CHAPTER - V

SANSKRIT AND ÉYURVEDA:

ROLE OF INFORMAL EDUCATION

Introduction

India has a rich medical legacy in Éyurveda. Since Éyurveda is a science of life and healthy way of living, mankind has something valuable to learn from it. The advice it gives is to live in harmony with nature. Health and longevity is related to the style of life one follows. Man has always worried about ill health from the time immemorial. He tried and succeeded to find out remedies for most of the ailments. Éyurveda is our a traditional stream of knowledge coming down from generation to generation especially through Sanskrit medium.

Ayurvedic Education
According to some scholars the system of Ēyurveda had its beginning during the Īgveda time. The Atharvaveda has Ēyurveda as its supplement.

In the past great teachers were committed to preserve this knowledge and transmit it to deserving disciples. Caraka, in his treatise mentions the pledge of the Ayurvedic students.

Unto one that is adorned with such qualifications when he has presented himself for acceptance as a pupil, and when he is prepared to serve his preceptor steadily and for a long time, the preceptor should say as follows.

When the sun is in his northern course, during the lighted fortnight, on an auspicious day, when the holes Chandramas is in conjunction with any of these asterims, viz, Tisya, Hasta, árava,j, and the twin Âwins; when the holy Chandramas is in an auspicious karana and when the muhursta is friendly (favourable) having Fasted, having shared off the hair of his head, attired in robes steeped, in red-chalk, equipt
with (sacred) fuel, fire ghee, unguents (such as sandal paste) water pots, and perfumes of various kinds are also garlands of flowers, a lamp, gold, ornaments of gold, silver, gems, pearls, corals and silken clothes also with blades of sacred grass, fried paddy, mustard seeds, rice-grains prepared with the aid of solar heat (instead of boiling) also quantity of white flowers, both loose and strung together in wreaths, also some clean articles of diet, and perfumes pasted and otherwise, do thou come! The disciple should do as he is commanded.

The commitment of ancient teachers and students to their profession is reflected in Carakasamhita. The samhitas of Caraka, Suṣratha, Kaṣyapa, Bela, and Harita mentions the term Ūyurveda for Indian medicines.

In the ancient period Kasi was the famous centre of Ūyurveda. Later Thakshasila became very popular in the field of Ūyurvedic education. The story related to Buddhist period tell about prince Brahmadata of Kasi coming to Thakshasila for the
The study of Ayurveda. The great Ayurveda physician Caraka and his disciples were used to visit many places and teach the students. The questions raised by the disciples were answered by them. They used the method of debates and discussions practiced for higher education in which scholars from various disciplines participated. In Thakshasila, Jivaka was one of the best students in this period. Students learned Ayurveda in its all aspects. Along with Ayurveda, subjects like Dharma-śstras and other śstra subjects relevant for leading a good life were also taught. In addition to the gurukula system, during the Buddhist period, the University system was also there. In the Universities of Nalanda and Thakshasila each subject was handled by a specialist teacher, Student and teachers lived together. At the time of the flourish of Buddhism the system of Indian medicine was popular not only in India also in China, Tibet, Central Asia and Japan.
*Carakasamhita*

Ayurveda was divided into 8 specialities: Kṣṣyācikitsa (internal medicine), ālāya (surgery), ājīkṛṣṭa (diseases of head), Kumārabhāṣṭya (paediatrics), Agadatantra (toxicology), Bhūtavidyā (pertaining to spirits), Rasāyana (promotive therapy) and Vījekara,ā (pertaining to aphrodisiacs). Many treatises are composed on each branch developing to the rank of specialities, simultaneously permitting them to have interdisciplinary approach. Among them two specialities developed rapidly, the school of medicine and school of surgery.

The school of medicine was known as Kṣṣyācikitsa or Ētreya Punarvasusampradāya. The school of surgery was famous as ālāya or Dhanvantare sampradāya.⁴
Atreya Punarvasu had six important disciples. All of them composed their own books on the knowledge gained by them. Among them Agnieñatantra stood first and Atreya was asked to modify the text including other tantras. Later it was refined and enlarged by Caraka and hence the name Carakasamhita. Further it was reducted by Drdhabñla.\(^5\)

The period of Caraka may be fixed about 200 B.C. Drdhabala (415 century A.D) completed Carakasamhita by adding 17 chapters in Cikitsñsthña and the entire Kalpastñña and Siddhistñña.\(^6\) The subject matter of the text is arranged in eight sections and 120 chapters. It deals with the basic principles of Êyurveda. It finds the man as a wholesome individual, discusses various topics from genetics to daily practices and prefers a holistic approach. It enables one to find out remedy for each and every problems of ailment arising at any time anywhere. It gives more than 2000 medicinal preparations. Various experts present their own views and try to establish
their points during serious discussion. Finally the master concludes the discussion by
finalizing the point.

Suṣruta

The excellence of surgical practices in Ēyurveda is attributed much to Suṣruta. Suṣruta was the son of Visvamitra. Most of the historians agree that Suṣruta's period comes in between 600 B.C. and 300 B.C. Suṣrutasamhita covers all the aspects of medical practice under eight sub-specialities. The surgical concepts and procedures are discussed throughout. Suṣrutasamhita is the first text to define health in terms of physical and mental serenity and well being which was incorporated by W.H.O. recently. Suṣruta was not only a practical surgeon but he was a good teacher also. Suṣruta's collection consists of two broad sections. The first section of the text is related to surgery and is further divided into five chapters or stanzas. The second section of the book is called Uttaratantra which contains 66 chapters. It is ascribed by some scholars
to a later author of the same name. Thus part of the book deals with a variety of subjects including details of eye diseases anatomical parts of the eye and their care. The treatment of eye injuries, diseases of ear, nose and throat, general medicine and psychiatry in Ayurveda etc are also dealt with. Suśruta was the first surgeon to classify surgical instruments adopting nomenclature. Both blunt and sharp instruments were grouped in distinct categories, grouping which is complete in every respect even now. Suśruta promotes inter disciplinary approach in studies. It is likely during the course of training that many allied branches of this science might have received references. Suśruta advises to hold discussions with other doctors and have acquaintance with other works on similar subjects. Plastic surgery is the unique contribution of Suśruta for which the world is indebted to him. Suśruta has elaborated and advanced the basic concepts of the properties and action of drugs. Suśruta introduces many specific drugs for treatment. He classified drugs in 37 groups according to therapeutic uses.
In the 15th century, during the settlement of Portuguese in certain regions of India, the western medical system was introduced. During the British Colonial period western medicine began to dominate. Rajaram Mohan Roy, Swamy Vivekananda, Dayananda Saraswathy etc., are the famous leaders of Indian renaissance in the 19th century. They upheld Indian traditions and but approved reformations in it. As a result of their activities, during the colonial era, India witnessed a cultural and social renaissance. Some of the western scholars who came to India were generally interested in Indian wisdom and cultural heritage embodied in Sanskrit institutions like the Royal Asiatic society encouraged the publication of studies and reports about the Vedas, Indian art, Laws, Literature and works in the scientific field. During this period Dr.Horner and others did some study and research in the field of Ayurveda with the help of society. 9
In Goa the Portuguese started one hospital in 1498 and one medical institution in 1607. The French and other Europeans were also interested in the propagation of western medicine. Under their compulsion the Indian rulers began to accept western medical treatment from 17th century onwards.

The modern medicine and technology gradually displaced traditional system of Ēyurvedic education. The indigenous modes of medicine were neglected. The Ēyurveda education also underwent many changes during this time. According to Vidyalankar, before the English education, Indians followed the traditional system of education in the field of Ēyurveda. In Banaras and Navadweep flourished the study of Philosophy, Vyākaraṇa, Śhitya, and Ēyurveda. They never taught Ēyurveda without imparting philosophical knowledge." But in the influence of modern education these philosophical tradition and the multidisciplinary engagement with the Sanskrit Kavyas, Vyākaraṇa, Tarka and Jyotiṣa etc were eradicated from the medical education. In some
places like Bengal, Gujarat, Andhra, and Maharashtra, a number of Êyurvedic gurukulas were introduced. They had followed traditional method and gave importance to Sanskrit and Dar¿anas. However some institutions followed the modern education. For some time the traditional and modern education existed side by side.

Fortunately the traditional Êyurvedic education was preserved in some of the gurukulas, i¿ramas and agraharas. Sanskrit was an unavoidable subject for them.

After the implementation of modern education in India, some of these traditional institutions were replaced by modern institutions. For instance Pandit Jaranathan started one gurukula in Tungabhadra and later it was transformed as Bellery Êyurveda College (Andrapredesh). This type of conversions of institutions happened in many parts of India.\textsuperscript{12}
The people of Kerala had received Sanskrit and the Ēyurveda, irrespective of consideration of caste or religion. They believed Ēyurveda as their own common medicine. The practitioner of Ēyurveda or 'Aryavaidya' was respected in the society. Not only Brāhmaṇas but many other castes were involved in Ēyurvedic knowledge. They were scholars in Sanskrit and were fully devoted to this profession.

The Ēyurveda Vaidyas of Kerala treated both physical and mental diseases. They often used extra-ordinary methods for treatment. From the ancient period onwards people of Kerala interacted with those who came from other localities and other parts of the world. This healthy practice gave them the ability to identify and assimilate new ideas and methods. Ēyurveda in Kerala developed by relating its own knowledge with the knowledge of others in many areas. For example contribution of local or tribal medicine is very much present in the Kerala Ēyurveda.
The vaidyas in Kerala studied the samhitas of Caraka and Sūrya but most of them followed the text of Āṅgahṛdaya and Āṅgasaṃgraha of Vāgbhaṭa. Before the introduction of Sanskrit samhitas a regional or Dravidian medical system existed in Kerala. The aboriginal method of treatment included prayers, rituals and uncultured medicine. Then because of influence of Sanskrit culture and on the basis of the principles of triguṇas, shaddhatukas, tridoṣas, marmas and with the background of Darśana like śāṅkhya, Āyurveda began to improve its own traditional knowledge and experience. Āyurveda in Kerala has its own unique history of development which is inclusive as well as creative. Āyurveda was not a property of upper class in Kerala. Members of lower communities have also given their contribution to Kerala Āyurveda through their knowledge of the āystras and effectiveness of their treatment. For example Itti Achuthan was one famous scholar in Āyurveda. When the Dutch came to
Kerala he was the chief resource person for the composition of the book on herbs of Malabar naming 'Horthus Malabaricus.'

