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CLASSES AT PRESENT
CHAPTER-II
SANSKRIT EDUCATION

Education, being a life-long process, begins with language and continues through language. Language is the medium of expression and it is one of the noblest gifts to mankind. Of all the discoveries that have occurred and developed in the course of human history, language is the most significant one. Civilizations exist due to language. On the other hand, to the degree that language becomes sophisticated and accurate in describing the complexity of human life, we gain power and effectiveness in meeting its challenges.

2.1. SANSKRIT EDUCATION AND CIVILISATION

Language represents an essential ingredient of the culture of a group of people. Discussing the role of language and civilization, Report of the Official language Commission (1957) concludes, "The story of language therefore is the story of civilization." Place of Sanskrit in contemporary Indian Education is as a language of cultural heritage, scientific literature and an instrument of national integration. So the teaching of Sanskrit is necessary for the cultural unity of the country.

MacDonell (1958) in his study points out that Sanskrit culture stands for definite fundamental values. It upholds the human personality. He adds that 'the intellectual debt of Europe to Sanskrit literature has been undesirably great and may perhaps become greater in the years that have to come.'

Regarding the importance of Sanskrit language and literature, Winternits (1972) aptly stresses that Sanskrit is the speech through which the civilisation of India ever since its formation in the Vedic period has found its expression for over 4000 years. The most effective form of language is Mother tongue. Next to Mother tongue ranks Regional language. The national language has the capacity in commercial, administrative and political unity. Sanskrit had the position of being the only link language even before centuries and thus enjoyed the position, which English has today.
The Ancient and classical creations of the Sanskrit tongue both in quality and in body and abundance of excellence, in their potent originality and force and beauty, in their substance and art and structure, in grandeur and justice and charm of speech and in the height and width of the reach of their spirit stand very evidently in the front rank among the world's great literatures. The language itself, as has been universally recognized by those competent to form a judgment, is one of the most magnificent, the most perfect and wonderfully sufficient literary instruments developed by the human mind, at once majestic and sweet and flexible, strong and clearly-formed and full and vibrant and subtle, and its quality and character would be of itself a sufficient evidence of the character and quality of the race whose mind it expressed and the culture of which it was the reflecting medium.

The mystic dimension of Sanskrit is that it is the language of mantra. Mantras are words of power that are subtly attuned to the unseen harmonies of the nature, matter and spirit.

The unique organization of the Sanskrit alphabet serves to focus one's attention on qualities and patterns of articulated sound in a way that occurs in no other language. By paying continuous attention to the point of location, degree of resonance and effort of breath, one's awareness becomes more and more consumed by the direct experience of articulated sound. This in itself produces an unprecedented clarity of mind and revelry in the joy of language. Every combination of sound in Sanskrit follows strict laws, which essentially make possible an uninterrupted flow of the most perfect euphonic blending of letters into words leading to sentences and verses.

Learned grammarians on phonetic principles have worked out the complete alphabets by long before Panini codified it around 500 B.C. It is arranged on a thoroughly scientific method, the simple vowels (short and long) coming first, then the complex vowels (diphthongs), followed by the consonants in uniform groups according to the organs of speech with which they are pronounced.

Devanagari, which means spoken by the Gods, is the script used in Sanskrit. Devanagari has a perfect system of phonetic representation.
According to linguists its phonetic accuracy compares well with that of the modern phonetic transcriptions, including computer and other logical languages.

The inherent logic of the structure of the language helps systematic presentation and adherence to the most clear and most pure sounds. The Sanskrit alphabet in its spoken form is perhaps the easiest in the world to learn and recall. Case endings and tense endings are what make Sanskrit a language of math-like precision. By the endings added to nouns or verbs, there is an obvious determination of the precise interrelationship of words describing activity of persons and things in time and space, regardless of word order. Essentially, the endings constitute the software or basic programme of the Sanskrit language.

It is its mathematical precision that makes Sanskrit and computers a perfect blend. In fact the mere learning of Sanskrit by large numbers of people in itself represents a quantum leap in consciousness, not to mention the rich endowment it will make available in the scenario of future communication.

There is no need for further elaboration on the importance of Sanskrit language. Its specialities and features can be summarised as follows, as evident from several writings of eminent linguistic experts, sociologists, psychologists and educationalists from foreign countries.

