RESURGENCE WITH RELEVANCE: FUTURE OF SANSKRIT WITH REGARD TO NEP 2020

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Abstract

There have been phases when Sanskrit has been on the verge of extinction; it has even been called a 'dead language.' However, keeping in view the sentiments of the people attached with Sanskrit (it has been a symbol of unifying force/ nationalism in India), there have been relentless efforts by different governments in their tenures to preserve and revive it through every conceivable strategy. Those efforts have, however, failed time and again. So, once again when the emphasis in the NEP-2020 is on the revival and strengthening of Sanskrit language, there is a need to analyze why Sanskrit – the 'Dev Vaani' (language of Gods), having once lost its sheen, is always in the need of revitalization and what steps can be taken to help it gain a decent stature in the social mindset, and at the same time, ensure for its practitioner economic benefit in the form of employability. So, this paper aims to first find out how people's perception regarding Sanskrit language can be changed. Second, without establishing the supremacy of English in present times, yet recognizing its importance as a global language, the paper tries to find out through a survey (which forms a small part of this paper) whether the students of Sanskrit feel the need to acquire the knowledge of English language and realize its importance at global level or for research prospects.

Keywords: *Employability, English, NEP 2020, Revival, Sanskrit, "4 Ps" of Marketing.*

> For every Jones who declared Sanskrit to be 'more perfect than Greek,
> more copious than the Latin, and more exquisitely refined than either …',
> there was a Macaulay or a Gilchrist who had characterized it as 'priestly', 'dead',
> 'mysterious', 'arcane', the select privilege of an exclusive few.
> (Ramaswamy 361)

THE ARRHYTHMIC JOURNEY OF SANSKRIT: FROM SUPREMACY TO SHEER SURVIVAL

Sanskrit, ever since it was a language in oral form, has been dangling between two disparate worlds; in one it is placed on a pedestal as 'the language of Gods', and in another it is blatantly declared as 'a dead language.' There is no doubt about it that there have been two early glorious phases of Sanskrit – the Vedic period and the Classical period, both of which represent the early and the later stages of the Indo-Aryan literary language in India. Vedic Sanskrit, which dates back to around 1700 to 1200 BCE, appears in the sacred texts of the *Vedas*, especially the *Rig Veda*, the *Puranas*, and the *Upanishads* (Majhi, 103-104). Classical Sanskrit began during the late Vedic period and was followed by the works of Panini, Katyayana and Patanjali (Sastri 220).

Several external invasions and competition with vernacular culture and language through the years has diminished Sanskrit's value. Under centuries of alien rule, as reported by the Sanskrit Commission, the nation was stripped of its "Sanskritic soul and spirit" and "the rolling current of Sanskrit had gradually thinned into a trickle or become cut up into stagnant pools" (Qtd. in Ramaswamy 350). There is no doubt that the British, when they began colonizing India, found it necessary to study Sanskrit to govern the Hindu society; they even instructed their administrators and missionaries to learn only Sanskrit instead of many regional languages because it was understood by most of the people. Their interest in Sanskrit, as observed by Narayanrao, eventually "led to the systematic study, survey of the manuscripts, collection, cataloguing and preservation, critical editions, critical and comparative study thereof." Sanskrit's acceptance by colonizers gave "a consciousness to the Indians of their distinct cultural identity which enkindled a spirit of nationalism in pre-independence era and sense of pride of belonging to a superior, refined civilization." However, gradually, due to many reasons and circumstances "such as use of English as an official language and medium of instruction at schools and universities, teaching in vernacular languages, industrialization, and inability of Sanskrit studies in vocation generation, etc." the Sanskrit studies began experiencing its decline (Narayanrao 57).

