with the other departments.*

VII.—*If the pandits object to teach any student desiring to learn Sanskrit, the Principal is to decide upon the admissibility of the excuse.*

VIII.—Further details are left to be arranged by the Principal or Headmaster after further inquiry.

IX.—The above rules to be subject to modification as may be found necessary.

X.—The above rules will be translated, and the copy of the first seven sent to the Judge, Collector and Magistrate, with a request that publicity may be given to them in the offices and in the city.

Mr. Muir also introduced a certain number of new subjects of study in order to enlarge the range of the students' interest, but met with indifferent success. He was, however, the first among the European authorities who sought to systematize the scheme of study in the College, but had to resign his post in 1845 making over charge of the institution to the Headmaster of the English institution for whose guidance he drew up a memorandum which need not be reproduced here.

Mr. Muir was followed by Rev. Wallis and Dr. Ballantyne as Principals. While the experiments made by the latter in imbuing Sanskrit scholars with western philosophy met with some success, no change was effected in the administration of the College. Their successors—Griffith, Thibaut and Venis, etc. continued to be the Principals of the combined colleges till for some time. Dr. Venis was appointed solely to the Principalship of the Sanskrit College in 1888. But this arrangement does not appear to have lasted long, for towards the close of the century he was working both as the Principal of the Sanskrit College as well as that of the English College. This phase lasted up to 1914, when Dr. Venis retired from Government service. On account of his long association with the Sanskrit College and his eminence as a Sanskrit scholar of great repute, the post of the Superintendent of Sanskrit

Studies was revived for him and he continued to guide the activities of the College till his death in 1918. He was succeeded by Dr. Ganga Nath Jha and the latter by Pandit Gopi Nath Kaviraj who has been again followed by Dr. Mangal Deva Shastri, the present principal. The system of administration underwent no change under these officers, except that a separate office of Registrar, Sanskrit College Examinations, was created in 1909, but Dr. Venis continued to hold the two posts till his death. His successor Dr. Jha also held the combined post of the Registrar till his deputation to the Allahabad University as its second Vice-Chancellor.

In 1928, the great increase in examination work necessitated the appointment of an Assistant Registrar. It was during the time of his successor Pandit Gopi Nath Kaviraj, that the two posts were finally separated, Pandit Kaviraj continuing to act as the Principal and Dr. Mangal Deva Shastri being appointed as the Registrar of Sanskrit College Examinations. The premature retirement of Pandit Kaviraj in March, 1937, on grounds of health again led to the combination of the two posts in the person of Dr. Shastri and it is one of the questions before the present Committee whether on the grounds of efficiency the two posts should remain combined or separated. Our recommendations on the question and the grounds of these recommendations appear in one of the following chapters.

CHAPTER III

NECESSITY OF A SANSKRIT UNIVERSITY

WE have so far dealt with the past history of the College, the particular need which called it into being, the object which the founder set before himself in establishing it, its gradual evolution from a mere seminary to provide inferior law officers to the Company into an academic body for the cultivation of the whole gambit of Hindu literature and culture, the history of the origin and utilization of the funds placed at its disposal and the different arrangements made from time to time for its administration. We now propose to turn our attention from the past and look into the future and see what arrangement is possible to set the College securely on the path of progress towards the realization of that culminating ideal towards which the institution has been moving by, so to say, its own inertia. That the noble vision had fitted, from time to time, across the mental horizon of many of those who participated in its activities in the past would be apparent to all who have had any connection with the College during the past half a century of its existence and growth, but the time had not then arrived to give it a concrete shape. The Government *communiqué* creating the Committee of which we are the members, however makes explicit what has been implicit so far and points the direction in which the College ought to move in order that it may reach the full stature of its being. The Committee is definitely of opinion that the College can justify its existence and past traditions as the premier and foremost centre of Hindu learning and culture only if it is converted into a full-fledged university with a Royal Charter conferring on it the mark and insignia of that dignity, which it so richly deserves. The histories of the great Universities of Salerao and Bologna in Italy, of Paris and Montpellier in France, of Oxford and Cambridge in England, of Taxila, Nalanda and Vikaramsila in India, to mention only a few, all show that they grew out of Philosophico-theological seminaries originally founded as modest studia for the cultivation of one or other branch of learning known as the humanities. There will be nothing strange if this College which had a similar modest origin in the past should, after its labours of nearly a century and a half in the cause of Sanskrit education, be allowed to find its long expected consumation realized in the form of a regular Sanskrit University intended to make special studies in, and investigations into, the ancient Hindu culture, in its different phases of development during the last three or four millennia, as represented in the various branches of Sanskrit literature, and to make its unique contribution to the sum total of world's knowledge.

The College possesses in its staff some of the ablest and greatest scholars in their several branches of Sanskrit learning, its examinations have acquired a prestige unique in the country, its courses are taught by about two thousand pathashalas in the province and the rest of India, it has got affiliated for the purpose of its examinations 1,200 pathashalas of varying grades and status; in short it already possesses all the paraphernalia which we associate with a teaching and affiliating university. It has served as a model to similar institutions in the neighbouring Provinces of Bihar and Punjab, not to say Bengal, and even in the independent States of Mysore, Jaipur and Travancore, and it provides the norm to which all these institutions in the country have consciously or unconsciously tended to approximate. It possesses in the Saraswati Bhavan, one of the biggest libraries of Sanskrit Manuscripts in the world, and a fine printed library of selected books on Archaeology and Oriental Literature, in Sanskrit and other languages, Indian and European. We have shown that the original founder endowed it with an independent source of income which was not fully spent and the savings from which must have reached by this time a very respectable figure. In fact, it possesses every characteristic of a teaching and affiliating university, The Committee, therefore, feels that it is on strong ground when it suggests that it should be converted into a university as soon as possible and given the status that it deserves.

What strikes us as wanting in its constitution is the fact that the Board of Sanskrit Studies which has controlled its curricula, have been so far inadequately represented by elements connected with Sanskrit education. We have, therefore, proposed in the sequel the immediate creation of a Board of Sanskrit Studies in which all those interests and elements are represented which are directly or indirectly connected with Sanskrit education in some form or other. The Board thus composed will be able to deal authoritatively with all the problems that may come before it as connected with Sanskrit education and the decision reached will evoke natural trust and respect.

It will be seen that we have avoided communal and sectarian representation, although proposals were put forward to this effect before us, because we strongly believe that sectarian or communal disharmony should find no place in an academic body. Some of the seats on the Board will be filled by nomination and we would, therefore, strongly advise the Government to steer clear of the shoals of communal passion by nominating only those persons to the Board who would be able to discuss academic problems without sectarian bias.

The relation of the above Board with the Education Department has been preserved by suggesting that the Director of Public Instruction should preside over the annual meetings of the Board. This will bring him and the department into close touch with the College and there will be greater understanding of the requirements and needs of the institutions placed in their charge. It will enable the Director to inspect the College annually and come into closer contact with the

Principal and Professors of the College, who will no doubt benefit by his advice.

If it is eventually decided to grant to the College a formal university status, the Board could be converted into the Senate of the proposed university. The Director of Public Instruction can then become either the visitor of the university or that dignity may be reserved for the Hon'ble the Education Minister, in which case the Director will have the same relation with the proposed university as that subsisting between him and the other autonomous universities of the Province. The proposed constitution of the Board will make its transition into the first senate as smooth as possible without the slightest dislocation of work.

It is unnecessary to stress the suitability of Benares as the seat of such a university. It has been, for thousands of years, a centre of learning where students from all parts of India have repaired to for receiving their education. As the place where Lord Budha first turned his wheel of law, it has attracted eager scholars from the Land of the Rising Sun and the once celestial empire in the far east and from the island in the south where King Asoke's son and sister first preached the Religion of Piety, not to say for the lands which are contiguous to India. Students from Japan, China and Burma are seen here rubbing shoulders with those who inhabit our land. It is a place which is associated with the names of the great grammarians and Dharmashastris, who kept the torch of Sanskrit learning brightly burning even when an alien religion was politically predominant. Benares has shown that the spirit of Hindu culture is irrepressible, whatever might be the external circumstances. Our Committee, therefore, believes that this intellectual centre of Hindu religion and culture is the fittest place where the proposed university could be appropriately located and the Committee has no doubt that its foundation will lead to a new renaissance in the sphere of Hindu culture, comparable to that which glorified Benares during the middle ages.

CHAPTER IV

THE PRESENT SANSKRIT COLLEGE AND THE RECOMMENDATIONS

The Sanskrit College as at present constituted contains two sections, viz. (1) The Sanskrit section where Sanskrit subjects are taught, and (2) the Anglo-Sanskrit Department, in which elementary English is taught to those students of the Sanskrit Department who desire to obtain a knowledge of that language.

The Sanskrit Department consists of the following staff :

One professor of Yajur-Veda, four professors of Vyakarana, three of Sahitya, two of Nyaya, two of Jyotisha, one of Darshana in general and one of Purana. It need not be pointed out that the majority of candidates proceed for instruction in Vyakarana and Sahitya and, therefore, the number of professors in each subject is an indication of the popularity or otherwise of the subject with the students of the College.

Considering the number of professors available to teach each subject and the number of students on the roll, the staff would have been to some extent considered sufficient, if each professor on an average had approximately an equal number of students to instruct, but it has been a fact that the majority of candidates gravitate towards the Vyakarana or Sahitya classes, thus causing a rush in these departments. A statement giving the distribution of students subjectwise, classified into four sections, the Prathama, Madhyama, Shastri and Acharya, reveals its own tale (*see Appendix III*).

The problem, however, is further complicated by the fact that a teacher in Sahitya is not supposed to confine his attention to his subject only, but may have on his roll students taking up subjects other than that in which he is specially qualified. Cases in which candidates for Acharya examination in Nyaya appear as pupils of a professor of Sahitya and similar other cases have been known to have occurred frequently and an inquiry in the matter revealed a chaotic state of affairs. Certain professors, it must be admitted to their credit, are or have been qualified to teach more than one subject, but a state of affairs in which one single professor teaches a variety of subjects to all the grades of students from the mere matriculate (Prathama) to the aspirant for the highest degree (Acharya), cannot be said to be a healthy one. The consideration of a single case will reveal how the students are likely to suffer and have been suffering under the present dispensation and it is a serious question whether the time has not come to take up the question in right earnest. A professor of Purana or Vyakarana enrolls among his pupils a certain number

desiring to go up for the Prathama. In the days when these professors were trained and received their education, the subject of Arithmetic was not prescribed. Now a professor of Purana or Vyakarana is supposed to instruct the candidate in Arithmetic which, in fact, he never does. The two professors of Jyotish, though they may have only a small number on their rolls, are precluded from lending a helping hand because they must confine their attention to their own students. Similarly, a professor of Jyotish who has a certain number of Madhyama candidates on his roll is supposed to teach text-books on Sahitya in compulsory papers. We understand that some attempts made by the late Principal of the College to remedy this state of affairs, in only a small way, resulted in failure. But whatever the susceptibilities of the staff may be, we think, the time has now come for resolutely facing the issue and one of the duties of the Principal, untrammelled by exacting duties in other directions, should be to persuade the professors to co-operate more fully with each other so that a more effective adjustment of teaching work is made possible and unnecessary duplication is avoided. It is gratifying to note that a beginning has been made in this direction by the present Principal and a time-table has been introduced for teaching of the several common papers prescribed for the Prathama, Madhyama and Shastri examinations of different subjects.

THE TEACHING STAFF

After a close examination of the present conditions of study of the Sanskrit College we have come to the conclusion that, though attention is being paid to the studies of the Shastri and Acharya classes, the students of the Prathama and Madhyama classes are very much neglected. This state of things has prevailed in the College for a very long time and is no doubt due to a very great extent, to the insufficiency of the teaching staff in the College and also to the fact that the number of stipends available in the College is so small that the students of the lower examinations do not find any special inducement to join the College.

We therefore recommend :

(a) That in the interest of efficiency the Sanskrit Department of the College should be split up into two sections, (i) the Junior section consisting of the Prathama and Madhyama, and (ii) the Senior section consisting of the Shastri and Acharya classes, with separate teaching staff for each section as far as possible.

The Junior section should consist of at least six Professors, two of Vyakarana, two of Sahitya, one of Darshana, and one of Mathematics and those modern subjects which have been proposed for introduction by the Syllabus Committee. The teaching of Vedas except the Shukla-Yajurveda should be kept in abeyance for the present. The first four of the six professors suggested for the section should be the juniormost assistant professors in the College, who should be transferred from the existing staff as we have suggested in the following pages. One

Nyayacharya or Vedantacharya should be recruited to teach Nyaya and other Darshanas to Madhyama students. Arithmetic will be taught by the Assistant Teacher of English whom we propose to relieve from the Anglo-Sanskrit Department for this work. The time-table which should consist of five periods of 45 minutes each, should be so arranged that the Prathama and Madhyama students in (i) Vyakarana, (ii) Sahitya, (iii) Darshana, (iv) Arithmetic and general subjects can be taught by the six professors mentioned above. The students of all the subjects, except those mentioned above, should receive instruction in general subjects from the above professors and special instruction in their particular subjects from the senior professors already on the staff. Thus in Junior section only one recruitment of a professor to teach Darshana will be necessary. The relief which the senior professors will obtain by the limitation of their energies to their own subjects will, we hope, allow them to allot part of their time to a limited number of Prathama, Madhyama and post-Acharya students. One or two periods should be allotted to the Assistant Professor of English to teach History and Geography to Prathama and Madhyama students.

SENIOR SECTION

In the Senior Section of the College the following staff will be needed to teach the subjects noted below :

- (1) Veda, (2) Vyakarana, (3) Sahitya, (4) Mimansa, (5) Nyaya, (6) Vedanta, (7) Baudha Darshana, (8) Jain Dharshana, (9) Purana Itihasa, (10) Jyotisha, (11) Dharma Shastra, (12) Sankhya Yoga.

The learned Principal of the College has represented that four professors in Vyakarana, three in Sahitya, two in Nyaya, two in Jyotisha and one in each of the other subjects except Dharma Shastra and Sankhya Yoga which may be assigned to some one of the above professors, i.e 17 professors in all, besides four M.A.'s in Politics, History, Mathematics and Hindi, are necessary for the full strength of the staff for this section. He has also suggested the creation of a chair on Nairukta-Prakriya in the College. At present there are only 14 professors in the College. We propose the transference of two professors of Vyakarana and two professors of Sahitya to the Junior section and thus we are left with only 10 existing professors of the senior section. We suggest that Pandit Surya Narayana Shukla who is an eminent Vaiyakarana and Naiyayika should be transferred to the popular Vyakarana section, thus raising the number of available Vaiyakaranas to three. A good Naiyayika will have to be recruited to strengthen the Nyaya section. Similarly Pandit Narayana Shastri Khiste of Manuscript section of the library should be transferred as a professor of Sahitya in the College and in his place a scholar having oriental and occidental degrees should be appointed. One additional professor of Purva Mimansa or Vedanta should be recruited to complete the section. Chairs for both the Baudha and Jain Darshana and Nairukta-Prakriya should be kept in abeyance till the finances of the Provincial

Government allow or better till some private donors come forward to endow chairs on these subjects or till the College is raised to the university status.

As regards recruitment of four Masters of Arts for Politics, History, Mathematics and Hindi we consider the appointment of all the four essential.

We consider that the appointment of professors to teach modern subjects, as Comparative Politics (Eastern and Western), History, Mathematics and Hindi will also open a new line of investigation and interest to Sanskrit scholars of the College. In this connexion we would recommend that a Shastri of the Kasbi-Vidyapith in the subjects of History and Politics will also do equally well.

Thus the appointment of only six additional professors will be necessary to bring the teaching staff of the Senior section to its full strength. In these days of financial strain we feel that we shall not be justified in proposing any further appointment to the College staff.

2. THE ANGLO-SANSKRIT DEPARTMENT

At present the Anglo-Sanskrit Department consists of two professors, one on a fixed pay of Rs.155 per mensem and the other on a fixed pay of Rs.80 per mensem. These gentlemen, it is curious to mention, have received no increment in their salaries since the date of their appointment except what benefit they derived along with the rest of the staff from the general revision of salaries carried out by the Provincial Government in 1922. The reason advanced was that the work carried on by them did not warrant further increment in their salaries and we are afraid there was some ground for the view. Our inspection revealed the fact that only a very few students attended the classes as a regular measure and still fewer took up their studies in a serious manner. The general apathy of the students and the want of any incentive on their part except that an attendance at the said classes entitled them to a stipend, made the work of teaching them very uninspiring. In fact we are surprised that the classes have been kept going on at all for so many years.

When we visited these classes we found only a few students seated round the professors on stools or benches which would do credit to an old curiosity-shop, but the presence of which is a disgrace to a College of the status of the Government Sanskrit College, Benares. In fact, the furniture supplied to all the professors of the College and not only that supplied to this section was in disgraceful condition. Made of the cheapest material probably more than half a century ago, it has never been renovated. With the placid contentment characteristic of the Hindu savants, they have never complained against such a treatment and Principals have come and gone, but the old and rickety furniture is supposed to go on for ever. We would invite the attention of the Government to this fact and hope that a suitable grant will be sanctioned as early as possible in order to provide the Anglo-Sanskrit section and the other classes with decent furniture.

We are anxious that the Anglo-Sanskrit Department should be so reconstituted that it may be able to impart education in English up to the B. A. standard. The Committee further recommends that the time has come when the Government should take initiative in persuading the universities of these provinces to allow the Shastri and Acharya students of this College to appear in English only in the B. A. Examination and in the event of passing the said examination to give them the same facilities which are available to the graduates of Indian universities. We may also urge that these English qualified Sanskrit graduates may further be allowed to appear in all the public competitive examinations, and all the Government services be opened for them.

We believe that this will encourage and give an incentive to Sanskrit students to take up English as an additional subject of study and would also serve the purpose of making Sanskrit pandits useful in other and vaster fields of public endeavour than they have been accustomed to and in developing a real taste for critical and comparative knowledge which the ignorance of a modern language has denied them.

Keeping these facts in view, we propose that the senior teacher who is due to retire in July next on reaching the age of superannuation should be followed in office by a successor who should be a distinguished Master of Arts in English. The other teacher, it is interesting to note, is the son of M. M. Pandit Bapudeva Shastri who had, in the last century, won international fame as a great scholar of Mathematics. This gentleman is also due to retire after three years. He is a good scholar of Indian Mathematics and we propose that his services should be utilized to teach Arithmetic to Prathama and Madhyama students of the College, and that his salary be increased reasonably in view of his long services in depressing circumstances. A fresh trained graduate should be appointed in the post vacated by him.

3. SCALES OF SALARIES OF THE TEACHING STAFF

The Committee is of opinion that the revised grades of 1932 for recruiting Professorial staff of the Sanskrit College, Benares, are ridiculously inadequate and do not offer any inducement to the right type of persons required for a college of the status of the Government Sanskrit College, Benares, nor do they compare favourably with the grades for the staff of the Sanskrit Department of the Benares Hindu University and similar other institutions. It is, therefore, urgently necessary, in the interest of efficiency and dignity of the institution, to revise the same as early as possible.

The Committee, therefore, recommends the following scale of salaries for future recruitment in different departments of the College :

- (i) Rs.70—5—120 for Assistant Professors of Sanskrit (for the Prathama and Madhyama classes).

(ii) Rs.120—10—220 for Professors of Sanskrit for the Shastri and Acharya classes.

(iii) Rs.220—10—320 for Senior Professors of Sanskrit of the College.

In the opinion of the Committee the three scales should be regarded as mutually distinct; recruitment in each scale should be made by open advertisement, it being understood that other things being equal preference will be given to those already on the staff of the College, but not at the sacrifice of merit and efficiency.

(iv) Rs.120—10—320 with efficiency bar at Rs.220 for the four M. A.'s for the College classes and the one Senior Professor for the Anglo-Sanskrit Department, to be recruited when necessity arises.

(v) Rs.75—5—180 with efficiency bar at Rs.150 for the two Assistant Masters in the Anglo-Sanskrit Department.

(vi) The scale of the two Librarians should be—Rs.120—10—320 with efficiency bar at Rs.220.

(vii) The scale for the two Assistant Librarians should be—Rs.40—4—100 with efficiency bar at Rs.80.

It would appear from the above that in the opinion of the Committee the present grade system for the Professors of the College should be replaced by time-scale in future in conformity with similar practice now in force in other services.

In this connexion the Committee also resolved as follows :

That, in the opinion of the Committee, the promotions of the professors already working in the College, which have been held in abeyance by the department, pending the decision of this Committee, should now be given effect to immediately, from the date they are due owing to the successive retirement of three professors since July, 1938.

The new scales of salary should affect new entrants only. Professors already on the staff should continue to draw their salaries and receive grade promotions as before, except those Junior professors who may be promoted to the Senior grade, in which case they may be given at least the starting salary of the new grade along with periodical increments.

The grades of professors appointed under the scale of 1931-32 should be at once revised under the new proposals of this Committee.

The Committee would like to impress for the Government that the work carried on in the Government Sanskrit College, Benares, at least in its Senior classes is necessarily of a higher order than that carried on in the Junior or Senior sections of high schools or in the intermediate colleges in the Province. There cannot be any comparison between the intellectual effort put forth by a professor of the Sanskrit College with that required of an assistant master who is engaged in teaching elementary subjects, even up to the Intermediate standard. The only

fair comparison which can be instituted is that between the work done here and in the universities of the Province. A national Government, would, we hope, have the same respect for the old culture of India as the English, the French or the Germans evince for the culture of their own countries. The scale drawn, for the salaries of the professors of the Sanskrit College, to the standard of those given to assistant masters is to evince contempt for the great heritage which generations of selfless philosophers and noble scholars have left behind them. The minimum salary given to a junior teacher in the Allahabad University is Rs.125 per mensem and the maximum Rs.1,000 per mensem. Our Committee would not have erred on the side of generosity if the minimum and maximum of these salaries had been recommended for the professors of the College, but we are conscious that the axe which cut down the initial salary of the pandits from Rs.80 per mensem to Rs.50 per mensem, and periodical increment from Rs.7 per annum to Rs.2 per annum and made it practically impossible for the professors to reach the reduced maximum of Rs.225 may still be active and would fain cut down the salaries still further. That such things should be contemplated and duly brought in force is a misfortune for which the political condition of the country is mainly responsible. The Committee, therefore, feels that the scales proposed by it are the minimum that can, with fairness, be laid down for the College and hopes that Government will be pleased to accept its recommendations.

4. STIPENDS

At present the number of stipends in the Sanskrit Department is only 60, each of Rs.5 per mensem, while the total amount assigned to the Anglo Sanskrit Department for the purpose is only Rs.70 per mensem, out of which a number of stipends varying from Rs.2 to Rs.4 or Rs.5 are awarded.

The Committee is of opinion that the present number of stipends is neither commensurate with the present needs of the institution, nor is in keeping with its dignity. It is well-known that Sanskrit students are generally very poor, and for the same reason they have depended for ages on private charities as well as State help. This practice is in vogue even now-a-days in most of the Sanskrit pathashalas which provide sufficient number of stipends for their students. The importance of providing such scholarships in the Sanskrit College was realized by the Government from the very beginning.

The Committee, therefore, recommends that there should be at least 200 stipends of Rs.4, 5, 6 and Rs.7 per mensem, respectively, for the Prathama, Madhyama, Shastri and Acharya examinations. Out of the total number of stipends 30 may be assigned to Prathama, 50 to Madhyama and 60 each to Shastri and Acharya classes.

The stipends should be awarded on the basis of (1) merit, and (2) poverty. A certain proportion of them should also be reserved for deserving students joining the College for the first time. In awarding

the stipends, due consideration should be paid to the representation of all the subjects taught in the College.

Special attention should be paid to the fact that the stipendiaries should attend their classes punctually; and this should be a condition for the continuance of the stipend. Non-compliance with this rule may be punished with a cut in the stipend or by fine as was the practice in the College itself in old days.

The Principal of the College may invite the recommendations of the College Committee in the matter of granting stipends and scholarships to students.

5. THE PRINCIPAL AND HIS OFFICE

It was realized very early in the history of the College, that the activities of the institution should be supervised from day to day by a whole-time Superintendent or Principal, if they were not to become futile. The Government, therefore, appointed from time to time great scholars, such as John Muir, Ballantyne, Griffith, Thibaut and several others whose names conferred a unique lustre on the College and who attempted whole-heartedly to bring the College to the highest degree of popularity and usefulness. The personality of the Principal was, therefore, ever a great asset of the College and there was scarcely any occasion when mutual trust and co-operation between the Principal and the professors was not the watchword. There was a time in the history of the College when one single individual could carry on his shoulders the triple burden of the duties of the Principal, the Registrar and the Superintendent. But the investigation of the Committee has led them to believe that this system has been detrimental to the interests of the College. The enormous growth in the number of candidates going up for the examinations of the College, the multiplication of question papers and the expansion of the scope of the examinations have made the duties quite onerous and it is generally admitted that they left the Principal very little time to attend to his own special duties. In making this statement, the Committee does not mean to assert that the duties, as such, were completely disregarded and that no effort was made to perform them to the extent possible. What the Committee feels is that the duties of the two officers being separate, it was impossible to do much more. The Committee, therefore, recommends that the two posts should be definitely separated for good and that future retirements should offer no excuse for a re-combination of the two posts. A glance at the replies to the questionnaire showed that there exists strong justification for the separation of office of the Registrar from that of the Principal. If this is to be remedied, a separate officer should be made responsible for that branch of the work. The Committee recommends that the necessary separation should take place at once as a condition precedent to all the reforms to be introduced at the instance of this Committee and also that of the Syllabus Committee.