1. Wide range of Classical literatures.
2. Unmatchable Vocabulary.
4. Value-supported.
5. Wide branches of knowledge (non-fiction).
6. Important cultural ingredient.
7. Scientifically designed Grammatical Structure.
8. Use of Devanagari script.
9. Flexibility and wide variety in usage.
10. Secular in nature.
11. Adaptable to modern scientific inventions.
12. Long Historical Presence.
13. A catalyst of civilisation.
14. Spiritual and Cultural inclination.
15. An evolving tool for NLP

Many studies abroad point out that Sanskrit culture and language serve as an important factor in understanding European Culture and civilisation. Sanskrit is rich with the areas of knowledge like Dramatics, Music, Aesthetics, Astronomy, Ayurveda, Philosophy, Mathematics, Architecture, Aeronautics, Biology, Physics, Mysticism, Astrology and the science of administration.

2.2. TEACHING OF SANSKRIT

"The destiny of India is now being shaped in the class-room," remarked the Kothari Commission⁴ (1966). Education must relate to life, needs and aspiration of the people. Quality, competence, morale, motivation and character of teacher are the significant factors in developing a progressing country.

There is no need of any description regarding the importance of language teacher in education. Language teaching is an art as well as a science. As an art, the imaginative and artistic abilities of the teacher help the learners learn and achieve the ultimate aim of education with adequate appreciation. As a science, teacher imparts the language structure, style, teaching points and logical elements in the language. Teacher must have depth knowledge in the subject, ability to explain the ideas, clarity in the use of language, mannerism, wit and humour, communicative skills and good behaviour backed up by high value-sense. The onus of language teachers is much higher when it comes to a classical language like Sanskrit. A variety of teaching methodologies can be adopted incorporating all these qualities. Among other language teaching of the day, Sanskrit teaching also faces a pseudo challenge in the event of technological advancements.
Teaching is a scientific process. Its major components are content, communication and feedback. As a language not in regular daily use, Sanskrit teaching puts emphasis on both content factor and language factor.

Though the content is classical in nature for a long time, its contemporary relevance is evident from the growing number of learners around the world. Like in other languages, by using technology, teacher can modify, improve and develop the teaching-learning activities. Teaching technology encourages out-put of the teacher and the learner. Appropriate teaching environments should be supplied for effective teaching. Experts opine that pre-determined teaching objectives can be achieved by designing suitable activities.

2.3. SHORT HISTORY OF SANSKRIT EDUCATION.

A chief difficulty in presenting this history of Sanskrit language and education is its temporal and spatial organization. Most of the Sanskrit writings do not provide us with a chronological account of their composition. Western scholars have generally divided the history of Sanskrit literature into Vedic and post-Vedic period. But this is a vague classification according to Indian scholars. Vaidya (1986) argues that the history of Sanskrit literature can be reasonably divided into at least three periods as stated follows:

(1) Vedic and post-Vedic period (about 4500 B.C.-1800 B.C.), called Shruti period
(2) Classical period (about 1800 B.C.-800 B.C.), called Smriti period.
(3) Modern period (about 800 B.C.- 1500 A.D.), called Bhashya period.

However, a classification based on the general practices followed in Sanskrit education is given below.
2.3.1. Sanskrit Education in Ancient Period

Sanskrit is the most ancient member of the European family of languages. It is an elder sister of Latin and Greek from which most of the modern European languages have been derived. The oldest preserved form of Sanskrit is referred to as Vedic. The oldest extant example of the literature of the Vedic period is the Rig-Veda. Being strictly in verse, the Rig-Veda does not give us a record of the contemporary spoken language. The form of Sanskrit, which has been used for the last 2500 years, is known today as Classical Sanskrit. The ancient grammarians established the norms of classical Sanskrit. Although no records are available of their work, their efforts reached a climax in the 5th century B.C. in the great grammatical treatise of Panini, which became the standard for correct speech with such comprehensive authority that it has remained so, with little alteration until present times. Based on what the grammarians themselves have stated, we may conclude that the Sanskrit grammar was an attempt to facilitate discipline from within and hence it explains the personality of the language.

The discoveries that occurred in India in the first millennia B.C. were also the result of collaboration and inquiry by a community of spiritual scientists utilizing a common scientific language, Sanskrit. The truth of this is further accented by the fact that throughout the history and development of Indian thought the science of grammar and linguistics was attributed a status equal to that of mathematics in the context of modern scientific investigation. In deference to the thoroughness and depth with which the ancient grammatical scientists established the science of language, modern linguistic researchers in Russia have concluded about Sanskrit, “The time has come to continue the tradition of the ancient grammarians on the basis of the modern ideas in general linguistics.”