M.K. Vaidyan, when he mentions about Ērogya Kalpadruma the 'Balacikilsa', (pediatric) text of Kaikulangara Ramavariyar says 'Kaikulangara always analyses and learns about the method of ethnic treatment by Ezhavas'. He opines that Vaidyaratnam P.S. Warrier who had connections with Ezhava vaidyas also acquired knowledge from their medical system.

In short the history of Ēyurveda in Kerala is divided into three stages. Kearalites followed their own ethnic mode of treatment before the coming of Sanskrit Ēyurveda texts in Kerala. In this period a system of herbal treatment was followed in Kerala, which may be called as pre Sanskrit. Moreover in the field of medicine Kerala had followed a non-Ēyurvedic basic text namely Sahasrayoga.
The families of traditional Vaidyans respect and protect similar type of texts and prescriptions and use them for the 'family treatment' which consists of medicine and methods unknown to Sanskrit Íyurveda. Medicines like Kasturyadi, Gorocanadi, Dh¡ra, Navarakkizhi, Ilanerkuzhambu, etc are some of the special contribution of Kerala.

The famous Eye specialist Dr. L.A. Ravivarma observes: It may be noted that the advances in this form of application (Dh¡ra etc) is the contribution of Kerala. This method is still widely in use. The medicament is applied to the body as a whole or to the part affected as required and massaged in a well planned and scientific manner.\textsuperscript{15}

The second peculiarity of Kerala Íyurveda was that the treatment was not the privilege of the upper classes. As noted earlier communities like Ezhavas followed their own ethnic medicine. The others like Velan, Mannan, Ganakan or Kaniyan also had
some families that followed the Vaidyavritti. Their service were available to the society as a whole in the times of need.

Later when the Sanskrit texts were introduced in Kerala, the existing system was influenced by new texts and Ēyurveda flourished in Kerala. Like the Brāhmaṇa, Ātṛga Vaidyas, the Ezhavas and others also learned the basic Ēyurvedic texts by heart and were highly involved in specialist treatments.

Pupils who learned Sanskrit were given the opportunity to study Ēyurveda texts also. Some learned it along with Kīvyas and Natakas. Teachers taught student directly without charging any fees. They believed that teaching or transmission of their knowledge to the deserving siĀyas was their sacred duty. Students lived and practiced with their gurus. So they got enough chances to have direct experiences of different types of treatment and to identify the medicines and their use. This was especially true in the Āṭavaidya families. These Vaidyans were very good scholars who were always
dedicated to their profession and cultured service mentality. They wrote commentaries in Sanskrit on Ēyurvedic texts. Indu the disciple of Vīgbhata and the author of āṣāṣikha commentary of Āṭ̐hināṛ̣daya was born in Kerala. Even now some of the Āṭ̐havaidya families, follow this through preservation and transmission of their family tradition. Scholars of these families are well versed in both Sanskrit and Ēyurveda.

**Sahasrayogam**

There is no solid information about the time of the writing of *Sahasrayogam*. We get a detailed account of a new medicine called 'Madhusarahi'. This medicine is found in the *Sahasrayoga* also. The work *Sahasrayogam* got its name due to the inclusion of more than a thousand yogas. The work *Sahasrayogam* is the contribution of Kerala to the world of Ēyurveda.

There are many other books like *Sahasrayogam*, Yogīṛmaprakāśikī, Vaidyamaṇjari, Cikitsāmaṇjire and Sannipitacikitsī, Netraroga cikitsī etc. These are
popular in Kerala Ēyurveda families and not so in other places. The author of these works remain anonymous.

Two types of ‘sahasrayoga’ are popular in Kerala. One is with the anonymous commentary ‘vaidyapriya’ published by Velayudha Kuruppu from Srirama Vilasam Press. The other is with the commentary Sujanapriya written by K.V Krishnan Vaidyan and Gopala Pilla published from Vidyarambham press.

Āśavaidyans

The study of Ēyurveda in Kerala could not avoid reference to the tradition of Āśavaidyans. They helped much to the flourishing of Ēyurveda in Kerala. Āśavaidyans. They were thus called Ātavaidyans because they were the experts in Ātāṅgaḥdaṇḍa, the magnum opus of Ēyurveda. They were specialised in all the eight branches of Ēyurveda āālyatantra, ājalakyatantra, Kṣyākikīṣ, Bhētavidya, Kaumārābhātya, Agadatantra, Rasīyanatantra and Vījekara, atantra.
Kerala in the distant past was divided into eighteen administrative segments known as Talis. Each Tali had its own experts in all fields of knowledge. Ayurvedic physicians were in charge of medicines and it is believed that all together there existed eighteen families of Ayurveda, one family for each Tali.

The ancient Ayurveda families have vanished into oblivion and still others have merged with like-minded families. Elamkunnapuzha Kuriyedath Moossu and Puranattukara Karumbepalli Moossu etc are merged into Thaikkad Moossu. The families of Ayurveda exist only in central Kerala. The families of Pulamanthol, Kuttenchery, Thrissur Thaikkad, Elayidath Thaikkad, Chirattman, Vayaskara, Alathur Nambi, Karanthol, Parappur and Vaidyamatham are believed to be the Ayurveda of Ancient times. Of all these only eight families are known to us now. They are Vayaskara, Chirattaman, Elayidath Thaikkadu, Alathiyoor, Thrissur Taikadu, Kuttenchery Pulamanthol and Vaidyamadam. This may be the reason for the
common belief that the term Aণavaidyans is strictly meant for eight families. In the beginning Aণavaidyans too belonged to the priestly Vedic class with the right for performing yagas and rituals. But their constant involvement in medicines and surgeries kept them away from the elite sections of the society headed by the Vedic Brहma,rs. Surgery and examining and confirming of the dead are indispensable in these profession. The code of untouchability also could not be strictly followed. For all these reasons the Aণavaidyans were looked down upon as inferior by veda pandits who performed yagas and rituals. In due course of time their matrimonial alliances were restricted to the Aণvaidya families. They had rare chances of alliance with other Brahmin families. As a result the number of the Aণvaidyans considerably dwindled. Later they were able to seek alliance from other Brहmin families. But even today they are deliberately kept away from performing Vedic rites. A striking difference can be seen in the case of Vaidyamatham. The knowledge of Vedas was compulsory for the
Vaidyamatham as they have to associate with yigis and rituals. In view of their role in yigis they had kept themselves away from surgery and they dealt only with other seven angas of AÀ¶¡ngahdaya. 24 The medical profession which the AÀ¶vaidyans practiced was contrary to the strictures of the orthodox clerics among the Br¡hmins and hence their noble status was adversely affected. Now the situation has considerably changed.

The legends have grown around the mysterious power of the AÀ¶vaidya practice. The medicines given by the AÀ¶vaidyans with their own gifted hands are valued most.

Modern Period

The 18th and 19th century witnessed the transformation of Kerala into the modern age. Colonial rule and the institutions they introduced in Kerala prompted new knowledge and new style of education, which followed the western model. Modern
subjects like science, history, and technical subjects were taught in schools and colleges which were started in the state and provinces. The entry of western medicine with the support of the ruling sections of the society was also a remarkable event during this time.

In Thiruvithamkur, the western system of treatment was introduced during the time of Rani Lakshmi Bai. At first it was limited only in the royal palace. Then in 1861 Parvathi Bai (1816) started a free charity Allopathi dispensary for common people. During this period European Missionaries were given opportunity for working in the field of education. Gradually modern medicine was popularised in Thiruvithamkur. Those who believed in indigenous medicine gradually began to turn to the western medicines. It was also a fact that during this period the Ēyurveda vaidyans in Kochi, Thiruvithamkur and Malabar provinces of Kerala were not fully educated in their science. The lack of standard education among them was a great problem. Influenced
by the institutionalised type of western education and social and cultural renaissance generated by the confrontation with modernity, Éyurveda looked for new ways of development. Éyurveda maintain a holistic perspective and give importance to of man's relation with the world and his accumulated experience of life. This was a cause for a new awakening among Scholars, and Indigenious vaidyans had to put up a long struggle for the revival and reformation of Éyurvedic principles. They had to regain their lost reputation. The popular belief in Éyurveda and the commitment of vaidyans to their profession helped reformation and modernization. The opinion was formed that it was necessary to better the teaching learning practices and preparation of medicine by incorporating the contributions and possibilities of the scientific and technological age. It was agreed that modernization according to the demands of the new times should be made in all traditional fields of knowledge. Accordingly, Sanskrit education and Éyurvedic education were made available through the Pitañjalas,
schools and colleges with proper modification suitable for the modern times. The syllabus was reformed by including modern branches of knowledge and new texts were written for this purpose. New organizations for traditional Êurvedic practitioners were formed. Hospitals were established both in private and government sectors and Êurveda faculties were formed in the universities. Number of institutions and hospitals were established in private sector. Kaviyoor Parameswaran mëttatu, the disciple of Pachumoossu had started first p†ghaâååååla of Êurveda in Thiruvananthapuram in 1886. Then in 1890 with the special recommendations of Sre Mëlam Thirumâ®u Maharaja, it was taken over by the government. Then P.S.Varier established Kottakal Êryavidyasala. He was a very good scholar in Sanskrit, Êurveda and also in Modern medicine. So he tried to bring a synthesis between Êurveda and Modern medicine and introduced new concepts in the production and marketing of Êurveda medicine. For the preparation of medicine he started an Êurvedic factory.
Then he formed one association namely Ėryasamajam and under its banner published the Dhanvantare Magazine. In the same period Kilimanur S. Veluvaidyan established an Ėyurveda vaidya¿¡la known as Kollam Sree Sankara Vilasam Ėyurveda Vaidya¿¡la. Like P.S.Varier he was also very good scholar in Ėyurveda, Sanskrit and in English. Vayaskara and Cirattaman moossa and Panthalam Krishna Varier started Kottayam Coronation Vaidyasala. The famous poet and scholar in Sanskrit, Ėyurveda and JyothíÀa, Parameswara Sarma established one Ėyurveda Éram at Suceendram and TAS Nambeesan established Sukhodaya Vaidyasala. Vayaskara Ėryavil¡sam Aushada¿¡la and ETM Vaidya¿¡la of ET Divakaran Moossu, Ollur were very helpful to the people. The setting up of these institutions were very good example for the renaissance of Ėyurvedic tradition in Kerala.