Once India gained independence in 1947, there were efforts to revive Sanskrit. Government of India established Sanskrit Commission in 1950 and

… invested an unusual amount of energy and time, not to speak of money, in regulating Sanskrit through creating supervisory agencies, inaugurating new centers of Sanskritic learning and reopening old ones. It …

also financed publications, cultural events, and radio (and more recently, television) broadcasts for nation-wide consumption, all centered around the promotion of the language. (Ramaswamy 339)

Thereafter ensued Parliament debates regarding making Sanskrit the official language of the Republic because it had helped Indians gain their self-esteem and it was also known all over India. Offering Sanskrit as the *lingua franca* of the independent nation was seen "as panacea for the nation's many teething problems" (Ramaswamy 245). The dream of making Sanskrit the official language of the State did not materialize; however, its position, role, and significance in India's cultural heritage was recognized by its inclusion in the Eighth Schedule of the Constitution of India, "which names the principal spoken languages of India that matter politically, economically and demographically" (Ramaswamy 360). This status ensured for Sanskrit protection along with huge amount of financial benefits.

However, all these efforts did not bear fruit; they failed to promote Sanskrit, rather Sanskrit came in the need of protection from extinction. In 1967, Karan Singh, who believed that "Sanskrit is perhaps the only living classical language, apart from Hebrew" (70), confessed that efforts had to be made to propagate Sanskrit. Two of the suggestions forwarded by him to Government of India and accepted were regular daily news bulletin on AIR in Sanskrit and Raksha-Bandhan to be the celebrated as 'Sanskrit Divas.' And the reason he gave behind choosing the day of Raksha-Bandhan was: "… because Sanskrit has supported our civilization for thousand of years, we now have to repay our debt by protecting and supporting it" (71). Again, after facing certain challenges in an attempt to protect and promote Sanskrit, the year 1999-2000 was declared as the "Year of Sanskrit" with plans for conversation camps, debate and essay competitions, drama festivals, and the like.

Sheldon Pollock has been rather quite critical of all these efforts of the government—

Government feeding tubes and oxygen tanks may try to preserve the language in a state of quasi-animation, but most observers would agree that, in some crucial way, Sanskrit is dead. (393)

He concluded so because he found that

Sanskrit as a communicative medium in contemporary India is completely denaturalized. Its cultivation constitutes largely an exercise in nostalgia for those directly involved, and, for outsiders, a source of bemusement that such communication takes place at all. (393)

J. Hanneder is in concurrence with Sheldon Pollock when he accepts that, "there are, sometimes dramatic discontinuities in the history of Sanskritic culture as expressed in literary activity, that Sanskrit has in a sense died frequently, even though one cannot ignore that fact that it has reinvented itself in various ways (294). Hanneder, nonetheless, observes that when Pollock refers to the "death of Sanskrit," he means "sometimes its decay [which] is proved through the dwindling activity of writers" and "sometimes, … through the 'quality' of their output" and, occasionally, when "not a single work escaped the confines of the palace" even though they were centers that promoted Sanskrit" (295). So, it was largely on the basis of absence of quality and quantity of literary output in Sanskrit that it was called a "dead language" by Pollock. On another note, Sweta Kumari et. al., while making a distinction between "the living language" and "the dead language" in their research, have tried to prove that Sanskrit is very much a living language and not a dead language as presumed by a few because "the modern works continue to be produced in Sanskrit" and it is "spoken, written and read all over the world" (53).

In the recent years, the Western nations such as Germany, the United Kingdom, the United States, and other European countries have shown interest in the usage of Sanskrit (Bhatia, 48-49). There is no denying the fact, however, that in India there is the diminishing use of Sanskrit in daily life (Ray, 793-794) The Language Census 2001, which shows the number of Sanskrit speakers as 24,821, is a testament to this fact.

Status of Sanskrit in India according to Census 2001

Census Year: 2011, Language: SANSKRIT, Mother Tongue: ALL, State: INDIA, District: ALL, Settlement: TOTAL, Town:ALL

	Total			Rural			Urban		
	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
Sanskrit	24,709	13,582	11,127	10,873	5,844	5,029	13,836	7,738	6,098
Others	112	54	58	35	18	17	77	36	41
SANSKRIT LANGUAGE	**24,821**	**13,636**	**11,185**	**10,908**	**5,862**	**5,046**	**13,913**	**7,774**	**6,139**

https://language.census.gov.in/showLanguageCensusD

NEP 2020 and Sanskrit: Accepting the fact that Sanskrit is not dead yet, it was comprehended that it needed a fillip once more. Therefore, again efforts have been made in NEP 2020 to revive Sanskrit. Realizing and highlighting the importance, relevance, and beauty of the classical languages and literature of India which cannot be overlooked, NEP 2020 (4.17) states:

Sanskrit, while also an important modern language mentioned in the Eighth Schedule of the Constitution of India, possesses a classical literature that is greater in volume than that of Latin and Greek put together, containing vast treasures of mathematics, philosophy, grammar, music, politics, medicine, architecture,

metallurgy, drama, poetry, storytelling, and more (known as 'Sanskrit Knowledge Systems'), written by people of various religions as well as non-religious people, and by people from all walks of life and a wide range of socio-economic backgrounds over thousands of years. (p. 14)

NEP 2020, therefore, proposes that

Sanskrit will thus be offered at all levels of school and higher education as an important, enriching option for students, including as an option in the three-language formula. It will be taught in ways that are interesting and experiential as well as contemporarily relevant, including through the use of Sanskrit Knowledge Systems, and in particular through phonetics and pronunciation. Sanskrit textbooks at the foundational and middle school level may be written in Simple Standard Sanskrit (SSS) to teach Sanskrit through Sanskrit (STS) and make its study truly enjoyable. (p. 14)

Reasons, Old and New, Responsible for Decline of Sanskrit: Now, before starting on yet another journey of reviving Sanskrit, it is essential to identify the causes, old and new, which have led to Sanskrit's diminishing admiration and acceptance amongst people. This needs to be identified in order that the efforts now being put into revitalizing it do not go waste. Certain limitations in Sanskrit language have been noticed which are as follows:

1.   **Language of Elite**: "For most of its long, complicated and checkered career in the subcontinent," Sanskrit according to Ramaswamy, "had functioned as a prestige language of high ritual, scholasticism, and elite culture" and was described by Sheldon Pollock as "a 'mandarin' language, a paradigmatic example of what he characterizes as a 'theodicy of privilege'" (350). It was due to this reason that even the Sanskrit Commission and the supporters of Sanskrit found it a matter of concern that Sanskrit, which was too vital a 'living force,' should be confined to 'its own ivory tower of isolation'" and therefore the Commission recommended in 1956 the "democratization and demoticization of Sanskrit" which has continued since then and "had gained momentum over the past century or so" and "rescued Sanskrit from the vaults of India's past and ensued a role for it in the nation's future" (Ramaswamy 351, 360). Though saved from falling into antiquity and extinction, the language is still far from being accepted in the mainstream whole-heartedly.

2.   **Lack of awareness about the vast Storehouse of Sanskrit knowledge:** Quite contrary to the past view that Sanskrit was the 'language of the elite,' in the present time, Sanskrit is misconceived as a language of the 'priests and pujaris' used only in ritualistic purposes and therefore, invites less acceptance. The religious side of Sanskrit literature, sometimes, is so much emphasized that the young generation feels that it doesn't have any secular, technical or scientific knowledge therein. The storehouse of Sanskrit, however, is quite vast, as is widely acknowledged but less publicized. "Corpus of Sanskrit," according to Sweta Kumari et. al. "encompasses a rich traditional, technical, philosophical and *dharma* texts. It is a storehouse of knowledge acquired through centuries in various areas like science, mathematics, architecture, climatology, agriculture, physics, mechanics, engineering, medicine, the arts and some of it is still useful and relevant (64).

3.   **Lack of interest in learning the language:** The lack of knowledge of encyclopedic Sanskrit studies has consequently led to diminishing interest in learning the language. As a result, many young Indians do not speak or understand Sanskrit. Another issue is that many Sanskrit texts have not yet been translated into English, making them harder to access for those who do not read Sanskrit (Ramprasad, 843-844).

