

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".¹ 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.²

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 newspaper 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 news papers 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. 'Vidyārthī' magazine was published from Bengipur, Bihar by Damodaraśāstri in the year 1873. *Sādharmaṃṛtavarṣini* published from Agra in the year 1875. Punnāśśery Nampi, Nīlakanta Śarma started *Vijñānacintamaṇi* in 1883 from Pathambi. Brahmaidhya published from Citamberam in the year of 1885. *Jayanthi* from Thiruvananthapuram (1907) by Komalamaruthacharya and Lakshmi Nandan, *Amarabhāratī* in 1920 from Thiruvananthapuram, *Sudharmā* by Varadaraja Ayyankar from Mysore in 1960 etc were some of the Sanskrit news papers and journals published in India.

Vijñānacintāmaṇi

Vijñānacintāmaṇi was a well known pioneer Sanskrit journal published from Kerala by the eminent teacher and scholar Punnāśśery Nilakanta Śarma. The journal was published from Pattāmbi in 1883 printed at V.C Press Pattāmbi.⁵ The language of this magazine was simple

Sanskrit and contents were stories śāstras especially ārōgyaśāstra, essay samasyā pūraṇa, regional and national news etc of that period.

The journal was divided into two parts: samskr̥ta mayūgha and Bhāṣa mayūgha. 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*.⁶ This Sanskrit journal was circulated all over India. Getting inspiration from this magazine *Brahmavidyā*, *Manjubhāsiṇi Samskr̥tacandrikā*, *Mitragoṣṭhi Sunṛtavādini* and *Sahṛdaya Samskr̥ta* and such other magazines were published in the various parts of the country.⁷

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 Kṛṣṇamacarya Kudallur Divakara Namputiripad, Kaikulangara Ramavayar, A.R Rajarajavarma, etc were the permanent writers of the *Vijñānacintāmaṇi*.

Vijñānacintāmaṇi has been restarted recently in 1999 published by co-operative society, Sree Neelakanda, Govt. Sanskrit College, Pattāmbi.⁸

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

Bhāratamudra. Bhāratamudra 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 *Bhāratamudrā* is news, articles, reports etc in simple Sanskrit language printed in Devanāgarī 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.

Bhuvanamudrā. *Bhuvanamudrā* 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 Devanāgarī script.

Rasanā 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 śāstra subjects are published in this magazines. Some verses (ślokas) are also found along with important reports on major cultural events.

Savitri. Savitri Sanskrit monthly was started in the year 2001 from the Centre for Sanskrit and Indological Studies, Kidaṅgur, 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. *Pūrnatrayī* published from Tripunithura Sanskrit College. Journal of Sukridīntra Indological Research Centre, Published from Kochi, recently Govt. Sanskrit college, Pattambi restarted the publication of *Vijñānacintāmaṇi*. 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. Parameswariyār 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.

Pūrṇatrayī. *Pūrṇatrayī* 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 Sukṛtiṅdra Oriental research Institute.

Journal of Sukṛtiṅdra 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 Sukṛtindra 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 Periodicals

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.

Janmabhūmi. *Janmabhūmi* 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 'Pathāma Samskr̥tam' or 'Saralasamskr̥ta pātham'. Aim of this lesson is to enable the readers to read and understand Sanskrit in order to read purāṇas 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.¹⁰

Kṣetraśakti

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 script. Conversation and communication skills in Sanskrit are stressed. Name of this lesson is 'Vadāma 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 'Nipuṇasya Upāyah'.¹¹ 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.

Vijñānabhāratī

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 Pāṭhangal.¹⁸ 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 Kāvya, Purāṇa, Itihāsa etc.

Matrvaṇī

It is a Malayalam religious magazine published by Matha Amritanandamayi Mission Trust, Kollam, which dedicates one chapter for Sanskrit stories, using with Malayalam scripts. A number of Sanskrit śloka are also quoted in this from various Upaniṣads, Gīta 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 samskr̥tam'.

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 vyañjanākshara, then the relationship between these two. He uses the Malayalam script.

