

CHAPTER - I

SANSKRIT EDUCATION IN HISTORICAL PERSPECTIVE

Introduction

The present has its roots deeply established in the past. At the same time it develops into the future in diverse novel paths. Education is the system devised by the human beings to conserve, develop and transmit the knowledge from the past to the present and from the present to the future. Indians have inherited excellent traditions in literature, religion, jurisprudence, grammar, science and technology. Reason for the existence of such knowledge traditions was the unique system of education developed in India through the ages. The rich tradition of India is mostly rooted in Sanskrit. The knowledge in Sanskrit language and śāstras was considered as the mark of true scholarship. Till the modern times education in India meant Sanskrit education.

The history of education in ancient India could be traced back to the period of the Vedas. The Vedas have a history of about 3000 years of unbroken, oral type of education. Sanskrit is a highly revered language in India and abroad and as a classical language and a repertoire of Indian heritage and culture it has been subjected to serious study by Indologist everywhere. More over Sanskrit language is very closely related to modern

Indian languages and linguistics. But in this age of science and technology, Sanskrit education in India passes through a crisis. The attitude of modern educationists that Sanskrit is a dead language and it has nothing to offer for the development of India is one of the reasons for the rejection of Sanskrit. This attitude has its origin in the colonial policy of education. Another problem is the inability to reconcile traditional and modern knowledge and methods. These are reflected both in the formal and informal methods of education existing in the field of Sanskrit.

In order to understand the problems and aspects of present day Sanskrit education, it is necessary to put them in a correct historical perspective. This chapter is an attempt to view a brief history of Sanskrit education in India. Sanskrit education in Kerala is given a special treatment. This will give insight to the nature and scope of informal education in Sanskrit in which the traditional elements are involved and which is the topic of the present study.

Methodology

The successful completion of a research depends upon the appropriate type of methodology. Methodology has a vital role in the performance of any research. The present study is related to Sanskrit Education in Kerala. The methods of research relevant in the field of education are significant in this context. The researcher has to gather

information from teachers, students and other people concerned. It is designed to obtain precise information concerning the current status of a phenomenon. The purpose of the present study is to investigate into the informal education of Sanskrit in Kerala specially in the field of Āyurvedic. So the researcher has done this work adopting methods like survey etc. Survey includes the data regarding current condition which involve classification interpretation and generalization which are directed towards proper understanding and solution of significant educational problems. In the words of G.J Mouly 'Survey is essentially cross sectional study of what exist type'¹ Field study methods are used in this study to collect, describes and analyse data.

A descriptive study describes and interprets what is it is concerned with conditions or relationships that exist opinions that are held, process that are going on effects that are evident or trends that are developing. It is primarily concerned with the present. The Historical aspects of Sanskrit education described in this study are on the basis of authoritative texts produced on this subject.

In the first chapter information are gathered mainly form books and articles and commission reports. In the second chapter for the definitions and agencies of informal education textual sources are mainly depended. The information received from the fieldwork method one used in chapters

three four and five. The combination of relevant methodologies may be found in this thesis in presenting the informal field of Sanskrit education in Kerala.

Tools used for the study

Questionnaire and interviews are the major tools used for the study. These are suitable for these type of research that requires social interaction. Questionnaires has the unique advantage of collecting data both qualitative and quantitative information. It may serve as a most appropriate and useful data gathering device in the research project. It is used when factual information is desired. Therefore the investigator used questionnaire to gather data.

Questionnaire

A properly constructed and administrated questionnaire can serve as a most appropriate and useful data gathering device in research project. Questionnaire is a form prepared and distributed to secure response to certain questions are factual intended to obtain information about conditions or practices of which the respondent is presumed to have knowledge. It was to be used increasingly to enquire in the opinion and attitudes of a group.

The questionnaire has been prepared only after discussing the problem with the experts in the field of Sanskrit education. For the convenience of the study the questionnaire was prepared in the order of the objectives. Suitable modifications were made in the draft questionnaire on the basis of suggestions received from the experts. The questionnaire was prepared to collect data taking into consideration of the nature and type of students and teachers. Curriculum was relevant to the needs of students.

The investigator selected a random sample of Āyurveda students studying final year BAMS and MD and teachers among the five government Āyurveda colleges and the Āyurveda doctors practicing independently.

Interview

Another tool used for the study to collect data was interview. John.W Best says "Interview is in a sense an oral questionnaire instead of writing the responses, the subject of interview gives the needed information orally and face to face"² So the investigator constructed a standard interview schedule to collect further data from the traditional experts and educators in the field of Veda, Jyotiṣa, Vāstu, Āyurveda, Kūṭiyaṭṭam, Maruthukali, Music and so on.

This is a study in the area of informal education of Sanskrit with special reference to Āyurveda. Reliable sources and published works are very rare in this field. The traditional scholars are age old persons and most of them reside in the village areas. The traditional Panditis are often reluctant to speak about their knowledge and to conduct interviews with them systematically is not at all an easy task. The researcher had to fix the appointments on dates convenient to them and approach the resource person. For this purpose she had to conduct travel to various places. At the time of interview she recorded full text of interview. In some cases she would engage in the normal talk and write down the points. The information collected were analysed and properly arranged according to the different aspects of the topic investigated.

Education is a major social problem in India, which is the second largest population in the world. Various modes of traditional education and the development of Western education attracted the attention of academicians and researchers. The percentage of illiteracy is very high in India and those who get higher education are very few. The policy of education has been revised by the government time to time to solve these problems. Formal and informal modes of education are prevalent in India and the informal education is especially significant in the field of adult education.

There were serious studies in the field of formal and adult education. Some of the studies were published as reports and books. But it is a fact that in the area of informal education, there are not enough publications in the field of Sanskrit education which has very long and continuous history. Research has been going on in various university departments. Researches on Indian education often begin from the colonial times. Recent education in Ancient and medieval India are the subjects of serious study. Some of the books written on these subjects cover education during the Vedic period, Buddhist period, the Medieval Hindu education and Muslim education.

Radhakumud Mookerji in her work *Ancient Indian Education- Brāhmanical and Buddhist* (1948) gives details about the educational aims and objectives, educational institutions, methods etc. from the Vedic period to Buddhist period.

A. S. Altekar in his work *Education in Ancient India* (1948) explains the details about the ancient Indian education, its aims and objectives, various educational methods, duties and relationship of students and teachers. S. Nurullah and J.P. Naik in the work *A History of Education in India*. During the British Period (1951) gives details about the beginning and establishment of western education during the time of the British period. He briefly explains an account of the traditional education also.

P.N Ojha, *Aspects of Medieval Indian Society and Culture* (1973) gives details about the Indian society during the times of Medieval period and its educational and cultural development and development of literature including Sanskrit.

R.C. Majumdar is a great historian gives details about the history of ancient India upto Buddhist period and also mentions about the Indian Education including Sanskrit in his works *Ancient India* (1997)

S. S. Sharma has conducted a study *Teaching and Development of Sanskrit* (1993) and explains and evaluates critically the development of Sanskrit education in India upto modern period.

A study conducted by Dr. Gangadhar Pandey explores the Sanskrit education and its modification that existed in schools colleges in Orissa upto the modern period in his work *Sanskrit education in Orissa* (1995)

Dharampal conducted a study of indigenous Indian education in the Eighteenth century and it is known as *The Beautiful Tree* (1995) he conducted a survey of Indigenous education in the Madras presidency including Malabar and collected the data about the indigenous elementary education, indigenous school learning, details of institutions of Sanskrit learning and books used in Sanskrit studies.

Santhosh Kumar Das conducted one study about the *Educational System of the Ancient Hindus* (1996) and he explained aims of education

in ancient Hindus, Educational centres agencies of education and effects of the educational system of the ancient hindus etc in a very detailed manner.

N.L Gupta explains in his work Educational Ideals and Institutions in *Mahābhārata* (1997) various institutions, aims and ideals of education curriculum, methods of education etc.

Suresh C. Ghosh in his work *History of Education in India* (2007) gives details about the Indian education during the time of ancient India 3000 BC to 1192 AD, Medieval India 1192 AD to 1757 AD and modern India from 1757 to 1999.

Sanskrit education commission reports of Sunith Kumar Chatterji (1956-57) gives a detailed account of states of Sanskrit education in the Independent India and gives important suggestions for the betterment of Sanskrit education.

Dr. Radhakrishnan Commission (1948-49), Mudaliar Commission (1952-53), Sunithi Kumar Chatterji (1956-57), Kothari Commission (1964-66), National Policy on Education (1986) makes several statements about the Sanskrit education in the country.

About the Sanskrit education in Kerala valuable information are available from the works of historians of Sanskrit literature like Ulloor S. Paremewara Iyyar, Vadakumkur Raja Raja Varma etc.

William Logan point out the details of educational system in Malabar during the British period in the two volumes of *Malabar Manual* (1951).

Mathew M Kuzhiveli wrote in his book *Praceena Kerala Vidhyabhysam* (1956) details about the History of Kerala education methods of education, types of institutions etc.

Elamkulam Kunjan Pillai gives details on education in Ancient Kerala in *Studies in Kerala History* (1970) specially types of educational institutions, teachings, methods, subjects of study etc..

Ullur S. Parameswara Iyyar gives the details of the education system of Kerala both ancient and medieval up to the 19th century in the first volume of *Kerala Sahitya Caritram* (1970) and in the 6th volume of the same book, he explains the Kerala system of education during the time of 1850 to 1900 AD.

A. Sreedhara Menon who explains the Kerala culture, society modes of life, believes customs, literature, cultural organisations etc.. in his *Social and Cultural history of Kerala* (1979) gives information about education prevailed in Kerala during the ancient and medieval times.

Sreedhara Menon narrates the Kerala educational history and its developments, various types of educational Institutions etc in his book *Kerala History* (1980).

Bhāratīya Vidyābhyāsam Caritravum Vartamanakala Prasnangalum (1989) written by Sankaran Thayat explains and discusses the problems faced by Indian Education.

P. Baskaranunni the author of *Pathonpatham Noottantile Keralam- A study* (1998) gives details about the various subjects like food, dress, house customs, temples, tax, various social movement and educational development of Kerala during the 19th century.

K.G. Paulose discusses Sanskrit education in Kerala in a chapter in his work *Varaprasadam* (2005).

Poovattur N. Ramakrishna Pillai in his work *Kerala Samskrita Vijñānakośam* (2006) gives valuable information related to Sanskrit education, traditional and modern Sanskrit scholars, Gurukulas, Sanskrit Colleges etc.. This encyclopaedia is very helpful to the research scholars.

Report of the Sanskrit education in Kerala schools (1973) N.V Krishna Variar give valuable information about the Sanskrit education in Kerala. So it is a reliable source to the research scholars and experts. K. R. Harinarayanan, has submitted the thesis *Development of Sanskrit*

Education in Kerala from 1850-1950 AD. - A Survey, in the department of education, IASE Rashtriya Sanskrit Vidyapeetha, Tirupati in 1999 and Sankaranarayanan P. K., has submitted a thesis titled 'Sanskrit Studies in Kerala Twentieth Century Scenario', in the Department of Sanskrit Sahitya, S.S.U.S. Kalady, 2009, which gives details about the Sanskrit education in Kerala. Some books in the field of educational theory also deserve special mention.

Thomas J. Labelle in his book *Formal Non formal and Informal Education- A Holistic Approach to Life Long Learning* (1982) explains the difference and inter relationship of formal, non formal and informal education and gives details about the process of life long learning.

Adult Education - Principles Practice and Prospects (1986) written by C.L. Kundu explains the aims and objective of adult education, and its functions and features in a very detailed manner.

Jeffs T. and Smith M.K in his work *Informal Education Conversation Democracy and Learning* (1996) gives details about the informal education and its functions and possibilities in the society.

Sanskrit Education in Ancient India.

Historians divide Indian history generally into three periods: Ancient, Medieval and Modern. Following this model, the history of Sanskrit

education is also divided into Ancient, Medieval and Modern.³ The history of Education in Ancient India begins with the history of Sanskrit education from the Vedic period (1000 BC) 7th century AD and Medieval education from the period of 8th century AD to 12th century AD. The rest is considered as the modern period.

The Vedic System of Education: The Gurukula

Gurukula system is the unique system of education which is believed to be formed during the vedic period. This system was prevalent in India for many centuries until it was substituted by the Buddhist mode of education. In this system the pupil stayed with the family of the Guru or preceptor and received education from him. During the ancient time the pupil sat at the feet of the teacher and closely observed his instructions and listened to his advice. He was inspired to lead an unsophisticated and honest life. In addition to his Vedic studies, he acquired fairly practical knowledge of the world from the gurukula. The pupil staying with his teacher naturally imbibed the good qualities through imitation. The teacher was a symbol of knowledge and moral life.

The study of the Vedas was an integral part of gurukula education. Vedic education was considered as the greatest gift and its ultimate aim was to enlighten the pupil about the divine order. Vedas were transmitted

from the Guru to Śisya orally. The methods of recitation and memorizing the text by repetition were very important.

The ancient Indian education emerged from the Vedas because the Vedas are the sources of ancient Indian religion. No recorded history of Indian education is traceable before the *R̥gveda*. The Vedic knowledge was directly heard from the lips of the teacher and committed to memory. Hence it was referred as 'Śruti' or the heard. It is believed that during the early Vedic period the division of society into four varṇas was not so much rigid as it was in the later times. Therefore, people from all varṇas were permitted to learn the Vedas. Later when the society became more and more rigid and hierarchical the lower segment (śūdras) were denied of the right for Vedic education and only the brāhmaṇas, kṣatriyas and vaiśyas held the privilege of entry into the vedic lore.