Ancient India had a system of Sanskrit Education with its roots in Vedic education. Vedic education gives details of priest-hood, religion, philosophy, language and literature. The home of the Guru served as the
institution where the pupil lived after Upanayana ceremony. The teacher is as respectable as the father. He discharges the duties of the guardian and hence hold an important place in the development of a student.

There was a close association between the teacher and the pupil. From that time onwards there occur certain changes in the general ideals, oral instruction and in methods of teaching. The supreme aim of education at that time was the attainment of moksha or Salvation. More importance was given to the capacity to remember contents of learning. The teacher-student relationship was ideal. Up to 17th century temples, Gurukulas Pathasalas, Ashramas, Math and Vidyapeedas served as the centers of study.

Temples served as smaller but important centers of education in India in ancient days. To some extent it is true even today. Sanskrit literature is full of the description of temples for education of Yoga, sadhana (meditation), philosophy and religion, music, dance and several other art forms (e.g., painting, sculpture), which were practiced and performed as a way of realizing the diverse manifestations of the Almighty.

The gurukula represented a vital educational institution. Children were taken to different teachers according to their orientations in various fields of knowledge. These institutions were generally set up in the forest regions away from the main habitation of populations. The secluded and peaceful life of the forests provided children with an ideal environment for practicing meditation and setting the mind to the desired level of concentration.

Pointing out several references of ancient Sanskrit education, Mishra and Aparna Vajpayee6 opine that almost all such institutions had some agricultural land, animals (e.g., cows, horses), orchards, places for special worships, including residential huts for teachers and students. Gurukula was usually a single person managed programme of education, but often the senior disciples of the guru also shared part of the burden of teaching and training the younger students.
Some of the ancient *gurukulas* had graduated to centres of excellence. Takshashila and Nalanda that comprised around 10000 students and 2000 teachers during the Buddhist period were among them.

**Curriculum and methodology in Traditional Institutions**

Ancient *gurukula* and similar institutions covered a wide range of subjects besides grammar, literature, philosophy, and similar disciplines of knowledge. Mathematics, Astronomy, Political Science, Administration, Martial Arts (e.g., archery), Ayurveda, Astrology, Art forms, (e.g., music, dance) etc are also covered. All these were considered essential for leading a healthy happy and successful worldly life. The strategy of educational methodology was Guru-Sishya *parasparya*. The knowledge and the psychic energy of the *guru* acquired especially through *tapasya* (meditation and concentration) were considered enough to open the eyes of wisdom in a *shishya* (sincere student). As a result, the *guru* was elevated to the level of supreme divine trinity.

Every student was taught the methods of self-control, self-awareness and self-discipline. The teaching methodology in a *gurukula* was carried out mainly in the oral tradition following a dialectical approach, with appropriate use of mnemonics in some courses.

**2.3.2. Foreign Invasion and Early British Period**

Until 1100 A.D., Sanskrit was without interruption the official language of the whole of India. The dominance of Sanskrit is indicated by a wealth of literature of widely diverse genres including religious and philosophical; fiction (short story, fable, novels, and plays); scientific literature including Linguistics, Mathematics, Astronomy, and Medicine; as well as Law and Politics.

With the foreign invasions from 1100 A.D. onwards, common languages patronized by the foreign kings as a tactic to suppress Indian cultural and religious tradition gradually started displacing Sanskrit. Though, Sanskrit education enjoyed a highly respectable status of being the
only formal system of education in the Indian society for several thousand years, but it was demoted to a minor position by the early 15th century.

However, the Sanskrit system of education even during the Islamic period remained essentially Hindu in pattern and ideas. Sanskrit schools of learning were scattered all over India and existed in towns of special sanctity or even of political importance.

