CHAPTER IV

THE INFORMAL EDUCATION OF SANSKRIT IN KERALA: MODERN STREAMS

Introduction

The development of Industry, Science and Technology has created a new phase in the life of human beings all over the world. The changes started from Europe and during the last two centuries it spread all over the world. The influence of these developments changed the content and style of education, politics and culture and introduced new life style, food habits, mode of dress, travel and communication among countries and people of the whole world. The modern society is unique in the use of fast communication devices. It all started with the development of printing and publishing technology which gave birth to the era of books, news papers and
periodicals. The era of mass media was followed by the electronic revolution which produced new instruments like telephone, radio and television.

Education is an institution by which the knowledge and experience of past generations are transmitted to the new generation. It also creates new knowledge and adds to the existing corpus of knowledge new subjects and perceptions and revises the old stock from the point of view of the changing social and cultural scenario. In the present society, education is mainly two folded Formal and Informal. Formal education is given through socially recognized and standard Institutions run by the government or semi government agencies. It has a definite shape, regulations, time table, teachers and students who follow a well planed syllabus and curriculum according to the policies of the state formulated from time to time. Informal education is the other form of education beyond the control of the government, given by one's personal experiences and life situations that one gets outside the formal stream of
schools and colleges and which continues for a long period unplanned, scattered, unregulated and at the mercy of contexts and chance.

Sanskrit education has been introduced in the main stream of modern education in India and it is being taught in many schools and colleges. Since Sanskrit is the treasure house of traditional Indian knowledge and spirituality, the education of Sanskrit is not confined to the formal schools and colleges. It has still its traditional science that are useful even in the modern study. Further, the modern age has provided it new ways of existence and progress.

Mass Media are means of communication that reach a large number of people providing information, education and entertainment. In the early times, the teacher was the authoritative source of knowledge for educating children. He taught the students subjects at a particular place and time. During the course of history the method and means of education changed. The invention of the printing press led to
the mass publication of books and increase in the number of readers. The newspapers and magazines distributed information systematically and in detail among the people.

Advances in the field of electronics and Internet revolutionized the society as a whole.

Sir. Godfrey Thomson holds the view that "the whole of environment is the instrument of man’s education in the widest sense. But in that environment certain factors are distinguishable as more particularly concerned; the home, the school, the church, the press the vocation public life, amusement and hobbies". Generally the process of education is from birth to death but some specific institutions play a more important part in it. These institutions of education have been variously classified by different educationalists. Some of the major classifications are active and passive or commercial, and Non commercial; the other type is formal and informal. In this case most of the passive agencies are commercial and at the same time are the informal agencies, like Cinema, Television, Radio, Newspapers and Magazines.
Sanskrit Newspapers and Periodicals.

The contributions of newspapers and magazines to the education of people in general are far greater than that of any other informal agency because they can be circulated over a larger area than can be covered by films, television etc. Today the progress of education in a country is computed by the number and quality of magazines and newspapers published there. This has been made possible by the rapid increase of literacy among the people.

Hundreds of newspapers, weeklies magazines and Journals are being published in India, in various regional languages, in Hindi and English. Since Sanskrit is not a spoken language of the people, the newspapers and periodicals published in Sanskrit language target particular groups of Sanskrit knowing community that consists of teachers, students, scholars and researchers. The aim of Sanskrit newspapers and
periodicals also included the propagation of Sanskrit among the common people and scholars; but their role in communicating the news is not so much appreciated.

**Early Stage**

A recent study has revealed that from 1866 to this day more than one hundred different types of periodicals such as daily newspapers, weeklies, monthlies and fortnightlies were published in Sanskrit in India. Currently about forty periodicals and dailies are being published on various parts of India. According to Harilal Sukla The Sanskrit magazines were a potent factor in the splendid maturing of the Renaissance.³

The author of *Samskṛta patra karita ka itihas* defines the objectives of Sanskrit periodicals which are "Teaching of Sanskrit, propagation of values, darśanas, literature, publication of books, propagation of Sanskrit language, news, propagation of science research and social changes".⁴
The early publications of this kind started in the second half nineteenth century. Among them the *Vidyodaya*, published from Lahore in the year 1871 considered as the pioneers in this field. *Vidyārthe* magazine was published from Bengipur, Bihar by Damodaraṭastri in the year 1873. *Śuddhārthaśāstakavini* published from Agra in the year 1875. Punnāḷīḷery Nampi, Nelakanta āarma started *Vijñanacintamaṇi* in 1883 from Pathambi. Brahmavidhya published from Citamberam in the year of 1885. *Jayanthi* from Thiruvananthapuram (1907) by Komalamaruthacharya and Lakshmi Nandanan, *Amarabhirate* in 1920 from Thiruvananthapuram, *Sudharmi* by Varadaraja Ayyankar from Mysore in 1960 etc were some of the Sanskrit newspapers and journals published in India.

*Vijñanacintamaṇi*

*Vijñanacintamaṇi* was a well known pioneer Sanskrit journal published from Kerala by the eminent teacher and scholar Punnāḷīḷery Nilakanta āarma. The journal
was published from Pattiambi in 1883 printed at V.C Press Pattiambi. The language of this magazine was simple Sanskrit and contents were stories āstras especially āstyastra, essay samasyā pēra, regional and national news etc of that period.

The journal was divided into two parts: samskāta mayēgha and Bhīṣa mayēgha. In the early years of publication both of these sections were printed in Malayalam letters.

Nampi’s friends Vellanassery Vasunni Moosad and Karuttapara Damodaran Namputiri helped him in the publication of Vijñānacintāmaṇi. This Sanskrit journal was circulated all over India. Getting inspiration from this magazine Brahmavidyā, Manjubhīṣṭi Samskārāndrī, Mitragoṇāthi Sunātāvidine and Sahādaya Samskṛta and such other magazines were published in the various parts of the country.

Literary discussions and debates were the main attraction of this journal. Social and political problems was also discussed at that time. The renaissance of
Sanskrit education in Kerala began because of Nampi's efforts. The eminent Sanskrit scholars like Kerala Varma Valiya Koyi Tampuran, R.V Kṣṣāmacarya Kudallur Divakara Namputiripad, Kaikulangara Ramavayar, A.R Rajarajavarma, etc were the permanent writers of the *Vijñanacinti ma i*. 

*Vijñanacinti ma i* has been restarted recently in 1999 published by co-operative society, Sree Neelakanda, Govt. Sanskrit College, Pattambi. 

**Contemporary Scenario**

For a student of Sanskrit three types of periodicals are available which help him in his formal and informal studies.

1. Periodicals and journals that are published exclusively in Sanskrit

2. Periodicals and journals published in Sanskrit as well as in English.

3. Malayalam periodicals and journals that lend pages and columns for the purpose of propagation of Sanskrit.
Periodicals and Journals in Sanskrit

Bhratamudra. Bhratamudra bimonthly magazine published from Puranattukara, Thrissur comes in the first category. Editor of this magazine is Mr. Asokan Puranattukara, a Rtd. Sanskrit teacher and an eminent scholar in Sanskrit. This magazine was started in 1980. The content of Bhratamudra is news, articles, reports etc in simple Sanskrit language printed in Devanāgari script. Sanskrit teacher and college students are the subscribers of this magazine. A person having the ability to read and understand Sanskrit can easily follow the language. Articles on both modern and traditional subjects are being published in this periodical.

Bhuvanamudrī. Bhuvanamudrī is a newspaper edited and published periodically (fortnightly) by Mr. Asokan Puranattukara from the same place mentioned above. The use of Sanskrit in journalism is a new trend related to the modernization of Sanskrit by developing communicative skills in it. This is also printed in Devanāgari script.
Rasanj Masika. This was first published June 2009. Editor of this magazine is Smt. K. Syamala, published by Asmitha publications Kozhikode. Language of this magazine is Sanskrit. Literary articles and āṣṭra subjects are published in this magazines. Some verses (lokas) are also found along with important reports on major cultural events.

Savitre. Savitre Sanskrit monthly was started in the year 2001 from the Centre for Sanskrit and Indological Studies, Kidāgur, Kottayam district by Mr. P.V.G Namputiri. It was edited by Mr. Raghu Elayidath from Paravoor. It was printed in Devanāgarī, in simple Sanskrit language that covers news story and translations. This magazine stopped publishing after 2005.

Periodicals and Journals in Sanskrit and English

The journals published from college and universities comes in the next category. They are in both Sanskrit and English. These journals have played a valuable part in making Sanskrit as a live medium of expression of contemporary
through and problems and infusing new life into Indology and Sanskrit studies by using English as a medium of research.

These includes The Journal of the Kerala University Oriental MSS Library Thiruvananthapuram. Prényatraye published from Tripunithura Sanskrit College. Journal of Sukridentra Indological Research Centre, Published from Kochi, recently Govt. Sanskrit college, Pattambi restarted the publication of Vijñacintināma. It is also available in the Internet.