For the pupil who came from these three varṇas, the home of the preceptor served as the institution where they lived after the Upanayana or initiation ceremony. The teacher would, in place of the father, discharge the duties of guardian who shouldered the responsibility of his wards maintenance. The pupil was eligible for admission to the preceptor's house only on the basis of his moral fitness and unimpeachable conduct. The vow of brāhmacharya or celibacy was compulsory. Though a married youth was entitled to get education, he was not admitted as a residential

pupil. It was the sacred duty of the pupil to serve his preceptor. Being a residential pupil, he would look to the comforts of his Guru and assist him in domestic works. He pledged devotion to him in thought, speech and deed, and worshipped him as his own father or god. Pupils who neglected their duties towards the preceptor or who violated the disciplinary rule, were debarred from education and expelled from the institution.⁴

It is a point worth marking that the varṇa system, that is the division of the entire society into four major caste groups was prevalent in the Ṛgvedic age. But as noted earlier its rules were not very rigid and inflexible. It must however be noted that the seers and hermits were mainly Brāhmaṇas. On the other hand Tapas or asceticism was a means to attain religious merit. A number of Kṣatriya Kings such as Ambarisha, Trasudasya and Sibi etc, attained to the status of the Ṛsi only through their Tapas. Women too were allowed to participate in sacrificial rites. They were called Ṛṣikas or Brahmavādinis. The name of such women sages as Lopamudra, Apala, Kadru are given in the tenth Mandala. Savitri, Urvaśi and Devayāni figure in all the four Vedas.

The *Atharvaveda* contains a detailed account of education prescribed for the Brahmachari. The ancient people divided life into four stages or Āśramas: Brahmacharya, Gārhastya, Vānaprasta, and Sanyāsa. The stage of brahmacharya begins with the ceremony of Upanayana for the

study of Veda. According to *Atharvaveda* pupil at this time stays with his preceptor for three days. Thus he, initiated to a second birth by his Guru, emerges in the form of dvija, the twice born.

The discussions above proves that the gurukula system of education existed during the Vedic period. During the Post Vedic Period (1000 BC to 600 BC), the Brāhmaṇās, Āraṇyakas and Upaniṣads are the main sources that acquaint us with the Vedic education and civilization. These religious and philosophical literature was mainly the outcome of a superb gurukula system of education.

The increase in Vedic rituals and the growth of different types of worship and philosophical discourses helped the intensification and propagation of post vedic education. The oral tradition of the Vedas, continued, and the Brāhmaṇās and Upaniṣads and the six vedangas were also learned by the students directly from the gurus. The post vedic system of education was influenced by Śākhas, Kulas and Gotras and supplemented by Pariṣads and Caranas.⁵

The system of gurukula flourished in the āśramas of great sages who lived outside the city or village, probably in the forest areas or on the banks of rivers.

The Teachers

The *Kathaupaniṣad* lays special stress on the importance of the teacher. The teacher was expected to be in possession of the essential qualities profundity of education, correct vision and intellectual regeneration. He was regarded as the guide and the leader.⁶ Guru considered his śisya as his own son. Being scholar in various branches of learning, it was his duty to impart the knowledge he possessed to his disciples. He also was careful to give lessons in morality. The students were expected to observe the conduct of the guru and follow his examples. The guru was capable to clear the doubts in the matters of Philosophy, good conduct, rituals and such other branches of learning concern.

When a teacher felt that his knowledge in a particular subject was inadequate, it was common that he advised his disciples to approach other men of wisdom. They were careful to reveal the truth they discovered to only the deserving students, who had proven the ability and sincerity to understand and preserve the truth. The teachers felt that truth and experience should serve through the generations and bring good and welfare to the society.⁷

The life of the teacher was a spiritual and intellectual model for the students to follow and imitate. 'Lead from Darkness into light' was their sacred duty.

Asato mā Sadgamaya

Tamaso mā Jyotirgamaya

Mṛtuor ma amrtam gamaya (Bṛhadāranyaka Upaniṣad)

From the unreality lead me to the reality, from death lead me to the immortality. If a student happened to fall immoral activities or spiritual deviation, his teacher was likely to be held responsible for it.

The education during the Vedic and post Vedic Period was centered on the Guru. The most of the teachers refereed to in the Brāhmaṇas and Upaniṣads came from the Brāhmaṇa and Kṣatriya castes.

Female representation in teaching was rare. A scholar, after finishing his education in the gurukula started teaching the Vedas and other subjects he learned. When he entered the āśrama of gṛhastha he was able to earn his lively hood by teaching.

The Students

Education was not denied to women. After the ceremony of Upanayana parents entrusted their male children to a guru for education. However, women Vedic scholars like Maitrēyi and Gārgi are mentioned in

the Vedic literature. This may be considered as rare instances or exception to the general condition.

Brāhmaṇas started their education at the age of eight, Kṣatriya at the age of ten and Vaiśyas were at the age twelve. Normally the education extended upto twelve years.

The first duty of the student was to stay at the house of the preceptor obeying his orders. Further he had to go about begging for food/alms. Other duties of the pupils were tending the sacred fire at his Guru's house and keeping its flame. They collected sacred Samidha, grass and dry wood from the forest to feed the fire. The flame was symbolic of intellectual and spiritual illumination. The next duty was that of tending the group of cows belonging to the Guru grazing the forest. The gurukula system insisted that a disciple has to live in the house of the guru and lead the chaste life of Brahmachārin, whose principal duties were to study and serve the teacher. The student got a thorough, moral and intellectual training by his constant association with his guru.

The disciple lived under the control of teacher. They had to obey the orders of guru. The rigid external impositions and hard work were meant to create inner discipline. He had to overcome passions like sex, unnecessary sleep, anger, and so on. Simple living and high thinking were the motto of his life.

Correct pronunciation, phonology and elementary grammar were taught during the first stages of Vedic education. Thereafter study of Vedas were given importance. Along with the Veda, Itihāsa and Purāṇa were also taught as well as the subjects like Śikṣa, Kalpa, Vyākaraṇa, Nirukta, Chandas and Jyotiṣa. The Upaniṣads contain several lists of topics which might have been taught in the gurukulas. These included logic, mathematics, Chronology, Military science, science of snake, knowledge of portents, and various rituals related to gods and demons. According to *Chāndogya Upaniṣad*, great importance was given to the study of Ethics. Lessons in morality were given to students with a view that the character of student may become strong and cultured.⁸

As the duties of varṇa were defined towards the end of the age of the samhitas, the subjects of study chosen by each varṇa tended to be appropriate to the duties designed to those particular varṇas. For example the profession of Brāhmaṇas was the teaching of Vedas and conduct of Yāgas. They were better trained in those areas of study. Kṣatriyas were given lessons in the matters of war, administration and justice and kings like Janaka were considered as authority of Brāhmanical wisdom also. The method of teaching was mainly oral. Guru recited Vedas loudly, he giving the proper pronunciation and stress. The pupils listened to them carefully and repeated. The disciple was asked to repeat the portion without error.

Memorising the text was given prime importance in this method. The students should recite the relevant passages of Vedas during the ceremonies. This proficiency is achieved by constant practice or repetition and Nidhidhyasana or marking in the mind. Discussion, debates and question answer methods were followed in this system without these methods enigmatic method, in the *Śvetāśvatara Upaniṣad*, Aphoristic method, in the *Muṇḍakaupaniṣad*, Etimological method in the *Bṛhadāraṇyaka Upaniṣad*. Mythical method in the *Kaṭhōpaniṣad* and Analogical method (Yajnavalkya), Dialectical method, Synthetic method Monological method and adhoc or temporises methods are used in some Upaniṣad commonly.⁹ Most of the Upaniṣads are arranged in the mode of discourses. The preceptor always gave instructions on various topics as demanded by the nature and context of the discourses.

The subjects related to spirituality demanded control of senses, meditation, and use of symbols. The topics related to worldly affairs were taught by observation, right use of senses, experimentation and application. The Upaniṣads taught brahmavidyā, knowledge of Brahman. They discussed the profound means of self realization.

Normally gurukulas were set in largely unpopulated areas like mountain valleys, banks of rivers and forests. eg. Naimisha forest. Videha of Janaka was a prominent seat of Brāhmaṇical wisdom. There learned

Ṛṣīs and scholars took part in religious discussions.¹⁰ Where Śaunaka and his disciples lived in the hermitage of Kanva in the valley of Himalaya.

It was a duty for a student to work and earn something for his lively hood. Therefore these gurukulas were more or less self depended. After the completion of education there was a custom of giving teachers dakṣiṇa or fees often student from rich families contributed generously to the gurukulas. Gathering fruits and eatables from the forest, making milk and milk products, collecting food by begging, accepting dakṣinas for conducting sacrifice, and minor types of cultivation were some of the main sources of income. The rulers of that period exempted the property of aśramas from tax and contributed the income of several villages to meet the expenditure of these institutions.

The guru considered śisya as his own son and the śisya in turn revered the guru as his father.¹¹

'Thou art our father, who carries us over the infinite ocean of our ignorance. Salutation to the supreme Ṛṣi, Salutation to the supreme Ṛṣi'.

The student paid such a homage to their gurus. This shows the modesty and humanity on the part of the student and the high regard they paid to their reverd gurus and this is what education stands for: "Vidya dadati vinayam" learning begets modesty. The teachers is to be revered

more than parents because the parents are merely the sources of out gross physical birth while the preceptor is the source of illumination of our mind leading to reach the ultimate goal of life. The preceptor gives the pupils spiritual birth whereas the worldly father is the progenitor of biological birth.¹² The gurukula was a second home for the students. The guru put a fatherly control over the life of the śisya. The pupils wanted to please the guru and they were ready to do any act ordered by him. The blessing of the guru was necessary for the fulfillment of education.

Students living with guru's family were counted on par with the guru's family members. The students maintained close friendship and even developed a common brotherhood. Often one of the disciples married the daughter of the guru and became a member of gurus family. They went through various experiences of happiness and sorrow. The young child, who was admitted to the gurukula, after a couple of years, was transformed in to a young man of wisdom and practical knowledge, which were necessary to form of his future life. The students followed a collective life in the gurukula. The daily routine was filled with certain rituals and ceremonies and duties and service. They studied Vedas and concerned topics in the early morning from the guru. This session continued up to midday. In the evening they were employed in various services. It was a custom to listen to the distinguished visitors who came

to the gurukula. This type of interaction between scholars from various parts of the country boosted the academic atmosphere of the gurukula.

The Gurukula Education in the Sūtras.

The period of the vedic literature was followed by that of Sūtra literature. The literature of Brāhmaṇa period had been fully systematized by this period. In this age the rules and regulations of education were codified and presented as a topic in the Dharmasūtras. These sūtras embody the principles of social conduct and code of duties for the teachers and students.

The pupil first started their education through the ceremony of Vidyārambha. It was the ceremonial learning of the alphabets. The child offered worship to the deity Sarasvati and also to the vidya cultivated by his family, or ancestral learning, the sūtrakārās of that particular vidya or subject of his choice.¹³

Upanayana was the formal and regular introduction to education for all three varṇas excluding the śūdras. But Baudhāyana alone among the law givers admits the śūdras to the ceremony of Upanayana. He says 'let him initiate a Brāhmaṇa in spring, a Kṣatriya in summer, a Vaiśya in autumn, a Rathakāra in the rainy season or all of them in spring'.¹⁴

According to Manu¹⁵ the normal age of Upanayana was 8 for a Brāhmaṇa, 11 for a Ksatriya and 12 for a Vaiśya. The maximum age limit for this ceremony was also fixed. It was 16, 22, and 24 respectively for these three castes.

The discipline of Brahmacharya was rigid and inflexible. There was a restriction to food and drink. The *Āpastambadharmasūtra* mentioned about the duties of the Brahmacharies.¹⁶

The pupil served his teacher as a son. Caraka¹⁷ state that the pupil should serve his teacher as he serves Agni, Deva, King, Father and Master, with steady devotion. Caraka instructs that the student after approaching the teacher with worshipful mind should serve him without fault considering as agni, god, king, father and a husband. Then by his grace he should learn the science (of Āyurveda) completely and work well again and again to attain stability in science elegance in description understanding of meaning and ability for expression. Service must always rest on a moral foundation. If the teacher goes wrong, the pupil should first complain to him private.¹⁸

The course of study included the 'whole veda' together with the Rahasya as stated by Manu.¹⁹ According to Manu²⁰, "Twelve years lasts the Brahmacharya for each Veda, or until he has learned it". But a number of students would decide to continue their education for the rest of their

life with out any desire. They are known as Naishtika Brahmacharin. Certain places were not permitted for the study of the Vedas. For example a burial ground, extremity of a village, a high road, a village in which a corpse lies or where chandalas live etc. In the same way "If one pupil has gone on a journey and another stays with the teacher, the teaching of the veda shall be stopped until the absent returns".²¹

A teacher would generally teach only one veda. So students who wanted to learn the other vedas want to other teachers also.²² Like in the vedic period, there were two types of teachers namely Ācārya and Upādhyāya as informed by Gautama.²³ One who teaches only a portion of the Veda or who teaches the Angas of the Veda is called Upādhyāya. Ācārya is chief among all Guru.²⁴ Upādhyāya is the person who teaches the subjects for his livelihood.²⁵ Ācārya did not accept any remuneration for his work. But at the end of the studentship, with the permission of his teacher, the student may present his teacher dakṣiṇa according to his ability. Only the Brāhmaṇas were allowed to teach Vedas. However, Baudhāyana²⁶ permits "study under a non-Brāhmin teacher in times of distress" *Āpastamba*²⁷ "who says that in times of distress a Brāhmaṇa may study under a Kṣatriya or Vaiśya".

The science of Anatomy (surgery) was founded in the sūtra period. Grammar of Pāṇini was also created in this period. Kātyayana and

Patañjali the two eminent grammarians should be mentioned in this period. Pāṇini has also mentioned about the system of education. The ceremony of initiation is referred to as Ācārya Karaṇa and Upanayana.²⁸

The pupil is called Chātra because as explained by Pathañjali,²⁹ the preceptor is like an umbrella sheltering the pupil of covering his defects or pupils are like an umbrella maintaining his preceptor. The pupil must secure the affection of his teacher for the sake of his own welfare both here and hereafter". The pupil stays with his teacher (antevasin) but there is also a reference to day scholars; the common mark of both classes of pupils being the carrying of the danda or staff and another mark is the bowl in the hand.