Foreign invasions imposed supremacy of their language and culture over the traditional Sanskrit-based culture that prevailed at that time. The larger population did not easily yield to this cultural invasion and resisted against it. Then the British took over the reigns of the country from Mughals. This marked the beginning of colonial culture in India. Kumar (2000) considers colonial culture as a major force in the downfall of Sanskrit education because it dispensed with many ideas and practices underlying Sanskrit education. This is especially true with Varanasi that was known as the seat of Sanskrit learning. With the larger social and economic changes introduced by the British in the country the supremacy of the guru and many of the cultural practices and ideas behind Sanskrit education (e.g., the non-eligibility of women and lower classes for Sanskrit education) were put to question (Kumar, 2000). These changes forced even the practitioners of Sanskrit education (pandits) to search for an alternative self-definition. The wider system of education introduced by the British and formal schools established in different parts of the country swept away the dominant influence of Sanskrit schools on education.

However certain individuals showed genuine interest to Sanskrit Literature and culture. In the year 1783, Sir William Jones came to India as a judge of the Supreme Court. His interest to learn Sanskrit grew so strong that within six years he not only mastered the language but also translated Kalidasa’s Shakuntala. Another English man who already knew Sanskrit was Charles Wilkins. The writings and translations of these two English-Sanskrit Scholars attracted the attention of other European scholars to Sanskrit language and literature in the last two decades of the 18th century. This new enthusiasm for Sanskrit must have been one of the reasons that actuated Lord Cornwallis to start in 1791, the Banaras Pathasala, and later
known as Sanskrit College. In the 1820s other institutions were established by way of encouragement to the study of Sanskrit, like the Puna Sanskrit College[1821], the Sanskrit College at Calcutta[1824], The Oriental College in Delhi [1825] and Oriental College at Agra [1827].

The great German scholar Max Muller⁹, who did more than anyone to introduce Sanskrit to the West in the latter part of the 19th century, contended that without a knowledge of the language (Sanskrit), literature, art, religion and philosophy of India, a liberal education could hardly be complete -- India being the intellectual and spiritual ancestor of the race, historically and through Sanskrit. Max Muller also pointed out that Sanskrit provides perfect examples of the unity and foundation it offers to the Celtic, Teutonic, Slavonic, Germanic and Anglo-Saxon languages, not to mention its influence on Asian languages. The transmission of Buddhism to Asia can be attributed largely to the appeal to Sanskrit. Even in translation the works of Sanskrit evoked the supreme admiration of Western poets and philosophers like Emerson, Whitman, Thoreau, Melville, Goethe, Schlegel and Schopenhauer.

2.3.3. Sanskrit Education under British Rule

Before the Charter Act of 1813, the East India Company had no interest in the revival and improvement of literature and the encouragement of the learned natives of India. The British system of education started intensely affecting the Sanskrit system in around 1790s. From 1813 to 1823 the Sanskrit system of education was run on the Western lines and it developed into the present pattern. British rulers informally initiated a deliberate move to discourage Sanskrit studies across the country. They adopted several means of economic and political exploitation that finally resulted in the weakening of the indigenous culture and its replacement by Western cultural values. For example, scholars with "big titles" (offered by the British) were hired as regular teachers on paid salaries. Biswas and Agrawal⁴ (1986) opine that this change was a downfall of Sanskrit education in particular, and of the overall education in general.
William Carey (1767-1837) William Hodge Mill (1792-1853) and John Muir (1810-1882) are some of the pioneers who have played remarkable role in constructing the psychology of the Indians coming out of the Institutions of English education according to the educational vision of Macaulay. All these three Oriental scholars were acclaimed Sanskrit scholars, who have done some original work in translating Christian scriptures and theology into Sanskrit and vice versa.

Richard Fox Young (1981) writes about William Carey: "In order to understand what he wanted to do with India’s sacred language, one must note that Carey had two reasons for being interested in its utilization for evangelism. First, he saw that Sanskrit acted as a stabilizing force upon the unsettled dialects amidst which he worked. Second, he has intransigently opposed Brahminical privileges, one of which was hegemony over Sanskrit."

In the first half of 19th century, when the British rule was gaining ground in India, Sanskrit education was almost neglected. The three major measures taken during the regime of William Bentick to discourage the Sanskrit system of education were cessation of payment of stipends to future students, discontinuance of appointments of new teachers and appropriation of funds for the promotion of English system of education rather than the Sanskrit system.

After the Wood’s Despatch, Sanskrit was altogether discarded and was replaced by English as medium of instruction. The only aspect left out was the study of Sanskrit language and literature as an optional subject in Universities. The content of Sanskrit literature was replaced by the Western knowledge. Later, the Western knowledge monopolized the scene and included the study of Sanskrit language and literature as one among the several subjects and languages of study at school, college and university level.