Prachinakairali

During the period of King Sreemoolam Thirunal (1885-24) a Hastalikhita library was started for the collection and publication of Manuscripts and valuable documents.

For this purpose Travancore Government opened the Sanskrit Curator Office under the chairmanship of Dr. T. Ganapathy Sastri on 1908. In 1924 Malayalam
curator office was started and Ulloor S. Parameswa Iyyar curator, and started Thiruvananthapuram Malayalam series of publication. Now it is known as *Prachinakairali*. In 1930 these Sanskrit and Malayalam curator offices joined together and became one institution known as Department of Publication of Oriental Manuscripts. Travancore University started another Manuscript Library on 1938.

Later both these departments and library were united renamed as Oriental Research Institute and Manuscript Library. Dr. K Raghavan Pillai was the first director of this Manuscript library. It is situated in Kariavattom, Thiruvananthapuram.9

*Prachinakairali* is a yearly journal in Malayalam. Dr. P Visalakshy is the editor of this journal. This journal publish papers in Sanskrit as well as in Malayalam. It is printed in the Malayalam inscript.

*Pratraye*. *Pratraye* is a Sanskrit bilingual Research Journal published by Tripunithura Govt. Sanskrit College from 1953 onwards. But after some years it was
stopped in 1967. Then publication of the journal was revived in January 1989 to provide a platform for indological studies. First editor of this journal is Prof. K.G Paulose, who was the Principal of Govt. Sanskrit College, Tripunithura. Language of this magazine is both English and Sanskrit, various topics are included in this journal. This journal is research oriented and is circulated widely among the Sanskrit researchers in universities and colleges. It gives importance to Studies in Kerala Sanskrit literature.

*Journal of Sukṛṭiḍra Oriental research Institute.*

Journal of Sukṛṭiḍra Oriental Research Institute is published twice in a year. In October and April. It aims to promote studies in oriental learning in particular indological subjects like Sanskrit literature, history, philosophy, architecture and so on. Articles are published in English and Sanskrit. Editor of the journal is Dr. V. Nithyanandha Bhat. It was started in October 1999. The journal is published from the
Sukntindra Oriental Research Institute, Kuthapady, Thammanam, Cochin. Language of this journal is very simple. Research articles on the subjects like veda, grammar, literature, culture and so on are published.

The Malayalam newspapers and periodicals also are a source of informal education in Sanskrit. Sanskrit has made a deep influence in Malayalam language and literature. The early writers in Malayalam were also great scholars in Sanskrit. The periodicals and magazines published in Malayalam during the nineteenth century and the early decades of twentieth century contain not only Malayalam poem but also Sanskrit verse and Sanskrit subject. Translation from original Sanskrit to Malayalam and Malayalam to Sanskrit were also a common feature in the periodicals like Kavanakaumudi and Atmaposhini etc.
Malayalam language and literature has developed in various new ways under the influence of modern education and western literature. But it is a fact that Sanskrit still exerts direct and indirect influence in language literature and culture of Kerala. Because of the propagation of Sanskrit in the society and the growing enthusiasm of the young generation to acquire Sanskrit education some Malayalam periodicals and publications publish Sanskrit related columns in their publications. A number of periodicals takes special interest in Sanskrit because of religious and cultural reasons.

Janmabhêmi. Janmabhêmi is a right wing Malayalam newspaper committed to Hinduism, published from Kochi, Kozhikode, Kottayam and Thiruvananthapuram. This paper gives importance to the propagation of Sanskrit language. This daily publishes Sanskrit lessons in Malayalam titled 'Pathjâma Samskâtam' or 'Saralasamskâta pîtham'. Aim of this lesson is to enable the readers to read and
understand Sanskrit in order to read puras and epics without the help of a teacher. It also aims to improve the ability of the teacher to present his/her ideas through simple Sanskrit medium. It started publishing these lessons from Sept. 3rd 2005 in a very simple format. For example a particular vibhakti is introduced by giving a number of examples of nouns and pronouns in that vibhakti. This lesson is conducted by M.P Unnikrishnan from Chengannur.

In addition to this on special occasions like Sanskrit day (19th day of August 2005), this paper publishes special articles on the importance of Sanskrit.

**Kaṭrayakti**

It is a hindu religious magazine published from Kozhikode. Sri. N.M Kadamban Namboothirippad, Sri. K. Ramachandran Master and Sharma Thevalassery are in the editorial board. This magazine offers Sanskrit lessons which are handled by P. Padmanabhan, Sanskrit teacher (2005-06). The medium is Sanskrit in Malayalam.
Conversation and communication skills in Sanskrit are stressed. Name of this lesson is 'Vadíma samskritam'. (content of the lesson is spoken Sanskrit).

These lessons were completed in 2006 and then they started another lesson related to literature.

Mayilpeeli

It is a children's magazine in Malayalam, published from Kottayam which dedicates one chapter for short Sanskrit stories. Stories are written in simple Sanskrit language using Malayalam script for example Name of one story is 'Nipu,asya Upỳah.' Purpose of this activity is to help character formation of children and to develop reading habits and create interest in literature and Sanskrit language. Indirectly it will motivate the readers to study Sanskrit language more.
Vijñanabhuti

It is a Malayalam magazine started in Sept. 2005 from Parambalam, Alapuzha District. K.R Manoj is editor of this magazine. In this magazine one chapter deals with Sanskrit lessons. Name of this lesson is Samskrita Pijhangal. These lessons are written by the famous Sanskrit pandit Prof. R Vasudevan Potti, Rtd. Prof. of S.S.U.S, Kalady. Medium of this lesson is Sanskrit in Malayalam script with meaning given in Malayalam. The purpose of this lesson is to acquire knowledge in Sanskrit language and then to read and understand Kavya, Purâna, Itihāsa etc.

Matrvaşi

It is a Malayalam religious magazine published by Matha Amrita Nandamayi Mission Trust, Kollam, which dedicates one chapter for Sanskrit stories, using with Malayalam scripts. A number of Sanskrit ālokas are also quoted in this from various Upaniṣads, Gēta and so on.
Piravi

It is a Malayalam quarterly published from Ernakulam under the leadership of Dr. Sandeep, Chaithanya School of Bhagavadgita, Kaloor. The first issue of this magazine was started on 2008 Sept. In this magazine Asokan Puranattukara, Rtd., Sanskrit teacher writes Sanskrit lessons under the title 'Aksharalokam'. In this part he teaches simple Sanskrit with the attractive heading of 'Lalitha samskātam'.

Pushpakadhvani

This community based periodical is published by Sri. Puspakaseva sangam from Thiruvananthapuram in August 2008. This is a Malayalam magazine. But this magazine also deals with Sanskrit lessons for self learning purpose. T.R Paramesvaran, a retired Sanskrit teacher handled this lesson. In the first lesson he introduces swarakshara and vyājanākshara, then the relationship between these two. He uses the Malayalam script.
It is a Gandhidaran publication. This publication started a column for subhasitas from 2008 April. T.R Parameswaran was dealing this part. In the August 2008 he introduced the subhashita.

Then he explains the meaning of this loka in Malayalam. This magazine is available in the schools and the students get the opportunity to read Sanskrit outside the text books.
Other magazines

Religious Magazines like *Chakkulathamma* from Chakkulathu kavu, Kollam,

Jµanaget¡ Ananda¿ram Kanjngad, Kollam, *Rsimukh* by Sri. Sri Ravisankar Trissur,

*Aupanishaddharmapadam*, Kollam and *Arshanadam* from Chengannur also dedicate
some pages for Sanskrit language learning.

Use of Sanskrit in Malayalam as loan words and New words

It is a fact that most of the words of Malayalam are of Sanskrit origin.

Malayalam newspapers have cultivated a language of journalism which incorporates
Sanskrit words both old and new. The readers do not feel much strangeness towards
the Sanskrit words though they are newly coined. Large number of new Sanskrit words
are accommodated in the newspapers as translations of particular terms in science,
politics, economics environment and hygiene etc..
Readers who confront these new words, for e.g. ‘golatipanam’ for global warming, unconsciously add them to their store of vocabulary, of course after the repeated reading of these words. They are not aware of the sanskritization taking place. The introduction of new concepts and terms into Malayalam is done with the help of Sanskrit. Some interesting examples of such words printed in newspapers and leaned by the readers informally are given below.

These words are collected from the various Malayalam Dailies published in September and November 2009. Random selection is made from Malayala Manorama, Mathrubhumi, Desabhimani, and Janmabhumi.

The new words are introduced in the reporting of news especially in the areas of science, literature, economics, politics, administration and religion etc.. And in most of the cases the new words are exactly the Sanskrit translation of English terms. Some words are borrowed from traditional Sanskrit vocabulary. Some Sanskrit words used in
the Malayalam reporting of news in science, literature, economics and politics are listed below. Most of them are compounds.