It may be also added here that the superfluous post of the Superintendent, an additional designation of the Principal, should be abolished at once and the grounds for the same are given in detail under the chapter dealing with the Sanskrit Pathashalas and Inspection.

It now remains for us to define and to lay down the duties of the Principal:

(1) The Principal will pay special attention to Anglo-Sanskrit Department and see that proper instruction in English is imparted to the students of the College.

(2) He will take up some teaching work himself in those branches of learning in which he is an expert.

(3) He will take Post-acharya classes and guide them in research work.

(4) He will, if possible, create a school of research in the College for which facilities exist in the Saraswati Bhavan Library.

(5) Extra-curricular activities such as creation of study circles, debating societies, dramatic clubs, games, etc. have been neglected and were totally absent from the activities of the College, so far. These are considered necessary adjuncts to all modern colleges and create feeling of fellowship and a kind of corporate patriotism among the students. The Principal should gradually encourage the foundation of such societies in the College and guide their activities in the right channels. They are calculated to bring him more in touch with the students and thus enhance his popularity.

(6) He will co-operate with the College Committee in advising them in matters of admission, grants of scholarships, disciplinary action against students, maintenance of discipline and all other matters dealing with the routine administration of the College.

(7) He will take the Saraswati Bhavan Library under his control and supervise the work of Librarians in the preparation of catalogues, card indexes, etc.

(8) The Committee has recommended that the Saraswati Bhavan Library should be converted into an Oriental Research Institute with a museum attached to it and the Principal should be the head of the same.

He should also act as the general editor of the publications, known as the Saraswati Bhavan texts, series and studies. He should also act as the chief editor of the College Magazine, which should be a mirror of the Library activities of the College.

The Committee recommends that the office establishment of the Principal should be as follows:

- 1 Head Clerk.
- 2 Clerks (one typist).
- 1 Lekhak.
- 2 Peons.

1 Orderly.

Farrash, chaukidar and mali to continue as before.

6. DISCIPLINE

In matters of discipline, the College has entertained throughout a thoroughly oriental attitude. The time-honoured relation between the master and pupil has governed their behaviour and prevented any discard between them. To the Guru his disciple was like a child whom he could mould in any way he liked. No multiplicity of teachers created diversities of methods or aims. While it is not forbidden to have a succession of teachers for different stages of a child's development, simultaneous instruction at the hands of more than one teacher, which is the characteristic of modern education, is foreign to Indian traditions. Since early vedic ages, the young Brahman, or for the matter of that a boy of any other caste, allowed by the Shastras to receive instruction, has ever repaired to the Guru of his choice and has yielded unquestioned obedience, in return for the knowledge imparted to him. The Sanskrit College has, therefore, remained as a collection of individual studia where each teacher has his own band of pupils, who have no connexion with the pupils composing the contingents attached to other teachers. Corporate life has, therefore, been entirely absent from the College, in which nothing but the fact that the modern state happens, in pursuit of ideals borrowed from other climes, to have concentrated them under the same roof, can be said to entitle their assemblage to be denoted by that expression. Consequently efforts at introducing modern notions of discipline, including the insistence on maintaining attendance registers and the enforcement of attendance on the pupils have more or less failed of their object. But while the mutual relation between master and the pupil has scarcely ever been disrupted, rivalry between different teachers has often degenerated into feelings, which do not do honour to learned men, but which percolating down into thoughtless and impetuous minds of the youth, has often resulted in strained relations between rival groups. The students of one professor may frequently be heard of complaining against the malicious partiality of another teacher in the matter of marking their answer papers. This is a very unhealthy symptom in an otherwise unexceptional system and we would like to remedy it as far as possible. The only remedy that suggests itself to us is the creation of a feeling of common reverence in the minds of the pupils for all the teachers of the institution and a feeling of common loyalty to the institution itself. We would not, however, like to cut clear through the subsisting traditions, but while keeping the Guru-Sishya relation of ancient times would like the idea of holding combined classes for different subjects. Another way is to bring the boys on to the common play ground and create healthy rivalry in physical exploits just as they are accustomed to in the intellectual fields. This is a work that can be undertaken by an enthusiastic principal and, therefore, this Committee has suggested that this should form one of his chief

duties. In the meantime in order to bring the College into line with other educational institutions, the following suggestions may be followed :

(1) That daily attendance of the students of the College should be taken regularly on the basis of their attending the different classes. The traditional practice of marking students as present even on the basis of their attending the home classes of their teachers should be discontinued in the College.

(2) That the practice already in force of the professor's signing their own daily attendance should be continued.

(3) That special steps should be taken to enforce attendance of the stipendiaries as already indicated.

(4) That a regular time-table for all the classes should be observed in all the sections of the College. With a view to enforce this new system successfully, the tendency of the students, attaching themselves exclusively to one teacher (Guru) alone should be discouraged and the attitude of common reverence on the part of students towards all the teachers of the College should be developed. In *this connexion* the Committee also recommends that the practice, introduced only in recent years, of mentioning the name of the Guru in the certificates issued from the Registrar's office should be discontinued.

(5) That the present number of holidays observed in the College, which is obviously excessive, should be brought down to the approximate level of 200 working days and 165 holidays.

(6) The present practice according to which the College is regularly closed every month on four Sundays as well as on two Pratipadas is not desirable. In the opinion of the Committee, the College should observe only four regular holidays in a month, i.e., two Astamis and two Pratipadas and two half holidays on the two Dwadashis.

(7) That the practice of taking half-holidays should be discouraged in the College as far as possible.

The professors should not leave the College premises without the previous sanction of the Principal.

(8) That the College hours should be as follows :

From 6 to 10 a.m. during summer.

From 7 to 11 a. m. during winter.

(9) With a view to enforce the above points a College Committee should be formed consisting of the following members :

(1) Principal of the College (Convener).

(2) Inspector of Sanskrit Pathshalas, United Provinces.

(3) Registrar of Sanskrit College Examinations.

(4) Senioremost Pandit of the Sanskrit College.

(5) One more Pandit elected by the staff.

While discussing the formation of this Committee, objections were put forward that it would hamper the Principal in the discharge of his duties for the performance of which he should be left untrammelled. But discipline which is enforced in an authoritarian manner is very likely to defeat its own object. In this connexion it will be interesting to refer to paragraph 87 on page 145 on discipline in the Report of the Narendra Deva Committee on Primary and Secondary Education in which they advocate the creation of children's councils to assist the Headmaster in the observance of rules and to co-operate in the schools in the maintenance of discipline. They further recommend that young children should be entrusted with responsibilities in well-defined sphere of school management and other activities.

We are not going so far in our proposals but the formation of a college committee consisting of professors, is highly desirable to replace the authoritarian discipline by a new system conducive to mutual trust and cooperation which alone can lead to a harmonious growth of the institution.

Discipline, says Bertrand Russel, is never so good as where maintained from within and we hope the Committee will cooperate with the Principal with a single eye to the good of the College. We believe that the opportunity for participation in the day to day administration of the College will add to the dignity and responsibility of the whole of the staff. All questions dealing with the management of the College in addition to those mentioned above will necessarily come up before the Committee.

7. ADMISSION OF STUDENTS IN THE COLLEGE

According to the present practice regarding the admission of students in the College, a student is required to be recommended by a teacher "as a fit candidate," before he is allowed to be admitted by the Principal. On the strength of this practice, the general notion of most of the teachers is that they can refuse to recommend a candidate even on the ground that he belongs to a particular caste or creed, though otherwise fully qualified. The Committee has interviewed some of the members of the teaching staff of the College. They have expressed their scruples against teaching students of certain castes according to the prevalent notion among the orthodox Pandits.

However, it seems to be a patent fact that the question of admission of students in the College has been a point in which there might be disagreement on the part of the Principal with liberal ideas and the Sanskrit Pandits with their time-honoured orthodox views and traditions.

In this connexion, the Committee is of opinion that in the changed circumstances of the country today, steps should be taken to liberalize the outlook of the Pandits by means of persuasion. While due consideration may be shown to the views of the Pandits, the final authority

in the matter should rest with the Principal, who should act in a sympathetic and considerate manner.

The words "गुरु की सम्मति" on the admission form should either be deleted or at least should be replaced by the words "प्रथम तथा संपूर्ण मध्यमा के छात्रों की पठन-सम्बन्धी योग्यता के विषय में अध्यापक की संमति"

8. HOSTEL AND PRINCIPAL'S QUARTERS

(1) At present, great inconvenience is felt by the Sanskrit College students for want of a separate hostel for them. In the present hostel, which is common to both the Sanskrit College and the Queen's College, Sanskrit College students are given only 17 seats, at the most. It is not necessary to point out that for the Sanskrit College, which has about 600 students on its roll and which attracts students from far-off places in India, there is a crying need for a separate hostel sufficient to accommodate at least 300 students, as the poor Sanskrit students find it very difficult to get houses in Benares, where house rent is very high.

The Committee, therefore, strongly recommends that early steps should be taken to build a new hostel which may accommodate at least 300 students.

(2) The Sanskrit College is without any quarters for its Principal, though the duties of the Principal demand that he should have his quarters in the close vicinity of the College. Up to the time of Dr. Venis, the Principal of the Sanskrit College used to be provided with Government quarters in the College compound itself. There is a real need of reviving the same old practice. This suggestion, if given effect to, not only will help the Principal to efficiently discharge his duties, but also would materially improve the tone and discipline of the whole institution. The Committee, therefore, recommends that for a College of its status and of an all-India importance this suggestion should be given effect to as early as possible. There is hardly any other Government College which is without the Principal's quarters.

9. ACCOMMODATION

The Committee is fully conscious that the development of the College foreshadowed in the above recommendations can not taken place, unless the problem regarding the proper accommodation for the College is solved. The Committee, therefore, resolves in this connexion as follows :

That in the view of the present difficulty of accommodation in everyday working of the College—which difficulty is sure to become unmanageable, when the recommendations of the Committee regarding even the immediate development of the College are given effect to—the Committee is definitely of opinion that in order to remove the said difficulty the present Sanskrit College building should be wholly assigned to the Sanskrit College as early as possible and the Queen's

Intermediate College with the school classes should be converted into a degree College and be removed to the adjacent school building, and the whole thing should be handed over to the Benares Hindu University with a good Government grant. The Committee is further of opinion that this recommendation of the Committee is in quite agreement with the similar demand of the public of Benares, which is quite reasonable as there are already about a dozen Intermediate Colleges in the city.

10. CONVOCATION

The last recommendation which we propose to make is the holding of annual convocation for the grant of the College degrees. The convocation may be held on some suitable date in cold weather and Hon'ble the Minister of Education of the Province should be invited to preside over the function and some eminent Sanskrit scholar should be invited to deliver the convocation address. The convocation or the Sama-Vartana Sanskara, as it is called by nationalistic educational institutions now-a-days, is a regular feature with all Universities. The convocation, with its solemn setting and procedure, grants importance and dignity to the degrees conferred and brings home to the alumni a sense of pride and *esprit de core*, which are valuable assets in after-life.

11. ACCESSARY REQUIREMENTS OF THE COLLEGE

As regards the necessary requirements of the College the Committee's recommendations are as follows :

(1) A section of the Library specially meant for the College students and the staff should be located in the College building and a sum of at least Rs.10,000 should be sanctioned for this purpose.

(2) The Syllabus Revision Committee has emphasized that the study of Jyautisha and Ganita should be based on observational knowledge of the planets and constellations and has suggested that the Sanskrit College should be supplied with the minimum number of instruments for observational purposes. The Committee has also suggested a list of the requirements of the College. Our Committee agrees with the said recommendations and recommends that steps should be taken to meet the requirements in this connexion, as early as practicable.

(3) The Vedic professor of the College has pointed out the necessity of having the remaining instruments of Vedic sacrifices for his class for properly explaining the meaning of the Vedic texts bearing on sacrifices. He has already a number of them, but we recommend that the remaining instruments should be supplied to his class, the approximate cost of which will come up to Rs.400.

(4) While inspecting the various classes of the College we have noticed that the furniture used in Anglo-Sanskrit Department, which may be about a century old, is old and shabby and requires to be replaced by new furniture as early as possible. Similar is

the condition of the boxes supplied to the professors of the College for keeping in their books and registers, and, *tats* on which durries are spread in the classes.

We are told that the Principal in his letter no. S-389/III—3, dated the 29th October, 1938, has already brought to the notice of the Director of Public Instruction requirements of the College under this head. The Committee recommends that the demand of the Principal in this connexion for Rs.1,450 should be sympathetically considered and steps should be taken to meet it as early as possible.

CHAPTER V

THE LIBRARY

THE history of the Government Sanskrit College Library, popularly known as the Saraswati Bhavan Library, goes back to 1791, when the Sanskrit College, Benares, was founded. According to Mr. Jonathan Duncan, one of the two advantages derivable from the establishment of the College was that it would lead to the accumulation "at only a small comparative expense to Government of a precious Library of the most ancient and valuable general learning and tradition now perhaps existing in any part of the globe." It seems that, in the beginning the Head Pandit of the College was placed in charge of the Library. In 1811, the Government, while proposing some reforms in the College, also proposed certain measures for the improvement of the College Library. The main proposals were that a Librarian with a small establishment of servants be appointed for the Library, and that a substantial building be erected for the Library. The same year, the College Committee proposed for the establishment of the Library Rs.576 per annum, and Rs.1,000 yearly for the purchase and transcription of books. In 1813, Pandit Mathura Nath was appointed as the first Head Librarian on a salary of Rs.100 per mensem, and two assistants on Rs.50 each. The above details show, not only that from the very beginning the Library was conceived to be a necessary part of the College, but also that liberal funds were allowed for its development.

In spite of such a long history of the institution, during which period a very large collection of manuscripts must have been accumulated in the Library, the earliest catalogue that is available is that printed in 1888. The total number of manuscripts entered in the catalogue is only 2,935. Obviously a large number of manuscripts of the earlier collections must have been lost before 1888.

The present Saraswati Bhavan building, in which the Sanskrit College Library is now situated, owes its origin, as already stated, to the influence of Dr. Venis, Principal of the College, from 1888 to 1918. It was in 1912 that the building was erected mainly through public subscriptions. It was also due to the initiative of Dr. Venis that one more post of Librarian was created about the same time. The post was soon made a Provincial Service post and Pandit Gopinath Kaviraj, the late Principal, was appointed to it in 1914. The step was fully in keeping with the importance of the Library as a place of research. This post of the Head Librarian continued to be in the Provincial Service till 1932, when on financial grounds it was reduced to the Subordinate Service grade of Rs.100—10—300.

2. THE PRESENT STATE OF THE LIBRARY

At present, the Library consists of two sections: (1) the Printed Section and (2) the Manuscripts Section. The total number of books in the former comes to about 14,000, including journals, while the total number of manuscripts in the second section comes to about 42,900. The Printed Section, though not very extensive, is very important, possessing as it does a large number of important, rare and costly, European as well as Indian publications connected with Sanskrit. The Manuscripts Section, too, is one of the biggest collections of Sanskrit manuscripts throughout the world and contains rare and still unpublished important Sanskrit works.

As regards the cataloguing of the two sections, the Printed Section of the Library possesses a number of catalogues prepared subjectwise. They are still in manuscript form. There is yet no card index, either bookwise or authorwise. The books are arranged subjectwise and mostly on a chronological basis.

In the Manuscript Section, there are as many as 43 general catalogues in which manuscripts acquired up to the end of 1931 are listed, with a few details about each manuscript. Of these lists of books only 19 are printed, the rest are still in manuscript form. We are told that most of these general catalogues were prepared by Research Scholars working in the Library and as such are not thoroughly reliable and require revision as well as checking. The collections of manuscripts acquired since 1932 are entered with a few details in the accession register.

Besides this series of general catalogues, another series of descriptive catalogues, containing more detailed information regarding manuscripts important extracts from select manuscripts and critical introduction, was planned about 1920. So far only one catalogue for Mimamsa section has been printed in this series. The second volume of the same series dealing with the manuscripts of the Nyaya Vaisheshika section is still in the press.

There are two publications of the College published from the Saraswati Bhavan Library, viz : (1) The Saraswati Bhavan Texts Series, and (2) The Saraswati Bhavan Studies. The Principal, Sanskrit College, is the General Editor of both. In the Texts Series, so far 79 Sanskrit works of varied importance have been published for the first time. In the "Studies" are published research papers which are contributed by the General Editor and other scholars. So far only 10 volumes of the "Studies" have appeared.

The present staff of the Library consists of one Librarian and one Assistant Librarian for the Printed Section, and one Librarian for the Manuscript Section. We have already proposed that the present Librarian, Manuscript Section, Pandit Narayan Shastri Khiste, should be transferred to the post of the professor of Sahitya in the Sanskrit College. The post of the Librarian, Manuscripts Section, should be filled in

by a new scholar with high degrees of Sanskrit and English in the grade of Rs.120—10—320 with efficiency bar at Rs.220.

3. COMMITTEE'S RECOMMENDATIONS

1. LIBRARY TO BE DEVELOPED INTO A RESEARCH INSTITUTE

In view of the very valuable collections of manuscripts as well as printed books that the Library possesses at present and in order to further increase its utility, it is desirable that the Saraswati Bhavan Library should be developed into an Oriental Research Institute, with a Committee to look after its publication and further development. The constitution and functions of the Committee will be shown below. The Library has long been a place of research and Research Scholars both attached to the College and also from outside have been working there for years. It is already publishing a Series of Texts as well as a Research Journal in the form of the Saraswati-Bhavan Studies. Oriental scholars visiting India from abroad make it a point to visit it. In view of all this it is but proper that it should be formally given the status of a Research Institute.

The immediate needs of the proposed Research Institute should be met as follows :

(a) There should be a Museum attached to the Institute which may be placed in charge of the Librarian of the Manuscript Section. The Museum will serve the purpose of a show-room for the Library and exhibit important manuscripts and other antiquities acquired for the Institute, either along with Manuscript collections or independently, and possessing historical importance in one way or another.

(b) The Institute should be supplied with a number (two in the first instance) of fireproof almirahs for the custody of very valuable and rare manuscripts.

(c) A photographic machine for taking photographs of manuscripts for the Library and for supplying the same to outsiders should be purchased. The Library often spends a good deal of amount for the transcription of valuable manuscripts borrowed from others and also supplies transcriptions of its own manuscripts to outside people on payment. The machine thus will dispense with the expenditure under the first item and will also be a source of income.

(d) The annual grant of the Library for purchasing printed books and research periodicals is very inadequate. It does not subscribe any foreign research journals. The present annual grant of Rs.575 should, therefore, be increased to at least Rs.1,000 for future.

(e) An Assistant Librarian in the scale Rs.40—4—100 with efficiency bar at Rs.80 should be appointed in Manuscript Section. Looking to the work in this section of the Library, this demand is already long overdue.

(f) Both the sections of the Library suffer from want of accommodation. The present available accommodation is not enough even for stocking the manuscripts and books. It is now becoming increasingly difficult to provide seats for the number of Research scholars working in the Library not to say to other people who may like to consult books or manuscripts. It is, therefore, of utmost importance that the accommodation should be increased by the extension of the building. Some relief in this direction can be obtained by removal of the offices of the Registrar, Sanskrit College Examinations, and the Inspector of Sanskrit Pathashalas, now located in the building. In our opinion this removal of the offices is urgently needed.

(g) The present Library has long been a Reference Library. It does not issue books to the students of the Sanskrit College. The teaching staff of the College does not also take proper advantage of the Library. It is, therefore, necessary that a Lending Section of the Library for the use of the students and the staff of the College should be opened and a special grant of at least Rs 10,000 should be sanctioned for the purpose. This Library should be located in the College building. The staff of the Library should consist of a Librarian in the scale Rs.40—4—100 with efficiency bar at Rs.80 and one peon.

(h) Library of the Queen's Intermediate College possesses a good deal of Sanskrit Literature which is of no use there. It was purchased for that Library when that College used to teach up to the M.A., standard and was in charge of the same Principal as the Sanskrit College. The Committee recommends that that literature may be transferred to the Sanskrit College Library.

2. THE PUBLICATIONS OF THE LIBRARY

The Committee is of opinion that the present publications of the Library are essential and that they should be allowed to continue in an improved form. But for the present, the Committee is of opinion that, till the formation of the Saraswati Bhavan Publications Committee, the present publications should be suspended and that the question of the re-publications of the work mentioned in letter no. G. 5353, dated November 28, 1938 from the Director of Public Instruction may also be referred to the said Committee.

Our further recommendations in the matter are as follows :

(a) That the present get-up as well as the general standard of editing of the Saraswati Bhavan Publications should be improved and brought to the level of other important similar publications of the country, in keeping with the dignity and prestige of the institution.

We also recommend that in the interest of efficiency, the editors of the works published in the Saraswati Bhavan Texts Series should be allowed honoraria as is the practice of similar other institutions.

In order to effect this improvement, it will become necessary to increase the present amount of grant for publications. The Committee recommends that, for the present, it may be increased from Rs.1,500 to Rs.2,000.

(b) That the Principal, as now, should continue to work as the General Editor of the publications and the two Librarians should be required to help in the work of editing the same as well as in the general research carried on in the Library.

(c) That the Committee is of opinion that a monthly magazine should be started (as the College Magazine) with two-third Sanskrit and one-third Hindi matter under the editorship of the Principal, in which the researches carried on by Saraswati Bhavan and College staff and other material should be published with a view to popularize and create a taste for critical research amongst the Sanskrit knowing public. For the time being Rs.50 should be the monthly salary for the Assistant Editor to be appointed for the magazine.

There is every hope that the proposed magazine will be highly patronized by the Sanskrit public and specially by the Sanskrit Pathashalas and will before long become a source of income to the Government.

3. CATALOGUING WORK

(i) As regards the Printed section, the Committee is of opinion that modern methods of cataloguing should be introduced and for the purpose necessary training should be given to the Library staff. The Committee also realizes the immediate necessity of preparing card-indexes, both authorwise and workwise, which are a pre-requisite for any research Library.

(ii) As regards the Manuscripts Section, the Committee recommends as follows :

(a) That there should be a general catalogue in the form of a complete alphabetical list of all the works in the Manuscript Section with necessary details.

(b) That three suitable Assistants on Rs.40 per mensem should be engaged for three years in the first instance, for preparing the said general catalogue and this arrangement should continue until the general catalogue is complete.

(c) That the present descriptive catalogue of the Nyaya Section, still in the press, should be allowed to be printed with necessary corrections.

4. GENERAL

(i) At present, we are told, the books of the Printed Section are lent only to the staff and the manuscripts are lent either to the editors of the different works for the Saraswati Bhavan Texts Series or to recognized institutions after they have executed a bond for an amount that is fixed according to the value of the manuscripts concerned. This, we

are told, is the long-established practice of the Library, though there are no definite rules in writing. In this connexion, the Committee is of opinion that keeping in view the safety of the manuscript collections and the printed books and also with a view to increase the utility of the Library for a large number of the Sanskrit-knowing public, definite rules, both for issuing the books and keeping them safe, should be put in writing and in doing so the rules of other similar Libraries should also be taken into consideration.

(ii) Besides the difficulty of accommodation already referred to, the Library, even in its present state, is badly in need of sufficient number of chairs, tables, shelves and almirahs, etc. The immediate necessity consists of at least 20 chairs, 20 small tables, one long table, 5 big almirahs, and half a dozen shelves. We recommend that a contingent grant of Rs.400 may be sanctioned for this purpose.

(iii) We recommend a typist clerk for the Library. We also recommend that two typewriting machines, one, Hindi and one English should be provided to the Library. These machines will greatly facilitate the task of preparing card-indexes for the Library which we have already shown are urgently needed.

CHAPTER VI

THE GOVERNMENT SANSKRIT COLLEGE EXAMINATIONS

1. A HISTORY OF THE EXAMINATIONS

It was in 1880 that, for the first time, the present system of the Sanskrit College Examinations was introduced during the Principalship of Dr. Thibaut. All the Examinations—Prathama, Madhyama and Uttama (with the titles of Auarya and Upadhyaya according to a certain percentage of marks obtained by the candidates)—were originally held in the Sanskrit College itself. Other pathshalas were allowed to send up candidates. About 1889, it seems, candidates of Prathama and Madhyama were allowed to be examined in other centres also besides the Sanskrit College. But the students who after having passed the Madhyama examination wished to continue their studies with a view to passing the Acharya Examination were still required to join the Benares Sanskrit College, as none but the students of the College were admitted to the Acharya Examination. This rule restricting the study for the Acharya examination to the Sanskrit College itself seems to have been abolished about 1911, when other pathshalas were allowed to coach students for that examination.