Pāṇini indicates the various types of institutions known as Kula, Gotra, Caraṇa and Parisad.³⁰ These institutions are primarily concerned and connected with the social life of the community but they have certain important cultured and educational aspects which cannot be ignored.

Gotra may be defined as a system of relations based upon community on ancestors. Thus knowledge of ancestors is handed over from previous generation to later ones. For eg: Atri, Brgu, Vasistha, Kanva etc. Members of different gotras united and contributed to their particular culture and traditions in the caraṇas. There are only one and main difference between gotras and caraṇas. They are gotra because indicative

of the blood relationship while the caraṇa indicated a spiritual relationship, and ideal fellowship.³¹

Pāṇini refers³² to the formations of pariṣad. A member of a pariṣad is explained as one who attends meeting and clever at debates. Women were not denied education. The Bāḷamanorama quotes an interesting old verse to show that in earlier times there were woman who were well verse in vedic literature and were called Brahmavādinis. Women-students of Vedic sākhās are referred to by Pāṇini.³³ This shows that the women were admitted to the discipline of brahmacārya as indicated by the binding of the manja girdle and to the studies of vedas and repetition of the sāvitri mantra. So that they would afterwards be qualified teachers.³⁴

The Gurukula Education in Itihāsas and Purāṇas

The *Rāmāyaṇa* and *Mahābhārata*, the main Epics (Itihasa) of ancient India, give us details about the mode of education of that period. Varṇas and Āśrams gained more importance. Education prescribed for Brāhamaṇas in the Dharmasūtras was valid in the epics period also. Purity of soul, character formation, study of Vedas, self restraint and humility, devotional services to the teacher, discipline of bramacarya etc, were the prescribed duties of the students.

In the *Mahābhārata* an *Āśrama* (Hermitage) is described as consisting of several departments. They are Agnīsthāna (the place for fire-worships and prayers) Bramasthāna (place of Vedas) Viṣṇusthāna (for teaching *Rajanīti* and *Arthaśāstra*), Mahendrasthāna (Military), Vivasvatasthāna (Astronomy), Somasthāna (Botony), Garuḍasthāna (dealing with the transport and conveyances), Kārtikeyasthāna (teaching military organization, how to form petrol battalions and army).³⁵ In the *itihāsas* and *purāṇas* Naimisa was an important place of education. The hermitage of Kanva was another famous centre of learning. Near the banks of Malini. Vyāsa, Vasistha, Viśwamitra, Drona, Vālmiki, and Paraśurama are well known teachers. The epics also show that famous teachers were invited to the royal courts and the members of the royal family received instructions from them. For example Drona and Vasistha were teachers of the princess of Hastinapura and Ayodhya respectively. This type of education also flourished parallel to the gurukula type of education.

Educational evidences of the epics point out that the military interest predominates over the intellectual. Śūdra had been rejected of the rights of study of veda and military training. For eg: Ekalavya śūdra boy, had been rejected by Droṇācarya, the military teacher. Śambuka was

śūdra boy and he started penance. But Rāma killed him because he was a śūdra.

The student normally developed a sense of love respect and worship towards the teacher, and his family inside and outside the hermitage. Female students were taken as daughters by the Gurus. So Arjuna in *Mahābhāratha* refused to marry Uttara who was his student in fine arts at the Royal court of Virata. At the same time teacher-student relationship was so deep that the teacher did not hesitate to give his daughter in marriage to their pupils. Gautama gave his daughter to his pupil Utanka. Glory of the student was taken as his own glory by the teacher. The preceptors were considered as spiritual father of the pupil.³⁶ Pupils used to lead a very disciplined life in the hermitage. They were always ready to perform any job assigned to them by the preceptor.³⁷ Guru also used to look after them.

Gurudakṣiṇa was one of the important duties on the part of the student in *Mahābhārata*. 'Dakṣiṇa paritosham vai guruṇām sadbhirucyate. Varatantu the preceptor of Kautsa demanded fourteen crores of gold from Kautsa as Gurudakṣiṇa. Varatantu got this much amount from the great king Raghu and fulfilled the desire of his Guru. Ācārya Droṇa asked his disciples to defeat the king Drupada and submit his kingdom as Ācārya vetanam. Droṇa wanted the thump of Ekalavya as Gurudakṣiṇa. Āśrama

of Ṛṣi Bharadvāja at Prayāga was one of the biggest and most important hermitage for education in Northern India. Taksāśila was another noted centre of learning. Dhoumya was the famous teacher of this centre and the tradition was continued by his three famous disciples, Upamanyu, Āruni and Veda. Kaca and Devayani was another ideal students in the Āśrama of Śuskrācārya.

In the period of epics women were not prohibited from receiving education. The epic age gives examples of women of profound learning and high moral character. Sītā and Draupadi are the most famous examples in the case of epics.

In *Mahābhārata* Kunti had acquired thorough knowledge of his *Atharvaveda*. The *Rāmāyaṇa* contemplates women who were Bhiksunis. The best example of this is Śabari, the disciple of Mātanga.³⁸ In the *Mahābhārata* Astāvakra converses with an old women who describes herself as Brahmachārini. The daughter of Śandilya was also a Brahmachārini. Janaka had also a philosophical discussion with Bhiksuni Sulobhā.³⁹

In the *Rāmāyaṇa*,⁴⁰ the king is expected to study following subjects. Dhanurveda, Vedas, Nītiśāstra and the art (śikṣa) of taming elephants and horses besides the art of painting (alekhya), writing (lekhya), jumping (langhana) and swimming (plavana). Another passage mentions

writing and numbers (lekhya and samkhya), fine arts (gandharavidya), logic (nyāya), polity (nītiśāstra). *Mahābhārata* lists out the following: *Aṣṭāṅga Āyurveda, Ṛgveda, Sāmaveda, Yajurveda, Atharvaveda, Sarvaśāstrani, Itihāsa, Upavedas, Vedangas, Vāṇi* of seven kinds, various kinds of Gāthā literature, Bhāṣas, Nātakas, Kāvya, Kathākhyāyikas etc. According to Hopkins this reference shows that 'the line of education was away from the vedic and at that what time the princes were given to culture, not to religion'.⁴¹

The Purāṇas, which hold a unique place in the history of religious literature of the Hindus, contain lot of knowledge and information on philosophical and religious topics. Since Śrutis or Vedas cannot be easily understood by the common people, Vedavyāsa composed the eighteen Purāṇas for the benefit of mankind and explained in easy way the subtle truth and the deep wisdom of the Śrutis. Number of Purāṇas give us details about the education of that period as in the story of Kṛṣṇa in Bhāgavata. Kṛṣṇa received his instruction from Sāndipani, a sage lived in Avantīpura. He lived with his teacher as an ordinary student, gathered fuel from the forest for his preceptor's household, inspired his classmates with love, mastered the sixty four arts in sixty four days.⁴² He learned the art of archery and military science from his teacher. When his education was over, at the request of his teacher he retrieved Sandipani's son from death

caused by Pañcajanya, a sea monster by whom the boy had been carried away.⁴³ This story points out that the system of Gurudakṣiṇa was followed in this period also.

The system of gurukula education continued even after the age of Purāṇas. As mentioned earlier Kings and Lords were used to appoint teachers for educating their children and relatives at their palaces. The residential system continued during the middle ages, this age old practice of education was able to survive with the patronage received from the local chiefs and kings. Traditions were kept safe by the close and devoted bond of the teacher and disciple. This was relevant not only in the northern parts of India but the south also participated in it. When the age of sages and great emperors was over, Temples and chieftain took over the areas of Sanskrit wisdom. The weakness and ups and downs of those patrons were reflected in the gurukula system, which they wanted to preserve and propagate in this period.

The Vedic system of education was followed by the Buddhist system.

The Non Vedic Systems of Education Buddhist Viharas.

During the Brāhmaṇic period casteism and ritualism increased and this created dissatisfaction among the common people. Buddhism

emerged as a reaction to this degradation of life and religion under Brāhmaṇism. The life of Buddha and his teachings are well known. The main purpose of his teaching was to enable one to achieve salvation by understanding the causes of human sufferings and eliminating them. Buddha revolted against the prevalent brāhmaṇical religion and worked against the rigid caste rules and laws according to Varṇa. He stood for equality among people and pleaded for virtue and simplicity in life. As a result of his teaching a system of education developed which is known as the Buddhist education.

Buddha regarded that yajña was purposeless. He was not interested in the speculations about ātma or brahman. He did not follow that style of education. He gave importance to the analytical study of fundamental problems of life and moulded religion in a novel form. But like the ancient Indian philosophy reflected in the Upaniṣads, Buddha considered Dharma as the highest aim of life. The Buddhist sangha and viharas were the sources of preaching of this dharma which instructed the principles of right conduct and right ways of life.

The main educational centres of Buddhism were monasteries or viharas. Buddhist sangha gave education which was parallel to the gurukula system of the Ṛṣis. R.K. Mukerji has pointed out that the Buddhist system is practically that of the Buddhist order or sangha.

Monasteries were the pivot of Buddhist education whereas sacrifice was the axis of Brāhmanic education. All education, sacred as well as secular was in the hand of learned monks.⁴⁴

In the Buddhist system of education the student had to leave his home and stay with the teacher in the Vihara at the age of eight. This was known as pabbajja or prabrajya.⁴⁵ At an early age after the pabbajja one would enter the monastery as a 'Śramaṇa'. For the admission to the order one had to pledge oath of three Refuges, buddha, dharma and sangha. Varṇa distinction did not come in the way of admission. Just like all the rivers that reach into the ocean become one and are called great ocean, in the same way different varṇas became one when being admitted to the order. A Śramaṇa was strictly forbidden to commit violence, speak untruth, take intoxicants and indulge in dance or music. A candidate could not get admitted in the sangha without the permission of his parents. He should be sound in mind and body. Both the Brāhmaṇical system and the Buddhist system considered the period of twelve years as the minimum period for studentship. After receiving education for 12 years in monastery, the śramaṇa had to undergo ceremony called Upasampada at the age of twenty. After Upasampada śramaṇa became a full fledged member of the monastery and he cut off all family relation.

Early in the morning the pupil had to fetch water etc for the teacher and provide a seat and serve rice-milk for him and clean the Utensils. He would go out for alms with the teacher. After bath the students would impart education according to the system of the day. His daily routine depended on the order of the teacher. The disciples lived under the control of their teachers.

The teacher was responsible for the proper education of the disciples. He fulfilled the needs of the disciples during the education period. He treated them affectionately. He supplied them with all necessary materials.⁴⁶ He was responsible for their physical and mental development. At the time of sickness he would attend to the treatment and care of his student, the teacher taught them using the methods of question-answer, explanation, dialogues and sermons. In the Buddhist period, like in the vedic period, the relation of the teacher and the taught was close, affectionate, pure and good. Their duties were fixed and they took care to fulfill them well. The teachers led a very simple life. They had limited needs, and they put the ideal of high learning, excellent moral characters, self possession and spiritualism before the pupils and received high respect from them. Hiuen. T Sang wrote that in the vihāras like Nalanda, there were profound scholars who followed simple living but high ideals.⁴⁷

Upādhyāya and Ācārya were the two types of teachers, the distinction seems to be that the Upādhyāya was the higher authority entrusted with the duty of instructing the young bhikṣu the sacred texts and doctrines, while the Ācārya assumed responsibility for his conduct.

To quote A.S. Altekar the relation between the novice and his teacher were final in character, they were united together by usual reverence, confidence and affection.⁴⁸

In Buddhist centres of education, the teachers and the taught lived together. The ruins of the universities like Nalanda show that there were arrangement for the accommodation of a thousands of students in them.⁴⁹ They were educated in Buddhism under the guardianship of the teachers. The big and extensive monasteries and vihāras was the backbone of Buddhist education. All the educational schemes were conducted by the Sangha situated in these monasteries. The teachers discharged their duties under the collective control of the Sangha. Buddhist educational institutions were based on federal principles where small paṭhaśālas worked under the control of big group of the Sanghas. Jetavana Vihāra built by prince Ananda Pindaka was famous and there were fine and well furnished separate rooms for dining, bathing, reading, sleeping, discussion etc.

Vāstuvana, Venuvana and sitavana at Rājagriha were also famous vihāras of that time. These vihāras were used not only for religious purposes, but also as the centre of several arts and crafts, architecture and painting etc.

The inmates of the vihāras were engaged in the study of Buddha's teachings. The Pitakas namely Sūta, Binaya and Dharma, were the main subjects of their studies. Education was not confined to religion and morality only. Arts and craft were also taught. The monks educated people in spinning, weaving, painting, tailoring and printing etc. Education was categorized into two stages primary and higher. Primary education aimed at acquiring skills in reading, writing and arithmetic. In higher education religious philosophy, āyurveda, military training etc were included. The students were free to choose the subjects they liked from the subjects of higher study which were the four Vedas, Itihāsas, Purāṇas, Vṛitaśāstra, Kāvya, Vyākaraṇa, Jyotiṣa, Vedanta, Sāṅkhya, Yoga, Saṅgīta. Āyurveda & Tantra etc were taught Sanskrit knowledge was essential for this higher studies. The study of elephants, horses, Palmistry, and snake-charming, were also prevalent at that time. All these subjects were taught in the different departments of Taxila. As mentioned earlier students could specialize in any of these subjects. The theoretical as well as practical aspects of education in these subjects were equally emphasized. Jivaka

was the most distinguished medical authority in both medicine and surgery at Taxila.⁵⁰

Travel and tour was considered as an important part of education. The study of Nature and the study of law were also included in the curriculum. Thus the sphere of education was vast in the Buddhist period.

Fa-Hien a Chinese traveler has written that the brāhmaṇical system of education was popular in the 5th century AD. The vinaya literature was the main study of the Buddhist monks. The knowledge of Sanskrit was indispensable for higher education. Fa-hien himself had acquired knowledge in Sanskrit by remaining at Pāṭaliputra for some time. Commonly all the important works of Buddhism had written in Pali, not in Sanskrit.