2.3.4. Sanskrit Education After Independence

After the end of the British rule in 1947, the government greatly realized the importance of public education to serve the different
developmental needs of the independent nation. Hence, such schools got multiplied, and as the population grew exponentially over the years, the government set up schools even in remote rural areas to fulfil the educational needs of the individuals and the developmental needs of the nation. Because these schools linked individuals with larger social, national and international contexts, they seemed to serve the vital needs of the society by providing people with job opportunities in a number of settings.

The Indian Constitution provides more importance to Mother tongue. The 'three language formula' at the Secondary stage has emerged on the national consensus. But, the divergent standards in language teaching in different regions of the country resulted in low standards of achievement in language learning. Though many commissions have examined these aspects, none has included any linguistics in these panels. In spite of its wide necessity and propaganda efforts Sanskrit Language has never received the treatment it deserves. Unfortunately the prospects, importance and future of Indian Languages have not discussed in the Constituent Assembly or in the Indian Parliament. What was discussed is whether English or Hindi should be the national official language. There is a controversy about learning Sanskrit within the framework of the three-language formula. Each Indian language has a component of Sanskrit within it. If the similarities are exploited, then Sanskrit could form as a part of mother tongue teaching at the school stage.

**Introduction of degrees**

Misra and A Vajpayee point out that the establishment of Sanskrit universities in some parts of the country has marked another process of modernization of Sanskrit education. These universities differed from other universities and similar educational institutions in the following two respects:

1. Their course curriculum is traditional and much typical of traditional Sanskrit schools.
2. The medium of instruction and examination is Sanskrit.

Almost all Sanskrit schools and colleges today are affiliated to these universities for recognition of the education they provide. For different
levels of education these universities have introduced separate degrees (Michaels\textsuperscript{11} (2001)), which are recognized by the state and central governments as equivalent to other similar level of degrees offered by universities in general (e.g., B.A., M.A., Ph.D.). With these degrees the students acquire the minimum eligibility to apply for a large variety of jobs available in the government sector, and compete with those who hold degrees from other kind of universities. In ancient days, Sanskrit learning essentially dictated a way of life, which was much different from that of the individuals who did not attend these schools.

Through the introduction of degrees and other regular college classes these value system has changed a lot among Sanskrit teachers and students.

In 1921, there were 21 Universities in India and some of them started functioning Sanskrit Department. The Universities of Calcutta and Bombay made Sanskrit as a ‘Second Language’ as a compulsory subject at the Entrance and Intermediate Examinations. Majority of students in these Universities who were appeared for the Entrance and Intermediate Examinations were taken Sanskrit as their Second Language. Madras University has given an opportunity to learn Sanskrit as an optional substitute to modern language.

Several Vidyapeetaas and Universities award titles such as Prajna, Visharad, Shastri etc to successful candidates through the medium of Sanskrit or Regional language. Government had provided some grants to schools and colleges to impart modern education and the study of Indian Languages. Among these selected languages Sanskrit was also included. In some regions Sanskrit was compulsory, but in most places Sanskrit was allowed to take as an optional to the mother tongue.

The usage of dialectical tutorial way as in ancient system was completely replaced by Lecture Method. Examinations gave high priority to memory and retention capacity of the student. The main and basic ideals of rich traditional Sanskrit system were almost neglected in India. The National Movement encouraged establishing "The National Council of
Education” and this council had started a National College at Calcutta. Some Gurukulas were established to propagate and revive the ancient Indian culture and civilisation. Such efforts brought light to the revival of the Sanskrit Education system to some extent through native medium.

**Professor’s conference**

A conference of Professors of Sanskrit in Indian Universities was conducted by the Ministry of Education, Government of India on 30th September and 1st October 1955 under the Chairmanship of Shri. Humayun Kabir. The conference made several suggestions for the improvement of Sanskrit learning. The conference opined that it is necessary to seek the advice of teachers in the reconstruction of syllabus.

**Suneeth Kumar Chatterji Commission**

According to the directions of Professors conference, the Central Government has appointed a Commission under the leadership of Dr. Suneeth Kumar Chatterji in 1956. This commission has put forwarded several valuable directions for strengthening Sanskrit education in India. The commission12 (1957) urged the centre and the state Governments to take special efforts to organise the survey and collection of Sanskrit manuscripts, its preservation, cataloguing and publication. It also issued directives regarding the qualifications of teachers.