In 1925, the Acharya examination, till then requiring six years' study, was split into the Shastri and the Acharya examinations, each divided into three parts.

Due to the increase in the popularity and importance of the Sanskrit College Examinations, it became necessary to create the new office of the Registrar, Sanskrit College Examinations, in 1909. The post however, still remained combined with that of the Principal who ever since 1880 had hitherto been responsible for the work connected with the examinations. In 1928 the post of Assistant Registrar was created in the grade of Rs.200—10—300 for the first time.

By the year 1932 the work of the Registrar's office increased so much that it became necessary for the Government to separate the post of the Registrar from that of the Principal and to appoint a new officer to the post, when the post of the Assistant Registrar created in 1928 was abolished. This arrangement naturally led to a better systematization of all the activities connected with the examination. The arrangement continued till 1937 when, due to the appointment of the Registrar as officiating Principal, Sanskrit College, in addition to his own duties, a temporary post of the Assistant Registrar was created to assist the Registrar in his work. This arrangement is still in force.

2. THE PRESENT STATE OF THE EXAMINATIONS

Ever since the introduction of the Sanskrit College Examinations, their popularity has been continuously on the increase. But that a new stimulus has been given to this popularity in recent years will be evident from the following two tables.

Table no. 1 gives the comparative figures for the Sanskrit College Examination centres and pathashalas recognized for the Sanskrit College Examinations for the year 1909, 1918, 1932 and 1939.

Table no. 2 gives the comparative figures for the total number of candidates for the Prathama, Madhyama, Shastri (introduced in 1925) and Acharya examinations for the same years.

TABLE NO. 1

Year	Number of centres	Number of recognized pathashalas, in United Provinces	Number of recognized pathashalas outside United Provinces	Total number of recognized pathashalas
1909	13	42	11	53
1918	28	396	120	516
1932	89	746	202	948
1939	47	990	814	1,804

TABLE NO. 2

Year	Total number of candidates enrolled for the—			
	Prathama Examination	Madhyama Examination	Shastri Examination	Acharya Examination
1909	421	400	..	128
1918	1,529	1,478	..	595
1932	3,511	4,640	1,334	353
1939	5,624	7,164	2,163	691

At present the total number of question papers for all the examinations comes to 286, while the total number of examiners, including both the setters and examiners, exceeds 318. Under the new scheme of the Courses recommended by the Sanskrit College Syllabus Revision Committee, we understand, the total number of examiners and question papers also would increase considerably.

3. OUR RECOMMENDATIONS

(i) It would appear from the above details that the work of the Registrar is increasing year after year at a great pace. With hundreds of question papers and examiners, thousands of candidates and ever-increasing number of examination centres he has enough to do for all the months of the year. Coupled with this, we understand that the moderation of question papers as well as their proof-reading are mostly done by the Registrar himself. That insures both economy and confidentiality. In view of all these facts it is clear that the present arrangement under which the duties of the Registrar and those of the Principal are carried only by one and the same person must end and not only a whole-time Registrar but also an Assistant Registrar will have to be appointed simultaneously. But for the time being the Committee recommends that the present Librarian of the Printed Section may be appointed to the post of the Registrar, in addition to his own duties, and the temporary post of the Assistant Registrar may be made permanent (in the scale Rs.120—10—320, with efficiency bar at Rs.220). It may be added that the Librarian has already four year's experience of the post of the Assistant Registrar to his credit and his duties as the Librarian are also not very heavy. The present Assistant Registrar has two years' experience to his credit and deserves to be confirmed in his post. This arrangement, if accepted, would relieve the Principal of the work of the Registrar and leave him free to devote himself to his own duties.

(ii) The Committee also recommends that the office of the Registrar should be separated from that of the Principal as early as possible. The nature of work of these two officers is quite different and there is no justification to keep the offices combined any further. Their hours of work also often differ.

(iii) The Committee is of opinion that the office establishment of the Registrar should be as follows :

- 1 Assistant Registrar.
- 1 Head Clerk.
- 2 Clerks.
- 1 Typist.
- 3 Temporary Examination clerks.
- 1 Daftri.
- 3 Peons.
- 1 Orderly.

(iv) The office of the Registrar should be removed from the Saraswati Bhawan building as soon as practicable, and located in the out-houses in the same compound which should be made suitable for the purpose.

CHAPTER VII

SANSKRIT PATHSHALAS

In the preceding chapters it has been pointed out that along with the growth and development of the Sanskrit College and its examinations, the number of Sanskrit pathshalas also has been steadily increasing on account of public support and encouragement. It will not be out of place to mention here that due to spread of western education in this country and consequent advent of materialistic outlook pure Sanskrit education was very much neglected by the Government. Almost all the walks of life were restricted for the students of Sanskrit pathshalas. Still it is gratifying to note that the intrinsic merit of the language and the natural love for Sanskrit of the religious-minded philanthropists of the land made it possible for Sanskrit education imparted in the pathshalas to flourish year after year. This steady increase in the number of pathshalas and examinees is shown by the following table:

Year	Number of pathshalas	Number of examinees
1914-16	341	2,183
1922-23	369	3,252
1927-28	667	6,881
1931-32	746	9,380
1934-35	909	10,009
1936-37	1,089	11,752
1939-40	about 1,200	about 15,000

In the early years there was neither any arrangement for giving grant-in-aid to the pathshalas, nor was there any inspecting agency to supervise them. Whatever little work there was in connexion with recognition and grant-in-aid to the pathshalas, was done by the Principal of the Sanskrit College who was also the Registrar of the Sanskrit College Examinations.

This practice continued till 1914 when a sort of Inspectorate was created for better supervision and control over the Sanskrit pathshalas.

With a view to get full information regarding the present state of affairs of the Sanskrit pathshalas of the United Provinces, the Committee called the Inspector of Sanskrit Pathshalas and had

full discussion and exchange of thoughts with him on almost all the points connected with the pathashalas and their improvement. We shall touch these points under separate heads.

RECOGNITION OF THE PATHASHALAS

At present there are four grades of examinations, viz. Prathama, Madhyama, Shastri and Acharya. The present Board of Sanskrit Studies is the final authority to deal with the cases of recognition. The pathashalas of the United Provinces desiring recognition apply to the Inspector of Sanskrit Pathashalas, who forwards these applications to the Secretary of the Board of Sanskrit Studies with his opinion thereon. Up till now the Board dealt with cases of recognition for the Shastri and the Acharya Examinations only. We have been informed that there are no fixed rules of recognition of Sanskrit pathashalas for the different examinations, neither there is any fixed form for submitting the application for recognition. We think that both these defects should be removed at the earliest. While granting recognition in future particular care should be taken regarding the sufficiency of the teaching staff and if possible a general principle should be laid down in the body of the rules.

Tuitional efficiency is adversely affected when recognition is granted in spite of unqualified and poor staff. In reply to the questionnaire issued by the Committee there has been a general complaint that the newly introduced subjects of the curriculum have very adversely affected the small pathashalas with one or two teachers. We are of opinion that the complaints are justified to a certain extent. Due to general depression the finances of the pathashalas are hard hit and they find it very difficult to employ additional teachers to coach the newly introduced subjects. Still we are fully convinced that these new subjects will prove very useful to the students of the pathashalas. We hope that with some additional help from the Provincial Government, district and Municipal Boards and general public, the pathashalas will manage to overcome their present difficulty. We, would, however like to request the examination committee to see that the examination of the newly introduced subjects of 1940, is conducted a little more sympathetically. We would also like to suggest that in order to improve the tuitional efficiency of the pathashalas the Government should take necessary steps to get the teachers of the pathashalas trained in the refresher courses as suggested by the Syllabus committee.

By way of digression we would like to draw the attention of the Government to the following point. The Narendra Deva Committee has recently submitted its report on the Primary and Secondary Education. Its scheme of Basic education, when launched compulsorily is sure to bring under its perview the junior section of the Sanskrit pathashalas also. It is, therefore, desirable that the Government should make it clear at what stage the students of the Basic schools will be at liberty to join Sanskrit pathashalas. Under that scheme the students between 6 to 14 years are to remain at Basic schools alone. It

will therefore be not possible for the Sanskrit pathashalas to have on its roll any student who may be under 14. Keeping this in view we would like to request the Government to frame such rules that a student may be allowed to join Sanskrit pathashala after his four years stay at a Basic school. In our opinion a ten year's old student is a fit candidate for admission into a Sanskrit pathashala.

FINANCIAL CONDITION OF THE PATHASHALAS

The Inspector of pathashalas placed before the Committee a very gloomy picture of the finances of the pathashalas. The same tale has also been repeated in almost all the replies to the questionnaire issued to the pathashalas. At present there are about 1,200 pathashalas in the United Provinces out of which only 103 are receiving Government grant, while others are being maintained by public charity and donation. A glance over the following table showing the total number of pathashalas receiving Government grant from time to time clearly indicates that the Provincial Government was not very generous in this matter:

Year	Number or pathashalas	Number of pathashalas receiving Government grant	Amount of Government grant
			Rs.
1916-17	341	17	5,412
1920-21	369	48	10,058
1926-27	667	78	91,992
1930-31	746	97	44,964
1934-35	909	97	56,676
1938-39	1,100	103	59,856
1939-40	1,200	103	64,368

N.B.—In the current year the Government, we are informed, has sanctioned Rs.15,000 for giving grants to new pathashalas and Rs.5,000 for building purposes.

Keeping in view the recommendations of the Syllabus Committee we are sure that no improvement in the tuitional or administrative arrangements is possible unless the Government comes forward with a larger appropriation for the purpose, and we beg to invite the attention of the Government to the urgency of the problem. We would also suggest that District and Municipal Boards Acts may be so amended that it might become obligatory on them to extend their grants to Sanskrit pathashalas in future.

PATHASHALA BUILDINGS

The Committee has also come to know that up till now the Government has not given any building grant to any aided Sanskrit pathashalas

unlike aided English institutions. In view of very unsatisfactory condition of the pathashala buildings the Committee strongly recommends to the Government that there should be some regular provision in the Provincial budget for this purpose.

LIBRARIES

We have been informed that only a few pathashalas have good libraries. A library is a very useful and necessary adjunct of an educational institution and as such it should be maintained in every pathashala. The Inspector of pathashalas put before us a suggestion to the effect that the Education Department if possible should supply some useful books in Hindi to Sanskrit Pathashalas. He also informed us that in connexion with the question of revision of Sanskrit education in the United Provinces, he wrote to the Director of Public Instruction on April 22, 1937 as follows :

“The libraries of the Sanskrit Pathashalas should be improved so that the teachers and the taught should get chance to read out books and improve their knowledge. Books of general interest such as sanitation, agriculture, etc. written in Hindi should be supplied to the Sanskrit pathashalas by the Education Department as early as possible.”

The Committee is in full agreement with the Inspector's suggestion and would like to draw the attention of the Government towards it. We also think that the Expansion Officer of the Education Department can help to some extent at least some of the pathashalas. The committee has suggested to the Inspector of Pathashalas to correspond with the Expansion Officer in the matter.

PHYSICAL EXERCISES AND GAMES

We are informed that the students of the pathshalas are generally adverse to out-door games and other extra curricular activities. It is highly necessary, we think, that all possible efforts should be made to popularise these activities and if necessary the Government should help the pathashala authorities in obtaining suitable play grounds.

MANAGEMENT OF THE PATHASHALAS

Some of the replies to our questionnaire have drawn our attention towards the management of the pathashalas and the teachers thereof. There are some complaints regarding the insecurity of services coupled with low and irregular payment of salaries. We think that in future the Pathashala Committee should exercise effective control in the matters referred to above.

INSPECTION

It is already mentioned that the first step towards creating a sort of Inspectorate was taken in 1914. It is interesting to note the name of Dr. Thibout whose connexions with the Sanskrit College were remarkable for more than one reason. When he vacated the post of the Principal of the Sanskrit College in 1888 on his transfer to the Muir

Central College, Allahabad, as Professor of Sanskrit, Government rightly considered that he should not be completely dissociated from the valuable lead he had given to the Benares institution. He was, therefore, appointed Honorary Superintendent of Sanskrit Studies to continue his old connexions with the College.

Next to Dr. Thibout comes Dr. Venis as Principal whose association with the Sanskrit College was very long and of varied interest. He was the Principal of the Sanskrit College up to 1913-14. In the year 1914 there were about 300 Sanskrit pathshalas in the United Provinces sending up 2,000 students for the Sanskrit College Examinations. The increasing number of Sanskrit pathshalas affiliated to the Sanskrit College examinations led the department to consider the desirability of making some provision for their inspection, supervision and guidance. In 1914 when Dr. Venis retired from service the post of the Superintendent was revived for him in consideration of his long services in the Sanskrit College, as a temporary measure for a period of three years. He was also made an Honorary Principal and Registrar of the Sanskrit College and its examinations. Being wholly engaged in his College and examination works he found little time to supervise the work of the pathshalas. Consequently the Government had to appoint a whole-time Inspector of Sanskrit pathshalas in the person of Pandit Thakur Prasad Dvivedi, a graduate of Benares Sanskrit College. The Inspector submitted his reports in Hindi which were translated into English and put up before the Superintendent for further correspondence with the Director of Public Instruction. In 1918 Dr. Venis died and was succeeded by MM. Pandit Ganganath Jha and Pandit Thakur Prasad Dvivedi succeeded Dr. Jha as Professor of Sanskrit in the Muir Central College, Allahabad, and Pandit Kashi Rama was appointed Inspector of Sanskrit Pathshalas, United Provinces. It was at this stage that the post of the Superintendent was made permanent and combined with the post of Principal, Sanskrit College, Dr. Jha being the first permanent Principal-cum-Superintendent of the Sanskrit College. Alike his predecessor, Pandit Kashi Rama, too, had to work under certain disadvantages in full discharge of his duties as Inspector of Sanskrit pathshalas. The department realized the difficulties of the Inspector and in 1921-22 ordered that he should deal direct with the Director of Public Instruction in all matters concerning Sanskrit pathshalas, like the Inspector of Arabic Madrasas.

Hereafter the Inspector of Sanskrit Pathshalas carried on all his work quite independently excepting the annual report which he submitted to the Director of Public Instruction through the Superintendent. As the Committee finds no justification for the nominal continuance of the Superintendent's post it is of opinion that it should be abolished thereby affording relief to the Principal whose duties are being increased in connexion with his increased work in the College which is going to assume the status of a Sanskrit University.

It will not be out of place to note here that the recommendations of the Syllabus Revision Committee in reviving the nominal post of

Superintendent and recommending him to inspect the pathashalas, does not Commend itself to us and we fully agree with the view of Pandit Kashi Rama Ji, a member of that Committee also, as expressed in his note of dissent. The committee feels that interference on the part of the Principal as Superintendent will hamper his own duties, thus affecting unfavourably the future development of the College. We are definitely of opinion that the Principal should be relieved of all extraneous duties and confine himself to the betterment of the College placed in his charge. We strongly believe that the unsatisfactory condition of the College has always been mainly due to the multifarious duties entrusted to the Principal and no reform is possible unless he is relieved of all other activities unconnected with the College. On the other hand the unnecessary interference of the Principal as Superintendent in the work of the inspection will not only create undesirable friction but will also be detrimental to the interest of the pathashalas. Hence we recommend that the post of the Superintendent should finally be abolished immediately. It has already been mentioned that the number of Sanskrit pathashalas has been steadily increasing. It was natural for the Committee to call for a statement from the Inspector of pathashalas in order to see whether the inspection of Sanskrit Pathashalas is done regularly. He has supplied a statement showing the number of Pathashalas inspected annually from 1919. See appendix enclosed, p. 48.

From the statement it is apparent that hardly 60 to 70 pathashalas have been inspected annually. This figure appears to be quite insufficient, when the number of pathashalas in the United Provinces has risen to 1,200 in these recent years. We believe that at this rate, a single inspector will take at least 10 years to make a complete round of all the pathashalas. In order to activate and regularize the inspection of these pathashalas we strongly recommend as follows :

- (1) Three Deputy Inspectors to be appointed to carry on the inspection work more vigorously.
- (2) The number of the clerks to be increased.

We are sure if the Government is pleased to accept the recommendations proposed, the inspection of the pathashalas will be very much improved and the teaching of the newly introduced subjects will be highly successful.

Before concluding this chapter the Committee would like to note that there will be one more additional advantage of the increased inspectorate as suggested above. Besides the 1,200 Sanskrit pathashalas of the United Provinces participating in the Government Sanskrit College Examinations, there are about 400 more Sanskrit pathashalas of the other Provinces sending about 3,000 students for the various examinations like the United Provinces pathashalas. These 400 pathashalas too have been recognized by the Board of Sanskrit Studies, United Provinces, without any inspection thereof. In order to maintain a uniform standard of the Sanskrit College examinations and Sanskrit Studies connected with these Examinations it is highly desirable, if

possible, to grant recognition to all the pathashalas, whether in the United Provinces or outside United Provinces, on a uniform standard. For this purpose it is very necessary that some provision is made to inspect the pathashalas of other Provinces also which are recognized by the United Provinces Board of Sanskrit Studies. If the inspectorate is increased, as suggested above, it will be possible to arrange for occasional inspection of these pathashalas also.

APPENDIX

Statement showing inspection of pathashalas from 1919 to 1939

Year						Number of pathashalas inspected	Enrolment
1919-20	..	..	..	..	..	112	3,484
1920-21	..	..	..	..	..	50	1,801
1921-22	..	..	..	..	..	60	1,903
1922-23	..	..	..	..	..	65	1,910
1924-25	..	..	..	..	..	71	2,479
1925-26	..	..	..	..	..	82	2,390
1926-27	..	..	..	..	..	77	2,817
1927-28	..	..	..	..	..	72	5,453
1928-29	..	..	..	..	..	38	1,201
1929-30	..	..	..	..	..	48	2,487
1930-31	..	..	..	..	..	108	4,252
1931-32	..	..	..	..	..	58	3,106
1932-33	..	..	..	..	..	92	4,456
1933-34	..	..	..	..	..	135	5,882
1934-35	..	..	..	..	..	97	4,547
1935-36	..	..	..	..	..	83	3,973
1936-37	..	..	..	..	..	59	2,494
1937-38	..	..	..	..	..	55	3,112
1938-39	..	..	..	..	..	56	3,071

CHAPTER VIII

THE BOARD OF SANSKRIT STUDIES

WE now come to the question of framing the constitution of the Board of Sanskrit Studies, which forms, as it were, the centre from which all activities connected with Sanskrit education radiate. The first Board was constituted in 1923 with twelve members. With slight amendment in 1932, the present constitution of the Board is as follows :

1. The Principal, Government Sanskrit College, Benares (*ex officio President*.)
2. The Registrar, Government Sanskrit College Examinations, (*ex officio Secretary*).
3. The Inspector of Sanskrit Pathshalas, United Provinces.
4. The seniormost Professor of the Government Sanskrit College.
5. A representative of Pandits, not engaged in preparing candidates for examination.
6. A representative of the Public of Benares.
7. One representative of teachers in pathshalas preparing candidates for the examinations of the College.
8. One representative of the managing bodies of pathshalas preparing candidates for the examinations of the College.
- 9-12. Four Sanskrit scholars of standing.
13. One representative of the Arya Pratinidhi Sabha.

The Committee is of opinion that the scope of representation on the Board should be enlarged in order to include all those elements which are directly or indirectly concerned with Sanskrit education. The Board should include learned men and teachers who have up to date knowledge of developments taking place in Europe and America in the interpretation of Indian sciences and culture. The Board should also provide representation to those who are engaged in preserving the continuity of old traditions and those who are interested in the administration and management of the institutions imparting Sanskrit education. The Committee, therefore, suggest the following constitution for the Board and hopes that such a comprehensive Board will lead to greater efficiency in administration and better regulation of studies along progressive lines. As regards communal representation we may refer to our remarks in Chapter III dealing with creation of the revised Board and again impress upon the Government the necessity of avoiding

communal disharmony. We recommend that the Board should be constituted as follows :

(1) The Director of Public Instruction, U. P., Chairman. (*ex officio President*).

(2) The Principal, Government Sanskrit College, Vice-Chairman.

(3) The Registrar, Sanskrit College Examinations (*ex officio Secretary*).

(4) The Inspector of Sanskrit Pathshalas, United Provinces.

(5) First Professor of the Government Sanskrit College, Benares.

(6-7) Two members of the United Provinces Legislature interested in Sanskrit education.

(8) One Sanskrit scholar nominated by the Maharaja of Benares.

(9) One representative of the Managers of Sanskrit Pathshalas in Benares.

(10) One representative of the Managers of Sanskrit Pathshalas outside Benares.

(11-12) Two representatives of the teaching staff of the Pathshalas outside Benares.

(13-14) Two representatives of the teaching staff of the Pathshalas in Benares.

(15) One representative of the Registered Acharyas of the Government Sanskrit College. (Registration fee Re.1)

(16) Principal, College of Oriental Learning, Hindu University, Benares.

(17) Head of the Department of Sanskrit, Arts College, Benares Hindu University.

(18) Head of the Department of Sanskrit, Allahabad University.

(19) Head of the Department of Sanskrit, Lucknow University.

(20) One representative of the Public of Benares.

(21) One lady Sanskrit educationist.

The Registrar, Sanskrit College Examinations, as indicated above, will act as the Secretary of the Board. Nine members should form a quorum. Members other than *ex officio* members should be nominated by Hon'ble the Minister for a period of three years.

The functions of the Board will be :

(a) To frame and promulgate courses of study for various examinations of the College.

(b) To decide the cases of pathshalas seeking recognition for the examinations of the College.

(c) To admit candidates for the examinations of the College and frame rules governing such admissions.

(d) To decide what disciplinary action should be taken against candidates found using unfair means at the examinations.

(e) To lay down and receive fees from candidates appearing in the examinations.

(f) To advise the Education Department on any matters referred to it in connexion with Sanskrit Studies.

The Board will function through a number of Committees specified below, the functions of the various committees may therefore be regarded as the functions of the Board. Its main function, however, will be to maintain co-ordination between the activities of the different committees, the decisions of the committees will be decisions of the Board. The proceedings of the committees will be laid before the board, when it meets.

However, the Board may refer back or revise the decisions of any committee, when considered necessary.

I—RECRUITMENT OF THE SANSKRIT COLLEGE STAFF

As regards the method of recruitment of the College staff the Committee recommends as follows :

There should be a recruitment committee consisting of five members :

- (1) The Principal, Sanskrit College, Benares, Convener.
- (2) Head of the Sanskrit Department, Lucknow University.
- (3) Head of the Sanskrit Department, Allahabad University,
- (4) Head of the College of Oriental Learning, Benares Hindu University.
- (5) One expert, preferably local, in the subject for which recruitment is to be made, to be co-opted by the Committee.

The procedure will be as follows :

The Public Service Commission will send all applications to the Principal. The Committee after interviewing the candidates will recommend 6 to 12 candidates to the Public Service Commission for their final recommendation to the Government. The Public Service Commission may recommend any other name also. Quorum of the Committee will be four.

II—THE EXAMINATION COMMITTEE

It should consist of the following members :

- (1) The Principal, Sanskrit College, Benares.
- (2) The Registrar, Sanskrit College Examinations, Convener.
- (3) The Inspector of Sanskrit Pathashalas, United Provinces.

(4) One member of the Legislature already on the Board, elected by the Board.

(5) One representative of the Universities represented on the Board (by rotation).

(6) Lady member.

The functions of the Examination Committee will be as follows :

(a) To appoint examiners for the Sanskrit College examinations and to moderate question papers.

(b) To appoint tabulators and checkers.

(c) To bring out the results of the examinations.

It may be pointed out that, in G. O. no. 149-G/XV, dated the 1st February, 1934, the checking of the results was entrusted by Government to the Registrar. As he will be ultimately responsible for the correctness of the results, the checking work may be done by him in future also, unless the work becomes too heavy for one person to perform, in which case the Examination Committee may appoint an additional checker.

III—THE PATHASHALA COMMITTEE

It will consist of the following members :

1. The Inspector of Sanskrit Pathashalas, United Provinces, Convener.

2. The Principal, Sanskrit College, Benares.

3-4. Two representatives of the managers of the pathashalas, already on the Board (to be elected by the Board).

5. The Registrar, Sanskrit College Examinations.

6. One member of the United Provinces Legislature, already on the Board, to be elected by the Board.

7. One teacher's representative already on the Board to be elected by the Board.

The committee will decide :

(1) Cases of recognition of Sanskrit pathashalas for the various Sanskrit examinations.

(2) Any other matter connected with the pathashalas including the appeals in cases of grants-in-aid.

The Inspector of Sanskrit Pathashalas, United Provinces, will continue to submit his inspection reports to the Director of Public Instruction. Applications for recognition as well as for grant-in-aid will be submitted to the Inspector. The cases of recognition will be decided finally by the Committee. But the cases of grant-in-aid will be decided by the Inspector as before according to the rules framed by the Board, but the appeals in such cases may lie to this Committee. The decision of the

Pathashala Committee regarding the cases of recognition will be communicated to the Registrar and the respective pathashalas by the Inspector of Pathashalas.