Among the Buddhist, primary education consisted of the elementary knowledge of the 3R's as mentioned earlier principles of Buddhism. The child was primarily taught the alphabet, words, sandhis, samasa and other grammatical propositions. In this way the primary education was a harmonious combination of both religious and secular aspects.⁵¹

With reference to higher education Hiuen-T Sang has quoted the example of Nalanda where Buddhist philosophy, Buddhist literature, yoga

and other forms of meditations were taught. The institution at Vikramasila imparted education in Tarka and Nyāya. Another Chinese traveler of 7th century AD, I-T Sing too has referred to the study of the Tripitaka by Buddhist monks.⁵²

Āyurveda and surgery made marvelous progress in this age. Jivaka the great physician and surgeon was invited to Ujjaini for medical consultation. Caraka known as the father of Āyurveda was a product of this age. Taxila was the centre of education in medical science. Students from distant places as Rajagriha would go there for medical education.⁵³

Angarika, Kapila, Atula and Pabba Kachchayana etc the name of some respected physicians the universities of Nalanda and Vikramasila. Buddhist vihāras, stūpas and chaityas are glorious examples in painting and sculpture of that age. Masses were also trained and advised in such occupations as agriculture, commerce, cottage industry etc. in this period also.

Buddhist education provided opportunities for education of men and women of every caste. Buddha had women admitted to the order. The women monks (Biksuni) lived in the same monasteries and led a very holy life. During the initial stage Buddhist education gave much importance to women education. This not only helped to raise the standard of women character and intellect but also produced a number of educated women to

guide the society in the fields of religion and philosophy. Women religious missionaries had gone to foreign countries to propagate, for example Sangamitra sister of Asoka the great had gone to Cylon to spread Buddhist religion. Shubha, Anupama and Sumedha are the another examples.⁵⁴

Highly educated women who were doing teaching work were known as Upādhyāya. Shilabhattacharika, prabhudevi and vijayanka etc, were the great women poets of this period.⁵⁵ These examples show that women also got a lot of opportunities for self development among the Buddhist. We have already seen that opportunities for education were limited only to the higher classes in the Brāhmaṇas mode of Education. Buddhism tried to preach education in lower classes also, especially among women.

The art of writing had advanced in the Buddhist period, but it had not reached the masses properly since the education was mainly oral as it was during the vedic age. In vihāras and monastic schools hetu vidya (inductive method) discussion and argumentation were adopted. The followers of different-religions and sects held occasional discussions and the student were trained through these debates.

Educational institutions of Buddhist period attracted students and scholars from distant parts of the world such as China, Srilanka, Tibet and other countries. The foreign students who came here studies Indian

philosophy, religion, literature and system of education and circulated them in their own lands. Buddhist institutions were open to all without difference and provided with equal opportunities for the development of the capacity and aptitudes of the students. In addition to the religious and philosophical aspects, education in secular subjects was also formed in this system. Education was closely wedded to the various problems of life and aimed at finding solution to these problems. A noteworthy point is that Buddhism did not believe in the mortification of flesh or undergoing severe penances. The Chinese travelers have given a clear and vivid description of Buddhist monasteries, based on personal experience and observations. The Buddhist countries monasteries did function as the effective instrument of elementary education meeting the immediate needs of the local children. The Brahmanical temples had also their own Vedic schools but they had little concern for the education of the general public. There was also no stratification of learning in the priestly schools. The use of prakṛit and pali, the language of the people, was another positive aspect of Buddhist education. Buddhists admitted the importance of regional language in education.

Because of these traditional background of Buddhist education, we are still able to enrich our harmonious cultural and political relation with the

countries of Asia like China and Japan where Buddhism is the main religion.

But during the later stages Buddhist education was also become under the domination of dominated by religion. So art and craft were gradually came to be looked down upon by the members of higher classes and they gave them up completely. Ratio of mass education decreased during this period. The democratic principle of freedom degenerated and as a result of this, monasteries were converted into mere play haunts for the monks. Military art and science, art of manufacturing arm and weapon and the art of warfare could not develop under this period, since the principle of nonviolence and renunciation of the world was held as supreme. As a natural consequence Buddhism and their system of education declined gradually in India. After some time, the Brāhmaṇical system of education was reestablished through the efforts of the religious thinkers and philosophers who tried to bring about a revival of brāhmaṇic religion during the early medieval period.

Sanskrit Education in Medieval India

The beginning of the 8th century AD. marked a number of Mohammeden invasion in India. The traditional education was in crisis but there were some saint philosophers who safe guarded the interest of Indian education, religion and culture.⁵⁶ Even during the period of stress,

the preceptors still taught their disciples the Vedas, Purāṇas, Smṛiti and the Upaniṣadic philosophy, Logic and Medicine in their houses. Because of the destruction of organized educational centre, by the invaders, the form of education did not remain the same as before. Education became decentralized and it was imparted individually. Any how the disciplined students served their preceptors and always were in close contact with them.

The Medieval system of Education, The Pāṭhaśālas etc.

During this period, the elementary or primary education was imparted through the large numbers of pāṭhaśālas patroned by wealthy chieftains scattered over the different parts of the country. In spite of certain inevitable variations in keeping with the regional needs, the curriculum followed in general comprised instruction in the alphabet, vowels and consonants, combinations of words, spelling, vyākaraṇa, lessons in reading and elementary arithmetic.

In those days, the use of slate, pencil and blackboard were unknown in the pāṭhaśālas. At this stage, palm-leaves and Bhurjapatra served the purpose of paper and on them or bamboo-twigs or quills of birds like those of peacocks and geese were used as pens to write with. Locally made inks were in use. Kashmiri ink was very famous.⁵⁷

A pāṭhaśāla would either have a separate building of its own or would be a spacious building attached to a rich man's house. In these schools, the students sat on the floor on their own mats, while the teacher sat on a footstool, being surrounded by his pupil. There were various kinds of punishments which were meant for those students who either came late or neglected their duties etc. The boys in the elementary schools were given a number of holiday for celebrating certain important festivals. The institutions of elementary education were patronized and endowed by the rich and students generally enjoyed free education. Sometimes fees were also paid to the teacher, mostly in kind. Sanskrit language and literature formed a very important subject of study. Generally, the curriculum in these institution included lessons kāvya, vyākaraṇa, jyotiṣa, nyāya, darśana, administration, art of warfare, law, tantra, mantra etc. A reference to the study of the vedas, the purāṇas and the śāstras has also been made by the celebrated hindi poet, Tulsidas AD 1532 in his *Rāmacaritamānasa*, Abdul Fazil, while referring to Akbar's interest in the reorganization of Hindu learning mentions that those who wanted to learn Sanskrit had to study, Vyākaraṇa, Nyāya and Vedanta. Varanasi was the most famous centre of higher Hindu learning in North India. Referring to Varanasi Abdul Fazil writes, "From time immemorial it has been the chief seat of learning in Hindustan. Crowds of people flock

to it from the most distant parts of the country for receiving instruction to which they apply themselves with the most devoted assiduity".⁵⁸ Usually students learn 10 to 12 years under their teachers. Bernier says that the town of Varanasi was the 'Athens of India' Number of other institutions of higher learning were situated in the different parts of the country. Navadvīpa in Bengal, the birth place of Caitanya, was a very important centre of learning. Nyāya was the special subject of learning. *Bhagavatgīta*, *Bhāgavata* and works on Bhakti were held in high esteem. Mithila, in the North Bihar, was another very important centre of Sanskrit learning. Kashmir was a famous centre of Sanskrit scholarship and learning.

The Sanskrit education was generally helped by the state, The Hindu rajas or chiefs stipends were fixed for the students and teachers. Usually each seat of learning specialized in one particular branch of learning. This accounts for the facts that the students constantly migrated from one place to another in search of a suitable teacher.

The teachers were self sacrificing and sincere. The pupils imbibed the wisdom of their teachers and widened their horizons of knowledge. The student apprentice lived with the master craftsman to learn and assimilate the secrets of his master's art, which were revealed in an informal and casual manner.

There was no regular system of examination in those days. The students were not required to pass so many examinations every year. They were promoted from a lower to the higher class on the basis of the opinion of the teacher concerned, who took into account of the total academic or vocational achievements of his students whom he knew thoroughly.

During the medieval period regional languages made progress. Hindi which was originated from prakṛt became the language of the masses in northern India. Religious leaders made use of Hindi. Some philosopher poets such as Kabir, Nanak, and Thulasidas encouraged and motivated the people to honour all the religions. It helped the fusion of various creeds and faith on the basis of Bhakti and led to the enlightenment and integration of the society.

The Buddhist religion had become almost extinct in India by this period. This was naturally followed by the disappearance of Buddhist system of education and its place had been taken over by the renewed Bhrāhmanical education. The orthodox hindu centres of education kept themselves remote from the Mohammedan influence. Sanskrit education in the north during this period did not enjoy much state patronage as before. However, commendable works in Sanskrit and regional languages were written during this period. The regional languages were becoming

more and more influenced by the incoming Islamic culture and education. Consequently religious and philosophical literature made marked progress during the medieval period.

As the part of education several commentaries were written upon different texts in Sanskrit during the medieval times. There were progress of literature in different branches of knowledge. Hindi and other languages had began to grow and these languages were used as the media of education. Students learnt Sanskrit in order to read religious and theological works. During the medieval period many eminent works were produced in these languages. Sanskrit education was prevalent not only in north India but also in the southern parts of the country as well. Vijayanagar was an important centre of that period. Raja Krishna Deva Raya of Vijayanagar made much effort for the progress of education and literature. He motivated and favoured eminent artists and poets. The Vedic scholars Sayana and his brother Madhava vidyaranya wrote commentaries on the Vedas.

During the 13th & 14th centuries the Śaiva Bhakti movement started and it gave birth to literary production in Telugu and Sanskrit.

The Islamic education was established during the medieval age in India. But at the same time traditional educational system was also continuing. Although the Hindu system of education faced challenge from

Islamic education, the Vedic pattern was able to survive. The ancient aims and ideals were not forgotten and the old mode of education held its influence through out the country. The traditional modes of education co-existed with Islamic education during the medieval age.

The Tughlag dynasty contributed much to the growth of education. In the period of Firoz Shah, Delhi had grown into a famous educational centre. He had got a very big library well stocked with many valuable Sanskrit works. After the death of Firoz Shah many of the provincial rulers became independent. They too made many efforts to promote education in their own small states.

During the Mughal period Akbar marks the beginning of a new era in the history of medieval education. His period records immense progress in education; fine arts, literature, philosophy and history. He framed rules and curricula for mass education with the help of his counselors. He introduced improvement in the traditional system of education through state order. He got many Sanskrit volumes translated in to Persian and he used to listen to the recitation of *the Mahābhāratha, Rāmāyaṇa, Atharva Veda*. Madrassas were established by the Muslim rulers to promote Arabic, Persian and religious studies.

Jahangir had a love for books and was a great protector of the art of painting. Shajahan preserved the policy of his fore fathers. His son Dara

Shikoh was a great scholar and well-versed in Hindu philosophy. He had a thorough knowledge of Arabic, Persian and Sanskrit. He had translated the Upanisads, *Gīta*, *Yogavasisṭha* and *Rāmāyana*. Aurangzeb did propagate Muslim education, but he was not sympathetic towards Sanskrit education.⁵⁹

Some of the Muslim scholars were learned scholars in Sanskrit literature. Albiruni (10th century AD.) was an eminent scholar of Sanskrit and he translated Sanskrit works on philosophy and astronomy into Arabic work *Tarikh-I-Hindu* shows sufficient light on Indian culture. Firozshah (14th century A.D) got translated a Sanskrit work dealing with philosophy, tantra and science of Omens into Persian and named it *Dalail-Firozshah*. During the period of Sikandar Lodi Sanskrit works on medicine were translated into Persian. Abdul Fazal the great court poet of Akbar translated Sanskrit works into Persian language. Abdul Badauni translated some chapters from the *Rāmāyana* and *Mahābhārata* into Persian. Hazi Ibrahim sarhindi translated the *Atharvaveda*. Faizi translated *Lilavati*, a famous work on Arithmetic in to Persian.

Sanskrit Education in Modern India

The European religions missionaries entered India in the last face of the 15th century AD. These missionaries began the so called mission of civilizing modernization of India and propagation of Christianity through

European mode of education. For this purpose they established primary schools, learned Indian languages translated the Bible into the provincial languages of India. The Europeans who came to India for trade and commerce gradually began to conquer Indian Kings and established their own colonies after defeating the natives by military strength.

After the collapse of the Mughal Empire and the establishment of the European colonial rule in India, a general political instability was seen everywhere.

The Portuguese are regarded as the funnels of the modern system of education in India. The British east India company paid their attention to educational matters in 1698 through the charter Act. Sunith Kumar Chatterji observes that the available records are very meager with regard to the character and extend of the indigenous Sanskrit education.⁶⁰

The new system of education supported by the colonialists wanted the compulsory study of the English language, science subjects and the political and social history of India and Europe. As a result of this programming spiritualism and religion lost importance and secular subject and western science achieved prominence in the field of education.

Education in the Colonial period - Westernisation and its effects.

The British colonialists understood the importance of education in their colonies. In 1822, Sir. Thomas Munroe, Governor of the Madras ordered an investigation into the state of indigenous education. Which was rapidly declining.⁶¹

In 1781 Warren Hastings started the Calcutta Madrasa and Jonathan Deacon started Banaras pāṭhaśāla. Establishing the Hindu college was to endear themselves to the Hindus and to create a group of schools to assist the government in administration and in the formulation of laws. During the time Europeans in India and in Europe began to show interest in Sanskrit. Sir William Johns and Sir. Charls wilkins wrote about Sanskrit language and interacted in English. They also started Asiatic society in 1784.

British East India company provided financial assistance for education in India in the years of 19th century. More schools and colleges started, particularly women schools were started to attract women towards education. In Banaras Sanskrit College the new system of examinations was introduced in 1880. The famous oriental occidental controversy over Indian education reached its climax during the first half of the 19th century.