Later the government also turned its attention to this neglected area and started an Ayurvedic study centre at Thiruvananthapuram in 1890. Through this
centre government introduced formal education in Ēyurveda for the first time. In the beginning the basic qualifying degree fixed for getting admission to the course in Ēyurveda was a pass in the Sanskrit Sastri examination Government provided scholarship for students. Girls were also admitted to this course. In 1896 government provided grant for hospitals which were run by qualified Ayurveda doctors. Then government started Ēyurvedic medical colleges at Thiruvananthapuram, Tripunithura and Kannur. And they recognized some Ayurveda colleges in private sector, with the help of experts in the field. Government introduced a new common curriculum in all Ēyurvedic colleges in Kerala. And they started entrance examination for the admission in Ēyurveda colleges. So Government succeeded in the experiment because now Ēyurveda is under the formal educational system like the Allopathi. But in the case of Ēyurveda, along with formal system of education, informal and traditional education also exists in various forms.
In Kerala Ayurvedic doctors/teachers are divided into two types. There are traditional (informal) educators and formal (college) educators. In other words traditional vaidyans are informal educators and the doctors in medical colleges etc. are formal educators. Traditional vaidyans are rare when compared to the others.

Government tries to improve the Ayurvedic field with the recommendation of various commissions. Dr. A.R. Menon, Health Minister (1957) established undergraduate and graduate programmes in Ayurveda which realizes some sort of synthesis between modern knowledge and various subjects of Ayurveda, namely BAMS and MD in Ayurveda. In this context contribution of Vaidyaratnam P.S. Varier, one of the famous Ayurvedic educators as noted above, was very precious. He established Kottakkal Ayurveda Pañjasala and established a medical college. Añgajjijjira and Brhatçarira written by P.S. Varier were included in the Ayurvedic curriculum.
Curriculum and syllabus were modified with the combination of modern science i.e., chemistry, biology etc. New combinations and associations were explored in education in the true spirit of research.

P.S. Varier

P.S. Varier (Panniyampally Sankara Varier) was born on 16th March 1869. He started his education at the age of four under his uncle Kuttikrishna Varier and learned Sanskrit under eminent scholars. He studied basic lessons in Ayurveda from Konoth Achuthan who was a palace physician. Then in 1885 he studied Ayurveda under Kuttanchery Vasudevan Moos, one of the Asavaidyan of that time in the gurukula system. Then he started practising at Kottakkal.

During this period he had a serious eye trouble and so he consulted Dr. V. Varghese a surgeon at the Government Hospital Manjeri. Through this connection, following the advice of Dr. Varghese, he learned informally the principles of Allopathi
system, modern anatomy and physiology for about 3yrs under Dr.Varghese. He decided to utilize this new knowledge for promoting the Ayurvedic system. His knowledge of medicine thus embraced both indigenous and western branches, which considerably influenced his vision of reforming and modernizing Ayurveda.32

As observed by Dr. K.N.Panikker, P.S.Varier was free from many of the prejudices of his time. Varier had an open and eclectic mind.33 This aspect helped him in bringing out his reformist attitude with success. Once he wrote in Dhanvanthari: The antiquity of Ayurveda is a matter of pride for all of us but nobody can deny that its present state is quite deplorable. Due to reasons, both internal and external, our medical system has steadily declined while in contrast other systems have progressed in an equal degree. The people of west examine the laws of nature and invent new dimensions of scientific knowledge. We on the other hand, blindly believe that old sciences are perfect. As a result we have not only failed to progress but have also been
pushed down the ladder by others. If this state of affairs continues there is no doubt that Ēyurveda will become totally extinct. 34

The problem was that contemporary practitioners did not imbibe knowledge sufficiently. The classical text were either not easily available or if available, most practitioners did not have the necessary language equipment to assimilate their contents. More easily accessible texts and commentaries in vernacular language were also not adequately made. Instead of mastering the fundamental principles of the text most of the practitioners adopted the easier method of oral instruction during short spells of apprenticeship under senior physicians. By the end of the nineteenth century the overwhelming majority of indigenous practitioners were ignorant of their art. Surveying borrowed prescriptions, their only aim and objective was pursuit of their daily livelihood. 35
Under the leadership of P.S. Varier the efforts for the revitalization movement in Ēyurveda revolved around three issues.36

1. The retrieval, systematization and dissemination of knowledge

2. The creation of Institutional facilities for training physicians

3. Preparation and distribution of medicine.

To find a solution for some of the problems, he formed the Aryavaidya Samaja in 1902 which was an association of physicians. It became an ideal platform for the revival and strengthening of Ēyurveda. The proceedings of the meetings of the association had two sections. The first comprises general speeches and the second is the reading of papers. This helped significantly to codify the uncodified experience and innovation of different physicians. The Ēryavaidyasamija was converted into the Kerala Ēyurvedic studies and research society in 1976 with professional and Governmental representatives.37
The codification and dissemination of existing knowledge was an area to which
P.S. Varier devoted considerable attention. The following are his works in Ēurveda:

*Cikitsasaũgraha, Asmaũgaũjrera, Bhacchjrera*

(2 Vols) Malayalam rendering of *Astģahrdaya, Viũcika, Dhanvantari* (fortnightly in
Malayalam) and Ēryavaidyacaritram. It was jointly written with his cousin P.V. Krisna
Varier. This was perhaps the first history of Ēurveda written in an Indian language.

For teaching and learning he set up of a Pathaũala at Calicut on 14 January
1917. It was at the fifteenth annual meeting of Aryavaidyasamaja as noted earlier. This
Pathaũala was shifted to Kottakkal in 1924 and several hundred professionally qualified
physicians came out of it. This was later affiliated to the university of Calicut as the
Vaidyaratnam P.S. Varier’s Ēurveda College and is managed by the Kerala Ēurvedic
Studies and Research Society with the financial support from Ēryavaidyasala,
Kottakkal.
In 1924 P.S. Varier established Ėryavaidya cikitsasala (the present charitable hospital) with inpatient and outpatient services. It also had a separate allopathic wing. Presently this hospital provides free OP services to a number of patients.

The most successful institution building effort of P.S. Varier was in the field of manufacturing and marketing of medicine. He realized that Ėurveda treatment could be effective only if medicines keep its own standard. For this purpose he established the Aryavaidyasala at Kottakkal on 12th October 1902. It was the first of its kind in South India.

The Role of Informal Education: The Problem of Sanskrit

Before examining the role of informal education in Sanskrit and Ėurveda, let us recap the important aspects of Kerala Ėurveda and Kerala Sanskrit Education described earlier. The practitioners of Ėurveda were respected in the society in the past. Same as the case of Sanskrit, this was the language of scholars. The Ėurveda
vaidyans were scholars in Sanskrit and they were fully devoted to their profession. The Sanskrit texts upon which the Ėyurveda treatment were namely Carakasamhita, Sūjruta samhita, Āṅgahṛdaya and Ėśṭṛganasamgrāha. Commonly the Keralites got general education in Malayalam at a younger age and later who were desirous studying more where given the opportunity to study Sanskrit. The traditional method of studying Sanskrit teaching was to study by heart the Siddhārtha, Amarakoṣa and then gradually learn simple Kavyas and Nāṭakas at the first stage. Thus a student who had acquired enough knowledge in Sanskrit language were given lessons in Vyākaraṇa, Tarka and such other āśtra objects. Pupil who wanted to study Ėyurveda were introduced to Āṅgahṛdaya and similar other texts. In the olden times as it was the customs, all professions were traditional and hereditary and Ėyurveda Vaidyan always taught his children the science he knew and also admitted students from other families who showed aptitude for the study of Ėyurveda. They were taught then at his own
house and in a gurukula manner. The jï¿½rya always took care to turn them to become good doctors. Texts like Āṣâversa and Āṣâvâdaya were explained in local language in Malayalam. On the application side, the teacher identified the herbs and taught them to prepare different kinds of medicine like Śavas, Chërnas, Lehys etc. The whole treatment was based on Tridoña concept Vï¿½ta, Pitta and Kapha. It is an approved fact that Āyurveda can provide treatment for almost all the diseases known to man kind.

The golden age of Āyurveda and Sanskrit, as mentioned earlier, ended with the introduction of Western medicine which was taught through English language. Indian medical system which includes not only Āyurveda but Unï¿½ni, Siddha, Marma etc were also seriously affected by the English and European system of medicines. Sanskrit and its sciences were treated by Europeans as inferior to European languages and science. Their mentality was reflected in the policies they devised for education and development. They insisted on English education and proclaimed that Sanskrit and
Indian vernaculars were either dead or underdeveloped. This mentality is reflected even in the study of Ayurveda which is closely connected with Sanskrit language.