IV—THE COURSES COMMITTEE

It will consist of the following members :

- (1) The Principal, Sanskrit College, Chairman.
- (2) The Registrar, Sanskrit College Examinations, Secretary.
- (3) The Inspector of Sanskrit Pathashalas, United Provinces.
- (4) The First Professor, Sanskrit College, Benares.
- (5) The three representatives of the Universities already on the Board.
- (8) The Principal, College of Oriental Learning, Benares.
- (9) One teacher representative of Pathashalas in Benares.
- (10) One teacher representative of Pathashalas outside Benares.
- (11) The lady member.

The function of this Committee will be to discuss and decide changes or modifications in courses when necessary.

It will have the power to co-opt specialists in particular subjects when considering the question of framing courses in that subject.

V—THE SARASWATI BHAVAN RESEARCH INSTITUTE COMMITTEE

It will consist of the following members :

- (1) The Principal, Sanskrit College, Convener.
- (2) The First Professor, Sanskrit College, Benares.
- (3)-(5) The Heads of the Sanskrit Department of the three Universities, Benares, Lucknow and Allahabad, already on the Board.
- (6) The Librarian, Printed section of the Saraswati Bhavan Library.
- (7) Assistant Librarian, Manuscript section.

The Committee will look after the publication of the Research Institute. Its special function will be—

- (a) to select books for publication in the Saraswati Bhavan text Series ;
- (b) to decide the rates of remuneration to be paid to editors on the lines of other similar institutions ;
- (d) to advise the Board on the question of financing research work and development of the Research Institute ;
- (e) to select Post-Acharya Research Scholars ;
- (f) to decide any other matter brought before the Committee ;

CHAPTER IX

SUMMARY OF CONCLUSIONS AND RECOMMENDATIONS

(Sanskrit College Reorganization Committee)

I—EARLY FINANCIAL HISTORY OF THE COLLEGE

THE Committee has investigated the history of the funds which were placed at the disposal of the Government for the maintenance of the pathashala or Hindu College and has come to the conclusion that the action of the Government in appropriating the accumulated savings on account of the distinct funds of the College was unconstitutional and contrary to the provision of the terms of the Treaty of 1794. The Committee, therefore, recommends that the Government should consult their Law officers on the subject and if they agree with the view of the Committee the savings to date should, if possible, be calculated and the funds should be set apart for the use of the College.

II—ADMINISTRATIVE HISTORY OF THE COLLEGE

The Committee has gone into the Administrative History of the College and has come to the conclusion that a separate Principal untrammelled with any extraneous duties is absolutely necessary for the proper working and the administration of the College.

III—NECESSITY OF A SANSKRIT UNIVERSITY AT BENARES

The Committee has found that like many universities in Europe and America the Sanskrit College has also developed out of a Philosophico-Theological seminary of modest dimensions. Its financial history and general evolution into a centre of examination controlling numerous pathashalas in the Province and outside point towards its ultimate development into a teaching and affiliating university. The Committee recommends that the Government should take steps in this direction as early as possible.

IV—SANSKRIT COLLEGE AND RECOMMENDATIONS

1. The Sanskrit College is divided into two separate departments:
 - (a) Sanskrit Department.
 - (b) Anglo-Sanskrit Department.

The Committee recommends that in order to improve the tuitional efficiency of all the classes the Sanskrit Department of the College should be split up into two sections :

- (i) The Junior section consisting of the Prathama and the Madhyama classes.

(ii) Senior section consisting of the Shastri and the Acharya classes.

(i) The Junior section should consist of 6 Professors—2 of Vyakarana, 2 of Sahitya, 1 of Darshana and 1 of Mathematics capable to coach also the modern subjects newly introduced in the courses.

The first four of the six Professors suggested for the section should be the juniormost assistant professors in the College who should be transferred from the existing staff to teach Vyakarana and Sahitya. Arithmetic should be taught by the Assistant Teacher of English who should be transferred from the Anglo-Sanskrit Department for this work. One Nyayacharya or Vedantacharya should be recruited to teach Nyaya or Darshana to Madhyama students. Thus in the Junior section recruitment of only one professor to teach Darshana will be necessary.

Scale of pay proposed for Junior section :

Rs.70—5—120.

(ii) Senior section :

The existing staff of the College is as follows :

- 4 Professors of Vyakarana—2 Senior professors and 2 Junior professors.
- 1 Professor of Vedanta.
- 3 Professors of Sahitya.
- 2 Do. Nyaya.
- 2 Do. Jyotisha.
- 1 Professor of Itihasa-Purana.
- 1 Do. Veda.
- 1 Do. Madhva Vedanta.

The recommendations of the Committee are as follows :

The Senior section should consist of—

- 1 Professor of Veda.
- 3 Professors of Vyakarana.
- 2 Do. Sahitya.
- 2 Do. Nyaya.
- 2 Do. Jyotisha.
- 1 Professor of Purana-Itihasa]
- 1 Do. Vedanta.
- 1 Do. Purva Mimansa.
- 1 Do. History.
- 1 Do. Politics.

1 Professor of Mathematics.

1 Do. Hindi.

1 Do. Madhva Vedanta.

Since two Professors of Vyakarana and two of Sahitya are being transferred to the Junior section, only two professors will be left for teaching Vyakarana. This Committee proposes that there should be three professors of Vyakarana considering that majority of students study Vyakarana. It is proposed that Pandit Surya Narayan Shukla who occupies one of the posts of Nyaya should be transferred to the Vyakarana section, thus bringing its strength to three. This will necessitate the appointment of one Nyaya Professor.

Sahitya—It is proposed to transfer two juniormost professors of Sahitya to the Junior section; but as there is only one such professor, the transfer of Narayan Shastri should be deferred till Pandit Bhal Chandra Shastri, senior-most Professor of Sahitya, retires. Thus one more Assistant Professor of Sahitya will have to be recruited to the Junior section.

Nyaya—One Professor of Nyaya should be recruited to the place vacated by Pandit Surya Narayan Shukla.

Purva Mimansa or Vedanta—One Professor should be recruited for the subject.

History, Politics, Mathematics and Hindi—One professor in each of the four subjects should be recruited.

Total number of fresh recruitments seven (including one Professor of Sahitya for the Junior section).

The scale of pay for professors of Senior section :

Rs.120—10—220 for Senior professors.

Rs.220—10—320 for seniormost ones.

Rs.120—10—320 for M. A.'s in the Senior section with efficiency bar at Rs.220.

(2) *Anglo-Sanskrit Section*

The Junior Professor should be transferred to the Junior Sanskrit section on Rs.100 per mensem. The Senior Professor is due to retire in July next. Two M. A.'s in English may be recruited on the two posts. Proposed scale :

Rs.75—5—180.

(3) *Stipends*

The Committee has recommended that at least 200 stipends should be made available for the students of the College divided into 30 for the Prathama, 50 for the Madhyama and 60 each for Shastri and Acharya. The rate should be Rs.4 for the Prathama, Rs.5 for the Madhyama, Rs.6 for Shastri and Rs.7 for Acharya candidates.

(4) *Principal and his Office*

(a) The Committee has found that the work of the College has suffered owing to the combination of the post of the Registrar with that of the Principal. The Committee has recommended that the post of the Registrar should be separated and the Principal should be relieved of all duties unconnected with the administration of the College.

(b) The Principal should have a separate office consisting of—

- 1 head clerk.
- 2 clerks including at least one typist.
- 1 lekhak.
- 2 peons.
- 1 orderly.

(5) *Discipline*

The Committee has made certain suggestions, such as the keeping of attendance registers, introduction of time-table, etc. in order to maintain discipline in the College. They have also recommended the formation of a College Committee to assist the Principal in the discharge of his duties.

(6) *Admission of Students*

The Committee recommends that regarding admission of students, steps should be taken to liberalize the outlook of pandits by means of persuasion and while due consideration may be shown to their views the final authority should rest with the Principal.

(7) *Hostel and Principal's Quarters*

The Committee recommends that a hostel accommodating 300 students and a building for Principal's quarters should be erected as soon as possible.

(8) *Accommodation*

The Committee recommends that the Queen's Intermediate College should be abolished in view of the establishment of a large number of intermediate colleges in Benares. The building of the College should be handed over to the Sanskrit College in its entirety and the Queen's College should be converted into a Degree College to meet the needs of the city students of Benares and handed over to the Hindu University with a suitable Government grant.

(9) *Convocation*

The Committee recommends that a convocation should be annually held to grant degrees to the successful candidates in the Acharya and the Shastri examinations.

(10) *Accessary Recommendations*

(a) The Committee has recommended the creation of a lending library for the students and the professors of the College as

distinct from the research library known as the Saraswati Bhavana Library. The Committee recommends that Rs.10,000 should be granted for the purchase.

(b) The Committee recommends the purchase of certain instruments for the use and instruction of practical astronomy to Jyotisha students.

(c) The Committee recommends the grant of Rs.400 to the Vedic Professor for the purchase of the necessary instruments required for Vedic sacrifices for instructional purposes.

(d) The Committee recommends the grant of Rs.1,450 for the purchase and renewal of furniture in the Sanskrit College, none having been supplied during the last century or so.

V—SARASWATI BHAVANA LIBRARY

A.—The Committee finds that although catalogues and lists of books and manuscripts have been kept up to date, the method of cataloguing is not satisfactory and in accordance with the latest methods of the Library science. The Committee has, therefore, recommended—

(a) The staff of the Library should be properly trained in the library science.

(b) The preparation of fresh catalogues and card indexes should be taken up at once.

(c) The Library should be developed into a research institute with the Principal of the College at the head to supervise all research work.

(d) A museum should be attached to the College in order to exhibit all manuscripts and other articles of historical importance acquired for the research institute.

(e) A photographic machine should be purchased for the Library for preparing transcripts of valuable manuscripts of other libraries and for supplying transcripts to them.

(f) The annual grant of the Library should be increased.

(g) An Assistant Librarian on Rs 40—4—100 with efficiency bar at Rs.80 should be appointed for the Manuscript Library. A typist clerk should be appointed in the Library.

B—Publication of the Library

(a) The Committee has recommended that the publication of the Saraswati Bhavana texts and Saraswati Bhavana Studies should be suspended for the present until the formation of the Saraswati Bhavana Publication Committee. Afterwards they should be published in an improved form.

(b) A College magazine should be started and an assistant editor on Rs.50 per mensem should be appointed.

VI—EXAMINATIONS

A—The post of the Registrar should be separated from that of the Principal to conduct examinations of the College. For the present the post of the Registrar and Librarian should be combined.

B—The office of the Registrar should be removed from the Library building to the outhouses which should be adapted for the purpose.

C—The post of the Assistant Registrar should be made permanent.

D—The office of the Registrar should consist of four permanent clerks, three temporary clerks, one daftri, two peons and one orderly.

VII—SANSKRIT PATHASHALAS

1. In view of the large number of Sanskrit pathashalas, the Committee considers that the annual grant is not adequate. It should be increased substantially.

2. *Inspectorate*—A single inspector to inspect 1,200 recognized pathashalas throughout the province is hopelessly inadequate. At least three deputy inspectors should be appointed immediately to strengthen the Inspectorate. The office of the Inspector should be strengthened with the appointment of two or three additional clerks immediately.

3. The post of the Superintendent of Sanskrit Studies should be abolished at once.

VIII—BOARD OF SANSKRIT STUDIES

The Board of Sanskrit Studies should be reformed with 20 members with the Director of Public Instruction as President and the following Committees should be formed under it:

- (1) Recruitment Committee.
- (2) Examination Committee.
- (3) The Pathashala Committee.
- (4) The Courses Committee.
- (5) The Saraswati Bhavana Research Institute Committee.

NOTE OF DISSENT

We are in complete agreement with the proposals and findings of the Committee except on one or two minor points on which we would like to place our objections on record.

Dealing with the question of admission of students, it has been stated that the privilege exercised by professors to admit those students only against whom they had no objection is not borne out by the history of the College. It is certainly true that in the earlier years of the College history the admission of students rested entirely with the Committee, yet only those students could be admitted who were "legally" entitled to receive instruction according to the discipline laid down in the Dharma Shastra Chapter on Education (*vide* rule 13

of the proposed Rules of the College, History of the College page 4). Students who were not so entitled were never admitted to the College, In this connexion attention is invited to the sentence: "It might perhaps be advisable to admit students from the medical class into the College as well as Brahmans" in the medical class, which clearly shows that none but the Brahmans were admitted to the College in other classes (History page 35). Again the following sentence on page 21 of the History of Sanskrit College is also significant: "A suggestion was submitted to Government that the judges and magistrates of zilas and cities should recommend a certain number of sons of pandits or other respectable Brahmans, who might be inclined to enter the College, with a view to qualifying themselves to become Pandits of Adalats or to return to their native places and establish seminaries, whereby the means of instruction might be diffused and rendered available throughout the country." The emphasis on the words "Pandits and other respectable Brahmans" clearly shows that only boys of that class were admitted in the College. The discretion exercised by the Committee and Principal or Superintendent was subject to the rules laid down in the Dharma Shastra. There is not a single instance in which a student whose caste and creed did not allow him to receive instruction in the Hindu Shastras was ever admitted to the College by the Principal in defiance of the objections of the pandits.

As stated in the report itself that since early Vedic times it was the privilege of the Shishya to choose his Guru, who, if accepted, received instruction from the latter. This was the essence of Hindu discipline and so far as we know this has been respected throughout the long history of the College. The case of Dr. Spooner was an exceptional one. He was invited by Dr. Venis with a view to enhance his own prestige and separate arrangements were made for his instruction in "profane subjects." He did not sit with the other students of the College as a regular student. The pandits may even now teach a European in non-sacred subjects as a private arrangement. They will not accept him as a regular student in the College to receive instruction in all subjects sacred or profane.

We can never, therefore, lend countenance to any proposal which would cut through the sacred relationship. We have no objection if the time-spirit brings about some liberalization in this respect but no ultra-modern notions should be allowed to disrupt the continuity of College tradition and introduce disharmony where academic peace should be the watch-word.

SRI KRISHNA JOSHI.

KASHI RAMA.

26th September 1939.

NOTE ON THE RESEARCH INSTITUTE

MUCH is made of the word "Research" these days. Research work is generally done either in History or in Philology. The former is speculative in character and never certain. For example take the case of the Vedas. So far the researchers have not been unanimous on their dates. Some place it thousands of years in B. C., others go so far as bring the Vedic literature down to some date in A. D. But it is an acknowledged fact that all the scholars engaged in this sort of work depend upon the Pandits of India and specially of Benares for their information. If our Acharyas are engaged in research work of this kind then they will not be able to arrive at results which would be universally admitted as certain, but they will lose that depth of Sanskrit learning for which Kashi is famous. Besides, it is often marked that those who are engaged in this kind of research waste their time in collecting materials for the theory they wish to propound concerning certain authors and neglect to study the works of the authors themselves.

As for Philology, this is undoubtedly a useful form of research. But our Sanskrit scholars being purely Sanskritists cannot do much in this respect. Philology requires a knowledge of many classical languages such as Greek, Latin, German, French and minor languages as Scandinavian, Polish, etc. Our Pandits do not know these languages and hence cannot do work in this direction.

We are, therefore, of opinion that our Sanskrit scholars should be employed to do the work of discovering important books on the various Shastras lying hidden in the huge collections of manuscripts in the Saraswati Bhavana Library and in properly and critically editing and publishing them. The students may further take particular periods in the development of literature and philosophy in India and publish the results in the College Journal. For example in Vedanta they may find out the seeds of the philosophy in the Upanishads, then take up the Sutras composed by Vyasa, then the form it assumed with Shankaracharya, then with Ramanujacharya, then with Vallabhacharya, with Madhva Acharya, with Nimbarkacharya marking the changes or developments it underwent.

We are sure that this sort of work if taken up would deepen the knowledge of the scholars and would benefit the Sanskrit world.

SRI KRISHNA JOSHI,
KASHI RAM.

26th September, 1939.

**CONTENTS OF THE NOTE OF DISSENT BY
DR. M. D. SHASTRI**

	<i>Page</i>
1. History of the Sanskrit College.. .. .	65
2. The Maharaja of Benares and the Sanskrit College	68
3. The idea of the University	70
4. The ideal of the new syllabus	70
5. The College Committee	71
6. Admission of students in the College	72
7. Discipline in the College	73
8. Duties of the Principal	76
9. Office Establishment of the Principal	77
10. The Research Institute	77
10(a). The Superintendent of Sanskrit Studies	78
11. The Registrar, Sanskrit College Examinations	79
12. The Board of Sanskrit Studies and its Committees	80
Historical Sketch of the Sanskrit College, Benares	86—96

NOTE OF DISSENT

IN signing this report, I am sorry, I do not find myself in agreement with some of its observations as well as findings. I deem it, therefore, necessary to state my own personal views on some of the salient points.

At the very outset, I must make it clear that I do not claim the credit of writing the whole of the report as signed in its final form. The Committee instructed me to draft only some of the chapters. But even in those chapters additions and alterations appear in the final report. This is one of the reasons why I find myself in agreement neither with the spirit of some of the chapters (e.g. Chapter II) nor with some of the observations made here and there in the report.

1. HISTORY OF THE SANSKRIT COLLEGE

The first few pages of Chapter II (of the report) on the history of the Government Sanskrit College, Benares, would create an impression on the reader's mind that (1) the College was intended to be a seminary for Brahman students and with one or two exceptions a Brahman staff, that (2) it was established with a sectarian bias and later on developed into a centre of orthodox doctrines, and that (3) all attempts to graft into it new ideas regarding the courses of studies and to bring them in touch with modern ideas have ended in total failure.

A detailed and critical study of the "History of Sanskrit College, Benares," by Mr. Nicholls as well as subsequent history of the College shows clearly that the above impression is not based on facts. As far as the history of the courses of studies and the various attempts made to reform them and to introduce critical outlook are concerned, the question has been fully dealt with in the report of the Sanskrit College Syllabus Revision Committee of which I had the honour to be the Secretary. It has been pointed out there that the said attempts to bring Sanskrit Studies in touch with modern and critical ideas have been made repeatedly from time to time and have been at least partly successful and undoubtedly productive of good results.

The view that the College was established with a particular sectarian bias or was intended to be a seminary for Brahman students alone is also not borne out by the history of the College. From the very beginning the College was given the significant name of the "Hindu College," and the original scheme of the courses of studies as conceived by Mr. Duncan—its founder—was based on the all comprehensive scheme of the 13 Vidyas including Ayurveda (medicine), Dhanurveda (the military science), Arthaveda (economics), and Gendharvaveda (the fine arts). It is stated that the said Hindu College or academy was to be established "for the preservation and

cultivation of the Sanskrit literature and religion of *that (Hindu) nation* at this (Benaras) the centre of their faith and the common resort of *their tribes*." (History of the College, page 1).

The author of the said history observes (page 1):—"The above proposition, of cultivating the Hindu religion, may appear startling to some, but it will be found that the proposition was subsequently very materially altered, so that even at this early period, the charge, so frequently brought forward, of Government supporting Hinduism, will fall to the ground." In this connexion pages 12 (paragraph 2), 19 (paragraph 4), 22 (paragraph 2), 29 (paragraphs 2 to 5) of the said history may also be consulted with advantage. A reference to these pages as well as to page 77 (line 8) where Dharma Shastra is translated by the word religion would show clearly that by "the preservation and cultivation of Hindu religion" Mr. Duncan only intended the study of the Hindu Law or Dharma Shastra in its literary aspect and that it was never intended, as is confirmed by the whole history of the institution, that it should ever serve as the abode of any dogmatic education of one particular caste, cutting itself off, as it were, from the rest of the Hindu world.

It is deeply deplorable that there should be any idea in the mind of any one that Hinduism and the Hindu world or Sanskrit learning and Sanskrit literature will be strengthened by narrowly confining Sanskrit studies to any particular group. It should be self-evident to all that nations can grow in strength, civilization and prosperity of all kinds, only when useful cultural and vocational learning is spread widely and that the greater the spread of such really helpful knowledge, the greater the prosperity of the people.

It must be added that the rules of the College as quoted on page 10 of this report were only framed for the time being and with due regard to the conditions then existing. The rules as in force in the College, of course, varied from time to time, as a glance into the pages of the History of the College will show; see for instance, pages 13, 40, 41 and 42. In the circumstances the said rules never had a value of a lasting nature. Rule 6 (page 10 of the report), for instance, laying down that with the possible exception of teachers of medicine and grammar it would be better that all the teachers should be Brahmans, was found to be impracticable from the very beginning. It would be interesting to point out that the very first professor of Vyakarana and Veda appointed in the College was a "Sheth," obviously a non-Brahman (see page 4 of the History). Other instances also of non-Brahman teachers in the College can be easily quoted (that of the famous Babu Pramada Das Mitra being one of the most important).

As regards rule 7 that the Brahman teachers were to have preference over strangers in succeeding to the headship of the institution, the sad experience of only the first few years' working of the College convinced the Government that the rule was both unsound and impracticable.

It was due to this that the direct administration of the College ever since 1798 was entrusted first to a Committee (consisting wholly of Europeans), with an Englishman as its Secretary, then (1820 to 1844) to a whole-time Superintendent, always an Englishman, and later on to Principals, all of whom excepting only two, have been so far non-Brahmans (European or Indian).

Rule 13, again, which lays down that the discipline of the College should conform, in all respects, to the Dharma Shastra in the Chapter on Education and the second book of Manu should be followed in this respect, would also show clearly the unreal character of the said rules. The book of Manu expressly lays down :

(1) That the students should not marry during the period of their studentship and should observe certain rules of discipline meant for the Brahmacharins ;

(2) That all the three higher castes should follow the study of the Vedas as their primary duty ;

(3) That the teachers should not accept any salaries for teaching their students.

These are the fundamental principles of education laid down in the book of Manu. But it is clear that they have never been observed throughout the history of the College, which has always had a vast majority of married students on its rolls, where even one per cent. do not go up for the Vedic studies and where the Professors have always drawn handsome salaries.

On page 11 the report quotes a passage from the " History of the College " (pages 31-32). The passage, especially the portion underlined would create a wrong impression unless the important rules framed by the College Committee (consisting wholly of Europeans and never of the teaching staff) for the guidance of the first Superintendent are referred to. Two of the rules (see History, pages 40-41), 4th and 6th, are given below :

' 4th—He is to examine pupils when candidates for admission in cases of vacancy, and upon their fitness he is to sanction their admission under the general orders of the Committee."

" 6th—Upon neglect and improper behaviour in the pupils or servants of the College, he may dismiss them, reporting the same to the Committee ; when the like occurs in the case of a Pandit or the Munshi, he must confine himself to report the same to the Committee and receiving and promulgating their orders upon it."

On page 12 the report refers to a proposal of forming a "Sub-Committee of five Pandits" to look after the internal management of the College. It must be pointed out in this connexion that the said proposal was made because the Head Master of the English School who was to act as the Superintendent of the Sanskrit College in 1835 was not a Sanskritist. The proposed Committee was therefore intended to help him in the discharge of his duties. But the proposal, as the report notes, was never approved of by the Government.

It must be added that throughout the history of the College this sort of a Committee of Pandits has never been formed and the Pandits have never been allowed to interfere with the administration of the Principal or the Superintendent about matters like the grant of scholarships. The only period when the Pandits had anything to do with the administration of the College was between 1791 and 1798, which led to various abuses, as a result of which several Pandits had to be dismissed (History, pages 76 and 5-6).

On pages 13-14, it is said that the old post of the Superintendent was *revived* in 1914 for Dr. Venis. This is not correct. The records of the College show that Dr. Thibaut was appointed to the post in 1888 and Dr. Venis succeeded to the already existing Superintendentship in 1914.

2. THE MAHARAJA OF BENARES AND THE SANSKRIT COLLEGE

In Chapter I of the report an attempt has been made to show the financial history of the College, in its early stages, and indirectly to establish a close relation between the Maharaja of Benares and the Sanskrit College. As the latter question was discussed in connexion with the present Principal's appointment, when it was contended that the Maharaja had a right to interfere in the matter, a correct answer to the same is important in more than one way, and therefore calls for some remarks. Pages 1 to 3 of this Chapter try to show that the College owed its origin to the Rajah of Benares. On page 2 (paragraph 3), it is said :

“ a Rajah of Benares laid down, as a condition precedent to the deprivation of his territories, that a portion of his income should be spent for the maintenance of the Sanskrit Pathashala, then known as the Hindu College. *But for this insistence on the part of the Rajah Mahip Narayan, the Sanskrit College would not have come into existence at all.* ”

A careful reading even of the extracts from the different treaties between the Rajah of Benares and the East India Company, quoted in the report itself, would show clearly the incorrectness of the above statement.