The problem was whether native Indians should be given English education or education in Indian languages and subjects.

Lord Macaulay in his minutes (1835) rejected the main role of Sanskrit and Arabic in education along with other Indian languages and decided to give western style of education to the higher classes and thus emphasized the theory of Downward filtration. Finally through the theory Macaulay wanted to create educated class of people Indian in blood and colour, but English in taste and behaviour.

The policy of Macaulay was a blow to the education of Indian languages and indigenous sciences. The British rulers had entertained a view that indigenous system was essential for the administrators and their supporters. Accordingly in 1824, Lord Amherst established Culcutta Sanskrit college with 55 students and 8 professors. Nyāya, Smṛiti, Darśana, Vyākaraṇa, Jyotiṣa and Āyurveda were taught in the college. Two oriental colleges were established one at Delhi in 1825 and one at Agra in 1827. In these colleges, Arabic, Sanskrit and Persian were taught, English was introduced in the above colleges later.

In his report on the Sanskrit college Culcutta, Frazer said on (31st January 1835) "the acquisition of Sanskrit is indispensable not only for the study of the classical books composed in that language, but principally as

the mother language of a great number of Indian dialects. In this respect the study of Sanskrit cannot be sufficiently encouraged".⁶²

Committee of Public Instruction established a press at Calcutta and by 1830, fifteen Sanskrit books had been published but as a result of Macaulay's recommendations, they were compelled to the immediate stopping of the printing of Arabic and Sanskrit books, abolition of the Madrasa and the Sanskrit college at Calcutta and stop the encouragement to the Hindu college at Banaras.

But the woods dispatch pointed out that a Knowledge of Sanskrit language, the root of the vernaculars of the great part of India is more especially necessary to those languages.⁶³

The attitude of new universities was generally favourable to Sanskrit and responsible for popularizing the study of Sanskrit. In 1862 Sir Alexander Grant, the director of public instruction for Bombay, moved a resolution in the senate that all modern Indian languages should be removed from all university examinations except the matriculation.⁶⁴

It was argued that books available in any modern Indian languages were of a very inferior standard, that it was hardly worth while to study the old poets in those languages, it was not the duty of the university to

develop modern Indian languages and that attention should be paid to the study of classical language.⁶⁵

Maharajas under the British rule did two important services to Sanskrit studies: one, the organization into libraries of their palace collections of Sanskrit manuscripts and the two, the setting up of Sanskrit colleges at Mysore, Travancore, Nagpore, Baroda etc. They also inspired Mathas, temples and other religious institutions to establish Sanskrit colleges. There was also the third channel called Pandit schools through which the Sanskrit tradition continued.⁶⁶

The high schools and colleges started under the modern education programme in the states provided for the study of Indian language including Sanskrit, while some of the states introduced Sanskrit as a compulsory language. Because of immense research done in Sanskrit and Indology, educated Indians came to develop a new awareness of their literary and cultural heritage.

Some of the new reformation like movements Arya Samaj of Dayananda (1875) Theosophical society of Mrs. Annie Basant (1847-1933) Vedanta movement of Tagore. Aurobindo Ghosh contributed to the cultural revival of the country. They were inspired by the spiritual knowledge of Vedas and Upaniṣads.

During the second half of the 19th century many modern educationalists and scholars contributed to the study of the Sanskrit literature like Radhakanda Deva, Ramakrishna Gopal, Bhandarkar etc. Political and social reformers like Tilak, and Madan Mohan Malavya were also interested in it. Mahatma Gandhi declared that at least, to study the *Gīta*, one should learn Sanskrit.⁶⁷

Long back in 1882 Hunter commission recommended that indigenous schools should be developed and brought in to the main stream of education. Influence of this commission was evident as the number of colleges increased in the country. At the end of the 19th century there were five universities in India. Establishment of Indian National congress in 1885 and the National government contributed to the advancement of education during this period. In 1902 viceroy Lord Curzon appointed Indian university commission with Raleigh as its chairman. This act introduced certain important changes in the organization and administration of the universities. To enquire into the condition and prospects of the university of Calcutta and to study the circumstances of other universities were appointed the Calcutta university commission was appointed under the chairmanship of Dr. Michael Sadler by the government of India in 1917.

The last decades of the 19th century and the first decades of the 20th century witnessed a remarkable out burst of research studies in Sanskrit. Research institutes like the Bhandarkar oriental Research Institute Poone (1917) were started. New research periodicals like the Indian historical Quarterly, Culcutta (1927), Journal of Oriental Research Madras (1927) and the publication of the series of Sanskrit texts like the Bibliotheca Indica, Culcutta (1849) the Bombay Government Sanskrit and Prakrt series (1849) Thiruvananthapuram Sanskrit Series, Chowkamba Sanskrit Series of Banaras etc.⁶⁸ were published. Tagore's Santhinikethan and the gurukula of Aryasamaja etc were to give special importance to the development of Hindu śāstra and Sanskrit studies.

A significant land mark was made in the history of the growth of Indian research in the field of Sanskrit through the Simla conference in 1911. This has given birth to All India Oriental Conference in 1919, Indian philosophical congress in 1925, and Indian historical conference in 1936. The inauguration of the linguistic survey of India [1903] and it's completion in 1927 and the founding of the linguistic society of India in 1926 proved wealth of Indian languages.⁶⁹

After the Culcutta University commission a number of commissions were appointed by the government e.g. Hurlog committee [1929]. Abboot

and Wood report [1937] Sargent report [1944]. Unfortunately these records does not mention about the subject of Sanskrit education.

The modern educational policy and its implementation over the period of British rule gave the opportunity for the Indians to know about the western knowledge and science and the new means for the spread of education. It lead to the scientific education and education in Indian arts. Its created social and political awareness and developed nationalistic feelings and inspired the development of literacy and cultural consciousness.

Sanskrit Education in Independent India

India attained freedom from the British colonial yoke after a long and courageous struggle of independence under the leadership of Mahatma Gandhi. The freedom movement was mainly nonviolent and based on high values like truth, patriotism and humanism. The national movement in India draw its strength from the great Indian cultural heritage. As resistance to the British imperialist rule, Indian thinkers became more and more conscious of the value of Indian wisdom and the glories of the past which were respectable even to the scholars from the west. The newly educated middle class were dissatisfied of the oppressive foreign rule and their interaction with the western ideas of democracy, social justice and freedom unleashed strong waver of renaissance in India which

produced a critical evaluation of Indian social practices, customs and castes. Raja Ram Mohan Roy, Maharshi Dayanand, Swami Vivekananda, Sree Narayana Guru, Balagangadhara Tilak and great leaders like Gopalakrishna Gokhale fought against the malicious elements in Indian social life.

They underlined the necessity to uphold high spiritual and moral ideals and gave a new orientation to the development of Indian society. All of these leaders were very proud of Indian spirituality and believed that great works like Upaniṣads and *Bhāgavata* could shed light on the right path when serious origins faces Indian community. The study of Sanskrit, and the great values inherent in its philosophy and literature, was a peramid source of inspiration to Indian leaders of renaissance and Independence movements. The concept of Niṣkāmakarma, unselfish service, designed in the *Bhagavadgīta*, became the mantra of the crores of Indian patriots who fought a nonviolent struggle against the British imperialism.

After the independence the Govt. of India appointed a number of commissions for the reorganisation of education. Dr. S Radhakrishnan, Chairman of University Education Commission (1948-49) in his report recommended to encourage the students to take up Sanskrit in the degree course. The secondary education commission (1952-53) headed

by Lakshmanaswami Mudaliar recommended that Sanskrit study should be promoted in the country. B.G Kher, Chairman of the Official language Commission (1955-56) pointed out the story relationship of Sanskrit with regional languages. In 1956-57 central Govt. appointed Sanskrit education commission headed by Sunith Kumar Chatergi. It recommended that a graded course in the culture unshrined. In Sanskrit which introduce Sanskrit literature, Indian thought, philosophy and religion and architecture may be provided in schools and colleges. In 1964-66 Government of India appointed Indian education under the Chairman ship of D.S Kothari the three language formula which included the study of regional language.

Mother tongue Hindi and English was recommended by the commission in Indian schools. Sanskrit and other Indian languages were considered as only second language or elective language. The commission observed that comprehensive and broad based courses are necessary for Sanskrit in the colleges and universities. The National Policy on Education (1986) mentioned about the importance of teaching Indian culture and allied subjects. But then they introduced Navodaya schools and unfortunately Sanskrit was omitted from the syllabus.

The schools coming under the central Government like C.B.S.E schools provide Sanskrit education from the first standard onwards. After the eight standard students get chance to choose Hindi, mother tongue or

Sanskrit as optional language. Schools under the State Governments Sanskrit language is taught from the fifth class upto twelve as a second language.

Rashtriya Sanskrit Samstan, New Delhi established in the period of from the strengthen of Sanskrit and under the leadership of Sanstan started number of Govt. colleges in various states of India, introduced Prakśastra, Śastra, Ācārya, Śikshaśastra and Research in various branches of Sanskrit like Sahitya Nyāya, Vyākaraṇa, and Vedanta etc, Not only this formal system they introduced non formal system of Sanskrit education and published many books for this purpose.

Sanskrit Education in Kerala: The Beginnings

In the south, during the Tamil Sangham period education was universal and there was a high level of Tamil literacy. No class or community was denied the right of education. Female education was also not neglected.⁷⁰

However, in the later sangam and post sangam period universal education received a set back. The progress of Aryanisation and principle of caturvarnya administered a new social order in which the aboriginal communities of the Tamil land gradually lost their high Brāhmiṇs came to

have the monopoly in the field. Sanskrit education also become more pronounced during this period.

The actual history of the introduction of Sanskrit, the language of Āryans, to Kerala is not known, Naturally it corresponds to the arrival of Āryans from the North. Perhaps, even before their arrival in Kerala, then literature might have been propagated by travelers, story tellers and religious men. Jainism, and Buddhism, had reached here long before the commencement of the Christian Era.⁷¹ The old Tamil poetry shows much familiarity with them.⁷²

The mendicants of Jainism and Buddhism, built a number of Vihāras called Pallis and propagated education through the schools attached to them.⁷³ It is probable that some among those ancient preachers were scholars in Sanskrit, the language of orthodox philosophy, and taught it also along with Pāli and Śauraseni, their religious languages. The Buddhist influence in the more or less clusters society of those ages probably occurred the percolation of the various sciences and also of Sanskrit to the different strater of the society.⁷⁴ The Buddhistic works in medicine and lexicon have been very popular in Kerala. Thus the Aṣṭāṅghṛdaya of Vāgbhata and the Dictionary of Amarasimha are still current among Kearalites. The Buddhistic influence is also evident in the architecture of Kerala temples and the various festivals connected with

them.⁷⁵ There is every reason to think that these Buddhist missionaries used the form of art including drama to preach their ideology.⁷⁶

It is generally assumed that the organised institution of Brāhmaṇic religion to Kerala took place during the early centuries of the Christian Era.⁷⁷ According to traditions, sage Paraśuram brought them to Kerala. The Namputiri Brahmins of Kerala are said to be their descendants. The Brāhmaṇs who settled in Kerala accepted the wise policy of mixing up with the local people, made matrimonial alliances with them and followed some of the local customs. It led to the completion of the synthesis of Āryan and Dravidian cultures in which the Āryan elements established clear superiority over the Dravidian counterparts. There was a rapid growth of triumphant culture of Brāhmanism in Kerala causing the consolidation of caste system and the downfall of Jainism and Buddhism. Gradually, at about 9th century AD. The Brāhmaṇs secured an unquestionable domination in the socio-political set up of Kerala.⁷⁸

By the time of the rigorous settlement of Aryans in Kerala, the classical Sanskrit literature had reached the peak of its growth through the poets like Bhāsa, Kālidāsa, Aśvaghosa, Bhāravi and others. The Aryans, especially, the Brāhmaṇs, might have brought their high tradition of literature with them. The transplantation of classical Sanskrit Drama and Theatre to Kerala also might have taken place in this period. Quite

naturally it might have been influenced by the local Dravidians form of dance and drama. Following the paths of the Buddhist, the Brāhmins introduced this religion, literature and arts through the centres of worship.

The rich cultured heritage of Sanskrit attracted scholars and thinkers towards it. The generous patronage extended by various kings and feudal chiefs encouraged the growth of Sanskrit in Kerala. Scholars and poets were welcomed everywhere and rulers vied with one another in patronizing art and literature.⁷⁹

Because of the constant efforts of the Brāhmins the influence of Sanskrit began to spread in Kerala from about 7th century AD. At that time the evolution of Malayalam language from Tamil was not complete. The interactions between the developing Malayalam language and the flourishing Sanskrit literacy produced a mixed language called the Manipravalam. A considerable number of works styled as Manipravalam are available in the medieval literature. It helped the speedy evolution of modern Malayalam language which, among other things, accepted a massive vocabulary from Sanskrit.

The earliest known Sanskrit writer from Kerala is Bhavadāsa (2nd century AD), mentioned by Kumārilabhatta in *Ślokavārtika*.⁸⁰ Vararuci the astrologer (4th century AD.) and Prabhākara the Mīmāṃsā philosopher (7th century AD) are also regarded as Kerala Scholars. Daṇḍin in his

Avantisundarikathā has mentioned three scholars from Kerala Bhavarata, Mātrdatta and Rāmaśarma.⁸¹ But for the most outstanding figure from Kerala is Sankara, the greatest of philosophers (8th or 9th century AD.) About this time the great Kulaśekhara Alvar of Kerala Movement by composing the Tamil work *Perumāḷ Tirumoḷi* and a Sanskrit devotional work *Mukuntamāla*.⁸²

Education in Ancient and Medieval Kerala: The Śālas, Mathas and Kalaris

In ancient Kerala educational institutions were mainly classified in to three. Kutipallikutam, Kalary and Śālai. Kutipallikutams were functioning in all the villages in Kerala. Basic skills in reading and writing were taught in these schools. In selected schools *Amarakośam*, *Siddharūpam*, *Aṣṭāṅgaḥṛdayam* and texts on Jyotiṣam were taught. In Kalaris were taught physical exercises and military training for soldiers. And the last one is Śālai for the Brāhmaṇic education in Vedas and Śāstras. Among these institutions village schools were the product of the influence of Buddhist system, Kalari were related to Dravida tradition. Vedic institutions or Śālais were connected to the Brāhmaṇic traditions.