**Science**

1. RjjyjntarajyotiæastravarÀam

2. NakÀatravanapaddhati

3. Ka,ik;parekÀa,an

4. áëtikara,asamvidhínam

5. Aty¡dhunikavidErasamvedanopagrahám

6. V¡rtiýnimayayopagrahám

7. SamudrąparyaveÀa,opagrahám

8. ÍrjasamrakÀa,¡vabdham

9. A,uvikira,am

10. SampuÅtekara,arahasyam
Literature

1. Sargṣṭmakasamarayauvanam
2. Prabhavakendram,
3. Saṇjevaङ्रadhi
4. Ėyṣarahitam
5. Abhेटapेंrvam
6. Visvakathकेṣri,
7. Anubhेटिसंndram
8. Apेरvasundaram
9. Sahajasiddhi
10. Nigछ harahasyam

Economics and Politics

1. Antarङ्रa गra vipani
2. Paddhati vihitam

3. Egolekara,am

4. Udhravatkara,am,

5. Egolasam padiak vyavastha

6. NikA epasamharana yajam

7. BakAyusurakA;niyamam

8. Dridrya nirmitrjanam,

9. Egolasampatikaprisandhi

10. Svakaryavatkaranam

Religion

1. GorakshamAnavadharmam

2. Gohatyaniodhanam

3. Etmajjanavum Brahmasvarupatvavum
Readers of the newspapers in which these words appeared are common people of Kerala. The high literacy and political consciousness of Kerala, makes it possible for all most all the people to read one or two newspapers daily. They internalise new words like 'Egolatipanam' which is the translation of the word 'global warming' without knowing its Sanskrit origin and only understanding it as a Malayalam word. In this
manner Malayalam requires new words and new concepts through Sanskrit words appropriated to that language. This is an interesting example of unconscious informal education of Sanskrit in the society as a whole through the print media and the development of Malayalam language with the help of Sanskrit.

**Self study Manuals and Guides**

There has been serious effort in Kerala for the propagation of Sanskrit by various informal agencies both individuals and groups. A number of manuals and guides were written in Sanskrit, English and Malayalam for this purpose. They are intended for self study and introduce Sanskrit in a simple manner. A person having general education can read these books and by the occasional help of people who know Sanskrit can develop his understanding in that language.
The above publications could be grouped into three according to their medium of instruction. Some books use Malayalam some others use English and some of them use Sanskrit as medium of instruction.

**Sanskrit self study in Malayalam medium**

*Samskārabhaṭya*

Written and published by Sri Kanippayyur Sankaran Namputiripad in 1921, these series of books is the oldest well planned Sanskrit Malayalam graded self study material available now. He decided to write a text book which may be useful to teach the children of his own house. He was assisted in this by Karuthedath Krishnan a well known Sanskrit scholar of that time. This work was later printed and published by Kanippayyur Sankaran Namputirippad in two volumes and later the book was published in three volumes with some additions made by the author by Kannippayyur Smaraka Grantaṭala after 25 years. A glossary in English was appended to the first
part but it has been omitted in the later editions. Thonallur Madhavavarier and Prof. Vijayanunti master of Sree Krishna College revised the second part and third part with some modifications.

By the help of these three books one could learn Sanskrit language and better his understanding of Sanskrit. The books contain a brief description of Sanskrit language, a detailed lesson of alphabets, Vibhakti, Prathyayas and the lingas and various declension of verbs. In addition to grammar lessons the first part contains subhāṣitas on vidyā, upadeśamśa and Sanskrit proverbs. The second part also contains subhāṣitas and verses from Hitopadeśa etc in addition to the regular lessons in grammar. The third part contains the grammatical portions, the Vātta, Alankāra and short essays on a variety of topics both traditional and modern. A student gets good knowledge about the nature of Sanskrit prose from these essays.
The work of Kanippayyur may be considered as representing a new stage in the study of Sanskrit language in Kerala which uses the print media and the textual method based on translation.

Students and readers accepted this new experiment and there were many editions of this book. Similar books were produced by Sanskrit teachers and scholars all over Kerala.

_Samskāra Depikā_

_Samskāra Depikā_ written by K.S. Parameswara Sastri and published by Swami Swaprabhananda during the 1930's, upholds the modernising trend of Sanskrit education. The author states that this book is written with the objective that all could get knowledge in Sanskrit in an easy manner. People generally felt difficulty with the old methods of Sanskrit learning. The adult people who wanted to learn the language could not learn the grammatical rules and forms by heart and the strict grammatical
rules of classical Sanskrit, as he rightly observes remained the main cause for the
unpopularity of Sanskrit language. Therefore the *Samskàtadépikã* gives only those
rules of grammar which are essential for the study of language with simple and proper
eamples. The writer gives importance to translation from mother tongue to Sanskrit
and vice versa as a better means for getting command in Sanskrit language. He
describes the common roots and nouns with their various forms in a simple manner.
Pareekshit Ramavarma Tampuran remarks that *Samskàtadépikã* is a suitable text
book on Sanskrit grammar and translation. The book suited the requirements of the
beginners. The school students as well as those who opt for self study of Sanskrit are
also benefited by the book."

Each lesson contains certain grammatical rules or their applications and a list
of new words which are used in the sentences selected for translation. Various
questions for revision have been given at different places. The commonly used
declensions, four conjugations of Verbs, three tenses and two moods, passive forms and
verbal derivations have been included. The Sandhi rules are added as footnotes. It is
comparatively simpler than the *Samskāra bhāsa* and follows the modern methods
avoiding the difficult lessons in grammar in the presentation of language lessons.

*Sanskrit in Thirty Days*

The above titled work published in the national integration language series is
compiled by N.S.R. Ganathe. It is published by Balaji publication, Chennai and is a
useful Sanskrit tutor for a layman who wants to get some acquaintance with Sanskrit.
This work gives importance to the communicative aspects of Sanskrit and gives lessons
in letter writing, Sanskrit conversation, debate and narration of stories. The aim of this
book is to show a simple way to speak, read, and write, in Sanskrit through Malayalam
medium and translation. The method of presentation of lessons is very simple. This
book has five parts. The first part teaches the alphabet, symbols of vowels and conjunct
consonents. Second part gives nouns, verbs etc. The Sanskrit names of the parts of the
body, names of the family relations, weeks, months, seasons, fruits, vegetables, food and
all the names we use in our daily life are provided. In the third part sentences, various
question forms and few sentences about the 'my family', 'India' and conversation are
introduced. In the fourth part the author enters into the filed of Vyākaraṇa with
examples and exercises. The last part contains letter form, conversation in the various
situations like office, marriage etc and some stories in Sanskrit and Malayalam
language.

One of the peculiarity of this book is that the traditional method of education
that teaches the grammar of words of nouns and roots etc. is not followed. Instead the
modern tools of teaching language for the purpose of communication are used in a
systematic manner.
Samskértā Malayalabhāj Sahiṣṭi is written by Sahitya áiromani K.K. Balakrishnapanikkar, Kadangod and published by H & C publishing house Thrissur. This book is intended to make easy the study of Sanskrit language and declares that those who know to read and write Malayalam can study Sanskrit without the assistance of teachers. The lessons of this book are very simple. They start with the introduction of alphabets, words and its meanings and gradually entertains some grammar. The content of the book is comparatively lighter than the former works mentioned above. The book gives Sanskrit words and sentences in Devanágari script and immediately provides Malayalam transliteration and translation. So the readers can easily learn Sanskrit words and sentences with the help of Malayalam.

Kṣmadhenu

In 1959 E.P Bharata Pisharodi started the series known as 'Kṣmadhenu' which contains about forty Sanskrit lessons. The lessons progress from simple to complicated
language. English and Sanskrit are also used. The purpose of this series is the strengthening of the popularity of Sanskrit language and the acquisition of Indian cultural heritage.

The time schedule is one day for each lesson. First 12 days give introduction lesson in history of Sanskrit, and literature and to the study of K¿vyas & Pur¿s. 13 to 30 days (lessons) teach the Raghuvam¿a 4th canto. Then 31 to 34 lessons teach a drama for the experience of dialogue. 35 to 40 lessons deals with some portions of R¿m¿yana, Mah¿b¿hrata, Kum¿rasambhava, ¿akuntala, K¿dambare, Kathopan¿ad, ¿gveda etc. Through this program student learns Sanskrit language and the skill of appreciation. So this is the simple system for the easy learning of Sanskrit. From 1959 onwards Bharata Pisharodi conducted one or two courses in every year. But a long period was needed for some achievement of this programme. By 1973 this course was very popular in India and abroad. In the initial stage this course had a number of regular contact
classes. Later contact classes were given up and students were asked to learn the lessons in their own house. Later these lessons were translated into English, Malayalam Hindi and Tamil languages. A few years back this course was stopped. Recently K.G Poulase started a new series namely Laghu Samskātam.