It cannot be denied that the College, at the time of its foundation, for its finances depended on the surplus revenue of the so-called zamindari of Benares. *But that zamindari formed a possession of the East India Company* as can be proved from the political history of those times. At any rate the whole credit for founding the College, together with its conception, ideals and objects goes to Mr. Duncan, as is evident from the report itself; see pages 4 (paragraph 5), 6 (paragraphs 2-3).

According to Article 3 of 1784, page 5, (paragraph 1), the Company had already acquired full rights for disposing of the remaining surplus revenue *under their authority* for the benefit of the province of Benares. This was made more explicit in the treaty of 1794, which provided that the remaining surplus was to be annually expended,

under the authority of the Company's Government, towards the charges of civil and judicial administration in the support of the new and old courts and for the maintenance of the Pathashala or Hindu College and for repairing the roads and constructing bridges and promoting cultivation, etc.

So the connexion of the Maharaja with the Sanskrit College, if any, stands exactly on the same footing as that with the Benares roads, courts, bridges, etc.

It must also be borne in mind that the mention of the Hindu College or the Pathashala occurs, for the first time, in the treaty of 1794, i.e. *three years after it had already been founded on the sole initiative of Mr. Duncan.* Obviously the mention of the Pathashala in the treaty was not due to any insistence on the part of the Rajah, as maintained in the report, but was due to the British Government itself which had already founded the institution.

There is another point also which is worth considering. *No treaty earmarked any definite sum for the maintenance of the Pathashala.* The proposal for the specification of the amount to be spent on the College came from Mr. Duncan, not the Rajah of Benares (page 6, paragraph 3), and the proposal was made to the Governor General, not to the Rajah.

Even subsequent to its foundation, we do not hear a word about the Rajah ever taking any interest in the College till 1821, when for the first (*and perhaps the last*) time, it is recorded that on the occasion of the Annual Disputations of the College of that year, the Rajah of Benares presented Rs.1,000 to the College for prizes, along with the other Raises of the place; see "History of the College," page 49, paragraph 2.

It is clear from the above that the Maharaja of Benares has never had anything to do with the College, *a fact which is fully substantiated by the whole history of the institution.* It being so, it is not clear why the Committee assigns a seat on the Board to a representative of the Maharaja (see page 50 of the report). A concession of the kind was never extended to the Maharaja by the Government throughout the history of the College. The proposal if accepted is likely to lead to some complications in future.

It must also be added that the question, discussed on pages 1-2 of the report, as to the educational policy of the East India Company, is not the point, as would be evident from the following extract from the *Benares District Gazetteer*, page 173 :

"He (Mr. Duncan) had been struck by the absence of any such school, the establishment of which would tend in his opinion both to the popularity of the British Government and also to the recovery and collection of the little known writings of ancient times: he also hoped to establish a school of Hindu Law in order to train assessors and legal practitioners in the courts."

It shows clearly that it was the practical necessity of the times as well as the desire on the part of the Company to increase their popularity that led to the establishment of the College as early as 1791.

3. THE IDEA OF THE UNIVERSITY

The idea that the College should be raised to the status of a Chartered University is highly commendable. But we must understand the pre-requisites of a modern University and must have a clear idea of its scope which will be quite different from that of a mediaeval University, based on narrow ideas of caste and creed. The first condition of the proposed University must be that its portals must be wide open to all those who seek knowledge, irrespective of caste, creed or colour. It must be the ideal of that University to bring Sanskrit learning, in its different aspects, in close and active touch with the modern ideas on different subjects and to so widen the outlook of its alumni as to enable them to take fullest advantage of the liberal education imparted there, not only for their own personal livelihood, but for the service of the people's life at large, without such ideals the institution of an University cannot be justified.

The scope of the study pursued in the said University must also be, in Indology at least, in no way narrower than that of the various Colleges of Oriental studies in the western countries. It means that the scope of studies in the University will be comprehensive enough to include not only "Brahmanical subjects" but all subjects and languages connected with Indian studies in general, such as Buddhism, Jainism, Prakrit, Pali, even Chinese and Tibetan.

It must be confessed that the atmosphere of Sanskrit studies, with its narrow, sectarian and reactionary outlook, as obtaining these days in the Sanskrit institutions in general, is far from favourable to the growth of the above-mentioned ideals of a modern University and, unless favourable conditions are ensured, the giving of the dignified name of a University to the existing institutions will be a misnomer, besides being out of tune with the present needs of the country and the trend of modern ideas.

That there is a real need of ensuring that atmosphere as a first condition of raising the College and its allied institutions to the University status became apparent even during the discussions of this Committee when suggestions were made that even the Board of Sanskrit studies, with the exception of the Chairman, should consist only of the traditionally so-recognized Dvijatis, or that the College, though a Government institution, should be allowed to maintain its original character which is wrongly conceived to be that of a sectarian or orthodox institution.

4. THE IDEAL OF THE NEW SYLLABUS

The Report on page 9 says, "We are one with those who think that the time has arrived when a resolute attempt should be made to equip the students of the Sanskrit College and all those who receive

their education in accordance with the courses prescribed for its examinations, with at least a modicum of modern knowledge." While fully agreeing with these ideas, I may point out that the recommendations of the Sanskrit College Syllabus Revision Committee do not simply aim at providing the Sanskrit Pandits with a modicum of modern knowledge, but rather at giving a new direction to the Sanskrit Studies with a view to bring Sanskrit Pandits in touch with modern ideas on the different subjects of their studies and to equip them for research and investigation on modern critical lines, while keeping intact the old ideals of high Sanskrit scholarship, and at the same time make that scholarship livingly helpful to public life.

I feel the necessity of adding these lines because I was surprised to hear such ideas, in course of the discussions of the Committee, as that the new courses suggested by the Syllabus Revision Committee should be postponed at least for five years, and also such apprehensions as that the new courses might adversely affect the old standard of traditional Sanskrit scholarship.

5. THE COLLEGE COMMITTEE

The Committee has recommended the formation of a College Committee consisting of (1) the Principal, (2) The Inspector of Sanskrit Pathshalas, (3) The Registrar, Sanskrit College Examination, and (4-5) two Professors of the College, though the functions of the Committee are not clearly defined, as would appear from a reference to pages 25 (paragraph 3), 26 (paragraph 2), 28 and 29. On page 29, it is stated that "*All questions dealing with the management of the College* in addition to those mentioned above will necessarily come up before the Committee." Again on page 26, it is said: "He (the Principal) will co-operate with the College Committee in advising them in matters of admission, grants of scholarships, disciplinary action against students, maintenance of discipline, and all other matters dealing with the mutual administration of the College."

I am sorry I do not find myself in agreement with the proposal on the following grounds :

(1) If the Principal is going to be guided by the Committee in the day-to-day administration of the College in all questions of management, he will lose all authority and be reduced to the position of a puppet in the hands of the Committee and will be deprived of all initiative. Indeed, the Principal will have no proper function left as Principal; and the post might as well be abolished, the proposed Committee doing all his work.

(2) Representation of other persons on the Committee who have no direct connexion with the College, such as the Inspector and the Registrar, will become a source of indiscipline and insubordination in the College and the institution will become a plaything of local intrigues and petty politics.

(3) Perhaps there is no other instance of a similar Committee in any of the Government Colleges and schools and there is no

reason why the Sanskrit College alone should be placed on a different footing from that of the other Government institutions.

(4) Between the sense of his responsibility to the Department on the one hand, and of loyalty to the Committee, on the other, the Principal will often find himself in awkward situations.

If the Committee is going to be only an advisory body, I may say that it has always been a practice with the Principal to consult the teaching staff of the College, specially senior Professors, in matters of general discipline of the College, such as drawing up of time-table, holding of internal examinations, and other measures for the improvement of the general tone and the intellectual atmosphere of the College. This practice can be followed more and more in the future. In that case, too, there is no need of a regular Committee.

The reference in the report to paragraph 87, page 145 of the Naredra Deva Committee report is clearly off the point. There can be no objection to the creation of children's or boys' Council even in the Sanskrit College. But even that report does not suggest the creation of any Committee, like the Committee suggested here, for any Government school or college.

I am positively of opinion that the proposal, if accepted, would undermine all discipline in the College and tend to bring laxity in the whole administration. The condition of the College from the point of view of discipline, as we understand it, cannot be said to be satisfactory, as is evident from the report itself (see pages 26, 27-29). With their time-honoured thoroughly oriental attitude towards the ideals of modern discipline, the Sanskrit Pandits of the College have always felt a sort of repugnance to rules intended to enforce any proper discipline in the College with regard to themselves or the students. Old registers of the College, repeatedly enjoining the same rules under the orders of different Principals, are a living testimony to the same fact.

This state of affairs has become a part of the tradition of the College. The proposed College Committee is bound to accentuate it and to make the task of the Principal to systematize the working of the College a most difficult one.

6. ADMISSION OF STUDENTS IN THE COLLEGE

As regards the question of admission of students in the College, which assumed some importance in the course of the discussions of this Committee, it is necessary to point out that the present practice according to which a student is required to be recommended by a teacher "as a fit candidate" is only of recent growth and is not supported by the past history of the College. For instance, on page 40 of the "History of the College" the rules meant for the Superintendent of the College expressly lay down that the admission of the students in the College was to be made by the Superintendent himself after he had

examined them personally. Before the appointment of the Superintendent, i.e., before 1820, the admission of the students rested exclusively with the then College Committee, consisting wholly of Englishmen (see page 18, last paragraph of the "History of the College"). Similarly, rule VII of the rules framed by the first Principal (J. Muir, Esq.) of the College reads as follows :

"If the Pandits object to teach any student desiring to learn Sanskrit, the Principal is to decide upon the admissibility of the excuse."

It is also recorded that one Mr. D. B. Spooner, a European, who later on occupied the position of the Director General of Archaeology in India, for some time *studied as a regular student in the College*. In a letter, dated 25th April, 1901, Mr. Venis, the then Principal, writes to him : "You could be admitted to the lectures *delivered in the Government Sanskrit College of Benares*, for which no fees would be charged." Again "I would say, come by all means to Kashi, if only for 6 months or so; *you will never regret having been a Vidyarthin in our Sanskrit College*." There is no need of citing instances of non-Brahman Hindu students often admitted to the College without any consideration of their castes, simply because there is no dearth of such instances.

In view of this past history of the College as well as the modern conditions prevailing in the country, the general notion of some of the teachers of the College in this respect, as referred to in the report, is simply inexplicable.

Some of the representatives of the teaching staff of the College who were interviewed by the Committee confessed that according to their notions and if left to themselves they would not teach Sanskrit even to such Hindu castes and creeds as the Jats, Ahirs, Kayasthas, Jains, Buddhists, etc. "in the College," though they may not object to teach them in private. This is indeed strange logic.

It is well-known that even the highest Sanskrit Pandits of Benares used to teach Sanskrit, including Vedanta which is directly connected with Shruti or Veda, to Europeans like Drs. Thibaut, Venis, Garbe and many others. It is also a fact that the Sanskrit Pandits of the Oriental Department of the Benares Hindu University admits Jains, Buddhists, etc. to their classes.

I attach importance to this question, because the ideas that prevail in the Sanskrit College and the spirit in which the institution is conducted, are bound to influence the hundreds of Sanskrit Pathshalas spread all over the country and recognized for the Sanskrit College Examinations.

7. DISCIPLINE IN THE COLLEGE

The Report makes a few observations on the discipline of the College in several places (pages 18, 19, 27-29). On page 18, paragraph 4, it refers to a chaotic state of affairs resulting from the following facts :

(1) That a teacher of a particular subject is not supposed to confine his attention to his subject only, and may have on his roll students taking up subjects other than that in which he is specially qualified.

(2) That a single Professor teaches a variety of subjects to all the grades of students from the Prathama up to the Acharya classes.

(3) That the study of such common subjects as Arithmetic, etc. is neglected.

The observations call for a few remarks. In the first place, the so-called chaotic state which has become a part of the tradition of the College has been due to the time-honoured "Guru-Shishya-Bhava" (=intimate relationship between the master and the pupil) which the report glorifies on page 27, and under which the students attach themselves exclusively to one teacher and are not inclined to attend the classes of other teachers. This attitude on the part of the students has always been encouraged by the teachers themselves. In the second place, the insufficiency of the teaching staff has also adversely affected the quality of study in the College. It is due to this that for a long time the study of the junior classes is being neglected and the general or common subjects have not generally been taught in the College.

It is again due to the same "Guru-Shishya-Bhava" that no system of time-table has been ever successfully observed in the College, though attempts have been made from time to time to enforce the same by the different Principals.

My attention was drawn to all these defects in the working of the College, as soon as I took over charge of the duties of Principal. I also noticed the following main defects :

(1) That there was an utter lack of any corporate life in the College ;

(2) that many of the students did not attend the College regularly, still they were marked as present in the attendance registers by their teachers on the ground that they attended their home-classes ;

(3) that the stipendiaries also, like the other students, were irregular in their attendance ;

(4) that cases were discovered when teachers in other pathashalas were shown as College students and were given scholarships even though they did not attend the College ;

(5) that no special attention was paid even to the regular attendance of the post-Acharya scholars ;

(6) that the students did not evince any taste for general study.

Special steps were taken to remove most of these defects and to improve the general tone of discipline and the intellectual atmosphere

of the College as far as possible. As a result, the following improvements have been already introduced in the College :

(1) Special attention is being paid to the attendance of the stipendiaries and, as a result, they are getting used to submit formal applications of leave to the Principal.

(2) Special emphasis is being laid on the regular attendance of the post-Acharya scholars and they are required to attend classes of the Principal twice a week regularly. Each of them is assigned a definite task according to his taste and capacity.

(3) A Sanskrit Debating Society has been started for the first time in the history of the College. in which both students and teachers are required to take part.

(4) Irregularities like showing the names of teacher students on the rolls of the College have been stopped by special orders ;

(5) The system of occasional useful lectures by specialists from outside has been introduced in the College for the first time.

(6) A Sanskrit manuscript magazine has been started by the College students, specially the post-Acharyas.

(7) The teaching staff of the College has been encouraged to do some research work on modern lines and, as a result, several useful Sanskrit papers have been prepared by the College staff under the guidance of the Principal, which have appeared in the Saraswati Bhavana Studies, Volume X, edited by the Principal. This is probably the first instance that papers by the College staff have appeared in the " Studies."

(8) The system of six-monthly examinations has been introduced in the College for the first time.

(9) The Principal has also succeeded in introducing the system of time-table in the College, at least for the general subjects prescribed for the Prathama, Madhyama and Shastri classes.

These are the main improvements introduced in the College through the efforts of the Principal who has, unlike many of his predecessors, made it a point to attend the College daily as far as possible. There are no doubt still some defects in the working of the College; but they are due either to insufficiency of the teaching staff and the small number of stipends offered to Sanskrit students in the College, or to causes which owing to the force of tradition have become, so to say, inherent in the working of the College and can be removed only gradually by tact and persuasion.

I have felt it necessary to add the above remarks because I am afraid that the way in which this matter of discipline, with regard to the College, has been treated in the report is likely to create the wrong impression on the reader's mind that the defects in the working of the College, though really many decades old, are only of recent growth, and also because the report takes no notice of the many

improvements introduced lately by the present Principal, appointed to the post only in October, 1938.

8. DUTIES OF THE PRINCIPAL

On page 26 the Report while defining the duties of the Principal says :

“ He will take up some teaching work himself in branches of learning in which he is an expert.”

In this connexion it is necessary to explain the position a bit further. The present Principal believes that in order to improve the tone of the College Studies he himself should take part in the teaching work as far as practicable. But this teaching work must be essentially different from the coaching work carried on in the classes.

The Principal, while supervising and guiding the class-work in the College, should mainly devote himself to the post-Graduate or post-Acharya studies and should take pains to create an atmosphere of research and investigation both among the students and the staff. It is only in this way that he can justify his position not only as the head of the Sanskrit College but also as the head of the Saraswati Bhavana Library, which is going to be raised to the status of a research institute, and as the editor of the Saraswati Bhavana publications and the proposed Sanskrit magazine of the College. In this connexion it would not be amiss if I quoted a letter from Dr. Ganganath Jha, late Principal of the College, which, in connexion with the affairs of the Allahabad University, appeared in the *Leader* dated June 6, 1923. The letter is as follows :

(TO THE EDITOR OF THE “ LEADER ”)

“ Sir, your correspondent ‘ Academicus ’ has put a number of questions, and you have given those questions the editorial imprimatur, calling upon the “ parties concerned ” to answer them satisfactorily. As I have the honour to be the party concerned with the first set of questions, I in obedience to your editorial mandate am taking the earliest opportunity to inform you and ‘ Academicus ’ that (1) the post held by me is a triple one—(a) the Principalship of the Benares Sanskrit College, (b) the Superintendentship of Sanskrit Studies, and (c) the Registrarship of the Sanskrit College Examinations ; (2) that the duties attached to each one of these offices are purely administrative ; (3) that teaching does not form and has never formed part of the duties of the Principal of the Sanskrit College ; (4) that neither Mr. Griffith nor Dr. Thibaut, when they were Principals, did any teaching work ; (5) that some teaching work was done by my predecessor, Dr. Venis ; but this was done by him not as “ Principal of the Sanskrit College,” but as the University Professor of Post-Vedic Culture for which he got a distinct salary of Rs.1,000 per month ; (6) that for the above reasons I am not a person engaged in the work of teaching ; (7) that the section of the Act under which my election has been challenged is not, therefore, applicable to me ; and

(8) that my election remains valid, irrespectively of the validity or invalidity of the ruling given by the Vice-Chancellor on the point”.

Allahabad, June 2.

GANGANATH JHA.”

The letter does not require any comment. The teaching work referred to therein obviously means the class work. It cannot mean the higher post-graduate teaching work and research work which, I think, is and should be one of the primary duties of the Principal.

9. OFFICE ESTABLISHMENT OF THE PRINCIPAL

The Committee has recommended (on page 26) office establishment for the office of the Principal after it is separated from the office of the Registrar. In this connexion, I would point out that the office establishment as recommended would not suffice for the needs of the College, specially when the new reforms suggested by the Committee are introduced. Obviously an additional clerk, a peon and a daftri will be required immediately. It should also be noted that the peons required for the two sections of the Library are not included in the list given in the report.

10. THE RESEARCH INSTITUTE

On pages 35-36, the Report rightly recommends that the Saraswati Bhavana Library should be developed into a Research Institute and also specifies the immediate needs of the same. It does not say a word as to the kind of research work which should be undertaken by the said Institute. But as in the course of the discussions of the Committee, strange notions were expressed by some of my learned colleagues, which are also reflected in the note on the Research Institute attached to the report in the name of two of the members of the Committee, I think it is necessary to add a few words here with a view to clarify the point.

It is not necessary to enter into the question in detail here. It has been fully dealt with in Chapter IV under the heading “ Nature and General Criticism of the Present Courses and Method of Study ” in the report of the Sanskrit College Syllabus Revision Committee. Section 5 of the same chapter specially deals with the subject of research. I need not say that I fully subscribe to the views of that Committee on the nature as well as the importance of research work in the field of Sanskrit literature or for the master of that in the vast field of Indology. No scholar who is conscious of the great contributions of modern research in the fields of Oriental learning, in Epigraphy, Palaeography, Philology, Mythology, Ancient History, discovery of long-forgotten ancient works and their critical editions would dare to belittle the importance of that research. To think that our Pandits are inherently incapable of making their own contributions in the different fields of research would be an intolerable insult to Indian genius. The idea that there is any inherent contradiction between Sanskrit learning of the old type and the so-called modern critical methods is also one which cannot be substantiated by facts. It is, therefore,

necessary that the scope of the proposed Research Institute should be as wide as possible, of course, consistently with the capabilities and acquirements of the scholars working there. We must also remember that even the work of critically editing the long-forgotten ancient texts cannot be properly undertaken by those who are devoid of critical outlook and the equipment of a modern research scholar.

10(a). THE SUPERINTENDENT OF SANSKRIT STUDIES

The Committee has recommended that the post should be abolished, while the Sanskrit College Syllabus Revision Committee has recommended the continuation of the same post on grounds which are fully explained in the report of that Committee. These grounds need not be repeated here. I would simply like to add that I adhere to the views of that Committee.

One point, however, must be made clear. The recommendation of the Syllabus Revision Committee, to the effect that the Superintendent should be given an opportunity of visiting pathashalas, does not imply regular inspection, as is supposed in this report, but simply an opportunity of securing first-hand knowledge of the conditions of the pathashalas, with a view to help him in the proper discharge of his duties. Even a few weeks' time in the whole of the year will be enough for this purpose. This of course will not in any way interfere with his duties as Principal.

It should also be noted that one of the main duties of the Superintendent is to advise the Government in matters connected with Sanskrit studies in general, which are often referred to him by the Director of Public Instruction. So the post (for which the Government has not to pay anything extra) should be retained even if it has no connexion with the work of the Inspector, Sanskrit Pathashalas. It is also worth noting that the post was created (in 1888) long before the duties connected with the Inspector of Sanskrit Pathashalas came to be attached to it in 1914.

11. THE REGISTRAR, SANSKRIT COLLEGE EXAMINATIONS

The Committee has recommended that the post of the Registrar should be separated from that of the Principal and that a *whole-time officer* should be made responsible for the Department of Examinations (*vide* pages 25 and 41).

This recommendation is quite in keeping with the fact that the work of the Registrar is increasing year after year at a great pace and agrees with the similar recommendation of the Syllabus Revision Committee.

It is also recommended that the office of the Registrar should be separated from that of the Principal (page 41).

The Committee, while fully recognizing the importance of appointing a *whole time officer* to the post of the Registrar, also recommends (page 41), at the same time, that for the time being the present

Librarian of the Printed Section may be appointed to the post of the Registrar, in addition to his own duties.

In this connexion I am sorry to say that to my mind the idea of combining the duties of the two posts in one person is highly impracticable on the following grounds :

In another place the Committee has laid down special duties for the Librarian. He is required, not only to help the Principal in the work of editing the Saraswati Bhavana publications and in the general research work carried on in the Library (*vide* page 37), not only to prepare the catalogues, specially the card-indexes of the Library which are immediately necessary and are recognized in the report itself as a pre-requisite for any research Library (*vide* pages 26, 37), but also to give as much help as practicable to the scholars working in the Library and also to those who visit the Library occasionally.

The importance of the Printed Section of the Library is fully recognized by the Committee on pages 16 (paragraph 1), 34 (paragraph 1), 35 (paragraph 2) and 36 (paragraph 2). That is enough to show the importance of the duties of the Librarian. Even if the new publications of the Library are suspended for the time being, as recommended by the Committee, there will be still enough work to do for the Librarian. The preparation of card-indexes itself is a heavy task. In view of all these facts, the combination of his duties with the heavy duties of the Registrar will practically mean the closing of the Printed Section of the Library.

It may here be mentioned that beside the Sadho Lal Research scholars, 8 to 10 in number, the post-Acharya scholars also carry on their research work in the Printed Section of the Library. It has always been regarded as one of the main duties of the Librarian to render every possible help in the work of these scholars. He also attends to the various enquiries of scholars and others visiting the Library. All these duties demand his constant presence during the working hours in the Library.

Moreover, as the Principal is the Head of the Library, it is necessary that the hours of work of the Library and the College should always be the same, which is not always the case with the hours of work of the Principal and the Registrar. That is another great difficulty in combining the duties of the Librarian with those of the Registrar.

There will also be another difficulty, owing to the difference in the hours of work of the Principal and the Registrar. The College has always morning hours (*vide* page 28), while the office of the Registrar keeps day hours (10 a.m. to 5 p.m.) for the greater part of the year. This difficulty cannot be removed until and unless the Principal and the Registrar have separate offices.

In view of all these difficulties, it is necessary (1) that, instead of combining the duties of the Librarian and the Registrar, a whole-time

Registrar should be appointed, and (2) that the appointment of a whole-time Registrar as well as the separation of the office establishment of the Principal and the Registrar should take place simultaneously.

I may add that all that I have stated above is based on my personal experience, as I have worked on all these posts at some time or other.

12. THE BOARD OF SANSKRIT STUDIES AND ITS COMMITTEES

The report has recommended the reconstitution of the present Board of Sanskrit Studies and the creation of several new committees besides the reconstitution of the Examination Committee. The creation of so many committees and the increase in the strength of the Board, from 12 members to 21, would naturally result in the increase of expenditure of both time and money. At present, the meeting of the Board takes only one day. Another day is devoted to the Examination Committee, on which there is only one member from outside Benares. In the Board, too, there are only two members from outside Benares. Under the proposed scheme, the number of members from outside Benares will increase many times, and the meetings of the different Committees and the Board will continue for several days. It is, therefore, worth considering whether the recommended reconstitution is absolutely necessary and whether it will lead to greater efficiency in the work. To my mind, some of the members of the new Board are unnecessary, and the work of several Committees, like the Courses Committee and the Recognition Committee, can be performed efficiently by the Board as heretofore, at least till the College is raised to the University status, when the whole constitution of the Board will have to be materially changed.