When we examine the current Ayurveda education, it is pity that Sanskrit education is not given much importance. According to E.T Narayanan, a Veteran Ayurveda doctor, students don't learn Sanskrit deeply. Sanskrit knowledge is essential for the learning of Aṣṭāṅgaḥridaya, Carakasamhita and Sūrutasamhita. Today students learn subjects like 'Aviyal' (mixture). They are not given practice in memorizing texts. All the basic texts of Ayurveda are written in Sanskrit. So to read and interpret original texts, knowledge in Sanskrit and Malayalam is essential.

Most of the students learn Sanskrit as a ritual and they are not inspired to study the Sanskrit Ayurveda texts in original. The main reason is that they are using English translation of these texts and other secondary materials in English and Malayalam. Thus they could avoid Sanskrit language and even without knowing
Sanskrit which is related to Ēyurveda deeply could become an Ēyurveda doctor.

Literacy in Sanskrit is the main problem faced by students who enter into the Ēyurveda college. Another problem is that a number of self financing colleges are being established without the financial help of Government. They admit the students and appoint teachers according to their own interest. They aim at financial benefits only.

E.T Narayanan Moosath, the founder of such a college says: "In Vaidyaratnam Ayurveda college, Ollur we follow the University syllabus. My grandson is studying BAMS third year in the same college. But I appointed one Sanskrit teacher in my house to teach him Sanskrit. Some of the students and teachers have realised the danger of this method of de-valued education and there is rethinking among them with regards to the place of Sanskrit in the Ēyurvedic education. Out of the college system there is still some centers teaching Sanskrit based Ēyurveda. Some traditional scholars are ready to impart their knowledge to those who approach them. Examples are
Some scholars are ready to teach Sanskrit for the Āyurveda studies like Bhaskara Menon, a retired headmaster Chirangara, Thrissur and Narayanan Nambiar, Chathakudam, Thrissur. Bhaskara Menon prepared a small text for the teaching of basic Sanskrit lessons for his students. Moreover there are much traditional knowledge in Sanskrit and Āyurveda still remaining untapped in the society. The informal education of Sanskrit becomes relevant in these circumstances.

Kerala produced great Āyurvedic scholars and teaches in the 20th century.

Among these scholars Punnassery Nambi, Neelakandasarma, Kaikulangara Ramavarier, Vaikam Pachumootat, Kaikara P.M Govindan Vaidyan, Paravur Kesavan Asan, Tayyil Kumararakrishna Vaidyan, Cararkottu Vaidyar, Anandapurathu Rajarajvarma Moothakoyitampuran, Valappattu Manivaidyan, Malakkara Kochuraman vaidyan, Uzhutrarvarier, Pranacarya Venkadewarasastri etc. were very
famous. As a result of the modern education great changes have come in the field of Ayurvedic education which were once traditional and attached to certain families of different castes. As noted earlier the education of Ayurveda was given a Syllabus and method of practice suitable for teaching in the classrooms using modern techniques of education. This ended in the mechanical and insufficient learning of this great heritage and students were made satisfied by the award of degrees and certificates at the end of a fixed prior of study.

Informal Education: Traditional and Modern

Parallel to these formal system of Ayurveda colleges there exist in Kerala the fragment of the age old traditional system of Ayurveda also. It is a fact that people treat these traditional practitioners with respect and high standards and efficiency of their treatment create admiration among the practitioners in modern medicine. The graduates in Ayurveda medicine often approach the traditional vaidyans to clear their
doubts and enhance their knowledge in various aspects of Ayurvedic medicine which they have not studied in their formal stream of Ayurvedic education. Thus it is no wonder that such students who have additional knowledge obtained by way of their informal education excel other Ayurvedic doctors in the preparation of medicine and effective treatment.

In the words of Dr. Vijith Sasidhar student of V.M.C Sankaran Namputiri traditional teaching method of Ayurveda is characterized by such unique steps. It is a deep transformation of student into a vaidya through close association with his guru. One has to learn from Guru’s lifestyle, method of thinking, mode of analysis, style of case taking and skill to handle hard situations. My guru influenced me in all these aspects through his silence.14

Dr. Aswin Sastri is practising in Arogya Nikethan Ayurveda Ashramam, Hariharpura, Karnataka. He tells about his experience in the gurukula that is with
swadhyaya and learning with Guru. V.M.C Sankaran Namputiri. "I took one and a half years to go through the first 22 chapters. By this time I could feel a gross change in my approach to Éyurveda and to life. This simplicity and pure soul in him was making me to see Godlessness in him. As I was from Karnataka my accent was different. I still remember how many times he repeated to correct my pronunciation. I was fortunate to experience the true qualities of Guru. Learning and being with the Guru changed my approach to the science and to life. This really brought inspiration and motivation to practice generic Éyurveda. 

Let us examine two traditional Kerala scholars in Éyurveda who are interested in imparting traditional education to the desirous students who approach them. They are not only traditional Éyurvedic doctors but also great scholars in Sanskrit who have very good library of Sanskrit Éyurvedic texts.
Sri. Vaidhyabhushanm Raghavan Thirumulpad at Chalakudy and V.M. Sankaran Namputiri, Vellur Mana are the most prominent scholars in Êyurveda.

Raghavan Thirumulpad is a gifted writer and contributes articles and columns to various periodicals in Malayalam.

The present researcher conducted an interview with Raghavan Thirumulpad.

He was born at Chalakkudi in 1920. His father was Narayana Iyyer mother was Lakshmi kuty.\(^{46}\) He is a famous scholar in Êyurveda, JyotiÀa, a poet, translator and commentator, and a good teacher. He has got number of rewards and honours such as Êc¡rya Vaidya Vacaspathy, Panditaratnam, Bishagratnam, Êyurveda Bhishmìc¡rya, Vaidyabhushana and Bishagparamìc¡rya. He is known as Keralapatagjali.\(^{47}\)

He had his formal education till the tenth class and after that he studied Sanskrit under Konoth Krishnan Varier who was well versed in specilised in Tarka and Nyaya. Then he studied Vy¡kara, a from Subbaravu Parttar, JyotiÀam and M¡ghak¡rya.
from Mandamparambathu Narayana Numputiri. Then he began life as a railway employee but had to abandon his job because of serious illness. This disease was a great turning point in his life. He decided to study Ēyurveda. Vidyaranya Swami the disciple of Sree Narayana guru encouraged him. At the age of 24 he began to study Ēyurveda under Vasudevan Nambisan who was a famous Ēyurveda vaidyan that time. His previous knowledge in Sanskrit and Sanskrit āstra made the study easier. He was able to read original Ēyurveda texts with their commentaries. Sanskrit Nyāya and Vyākaraṇa helped him. His own experience gave him insights to the necessity of learning Sanskrit and Sanskrit āstras which are indispensable, according to him, in the education of Ēyurveda.

Many Ēyurveda students visit his Ēyurvedic clinic which is full of patience. These students are coming there with various purposes.
1. Some watch the methods of his treatment and want to learn more about the simple medicines he prescribed and the changes in lifestyle he advocates for the cure of the alignment.

2. Some others want to learn Sanskrit from him and clear doubts about the passages in चंगाह्रिदया and चराकसम्हिति or the other similar एयुरवेदic texts. They are motivated by the feeling that the education they had received from the एयुरवेदa colleges is limited and there is much to learn from the traditional sources, which is not available through the formal education. Students from Thiruvananthapuram to Kannur visit Raghavan Thirumulpad and some of them study at his house for several days. During the time of leisure Thirumulpad teaches them अंगसंग्रहा. He recites the verses from his memory and explain the verses, word by word in Malayalam, always elaborating on the meanings which are relevant in the treatment in our modern
times. As a result of this free and informal teaching and training the students are more and more attached to the Ēyurvedic principles of treatment, which they begin to realize as a far better medicine than the modern medicine introduced from the west which has many harmful side effects.

Thirumulpad is of the opinion that each medical system has its own philosophy behind it. India is the land of Upanishads and Buddhism. The Upanishads preach the principle of unity in diversity and Buddhism calls for love and compassion towards all beings.

Ēyurveda originated in the context of the great Indian darṣanas and hence enlivened by the spirit of Indian philosophy. To understand Ēyurveda the knowledge of Sankya yoga and Nyāya are essential.48 He points out that the famous texts in Ēyurveda like Āṅgahṛdaya are written by Buddhists who were rational in thought and compassionate towards human beings. He remarks that Āṅgahṛdaya deserves
daily recital by the students as *Geta* is recited daily by the devotees. Once in a month all

his disciples get together at his house and they read together *Aśṭāṅgahṛdaya* and
discuss relevant portions. He stresses the need that a good Īyurvedic physician must

invariably posses textual knowledge and in order to understand the texts, the correct

knowledge of Sanskrit is always necessary. To pass the examination, a student may

read English translation of relevant portions but one becomes a doctor if he is able to
treat a patient with sufficient knowledge in medical science. A student who approaches

Īyurveda with taste, interest and sincerely has to study Sanskrit assimilate the qualities

of perception, accuracy powers of memorisation and analysis which are the Hall marks

of Indian tradition. Therefore a teacher who teaches Īyurveda should know Sanskrit

very well and his teaching should transmit through the use of Sanskrit some qualities

which could not be achieved by the teaching of English translations or the western

methods which are ignorant of the Indian traditions. Thirumulpad always project
Sanskrit and Ėyurveda in his articles published in various health magazines and periodicals.  

Sri. V. M. Sankaran Namputiri also follows the traditional way of treatment and teaching Sanskrit and the Ėyurveda.