4.   **Political Motives (Regionalism and Linguism)**: The politics behind language came to fore when Sanskrit was being made the official language of the State of India after Independence; it faced resistance from certain quarters — not just the modernists "who were skeptical about the ability of the language to express scientific and technological knowledge" but also from the conservatives also who wanted "Sanskrit to play its traditional role in the national life of India, and remain on its 'high pedestal' and 'altar of honour'" (Ramaswamy 351). The Constituent Assembly Debates highlight how, on the one hand, the enthusiastic supporters of Sanskrit like Pandit Lakshmi Kanta Maitra called it the "mother of all the languages of the world" rather their "revered grandmother", however, on the other, there were numerous modernists who accused the language of being "difficult," "archaic," inaccessible to the populace and so on. Moreover,

The Dravidian movement identified Sanskrit as the weapon with which the Aryan Brahmanical North had conquered the Dravidian non-Brahman South; regionalists and populists declared that the 'mother-tongues' had been marginalized by an enchantment with its classicism; modernists insisted that its baroqueness was an impediment to progress and scientization; and secularists were wary of its association with Hindu revivalism. (Ramaswamy 361)

Finally, Sanskrit did get acknowledged as the second official language after Hindi and was included in the Eighth schedule, yet no state has Sanskrit as its first official language, though Uttarakhand and Himachal Pradesh have it as their "second official language."

5.   **Social Inhibitions**: There are challenges in teaching Sanskrit in modern education systems with regard to social attitudes—how Sanskrit is perceived in the society. While talking about Welsh language, Viv Edwards had observed that "In situations where the minority language is in competition with an international language like English," the parents "worry about what happens if children cannot speak the majority language when they arrive in school" because "Minority languages seem old-fashioned and unglamorous when compared with the language of Bill Gates and Coca Cola" (Viv Edwards 4). Same is the situation with Sanskrit in

comparison with English. The interest of Indians has declined in teaching their children Sanskrit; they prefer to make them adept in the global language English or for that matter even French, German, Spanish, Japanese, etc.

6. **Inability to meet Employment Expectations:** Amongst the many reasons and circumstances responsible for the decline of Sanskrit language since the British times, one chief one, according to Narayanrao, is its inability in "vocation generation" (57). It is a mindset of majority of many people, even educated ones, that those who study/ practice Sanskrit are capable of only the job of *pujari* or *pandit* in the temples. They are not aware of the vast majority of employment opportunities available after studying Sanskrit.

Objective of the paper: It was in the wake of these prejudices and the revolutionizing NEP 2020 that a study was carried out to know the students and teachers' view about restructuring of English syllabus for Sanskrit students with reference to NEP 2020. The introduction of NEP 2020 coincided with my joining the first government Sanskrit college in Haryana around four years back. I must admit that I also came with the ignorance about and certain prejudice against Sanskrit. Two more things, as a teacher of English surprised me, one after the other, when I joined this college. The first was when I came across a few students, who hailed from traditional background (*Gurukul* system) and had never read or learnt English. What was even more surprising was that the syllabus prescribed for these students was the same as that of the Compulsory English syllabus of two other state universities. It made me question whether this, in any way, puts these students at a disadvantage. One more thing I was curious about was whether these students were even interested in learning English because it was not necessary for them to clear English paper to get through the initial class (Visharad, that is equivalent to 10+2); and their main focus of study was Sanskrit. So, keeping in consideration their language of choice, i.e. Sanskrit, I intended to find out if English is forced on them or they did find it important for any purpose of any kind.