THE EXAMINATION COMMITTEE

The report recommends that the Registrar, Sanskrit College Examinations, should be the convener of this Committee, while under the present constitution the position is held by the Principal Sanskrit College. As the examination committee is the most important of all the committees of the Board and as the prestige and efficiency of the Government Sanskrit College Examinations depend, to a large extent, on the nature of this Committee, I am of opinion that the Principal should be the Chairman of the Committee and the Registrar only its Secretary.

I feel some diffidence in arguing this point, because I happen to be the Principal of the college at present. But I think that the Principal, in view of his position as the Head of the Institution in the name of which the Sanskrit Examinations are being conducted and from which the examinations derive all their prestige and importance, is the proper person to occupy the position of chairmanship of the Committee.

It may be noted that in the Intermediate Board, the Secretary of the Board acts only as the Secretary of their Examination Committee and the Chairman of the Committee is different from him.

In this connexion, I may refer to the question lately raised in some quarters regarding the elimination of the word "College" from the designation of the Sanskrit College Examinations. The matter was considered by the Government which finally decided that it was not desirable to concede to the demand in the interest of the traditional prestige and the reputation of the College as well as the examinations themselves.

I would also like to quote the following lines from letter no. S/153/I—1, dated 16th August, 1935, from the late Principal (M.M. Pandit Gopinath Kaviraj, M.A.) to the Director of Public Instruction, in connexion with the question of separation of the office of the Registrar from that of the Principal :

"The Sanskrit College, Benares, is the foremost Oriental College, not only in these provinces but in the whole of India, in antiquity, status as well as dignity and has enjoyed a world-wide reputation as such. If one were to survey the history of Sanskrit education in India since the early days of the East India Company, it would appear that the credit of disseminating broadcast the seeds of Sanskrit learning belongs to this institution more than to any other, from almost the beginning of the British rule. I am speaking of the time when none of the Indian Universities were founded, when the different Sanskrit Associations of Bengal, Bihar, and other provinces had not come into being and when the present examination system itself was not in existence. It was this college which originated the system of holding Sanskrit Examinations on a wide scale and developed it on a line consistently with the dignity of the classical Indian culture and in response to the varied requirements of the times. The Jaipur Sanskrit College, the Oriental College of Lahore (Punjab), the Bengal Sanskrit Association which grew round the nucleus of the Government Sanskrit College, Calcutta, Assam Sanskrit Association—these are the recognized Sanskrit Examining bodies in Northern India. There is no denying the fact that all these are comparatively recent institutions and owed their origin to the ideal of the Benares College Examinations. Even now when so many rival examining bodies are working in different parts of the country the Benares College Examinations, in spite of their high standard, still hold the foremost place in popularity.

"In view of this it would not be desirable to dissociate the college and the examinations from each other. Leaving aside the question of the sanctity of the tradition and public sentiment, both of which would be wounded by the proposed separation, the dissociation is sure to have an unfavourable effect both

on the College and on the examinations. The College, for instance, if divested of the examination will tend to lose its present prestige and hold on the Sanskrit reading community and the conservative public of the country. This unhappy incidence, were it permitted to come about, would not be a welcome affair. An act which is likely to drag down the College—which is as it were the mother of all Sanskrit institutions and examinations in India—in the estimation of the public and convert it into an ordinary seminary can hardly be described as wholesome in its effect. On the contrary, the examinations too will lose their importance (in the eyes of the Sanskrit reading public) which owes its origin to their association with the College. These examinations would then come down to the level of ordinary examinations. In this way both the College and the examinations would suffer in the long run in consequence of the separation.”

All this speaks in favour of retaining a close association between the Principal of the College and the Examinations. It need not be pointed out that after the separation of the offices of the Registrar and the Principal, that close association between the Principal and the examinations can be retained only by the position assigned to the Principal in relation to the Board and such an important body as the Examination Committee.

In view of all this I hold that the Principal should be the Chairman of the Examination Committee and the Registrar its Secretary.

THE PATHASAALA COMMITTEE

The report recommends that the cases of grants-in-aid should be decided by the Inspector as before, but the appeals in such cases may lie to the Pathashala Committee. To my mind it is more desirable that the grants-in-aid cases should be decided by the Committee itself. That will insure public confidence and will be very helpful to the department also. In this connexion I may refer to letter no. 2067/1G-1-39, dated 23rd September, 1939, from the Secretary, Sanskrit Association, Bihar, addressed to the Secretary of this Committee, which will throw sufficient light on this point. The letter is as follows :

“ With reference to your letter no. S/412-24, dated 7th August, 1939, I have the honour to state that grant-in-aid to Sanskrit Vidyalayas is every year distributed by the Sanskrit Council in accordance with the grant-in-aid rules of Government (*vide* Articles 305-50 of the Bihar and Orissa Education Code.) It is not sanctioned by Government in each case. They sanction a definite allotment and the work of distributing it is left to the Sanskrit Council,

The Secretary of the Sanskrit Association prepares in advance a statement (copy attached) of the distribution proposed by him which contains all necessary particulars of the Vidyalayas concerned and a copy of which is sent to each member of the Sanskrit Council about a

week before the meeting of the said body whereat the matter is finally disposed of. This year a sub-committee was appointed by the Sanskrit Council to do the work on its behalf."

It may be added that almost a similar procedure for distributing grants-in-aid to pathashalas is also observed by the Bengal Sanskrit Association.

Another point worth considering is whether it would not be better to have the Inspector of Sanskrit Pathashalas only as the Secretary of this Committee, while a Chairman is nominated by the Government.

The Committee may either decide the grants-in-aid cases finally as in Bihar and Bengal, or it may simply recommend the suitable cases to the Director of Public Instruction for his approval.

As regards the cases of recognition, which also according to the report ought to be decided by this Committee, it is worth considering whether it would not be better that those cases may continue to be decided by the Board, as here-to-fore. If necessary, the Board may appoint an informal (and more practicable) sub-committee, consisting of the Principal, the Inspector and the Registrar to scrutinize cases of recognition and submit a report thereon to the Board which may finally decide them. The applications for recognition may be received, not by the Inspector of Sanskrit Pathashalas, but by the Secretary of the Board, on the sound principle followed by the Intermediate Board. It is reasonable that the officer who recommends the applications for recognition should not be the Chairman or convener of the committee which would decide those recommended cases.

THE RECRUITMENT COMMITTEE

As regards the recruitment committee recommended for recruiting the Sanskrit College staff, I find myself unable to agree with the recommendations of the Committee. In the first place it is not clear what is the special necessity of appointing this parallel committee to the Public Service Commission. There is perhaps no such committee in any other department. The Committee will become a source of double expenditure to the candidates who may be required to be interviewed both by the Committee and by the Public Service Commission. The Government also will have to incur unnecessary expenses to meet the travelling allowance bills of the members coming to Benares from outside. Moreover, with so many members on the committee, there will be greater temptation for canvassing on the part of the candidates. If absolutely necessary, Government can appoint a small confidential committee whenever there is any special occasion for it. That committee will be much safer than the one recommended by our committee at least four members of which will always be well known to the public.

Chairmanship of the Board of Sanskrit Studies

The Committee has recommended that the Director of Public Instruction should be the *ex officio* Chairman of the Board. This of course is a very good idea and is bound to add to the dignity and importance of the Board. But it is worth considering whether the Director of Public Instruction with his headquarters away from Benares will be able to exercise the same sort of control and supervision over the Sanskrit Board as he is able to do in the case of Intermediate Board of which also he is the Chairman. If he is able to do so, then of course, it is eminently desirable that he should be the Chairman of this Board too. Otherwise it will be better that the Principal may continue to be the Chairman of the Board of Sanskrit studies, which is primarily intended to control the examinations of the "College" of which he is the head. In view of his expert knowledge of, and close association with, the problems that are to come up before the Board, he, as here-to-fore, will be better able to discharge his duties of chairmanship all the year round. Moreover in cases of emergency connected with examinations and so on, the Principal in his capacity of the Chairman will be always available for consultation to the registrar.

If however it is considered essential that the Director of Public Instruction should be the Chairman of the Board, it will also serve all purposes, if the Principal, as the Vice-Chairman, is delegated the powers of the Chairman during his absence.

Communal or Sectarian representation on the Board of Sanskrit Studies

On page 16 (paragraph 3), the report says—It will be seen that we have avoided communal and sectarian representation (on the Board), although proposals were put forward to this effect before us, because we strongly believe that the sectarian or communal disharmony should find no place in an academic body." While fully appreciating these remarks as fine sentiments, I think it would not be amiss to clear the point a bit further. The proposals which the Report condemns arose on the basis of the past history of the activities of the Board. It was represented before the Committee that on a particular occasion, when a Harijan boy was reported to have appeared in the Veda Prathama examination, some highly responsible members of the then Board vehemently proposed and discussed that steps (overt or covert) should be taken to restrict the Sanskrit Examinations only to the so-called "Dvijatis" or the "twice-born," and though the proposal fell through, because it was found impracticable to define a "Dvijati" in these days, it showed the trend of thought and feeling of a group. It was on the strength of this history, that the Committee was requested to consider whether it was desirable or not to insure that in future the policy of the Board is not placed in the hands of such communalist-minded persons.

In view of my long experience (practically since its birth) in connexion with the Board, I am strongly of opinion that the said point should be borne in mind by the Government when finally deciding the constitution of the Board for the future. While the Committee is perfectly right in condemning communal or sectarian representation on an academic body, we must also take precaution that the said argument itself may not end in placing the policy of the Board in the hands of the people who are guided mostly by communal motives even in the changed conditions of the country; in other words, under cover of avoiding communalism we may not ourselves become the prey to communalism, however subtle it may be.

7th October, 1939.

MANGAL DEVA SHASTRI.

N.B.—As Chapters I and II of the Report are likely to give a partial view of the History of the College, I feel it necessary to attach hereto my own historical sketch of the Sanskrit College which was supplied to the members of the Committee, according to the instructions of the Committee, on the 15th October, 1938. The sketch brings the history of the College up to the beginning of 1937 when the late Principal, M.M. Pandit Gopinath Kaviraj, finally handed over charge of his duties to the present Principal, in his officiating capacity.

HISTORICAL SKETCH OF THE SANSKRIT COLLEGE, BENARES

PART I

Establishment of the College and its originally proposed objects

The Benares Pathashala or Hindu College or what later on came to be designated, at different periods, either as Benares College or as Sanskrit College, Benares, was started at the instance of Mr. Jonathan Duncan, the Resident of Benares, in 1791, by the Government of Lord Cornwallis for "the preservation and cultivation of the Sanskrit Literature and religion of the Hindu nation."

As regards the proposed objects of the institution, referred to above, Mr. Nicholls observes (page 1*): "The above proposition, of cultivating the Hindu religion, may appear startling to some, but it will be found that the proposition was subsequently very materially altered, so that even at this early period, the charge, so frequently brought forward, of Government supporting Hinduism, will fall to the ground." In this connexion pages 12 (paragraph 2), 19 (paragraph 4), 22 (paragraph 2), 29 (paragraphs 2—5), 101 (paragraphs 1—3) of the said History by Mr. Nicholls may also be consulted with advantage.†

Proposed advantages of the institution

The principal advantages which Mr. Duncan thought would arise from the institution were two :

(1) The popularity of the British Government by impressing on the minds of the people that the Government was solicitous for the preservation and cultivation of Indian learning (it was hoped that the institution will materially help in collecting complete treatises on the Hindu religion, laws, arts and sciences, and gradually come to possess a precious library of the ancient and valuable general learning and tradition of India).

(2) The training of doctors and expounders of Hindu Law to assist European Judges in its administration in the British Courts,

*The references to pages here and in the following refer to those of the "History of the Sanskrit College," by Mr. Nicholls, the only printed historical document connected with the early periods of the Sanskrit College.

†A reference to these pages as well to page 77 (line 8) where Dharma Sastra is translated by the word "Religion" would show clearly that by "the preservation and cultivation of the Hindu religion" Mr. Duncan only intended the study of the Hindu Law or Dharma Sastra in its literary aspect, and that it was never intended, as is confirmed by the whole history of the institution, that it should ever serve as the abode of any religious education.

In this connexion it may be here added that the College in its early existence, used to supply Law Pandits to the then British Courts. In 1813 it was considered of much importance that the Law Pandits attached to the Courts should be acquainted with Persian, so that they might be able to translate various Law questions submitted to them in Persian. With this view a Persian class with a Munshi was started and though abolished in 1838 it was re-established in 1841. But as the practice of referring questions of Law to the Pandits of the College was, by the order of the Sadar Dewani Adalat, considered irregular and was discontinued from about 1837 (page 79), the importance of the College from the point of view of the second advantage, just referred to, gradually declined. In consequence, not only the Persian class but also the second Dharma Sastra or Law chair (pages 19, 20) was abolished in course of time. In this connexion pages 25 (last paragraph), 26 (paragraph 1), 57, 58-59, 64 (paragraph 5), 73 may also be referred to.

The funds for the College

Under the authority of the Governor General the funds necessary to run the College, viz. Rs.20,000 per annum, were to be derived from the surplus revenue of the Province or zamindari of Benares accruing to Government after meeting the administrative charges. In case the zamindari failed to provide the necessary surplus, the whole expenditure was to be charged to Government (page 1, paragraph 2, and page 2, paragraph 3).

It might be mentioned here that in 1791, the zamindari of Benares formed a possession of the East India Company distinct from its other possessions, for the Province of Agra had not yet been created and the dominions of the Nawab Vazir of Oudh had not yet been annexed. Consequently the expenditure on the Hindu College was made a charge on the revenues of the territory in which it was situated.

“ In 1833 the Supreme Government sanctioned a proposition that the Benares College Fund should be blended with the general accounts of the Education Fund ” (page 81, paragraph 2).

PROPOSED RULES FOR THE COLLEGE AND ITS FIRST ESTABLISHMENT
(PAGES 3—5)

The College was started with nine professors and nine stipendiary students on its rolls and met for the first time on 28th October, 1791, in a building specially hired for the purpose. The proposed rules for the governance of the College provided *inter alia* that the Governor in Council was to be its visitor and the Resident was to be his Deputy. The general supervision was vested in the Resident (Mr. Duncan).

The first “ Rector ” or “ Director ” of the College was one Kashi Natha Pandit who was appointed on a salary of Rs.200 per mensem. This individual came in for a lot of castigation at the hands of the Committee appointed in 1798 to inquire into the affairs of the College

and was subsequently dismissed, and one Pandit Jata Sankar was appointed in his place in 1801. This office of the Rector (also called "Head Preceptor" on page 7, "Head Pandit" on page 38, and "Chief Pandit" on page 40), who was in a way responsible for the internal management of the College, continued only till about 1820.

THE COLLEGE FROM 1798 TO 1819 (PAGES 5—24)

Appointment of a Committee of Superintendence for the College with Captain Wilford as its Secretary

"The records of the College are wanting for a period of seven years (1791-1798), during which time it would appear that abuses had taken place in the management of its affairs by the Rector; for in 1798 Government issued orders for the formation of a committee to inquire into disputes existing in the College, and other circumstances connected with it" (page 5). This Committee consisted of G. F. Cherry, Esq., S. Davis, Esq., the Governor General's Agent as President and Captain Wilford—a Sanskrit Scholar—as Secretary. The inquiry brought to light all sorts of malpractices of the Rector and some other members of the teaching staff with the result that the Rector and some other Pandits were dismissed and new appointments were made in their place, and all the powers hitherto vested in the Resident were transferred to the Committee.

This Committee in course of time became a permanent institution for supervising the College affairs and came to be designated, later on, as "the Committee of the Benares College" (page 50), or "the Committee of Superintendence for the Hindu College, Benares" (page 61), or "Local Committee of Public Instruction" (page 93). The records show that this Committee under the last-mentioned name continued to work at least till about 1860.

"The College affairs, seem to have quietly floated on with the sluggish tide of time" till 1803-4. In 1804, however, Mr. T. Brooke, then Second Judge of Benares, who was the acting President of the Committee, presented a minute, in which he stated that the College had fallen into disrepute so notorious, that it is forced on conviction from the slightest view of the perversion that exists. He attributed all that sad state of affairs to the fact that "when Mr. Duncan left Benares, the College remained without any European Superintendence" He pleaded "that the rules of the College, if not totally changed must be completely new modelled." Among other things he suggested the limitation of the number of professorships and the pensioning of the superfluous men and limiting the number of stipendiaries, etc., but no proper notice appears to have been taken of the report. The Government however acceded to his request to remove the acting Rector and appointed one Pandit Ramanand in his place.

The College Committee appears to have gone on with great ease and tranquillity till 1811, when the Government proposed certain measures to remodel the College. The main point was that the general superintendence of the College was to be vested in the Agent to the Governor

General at Benares, the Magistrate of the City and the Collector of the province. The teachers were to be nominated by the Committee subject to the approval or rejection by the Governor General in Council. As a result of the above proposals, the general superintendence was vested in the Committee with the Secretary attending to routine matters only; a learned Pandit, with two assistants, was appointed as Librarian at Rs.100; the Professorship of the Rig-Veda was abolished and second Chair of Law or Dharma Sastra was established in his place, Although the abolished chair was again established in 1815, it yet formed a precedent for the final abolition of all the four professorships of Veda later on.

One of the objects of Mr. Duncan in founding the institution was the preservation of Hindu religion, but his emphasis on turning out of scholars versed in expounding Hindu Law and the subsequent removal of the Veda and Purana (Mythology) chairs from the College showed that by the word "religion" were meant only those bodies of civil and sacerdotal laws which were enshrined in the great Smritis or books on Dharma Sastra. The emergence of great lawyers from the various Universities of India well-read in Hindu Jurisprudence ultimately made it unnecessary to labour this point and the failure of Pandits to learn Persian and Arabic in order to be able to serve as Hindu Law experts in the Adalats gave the final coup-de-grace to the original idea.

THE COLLEGE FROM 1820 TO 1824 (PAGES 24—54)

Captain Fell, the First Superintendent of the College

In 1820 the Government again addressed the Committee with which H. H. Wilson (later on Boden Professor of Sanskrit at Oxford) and Lieut. Fell were also associated as additional members, to furnish a full report of the state of the College at the time, asking if it fulfilled the purpose for which it was founded, and, if the original plan as conceived by Mr. Duncan was defective, to suggest ways and means to improve the same and, if this was not possible, how far with propriety the funds of the institution could be appropriated to establish a College differently constituted. The Committee pointed out that while on account of the malpractices of the first Rector of the College the superintendence of a committee was a measure of actual necessity and although the committee discharged the duties entrusted to it very well, its proper superintendence and control could only be carried on effectively by a wholetime officer as its head. In paragraph 11 of their letter, dated 17th March, 1820, to the Chief Secretary of Government, they say :

"The very general nature of the control that can be exercised by a committee composed of officers who hold situations of trust and labour which leave them little leisure for personal inquiry into the progress or condition of Hindu Studies in the College, renders it absolutely necessary that the executive part of the business should be vested in some officer, as a regular and constant duty; it would perhaps be preferable for this officer to be a *Hindu of respectable caste* and

acquirements," but in view of the Indian material at their disposal at the time they recommended that a European superintendent should be employed to systematically and sedulously attend to the affairs of the College. The Government in their resolution on the above report approved of this recommendation and Lieut. Fell a Sanskrit scholar, was appointed as the first Superintendent of the College. *He and his successors in office were also to act as the Secretary to the Committee and were responsible for internal discipline of the College as well as the courses of studies to be pursued by different pupils, etc.*

Among the duties entrusted to the Secretary and Superintendent was the holding of annual disputations in various Sastras among the pupils of the College and awarding of prizes and books and medals to suitable candidates. Such disputations appear to have been first held in the College in 1821 in which *it is stated for the first time*, that the Raja of Benares was present and he is stated to have donated Rs.1,000 to the College funds. Other Indian gentry also were present on the occasion and they also evinced their appreciation of the College activities by donating a total sum of Rs.4,378 to be added to the College funds. The official historian here remarks (page 49) that—

"This appears to be the first time that the native gentry of Benares showed any apparent interest in the College; and it is lamentable to have to remark that notwithstanding the expression of satisfaction by Government, it is extremely problematical whether their liberality arose from appreciation of the institution or from a desire to obtain a place in the good graces of the authorities; it is much to be feared that the latter was the prevailing motive, for it will be found that at subsequent periods, when the College was in as flourishing state, if not in a more flourishing one, the annual donations decreased to a most insignificant sum."

THE COLLEGE FROM 1824 TO 1835 (PAGES 53—74)

Captain Thoresby, the Superintendent and Secretary

In 1824, the Hindu College sustained a great loss by the death of Captain Fell whose talents, industry, and attainments had for some years been devoted to its advancements, and Lieut. Thoresby, an officer of considerable acquirements in Oriental Literature, was appointed as the Superintendent and Secretary. His term of office was marked by an active and keen interest which he showed in systematizing the activities of the College including the annual learned disputations. The amount of public donations, in connexion with the annual public meetings, however, decreased gradually, thus confirming the remarks, quoted above, of Mr. Nicholls. In 1829 the amount of donations was only Rs.1,300.

In his letter dated the 25th March, 1829, Captain Thoresby recommended the founding of a Madrasa at Benares to teach Persian and Arabic to the Indian boys and also proposed the establishment of one or two classes in English to teach the language and literature of

Europe to a select number of scholars who were respectably connected. The Government however sanctioned only the second proposal for the establishment of an "English College" at Benares, at an expense of not more than Rs.800 per mensem. This "English College" was started in June, 1830, and was given the dignified title of the Benares Anglo-Indian Seminary.

THE COLLEGE FROM 1835 TO 1844 (PAGES 75—91)

Messrs. G. Nicholls, Butler, and J. A. Lock, Secretaries and Superintendents in succession

In 1835 Captain Thoresby resigned his post of Superintendent and Secretary and Mr. G. Nicholls, the Head Master of the English School, was appointed to work in his place. A blow was struck by Government at the popularity of the College in this year by abolishing the stipends hitherto paid to the pupils of the institution and the number of students began to decline gradually.

In 1837 the Civil and Sessions Judge of Benares intimated to the Secretary and Superintendent of the College that by order of the Sadar Dewani Adalat, the practice of referring questions of Law to the Pandits of the Hindu College was considered irregular and opposed to the provisions of section 4 of Regulation II of 1798 and therefore *Vyavasthas* were forbidden to be given by the Pandits (page 79).

In 1839, the Superintendent of the College wrote to the members of the Local Committee of Public Instruction that the College had declined considerably since the stoppage of stipends and recommended that the College should be removed to the same building as the English School. No notice was taken of the report, but in 1840, the Governor General sanctioned the proposal of the general committee to "separate the Head Master of the English Institution at Benares from the Sanskrit College."

In February, 1841, Dr. Butler took charge of the office of Secretary to the Local Committee, but on the 1st April the same year Mr. J. A. Lock succeeded him to the post.

THE COLLEGE FROM 1844 TO 1846 (PAGES 91—98)

Mr. J. Muir, Secretary and the first Principal of the College, and the Revd. Mr. Wallis, his successor

In 1842, the Hon'ble Mr. Thomson having been consulted by the Government upon several points relative to the educational institutions at Benares proposed to Government the union of the Sanskrit and English Colleges under the same roof. In 1843 all educational institutions in North-Western Provinces were transferred from the control of the Government of India to that of Agra. In 1844 the English School and Sanskrit College were amalgamated and Mr. J. Muir, a talented Sanskrit scholar, was appointed as its first *Principal*.

Mr. J. Muir seems to have brought about a great deal of improvement in the details of internal administration as well as courses of studies of the College. He was in favour of the introduction of such Sanskrit works in the courses of studies of the College as would impart knowledge of practical utility instead of confining the studies of the scholars to the abstruse systems of Hindu Philosophy, as had hitherto been the practice. With the above view he drew up a new scheme of instruction to be pursued in the College, in which an emphasis was laid on the study of a vernacular (Hindi or Urdu) also. His memorandum on the future studies of the Sanskrit College which he drew up for the guidance of his successor is an interesting reading and reveals fully his ideas regarding Sanskrit Studies. In the memorandum he provided for the study of such new subjects as Arithmetic, Indian as well as European History, and elementary knowledge of popular science. He thought that students, to make up their deficiency in writing Sanskrit and Hindi, should be obliged to write essays in Hindi and Sanskrit, the subjects for which were to be supplied by the Principal himself. Unfortunately he did not get an opportunity to fully put his ideas into practice, as he resigned his office in January, 1845. But it may here be added that his book which contained the lectures delivered by him to the Sanskrit College students on moral and intellectual philosophy was considered one of his valuable legacies to the College.

The Revd. Mr. Wallis succeeded to the principalship in February, 1845. But little alteration was made in usual routine of study pursued under the Pandits during the incumbency of the Revd. Mr. Wallis, who devoted a very large portion of his time to the English department of the College. But he was soon succeeded in his office by Dr. J. R. Ballantyne.