He was born 11\textsuperscript{th} March 1917 at Kalluvazhi, in Valluvanad Taluk, Kozhikode district. As it was the custom in those days he had his early education at home under private teachers with emphasis on the study of Sanskrit. At the age of eight he was initiated into the Vedas and other sacred texts taught in the traditional style. The preceptor was Sri. Avanaparambu Narayan Namputiripad, who was very influential in moulding his personality. He pursued the study of Sanskrit under eminent scholars like Sri. Anantha Krishna Sastrigal and Sri. Chinnakkutty Sastrikal and also learned English and Hindi under the studentship of Kesavan Nambisan. At the age of 16 he chose Ėyurveda the age old Indian medicine as his future carrier and
profession. Thus he studied for the next sixteen years under two great physicians cum teachers of the time. Sri. Panjavoor Krishnan Namputiri was expert in 

\textit{A\'ngah\'daya}, \textit{A\'ngasamgraha} and \textit{Vi\'acakits\'j}. And also learned from Sri. Cherukulappuram Krishnan Namputiri was the teacher of Panjavoor Krishnan Namputiri. He specialised in Agadatantra (\textit{Vi\'acakits\'j}) particularly in treating victims of snakebite and \textit{B\'lacikitsa} under the later preceptor.

He started practice at the younger age of twenty years initially under the guidance of his teachers. He considered it as a service to humanity and as his 'kuladharma'. Even expensive medicines prepared under his direction were given free to victims of snakebite. Being an exemplary teacher, he started teaching both Sanskrit and \textit{\'Eyurveda} in the traditional style at a young age. He is an ardent teacher loved and respected by his disciplines for his style of teaching and earnestness. His students include those who after graduation from the recognized professional \textit{\'Eyurveda} colleges
of the country wish to have a 'feel' of the traditional way of education in the gurukula style.

Number of students shared their great experience of learning from V.M. Sankaran Namputiri. Among these students Saranya is a licensed massage therapist in Australia. She studied Ayurveda under Dr. Vasant Lal at the Ayurveda Institute in New Mexico and continued her studies at Nagpur and Kerala. Saranya says "Here is a Vaidya who had received his training through the authentic oral tradition passed down through his family through his two gurus - his grandfather, Agnisarman Namputiri and his main guru Cherukulappuram Krishnan Namputiri. By becoming his student I feel the knowledge experience and the transmission of the ancient science." Here I was meeting this amazing Vaidya who had studied in this way and still practice today. Following the way of oral tradition he began to teach and recite the Aṣṭāṅgahṛdayam by heart which to me was incredible. Here was a teacher who has light in his eyes and
heart, whose sense faculties was functioning well at the age of 88 and who knows the whole text of the *Aṣṭangaḥṣadayam*. That was truly amazing since I had been studying a little Ayurveda and had learned some sutras from the texts and he knew all the text.

He started to teach me one particular sutra and revealed its true meaning. So I as a western student received a taste of what it was like to experience the knowledge and transmission of the text through a guru, as it was done traditionally in the past. I had more respect for the way Ayurveda was taught. Here was a living guru with incredible knowledge wisdom and experience in this ancient science, teaching daughter, grandson and passing this on to desirous students who also recognized the honour to learn from such a great Vaidya.54

We sat and talked about how a traditional Visha vaidya practiced and how he had been practising for the last 60 years. He has treated many patients at that time and had cured around 500 snakebites and other toxic conditions such as bites of
scorpions, spiders etc. without receiving any money as fees. I learnt that when a snake bite victim comes to his door at any time day or night he will receive them and will immediately assess the prognosis, the extent of the environmental on and type of snake that bit the victim. He also takes into consideration any occurs, the bite mark and time and place of the bite etc.

It is amazing and curious to me that he was able to read many omens that helped in the prognosis of the patient as well as in knowing whether a person was dead or was going to die. It is unfortunate that students of Ēyurveda these days are not taught and shown these lessons experimentally.55

It is good through that thus are student such as Dr. Sasidhar. Dr. Aswin, Neelakandan Namputiri, and Dr. Aparna and Sri Namputiri family who are interested in studying and learning under him, so that this knowledge will not be lost of the old days. V.M.C Sankaran Namputiri is a pearl in the ocean of Ēyurveda.
As a westerner I was moved to meet such a incredible and traditional Vaidya who still practices and lives the way of Ēyurveda in its earlier form. He is one of the few still practicing in Kerala who deserves much respect and gratitude for his contribution of Ēyurveda. Dr. Sreejith, KJ, Pranavam Ayurveda Cikitsakendram Koduvalli, Kozhikode, was one of the student of V.M.C. He says "When I started my education from him. I can understand the demerits of the Ēyurvedic education from the Ayurveda Medical College. In college we learn few portions of the various texts but guru teach full text of Āṅgaṅgañdaya first to last portion. This is entirely different from the college studies where as various texts are taught with different thoughts and ideas. In comparing these texts with each other, we are sometimes confused. But one who has studied Āṅgaṅgañdaya deeply gets insight into the science. It is very useful to the study of Caraka and Suṛuta also."
VMC Sankaran Namputiri remembering his guru Cherakulappuram Namputiri says, "I approached Cherukulappuram and he accepted me as sishya. Then he taught $A\text{R}ngah\text{R}dayam$ twice. The first round of teaching a grantha is known as mukhi mukham. Teacher and student sit face to face without any text. Guru chants the lokas from memory and the student repeats. This will give the right pronounciation.\textsuperscript{57} Then padacheda of the loka is done and the stanza is split it into separate words. Through finding out the main verb and doing ak\text{R}mk\text{R}a, anvaya, the proper arrangement of words is done. Thus literal meaning of the verse is understood. Usually referring to his own experience or some stories of old vaidyas, Guru will explain it technically. Further analysis of loka will be done during the second round of teaching. Here each loka is thought with commentaries on it, like Sarv\text{R}ngasundari or Êyurvedarâśyanam. Vimala Antarjanam, his daughter is a well known Êyurvedic toxicologist is also following father's feet, she also doesn't charge patients for treatment
or medicines. Brahmadattan Namputiri his grandson is already famous for his scholarship. Following the traditions Brahmadattan teaches and practices Aṅgahdayam, Neelakantan Namputiri, Mahesan and Aparna are also good disciples of Sankaran Nauputiri. Aparna is doing her graduation in Ēyurveda after 10 years of her studies with him.

Not only the Hindu but people from the other religious like Muslim and Christian are also following the Ēyurveda treatment traditionally. One of the best example in this field is Dr. Kunchalan gurukkal and Voscpaikada. Kalan Nellai, Kuttanad Assignas Vaidyan etc. Jose Paikada is working in Vaidyaratnam Ēyurveda hospital, Thaikkattussery Research Department. His father Thomas Paikada and grand father Chandi was traditional scholar in Ēyurveda and Sanskrit. They concentrate in the treatment of Cancer and ViŚavaidya. Thomas Paikada studied Sanskrit through traditional method from the PEnjar palace Kottayam. At that time he
learned *Amarakośa, Siddhārtha, Kṛṣṇa* etc. Then he learned *Śiddhāntakaumudi* at Ramakrishna Asram, Pala. Later he concentrated in Ēurveda. For this purpose he studied *Carakasamhitā* because it interested him more. He has been teaching Sanskrit and Ēurveda for more than seventy years. Now he is 86 years old. José Paikada had a guilty feeling because at the time of school education he was not interested in Sanskrit.

Now he was very interested and learned Sanskrit because he understand Sanskrit is the key to others studies especially Ēurveda.

In the field of research he faced difficulties due to the lack of sufficient Sanskrit knowledge. In the words of José Paikada the existing modes of Ēurvedic education, the teacher and taught do not give importance to Sanskrit students only concentrate in the examination and certificates had no depth. They teach and learn with help of translation texts. But his father could understand full text of *Carakasamhitā*. Each and way time he recited the ēlokas he had also learned the ēlokas from my father. In the
childhood he also opinions that Ēyurveda doctors of above 45 years age can understand the importance of Sanskrit in Ēyurvedic and the other ājstras. The younger generation does not know its value.

Changappally Gurukkal family of from Thirunavaya is one of the Muslim Vaidya families in Kerala follows us traditional Ēyurvedic treatment. The present Researcher visited this family and hold talks with the head of the family, Dr. Kunchalan Gurukkal.

Around 400 years back Samutiri had brought 4 members of the Thulu Brāhmins from South Karnataka into Kerala for the treatment of injured soldiers in the tights that took place during the Mūmīnka festival at Thiruvavaya. Later in the period of Tippusultan they were converted into Muslim religion on the advice of Sufi Sainuddin Vakkad from Ponnani. They were settled in Thazhathara, Chellur,
Kattiparati and Thirunavaya. They are called Changapally Gurukal and followed the tradition.⁶¹

Dr. C. Kunchalan Gurukal comes from this tradition but he has his own point of view suited to the modern society. He learned Sanskrit language Sidharṣṭa Bṛlaprabodanam and Ēyurveda in his childhood from his father Mammunni Gurukal and then he continued Sanskrit studies under his guru Veluvaidyan. He went to school but after the school time spent his time for the preparation of prescriptions to the patients and helped his father. Later he got degree in DAMS. Kunchalan Gurukal had acquired knowledge from two traditions. One is the family tradition from his father Mammunni Gurukal in Ēyurveda and other is acquired from his Guru known as Mashurmulla Koya Thangal Sufi. He learned from the Sufi the treatment for injury of mind and body.
Mammunny Gurukal had given one textbook to his wife at the time of death asking her to give it to Kunchalan Gurukal when he completed the age of thirty five. He keeps that text as a treasure.

Without the help of a Guru any traditional knowledge is incomplete. On the basis of this advise of his father he searched for a Guru after the death of father. This enquiry ended when he saw his spiritual Guru Mashur Mullakoya Thangal at Vadakara. He taught him a lot of race medicines and spiritual other knowledge. After this learning he began understand himself. He says that a Vaidyan who has acquired spiritual ability would be able to understand other persons injuring to mind and body at first sight itself. This is the work of Gurus blessing.