Purnodaya

It is a Gandhidarśan 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.

kshāram jalam Vārimucahpibanti

tadeva kṛthvā madhuram vamanti |

santastatha durjjana durvacāmsi

peetva ca sūkthani samudgiranti ||

Then he explains the meaning of this śloka 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, *Jñānagītā* Anandaśram Kanjangad, 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. 'āgolatāpanam' 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 learned 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. Rājyāntarajyotiśśastravarṣam
2. Nakṣatranapaddhati
3. Kaṇikāparīkṣaṇan
4. Śītikaraṇasamvidhānam
5. Atyādhunikavidūrasamvedanopagraham
6. Vārtāvinimayayopagraham

7. Samudraparyaveṣaṇopagraham
8. Ūrjasamrakṣaṇāvabōdham
9. Aṇuvikiraṇam
10. Sampuṣṭīkaraṇarahasyam

Literature

1. Sargātmakasamarayauvanam
2. Prabhavakendram,
3. Sajīvaśradhā
4. Āyāsarahitam
5. Abhūtapūrvam
6. Visvakathākāri,
7. Anubhūtisāndram
8. Apūrvasundaram
9. Sahajasiddhi
10. Nigūḍharahasyam

Economics and Politics

1. Antarāṣṭra vipani
2. Paddhati vihitam
3. Āgōlīkaraṇam
4. Udāravatkaraṇam,

5. Āgolasam padiak vyavastha
6. Nikṣ epasamāharana yajñam
7. Bakṣyasurakṣāniyamam
8. Dāridrya nirmārjanam,
9. Āgolasampatikapratibandhi
10. Svakaryavatkaranam

Religion

1. Gorakshamānavadharmam
2. Gohatyaniodhanam
3. Ātmajñānavum Brahmasvarupatvavum
4. Ātmajñānavum Brahmasvarupatvavum
5. Viswamangala gogrāmayātra
6. Gogrāmasamskrti
7. Ācharyavacas
8. Panchabhutā dosha parihāra yanjasamapanam
9. Peetavastram
10. Āśramasamucayam
11. Sarvamataprarthana.

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 'Āgolatāpanam' 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

Samskr̥tabhāṣa

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 Grantaśala 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. Vijayanunni master of Sree Krishna College revised the second part and third part with some modifications.¹²

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, upadeśamāla and Sanskrit proverbs. The second part also contains subhāṣitas and verses from *Hitopateśa* etc in addition to the regular lessons in grammar.

The third part contains the grammatical portions, the Vṛtta, 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.

Samskr̥ta Dīpikā

Samskr̥tadīpikā 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.¹³ 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 *Samskr̥tadīpikā*

gives only those rules of grammar which are essential for the study of language with simple and proper examples. 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 *Samskr̥tadīpikā* 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.¹⁴

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 *Samskr̥ta bhāṣa* 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 field 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.

Samskr̥ta Malayalabhāṣā Sahāyi is written by Sahitya Śiromani 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.¹⁵ 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 Devanāgarī script and immediately provides Malayalam transliteration and translation. So the readers can easily learn Sanskrit words and sentences with the help of Malayalam.

Kāmadhenu

In 1959 E.P. Bharata Pisharodi started the series known as 'Kamadhenu' 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 Kāvya & Purāṇas. 13 to 30 days (lessons) teach the Raghuvamśa 4th

canto. Then 31 to 34 lessons teach a drama for the experience of dialogue. 35 to 40 lessons deals with some portions of *Rāmāyana*, *Mahābhāratha*, *Kumārasambhava*, *Śakuntala*, *Kādambarī*, *Kathopaniṣad*, *Ṛgveda* 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.¹⁶ A few years back this course was stopped. Recently K.G Poulse started a new series namely *Laghu Samskr̥tam*.

Laghusamskr̥tam

Laghusamskr̥tam 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. Poulse 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. Poulse 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 *Rāmāyaṇa* and *Gīta*. 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".¹⁷

A Keralaites 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 *Laghusamskṛtam* does not include serious grammar lessons or explanations of Pāṇinian vyākaraṇa sūtras. They are the subjects for higher studies. At the same time the lessons prepared in *Laghusamskṛtam* are sufficient to give knowledge in Sanskrit for reading Sanskrit books and understand its meaning. Devanāgarī 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 devanāgarī 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 *laghusamskrta* programme was inspired by the work *Kāmadhenu* by E.P Bharata pisharody about which have mentioned earlier. That is why the self study method envisaged in this programme is tilted as 'Kāmadhenu Samskr̥ta 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*, *Vakyatatvam*, *Laghusidhanta kaumudi* translated and commended by Prof. R. Vasudevan Potty, *Maṇidīpika* by A.R. Raja Rajavarma, *Pāṇinīya pradyotam* by I. C. Chako, *Prayōga dīpika* by P.K. Narayana Pillai. *Samskr̥ta vyakaranam* by D. Damodara Pisharody, *Prakṛyabhāsyam* 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.