*Laghusamskātam*

*Laghusamskātam* is a different type of Sanskrit primer, which targets mainly the adult people, who had no occasion to learn Sanskrit during their time of formal education. This work is written Dr. K.G. Poulase and published by Kamadhenu centre for Sanskrit, Vallathol Vidyapeetham, Sukapuram, Edappal in 2003. The lessons are given in four volumes. In the preface of the first volume Dr. K.G. Poulase says - "Many people who had not got a chance for studying Sanskrit during their time of formal education because of various reasons, later felt sorry. They always wish to acquire some knowledge in Sanskrit that is necessary to read and understand *R̐iṣa, a* and *Geta.*
Some others wish to achieve enough Sanskrit knowledge so that they can handle the standard Malayalam language. People working in the field of journalism, when they think about the propriety of using a word or other feel that their ignorance in Sanskrit language is a disqualification. For the people of various sections of the society who want to get some knowledge in Sanskrit, this programme aims to give primary knowledge in that language. 

A Keralaite who is able to understand Malayalam literary language will never feel strangeness towards the Sanskrit words. As he is already equipped with a Sanskrit words found in Malayalam he has only to learn the use of Sanskrit inflections and their meanings. We have already referred to this fact during discussion on the language of Malayalam news papers. The author of *Laghusamskrtam* does not include serious grammar lessons or explanations of *Pñinian vyikara*, a *sastra*. They are the subjects for higher studies. At the same time the lessons prepared in *Laghusamskrtam* are
sufficient to give knowledge in Sanskrit for reading Sanskrit books and understand its meaning. Devanâgare script is not introduced in this work till a student acquires familiarity with the Sanskrit language. Every thing is taught through Malayalam script, only the alphabets are introduced in devanâgare script.

There are fourteen lessons in this work which is divided into four parts. Each lesson has three divisions study of language, study of culture and study of other relevant matters. The study of language is the study of Sanskrit language using simple words and explanations of the basic units of language. Study of culture introduces the literary tradition of Sanskrit from the period of the Vedas. The remaining division gives information about Sanskrit language and authors.

The laghusamskârtâ programme was inspired by the work Kâmadhenu by E.P Bharata pisharody about which have mentioned earlier. That is why the self study method envisaged in this programme is tilted as 'Kâmadhenu Sanskârâ Pathana
Paddhati'. In the preparation of these lessons many books and texts that share the common objective of enabling people for self study in Sanskrit have been used. They include the works like Balabodhanam, Vakyatvatvam, Laghusidhanta kaumudi translated and commended by Prof. R. Vasudevan Potty, Mādipika by A.R. Raja Rajavarma, Prasāya pradyotam by I. C. Chako, Pravṛgya depika by P.K. Narayana Pillai. Samskṛta vyakaranam by D. Damodara Pisharody, Prakṛtyabhāsyam by John Kunnapilly.

As we have seen, the approach towards Sanskrit language of this work is different from others works on Sanskrit self study. The programme starts with introducing to the general and special aspects of Sanskrit language and linguistics which include morphological, analytical and genealogical divisions of language and the concept of family of languages. It is useful to put Sanskrit language in the perspective of modern linguistics. By reading this book a person who is ignorant of Sanskrit
language is able to understand the nature and grammar of Sanskrit. The medium used is Malayalam and the presentation is simple and interesting with cultural and literary references. These are the advantages of this work over the others. But since devanāgarī script is completely avoided the learner is not able to read and understand original Sanskrit words printed in devanāgarī.

*Sanskṛtvavahyra sahasre*

In the same way the Viswasamskṛta Pratishtanam in Kerala has produced self study material for the propagation of Sanskrit among the common people. They project the necessity of developing communicative skills in Sanskrit. In order to make Sanskrit more acceptable to the Malayalees they are publishing books and booklets without using devanāgarī script. For example the work *Sanskṛtvavahyra sahasre* is written for people who want to learn and speak Sanskrit. They use simple methods of conversation and want to remove the misconception prevalent among the common
people that Sanskrit is a difficult language and it is full of strict grammar. But to speak in Sanskrit much practice is needed since is not used by the common people in their daily life, therefore the book gives verses and sentences that could be used in particular occasions. The lessons are designed in such a manner that they could be used by people who already know some Sanskrit and also by new students of Sanskrit. There are enough models of conversations that could be used in office, temple, bank, during the journeys etc. The Sanskrit names of the things commonly used are also given in the book.

**Sanskrit Self study in English Medium**

Saṣkāṭaddepikī by Pandit K.S. Parameswara āstri is published in English medium also with some modification in 1965 by Rama Krishna Matham, Arunapuram, Pala, Kottayam. In this book the author follows the traditional Sanskrit works as well as new works based on them. The traditional technical terms have been used along
with their English parallels. A collection of Subhashitas suitable for the study is given.

This book is useful for those who want to study Sanskrit through English. This book is of great use to regular students also. In the Malayalam Samskāta depikā the whole content is divided into six parts with a total number of fifty six lessons and they were published in two volumes. In English edition there are only five parts, but it covers all the content available in the Malayalam book in sixty lessons. A special feature of the English text is that it contains an abridged form of Bīśa's Kīdambarē named as Vaiśampiyanacaritam, it is given in fourteen sections in the fifth part. The various forms of verbs and nouns are given illustrating the relevant grammatical rules. The tenses, conjugations, moods and Kīrakas are dealt with in simple English. In the appendix the sūtras of Pāṇini in support of the rules in the text are given indicating the lessons in which they occur. There are exercises for translation into English from Sanskrit and also translation from English into Sanskrit.
The Sanskrit passages given for the study are rather taught when compared to the other manuals of informal education cited above. This work is written for the people who have got some English education. Thus for any body who knows English language can follow the lessons.

**Samskritadarsam**

R.S. Vadhyar and sons published about ten text books for the sole purpose of learning Sanskrit language and they are very popular among the teachers and students in most parts of the south India. They are Sanskrit infant reader, Sanskrit reader series I, II and III, áabdamājare Dhatuṣpamājari Samskṛta Vyjakara, a praveśikī, Srirāmodantam, Exercises in Sanskrit translations, Srirudrabhyāyam with Sanskrit and English meaning. All these books teach Sanskrit through the medium of English. Like the Samskṛta depitkā Sanskrit is given in devanāgri script and the explanations are given in English. The infant reader gives Sanskrit alphabets, vowels, consonants and
there conjugations. Then the first lesson is given by giving pictures and naming them.

Gradually words are given in devanagare and their meanings are given in English, simple construction of words containing subject, verb and subject, object, verb formation are introduced. There are 30 lessons in infant reader. The Sanskrit words are introduced in the last lesson. The lessons are prepared in the textual method. First the Sanskrit passage is given and it is followed by simple questions in Sanskrit, notes on the combination of words, meaning of words etc are given. Short notes or comments are also given for explaining difficult or important words or usage.

The Sanskrit study is made easy by these four illustrated Sanskrit Readers which include some conversation exercise, glossary etc. These books are widely used in India and abroad as claimed by the publishers. Although practicing textual way of teaching lessons, the traditional way of learning by heart the grammatical forms etc are not followed. The lessons are divided systematically in to prose and poetry and gives
preference to reading and comprehension. The literary aspects are given priority than
the communicative aspects of the language. The Vy¡kara,a portions related to the
textual material only are explained and unnecessary grammatical are not entertained.
More over picturing reflecting the theme or characters of the lessons adds additional
charm to these Sanskrit Readers.

áabdamaµjari and Dhaturupamaµjari imitates the siddhar£pa method of
teaching. They give the grammatical forms of nouns and verbs selectively following the
alphabetic order and gender. In the translated Sidhar£pa text, the first lesson is the
case form of $EòÉ®úÉxiÉ {ÉÖËšôMÉ ´ÉÞIɶɤnù$. In
áabdamaµjary instead of ´ÉÞIɶɤnùÉ _b¡la¿abda is presented. The
Dh¡dur£pamaµjary also imitates the translation of Siddhar£pa texts with similar
modifications. The pattern is the same as that of Siddhar£pa text but the specifications
given are different. Traditional Siddhar£pa texts are written in Malayalam where as the
books published by R.S Vadhyar are in devanagiri script and uses English for explanations.

*The Sanskrit Beginner* by V. Surendran Idaykidath is a recently published book which is designed to present the more practical and effortless method of introducing Sanskrit with the expectation that the book will lighten the uneasy atmosphere in Sanskrit classrooms. It is divided into fifteen units and begins with alphabets, combination of vowels, and Consonants, Sandhi, Vibhakti, Purusha etc., The last two units explain cases and their meaning and exceptions, and translation of prose passages. The book has three appendices: áabdar£p¡vali, Dhadur£p¡vali and numerical expressions.

*Sanskrit Self Study in Sanskrit medium*

Some purely Sanskrit texts are also available in the fields of informal education that enable the learners to study songs, stories, conversations and acquire special skills in Sanskrit language. *ājusamské¡tam, Pácatantra kath¡, Sandejasamské¡tam,*
Kauñjcala-bodhine and Prabandham-likj etc are published by Viswasamśkāta pratisjhanam.