Kunchalan Gurukal is specialised in the treatment of tumour and cancer. His son and daughter also learned ḅyurveda specially Marma & Sanskrit from his father.
His son Dr. Gibu got MD in Allopathy and Dr. Firdouz got degree in BAMS. Both of them are practicing at Kunchalan Gurukal’s hospital known as Changapally Vaidya Bhavan, Thirunavaya, Malappuram.

Dr. Firdous during the conversation observed that various types of vītas like Ėvarana, Kapha and Pithavīthas are mentioned in the Carakasamhita and Sutrutasamhita. But in Ėurveda College, teachers did not mentioned about these portions because it was out of syllabus. Similarly portions about the Padīrtha was also avoided in the college. But all these portions are essential for the completion of Ėurveda education and treatment.

His family tradition is given below as a tree

Kunchamooty gurukkal (Traditional)

MuhammadGurukkal (Traditional)
Unfortunately they teach their traditional knowledge to their own family members only. At the same time they are excellent examples for the blending of the traditional and modern system of treatment.

He was sixty two years old and lives at Klayissery house, Urakum, Thrissur. At the age of five he started his education under his further Sankunny Vaidyan and at the
age of ten years he studied Sanskrit and Êyurveda traditionally from his uncle Echaravaidyan.64  Every day when he was young he learned Śūdhārṣṭa, Amarakoṣa, Sreñāvilaśakīvyam, Sreramodantham, Aṭṭanaguhḍādayam etc. After the education he started one Êyurvedic harmony and for the purpose of treatment prepared all medicines himself. He is also a teacher because he is teaching the secret and method of Êyurveda to his son. Mr. K.N Subrahmanyan and is also a practitioner in Êyurveda.65

We have already seen that in Kerala, all most all traditional Vaidyas used Sahasrayoga, Yogāṣṭam, Cikitsāṣṭagājari, Sarvarogacikitsāṣṭratnam, etc., in addition to Caraka, Suñātra Samhita and Aṣṭāṅgaḥḍādaya. Sanskrit and Sanskrit texts were popularized in Kerala during the time of aryanisation. But in Kerala the base of treatment was entirely different from these aryan tradition. Bṛlavaidyam was followed by the Ezhava Community like Velan, Mannin and Kaniyin etc. All these Vaidyans had
later were acquire knowledge both in Ēyurveda and Sanskrit. They are specified in local diseases.\textsuperscript{66}

\textit{Nāḻuvaiddya} was disconnected from the Sanskrit Āryavaidya when we started the textual Ēyurvedic education formally. In the family tradition of Vaidyas an assistant to a Vaidyan later becomes a Vaidyan. His education was informal. Malayalees studied vaidyam through Malayalam and they understand Sanskrit texts through Malayalam as it is the present method of Ēyurvedic tradition. Most of them agreed to Sanskrit knowledge of Ēyurvedic students is pitiable. The communicative language of classical Ēyurveda is Sanskrit but student who passed the exam while he was ignorant in Sanskrit or in Malayalam.

\textit{Nāḻuvaiddya} which is uncodified and explained in the Palm leaf manuscripts and Kerala Ēyurveda texts like yogas should be included in the curriculum of Ēyurvedic education is very essential. Gurukula method is the proper
method of Ēyurvedic education. In the modern time it is not possible because this profession is also a part of University. University will be follow the Gurukula method in some aspects is very good like a Kalamandalam P. K. Varier confused that reason of the present problem related to Sanskrit knowledge of Ēyurvedic students is inter related to the present system of education.\textsuperscript{67}

For the new innovations of Ēyurvedic research students will enter into the classical texts. For this purpose students had get working experience in the auxiliary subjects of Ēyurveda is very indeed.

A student should be able to recite and explain the prakaranas in the Āṭjingahādaya, Caraka and Suṅrta, at the time of completion of his degree or PG in Ēyurveda. The teachers working in the Ēyurveda colleges also have to evaluate their knowledge in the field of Sanskrit and Ēyurveda. P. K. Varier asked how one could teach and learn perfectly with out enough knowledge in that field.\textsuperscript{68}
Problem in Ēyurvedic Education

Ēyurvedic students must be able to understand the language, and vṛttā of each pramāṇa. Language and vṛttā was learned deeply at the time traditional education. This method was followed in olden days. But recently this method is lost. Ēyurveda is not only a science (ājñāstra) it is also a tradition and culture. So teaching and learning of Ēyurveda should consider these peculiarities. Lack of inservice courses for teachers, inadequate and teaching method curriculum are the main problems in this field. So availability of inservice courses and reconstruction of curriculum etc are necessary to strengthen the Ēyurvedic education.

Inadequate curriculum, lack of knowledge in Sanskrit, lack of skill in the field of teaching and learning process, less importance given to Sanskrit language, lack of higher education and research, etc are problems faced by Ēyurvedic education.
T.N Jayachadran also recommended some suggestions, for the improvement of Ėyurvedic education as follows.⁷⁰

1. Providing opportunity to learn Sanskrit more.

2. To conduct awareness programmes about the importance of Sanskrit language among the students.

3. Providing more chances for the practical experience.

4. Strengthen to the research area.

5. To establish Ėyurveda university in Kerala.

Ėyurveda is not an independent Darśana for interpreting the theories of Carakasamhita, the knowledge of Vaiśeśika and Nyāya doctrine are very essential. Ėyurveda owes a great deal to the philosophies of the Vaiśeśika, Nyāya, Śṅkhya yoga, etc. Nyāya and Vaiśeśika Darśanas have contributed extensively to Ėyurveda theories. Caraka adopted Dravya and other categories from Vaiśesika darśana. Knowledge of Nyayavaiśesikadarśanas is inevitable in Ėyurvedic studies. Vaidyabhooshanam
Raghavan Thirumulpad opines that Ēyurveda had its own personality and not compared to other Ēyurveda had its own stand and approaches. Ēyurveda had developed on the basis of Indian darṣanas. But these darṣanas are found avoided in the present Ēyurvedic education.

**Role of Media**

We discussed about the Role and contribution of traditions into the informal education of Ēyurveda, like that in the modern times media also contribute their own part. Our life style has also changed in the modern times. These changes influence one's health and causes various diseases. In this situation electronic and print media conduct a number of programs and publications to make people of the problem. Publication like *Arogyam, Mathrubhumi, Arogyamśika*, etc., concentrate on the health of the society and for this purpose they publish features, articles, discussions with doctors in the Alopahi, Homeopathy and Ēyurveda, etc. The *physician* magazine is for
the propagation of Ēyurveda. All these magazines conduct interviews with the experts and give chance to the readers for the clearance of their doubts about various diseases.

Radio and Television also provide the facilities for the propagation of Ēyurveda. They conduct talks related to various diseases. Sometime they introduce programmes on medicinal plants and their uses and give chance to the audience to talk to doctors. These programmes are very useful for the people and through these programmes they understand Ēyurveda and learn its values informally.

**Informal Education of Sanskrit in the field of Ēyurveda**

We have seen that much activity is taking place in the field of informal education of Sanskrit and Ēyurveda in Kerala. In the field of Ēyurveda and Sanskrit formal education is being given through colleges and similar educational institutions. In the society there is no clear-cut division between formal and informal education.
These two streams interact and often for the fruitful completion of formal education, informal education may be necessary.

While discussing the problems of Ayurvedic education in Kerala it was noted that two things were lacking in the present systems; Sanskrit knowledge and in depth knowledge in Ayurveda. Are the Students of Ayurveda aware of these problems? How they want to overcome these problems and how they want to overcome these problems and how far they are turning to informal education as its solution for this problems?

There are the questions faced by the researcher at this point of investigation.

In order to find out answers to the about questions it was decided to conduct survey among practicing doctors and teachers and students of the Ayurveda colleges of Kerala.
Éyurveda doctors was selected from South, North and Middle parts of Kerala.

Addresses of these doctors were collected from with the help of marketing section of Sitaram Ayurveda Pharmacy. 39 persons were responded.

The five Ayurveda Colleges of Kerala were selected for Survey. They are:

1. Govt. Ayurveda College, Thiruvananthapuram.
2. Govt. Ayurveda College, Thrippunithura
3. Vaidyaratnam Ayurveda college, Thaikkattussery, Ollur, Thrissur
5. Govt. Ayurveda College, Pariyaram, Kannur.

Questionnaire was prepared for survey was distributed to 250 students, 211 students respondent. The response sheet were collected and closely studied.

Preparation of the questionnaire

The aim and objectives of the survey was to examine were.
1. To examine the scope relevance and means of informal education in Sanskrit in the field of Ayurveda.

2. To examine the present status of Sanskrit Education in Ayurveda.

   Question were framed to get information about the informal education of Sanskrit in the field of Ayurveda and understand the status of Sanskrit education.

   This question contains twenty questions divided into two sections. Section I contains 16 general questions for doctors, teachers and Students of Ayurveda. Section II contains, question for teachers and students only.

   All are objective type questions. The of the survey are produced below:

SURVEY ON

INFORMAL EDUCATION OF SANSKRIT IN THE FIELD OF AYURVDA
Aims and objectives of the Survey

1. To examine the scope, relevance and means of informal education in Sanskrit in the field of Ayurveda.

2. To examine the present status of Sanskrit education in the Ayurveda.

Instructions

A questionnaire is prepared and circulated among the doctors, teachers and students of Ayurveda in the state of Kerala. This questionnaire contains twenty questions divided into two sections. Section I contains 16 general questions for doctors, teachers and students of Ayurveda. (questions 1-16). Section II contains questions for teachers and students only (questions 17-20). The Ayurveda teachers and students are requested to answer all the questions whereas the doctors are requested to answer questions 1-16 only.