Samskṛtavayahāra sāhasrī

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 *Samskṛtavayahāra sāhasrī* 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, therefor 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

Saṃskṛtadīpikā by Pandit K.S. Parameśwara Śāstri 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 books is of great use to regular students also. In the Malayalam Samskr̥ta dīpikā 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 Bāṇa's *Kādambarī* named as *Vaiśampāyanacaritam*, 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 Kāraṅgas 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.

Samskr̥tādarśam

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, Śabdamañjarī Dhaturūpamañjarī Samskr̥ta Vyākaraṇa praveśikā, Srīrāmodantam, Exercises in Sanskrit translations, Srīrudrabhāṣyam with Sanskrit and

English meaning. All these books teach Sanskrit through the medium of English. Like the Samskr̥ta dīpitkā Sanskrit is given in devanāgarī script and the explanations are given in English. The infant reader gives Sanskrit alphabets, vowels, consonants and their conjugations. Then the first lesson is given by giving pictures and naming them. Gradually words are given in devanāgarī 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 Vyākaraṇa 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.

Śabdamañjari and *Dhaturupamañjari* imitates the siddharūpa method of teaching. They give the grammatical forms of nouns and verbs selectively following the alphabetic order and gender. In the translated Sidharūpa text, the first lesson is the case form of अकारान्त पुल्लिङ्ग वृक्षशब्दः. In Śabdamañjary instead of वृक्षशब्दा - bālaśabda is presented. The Dhādurūpamañjary also imitates the translation of Siddharūpa texts with similar modifications. The pattern is the same as that of Sidharūpa text but the specifications given are different. Traditional Sidharūpa texts are written in Malayalam where as the books published by R.S Vadhyar are in devanāgirī 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: Śabdarūpāvali, Dhadurūpāvali 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. *Śīśusamskṛtam*, *Pañcatantra kathā*, *Sandeśasamskṛtam*, *Kauśalabōdhinī* and *Prabandhamālikā* etc are published by Viswasamskṛta pratisthanam.

Śīśusamskṛtam is a collection of Sanskrit songs for children. *Pañcatantra kathā* is another book which contain twenty six tales of *Pañcathantra* 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 *sandeśasamskṛtam* 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 *Kauśalabodhinī* is written by H.R Viswas and published by Samskrtabhāratī, 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.

Prabandhamālika, 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 *Vedānga 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 *Dhātupātha*, *Uṇādisūtra Ganapathā* and *Lingānuśāsana*.¹⁸

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. Nighaṇṭu can be regarded as the starting point in the creation of later Sanskrit works in lexicography. Yāska's *Nirukta* is a running commentary on the Nighaṇṭu that gives the etymology of word occurring in the text and tries to derive all words from original root.

Mainly two types of Kośas 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 Nāmānuśāsana and Lingānuśāsana 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 'Dhaturūpa' 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 '*Amarakośa*' by heart. So they can learn Sanskrit Kāvya very easily. Without any help of the book they recited at least some portion of the kośā and also learned '*Anta linga vibhakti vacanāni*'.

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 kośas 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 'Rāja' also understand the synonyms of King like Mannavaḥ Nṛpaḥ etc.. The verse form helps to memorize the synonyms with their gender specifications.

A number of Sanskrit Kośas 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 kośas.

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

1. *Amarakośa* of Amarasimha translated into Malayalam by Vācaspati 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 Kūṭiyattam 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.
 4. Puranic Encyclopaedia of Vettam Mani published by Current Books Kottayam in the year of 1964.
 5. Sanskrit Malayalam Nighandu, Edited by Dr. Mavelikara Achuthan, Prasanti Publication, TVM, 2009.

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.

1. Kośa or Dictionary of the Sanskrit Language by Amarasimha with an English interpretation by H. T. Colebrooke.
2. Sanskrit- English Dictionary by Prof. H. H. Wilson.
3. The Practical Sanskrit-English Dictionary by W. S. Apte.
4. English-Sanskrit Dictionary by M. Monier Williams.

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 multi lingual 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 *Rāmāyaṇa*, *Māhabhārata* and the Purāṇas. During the sixteenth and seventeenth century there were some important translations *Bhāratamāla* and *Bhāṣā Bhagavadgīta* by Madhavapanikkar. *Rāmāyaṇa* by Kannaśśapanikkar which are successful attempts for the of the

abridged narration of *Mahābhārata* and *Vālmiki Rāmāyaṇa*. Later Thunchathezhuthacan translated *Adyātma Rāmāyaṇam* into Malayalam.