ājusamśkātam is a collection of Sanskrit songs for children. Paćatantra kathj is another book which contain twenty six tales of Paćathantra narrated in simple Sanskrit. The objectives of these type of books are to enable children and beginners to pronounce Sanskrit words correctly and also to read and present the stories to the audience. It also encourage students to learn by heart interesting verse and prose passages.

The text sandejasamśkātam contains three types of communicative method, writing of letters, invitations and greetings. The uses Sanskrit in these areas are rare and those who wish to do so are benefited by this book.

A book written for teaching various skills in Sanskrit language namely Kauñjcala-bodhine is written by H.R Viswas and published by Samskrtabhṛati, New
Delhi. It continues the explanations and directions for developing the learning, speaking, reading and writing skills in Sanskrit. This text is intended as a hand book for those working in the field of spoken language teaching school teachers who wish to develop their students skill and others who want acquire knowledge in Sanskrit language using the modern methods. In the introduction the writer observes that a child learns language by imitating the sounds uttered by other people and gradually the child understands the meaning of sounds and words, utters small sentences, understands to read the letters and later learns the art of writing. Therefore these basic skills of speaking, reading and writing of language may be given importance in Sanskrit education. For the development of skills in the speech he suggests the following tools-conversation, story telling, performance of dramas and various plays with language like completing the story, quiz program etc. similar technique are given in the mattes of other skills also.
Prabandhamlika, as the name indicates is a collection of short essays written in simple Sanskrit on various topics. About twenty nine essays are given and also an appendix containing Subhashitas related to various subjects. Among the essays the life-history of the king Swatitirunal, Gandhiji etc are included. This types of works are useful for Sanskrit learners who have acquired some basic knowledge in Sanskrit.

Dictionaries

Lexicography is one of the important field of study in Sanskrit. The origin of lexicon can be traced to the Vedanga Niruktam. The nirukta is separated from the Kosa's or dictionaries by an apparently wide gulf, that has partly been filled with the development of various branches of the science of grammar. To the grammatical literature belong the Dhuttuptha, Uddisitra Ganapathi and Lingnusana.

A compilation of the Nighaṇṭu is the earliest attempt on Sanskrit lexicography.

The words in the Nighaṇṭu are arranged according to specific groups and this
arrangement is generally found in later lexicons. Nigha⁴u can be regarded as the starting point in the creation of later Sanskrit works in lexicography. Yśka’s Nīruktā is a running commentary on the Nigha⁴u that gives the etymology of word occurring in the text and tries to derive all words from original root.

Mainly two types of Koṣas are available in Sanskrit. They are synonymous (subject matter) are testing of words with the same meaning and homonymous are with the different meaning. Important synonymous dictionaries have a homonymous section also. Neither of them follows alphabetical order. Synonymical dictionaries have systematically arranged collections of words that have one and the same meaning. They are arranged according to the subject matter and have the appearance of a real encyclopedia. Several dictionaries give not only the meaning but also the gender of the words as an appendix. So they are called Nīmīnuśāsana and Lingīnuśāsana at the same time.
The most difficult exercise which the student has to go through, while studying Sanskrit grammar is the conjugation of verbs, Sanskrit grammar and particularity, the portion of 'Dhatur£pa' is so difficult and the rules referring to it rare so intricate and vague. A student in order to arrive at the correct forms, needs guidance by some one.

In the ancient period teachers used to teach their students 'Amarako¿a' by heart. So they can learn Sanskrit K¡vyas very easily. Without any help of the book they recited at least some portion of the ko¿¡ and also learned 'Anta linga vibhakti vacan¡ni'.

In the modern dictionaries words are arranged in the alphabetical order. So the students can cheque the difficult words and other meaning very easily. These modern dictionaries also divided into Sanskrit-English dictionary, English- Sanskrit dictionary and Sanskrit-Malayalam dictionary.

Arrangements of the ko¿as are entirely different from the latest dictionaries. They arranged the words and synonymous words in a verses and classified the words
into vargas or related groups. So those who learned the word 'Raja' also understand
the synonyms of King like MannavaṆapah etc. The verse form helps to memorize
the synonyms with their gender specifications.

A number of Sanskrit Köças and dictionaries are available in Kerala. Most of
the students, scholars and layman depend Sanskrit-Malayalam and Sanskrit English
dictionaries in addition to the traditional Köças.

Among these the dictionaries listed below are mostly used by the informal
learners of Sanskrit.

1. *Amarakoṣa* of Amarasimha translated into Malayalam by Viśaspati
   T. C. Parameswaran Moosad, known as *Amaram Parameswari* published by
   Sahitya Pravarthaka Co-operative Society, Kottayam.

2. In Kerala the first Sanskrit-Malayalam Nighandu was written in the year of
   1996 by Kanippayyur Sankaran Nambutiripad published by Panchangam
Press, Kunnamkulam. It is an eminent work in the field of Sanskrit-Malayalam Dictionary, printed in Malayalam Series, follows the alphabetical order for the arrangement of words. Most of the students and scholars use this dictionary the reference. Along with the field of Sanskrit education, the other Sanskrit related fields like Keliyam dance etc. also make use of the book. So this is an important source material in the field of informal Sanskrit education in Kerala.

3. The another important Sanskrit-Malayalam dictionary is written by E. P. Narayana Bhattathiri, Published by D. C. Books, Kottayam. It is also arranged in the alphabetic order in a Malayalam script. So it is very useful for teachers, students and layman.

Lexicon have a major role in the development of Sanskrit language and literature. If a person wants to understand the meaning of a Sanskrit word he can easily find out the word and meaning from these dictionaries without any help of others. Now most of the persons working in various field like schools, college, technical literature and Kerala theatre and soon also depend upon these dictionaries.

Along with these Sanskrit-Malayalam Dictionaries Sanskrit-English dictionaries are also available in Kerala.


Informal Education through Translation of Literary works

When Sanskrit is taught in Malayalam medium, the use of translation method is easy to understand and suitable to create interest in Sanskrit. In the field of literature translation from one language to another is common especially in the multilingual country like India, translation of literature is very much relevant. Sanskrit enhances the unity of culture in India which is achieved through the translations of valuable works of that language into the local languages which are spoken by the common people. As we have seen already all Indian languages consist of Sanskrit words and they are greatly indebted to Sanskrit literature.

Malayalam became a developed language because of the translation of \( \text{R̅īm̊̄ya}, M̄̄\text{̄j̄h̄ab}⁠\text{̄h̄r̄ata} \) and the \( \text{Pur̄as} \). During the sixteenth and seventeenth century there were some important translations \( \text{Bh̄r̄atam}̆̄\text{̄l}a \) and \( \text{Bh̄j̄ā} \text{ Bh̄aḡav̄adḡita} \) by
Madhavapanikkar. *Ṟm̱y̱a, by Kannaːj̱apanikkar which are successful attempts for the of the abridged narration of *Māẖi̱ḇẖṟaṭa and *V̱lm̱ḵi Ṟm̱y̱a, a. Later Thunchathezhuthacan translated *Ady̱ṯm̱a Ṟm̱y̱a, an into Malayalam. In the *Kilippittu form. These translations which followed the dravèdian pittu form absorbed hundreds of Sanskrit words which were united with Malayalam verse in an acceptable Manipravala style of poetic language. The foundation of standard Malayalam language and literature was laid by these works.

In the modern times many scholars were interested in translating well known Sanskrit works into Malayalam and publishing them. Thus a new generation of translation started as result of hard work by the poets like Keralaːra Waːliya Koyi Tampuran, Vallathol Narayana Menon, Kodaːualur Kunjikkuttan Tampuran and so on. The influence of Sanskrit is very much in the vocabulary and style of writing of this translations and who also were well known scholars in Sanskrit.
A.R Raja Raja Varma published *Maipp ravila ākuntalam* which was staged throughout Kerala and caused a new life in the field of theatre. One of the criticisms against the translation was that it contained difficult Sanskrit words. However people became familiar with Kślīḍśa and his characters in *ākuntala*. Kunjikuttan Tampuran's greatest literary achievement was the complete translation of *Mahābhārata* into Malayalam. Vallathol Narayana Menon translated twenty important Sanskrit works into Malayalam. He translated *Īgveda*, *Valmiki Rāmayana* and *Purāṇas* like *Markandeya*, *Vamana*, *Matsya*, *Padma* and *Agnipurana* and Bhṛṣa's plays and Kślīḍśa's *Abijñanasākuntalam*. P.G Ramayyar, A.R Raja Raja Vama, Kuttipurathu Keţava Menon. Attur Krishnapisharody, Cheruliyil Kunjunni Nambisan also translated *Abijñanasākuntalam*. A.R Raja Raja Varma's translation of *Malavikagnimitram* and Bhasa's *Charudattam*, the translations of *Vikramorvaţiyam* by Kunjikuttan Tampuran, Kottarathil Sankunni and K.C Kesavapillai, *Prabodhacandrodhayam* of Kumaran Asan, *Jācaryacādamani* of Kunjikuttan
Tampuran, *Uttaramacritam* and *Janakiparinayam* of Chathukuttumannadiyar and Kutti Krishna Marar's translations of Kślidhāsa's works, *Igveda bhaÀabhasyam* of OMC are very famous in this field. 