Methodology: A questionnaire in English and Hindi was prepared for the students and shared through a google link in January, 2023, when NEP 2020 had been introduced but not implemented in all the colleges. Maharshi Valmiki Sanskrit University, Mundhri. Kaithal (MVSU) was the first university in Haryana to introduce it in its only affiliated college, SMMD Government Sanskrit College, Panchkula from Session 2022-23. The total respondents in the survey were 75 students from the four government colleges of Panchkula where Sanskrit is taught — in three colleges as an elective subject and in one college as a specialized/ honours course. The colleges are affiliated to two universities — three to Kurukshetra University, Kurukshetra (KUK) and one to Maharshi Valmiki Sanskrit University, Mundhri. Kaithal (MVSU). 41 respondents were from MVSU, Kaithal, out of which 31 wanted Sanskrit to be taught as honours. Out of the 34 respondents from KUK, only 13 wanted it to be taught as honours. There was a disparity here because MVSU is a Sanskrit University, rather the first Sanskrit University of Haryana and offers specialized courses only in Sanskrit; whereas KUK offers multiple courses, though it also offers Sanskrit but in most colleges in Panchkula, it is offered only as an optional subject. When asked whether, with greater emphasis on the study of Sanskrit in NEP 2020, students should study Sanskrit as an optional subject or specialized subject (Honours), or not, 58.7% (31 are from MVSU, 13 are from KUK) wanted it to be taught as Specialized Subject (Honours) and 41.3% wanted it only as an Optional subject.
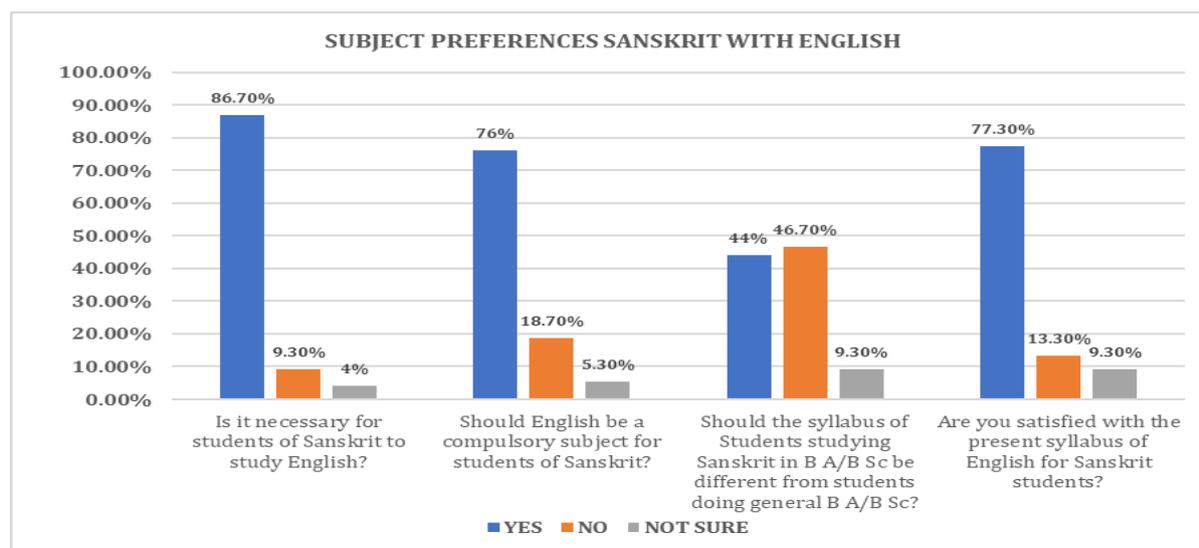

Co-existence of English with Sanskrit: Being a teacher of English, my interest was also to know how much weightage these students of Sanskrit attached to English. It was reassuring to see (from the bar chart above) that 86.7% found it necessary for Sanskrit students to study English and 76% also wanted English to be a compulsory subject for Sanskrit students. Asked if the syllabus of English of Sanskrit undergraduates should be

different from the General English UG course, the percentage dwindled between 44% who wanted the syllabus to be different and 46.7% who wanted it to be the same, whereas there were 9.3% who were unsure. 77.3% were satisfied with the syllabus of English they were reading at that time. Though, here it must be noticed when NEP 2020 was finally implemented in the colleges, English was offered to Sanskrit students for four semesters and that too as AEC (Ability Enhancement Course) along with Hindi in Sanskrit-specialized college or college offering Honours. In other multi-disciplinary colleges, all four languages—Hindi, English, Sanskrit and Panjabi—were being offered as Ability Enhancement Courses.
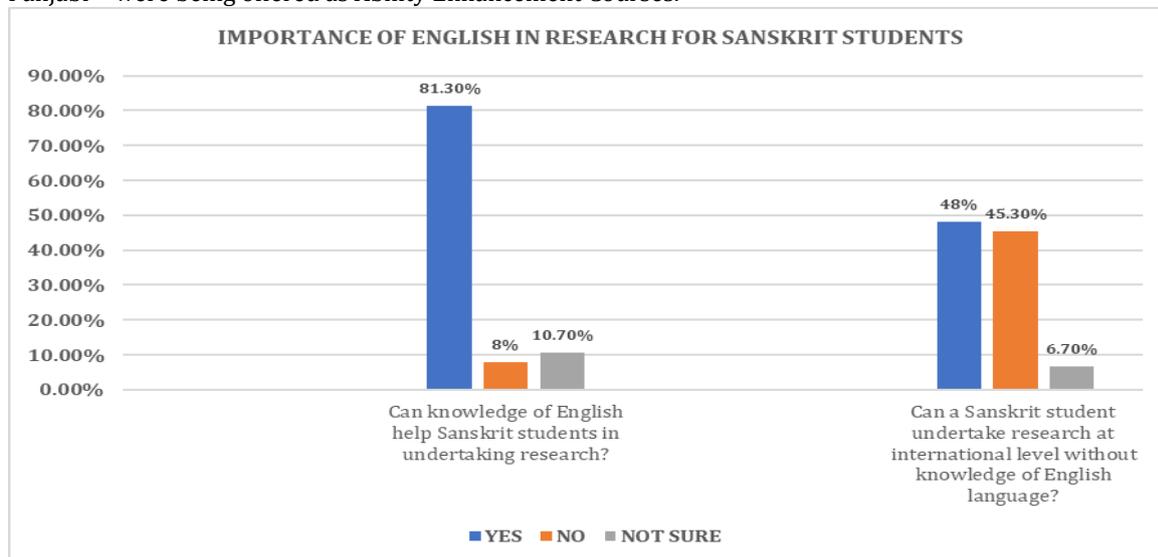