Temples became the centers of all cultural activities in Kerala after the 8th century AD. All the major Hindu temples had institutions for learning attached to them. Gradually educational institutions formed a part of

temple establishment. In certain places institutions imparted higher education in special subjects. All these institutions were commonly called śālais. Educational institutions as part of the Hindu temple complex was in fact a legacy of Buddhism and Jainism which taught the disciples within the premises of place of worship. The inscriptions of this period give some details about the origin of the śālas and the system of education. Buddhism and Jainism were practiced by the people of Kerala and there were several Buddhist temples in different parts of the region until about the 10th century AD. The renaissance of Hinduism under the intellectual leadership of Sankaracharya destroyed the influence of Buddhism.

The Bhakti movement led by King Kulaśekhara and Cheraman Perumal Nayanar too contributed to the decline of the influence of Buddhism and Jainism in Kerala. Many Buddhist temples were converted into Hindu shrines. However allied institutions such as schools and libraries continued to exist on the pattern laid down by the Buddhist but under the Brāhmaṇic content and direction.

The Śālais

The śālais at Muzhikulam, Thiruvalla, Kanthalur, Parthivapuram etc. were famous during the Kulasekhara age.⁸³ All expenses of education, including food and accommodation were met by the temples. It was compulsory that students should stay in the śālais. Of these śālais

Kandalur śālai was the most famous. There has been some controversy regarding the location of Kanthalur śālai. There are two opinions, one holding that it was Near Vizhinjam in Neyyattinkara Taluk and the other it was at Tiruvanantapuram itself. The Partivapuram grant of Karanantatakkam states that the rules of the Kanthalur śālai and binding on Partivapuram śālais also.⁸⁴ It is believed that Kanthalur śālai was also established by Karunantadakkan.⁸⁵ Institutions like Kanthalur and Partivapuram, being devoted to higher education did not admit a large number of students. Admissions to these śālais were on a restricted scale and on the basis of pure merit. Parthivapuram śālai had only 95 seats for the admission they were divided among three disciplines viz. pavizhiya caranam (45) taittiriya caranam (36) and talavakara caranam (14). A person could get admission to the śālais only on the strength of a certificate from five sattars that he was qualified as a vyākaraṇa, mīmāṃsaka and purohita and also that he had ottu or vedic training which qualified him for religions practice in the three kingdoms of chola chera and pandya.⁸⁶ Śālais worked like boarding schools, intended exclusively for the higher education of the Brahmin youth and not for the general education of all community members. In the śālais were taught Vedas the śāstras and other branches of learning. Discipline among the

pupils was strictly enforced. The use of abusive or obscene words within the precincts of the śālai was strictly forbidden.

The pupil were strictly prohibited from carrying weapons. They were not permitted to engage maid servants. Because of the intensive teaching-learning activities and the strict enforcement of discipline the Kanthalur śālai became an ideal educational institution. Referring to kanthalur śālai, Desivinayagam Pillai says, "Kanthalur śālai was an ancient institution, the Nalanda of the south and it was looked upon as a model by the people of that time."⁸⁷

Kanthalur and Pārthivapuram śālais were established by the Āy kings. After the end of the Āy kings, Kulaśekharas of Mahodayapuram continued them Thiruvalla and Muzhikulam śālais had also came into prominence. Thiruvalla and Muzhikualm śālais admitted hundreds of students and provided them with free boarding, lodging and tuition. This śālais offered specialized courses in such subjects as Darma (philosophy), Vyākaraṇa (grammar), Mīmāmsa (theology), and Dharmaśāstra (law) etc. The pupils of the śālais gave the maximum consideration and respects.⁸⁸

During the 11th century during the Chera-Chola conflict Kanthalur and other śālais were converted into military academies. Manikaṅṭheswara temple inscription at Kottarakkara during the 12th or 13th century mentions śālais attached to the temple and also certain restrictions and privileges in

regard to admission. The literary works of the 13th and 14th century refers to the chattas or pupils of the vedic schools of Thirumarutur, Sukapuram and other places continued the legacy of the earlier śālais.⁸⁹ Gradually the śālais lost their interest in intellectual pursuits and took to military training. They began to decline in character and as a result of the degenerating influence of the Devadasis or dancing girls in the later periods.⁹⁰

The Maṭhas

Though the śālais declined and disappeared yet another kind of educational institutions sprang up and flourished in Kerala in the medieval period. They were sabha maṭhas, like the śālais they were also attached to temples.⁹¹

These institutions were started in central and northern Kerala. Among these the earliest Sabhamaṭhas were founded at Thrissur by Sankaracharya himself viz. Vadakkemaṭham, Natuvil maṭham, Edayil maṭham and Tekke maṭham. They played an important part in the promotion of vedic studies. In due course some sabhamaṭhas established in Kerala. Tirunavai, Chovannur, Kumbalam, were some of the famous sabha maṭhas in Kerala. It is said that a sabhamaṭhas was run by Nambutiris in Kerala Mūri village in the Kochin state up to recent times.⁹² Suceendram, Vadaveeswaram, Bhūthappandi, Padmanābhapuram,

Valiyaśala, Vaikkam, Tiruvallam, Śukapuram, Tirunelli at all these places there existed famous vedic schools.⁹³

The system of vedic education allowed the method of the gurukula in the initial stages. After the Upanayana ceremony before the age of ten, the boy was sent to the residence of a teacher. For six or seven years he learned vedas and vedangas from this guru. In the study of the vedas importance was given to chanting.

The Nambutiri student after their initial vedic studies usually practiced pooja methods. Later he was sent to the Sabhamatha to complete his course of studies. There the pupil was fed and lodged free of cost and given oral instruction in the vedas and śāstras. He and other students stayed there with the teachers. The methods of higher studies included discussions, debate and competitions.⁹⁴

According to Laghudharmaprakaśika (about 12th century A.D) Kerala Brāhmins followed the system of education obeying the rules of Āpastamba, Manu, Yāñjyavalkya etc.⁹⁵

Students woke up in the early morning and after cleaning themselves gave service to their teacher and worshiped God. Then they practiced vedas till noon. After this they went outside for the bhiksha. Later with the permission of guru they ate food. They followed very strict

discipline. Kerala maṭhas admitted students only at the completion of the age of sixteen. Sabhamaṭhas was a residential, and the students completed his study within the period of 12 years. Curriculum of these sabhamaṭhas were study of vedas vedangas and discussions on Mīmāṃsā. Competitive examination in vedas were occasionally held between the pupils of mathas like Thrissur and Tirunavaya. These tests were conducted to measure the memory power and quality of chanting of the pupils, not to assess of the pupils than their knowledge in the vedic subjects. During the examinations, pupils were asked to recite some portions chosen from the Veda which they have to do from the beginning to the end or vice versa. The candidates in the meantime were subjected to interruption by the clamours of a batch of young men. Those who are able to withstand this badgering and succeed in chanting with exactitude the portions assigned to them are held in high estimation.⁹⁶ Even today Thrissur and Thirunavai sabha mathas give instruction in Vedas in the traditional way. Under the management of the Kochin Devaswam Board a sabhamaṭh functions at Chowvannur.⁹⁷

Literary assemblies and proficiency tests conducted at important centres were a feature of the intellectual life of medieval Kerala. For example 'Anyonyam' held in the Katavallur Sri Rama Temple. The Namputhiri students from all parts of Kerala trained in the Thrissur and

Tirunavai mathas came to Katavallur to participate in the vedic test and achieve distinction. The final point of the test is called 'kadannirikkal' (Sitting across the line). It was very difficult to pass this test. Good *chantas* were usually selected for 'mumbilirikkal' (sitting in the front row) and the average ones for 'randāmvāramirikkal' (sitting in the second row).

After the Kulaśekhara period Kerala was divided into small countries which came under the rule of local chieftains. Some of them were interested in the development of education. For e.g. In the period of Venad Ravivira kulaśakharan (1299-1314), Kollam, which is the capital of Venad, was a famous educational centre in Kerala. Under the rule of Zamoorins Kozhikode become one of the important educational centre. The famous conference of the Pandits conducted on the day of Revati star in the Malayalam month of Tulam at Tali temple for a period of seven days was called Revathipattattanam. The Zamoorins was the patron of this assembly.⁹⁸

While the Katavallur Anyonyam was intended to discover and reward the most talented among the Vedic scholars, Revathipattattanam was a literary assembly held with the objective of finding out and rewarding the most outstanding among Sanskrit scholars. The chief Jury at the Pattathanam was the head of the renowned Payyur family of Mīmāmsakas. Bhāttamīmāmsa, Prābhakaramīmāmsa, Vyākaraṇa, and

Vedanta were the topics of discussion. The standard expected from the participants were so high. The great scholars Uddanda śastri, Kakkaśśeri Bhattathiripad and Melpattur Narayana Bhattatiri had participated in these assemblies. They were given not only the title of Bhāṭṭa but also cash award.

During the 14th and 15th century AD. under the Kolathiri kings Thaliparambu in north Kerala was developed into a famous cultural centre. In the temple of Taliparambu competitions on kūttu, kūṭiyāṭṭam, and sangeetam were regularly conducted.

The above mentioned centres of education and culture were mainly is were intended for the education of the higher classes especially the Brāhmin youth. There was a parallel system of village schools for the poor classes which were called ezhuttupallis or 'school of letters' where the non Brāhmin youth got their primary education. Ezthupalli existed in each village, under the Āśan or Ezhuttachan. Often a village had more than one ezhuttupalli. School was held either the house of Āśan or house of some other important person.

In the villages, a child was initiated to the world of letters during the Vidyarambha ceremony on the Vijayadaśami day. There after the child was sent to the village school regularly where he received instruction from the Āśan. The Āśan took particular care in shaping the character of his

pupils. The ezhuthupalli was also a mixed school where both boys and girls were admitted. They were taught reading, writing arithmetic, some kāvya and the rudiments of astronomy and astrology. The advance course depending upon the scholarship of the teacher included detailed study of Kāvya, Alankara, Nāṭaka, Logic, Grammar and Āyurveda. The girls had also certain special subjects in their course of studies like *Rāmāyaṇa*, *Mahābhāratha*, Moral poems, Music, Thiruvathirakali etc. The system of education in the ezhuthupalli aimed at the moral, intellectual and physical well being of the boys and girls. Āśan did not receive any tuition fee, but he was given remuneration in kind. He had very much influence on his pupil and their parents. He was a role model of the society. In seventeenth century AD. Tunchathu Ezhuthacchan ended the Brahmin monopoly over Sanskrit learning. Inspired by bhakthi or devotion he wrote *Adhyātmārāmāyaṇa* and *Mahābhārata* in the Maṇipravala style of Malayalam poetry which is a mixture of Sanskrit and Malayalam. Ezhuthacchan also started a vedic school (Gurumadham) at Chittur near Palakkat. The system of village education prevailed till the spread of English education in the 19th century and it lingers still in remote corners of the rural areas of the state.

The Kalaris

We have seen that elite sabhamathas and the commoner's village schools (Ezhuthupallis) took care of the academic aspects of education. There is no doubt that the caste and class discriminations were reflected in these agencies. But the Kalari concentrated on the needs of physical culture or physical education of the villagers. The Kalari was an indigenous institution peculiar to the villages of Kerala. The Āśan or teacher of the Kalari was called Panikker or Kurup. He gave instruction to the youth in bodily exercise and martial arts. The boys and girls who completed their education in village school proceeded to the Kalari for getting trained in gymnastics and the use of arms. The Nayar, the Thiyya, the Christian and the Muslim communities all had their own centres of training in the kalari mode in the medieval Kerala. Kalaripayattu was a regular and full scheme of martial education for the youth of the land. Both girls and boys received a training for combat in the kalari. The training given to the boys was thorough and complete in every detail while the training given to the girls was, in normal cases, mainly intended to build up a healthy and strong body. The masters of the Kalari also knew to mode of fighting the Kalari also came to an end in the 18th century with the increased use of guns and cannons in wars by the western force of occupation. But this tradition

is still alive in some parts of Northern Kerala, where a number of heroic ballads on the duels fought by 'Cekavars' are prevalent.

The śālais and sabhamaṭhas described earlier contributed much in the field of Hindu religious education. The Muslims through their Mosques and Madrassas were benefited by religious education. In the same way Christian churches in Kerala organized Biblical education. The credit for having initiated steps in this direction goes to the Christian press and seminaries in Kerala in the 16th century. The first seminary was established at Kodungallur in 1541. The establishment of printing presses, seminaries and colleges by the Portuguese helped the course of education in general and Christian theological education in particular.⁹⁹

Education in the colonial period and After Independence

The Dutch who followed the Portuguese and came to India with commercial ambitions did not show interest in the establishment of seminaries and colleges. They were concerned about the Indian wisdom in herbal medicines. The publication of the book *Hortus Indicus Malabaricus* which gives a botanical description of the Kerala medicinal plants for the first time ever in history was the best contribution of the short lived Dutch regime in Kerala. Under the leadership of Dutch ruler Wanties with the help of scholars Rangabhata, Appubhatta, Vinayankabhata, the famous Āyurveda vaidyan Ittiachyuta had written this book in the year of 1678. He

was born in the ezhava caste and was well versed in Sanskrit and Āyurveda.¹⁰⁰

The British East India company who came to India were first interested in the trade only. But in due course of time they also concentrated in the spreading of Christian religion in India. For this purpose missionaries started seminaries in the 18th century. Catholic and Syrian seminaries were established in Kerala. In the early stages, Syrian seminaries at Kottayam offered courses in languages like Syrian, Malayalam and Sanskrit. During this period, by the effort of Christian missionaries modern form of education was introduced in Kerala.