**2.4. SANSKRIT EDUCATION IN KERALA**

Kerala has been proud of its genuine interest to Sanskrit Language and its high ideals from ancient time onwards. ‘Sidharupa’, ‘Samasachakram’, ‘Balaprobodhini’ etc are the evidences of the efforts taken by the Gurus of Kerala in propagating Sanskrit Language and Literature. In early days for primary education, there were certain centres where the Asans took classes. Most of such teachers used their home as the place of education and students resided with them.

The alphabets, functional forms of Mathematics and moral lessons were the topics at that time. The students learn the essential knowledge in
Ayurveda, Arithmetic, Jyotisha, Puranas and literature. They study ‘Sriramodantha’, ‘Amarakosa’ and certain poetry and dramas in Sanskrit. Teachers did neither earn salary or collected fees from the students and commercial reasons were absent in education.

In the second stage, students were engaged in detailed study of poetry and prose. They have to study ‘Srikrishnavilasa’, ‘Raghuvamsa’, ‘Kuvalayananda’ etc. The main aim is to know about ‘Lokavyutpathi’. Later certain Gurukulas came in to being in Payyur, Kudallur, and Kodungallor giving more emphasis for the study of Sastras. Kudallur is considered as the central place of Vyakarana. For centuries, large number of eminent scholars have come out from this study centre and propagated the importance of Sanskrit Grammar. Scholars compare the Gurukula in Kodungallor with Nalanda University. It is interesting to note the subject taught in Kerala was in the traditional system. The subjects included Mimamsa, Vedanta, Smriti, Vyakarana, Vaidhyam, Vishavaidhyam, Manthravadam, Astrology, Arithmetic, Natyam, Music, Thantram, Scripture, Rajaneeti, Treatment of elephants, different diamonds, Vadyam, Magic etc. There is much peculiarity in teaching methods also. High importance was given to memorization, recitation and the ability to by heart verses.

Higher education of Sanskrit in Kerala is indebted to several lords and kings besides scholars. The kings of Kolathunad, Kadathanadu, Kozhikkodu, Vettam, Thirikkannamathilakam, Kodungalloor, Thripunithura, Chempakaseri and Panthalam have patronised Sanskrit education and these centres were equal to Universities. Then study process was through higher texts to Sastra. Suneeth Kumar Chatterji commission remarks that all the people of Kerala irrespective of caste, creed and religion are studying Sanskrit which cannot be seen in other parts of India.

2.4.1. N. V. Krishna Warrier Commission

In 1973, Government of Kerala had appointed a committee headed by Dr. N. V. Krishna Warrier to examine the problems of Sanskrit education in Kerala. The Committee is of the view that Sanskrit is suffering a lot in the state and hence they suggested various administrative and academic steps
for the encouragement of Sanskrit education. Present Sanskrit community is highly indebted to N. V. Krishna Warrier commission since the academic stability for Sanskrit is obtained by the measures suggested by the commission.

The major recommendations of the commission include the necessity to adopt new teaching methods and techniques. The commission also calls for a new national body for the propagation of Sanskrit education. Sree Sankaracharya University of Sanskrit was formulated in the lines of such recommendation. The commission has stressed the urgent need for improving the quality of Sanskrit education. Sanskrit may be included as an optional subject in secondary and college classes. The committee further says, “At the school stage, the mother-tongue or the regional language, which is closely related to Sanskrit, should be generally employed as the medium of teaching Sanskrit and that occasionally Sanskrit also should be employed when the direct and conversational method is resorted to.”

2.4.2. *Present Sanskrit Education - School level*

In Kerala, Sanskrit is taught in upper primary and high school level classes as an optional subject in the place of the first paper of the regional language. There are Sanskrit schools in which Sanskrit is taught as the main language. In such schools Sanskrit is compulsory subject while it is optional in academic schools.

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Besides the above schools, Kerala Kalamadalam Cheruthuruthi offers Sanskrit as a compulsory subject, for their students from eight standard onwards. Some schools under Central Board of Secondary Education also have Sanskrit in their curriculum in ninth and tenth classes. Rashtriya Samskritha Sansthan offers Madyama, which is equivalent to SSLC.