Importance of English in Sanskrit Research: In the Choice based Credit System (CBCS) introduced as mandated in NEP 2020, undertaking research is an important component to be fulfilled even by undergraduate students. In order to assess whether the concept of interdisciplinarity finds acceptance amongst the students, they were asked if knowledge of English can help them in undertaking research as numerous texts and materials pertaining to other fields of knowledge is available in English translations. 81.3% of the students recognize the importance of English in undertaking research. Though, when asked if a Sanskrit student can undertake research at international level without knowledge of English, 48% were positive that they could do it without English, solely on the basis of Sanskrit; whereas 45.3% found that English was important and there were 6.7% who were in doubt if English could help them in undertaking research at international level.
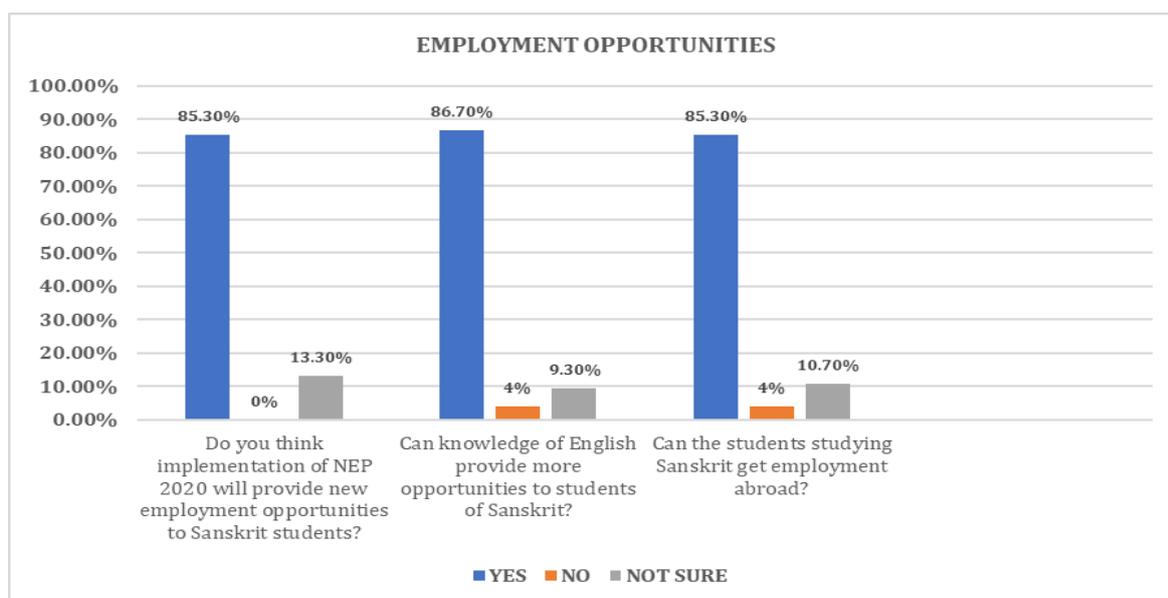
Employment Opportunities: The bar chart above shows that 85.3% students of Sanskrit have high hopes for new employment opportunities with the introduction of NEP 2020. NEP 2020 has promised also that "Sanskrit teachers in large numbers will be professionalized across the country in mission mode through the offering of 4-year integrated multidisciplinary B.Ed. dual degrees in education and Sanskrit" (22.15, p. 55). NEP 2020 also proposes that "rather than being restricted to single-stream Sanskrit Pathshalas and Universities, Sanskrit will