There is no doubt that these translations created an ideal atmosphere for the propagation of Sanskrit and Sanskrit literature. Thus scholar who engaged in the translation was profited by an increase in his command on the vocabulary; The constant practice in these two languages enhanced his skill in writing and also his play of imagination and also his knowledge of the different aspects of Indian culture. All these merits were also shared by the readers who wanted an intimate knowledge of literature in Sanskrit through translations as they were not competent to read the Sanskrit original.

Because of these translations the general public and the students of literature were able to read the great works of Indian culture. Translations also encouraged some
readers to search for its Sanskrit originals and study Sanskrit in order to have an experience of direct reading of Sanskrit texts.

Translators like Kutti Krishna Marar accepted the methodology of presenting the original Sanskrit text along with the Malayalam translation. This helped the readers to enjoy the beauty of word by word translation and make occasional comparisons of the original Sanskrit words with the translated Malayalam words. These type of translation was a great help to the students of Sanskrit as it gave them a chance to understand the Sanskrit passages with a prior content knowledge of its meaning. This is also the case with the translation of *Mahabharata* by Kunji Kunjan Tampuran.

It is a fact that people who want to have a knowledge in Sanskrit language and literature often start their study by reading translations. These readings provides them sufficient background and inspiration for the study of classical language. An ordinary reader who enjoys the meanings the beautiful verses of Këlidësa's *Akkuntala* naturally
turns to the original verses which he finds sweet and enjoyable because of the soft and clear language and diction. In the field of self study and informal education the contribution of Malayalam translations of Sanskrit works are highly noteworthy.

The translation from Sanskrit to Malayalam is a continuing phenomena. Contemporary poets are attracted by Kālidāsa’s works and render translation in the new poetic diction enriched by romanticism. The translations of Meghaduta by G. Sankara Kuruppu, Thirunellur Karunakaran etc., are remarkably worth. Another aspect of the interaction between Sanskrit and Malayalam is the appearance of the Sanskrit translations of Malayalam poetry. The translation of Sri Krisnacaritam, Mañipravālam and Keśaveyam Mahākavyam by K.P Narayana Pisharodi and translations of Khaśakaśyas of Kumaran Asan like Cīnta Visṭṭa Sīta, Sītavijraḷahari, Candrjakalabhikshuki etc.

Dr. K. Kunjunni Raja remarks the speciality of translation carried out by in Malayalam by Vallathol and Kuttī Krishna Marar. "Vallathol had the strong opinion
that translation should be a trace copy of the original works and partial translation 
should not be given. Kutti krishna Marar also accepted the same stand point.  

Electronic media  

Radio  

Let us now turn our attention to the role of the electronic media in Kerala. In 
the west radio has been almost completely supplanted by the television.  But in India it 
is still very much in vogue. It is pleasant to note that transistor radios can now be seen 
in even the remotest villages and have become so common that they are carried every 
where to work, to play, to social gatherings, to travel. The radio amuses as well as 
instructs. The AIR the national radio network had conceived and executed a number 
of programmes to achieve these ends; amusements, pleasure and education. Among 
the educational programmes many are prepared for the benefit of students and 
iliterate women and farmers of the several areas. Most of the programmes broadcast 
over the radio are so full of information and also effective that if one only has the
patience to listen to them, one would find unprecedented progress in one’s education.

Aware of this significance of the part that the radio can play, the Indian government has provided public radio sets for each panchayat. So that the villagers can collect in the building housing the panchayat and listen to various programmes. By means of the radio, people who are separated by long distance from the centre of things can listen to all kinds of news and cultural programmes while relaxing at home. In this it is not even necessary to open one’s eyes or to sit up as is necessary in the case of television or cinema. But if the radio is to be made an effective agency of informal education, there is considerable need for giving orientation to its programmes. AIR pays considerable attention to the suggestions put forward by its listeners in this connection and it also consults experts from time to time.

To quote Stephen L. Lewis "Radio is the most powerful, inexpensive and convenient tool of education. In subject areas where no specialized teachers are available it should be the most heavily relied upon medium. Unfortunately it is not. It
Radio is very much popular in India and it is a very active informal agency in every field of education like music, language, sports, arts, science etc..

Kerala AIR has also very active participation in the development of various languages like Malayalam, Hindi, Sanskrit. Every radio studio station of Kerala is broadcasting Sanskrit programmes each and every month like a speech or variety programmes. People receive sufficient education from the speeches on different subjects delivered by great scholars.

The radio is an important medium of cultural expression. Broadcast service in Kerala was started as early as March 12, 1943, when the erstwhile Travancore government set up a radio station at Thiruvananthapuram. Though in the initial stage of the station, there was only one transmission in a week, the programme hours were gradually increased to two hours a day from August 1947. The station was taken over
by the all India radio on 1st April 1950 and with this transmission hours were increased.

There has since been steady expansion of broadcasting facilities in Kerala. Later all India radio opened stations at Calicut, Thrissur (1956, Nov. 4) and Alleppy to serve people in all parts of the state more effectively. The radio now serves the cause of general cultural development in Kerala by organising rich and varied programmes intended to preserve the traditional folk songs and folk arts of the state. 22

It took part creatively in the education of various languages like Malayalam, Hindi and Sanskrit. The Radio stations of Kerala are broad casting Sanskrit programmes as speeches or variety programmes. The listeners get sufficient education from the speeches on different subjects offered by the scholars. Usually Sanskrit programmes are conducted once in a month. Each programme is given the duration of ten to fifteen minutes. All India radio, Thiruvananthapuram is broad casting a 10 minute weekly program in Sanskrit on Friday 5:45 P.M. Chances are given to school and college students to present variety programmes in Sanskrit. The station also relay
Sanskrit news from Delhi in the morning and evening. The Kozhikode radio station created special Sanskrit education programme during the 1970s. It was called ‘Saṃskṛtapāṭham’. It always starts with the opening verse keyērī na vibhāyanti... It was presented as a classroom interaction model. This programme was relayed from all radio stations of Kerala at that time. But unfortunately fifteen years back they stopped this programme.

Now a days All India radio broad caste speeches in Sanskrit in various subjects like ancient science, technology, literature, veda etc. As noted earlier they also broad caste variety of entertainment programme in Sanskrit by students of schools and colleges. These programmes include akṣara-gōka, drama, speech, recitation and story telling etc. In addition to this, importance is given to special occasion like Sanskrit day. Special programmes are broad cast on that day with the help of Sanskrit departments of various colleges.
For example the following programs were transmitted in the month of January/February 2008 by AIR Thiruvananthapuram.

<table>
<thead>
<tr>
<th>Broadcast Date</th>
<th>Broadcast Day</th>
<th>Broadcast Time</th>
<th>Subject</th>
<th>Name of Artist</th>
</tr>
</thead>
<tbody>
<tr>
<td>01-01-08</td>
<td>Thursday</td>
<td>5.40</td>
<td>Talk</td>
<td>Shambu Potty</td>
</tr>
<tr>
<td>10-01-08</td>
<td>Thursday</td>
<td>5.40</td>
<td>Talk</td>
<td>Dr. Sreelatha</td>
</tr>
<tr>
<td>17-01-08</td>
<td>Thursday</td>
<td>5.40</td>
<td>Talk</td>
<td>Sri. Apukuttan Nair</td>
</tr>
<tr>
<td>24-01-08</td>
<td>Thursday</td>
<td>5.40</td>
<td>Talk-Bhakti-Narayaneeyam</td>
<td>Dr. S.K Sreedevi</td>
</tr>
<tr>
<td>31-01-08</td>
<td>Thursday</td>
<td>5.40</td>
<td>Talk</td>
<td>Smt. Valsala devi</td>
</tr>
<tr>
<td>07-02-08</td>
<td>Thursday</td>
<td>5.40</td>
<td>Talk</td>
<td>C. Muralidharan Nair</td>
</tr>
<tr>
<td>14-02-08</td>
<td>Thursday</td>
<td>5.40</td>
<td>Talk</td>
<td>P.Krishnakumar</td>
</tr>
<tr>
<td>21-02-08</td>
<td>Thursday</td>
<td>5.40</td>
<td>Syamala Navaratna malika- stothram of Shri Shankaracharya</td>
<td>Kavalam Sreekumar</td>
</tr>
<tr>
<td>28-02-08</td>
<td>Thursday</td>
<td>5.40</td>
<td>Talk</td>
<td>P.K Thankamani</td>
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</table>
Thiruvananthapuram Sanskrit college, Ernakulam Maharajas college, S.S.U.S, Kalady, Kerala Garima College, Thrissur, Govt. Sanskrit College, Tripunithura, Govt. Sanskrit College, Pattambi, Calicut University Sanskrit Department and so on participated in Sanskrit Cultural Programmes. And often all the All India Radio stations from Kerala present Sanskrit Subha Àitas every day at 6 A.M. Some of the Subha Àitas are Sanskrit verses.