The possible choice of answers is given immediately after each question. You are requested to read each question and put a tic mark against the answer you prefer.
Before marking the answers please fill in your biodata. The information given will be kept as confidential. The data collected will be used for research purpose only.

From

Research Scholar
Dept. of Sanskrit Sahitya
Sree Sankaracharya University of Sanskrit
Kerala

To

...........................
...........................

Dear Sir/Madam

I have been doing research on the subject A STUDY OF INFORMAL EDUCATION OF SANSKRIT IN KERALA WITH SPECIAL REFERENCE TO AYURVEDA in the Department of Sanskrit Sahitya, Sree Sankaracharya University of Sanskrit, Kalady under the guidance of Dr. T. Vasudevan, reader of the same Department. I intend to gather some information about this subject from you for which
I request your kind cooperation. I have prepared a questionnaire, which I submit before you to read and answer carefully. Please follow the instructions in answering. After answering the questions please return the questionnaire to my address given above. A stamped and self addressed envelop is enclosed with the questionnaire for this purpose.

Please return the questionnaire without delay.

Thanking you,

Yours sincerely

Kalady

Date:2/7/2008.

Jayasree. M.

QUESTIONNAIRE

1. General Questions

1. Where did you study Sanskrit first
   a. At family
   b. At school/college
   c. At individual scholars

2. At what age you began to study Sanskrit?
3. Do you belong to the family of Ēyurveda vaidyans?
   a. Yes
   b. No

4. Is knowledge of Sanskrit useful for your studies and career?
   a. Yes
   b. No

5. In which field Sanskrit knowledge is more useful in Ēyurveda?
   a. Theory
   b. Practice
   c. Both

6. Do you read more Sanskrit or Sanskrit related works in connection with your studies?
   a. Yes
   b. No

7. Do you feel that more knowledge in Sanskrit is desirable for higher studies and research in Ēyurveda?
   a. Yes
   b. No

8. The Agency that was useful for you other than the formal ones?
a. Groups and organizations
b. Religious organizations
c. Individual scholars
d. Not applicable

9. If you want to study Sanskrit more what are your options?
   a. Join an institution
   b. Under a Sanskrit scholar
   c. Self study
   d. Don’t want to continue

10. Do you think that as translations are available Sanskrit has not that kind of importance as it had in the field of Ayurveda?
    a. Agree
    b. Disagree

11. Do you feel that the present system of Education is able to give in-depth knowledge in Ayurveda?
    a. Yes
    b. No

12. Do you feel that the present Ayurveda education should be supplemented by informal knowledge in this field?
    a. Yes
    b. No
13. Do you learn Sanskrit verses by heart?
   a. Yes
   b. No

14. Do you consider that informal study of Sanskrit is helpful to knowledge?
   a. Yes
   b. No

15. Do you approach a traditional Guru / Vaidyan for more knowledge during /after the studies?
   a. Yes
   b. No

16. Do you listen to Sanskrit Programmes in Radio and Television?
   a. Yes
   b. No

II. Questions for Teachers and Students

17. For teachers and students learning एयुर्वेद without Sanskrit will be
   a. incomplete
   b. complete

18. In which area Sanskrit Knowledge is desirable for higher studies?
a. Diagnosis

b. Medicine

c. Both

19. Do you use Sanskrit texts with English and Malayalam Translation in teaching and learning

a. Yes

b. No

20. Do you think that informal education is necessary to reach the knowledge in Ēyurveda not included in the present curriculum?

a. Yes

b. No

Place,

Date: Signature of the respondent
Analysis and Interpretation

The introduction collected from the above survey was subjected to analysis. The marked answers of each respondent were studied. The number of response to each option of answer was counted and their percentage was calculated. These were presented in table form. For each question separate table was made. The number and title of the tables are the same as number and content of question of the survey. The results of the Survey are given below in 20 tables. The entries are described and interpreted in systematic manner.

General

TABLE 1. Beginning of Sanskrit Studies

<table>
<thead>
<tr>
<th>The beginning of Sanskrit studies</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
</table>

The survey reveals that 90% of the respondents were introduced to Sanskrit in schools and colleges. 10% of the respondents had first study of Sanskrit outside the formal system, at their family or from Sanskrit scholars.

The response to the questionnaire reveal that the members of the older generations are the majority within this ten percent who had got the informal education of Sanskrit in the beginning. It is interesting to note that a few number of students were given primary Sanskrit education from their family. Some doctors learned Sanskrit in schools and at the pre-degree level. Exceptions to this are the traditional vaidyans who never went to schools or colleges.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a. At Family</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>b. At school / college</td>
<td>225</td>
<td>90</td>
</tr>
<tr>
<td>c. Other Individual</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>Scholars</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
</tr>
</tbody>
</table>
Table 2 The age of beginning Sanskrit studies

<table>
<thead>
<tr>
<th>At which age Sanskrit study began</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. before 5</td>
<td>1</td>
<td>0.4</td>
</tr>
<tr>
<td>b. 5 to 10</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>c. 10 to 16</td>
<td>34</td>
<td>13.6</td>
</tr>
<tr>
<td>d. 16 to 20</td>
<td>200</td>
<td>80</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
</tr>
</tbody>
</table>

This table shows that only one person in 250 respondents had studied Sanskrit before the age of 5. 6% of the respondents started learning Sanskrit between the age of 5 to 10. 13.6 % began the study at the 10 to 15 age period. The large majority 80% started studying only after 15 which means that after their admission to the Ayurveda College.

General
TABLE 3 Belonging to Tradition

<table>
<thead>
<tr>
<th>Do you belong to the Family of Ayurveda vaidyans</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Yes</td>
<td>75</td>
<td>30</td>
</tr>
<tr>
<td>b. No</td>
<td>175</td>
<td>70</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
</tr>
</tbody>
</table>

Above table reveals that among the 250 respondents 30% of the respondents belong to the family of Ayurveda vaidyans. This shows a remarkable background traditional wisdom in this field.

General

TABLE 4 Sanskrit useful for acquiring knowledge and promoting career

<table>
<thead>
<tr>
<th>Sanskrit useful for acquiring knowledge and promoting career</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
This analysis reveals that 98% of respondents are of the firm opinion that Sanskrit is useful for acquiring knowledge and promoting career. Only 2% do not accept this view.

**General**

**TABLE 5 The use of Sanskrit Language**

<table>
<thead>
<tr>
<th>Sanskrit language is useful in</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Theory</td>
<td>192</td>
<td>77</td>
</tr>
<tr>
<td>b. Practice</td>
<td>18</td>
<td>7</td>
</tr>
<tr>
<td>c. Both</td>
<td>40</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
</tr>
</tbody>
</table>
All admits the usefulness of Sanskrit knowledge in Ēyurveda. The 77% of the respondents found it useful in the study of theory. 7% are of the opinion that it is useful in practice. 16% of the respondents answered that Sanskrit is useful in both theory and practice.

Since basic texts written in Sanskrit language it is indispensable in learning Ēyurveda theory. In practicing Ēyurveda Sanskrit terms and kṣrikas form the original texts learned and memorized by the learners becomes useful. It is remarkable that 16% of the respondents considered that Sanskrit knowledge is useful in both theory and practice.

General

<table>
<thead>
<tr>
<th>TABLE 6 Reading of Sanskrit and Related Works</th>
</tr>
</thead>
<tbody>
<tr>
<td>Read more Sanskrit or Sanskrit related works in connection with the</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
This table shows that about 50% of the respondents are in the habit of reading Sanskrit or Sanskrit-related works in connection either with their study. But the other 50% of the respondents are not doing this. Answers indicate that about half of the population is able to read and understand Sanskrit and related works. But their other half could not do it; they are not interested but are not enabled to do so.

**General**

**TABLE 7 Sanskrit Knowledge desirable for higher studies**

<table>
<thead>
<tr>
<th>More Knowledge in Sanskrit desirable for higher studies and research in Ayurveda</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Yes</td>
<td>242</td>
<td>97</td>
</tr>
<tr>
<td>b. No</td>
<td>08</td>
<td>03</td>
</tr>
</tbody>
</table>
This table shows that Sanskrit is desirable for higher studies and research in Ēyurveda because 97% of the respondents agree that more knowledge in Sanskrit is desirable for higher studies and research in Ēyurveda.

**General**

**TABLE 8 Use of other agencies of informal education**

<table>
<thead>
<tr>
<th>Agencies that were useful in the learning of Sanskrit other than schools/Colleges</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Organizations and groups</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>b. Religious institutions</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>c. Individual Scholars</td>
<td>64</td>
<td>26</td>
</tr>
<tr>
<td>d. Not applicable</td>
<td>174</td>
<td>70</td>
</tr>
</tbody>
</table>
In this table about 70% of the respondents undoubtedly studied Sanskrit from formal agencies like schools and colleges. 2% depended organizations and groups propagating Sanskrit. Another 2% were beneficiaries of religious organizations that conduct Sanskrit classes. 26% percent made use of individual scholars to learn Sanskrit.

**General**

**TABLE 9. Options for continuing Sanskrit studies**

<table>
<thead>
<tr>
<th>To continue Sanskrit studies</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Join in an Institution</td>
<td>34</td>
<td>13.6</td>
</tr>
<tr>
<td>b. Under a Sanskrit Scholar</td>
<td>112</td>
<td>45</td>
</tr>
</tbody>
</table>
All the candidates wanted to continue the learning of Sanskrit except one candidate who remarked that Sanskrit is not essential since there is English. Out of the 250 respondents, 41% preferred self-study method. 45% wanted to enhance knowledge in Sanskrit by approaching scholars. The remaining 13.6% wanted to join some formal courses of study.