In the *Kilippāttu* form. These translations which followed the dravidian *pāttu* 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 Keralavarma Valiya Koyi Tampuran, Vallathol Narayana Menon, Kodungallur 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 *Maṇipravāla Śākuntalam* 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 Kālidāsa and his characters in *Śakuntala*. Kunjikkuttan 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 *R̥gveda*. *Valmiki Rāmāyaṇa*

and Purāṇas like *Markandeya*, *Vamana*, *Matsya*, *Padma* and *Agnipurana* and Bhāsa's plays and Kālidāsa's *Abijñanasakuntalam*. P.G Ramayyar, A.R Raja Raja Vama, Kuttipurathu Keśava Menon. Attur Krishnapisharody, Cheruliyil Kunjunni Nambisan also translated *Abijñanasakuntalam*. A.R Raja Raja Varma's translation of *Malavikagnimitram* and Bhasa's *Charudattam*, the translations of *Vikramorvaśiyam* by Kunjikuttan Tampuran, Kottarathil Sankunni and K.C Kesavapillai, *Prabodhacandrodayam* of Kumaran Asan, *āścaryacūdamani* of Kunjikkuttan Tampuran, *Uttaramacaritam* and *Janakiparinayam* of Chathukuttumannadiyar and Kutti krishna Marar's translations of Kālidāsa's works, *Ṛgveda bhaṣabhāsyam* of OMC are very famous in this field.¹⁹

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 *Mahābhārata* by Kunji Kuṭṭan 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 Kālidāsa's *Śākuntala* 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 note worthy.

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, Maṇipravālam and Keśaviyam Mahākāvya by K.P Narayana Pisharodi and translations of Khaṇḍakāvya of Kumaran Aśan like *Cinta Vishta Sita*, *Sitavicāralahari*, *Candālabhikshuki* etc.

Dr. K. Kunjunni Raja remarks the speciality of translation carried out by in Malayalam by Vallathol and Kutti 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."²⁰

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 illiterate 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 is used for more frequently in under developed nations, although here too T.V is making inroads into its use".²¹ 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 programme 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 broadcasting 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 broadcasting 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 'Saṃskṛtapātham'. It always starts with the opening verse keyūrā na vibhūṣayanti... 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 broadcast 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 aksharaśloka, 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.

Broad cast Date	Broad cast Day	Broad cast Time	Subject	Name of artist
01-01-08	Thursday	5.40	Talk - न्यायशास्त्रम्	Shambu Potty
10-01-08	Thursday	5.40	Talk	Dr. Sreelatha
17-01-08	Thursday	5.40	Talk	Sri. Apukuttan Nair
24-01-08	Thursday	5.40	Talk-Bhakti-Narayaneeyam	Dr. S.K Sreedevi
31-01-08	Thursday	5.40	Talk	Smt. Valsala devi
07-02-08	Thursday	5.40	Talk	C. Muralidharan Nair
14-02-08	Thursday	5.40	Talk	P.Krishnakumar
21-02-08	Thursday	5.40	Syamala Navaratna malika-sthothram of Shri Shankaracharya	Kavalam Sreekumar
28-02-08	Thursday	5.40	Talk	P.K Thankamani

Thiruvananthapuram Sanskrit college, Ernakulam Maharajas college, S.S.U.S, Kalady, Keralavarma 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 Subhāṣitas every day at 6 A.M. Some of the Subhāṣitas 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".²³

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. Amṛta 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 'Udayamṛtam' programme, every day morning 6.30 to 7.30 AM. programme start with the recitation of Gita, Gaueśastuti, Aśṭalaksmī 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 subhāṣitas like किमत्रचित्र यत् सन्. And every Wednesday morning 7 A.M they telecast one talk about the various subjects like Jyotiśāstra, Āyurveda, and Upaniṣad especially Mahanarayana Upaniṣad by Dr. N. Gopalakrishnan. Medium of talk is Malayalam with quotation of a number of Sanskrit śloka and words.

A.C.V. 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 Amṛta T.V. In 1997 they stopped this programme. Later talks or speeches related to Upaniṣad and Darśanas are often made. Vimatanandji and Adhyatmanda swami are dealing with these topics.