THE COLLEGE FROM 1846 TO 1861 (PAGES 99-106)

Dr. J. R. Ballantyne, Principal, Sanskrit College, Benares

Dr. J. R. Ballantyne was appointed as the Principal in 1846. He was struck with the unfamiliarity of the Pandits with the Hindi language which formed their mother tongue and proposed certain measures for development of the language. The Lieutenant Governor however did not consider the proposition as of greater importance than the direct and active encouragement of Urdu. The observations of the Principal on the importance of leading the best Sanskrit scholars to study English met with the Lieutenant Governor's entire concurrence.

Mr. Nicholls' valuable sketch of the History of the Sanskrit Pathshala ends with 1848. No detailed history is available subsequent to this period. The records of the College also are almost wanting till 1887.

There are, however, two important facts which stand out during the period 1848-1861. The *first* properly belongs to the period dealt with by Mr. Nicholls, viz, the foundation of the Anglo-Sanskrit Department. In 1847-48 the study of English was introduced into the

Sanskrit College. At first it was in Dr. Ballantyne's words, an "interesting experiment." But subsequently, the experiment became crystallized into the Anglo-Sanskrit Department. The *second* fact mentioned above is the completion of the College building in 1852 at a cost of some £13,000. The amount was subscribed by Government and by many English and Hindu gentlemen and ladies.

Dr. Ballantyne was a great scholar of Sanskrit. He himself translated not only some important works of Sanskrit into English, but also important English works like Bacon's "Novum Organum" into Sanskrit. His synopsis of science in Sanskrit as well as in English was a unique contribution for the benefit of the Sanskrit Pandits. He was instrumental in bringing out the first edition of the most important work on Sanskrit Grammar, the *Mahabhashya* of Patanjali. In fact he was the first of that series of future principals who gave a new impetus to the modern and progressive side of the Sanskrit College.

THE COLLEGE FROM 1861 TO 1888

Messrs. Griffith, Nesfield and Thibaut, Principals of the College in succession

As already stated, the records of the College are almost totally wanting for the above period. Whatever information is given in the following is gathered either from scattered documents or from literary sources. During the period, it seems, Mr. R. T. H. Griffith was Principal from 1861 to 1877, Mr. J. C. Nesfield from 1877 to 1879, and G. Thibaut from 1879 to 1888. Of these three, the first and last were well-known Sanskrit scholars. Both have produced works of lasting scholarly merit. The translations of important works like the Vedas by Mr. Griffith are well-known and are an evidence of his deep scholarship. Both Dr. Griffith and Dr. Thibaut exercised a great stimulating influence in the direction of literary work, on the teaching staff of the College. It was an evidence of the same influence that the *Pandit*—a monthly Journal of the Benares College devoted to Sanskrit literature—was started in 1866. Its main object was to publish rare Sanskrit works as well as to give their English translations. The journal continued to be published under the auspices of the College till about 1917. Many important and rare Sanskrit works were either published or translated in it by the teaching staff of the College.

No doubt, both the genesis and success of the Journal were due to the Anglo-Sanskrit Department which originated at the time of Dr. Ballantyne. As a result of certain correspondence that arose, in 1866, between Government and the officials of the Department of Public Instruction, it was further strengthened and as a consequence the salary of Anglo-Sanskrit Professorship was increased from Rs.300 to Rs.500—100—700 in 1868. The Department was rightly regarded, at the time, as the modern and progressive side of the Sanskrit College.

But in 1877 there was again some important correspondence. It was a time of financial pressure. Consequently the Anglo-Sanskrit Department

was chosen as the victim of economy and its abolition was sanctioned. It was considered that though the institution was desirable, its results were poor and scanty, and "cannot be considered sufficient to justify the continuance of the large expenditure incurred." In 1884, through the efforts of Mr. Griffith who occupied the position of the Director of Public Instruction at the time, it was re-established with somewhat modified aims. But in its revived form it never attained its former glory or usefulness. The higher objects of the old Anglo-Sanskrit Department were all gone.

THE COLLEGE FROM 1888 TO 1918

Dr. A. Venis, the Principal of the College

Dr. A. Venis succeeded Dr. Thibaut in 1888, and continued to occupy that position, in one way or another, till his death in 1918. Though he retired as Principal in 1914, he was, as a special case, re-appointed as the Superintendent of Sanskrit Studies, United Provinces, and was also allowed to hold charge of the duties of the Principal, Sanskrit College. The records show that since 1888 the post of the Superintendent of Sanskrit Studies was held by Dr. Thibaut who had his office at Allahabad. The same post, it seems, was given to Dr. Venis about 1914.

Dr. Venis was a profound Sanskrit scholar and he has left his indelible impress on the Sanskrit College in more than one way. It was through his influence that the Sadholal Scholarship Endowment Trust was created by the Hon'ble Munshi Madho Lal in about 1905. The fine Saraswati Bhavana building in which the Sanskrit College Library—containing the valuable big collection of Sanskrit manuscripts as well as rare printed works on Indology—is situated, also owes its origin to the influence of Dr. Venis. The famous Vizianagaram Sanskrit Series which was published under the superintendence of Dr. Venis was also started through the same influence in 1890. It was also due to his initiative that a new post of Librarianship was created, which was soon made a Provincial Service post, and Pandit Gopi Nath Kaviraj was appointed to it in 1914.

It can be stated without exaggeration that during the period of his principalship the College was in its most glorious condition that it has ever had. It was the time when some of the Pandits of the College were household names among Sanskrit scholars in India and in Europe. His name, like those of his predecessors in office, is still remembered with esteem and affection by Benares Pandits.

It was during his term of office that the importance and the popularity of the Sanskrit College Examinations began to increase, so much so, that it became necessary to create the new office of Registrar, Sanskrit College Examinations in 1908.

It may be added that Mr. W. H. Wright, Principal, Queen's College, Professors C. M. Mulvany, H. C. Norman and P. S. Burrell officiated for Dr. Venis in 1893-94, 1909, 1913 and 1914, respectively, when he was on leave or acted as the Director of Public Instruction,

THE COLLEGE FROM 1918 TO 1936

*MM. Dr. Ganganath Jha and MM. Pandit Gopi Nath Kaviraj,
Principals in succession*

On the death of Dr. Venis in 1918 Pandit Thakur Prasad Dvivedi, officiated as Principal for some time, but he was succeeded the same year by Dr. Ganganatha Jha, who continued to hold the office till 1923.

The term of office of Dr. Jha was marked by the creation of six Post-Acharya scholarships of Rs.20 each to be awarded for three years to deserving Acharyas. The scholarships were started to encourage an intensive and espezialized study on the lines of old Pandits. Though the idea was an admirable one, it is doubtful whether it has been realized even partly. The holders of these scholarships even now regard them as a sort of temporary employment or a stop-gap for a permanent job, and do not take to their studies with any method or enthusiasm.

A deeply learned scholar, he has translated a large number of important Sanskrit works into English. Still it would sound rather strange that he was not able to inspire the Professorial staff of the College to any literary activity.

It is also worth noting that it was during the time of Dr. Ganganatha Jha that the Government felt it necessary to create the Board of Sanskrit Studies, United Provinces. A Chair of Yajurveda was also created for the first time about 1922. It also goes to his credit that the Saraswati Bhawana Sanskrit Studies as well as the Saraswati Bhavana Texts Series were started in 1920.

Dr. Jha was succeeded by the present Principal, Pandit Gopi Nath Kaviraj, the late Librarian of the Government Sanskrit College Library. He is highly respected for his scholarship and has been the General Editor of both the above-mentioned series of Texts as well as the Study. A large number of Sanskrit Texts have been published in the above series.

Two privately endowed Chairs of Madhva Vedanta and Purana have been recently created in the Sanskrit College and a Sanskrit monthly, financially supported by a private gentleman, has also been started under the auspices of the College. An additional post of an Assistant Librarian was created in 1927, but the important Provincial Service post of the Librarian, which had been held by the writer himself since 1924, was reduced in 1932, to the Subordinate Service grade. This was necessitated by the separation of the Registrarship from the Principalship of the College and by the creation of a Provincial Service post for the same.

During the last 30 or 40 years a very large number of Sanskrit manuscripts has been purchased for the Library, but the cataloguing by a competent scholar, of that mass of valuable Sanskrit manuscripts, remains still to be completed. That cataloguing is necessary both in

the interest of the safety of the manuscripts as well as facility of reference. The work requires constant supervision of a scholar well versed in the modern critical methods of research.

SARASWATI BHAVANA,
BENARES :
The 15th October, 1938.

M. D. SHASTRI, M.A., D.PHIL.,
Secretary,
Sanskrit College Reorganization
Committee, Benares.

APPENDIX I

OLD AND PRESENT GRADES OF THE TEACHING STAFF OF THE
SANSKRIT COLLEGE

Old scale		Present scale	Time-scale now proposed by the Committee
First Professor,	290-7-325 ..	190-5-225	220-10-320 for Senior Professors,
Second	„ 260-6-290 ..	170-2½-190	120-10-220 for Professors.
Third	„ 210-5-260 ..	140-2½-170	
Fourth	„ 210-5-260 ..	140-2½-170	
Fifth	„ 175-7-210 ..	120-2½-140	
First Assistant Professor,	115-8-155..	80-2-100	70-5-120 for Assistant Professors for the Junior classes (Prathama and Madhyama),
Second	„ 115-8-155..	80-2-100	
Third	„ 80-7-115..	50-2-80	
Fourth	„ 80-7-115..	50-2-80	
Fifth	„ 80-7-115..	50-2-80	
Sixth	„ 80-7-115..	50-2-80	
Seventh	„ 80-7-115..	50-2-80	
Eighth	„ 80-7-115..	50-2-80	
Ninth	„ 80-7-115..	50-2-80	
Tenth	„ 80-7-115..	50-2-80	

APPENDIX II

DETAILS OF SCHOLARSHIPS AVAILABLE IN THE SANSKRIT COLLEGE

The College provides the following scholarships :

(1) Sixty Government Sanskrit scholarships of the value of Rs.5 each per mensem tenable for one year for receiving higher marks in the examinations.

(2) Six Post-Acharya Government scholarships (to be awarded every year) of the value of Rs.20 each per mensem tenable for a period of three years—for encouraging higher study of Sanskrit on traditional lines to those complete Acharya students who undertake research work.

(3) Anglo-Sanskrit scholarships of the value of Rs.2 to Rs.5 each per mensem at the total expense of Rs.70 per mensem for obtaining higher marks.

The following local scholarships :

(1) The Sadho Lal scholarships of values ranging from Rs.10 to Rs.50 each per mensem at a total cost of about Rs.1,575 per year to carry on the higher study of Sanskrit and to become acquainted with the methods of linguistic research followed by European scholarship.

(2) The Kathiawad scholarships of Rs.2 each per mensem for Gujrati students reading in the Sanskrit College, Benares, with good examination results at a total cost of Rs.313-8 per year.

(3) Griffith Memorial scholarships and prizes for proficiency in Mimansa and other Shastras at total cost of Rs.240 per year.

(4) Two Krishnanatha scholarships—one of Rs.4 and the other of Rs.4-12 per mensem—tenable for six years to best students in the order of merit at the Nyaya Madhyama examination with satisfactory conduct and progress.

(5) One Pramoda Das Mitra scholarship of Rs 5-4 per mensem tenable for one year in the Anglo-Sanskrit Department to that Acharya scholar who stands highest in the Anglo-Sanskrit Annual Examination.

(6) One Radhabibi scholarship of Re.1-12 per mensem tenable for one year for proficiency in Vedanta and failing such a student to the best student of Sankhya, Nyaya or Dharma Shastra.

(7) Two Ramashankara Misra scholarships of Rs.11 per mensem each tenable for five years to very poor students who intend to go up for the Acharya examination after passing Madhyama.

APPENDIX III

STATEMENT SHOWING THE NUMBER OF STUDENTS IN THE SANSKRIT COLLEGE
Subjectwise and examinationwise, for the last four years
(Prathama and Madhyama examinations)

Year	Prathama			Madhyama						
	Veda	Sadharan	Total	Vyakarana	Sahitya	Darshana	Jyautisha	Purana	Veda	Total
1986	10	50	60	98	15	6	24	13	4	160
1987	15	64	79	90	42	18	30	7	16	198
1988	8	59	67	130	37	18	20	14	10	229
1989 .. ..	..	65	65	136	33	16	24	5	8	222

Shastri examination

Year	Navya Vyakara-na	Prachina Vyakara-na	Sahitya	Prachina Nyaya	Navya Nyaya	Sankhya Yoga	Purva Mimansa	Shankar Vedanta	Ramanuj Vedanta	Madhva- vadanta	Jain Dar- shan
1936	108	1	30	..	18	..	1	13	..	10	..
1937	112	..	43	..	9	..	12	..	..	5	..
1938	95	4	39	3	24	..	4	14	..	5	..
1939	83	12	37	5	12	..	1	12	..	7	..

Year	Sadharan Darashana	Dbarma Shastra	Puran- Itihasa	Ganita- Jyautisha	Shukla Yajurveda	Krishna Yajurveda	Phalita- jyan- tisha	Grand total
1936 .. ..	..	2	6	15	2	..	..	206
1937	1	1	8	12	3	..	1	205
1938	4	2	4	6	4	..	4	204
1939	3	1	4	13	6	..	..	196

Acharya Examination

Year	Navya Vyakarana	Prachina Vyakarana	Sahitya	Navya Nyaya	Prachina Nyaya	Sankhya yoga	Purva Mimansa	Shankar Vedanta	Ramann j Vedanta	Madhya Vedanta	Jaina Darshana
1936 ..	63	..	22	4	..	..	1	6	..	..	..
1937 ..	84	..	16	3	..	..	..	3	..	3	..
1938 ..	60	2	9	12	..	..	1	5	..	3	..
1939 ..	63	6	13	14	..	..	2	7	..	4	..

Year	Sadharana Darshana	Dharma Shastra	Purana- Itihasa	Ganita Jyautisha	Phalita Jyautisha	Shukla Yajurveda	Krishna Yajurveda	Grand total
1936 .. ..	..	2	..	10	..	2	..	110
1937	1	2	..	14	1	2	..	129
1938 .. ..	..	2	2	18	..	1	..	110
1939 .. ..	..	..	2	13	..	3	..	127

APPENDIX IV

List of books so far published in the Saraswati Bhawan Texts Series

The Princess of Wales'
SARASVATI BHAVANA TEXTS

EDITED BY

DR. MANGAL DEVA SHASTRI, M.A., D.PHIL. (OXON.)

PRINCIPAL, SANSEKRIT COLLEGE, BENARES

(Nos. 1 to 68 and 73 edited by MM. Pandit Gopi Nath Kaviraj, M.A.)

(Figures in parentheses indicate postage)

(1) The Kiranavali Bhaskara (Vaisheshika), a Commentary on Udayana's Kiranavali, Dravya section, by Padmanabha Mishra. Edited with Introduction and Index, by Gopinath Kaviraj, M.A. Re.1-12 (4as.).

(2) The Advaita Chintamani (Vedanta), by Rangoji Bhatta. Edited with Introduction, etc., by Narayana Shastri Khiste, Sahityacharya. Re.1-12 (3as.).

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IN connexion with the question of continuation of the Saraswati Bhavana publications the Committee considered the letter from Shri Rahul Sankrityayana requesting that the book Pramana-Vartika Sva-vritti-tika by Karnakagomin which is edited by Pandit Sarkriyayana and the reputed Russian scholar Dr. Th. Stcherbatsky already in the press may be published in the Saraswati Bhavana Text Series.

The Committee resolved that on the recommendation of the Principal as a special case it recommends that the said book may be published immediately.

APPENDIX VI

*A note submitted by the College staff to the Sanskrit College,
Organization Committee*

१—पाठशाला और उससे सम्बन्धयुक्त छात्रावास तथा पुस्तकालय के प्रबन्ध और नियन्त्रण के लिये एक छोटी सभा स्थापित हो, जिसके प्रधान अध्यक्ष प्रिंसिपल रहें, और सदस्यों में चार अध्यापक हों, सभा ५ सदस्यों की रहे ।

(क) छात्रवृत्तिनिर्णय, सेवकनियुक्ति, व्यायाम, विवाद, व्याख्यान, छात्र-प्रवेश, पुस्तक संग्रह, पाठसमय, स्पर्धा आदि विषयों में इसी सभा का निर्णय मान्य होगा ।

२—पाठशाला के समय में अध्यक्ष प्रिंसिपल अवश्य उपस्थित रहा करें और वे ऐंग्लो-संस्कृत विभाग के उच्चवर्ग के छात्रों को उत्साह, उन्नति, तथा गौरव के लिये पूर्ववत् पढ़ावें । उनके कार्य में अध्यापक सहायता करते रहेंगे ।

३—पाठशाला का सब काम संस्कृत भाषा और देवनागरी लिपि में ही हुआ करे ।

४—पाठशाला और उक्त छोटी सभा के कार्यनिर्वाहार्थ एक लेखक नियुक्त हो, जो संस्कृत भाषा और लोक व्यवहार में चतुर हो, तथा हिसाबकिताब और कार्यालय का काम जानता हो ।

५—समय विभाग और परीक्षा विषयों को देखते हुए इस समय के अध्यापक अपर्याप्त हैं । इनकी संख्या वृद्धि होनी चाहिये ।

६—पाठशाला का एक स्वतन्त्र पुस्तकालय रहे उसके प्रबन्ध के लिये एक पुस्तकालयाध्यक्ष हो, जो इस सभा के सम्मुख उत्तरदायी हो ।

७—इसी तरह पाठशाला से सम्बन्धयुक्त एक ऐसा छात्रावास हो, जिसमें ४०० छात्र रह सकें । उसके प्रबन्ध के लिये एक छात्रावासाध्यक्ष रहे, जो इस सभा के सम्मुख उत्तर-दायी हो ।

८—यहां अध्यापक की नवीन नियुक्ति के लिये प्रार्थना पत्रों पर पब्लिक सर्विस कमीशन के द्वारा विचार होता है, उसकी सहायता के लिये भी एक सभा स्थापित हो जिसके प्रधान, अध्यक्ष रहें और सदस्यों में दो अध्यापक यहां के तथा दो बाह्य विद्वान् हों । ऐसी ५ सदस्यों की सभा रहे ।

९—कुछ दिन से अध्यापकों का वेतन ८०—७—११५ से घटा कर ५० —२—८० कर दिया है । यह राजकीय पाठशाला के गौरव के विचार से आपत्तिजनक और लज्जाजनक है । इसलिये वह पूर्ववत् होना चाहिये ।

१०—अध्यापकों की जैसी क्रमोन्नति इस समय होती है, वह अयोग्य नहीं कही जा सकती, परन्तु यदि समयावधि टाइम स्केल की रीति चलाई जाय, तो उसमें यह विचार अवश्य रखना होगा कि इस व्यवस्था से पुराने अध्यापकों को हानि न पहुँचे ।

११—इस कालेज की आचार्य पदवी देश तथा विदेश की संस्कृत उच्च पदवियों से उच्चतम अथवा कम से कम तत्समान योग्यता की समझी जाय, तथा यहां के प्रत्येक विभाग में नवीन विद्वान् की नियुक्ति के समय उसका पूर्ण ध्यान रखना आवश्यक है ।

१२—आधुनिक शिक्षा प्रचार आपाततः आवश्यक होने पर भी अध्ययन का यह विषय आगामी परीक्षा में अनिवार्य न कर ऐच्छिक किया जाय । और धीरे धीरे तीन चार वर्ष छात्रों की रुचि और प्रवृत्ति तथा अध्यापन की सुविधा की प्रतीक्षा करना उचित है ।

१३—छात्रवृत्तियां इस समय अपर्याप्त हैं । कम से कम वे ३०० होनी चाहियें और उनका क्रम भी कम से कम ५, ६, ७ होना चाहिये ।

१४—अध्यापन के सुभीते के अनुसार छात्रों की उपस्थिति आवश्यक है और अनुसंधानविभाग के छात्रों के अध्यापन का तथा गवेषणा कार्य का पाठशालीय मर्यादा के अनुसार पूर्ण प्रबन्ध होना चाहिये ।

१५—छात्रों का पाठशाला में प्रवेश अध्यापक गुरु तथा उक्त सभा दोनों की स्वीकृति से हुआ करे ।

१६—लगातार चार घंटे से अधिक अध्यापन का कार्य हो नहीं सकता । इस कारण दक्षिणायन उष्णकाल में ६-१० और उत्तरायण शीतकाल में ६ १/२-१० १/२ समय हो तो सुविधाजनक होगा ।

१७—पाठ समय व्यवस्था पूर्ववत् गुरु शिष्य भाव की यथासम्भव रक्षा करते हुए होनी चाहिये । एक अध्यापक चार घंटे में अधिक से अधिक पांच पाठ पढ़ा सकता है । इसलिये उक्त सभा प्रत्येक अध्यापक के लिये ऐसा क्रम बना दे, जिससे सब अध्यापक बिना अमुविधे के ध्यान लगाकर अध्यापन कर सकें ।

१८—गजेटेड और धार्मिक अनध्यायों के अतिरिक्त दिनों में स्वाध्याय रहेगा । धार्मिक और ग्रीष्म तथा शरद आदि के जो अनध्याय इस समय निश्चित हैं वे ठीक हैं ।

१९—पाठशाला भवन का सब स्थान संस्कृत पाठशाला के लिये अपेक्षित है । अन्य शिक्षाओं के लिये इसका उपयोग न होना चाहिये ।

२०—पाठशाला का कार्यालय इसी भवन में रहना चाहिये तथा उसका कार्यकाल पाठशाला के समय के यथासम्भव अनुकूल रहे ।

२१—घड़ी घंटा बिजली के पंखा पानी आदि आवश्यक बातों का समुचित प्रबन्ध होना चाहिये ।

भालचन्द्र शास्त्री
बालबोध मिश्र
गणपतिशास्त्री मोकाटे
भगवतप्रसाद मिश्र
गोपालशास्त्री नेने
गंगाधर शास्त्री भारद्वाज
शिवदत्त मिश्र
पद्माकर द्विवेदी ।
सूर्यनारायण शुक्ल
मुरलीधर मिश्र
द्विजेन्द्रनाथ मिश्र
पवहारी शरण पाण्डेय
पुरुषोत्तम भट्ट
नरसिंहाचार्य
रामचन्द्र पाठक
गणपतिदेव शास्त्री
सा० शा० खिस्ते

APPENDIX VII

The Questionnaire published by the Committee

संयुक्त प्रान्तीय संस्कृत पाठशालाओं की व्यवस्था सम्बन्धी

प्रश्नावली

संयुक्त प्रान्तीय सरकार ने एक कमेटी संस्कृत कालेज, बनारस और उसकी परीक्षाओं से सम्बद्ध संस्कृत पाठशालाओं की प्रबन्ध सम्बन्धी स्थिति के सुधार के लिये स्थापित की है। उसकी ओर से संयुक्त प्रान्तीय संस्कृत पाठशालाओं के अध्यापकों तथा नंचालकों से निवेदन है कि वे निम्नलिखित प्रश्नावली का समुचित उत्तर देकर कमेटी के कार्य में सहायता दें जिससे पाठशालाओं की अवस्था और अच्छी हो सके।

प्रश्नावली के उत्तर उक्त कमेटी के मंत्री "डा० मंगलदेव शास्त्री, एम० ए०, डी० फिल, प्रिंसिपल, संस्कृत कालेज, बनारस" के पते पर २० अगस्त तक अवश्य भेज देने चाहियें।

प्रश्नावली

१—प्राचीन गुरु-शिष्य भाव की, आवश्यक और समुचित अनुशासन की तथा विनयन की दृष्टि से पाठशालाओं की वर्तमान अवस्थिति कैसी है? यदि उनमें कोई कमी है तो आपकी सम्मति में, उसके क्या क्या कारण हो सकते हैं? और उनका प्रतीकार क्या है?

२—पाठशालाओं के सुचारुरूप से संचालन में अध्यापकों तथा संचालकों में अपेक्षित परस्पर सहयोग तथा सद्भाव की क्या अवस्था है? यदि उसमें किसी प्रकार की कमी है तो उसके कारण क्या हैं और उनका प्रतीकार क्या है?

३—पाठशालाओं में अध्यापकों का वेतन कहां तक संतोषजनक है, उनके वास्तविक वेतन में और पाठशाला के रजिस्ट्रों में लिखित वेतन में कोई अन्तर है या नहीं?

४—पाठशालाओं में अध्यापकों की नियुक्ति आजकल किस प्रकार की जाती है? वर्तमान रीति में कोई दोष है या नहीं? यदि है तो वे क्या क्या हैं और उनके दूर करने का उपाय क्या है?

५—पाठशालाओं में अध्यापन सम्बन्धी स्थिति क्या है? उसमें कुछ कमियां हैं या नहीं? यदि हैं तो उनका प्रतीकार क्या है?

६—नवीन नियमावली में प्रविष्ट नवीन विषयों के अध्यापन का पाठशालाओं में कहां तक उचित प्रबन्ध है? उसमें जो पाठशालाओं की कठिनाइयें हैं उनका प्रतीकार क्या है?

७—पाठशालाओं कहां तक अपने निज भवनों में चल रही हैं और कहां तक पाठशालाओं को स्थान सम्बन्धी असुविधाएं हैं?