**Television**

Television has become an important means of informal education in most advanced countries. Most men and women spend their leisure time watching Television and thus absorb a lot of knowledge and information without having to make any great effort. Television is the most effective means of imparting social, economic, political and even professional training. Closed circuits television, a modern form of television a being extensively used in the training of medical students Radio and
Television the 20th century creations of the technological revolution has been transforming much of the world and their impact on our social political and cultural life has been profound.  

Radio is one of the mass media which communicates message through sense of sound only but television and films are mass media which are both visual and auditorial. Children can use visual as well as auditory sense organs in enjoying television programme which are not only source of recreation but also of education. We can see that television education is informal and some time its education is more effective than class room education. Television also gives importance to many language programme especially to Sanskrit. Recently television channels in Kerala give some space to culture and language programmes also especially to Sanskrit. The notable examples are
Amrita T.V. Amrita channel telecasts 25 minute Sanskrit programme started on March 2005. This programme was conducted by Mr. Renjith. Nature of this programme was simple Sanskrit taught through spoken Sanskrit classes. The purpose of this programme is promotion and popularisation of Sanskrit language and culture.

Now, this channel telecasts 'Udayamantuam' programme, every day morning 6.30 to 7.30 AM. Programme start with the recitation of Gita, Gaueastuti, A galaksme stotra etc by Kavalam Sree Kumar. Then Mr. Unnikrishnan of Kottayam conduct Sanskrit classes to three students using traditional method. Most of the classes are dealing with the subhâtas like Eo Eo Esej Eo Eo Eo Eo. And every Wednesday morning 7 A.M they telecast one talk about the various subjects like Jyotiâstra, Eurveda, and Upaniâad especially Mahanarayana Upaniâad by Dr. N. Gopalakrishnan. Medium of talk is Malayalam with quotation of a number of Sanskrit lokas and words.
ACV. ACV channel from Guruvayoor gives importance to the study of Sanskrit language and literature. The channel also conducts spoken Sanskrit lessons on television. It started in the year of 1995. They telecast this programme every day at 6PM to 7PM. Aim of this programme is protection and promotion of Sanskrit language and literature. In this programme lessons were conducted by Mrs. Rethi from Guruvayur. Now She is working as a newsreader in Amãta T.V. In 1997 they stopped this programme. Later talks or speeches related to ÚpaniÀad and Dar¿anas are often made. Vimatanandji and Adhyatmanda swami are dealing with these topics.

Malayalam Channel. Like the other two channels Dooradar¿an also gives much importance to our culture and cultural language. So they conducts a regular programme titled 'Get¿tattva-samekÀ¡'. The classes are conducted by Dr. Sandeep Chaitanya, School of Bhagavadgita, every Monday to Saturday 9.30P.M. He recites ¿lokas and interpret the meaning. In the same way Dr. Sandeep Caitanya gives the
Geta classes in the Asianet news channel every day morning from 6.30 AM to 7.30 AM

namely "Sampūrna Bhagavad Gitājña yajam", Dooradarsan Malayalam channel gives much importance to Kerala traditional theatre. They telecast programmes like keliyattam, kettu, pithakam etc.

Channels like Amrita Asianet, Surya, etc transmit serials in Malayalam related to the Itihasa, Purāṇa and local Myths. These programmes are popular in Kerala.

'Krishnakṣetrapasigaram' the story of Krishna's birth and his leela, devotion of Vilvamangalam Narayana Bhattiri etc. Om Namaḥśivaya the theme based on āivapurj,ā with the story of āiva and Parvathy and his blessing and so on. Sree Guruvayorappan is the another story highlight the various story of Krishna's blessing and his lelas with Kururamma, Vilvamangalam, etc. In this series number of opportunity to audience to learn Sanskrit verses. For example Kururamma always recite at least one Sanskrit stanza in each episode. Like that the another characters
'Kimvadan' in the same series quotes verse from the pur¡, as and other texts in the appropriate situations. Narayanabhattachiri also recite many lokaś in this series. The another series 'Ediparañkti' also quotes Sanskrit verses from Paµcatantra, Hitopadeśa by the same character 'Kimvadan'. Both of these series give a loka with its meaning as a concluding mark at the end of the each episode.

*Sree Mah¡bh¡gavatam, Mah¡bh¡ratam R¡m¡yanam, Swami Ayyappan, Devi M¡h¡tmyam etc..* are the another series transmitted some other channels. All of these programmes are related to popular religion. These programmes helps to popularising Sanskrit to a certain extent. But the religious introduction has its demerits also in a multi religious society.

**Internet**

It is a most important and unavoidable agency in the field of education. The Sanskrit programmes also are available in the Internet. Those who want to search any
programme related to Sanskrit should easily get knowledge in that field of Sanskrit
dictionaries, theatre, arts and literature etc. are available. Some of the important
Sanskrit web sites are as follows.

www.sanskritdocuments.org
www.sanskrit_lermo.org
www.sivananda.org
www.tdel.mit.gov.in
www.sanskrit.sriaurobindoashram.org.in
www.sanskritlinks.blogspot.com
www.acharya.item.ac.in
www.sanskrit.sanscrito.com
www.arshakulam.org
www.ms.uky.edu
www.sanskrit.nic.in
www.spokensanskrit.de
www.samskrtam.org
www.rastreyasanskritsansthan.com
www.sanskritdictionary.com
www.sanskritteacherkerala.com
www.sanskrit.web.com
www.sanskritbharati.org
www.rsvidyapeetha.ac.in
Compact Disk

A number of CD's are available in the field of Sanskrit like Laghusiddhānta

Kaumudi class taken by Dr. R. Vasudevanpotty, Rtd. Sanskrit Professor S.S.U.S, Kalady;

Citrapatanga Sanskrit songs prepared by Viswasamskrta PratisĀthan,

Samskārabāpathnam by Rastriya Sanskrit Samstan, New Delhi. The first one contain Sanskrit grammar presented as the class room model inter action in 13 CDs.

The second one contains Sanskrit songs in the style of nursery rhymes. It is very interesting for children and unconsciously they acquire Sanskrit through these songs.

The third one contains Sanskrit lessons, organised and conducted classes. Dr. Viswas and his companions from Mumbai, give spoken classes through interactions and a packet of 40 CD's are cover all classes.
Although films have some other purpose, mainly entertainment to achieve, we can learn something more from them, especially the language they use. It is a fact that children learn many things from the films both good and bad. Almost all people both the layman and scholar like cinema. Through the medium of television or theatre most of us are influenced by cinema in our life. Children learn very soon the dialogues spoken by the heroes and heroines in the film. People listen to the message of the actors and the advertisements. Films can promote social welfare if they screen socially relevant stories and adopt techniques to reflect the needs of the society. Films exclusively taken in Sanskrit are very rare. For example Jagad Guru Adi Sankara and Bhagavat Geta by G.K Ayyar produced in the 1980s. Through these type of cinema Sanskrit knowing people acquire many Sanskrit words, sentences, traditional values. It is a novel experiences for Sanskrit lovers all over the world.
Film songs are often composed in Sanskrit language. Many keerthanas and stotras are introduced through Malayalam films for example, 'Bhajagovindam' in Sankar¡c¡rya, 'N¡v¡mukund¡hare' in De¿¡tanam, 'P¡dasmaranayugam' in Sall¡pam, 'Sv¡min¡thaparip¡laya' in Citram and the famous kirtanas in the films in Sankar¡bhara¸am, Sargam etc.. Among these 'J¡nak¢ j¡n®' in the film Dhvani, 'Geyam Harin¡madheyam' in Mazha etc.. are composed in Sanskrit by Yusaf Ali Kechery.

The 'stotras and suprabh¡tam' we hear from the temples all over Kerala contain beautiful Sanskrit songs which are learnt by the devotees and layman as they hear them day by day.