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be mainstreamed with strong offerings in school – including as one of the language options in the three-language formula – as well as in higher education" (22.15, p. 55). This will provide most-preferred teaching job to many students pursuing Sanskrit because, after completing their study in Sanskrit, 60% students wanted to take up teaching as a profession. When asked to list 1-3 career options available for students studying Sanskrit, teaching again found the most mentions.

Career options available for Students of Sanskrit: It is not that the students are not unaware of the other job opportunities available for students after pursuing Sanskrit, as is evident from the chart below.
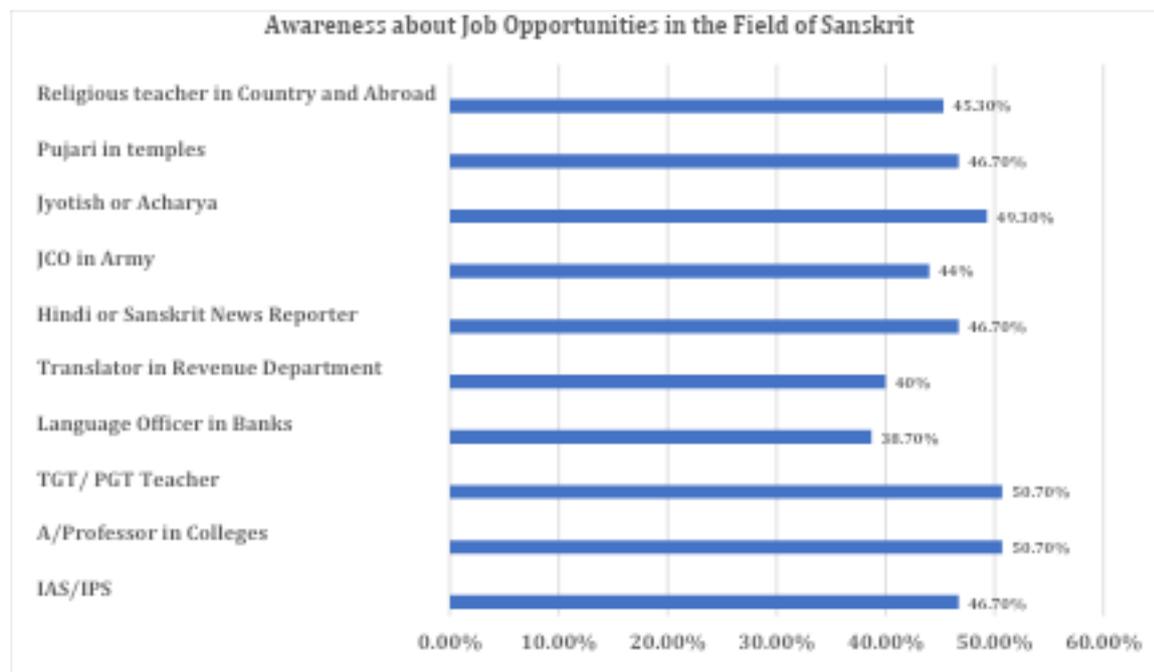
The chart above shows the awareness of students about the job opportunities available to students of Sanskrit. Teaching profession, whether in colleges or schools, is the most popularly known job for Sanskrit students with 50.7% students being aware of it. The profession that most common people associate with Sanskrit is that of Jyotish and Acharya and 49.3% students are also aware of it. 46.7% students are also aware of the prestigious administrative services which they can aim at. The students also have the knowledge of other job avenues like Hindi or Sanskrit News Reporter (46.7%), Pujari in temples (46.7%), Religious teacher in country and abroad (45.3%), JCO (Dharam Guru) in army (44%), Translator in Revenue Department (40%) and Language Officer in Banks (38.7%).
Can only Sanskrit open employment avenues for them? 86.7% found that knowledge of English can provide more employment opportunities to the students of Sanskrit; with 85. 3% also hopeful of avenues of employment abroad for Sanskrit students.