८—पाठशालाओं में पुस्तकालयों (लाइब्रेरी) का कहां तक प्रबन्ध है और इस सम्बन्ध में पाठशालाओं की आवश्यकताएं क्या क्या हैं?

९—पाठशालाओं में कहां तक छात्रों के शारीरिक स्वास्थ्य, व्यायाम तथा तत्सम्बन्धी खेलों की ओर ध्यान दिया जाता है? इस सम्बन्ध में पाठशालाओं की क्या आवश्यकताएं हैं?

१०—पाठशालाओं की आर्थिक स्थिति साधारणतया कहां तक संतोषजनक है और उसको किन्तु किन उपयोगों द्वारा सुधारा जा सकता है ?

११—पाठशालाओं को स्थानीय डिस्ट्रिक्ट बोर्ड तथा म्युनिसिपल बोर्ड आदि की ओर से कहां तक अपेक्षित सहायता मिल रही है और यदि उसमें कमी है तो उसके कारण तथा प्रतीकार क्या हैं ? जो सहायता मिल रही है वह किन शर्तों पर मिल रही है ?

१२—आपकी सम्मति में पाठशालाओं को जो सरकारी आर्थिक सहायता आजकल मिल रही है, वह कहां तक संतोषजनक है तथा उसके देने में कहां तक पाठशालाओं की वास्तविक योग्यता तथा अयोग्यता का ध्यान रखा जाता है ? उसके मिलने में पाठशालाओं को कोई कठिनाइयां हैं या नहीं ? पाठशालाओं को सरकारी आर्थिक सहायता देने का जो आजकल प्रबन्ध है, उसमें किसी प्रकार के परिवर्तन या सुधार की आवश्यकता है या नहीं ? यदि है तो क्या क्या परिवर्तन होना चाहिये ?

१३—पाठशालाओं को संस्कृत पाठशाला निरीक्षक (संस्कृत पाठशाला के इंस्पेक्टर) के विभाग के सम्बन्ध में कोई असुविधाएं हैं या नहीं ? यदि हैं तो वे क्या हैं ?

१४—आपकी पाठशाला का निरीक्षण गत पांच वर्षों में कितनी बार हुआ है ? निरीक्षण के समय आपको किसी प्रकार की असुविधा तो नहीं होती ?

१५—पाठशालाओं को संस्कृत कालेज परीक्षा विभाग के सम्बन्ध में कोई असुविधाएं या कठिनाइयां हैं या नहीं ? यदि हैं तो वे क्या हैं ?

१६—पाठशालाओं को परीक्षार्थ स्वीकृति में कोई असुविधा है या नहीं ? यदि है तो वह क्या है और उसका प्रतीकार क्या है ?

१७—उपर्युक्त प्रश्नावली के अतिरिक्त पाठशालाओं की वर्तमान अवस्था के सुधारने के विषय में जो कोई अन्य विचार आपकी सम्मति में हों, उसको भी लिखिये ।

संस्कृत कालेज, बनारस :

तारीख, ६ अगस्त, सन् १९३९ ई०

यज्ञनारायण उपाध्याय

प्रधान,

संस्कृत कालेज व्यवस्था समिति,

(संस्कृत कालेज आर्गनाइजेशन कमेटी) ।

**English Translation of the Questionnaire issued by the Sanskrit
College Reorganization Committee**

THE Government of the United Provinces has appointed a Committee for improvement of the management of the Sanskrit College, as well as the Pathashalas, recognized for the Sanskrit College Examinations. The Committee requests the managers and the teachers of the Sanskrit Pathashalas of the United Provinces to help the Committee in its task of improving the condition of the Pathashalas by sending appropriate answer to the questionnaire issued herewith.

The answers to the questionnaire should be despatched before the 20th August, 1933, to the following address :

DR. MANGAL DEVA SHASTRI,
M.A., D.PHIL.,

*Principal, Sanskrit College,
Benares.*

THE QUESTIONNAIRE

1. What is the present condition of the Pathashalas with regard to the traditional relation between the teachers and the taught, and the necessary proper discipline? If there are any short-comings in the same, what is their remedy?

2. What is the condition of the spirit of mutual co-operation between the teachers and the managers which is necessary for the proper working of the Pathashalas? If there is any deficiency in this respect, what is it due to and what measures should be adopted to remedy the same?

3. How far is the pay of the teachers in the Pathashalas satisfactory? Is there any discrepancy between their real pay and that shown in the registers of the Pathashalas?

4. What is the method followed in appointing teachers in the Pathashalas now-a-days? Are there any defects in that method, if so, what are they, and how can they be removed?

5. What is the condition of the Pathashalas as regards tuition? Are there any defects in it; if so, how can they be removed?

6. How far suitable arrangement has been made in the Pathashalas for teaching the subjects introduced in the new curriculum? What is the remedy for solving the difficulties of the Pathashalas in this connexion?

7. How far have the Pathashalas their own buildings? What are the difficulties of the Pathashalas in this connexion?

8. How far is there an arrangement for Libraries in the Pathashalas, and what are their needs in this connexion?

9. To what extent is attention being paid in the Pathshalas to the health, exercise and games of the students? What are the needs of the Pathshalas in this connexion?

10. How far is the financial condition of the Pathshalas satisfactory? What can be been adopted to bring about an improvement in the same?

11. How far do the Pathshalas receive sufficient grants-in-aid from the Municipal and District Boards? If there is any short-coming in the same, what is it due to, and how can it be remedied? What are the conditions on which the grants-in-aid are being paid?

12. How far do you think that the Government grants-in-aid given to the Pathshalas is satisfactory? How far is the real fitness or otherwise of the Pathshalas taken into account in giving the grants-in-aid? Are there any difficulties of the Pathshalas in getting the grants? Is there any need of any change or reform with regard to the present arrangement for giving grants to the Pathshalas; if so what is that change?

13. Have the Pathshalas any difficulties with regard to the Inspection Department; if so, what are they?

14. How many times has your Pathshala been inspected? Do you find any difficulty at the time of inspection?

15. Have the Pathshalas any difficulty with regard to the department of Samskrit College Examinations? If so, what are they?

16. Have the Pathshalas any difficulty in connexion with their recognition for the Samskrit College Examinations? If so, what is it, and how can it be removed?

17. In case you have any other suggestion for bringing about improvement in the present condition of the Pathshalas please write about it.

APPENDIX VIII

SUMMARY OF REPLIES TO THE QUESTIONNAIRE

The 17 questions of the Questionnaire issued by the Sanskrit College Reorganization Committee may be roughly grouped under six heads, viz :

- (1) Relation between the teachers and the taught and that between the teachers and the management.
- (2) Financial condition of the Pathashalas, method of the teachers' appointment, teachers' salaries, accuracy of the Pathashala accounts, tuitional condition of the Pathashalas, aid from the District and Municipal Boards.
- (3) Government grant, its adequacy or otherwise, methods of its award, Inspector's visit to the Pathashalas, etc.
- (4) Building, Libraries and games.
- (5) Registrar's office and the Pathashalas-
- (6) Recognition of the Pathashalas and the introduction of the new courses.

A brief analysis of the replies to the questionnaire issued by the Sanskrit College Reorganization Committee is as follows :

- (1) Relation between the teachers and the taught and that between the teachers and the management :

In a large number of replies the relation between the teachers and the taught has been described as quite satisfactory. Others have pointed out some defects in the relation due to some short-comings on both sides.

Similarly the relation between the teachers and the management is cordial in many cases. In some cases there does exist some misunderstanding.

- (2) Financial condition of the Pathashalas, method of teachers' appointment, teachers' salaries, accuracy of Pathashala accounts, tuitional condition of the Pathashalas, aids from the District and Municipal Boards :

Almost all the replies show that the financial condition of the Pathashalas is not satisfactory. Due to economic depression, public subscription is not easily forthcoming and the local boards do not give sufficient aid to the Sanskrit Pathashalas. The Provincial Government may kindly amend the District and Municipal Board Acts providing some allotment for the Sanskrit education under the Boards.

The appointment of teachers is generally in the hands of the Pathashala Committees. In the existing circumstances there is nothing to be said against the present method. The teachers of the Sanskrit Pathashalas are generally low paid due to paucity of funds in the Pathashalas. Some replies state that the Pathashala accounts are quite correct, while others say that they are generally unreliable. Regular auditing of the accounts is expected to improve them. The financial condition in the Pathashalas is satisfactory. It can be improved if the teachers of the Pathashalas are trained and funds are available to increase the staff. Combination of small Pathashalas into one and their classification may prove very useful.

(3) Government grant, its adequacy or otherwise, methods of its award, Inspector's visit to the Pathashalas, etc :

The consensus of opinion is that the Government grant is quite insufficient. It should be increased appreciably. The majority of the replies find no fault with the present method of award of the Government grant nor do they experience any difficulty at the time of the Inspector's visits which are few and far between. In order to regularize the Inspector's visits there should be some more Assistant Inspectors.

(4) Buildings, Libraries and games

The condition of buildings and Libraries is not satisfactory in many Sanskrit Pathashalas. To improve them the Provincial Government should give sufficient grant to all the Pathashalas. The introduction of modern games is not possible in all the Sanskrit Pathashalas due to scarcity of open land and necessary funds. Still the students of the Sanskrit Pathashalas maintain good health.

(5) Registrar's office and the Pathashalas :

Some teachers of the Pathashalas complain that scholars having no connexion with Sanskrit Pathashalas are appointed examiners at their cost.

(6) Recognition of the Pathashalas and the introduction of the new courses :

In the matter of recognition the majority have nothing to say against the present practice.

Almost all the replies maintain that the existing teachers of the Pathashalas are already overworked and therefore, they do not find it easy to teach the newly introduced subjects. It is highly desirable that the Government should grant some aid to all the Pathashalas to enable them to engage one more teacher to teach these subjects.

APPENDIX IX

List of Pathshalas receiving grant-in-aid from the Government

No.	District	Name of institution	Grants passed for 1937-38	Grant admissible in 1938-39	Deduction on account of excess grant paid 1936-37	Net monthly grant to be paid from 1st 1938
1	2	3	4	5	6	7
			Rs.	Rs.	Rs.	Rs.
		(1) Sanskrit Pathshalas				
1	Bulandshahr..	Sang Veda Vidyalaya, Narwar	144	144	..	12
2	Do. ..	N. R. Sanskrit College, Khurja	1,224	1,248	..	104
3	Do. ..	Janki Prasad A. S. High School, Sanskrit Pathshala, Khurja ..	312	312	..	26
4	Do. ..	Shri Radha Krishna Sanskrit Maha Vidyalaya, Khurja ..	1,236	1,224	..	102
5	Do. ..	Sanskrit Pathshala	144	144	..	12
6	Meerut ..	Billveshwar Sanskrit Maha Vidyalaya, Sadar	1,200	1,200	..	100
7	Do. ..	Shri Sanatan Dharam Sanskrit Pathshala, Pilkhuwa ..	120	120	..	10
8	Bijnor ..	Behari Sanskrit Pathshala, Chandpur	144	144	..	12
9	Saharanpur ..	Bhagirathi Sanskrit Pathshala, Post Office Kanghal..	544	396	..	38
10	Do. ..	Yogasharama Maha Vidyalaya, Mayapur, Hardwar ..	1,200	1,200	..	100

11	Garhwal	..	Sanskrit Pathshala, Timli Dabralson	..	..	..	360	360	..	80
12	Do.	..	Shri Kedarnath Sanskrit Vidyalaya, Shonitpur, Post Office Gupta Kashi.	..	..	..	348	348	..	29
13	Do.	..	Shri Badrish Sanatan Dharma Sanskrit Pathshala, Srinagar	..	..	..	336	331	81	25
14	Do.	..	Badrish Kirti Sanskrit Vidyalaya, Dimmar, Post Office Simli, Karan Prayag.	..	..	..	564	564	..	47
15	Do.	..	Sanskrit Vidyalaya, Rudraprayag	..	..	..	144	144	..	12
16	Aligarh	..	Sri Kameshwar Sanskrit Pathshala, Hathras	..	..	..	384	396	..	33
17	Do.	..	Dharma Samaj Sanskrit Pathshala	..	..	..	684	684	..	57
18	Agra	..	Shri Vidya Dharma Vardhini Pathshala, Hargovind Bal Pathshala Bhavan, Maithan.	..	..	..	1,224	1,140	..	95
19	Muntra	..	Sri Rang Lakshmi Pathshala, Brindaban	..	..	..	360	348	..	29
20	Do.	..	Sri Ramanuj Vedant Vidyalaya, Brindaban	..	..	..	576	444	..	37
21	Etawah	..	Shri Sanskrit Pathshala, Auraiya	..	..	..	1,764	1,800	..	150
22	Etah	..	Sanatan Dharma Sanskrit Vidyalaya, Mayanganj	..	..	..	360	360	..	22
23	Do.	..	Mehta Sanskrit Pathshala, Soron	..	..	..	708	708	..	50
24	Pilibhit	..	Lalit Sanskrit Pathshala, Bisalpur	..	..	..	588	552	..	46
25	Budaun	..	Sanatan Dharma Sanskrit Vidyalaya	..	..	..	888	1,212	..	101
26	Bareilly	..	Arya Samaj Sanskrit Pathshala, Bhoor	..	..	..	334	384	..	32
27	Allahabad	..	Shri Dharm Gyanopadesha Pathshala, Yehiapur	..	..	..	1,368	1,368	..	114
28	Do.	..	Srinath Sanskrit Pathshala, Sirsa	..	..	..	420	420	..	35
			Carried over	..	..	..	..	..	..	..

List of Pathshalas Receiving grant-in-aid from the Government—(continued)

No.	District	Name of institution	Grants passed for 1937-38	Grant admissible in 1938-39	Deduction on account of excess grant paid in 1936-37	Net monthly grant to be paid from 1st March, 1938
1	2	3	4	5	6	7
			Rs.	Rs.	Rs.	Rs.
		Brought forward ..	..	..	..	..
		(1) Sanskrit Pathshalas—(continued)				
29	Allahabad ..	Sarjuparin Brahman Sanskrit Pathshala	876	876	..	73
30	Do. ..	Tribeni Sanskrit Pathshala, Daraganj	444	444	..	37
31	Do. ..	Sri Harsha Savitri Sanskrit Pathshala, Daraganj	860	276	..	29
32	Banda ..	Tulsi Samarak Sanskrit Pathshala, Rajapur	468	468	..	39
33	Jhansi ..	Sanskrit Pathshala, Talbehah, Lalitpur	372	384	..	32
34	Jaunpur ..	Sanatan Dharma Sanskrit Pathshala	636	636	..	53
35	Do. ..	Sanskrit Pathshala, Shahganj	396	396	..	33
36	Do. ..	Basudeva Sanskrit Pathshala, Gutwan	576	588	..	49
37	Do. ..	Shri Bholanath Sanskrit Pathshala, Ukni, Post Office Madhupur.	360	360	..	30

38	Jaunpur	..	Sanskrit Pathshala, Patti Narendrapur	..	..	720	696	..	58
39	Balla	..	Jubilee Sanskrit Pathshala	..	..	2,256	1,906	106	150
39	Do.	..	Debi Prasadecya Sankrit Pathshala	..	..	972	972	..	81
40	Ghaziपुर	..	Victoria Sanskrit Pathshala	..	..	936	996	..	88
41	Do.	..	Sanskrit Pathshala, Rampur	..	..	144	144	..	12
42	Banaras	..	Nityanand Veda Vidyalaya (D. A-V. High School)	..	..	900	900	..	75
48	Do.	..	Kepileshwar Sanskrit Pathshala, Nimaichi	..	..	144	144	..	12
44	Mirzapur	..	Sanatan Dharma Rakshini Sanskrit Pathshala, Brajraj Katra	..	..	300	331	67	22
45	Do.	..	Pandeya Sanskrit Pathshala, Ahroura	..	..	324	228	..	19
46	Do.	..	Sanskrit Pathshala, Tilthi, Post Office Chihle, Mirzapur	..	..	482	482	..	36
47	Partabgarh	..	Raghuraj Sanskrit Pathshala, Baiti	..	..	300	300	..	25
48	Azamgarh	..	Sri Sanatan Dharama Sanskrit College	..	..	1,116	1,116	..	93
49	Do.	..	Sanatan Dharma Sanskrit Pathshala, Ratanganj Post Office Ahroura.	..	..	480	456	..	38
50	Do.	..	Maheshwar Sanskrit Pathshala, Bhatsari, Post Office Gumahdih	..	..	180	180	..	15
51	Do.	..	Sanskrit Pathshala, Sipah, Post Office Dobrihat	..	..	408	264	..	22
52	Do.	..	Hindi Sanskrit Pathshala, Post Office Atrauli	..	..	144	144	..	12
53	Do.	..	Vidyaratna Sanskrit Pathshala, village Kaneri, Post Office Phulpur.	..	..	540	576	12	47
54	Do.	..	Sanatan Dharma Sanskrit Pathshala, Hirajpatti, Post Office Madhuban.	..	..	912	672	..	56
55	Do.	..	Sanskrit Pathshala, Mau Nath Bhanjan	..	..	1,152	1,140	..	96
56	Do.	..	Sanskrit Pathshala, Mau Nath Bhanjan	..	..	1,152	1,140	..	96
			Carried over	..	..	..	..	..	..

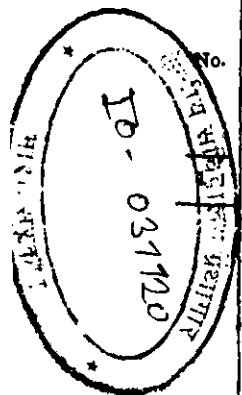
39	Jaunpur	..	Sanskrit Pathshala, Patti Narendrapur	..	..	720	696	..	58
	Balla	..	Jubilee Sanskrit Pathshala	..	..	2,256	1,906	106	140
39	Do.	..	Debi Prasadceya Sanskrit Pathshala	..	..	972	972	..	81
40	Ghazipur	..	Victoria Sanskrit Pathshala	..	..	936	996	..	83
41	Do.	..	Sanskrit Pathshala, Rampur	..	..	144	144	..	12
42	Benares	..	Nityanand Veda Vidyalaya (B. A.-V. High School)	..	..	900	900	..	75
48	Do.	..	Kapileshwar Sanskrit Pathshala, Nimaichi	..	..	144	144	..	12
44	Mirzapur	..	Sanatan Dharma Rakshini Sanskrit Pathshala, Prajraj Kutra	..	..	300	331	67	23
45	Do.	..	Pandeya Sanskrit Pathshala, Ahrāuta	..	..	324	228	..	19
46	Do.	..	Sanskrit Pathshala, Tilthi, Post Office Chilha, Mirzapur	..	..	432	482	..	38
47	Partabgarh	..	Raghuraj Sanskrit Pathshala, Baiti	..	..	300	300	..	25
48	Azamgarh	..	Sri Sanatan Dharama Sanskrit College	..	..	1,116	1,116	..	93
49	Do.	..	Sanatan Dharma Sanskrit Pathshala, Ratanganj Post Office Ahrāula.	..	..	480	456	..	38
50	Do.	..	Maheshwar Sanskrit Pathshala, Bhatsari, Post Office Gumahdih	..	..	180	180	..	15
51	Do.	..	Sanskrit Pathshala, Sipah, Post Office Dohrighat	..	..	408	264	..	22
52	Do.	..	Hindi Sanskrit Pathshala, Post Office Atranli	..	..	144	144	..	12
53	Do.	..	Vidyaratna Sanskrit Pathshala, village Kaneri, Post Office Phulpur.	..	..	540	576	12	47
54	Do.	..	Sanatan Dharma Sanskrit Pathshala, Hirajpatti, Post Office Madhuban.	..	..	912	672	..	56
55	Do.	..	Sanskrit Pathshala, Mau Nath Bhanjan	..	..	1,152	1,140	..	95
56		..	Carried over	..	..	..	..	..	..

List of Pathashalas receiving grants-in-aid from the Government—(continued)

No.	District	Name of institution	Grant passed for 1937-38	Grant admissible in 1938-39	Deduction on account of excess grant paid in 1936-37	Net monthly grant to be paid from 1st March, 1938
1	2	3	4	5	6	7
			Rs.	Rs.	Rs.	Rs.
		Brought forward	..	..	..	..
		Sanskrit Pathshalas—(continued)				
57	Azamgarh ..	Sanskrit Pathashala, Rani-ki-Barai	492	408	..	34
58	Do. ..	Sanskrit Pathashala, Guradari, Post Office Karhan ..	444	444	..	37
59	Do. ..	Sri Sanga Veda Vidyalaya, Hanumangarhi ..	648	648	..	54
60	Do. ..	Sanyasi Sanskrit Pathashala, Raizadpur, Post Office Sagri ..	612	612	..	51
61	Sitapur ..	Diamond Jubilee Anglo-Sanskrit Pathshala	828	792	..	66
62	Kheri ..	Sanatan Dharma Sanskrit Vidyalaya, Lakhimpur ..	492	492	..	41
63	Hardoi ..	Vyakaran Tatwa Prakashika Pathshala, Sandi ..	336	336	..	28
64	Rae Bareilly ..	Baillie Sanskrit Pathashala	1,368	1,332	..	111
65	Gorakhpur ..	Sanskrit Pathashala, Bishwanathpur, Post Office Unwal ..	660	660	..	49

66	Do.	Vidya Dharma Samvardhini Sanskrit Pathshala, Mundera Bazar, Chauri Chaura.	812	824	..	27
67	Do.	.. Sanskrit College, Bohgaura, Post Office Kauri Ram ..	936	936	..	..
68	Do.	.. Sanskrit College, in the Satasi Estate, Kasba Bhawapur ..	1,104	1,104	..	92
69	Do.	.. Vedang Vyakaran Sanskrit Pathshala, Hardhahi, Post Office Malhanpur.	324	324	..	27
70	Do.	.. Vidya Dharma, Sanjivni Sanskrit Pathshala, Deoria ..	756	756	..	63
71	Do.	.. Sanatan Dharm Sanskrit Pathshala, Dhani ..	924	924	..	27
72	Do.	.. Sanatan Dharm Sanskrit Pathshala, Mnktesar Nath ..	840	840	..	70
73	Do.	.. Sanskrit Pathshala, Dhakwa Bazar ..	240	240	..	20
74	Do.	.. Saraswati Sanskrit Pathshala, Peppiganj ..	600	600	..	50
75	Do.	.. Sri Sarwar Pathshala, Kishorganj, Post Office Salimpur ..	1,020	1,020	..	85
76	Do.	.. Sanskrit Pathshala, Kauapur, tahsil Banagaon ..	276	276	..	23
77	Do.	.. Vaishnava Dharam Parvardhini Sanskrit Pathshala, Rama Man, Post Office Gola.	612	624	..	52
78	Do.	.. Sanskrit Pathshala, Dharsi, Post Office Gagaha ..	612	612	..	51
79	Do.	.. Srinath Sanskrit Pathshala, Hatta ..	72	72	..	6
80	Do.	.. Sanskrit Vidya Parvardhini Pathshala, Dharha, tahsil Hatta ..	824	824	..	27
81	Do.	.. George Vijai Sri Brahmachari Ashram Sanskrit Pathshala, Rampur, Karkhana, Post Office Rampur, Karkhana.	600	660	..	50
82	Do.	.. Sanskrit Pathshala, Amarpur, Post Office Banagaon ..	252	240	..	20
83	Do.	.. Lumbini Sanskrit Vidyalaya, Post Office Pharenda ..	420	420	..	35
		Carried over ..	..	..	..	..

List of Pathashalas receiving grant-in-aid from the Government—(concluded)



No.	District	Name of institution	Grant passed for 1937-38	Grant admissible in 1938-39	Deduction on account of excess grant paid in 1936-37	Net monthly grant to be paid from 1st March, 1938
	2	3	4	5	6	7
			Rs.	Rs.	Rs.	Rs.
		Brought forward ..	..	..	..	..
		Sanskrit Pathashalas—(concluded)				
84	Gorakhpur ..	Bri Kuber Nath Sanskrit Vidyalaya, Post Office Kuber Nath ..	600	600	..	50
85	Do. ..	Maha Nirvana Vidyalaya, Matha Kunwar; Kasia, Post Office Kasia.	324	324	..	27
86	Do. .	Sanskrit Pathshala, Bamanuj Kote, village Ramdig, Post Office Belghat.	252	192	..	16
87	Do. ..	Vedic Sanskrit Pathshala, Banspar, Post Office Biralcha ..	516	516	..	43
88	Do. ..	Deva Nagari Sanskrit Maha Vidyalaya, Majhason, post office Malason.	336	336	..	28
89	Do. ..	Sanskrit Pathshala, Gheepokhri, Post Office Dubouli ..	336	336	..	28
90	Do. ..	Bri Radha Krishna Sanskrit Pathshala, Lakshminivas Bag, Deoria.	768	768	..	64
91	Do. ..	Sanskrit Pathshala, Math Lar, Post Office Lar ..	516	516	..	66 ¹¹

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