2.4.3. Sanskrit Education in Higher secondary level.

In Pre-degree or Plus-Two level classes, Sanskrit can be studied at two different levels. One is as a Second language and the other is under humanities group. Both are optional. In the event of de-linking of Pre-Degree to Plus-Two courses in higher secondary schools, though Sanskrit can be studied as the Second language in some of the Higher Secondary Schools, only a minimum number of them have started Sanskrit as part 3.

<table>
<thead>
<tr>
<th>Pre-Degree</th>
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<tr>
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<tr>
<td>Part II Second Language</td>
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<tr>
<td>Sanskrit (Optional)</td>
<td>Sanskrit (Optional)</td>
</tr>
<tr>
<td>Part III Humanities</td>
<td>Part III Humanities</td>
</tr>
<tr>
<td>Sanskrit (Optional)</td>
<td>Sanskrit (Optional)</td>
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</tr>
<tr>
<td>- Indian History</td>
<td>- History</td>
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<td></td>
<td>- Economics</td>
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</table>

Kerala Kalamadalam, Cheruthuruthi also teaches Sanskrit in classes XI and XII as a compulsory subject. Rashtriya Samskritha Sansthan has a title course named Prak Sastri, which is equivalent to Plus-two.

2.4.4. Sanskrit Education in Higher Education level

Most of the Universities in India have Sanskrit Departments at present. There is no uniformity in the field of Sanskrit study in College level classes. Some Universities have started Research works in addition to the
teaching facility. Rashtriya Sanskrita Sansthan offers the following courses in higher education level:

- Sastri, equivalent to BA in Sanskrit.
- Acharya, equivalent to MA in Sanskrit.
- Siksha Sastri, equivalent to Sanskrit B.Ed.
- Siksha Acharya, equivalent to M.Ed.
- Siksha Varidhi, equivalent to Ph.D.

Graduate level Sanskrit courses in colleges and university centres of Kerala are given below:

<table>
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<tr>
<th>BSc</th>
<th>BA</th>
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</thead>
<tbody>
<tr>
<td>Sanskrit as an Additional language (Optional)</td>
<td>Sanskrit as an Additional language (Optional)</td>
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<td>-</td>
<td>Sanskrit as a Subsidiary for</td>
</tr>
<tr>
<td></td>
<td>BA(Malayalam/Hindi/Music)</td>
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<td>Sanskrit BA</td>
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<tr>
<td></td>
<td>-Sanskrit(General) or</td>
</tr>
<tr>
<td></td>
<td>- Sanskrit(Special)</td>
</tr>
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</table>

Sanskrit(special) offers five specializations viz. Vedanta, Vyakarana, Sahitya, Nyaya and Jyothisha.

Post-Graduate level Sanskrit courses in different colleges and university centres of Kerala are:

- MA (Sanskrit Language and Literature)
- MA (Sanskrit Language and Literature-Credit and Semester System)
- Sanskrit Paper for MA(Malayalam/Hindi/Music)
- Sanskrit(Special)-Any one from Vedanta, Vyakarana, Sahitya, and Nyaya

Facilities for educational studies in Sanskrit and research exist in Kerala University, MG University, Calicut University, and Sree Sanskaracharya University. Research assistance is also available from Guruvayoor Vidyapeetham.
2.4.5. **Alternative Sanskrit Education**

Several traditional ashrams and spiritual groups are also giving non-academic Sanskrit Education to inquisitive persons. Initiatives of East-West Universe of Unitive Sciences (Narayana Gurukulam), Bharathiya Vidya Bhavan, Sri Ramakrishna Mission, Amrithanandamayi Math, Viswa Samskritah Prathishtan etc are contributing commendably in this regard.

2.5. **CENTRES OF SANSKRIT LEARNING IN KERALA (Higher Education)**

The important Sanskrit learning centers in Kerala are:

(A) **Colleges**
- Government Sanskrit College, Pattambi.
- Government Sanskrit College, Trippunithura.
- Government Sanskrit College, Thiruvananthapuram

(B) **University**
- Sri Sankaracharya University of Sanskrit, Kalady.

(C) **Important Learning Centres affiliated to Rashtriva Samskritha Sansthan.**
- Guruvayoor Kendriya Sanskrit Vidyapeetha
- Adarsa Samskrita Vidyapeetham, Balussery, Calicut
- Samskrita Vidyapeetham, Kodungallur

2.6. **METHODS OF TEACHING SANSKRIT AT COLLEGE LEVEL CLASSES AT PRESENT.**

From Guru-sishya Parasparya way of teaching to the present system of teaching the methodological aspect of Sanskrit education has also changed a lot. Different portions require different style of teaching and learning. Any enquiry regarding the constructs of language education needs to take the stock of existing popular methods.