Malayalam Channel. Like the other two channels Dooradarśan also gives much importance to our culture and cultural language. So they conducts a regular programme titled 'Gītātattva-samīkṣā'. The classes are conducted by Dr. Sandeep Chaitanya, School of Bhagavatdgitā, every Monday to Saturday 9.30P.M. He recites śloka and interpret the meaning. In the same way Dr. Sandeep Caitanya gives the *Gīta* classes in the Asianet news channel every day morning From 6.30AM to 7.30 AM namely "Sampūrna Bhagavad Gitājñāna yajñam", Dooradarsan Malayalam channel gives much importance to Kerala traditional theatre. They telecast programmes like kūtiyattam, kūttu, pāthakam etc.

Channels like Amṛta Asianet, Surya, etc transmit serials in Malayalam related to the Itihāsa, Purāṇa and local Myths. These programmes are popular in Kerala. 'Krishnakṛpasāgaram' the story of Krishna's birth and his leela, devotion of Vilvamangalam Narayana Bhattiri

etc.. Om Namaśśivaya the theme based on *Śivapurāṇa* with the story of Śiva and Parvathy and his blessing and so on. Sree Guruvayorappan is the another story highlight the various story of Krishna's blessing and his līlas 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 purāṇas and other texts in the appropriate situations. Narayanabhattiri also recite many ślokas in this series. The another series 'Ādiparaśākti' also quotes Sanskrit verses from *Pañcatantra*, *Hitopadeśa* by the same character 'Kimvadan'. Both of these series give a śloka with its meaning as a concluding mark at the end of the each episode.

Srī Mahābhāgavatam, *Mahābhāratam Rāmāyanam*, *Swami Ayyappan*, *Devi Māhātmyam* 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.sriarobindoashram.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

www.sanskrit.jnu.ac.in

[www.pannillac.inria.fr.lib.net](http://www.pannillac.inria.fr/lib.net)

www.navavani.org

Compact Disk

A number of CD's are available in the field of Sanskrit like *Laghusiddhānta Kaumudī* class taken by Dr. R. Vasudevanpotty, Rtd. Sanskrit Professor S.S.U.S, Kalady; Citrapatanga Sanskrit songs prepared by Viswasamskrta Pratishthan, Samskr̥tabhaṣapathnam by Rastriya Samskr̥ta 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.

Cinema

Although films have some other purpose, mainly entertainment to achieve, we can learn some thing 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 Gīta* 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 Sankarācārya, 'Nāvāmukundāhare' in *Deśātanam*, 'Pādasmaranayugam' in *Sallāpam*, 'Svāmināthaparipālaya' in *Citram* and the famous kirtanas in the films in *Sankarābharaṇam*, *Sargam* etc.. Among these 'Jānakī jānē' in the film Dhvani, 'Geyam Harināmadheyam' in Mazha etc.. are composed in Sanskrit by Yusaf Ali Kechery.

The 'stotras and suprabhātam' 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 śibira 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. These seminars are of different lengths: from one day to one week organised at the regional, national or international level. In 1973 N.V. Krishnavarier also recommended in his commission report, that the 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 the government for the permission to conduct youth festivals exclusively for Sanskrit students as they were not getting a chance to participate in the general school youth festivals since the festivals were devoid of Sanskrit events. The Kerala Government accepted this request and conducted the 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 festivals. The second and third Sanskrit youth festivals were conducted in 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.²⁶

'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 Akṣaraśloka, Aṣṭapadi, Gaṇālāpanam, Padyoccāram, Prabhāṣaṇam, Upanyāsam, Kavitāracana, Kathāracana, Samasyāpūraṇam, Pāthakam, Praśnottari, Campū, Kūṭiyāṭṭam, Nātakam, Vandemātaram, Samghagānam for high school. Samasyapūraṇam, Padyoccāraṇam, Prabhaṣaṇam, Upanyāsam, Kavitāracana, Kathāracana, Akṣaraśloka, Gadyapārāyaṇam, Siddharūpam, Praśnottari, Kathākathanam, Gānālāpanam, Samghagānam, Nātakam, Vandemātaram, Kūṭiyāṭṭam 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 Bhāsa's plays has a very long history. His *Pratimānātaka* and *Abhiṣekavātaka* were enacted in the traditional Sanskrit theatre of Kerala namely Kūṭiyāṭṭam. 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 Bhāsa plays, and their translations have made remarkable contribution to the theoretical presentation of some of the Bhāsa plays like *Karṇabhāra* and *ūrubahanga*. Modern producers of the Bhāsa plays wanted to create a new theatre with traditional elements utilized 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. *Karṇabhāra* and *Ūrubahanga* 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 *Karṇabhāra* 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 Karṇa. The drama was started by Kavalam Narayanapanikkar, the founder of Sopānam 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 śloka 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. There for 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, vāstu 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.

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