The excellent work done by Christian missionaries in introducing western education prepared the way for the active entry of the state into the era to modern education. The direct involvement of the princely state of Travancore in the field of modern education began in 1817 by Rani Gauri Parvathy Bai with the assistance of Divan Colonel Munrou. Under state control, primary schools were started in the villages for the age group of five to ten. In 1834 King Svathi Tirunal started an English school at Thiruvananthapuram. Later it came to known as Raja's school. It is the nucleus of the present University college, Thiruvananthapuram. In 1845 was started an English medium High school at Kochi under government control. Then it came to be known as Maharaja's college of today. The

Guruvayurappan college at Calicut and Govt. Victoria college at Palakkad also were started in the year 1877.¹⁰¹

The foundation of English education was thus firmly laid in different parts of Kerala in the 19th century itself. In due course of time more and more colleges were started in both the private and government sectors. Professional colleges in various fields were also established in many places. They include Law College Thiruvananthapuram (1874). Āyurveda college, Thiruvananthapuram (1889), Engineering college, Thiruvananthapuram (1939), the Svathy Thirunal Academy of Music, Thiruvananthapuram (1939), the Medical college, Thiruvananthapuram (1951) the Agricultural college, Thiruvananthapuram (1955) and the Veterinary college, Thrissur (1955).

Till the year of 1937 higher education in Kerala was under the University of Madras, which had interstate jurisdiction. In 1937 Government of Travancore established the University of Travancore for the nourishment of the culture and tradition of the people of the region. But Malabar and Cochin continued their affiliation to the University of Madras.

After the formation of Kerala state in Nov.1956, which unified Cochin and Travancore states with Malabar, Travancore University was renamed as Kerala University [1957]. Later two other universities were established Calicut [1968] and Kochin [1971]. Joseph Mundasseri the

educational minister brought education reforms and passed Kerala education act [1957-59]. Then Kerala agriculture University was also established [1971] with it's head quarters at Thrissur. The object of this university is to organize agricultural education and research in the state. The Mahatma Gandhi [1983] university, Sree Sankaracharya University of Sanskrit [1993] and Kannur University were also established in Kerala recently. Now Kerala Kalamandalam, the centre of performing arts in Kerala is raised to a deemed university. Guruvayur Kendriya Sanskrit Vidyapadam, Puranattukara also is working as a deemed university of Sanskrit. All these universities except CUSAT and agricultural university promote Sanskrit studies in various ways.

Kerala has presently a system of education, which provides for ten years at the school level, two years at the higher secondary level attached to school and 3 years at degree level in college. Postgraduate courses in arts, science, commerce and such other subjects are offered in college and university departments. The need of professional education are met by the colleges for engineering and technology, medicine, āyurveda, law, teacher training, agriculture, etc.. which function in different parts of the state under government or private management.. There are also colleges for imparting instruction in fine arts like music, painting, dance etc.

A feature of the contemporary educational scene in Kerala is the predominance of the private sector. The Christian missionaries were active in this field for a longtime and their institutions had contributed to the educational progress of the state. In modern time the community organizations such as N.S.S., S.N.D.P. and, Muslim educational society (M.E.S) entered the educational field and established many schools and colleges. The objective of the universalisation of primary education for all children in the age group 6-14 ensured in the constitution of India, has been realized in the state. In the matter of girls education in Kerala has registered phenomenal progress. A significant feature of the growth of education in Kerala in recent times is the expansion of university education.

Closely related to the literacy level in the state is the library movement in Kerala which had its origin in the Nineteenth century. A large number of libraries were set up as a result of the interest taken by the Government as well by the collective effort of local communities. In addition to the public libraries there are many notable libraries run by clubs and important organizations that achieved great educational and cultural importance in Kerala. Libraries were started in rural areas under local administrations. Each educational institution had its own library attached to it. The growth of the publication of newspapers and

periodicals in Malayalam and English also produced a remarkable reading community in Kerala.

According to Sunith Kumar Chaterji the chair of Sanskrit education commission, Kerala of all the regions in India, is perhaps the most permeated by Sanskrit. Brāhmaṇas, all classes of non Brahmins, Ezhavas, Christians and Muslims, boys and girls, all of these normally take to Sanskrit. The Namputiri families of Kerala have preserved and still continue to preserve the veda, the different śāstras and the technical subjects of āyurveda, jyotiṣa and the esoteric mantrasūtra.¹⁰²

After the half of 19th century in Kerala the traditional Sanskrit education was weakened. The introduction of colonial education prepared conditions for modernizing Sanskrit education for incorporating it in schools and in colleges.

The policy of English education during the British period was oriented towards obtaining a white collar job for the middle class Indians after getting a degree. This system began to influence Sanskrit education also. In the new circumstances, there was lesser chance for employment for a student of Sanskrit when compared to the students of English and modern subjects.

The formal system of education followed a fixed and predetermined curriculum according to fixed time tables, a public examination at the end of the course and award of certificate, diploma or degree. It is motivated by employment opportunities. Under this system a number of Sanskrit schools and colleges were started. The three big Sanskrit colleges at Thiruvananthapuram (1889), Tripunithura (1914) and Pattambi (1911) had their origin from the traditional Sanskrit pāṭhaśālas and gradually they were converted to modern institutions.

The royal houses of Travancore and Kochin were liberal patrons of Sanskrit. Sanskrit colleges started by them at Thiruvananthapuram and Tripunithura respectively attracted distinguished pandits from all over the south India. These institutions started many courses in various Sanskrit disciplines like Vyākaraṇa, Vedānta etc. and conducted examinations and conferred titles and degrees to students. In the case of Malabar Sanskrit education was popularised under the leadership of Punnasserī Nampī Neelakandha Sarma who started a Sanskrit pāṭhaśāla at Perumutiyoor in 1889. Then this pāṭhaśāla was reconstituted as Sarasadodyotini Central Sanskrit college. The education department of that time approved it as modern pāṭhaśāla and some Sanskrit schools of Wayanad, Ponnani, Guruvayur, Malappuram, and Chittur etc were associated with this institution.¹⁰³ A pass in the 5th class was the main qualification for the

admission of this institution. Good character is very important for the admission. Pupils of all castes came to Perumutiyoor and learned Sanskrit from Nambi who was an orthodox Brahmin but believed that the goddess of Vidya, Saraswati, was above the evils of untouchability and was accessible to all. He did not allow caste considerations to corrupt the ideal atmosphere of teaching and learning in his institution which was fondly called as Punnasseri gurukulam by his disciples.

Kodungallur gurukulam was one of the very famous centres of study of south India that flourished towards the like Nalanda at the end of the 19th century at Thrissur. "Vidya asmat paradevata" was the key note of this gurukula. They followed the traditional system of education and students had chance to choose subjects according to their own taste and interest like The subject taught were kāvya, veda, vedangas, darśanas śilpa, sangeetha, Āyurveda and Kāmasutra etc. Translation, rapid verification Aksaraśloka, Vakyartha sadas etc are also conducted here. Number of poets scholars, scientists and artists etc were lived in this gurukula as a teacher or student. Attoor Krishna pisharody, Vidvan Godavarma Valiyatampuran, Kavi Sarvabouman Kochunni Tampuran, Godavarma Tampuran, Cheriya Kunjunni Tampuran, Marumakan Thampuran, Mahakavi Kunjikuttan Tampuran etc are the some of the famous scholars in this gurukula. In 1880 they started Sahitya Kalari which

helped to teachers and students in literary exercises. During the holidays students conducted various entertainment activities like drama, rapid verification, presentation of prabantha, story writing etc. Sanskrit language and allied subjects were strengthened because of the effects of Smt. Kunji Kutti Thampuratty who was one of the best scholar of this gurukulam. She established Kodungallur Vidyapiṭham. In the year of 1974-75. She started prakṣāstri, Śāstri Ācārya courses in Vyākaraṇa, Sahitya Vedanta and modern Indian languages. Now it is affiliated to Rastriya Sanskrit Samstan, New Delhi.¹⁰⁴

At Kalady, there was a Sanskrit pāṭhaśāla conducted by Swami Agamananda of the Ramakrishna mission. He later established a Sanskrit middle school at Kalady and it developed into the present Sankara college, Mattoor, Kalady. Among the pāṭhaśāla the one at Chittur to attached a large number of students.

Chittur pāṭhaśāla was established for the teaching of *Yajurveda* in 150 years back. In later teaching of *Yajurveda* was in a pitiable stage. Then Atmananda Swami was restarted this pāṭhaśāla for the Sanskrit education on the half of the 20th century. At that period vedic classes was run in a very limited level. About 20 years back teaching learning process of veda was stopped because of the influence of modern education. Today it is an oriented school.

Prof. K.P. Narayanapisharoty, Vidvan C.S.Nair, K.V.M., Kuttikrishna Marar, Mahakavi P Kunjiraman Nayar etc., are some of the best products of Nampi's institution. This institution later developed into Sri Neelakandha Government Sanskrit College, Pattambi. P.T. Kuriyako Master started the Sahitya Deepika Sanskrit College at Pavaratti in the year 1911 which was later adopted by the Rashtriya Sanskrit Samsthan and enhanced to the status of a deemed university recently. Mahamahopadhyaya M. Kuppuswami Sastri, Prof. of Madras Presidency college was the main force behind the reformation of the Sanskrit courses with a new curriculum. He constituted Vidvan, Śiromani titles for the traditional education and honors and M.A for the modern subjects. The modern age of Sanskrit education started in Kerala from that period. At the same time Sanskrit education of Tripunithura and Thiruvananthapuram had a royal touch. Parikshit Tampuran was responsible for the flourish of Sanskrit Scholarship in Tripunithura. For this purpose he conducted 'Śaśtrasadas' at Tripunithura from 1926 onwards. Through these sadas Kerala Sanskrit tradition became very famous all over India. The collection and Publication of manuscripts in Thiruvananthapuram Sanskrit granthavali became the centre point of the Sanskrit research at Thiruvananthapuram. Scholar were also engaged in the writing of history of Kerala Sanskrit literature. Ullur S.Parameswara Iyer, who wrote the literary history of Kerala '*Kerala*

Sahitya Caritram'; in 5 volumes, devoted 2 volumes for Sanskrit literature. Vadakkumkur Rajaraja Varma Raja wrote *Keraliya Samskrta Sahitya Caritram* in 5 Volumes and supplementary to it *Samskrta Sahitya Caritram carccayum pūraṇavum*. K.Kunjunniraja published. History of Sanskrit literature using the modern research methodology in 1958 which is still the authoritative work in this field. These scholar travelled far and wide in Kerala and collected palm leaf manuscript from the traditional families of scholars and revealed the wealth of knowledge of Keralites. The most distinguished achievement of these scholars was that they were all very both in Malayalam and Sanskrit.

Hereby Kerala education system follows the three language formula. In this system English, Hindi and regional or mother tongue are compulsory. So Sanskrit is a optional subject or subsidiary subject. But the optional Sanskrit is taught as first language, instead of Malayalam in schools. So the parents and students consider Sanskrit as an unnecessary substitute for Malayalam. They have a tendency to reject this language as it is not a living language. They also do not know about the importance of Sanskrit, the cultural language, of India, the only classical language which is related to all the other Indian languages.

In the college level Sanskrit is taught as a second language and it is not compulsory. Hindi, Malayalam or any other Indian languages also

could be studied in the same way. And in some colleges Sanskrit is the main subject degree course (like B.A Sanskrit). Sanskrit is often subsidiary paper in Malayalam P.G. courses specialized subjects like Sanskrit, Sahitya, Vyākaraṇa, Nyaya, Vedanta etc., are taught for B.A degree and P.G. in several colleges.

In Āyurveda colleges Sanskrit is being taught because the theory of the Āyurveda śāstra is rooted in Sanskrit and the Āyurveda texts are written in this language. A number of private agencies are conducting jyotiṣa, tantra and Vāstu courses in Kerala. The Vāstu and Jyotiṣastra students also learn Sanskrit language for the same purpose.

In a very rare 'pure Sanskrit school' are following the Sanskrit as a compulsory subject and they had opportunity to studying two book first and second.

Some Important Educators of the Period.

In this context it is necessary to mention the names of some important educators in the field of Sanskrit in Kerala during the 19th and 20th centuries. Their work and their disciples had created great enthusiasm in the revival of Sanskrit studies in Kerala and contributed for gaining a mass base for this language.

They had created a lively atmosphere for this spread of Sanskrit education in Kerala during the last decades of the 19th century and era before independence during the 20th century. ¹⁰⁵

Keralavarma Valiyakoyithampuran (1845-1914) was the great scholar in Sanskrit śāstras. He wrote Sanskrit works like *Viśāghavijayam* *Yamapraṇāmaśatakam* etc. and translated Sanskrit texts to Malayalam.

Manavikramachettan Thampuran of Sāmudiri royal family (1845-1915) organized Bhaṣaposhini Sabha and Kavisamaj. He was great patron of Sanskrit scholars and poets.

Rajarṣi Ramavarma (1853-1932) established a pāṭhaśāla and Vidvatsadas at Tripunithura.

Pantalam Krishnavarier (1859-1932) was a great scholar in Vyākaraṇa Jyotiṣa and Āyurveda. He worked in publications like Malayala Manorama Bhashaposhini.

T.Ganapathy Sastry (1860-1926) was worked as director of Thiruvananthapuram Manuscript library. He discovered the plays of Bāsa, *Thantra Samucaya* etc and wrote Valuable commentaries to *Arthaśāstra* and *Swapnavāsavadatta*.

A.R. Raja Raja Varma (1863-1918) known as Kerala Panini wrote *Kerala Pāṇinīyam*, the grammar of Malayalam language on the model of Pāṇini

treatment of language. He was a poet, rhyme inspector of Sanskrit pāṭhaśāla and Prof. of oriental languages.

Parikshit Tampuran (1876-1963) as he had already noted was a great scholar in Nyaya and the author of Subhodhini commentary on *Mukthavali*.