**Spoken Sanskrit Courses**

Sanskrit was certainly spoken and understood in India till first few centuries of Christian era. This is evident from the free flow of the language in early literature. Indian constitution recognizes Sanskrit among the list of modern Indian languages.
for oral and written communication at the national level. The latest efforts by the institutions like Samskritabharati try to develop Sanskrit as a popular medium of communication.²⁴

In 1981 the institution known as Viswasamskrita Prathishtan was established. But in 1995 it is renamed as Samskritabharati. Samskritabharati is conducting spoken Sanskrit workshops for children and those aged above fourteen also could be participate in the programme. They provide courses in Sanskrit like local area courses, remote learning courses and also Magazine resources, media learning tools and news. They introduced a new ñbüira method in which they clubbed together oral tradition and new technology. That means they used only Sanskrit language in the time of spoken Sanskrit classes and also used charts photos, Abhinaya etc. But limitation of this methods is that it is not effective in the teaching of Classical texts.
Seminars

In Kerala seminars are conducted in Sanskrit and related subjects by colleges, universities and such other agencies. A number of experts and students present papers. There seminars are of different length: from one day to one week organised in the regional, national or international level. In 1973 N.V Krishnavarier also recommended in his commission report, that public education department may conduct Sanskrit seminars and conferences at least once in a year.25

Youth festival

In response to the N.V. Krishnavarier commission report on the problems of Sanskrit education in Kerala, the government of Kerala appointed Sri. Radhakrishnan Nair as a special Sanskrit officer. In 1970 he requested to the government for the permission to conduct youth festivals exclusively for Sanskrit students as they were not getting chance to participate in the general school youth festivals since the festivals was
devoid of Sanskrit events. Kerala Government accepted this request and conducted
first Sanskrit School Youth Festival in Trippunithura Sanskrit high school which
Oriental Sanskrit Schools participated. At the same time academic school students
had no chance to participate in these festival. The second and third Sanskrit youth
festivals were conducted Ezhukone and Talassery respectively. After three years break
the fourth Sanskrit school youth festival was conducted in Pattambi. In this both the
Sanskrit school students and Sanskrit students of academic schools both were
participated and it became very popularly among the people. Later the 10th Sanskrit
youth festival and 32nd school youth festival were are incorporated and conducted on
the same day and in the same place at Thrissur. In this youth festival the government
declared cash prize to the Sanskrit youth festival winners. Because of this declaration
there was an increase in the number of participants and the cultural items.
‘Sanskrit Festivals’ are conducted in the school level, sub district level district
level, and state level. Parents and teachers prepare children to compete in a number of
Sanskrit programmes like AkÀara¿loka, As¶apadi, Gan¡lipanam, Padyocciram,
Prabh¡Àa,am, Upayisam, Kavit¡racana, Kath¡racana, SamasyipEra,am, Pithakam,
Pragnottari, Camp£, K£¶iy¡¶¶am, N¡takam, Vandem¡taram, Samghag¡nam for high
school. SamasyipEra,am, Padyocci,am, PrabhaÀa,am, Upayisam,
Kavit¡racana,Kath¡racana, AkÀara¿loka, Gadyap¡riya,am, Siddhar£pam, Pragnottari,
Kathjkathanam, Gin¡lipanam, Samghag¡nam, N¡takam, Vandem¡taram, K£¶iy¡¶¶am
are presented for UP section.

Some of the students learn these items in a very early age. But most of the
students practice for a short period, for competition only. In any case all these students
learn the events from experts or scholars. In students parents and common people
come to Youth Festival Programmes. School youth festival is a very influential good
informal agency in the field of Sanskrit and art related to Sanskrit. Sanskrit is brought to public space on a large scale in these festivals of Kerala. C.B.S.E Schools, Colleges and Universities are also conducting youth festivals giving due consideration to Sanskrit programs recently. Higher secondary School under the Ernakulam District started Sanskrit youth festivals for higher secondary students.

**Sanskrit Dramas**

In Kerala the theatrical performances of Bhñsa’s plays has a very long history. His Pratimñjñtaka and Abhiśekavñtaka were enacted in the traditional Sanskrit theatre of Kerala namely K£tiy¶¶am. This stream of tradition is still alive in Kerala. At the same time some modern Malayalam plays writers and activists of experimental theatre are influenced by the Bhñsa plays, and their translations have made remarkable contribution to the theoretical presentation of some of the Bhñsa plays like Kar,abhýra and Erubahanga. Modern producers of the Bhñsa plays wanted to create a new theatre...
with traditional elements utilised in a creative manner and considered the visual and oral reinterpretation of the possible of the medium already available. In a large way this led, as in the case of Kavalam Narayanapanikkar, to a renaissance of Sanskrit theatre. His newly styled Sanskrit plays are welcomed all over India by scholars of Sanskrit and layman alike. Until recent decades, various classical and devotional art forms, folk and popular forms of art and literature were largely ignored by scholars, who turned their attention to Sanskrit drama. *Karnabhāra* and *Irubahanga* two short and serious Sanskrit plays written by Bhāsa have created great interest in the contemporary theatre of Kerala. These is a renewed interest in *Karna*abha through among the theatre loving people of Kerala after the enactment of this drama at New Delhi in December 2001 in which Mohanlal, the cinema superstar presented the role of *Karna*. The drama was started by Kavalam Narayanapanikkar, the founder of Sopanam group of theatre. The drama got a very big media coverage. New experiments were carried out
by theatre persons in Kerala in Sanskrit plays of Bhāsa. These experiments were based on the rich folk and artistic traditions of Kerala.

Through this experiment they opened a new door for the viewers and actors of Sanskrit plays. People could already understand the Malayalam dramas. By watching the Sanskrit dramas audience can understand the difference between the Sanskrit and other plays in style, stage setting etc.. In cinema artists use dialogue only one or two times and after a few minutes they forget it. But in drama the players learn by heart there dialogue part also and they repeat these dialogues in every stages. So the actors learn sentence or lokas for this purpose.

In the style of Kavalam a rebirth of the visual language of the traditional art forms may be felt. The key point which make Kavalam's theatre a different one is that his presentation is enjoyable for the public because of their rich art and cultural content. So his contributions are valuable for both the Sanskrit and Malayalam.
Non formal Education in Sanskrit

Efforts are being made to impart non formal education in the field of Sanskrit education in Kerala along with the formal education. This is a new start and only a few number of informal agencies have taken part in this programme. Therefore a discussion of non formal education will not be improper while the modern stream of informal education are under consideration.

Sanskrit is a cultural language and it is a treasure house of Indian wisdom. Unfortunately this language is not given the importance it deserves in our schools and colleges. Because of the importance given to the science and technical subjects, study of language and literature are becoming more and more insignificant in the school and college curriculum. In this context non formal education is very valuable and unavoidable in the field of Sanskrit.
For the propagation of Sanskrit some institutions and agencies have structured non formal education in Sanskrit through correspondence course. Samskrtabharati, Vallathol Vidyapeetham, and The All India Institute for Vedic science, Kochi are conducting correspondence course. These are short term courses for six months or one year etc. These institutions conduct programmes through distance education. The distance education programmes is conceived as a flexible, open and structured scheme. Both of these learning process is guided through course material methodically organized. The notes and study material are given to the candidates in time. On successful completion of the course certificates are awarded to the candidates.

The All India Institute for Vedic science conduct distance education for Vedas, vastu and Astrology also. Rastriya Sanskrit Sansthan, Deemed University, Guruvayur, Puranattukara, Thrissur, Sree Sankaracharya University of Sanskrit, Kalady are
appointed special teachers for this purpose and conduct classes on every working day and in the end certificates are given to the winners of the examination.

Conclusion

In this chapter the sources of Informal education of Sanskrit in Kerala has been thoroughly examined. Modern era in Sanskrit begins with the introduction of print media. Sanskrit news papers periodicals and journals began to appear in Kerala from 19th century onwards. The available periodicals and journals useful for Sanskrit studies could be divided into periodicals and journals in Sanskrit only, periodicals and journals in English and also Malayalam periodicals in which Sanskrit lessons appears. Use of Sanskrit in Malayalam in the form of loan words and new words also enhance informal education. A lot of self study manuals and guidance are available in Sanskrit. They are found in Sanskrit medium, English medium and Malayalam medium. In addition Sanskrit dictionaries are widely in use. Informal education of Sanskrit takes
place through the translation of literary works into Malayalam the contribution of
electronic media like Radio and Television channels, Internet, Cinema, Spoken Sanskrit
courses, Seminars, Youth Festivals etc are also noted. Recently there has been
development in the non formal Sanskrit education also.

Notes:

1. Sir Godfrey Thomson Quoted in Swarup Saexena. N.R, *Foundation of* 

2. Ibid., p.9


8. Ibid., p.18.

9. Poovatur N. Ramakrishna Pillai, Kerala Samsæta Vijµ¡na ko¿am, p.368.


Kanippayyur, Smarakagranthāala, 1921, p.II.

13. K.S Parameswara Sastri, *Samskrita Dipika*, Pala: Ramakrishna Math; 1930,

Preface. I.


15. Sahitya airomani K.K Balakrishnapanikkar, *Smasktta MalayalabhᾹ; Sahyi*,


17. K.G Paulose, *Laghusamskētam*, Edappal; Kamadhenu centre for Sanskrit,

Vallathol Vidyapitham, 2003, Preface, pp.I &II


26. Asokan Puranattukara, 'Samskātotasvattinte nalvazhikalilude',
*Samskātapracarana padhati, Souvenir, Sree Sankaracharya University of*