This points to the need for introducing special short-term Sanskrit courses in Ayurveda colleges and similar institutions. Total 86% of doctors and students realize the need for more knowledge of Sanskrit and think that it could be achieved to a certain extent through informal methods of education, self-study or assistance from a Sanskrit scholar.
TABLE 10 Importance of Sanskrit Texts in the field of Ayurveda

<table>
<thead>
<tr>
<th>Translations are available so Sanskrit has not that kind of importance as it had before in the field of Ayurveda</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Agree</td>
<td>88</td>
<td>35</td>
</tr>
<tr>
<td>b. Disagree</td>
<td>162</td>
<td>65</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
</tr>
</tbody>
</table>

The importance of Sanskrit text in Ayurveda has been recognized by 65% of the respondent. 35% are of the opinion that Ayurveda could be studied in the contemporary age through in English translation.

TABLE 11 The present system of education and in-depth knowledge in Ayurveda

<table>
<thead>
<tr>
<th>Do you feel the present</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
</table>
This table shows that only 30% of the respondents feel that the present system of education is capable to give in-depth knowledge in Ėurveda. But 70% of the respondents feel that the present system of education is not able to give in-depth knowledge in Ėurveda. This is a matter of concern and points to the need for giving more place to in depth studies research and modification of courses of studies.

**General**

**TABLE 12 Ėurveda education should be supplemented by informal knowledge**

<table>
<thead>
<tr>
<th>Present Ėurveda should be supplemented by informal</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
</table>
On the basis of above analysis 80% of the respondents feel that the present Ayurveda education should be supplemented by informal knowledge in this field. Only the remaining 20% of the respondents answered that the present Education should not be supplemented by informal.

**General**

**TABLE 13 Learning Sanskrit Verses by heart**

<table>
<thead>
<tr>
<th>Do you have the habit of learning Sanskrit verses by</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Yes</td>
<td>200</td>
<td>80</td>
</tr>
<tr>
<td>b. No</td>
<td>50</td>
<td>20</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
</tr>
</tbody>
</table>
This table shows that the learners of Sanskrit and Ayurveda are interested in studying the important texts and passages by heart. This may be contributing for their efficiency in this field.

**General**

**TABLE 14  Informal study helpful to enhance knowledge.**

<table>
<thead>
<tr>
<th>Do you feel the informal study of Sanskrit helpful to knowledge</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Yes</td>
<td>144</td>
<td>58</td>
</tr>
<tr>
<td>b. No</td>
<td>106</td>
<td>42</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100</td>
</tr>
</tbody>
</table>
This table shows that 58% of the respondents feel that the informal study of Sanskrit is helpful to enhance knowledge. A majority of respondents welcomes informal studies. Others are skeptical perhaps they do not have any experience in informal education in this filed.

**General**

**TABLE 15 Approaching the traditional stream as an acceptable option**

<table>
<thead>
<tr>
<th>Approach a traditional guru/vaidyan for more studies during or after getting degree</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Yes</td>
<td>89</td>
<td>36</td>
</tr>
<tr>
<td>b. No</td>
<td>161</td>
<td>64</td>
</tr>
</tbody>
</table>
This table reveals that 36% of the respondents are approaching a traditional guru or vaidyan for more Sanskrit studies related to Ayurveda during or after their studies. The remaining 64% do not opt for this.

<table>
<thead>
<tr>
<th>Listen to Sanskrit Programmes in Radio and TV</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Yes</td>
<td>64</td>
<td>25.6</td>
</tr>
</tbody>
</table>
This table shows that only 26% of the respondents listen to the Sanskrit Programmes in Radio and TV. One of the reasons for this is that nominal Sanskrit programs are available in the mass media. Therefore the chances to listen to them are rare.

**Teachers and Students**

**TABLE 17. Need of Sanskrit in Ayurveda Education**

<table>
<thead>
<tr>
<th>For teachers and students learning Ayurveda without Sanskrit will be</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Incomplete</td>
<td>211</td>
<td>100</td>
</tr>
<tr>
<td>b. Complete</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>Total</td>
<td>211</td>
<td>100</td>
</tr>
</tbody>
</table>

All the teachers and students have the opinion that learning Ayurveda without Sanskrit will be incomplete. This shows that all are aware of the importance of the Sanskrit education which prompts them to search for the options to continue the study of Sanskrit.
**Teachers and Students**

**TABLE 18. Desirable areas of Sanskrit knowledge**

<table>
<thead>
<tr>
<th>The area in which Sanskrit knowledge is desirable for higher studies</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Diagnosis</td>
<td>35</td>
<td>16</td>
</tr>
<tr>
<td>b. Medicine</td>
<td>46</td>
<td>22</td>
</tr>
<tr>
<td>c. Both</td>
<td>130</td>
<td>62</td>
</tr>
<tr>
<td>Total</td>
<td>211</td>
<td>100</td>
</tr>
</tbody>
</table>

The above table shows that 16% believe that Sanskrit knowledge is desirable for diagnosis, 22% thinks that it is conducive to medicine and 62% favor both.

**Teachers and Students**

**TABLE 19. Use of Sanskrit with English or Malayalam translation in teaching and learning**

<table>
<thead>
<tr>
<th>Use of Sanskrit texts with English and Malayalam translation</th>
<th>No. of</th>
<th>Percentage</th>
</tr>
</thead>
</table>
Malayalam Translation in teaching and learning

<table>
<thead>
<tr>
<th>Respondents</th>
<th>a. Yes</th>
<th>b. No</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>147</td>
<td>64</td>
</tr>
<tr>
<td>70%</td>
<td>70</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>211</td>
<td>100</td>
</tr>
</tbody>
</table>

This table shows that the students and teachers of Īyurveda endeavors to improve their efficiency in Sanskrit language. 70% of the respondents do this by reading Sanskrit books with English or Malayalam translation. This may be counted as a part of self-study method.

Teachers and students

TABLE 20 Informal education gives knowledge not included in the curriculum

<table>
<thead>
<tr>
<th>Informal education is to get the knowledge in Īyurveda not included in the curriculum of professional course</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>a. Yes</td>
<td>163</td>
<td>77</td>
</tr>
<tr>
<td>b. No</td>
<td>48</td>
<td>23</td>
</tr>
<tr>
<td>Total</td>
<td>211</td>
<td>100</td>
</tr>
</tbody>
</table>

This table shows that 77% of the teachers and students respond that informal education is to reach the knowledge in Ayurveda not included in the present curriculum of professional courses. 23% does not think that informal education can reach the knowledge in Ayurveda not included in the curriculum.

**Conclusion**

In this chapter we have discussed various aspects of information education of self and Ayurveda. The status of Sanskrit in the education of Ayurveda is unique. In India Ayurveda produced important, medical texts in Sanskrit: Carakasamhita, Susrutasamhita and Aangahadayya. In Kerala Vagbhaṭa’s Aangahadayya was followed by all traditional Ayurveda followers. Kerala had a strong local tradition of
medicines which was later merged in the Sanskrit Ēyurveda tradition. The Āṅgahṛdaya tradition of Kerala followed the Vagbhata tradition. Not only brāhmaṇas but the other communities which was socially at a lower rank like eg. Ezhava, Mannān, Velān family etc also participated in Ēyurveda. Special preparations of medicine like sesharayogam is considered as Keralas own contribution. The traditional system began to decline when the European came into power. They introduced modern medicines which raised challenge to the indigenous system of medicine. At this junction great souls like Vaidyaratnam P.S. Varier came for the request of Ēyurveda. He started educational institutions and hospital to increase the quality of Ēyurveda education. He also started the industrial production and marketing of Ēyurveda drugs. His efforts resulted in the renaissance of Ēyurveda in Kerala. Ēyurveda colleges were established all over Kerala on the model of medical colleges.

Students went through the modern syllabus of Ēyurveda and were awarded degrees
BAMS, MD etc. But the problems in Ėurveda education did not end. It had to compete with modern Allopathi medicine. The lack of in depth knowledge in texts and medicines and not knowing the Sanskrit language were major obstacles for excellence.

The role of informal education in Sanskrit and Ėurveda, as the survey conducted by the researcher reveals, is of great importance. The majority of students and teachers of Ėurveda think that the availability of informal education can solve their problems for a certain extent. The traditional doctors in this filed act as master informal educators of Sanskrit and Ėurveda. The print media and electronic media often take the role of modern informal educators of Ėurveda. The role of these media in Sanskrit education has already been described.
Notes:


3. Ibid., p.168.


5. Ibid., p. 121.

6. Ibid., p.122.


8. Ibid., p.134.


12. Ibid., p.302.

13. Ibid., p.327.

15. Ibid.

16. P. Vinayachandran, Quoted in *Keralacikitsacaritam*, p.23.

17. Ibid., p.48.


29. Ibid., pp.28-9.


32. Ibid., 36.


35. *Dhanvantari*, 16 August 1913.


37. Ibid., p. 139.

38. C. A. Varier, *Vaidyaratnam P. S. Varier*, pp. 44.

40. Ibid.


45. Ibid., p. 187.

47. Ibid.

48. Information gathered from the interview with Raghavan Thirumulpad dated on 10/10/2007, Vide Appendix V.

49. Ibid.


51. Ibid.

52. Ibid., p. 173.

53. Ibid., pp. 173-4.

54. Ibid., p. 174.

55. Ibid.

56. Ibid., p. 189.

57. Ibid., p. 109.
58. Ibid., p.177.

59. Information gathered from Thomas Paikada, Ayurveda Doctor, Thrissur, on 04/01/2010.

60. Ibid.

61. Information gathered from Dr. C. Kunchalan Gurukkal, on 28/09/09.


63. Ibid., p. 214.

64. Information gathered from Narayanan Vaidyan, Cherpu, on 18/07/07.

65. Ibid.


67. Ibid.
68. Ibid.

69. Ibid.