He organized Śāstrasadas at Tripunithura for a long time.

Atoor Krishna Pisharody (1877-64) was a famous Sanskrit teacher and translator.

Pantalam Kerala Varma (1879-1919) was a poet, logician and grammarian.

In Malabar Kuttamath Kunji Krishna Kurup (1880-1930) and his brother Ramakurup 1847-1905 were great scholar and teacher.

V.Krishnan Tampi (1890-1938) (who had his higher education in England. Served as the principal of Sanskrit school and wrote a number of plays. Another famous teacher K.Rama Pisharody (1890-1938) who served at Annamala and Banaras Hindu Universities.

Kanipayyur Sankaran Numputiripad (1891-1981) was a great scholar Vāstu Vidya, Jyotiṣa, Gaṇita and Āyurveda. He compiled authoritative Sanskrit Malayalam dictionary.

C.S.Nair (1874-1992) was a disciple of Punnassery Nambi and a well known teacher. Another famous teacher was C.Kunjan Raja (1895-1963), he was also a great researcher and publisher of about 40 books.

Erkkara Raman Nambutiri (1898-1983) was a great scholar in Veda who wrote profusely on vedic rituals and philosophy.

A.G. Krishna Varier (1910-84) who was a disciple of Madan Mohan Malavya, served as teacher the university Sanskrit department of Himachal Pradesh University. He was interest in Vedanta and published many books.

O.M.C. Narayanan Namputiripad (1910-1989) was a scholar in *Ṛgveda* and the president of Brahmasvam Matham. He started correspondence vedic studies *Ṛgveda Bhasha Bashyam* as his translation of *Ṛgveda* Sanskrit into Malayalam.

Dr. P.K. Narayana Pilla (1910-1990) was a well known scholar in Sanskrit and Malayalam. He was the founder of Ullur Smaraka Grandhasala and Research centre. He served as Sanskrit teacher, Malayalam professor, Oriental faculty, Deen and the commission of Sanskrit University.

P.C.Vasudevan Elyath (1912-1994) was well versed in Sanskrit and Malayalam. He was a great teacher in Nyaya and Sahitya had many deciples.

Kalakath Govidan Nambiar (1915-1999) was a great Vyākaraṇa scholar. He taught at Sarasvadyodhini Pattambi and Tripunithura, Sanskrit college. He had many disciples his credit.

R.Vasudevan Potti who (1929) served as Vedanta professor at the Sanskrit College of Kerala. He was Sanskrit authority in Vyākaraṇa and author of a number of texts which are valuable for Sanskrit education.

Prof. K.P. Narayana Pisharody (1909-2004) who was the disciple of Punnasery Nambi was a teacher in various colleges in Kerala. He was the main cause for the renaissance of Kuṭiyaṭṭam in Kerala. He translated Nāṭyaśāstra into Malayalam and wrote a commentary in Nārāyaṇīam to Malayalam. He was served as a teacher in Sanskrit . Hundreds of disciples both formal and informal.

Prof. N.P.Sankunni Nair (1917) known critic and Sanskrit scholar was a disciple of Punnasseri P. Nambi. He was served as a teacher at Pavarti sahitya deepika Sanskrit college and Madras Paccayyapass College. He got many awards and wrote serious works criticism and aesthetics.

Prof. P.C. Devassya (1906) the author of Christu Bhāgavata studied traditional way and work at college Thrissur and Thiruvanandapuram.

I.C. Chakko (1876-1966) was a scholar both Sanskrit and Malayalam.

Kuttikrishna Marar (1900-1973) Another disciples of Punnassery. He was a great translator of Kālidāsa works. He was well known as critic in Malayalam understood for traditional values based on Sanskrit literary criticism.

Joseph Mundassery (1903-1977) was a scholar in Malayalam and Sanskrit, and minister of education. He brought about many reformations in the field of education. He was a teacher.

Dr. K.N. Ezhuthaccan (1911-81), was a great scholar in Sanskrit and also in South Indian language. He conducted serious research in Arthśāstra, traditional and Modern knowledge system and history. He wrote Sanskrit historical Kāvya namely *Keralodayam*.

Prof. M.H. Śāstri, Dr. V.Panoli, Dr. K.Kunjuni Raja, Dr. M.S.Menon, Dr. K.P.A. Menon are some of the veteran Sanskrit teachers and scholars who deserves great rebute by Sanskrit lovers of Kerala.

The contribution of religious leader and philosophers over spread of Sanskrit education during this period was also remarkable.

Chattampi Swamikal (1854-1924) was a great philosopher and social reformer. He wrote *Vedadhikāra nirūpaṇam*, *Sarvamada sāmasyam*, *Brahmatatva nirbhāsam* etc. He stressed for reforming our own attitudes towards Vedas and education.

Sri Narayana Guru- Another religious philosopher stressed importance of education and fought against superstitions.

Late Chattampi Swamikal - he was also a Vedantist.

Neelakanda teerthapadar was the disciple of Chattampiswamikal

Mahakavi Kumaranasan was a main disciple of Sree Narayana Guru.

Brahmanand Swami Sivayogi (1852-1929) the founder of

'Ānandāmahasabha' was a teacher before his system and superstition

and wrote works like *Ānandadārśam*, *Ānandasūtram* etc.

Swami Vagbatananda (1885-1939) was the founder of Āltamvidya

sangham. He started periodicals, *Ātmavidya Kāhala* and *Sivayogavilasa*.

He worked against caste system, superstitions.

Swami Agamanananda (1896-1961) was a great scholar in Vedanta and

he was already noted. He founded Sree Sankara College,

Brahmanandodayam school and Āyurveda hospital at Kalady.

Thapovanam Swamy (1899-1957) was a great spiritual leader and poet.

He wrote number of Stories in Sanskrit.

This brief and incomplete information about scholars and educators given above indicates that the causes for the spread of Sanskrit education in Kerala are multiple and they deserve a thorough analysis. It seems that private agencies add contributed, perhaps with more vigour and enthusiasm for the spread of Sanskrit and traditional values, than the formal and government agencies that work within the limits of the education accepted by it. This inference of private agencies is remarkable in the field of informal education which are more or less cultural oriented.

Religion theatre, literary, publications, five arts and speeches and such other agencies was responsible for the revival of popular interest in Sanskrit and ancient wisdom. On the other hand the formal educational institutions conducted by the government or private agencies, restricted their activities to the running of the school and colleges and other institutions. In addition government try to set up commissions and propagated through media, both printed and electronic for the development of Sanskrit studies. All these cultural and educational activities helped to boost the condition of Sanskrit education in Kerala.

Special features of Sanskrit Education in Kerala.

The Kerala Sanskrit tradition is relatively not so ancient but quite different from the rest of India in width and depth. The unique features of the educational system in Kerala is that both Brahmins and non-brahmins enjoyed Sanskrit education. The first four to six years of traditional education among the Namputiri were spent on the memorization of the veda. Each boy memorized his own veda, most all of the samhita. This may be followed by more advanced recitation in particular of the padapātha and some of its Vikṛti modifications. There are particular vikṛti modifications of the Namputiri *Ṛgveda* and special forms of Yajurvedic recitation that are not known in other parts of India. In both *Ṛgveda* and Yajurveda recitation the three vedic accents, udāṭṭa, anudāṭṭa and svarita

are taught in a special manner. The teacher keeps the pupil's head straight for the udātta, bends it down for the anudātta and bends it to the right for the svarita. When the accents are properly learned and internalized, the head should no longer be moved. There are also special hand gestures (mudrā) that accompany special features of veda recitation.

Although vedic education was the monopoly of the Brahmins, Keralites were able to learn Sanskrit crossing the discrimination of caste and religion. If the brāhmins learned Sanskrit for the vedic education non-brāhmins learned Sanskrit for getting educated in Vāstu Jyotiṣa and Āyurveda etc. For this purpose the teaching was held either in the house of guru or in kudipallikūdam. Both of these two institutions in the field of education had a common nature. All of these students learned *Siddharūpa*, *Amarakośa*, *Bālaprabodhana Śrīrāmodanta*, *Sreekrṣṇa-vilāsakāvya*, *Raghuvamśa* etc., especially they studied *Siddharūpa* and *Amarakośa* a by heart.

The communities like Maṅṅān, Kaṇiyān or Panikkar and Āśāri learned and taught Āyurveda, Jyotiṣa and Vāstu respectively. Not only brāhmins but also Nambiar, Varier, Pisharodi, Poduval etc were also teach Sanskrit. Kings, Lords and some Namputiri families encouraged scholars to teach the Sanskrit language. Namputiri families and king's palace had

held contests on śāstrabhyāṣya and held assembly of scholars on regular intervals.

Namputiris and Tampurans invited the scholars to their house and these scholars stayed at their house and taught many students including family members and others.

Propagation of *Siddharupa* and *Bālaprabodhana* and popularization of Sanskrit among the common people points out the influence of Buddhism in Kerala. Students learned the text basic deeply. They learned the higher texts and learned all the śāstras. Later they engaged in the making of Kāvya and śāstra themselves.

Buddhism had strengthened the popular base of Sanskrit and Āyurveda. They popularised Sanskrit language and ancient sciences among the ordinary person. In the modern times the other religions like Christianity and Islam also contributed to Kerala Sanskrit. Best examples in this field were scholars like Arnospatiri and Kuriako master.

Great souls like Sree Narayana Guru, Chattampi Svamikal and Punnasseri Nambi strongly argued for Sanskrit education. 'Kāvya Śāstra vinodena kalo gacchati dhimatām' was the common perception of Kerala scholars. It means that the time of the intelligent people goes by engaging in kāvya and śāstra.

Notes:

1. G. J. Mouly, *The Scene of Educational Research*, New Delhi: Eurasia Publishing House, 1964, p. 238.
2. John W. Best & James V. Khan, *Research in Education* (6th Ed.), New Delhi: Prentice Hall of India Pvt. Ltd., 1989, p. 201.
3. K.Sivarajan, *Education in the Emerging Indian Society*, Calicut: Central Co-operative stores, Calicut University 2005, p.99.
4. P.L. Rawat, *History of Indian Education*, Bhopal: Ram Prasad & Sons, 1980, p.13.
5. Radhakumud Mookerji, *Ancient Indian Education - Brāhmanical and Buddhist*, London: Motilal Banarsidass, 1989, p. 242.
6. Kāthopaniṣad VII. 8.22
7. Jogeshwar Sarmah, *Philosophy of Education in the Upaniṣads*, New Delhi: Oriental Publishers & Distributors, 1990, p.88
8. Chāndogya Upaniṣad VII. 1.12.
ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं
पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायतनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां
नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ।।
9. Dr. R. N. Sharma & R.K.Sharma, *History of Education in India*, New Delhi: Atlantic Publishers and Distributors, 1996, p.15.
10. Śatapatha Brāhmaṇa XI .3.1.2

11. *Praśnopaniṣad*, VI.8.
12. Jogeshwar Sarmah, pp.98- 99.
13. Radhakumud Mookerji, p. 173
14. *Baudhāyana Dharmasūtra* II .5, 8, 9.
15. *Manusmṛithi*, II.36, 38.

गर्भाष्टमेऽब्धे कुर्वीत ब्राह्मणस्योपनायनम्

गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः। 36॥

आषोडशाद्ब्राह्मणस्य सावित्रीनातिवर्तते

आद्वाविंशाद् क्षत्रबन्धो राचतुविंशतेर्विशः।38॥

16. *Āpastambadharmasūtra* I.1.3, 25
17. *Carakasamhita-Vimānasthana* VIII .5

तमुपसृत्यारिराधयिषु रूपचरेदग्निवञ्च देववञ्च, राजवञ्च, पितृवञ्च, भर्तृवञ्च

अप्रमत्तः। ततस्तप्रसादात् कृत्स्नं शास्त्रमधिगम्य शास्त्रस्य दृढतायामभिधानस्य

सौष्टवोऽर्थस्य विज्ञाने वचनशक्तौ च भूयो भूयः प्रयतेत सम्यक्।

18. *Āpastambadharmasūtra* I.2.6,13
19. *Manusmṛti*, II.165

तपोविशेषैर्विधिर्व्रतैश्च विधिचोदितैः

वेदः कृत्स्नोऽधिगन्तव्यो सरहस्यो द्विजन्मना।।

20. *Manusmṛti*, III.1.

षड्त्रिंशदाब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतं

तदर्धिकं पादिकं वा ग्रहणान्तिकमेव व।

21. *Gautamagr̥hyasūtra*, XVI .33.
 22. Radhakumud Mookerji, p.199.
 23. *Gautamagr̥hyasūtra*, I. 9,10.
 24. Ibid II .50.
 25. *Manusmṛti*, II .141.
- एकदेशं तु वेदस्य वेदाङ्गान्यपि वा पुनः
योऽध्यापयति वृत्त्यर्थम् उपाध्यायः स उच्यते।।
26. *Baudhāyanadharmasūtra*, I. 2.3, 41.
 27. *Āpastambadharmasūtra*, .II.2.5, 25
 28. Pāṇini, Aṣṭādhyāyī, I.3.36
 29. Pathaṅjali, Mahābhāṣya, IV.4.62
 30. Radhakumud Mookerji, P.242
 31. Ibid., pp.242-243.
 32. Pāṇini, IV .4.44, 101.
 33. Pāṇini, IV.1.63
 34. Radhakumud Mookerji, P.245.
 35. Ibid., P.333.
 36. Vide *Mahābhārata*, Udyogaparva.
 37. Ibid., Ādiparva.
 38. Vide Vālmīki *Rāmāyaṇa*. Aranyakānda.
 39. Radhakumud Mookerji P.343.

40. Vālmiki *Rāmāyaṇa* I. 80.27.
41. Radhakumud Mookerji, P.341.
42. Vide *Bhāgavatapurāṇa*. 10.25.
43. Ibid.
44. Radhakumud Mookerji, p.394.
45. P.L. Rawat, *History of Indian Education*, p.56
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