(A) **Lecture Method**

For many years, the lecture method was the most widely used instructional strategy in college classrooms. Although the usefulness of other teaching strategies is being widely examined today, the lecture
method still remains an important way to communicate information. The advantages of the lecture method are that:

- It provides a way to communicate a large amount of information to a larger number of audiences.
- It maximizes instructor control
- It is Non-threatening to students.

The disadvantages are that lecturing:

- Minimizes feedback from students.
- Assumes an unrealistic level of student understanding and comprehension.
- Often disengages students from the learning process causing information to be quickly forgotten.

(B) Direct Method

Direct method is a method of teaching a classical or foreign language through conversation, discussion and reading in the language itself, without the use of vernacular language, without translation and without the study of formal grammar. But, popularly direct method is applied during classroom lectures. The advantages of this method are:

- The student thinks in Sanskrit itself.
- Least or no use of local language.
- Adequate emphasis on pronunciation.

This method requires high level of preparation from the part of the teacher.

(C) Translation /Classical Method

The use of mother tongue is the most prominent aspect of this method. Teachers need to be good translators. This is a word-by-word and sentence-by-sentence approach. The advantages are:

- Grammar teaching gets enough emphasis
Comparatively this method is easy to handle by the teacher. This is one of the ancient methods and do not encourage the thinking process in Sanskrit.

**D) Combined Method**

This method tries to combine the advantages of direct method and translation method and minimizes their disadvantages.

**E) Eliciting Method**

Eliciting Method is mainly used for teaching poetry. Under this method each word is described in detail with its formation, derivatives, technical terms, etc. Rasa, Dhwani, Alankara etc are dealt in this method.

**(F) Dandanvayi (Inductive method) for teaching poetry**

Prose order is the most important aspect in this method. So it is easy to understand and comprehend the poetry through this method. R N Safaya calls dandanvayi and khandanvayi as inductive and deductive methods respectively.

**(G) Khandanvayi (Deductive method) for Teaching poetry**

Verb is the most important factor in Khandanvayi method. Questions regarding the verb/s in the content of the study are continuously asked under this method, leading to the uncovering of the full picture depicted in the poem.

**(H) Commentary method**

Commentary method can be used for all subject areas. As far as the commentator is concerned, commentary is more personified and in that sense each commentary is unique.
(I) Sutra method

Meaning of the sutra is explained with apt examples. Here memorization is given high priority.

(J) Inductive method (Aagamana Vidhi)

Inductive method is used for teaching grammar. Attention of students is drawn from common examples to corresponding rules.

(K) Deductive method (Nigamana Vidhi)

This method follows the reverse procedure of Aagamana Vidhi. Rules are explained first followed by examples. Examples are observed leading to generalization and hence the conviction of the rule.

(L) Samvada

Though this method can be applied for all subject areas, traditionally it is used for teaching Sastra subjects. This has close resemblance to discussion method. Dialectical counterparts are required to apply this method, either as teacher and student/s or among students or among teachers. This is considered as a scholarly method and needs heavy preparation and expertise, especially to establish pooorvapaksha and sidhanthapaksha.

(M) Sastrardha

Traditional vakhayardha sadas has been using this method. The same person can assume the role of dialectical counterparts here. He may establish arguments and defense or offence it. It is not uncommon that the spectators and other participants intervene in the arguments. This is also a scholarly method requiring more dexterity.

CONCLUSION

Sanskrit education, which occupied a very respectable place in the traditional Indian society, have lost much of their popularity in recent years, specially with the availability of other possible options of education that
seem to make greater economic promises to the larger section of the Indian population.

During the last few years, the government of India has felt a need for the revival of Indian traditional knowledge and wisdom in relation to Sanskrit. There are certain areas of knowledge where a mutual interaction and dialogue between traditional scholars and modern scientists is seemingly possible. Several new scientific areas are being identified where traditional and modern scholars can together make significant contributions. Sanskrit teachers in higher education level, who have the great responsibility of breeding such a generation, need to review their academic methods and strategies in this view.
References

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