New Emerging Employment Opportunities in Computers: Sanskrit is considered to have the potential of being a suitable language of computers — the most convenient for computer software programming. It has been acknowledged by many computer experts in US and Europe that "the Sanskrit language, the rules of its grammar and *shabdabodha* are of great utility in the development of computer language" (Sweta Kumari, et.al. 69). "Researchers at NASA," as Narayanrao also explains "have been looking at Sanskrit as a possible computer language because of its perfect morphology that leaves very little room for error" and "Pānini's Aṣṭādhyāyī," according to him, "shows significant similarities to the Backus-Naur Form grammar that is used to describe modern programming languages today" (57).
"The association of Sanskrit with computer," according to Sweta Kumari, et.al. "is constantly bridging the distance between science of ancient world and the world of modern science" so much so that the "computer scientists and Sanskrit pundits all over the world are trying to use the computer technology in the field of Sanskrit studies" and the Government of India has also initiated two major projects – Technology Development for Indian Languages (TDIL) and Sank-net project (69). Thus, the knowledge of computers and Sanskrit, according to Sweta Kumari, et.al., "should go hand in hand and complement each other for better results (69). The increased cooperation between computer professionals and Sanskrit pundits will lead to better job prospects for Sanskrit students also.

Need to make Sanskrit Relevant in Modern Milieu: To keep on harping upon the past glory of Sanskrit would be nothing short of academic hara-kiri because a language has to make itself relevant to changing times. "This language of the gods and of pristine perfection" in Ramaswamy's opinion, "can assure itself of a place in modern nation only by mixing it up, so to speak, in the mundane world of mere humans" (379). One of the main aims of the Sanskrit Commission too, besides undertaking "a survey of existing facilities for Sanskrit education" and making "proposals for promoting the study of Sanskrit" was "to examine the traditional system of Sanskrit Education in order to find out what features from it could be usefully incorporated into the modern system" (Report of the Sanskrit Commission, p. 284). The amalgam of the old and new is the only way forward for Sanskrit to make itself relevant in present times.

Our present educational system for the most part is based upon western sources which according to Karan Singh "have of course made a tremendous contribution to human civilization over the last few centuries but, if this is combined with an insight into our own heritage, it would certainly enrich the intellectual and academic structure of our educational system." He does not make the "untenable proposition that all knowledge resides in Sanskrit, but that Sanskrit does provide a valuable insight into our rich and varied cultural and intellectual heritage" (70)

Dr Jadhav Kaveri Narayanrao, who teaches in the Centre of Advanced Study in-Sanskrit (CASS), Savitribai Phule-Pune University, Pune, Maharashtra, has a pragmatic approach; he accepts that "the needs and demands of every generation to come will be different and complex one … we may not find the knowledge of Sanskrit useful in our day-to-day life" because "the demands of the 21st century are quite different than the one served by Sanskrit knowledge" (58). He feels that though an arduous task, it is in our hands, "as far as our strength and capabilities are concerned," to keep up "the interest of people in the Sanskrit language, spreading awareness about its importance and relevance in today's world, bringing out new in-depth and equally interesting and useful researches in its knowledge, mining the wealth of knowledge which is still buried in the manuscripts, and entrusting this legacy intact to the posterity" (60). While discussing the challenges faced in Sanskrit studies, the solutions to ameliorate them have also been suggested by him (58-59).

Need of the Hour: When the efforts are once again being made to revive Sanskrit, stringent steps are needed to make it relevant. Following are a few solutions offered by eminent people as also in the NEP 2020 which can bear some positive results if implemented properly: Awareness, Dissemination and Amalgamation of old and new. First and foremost, the attempt should be made to make people aware of the overall compass of [Sanskrit's] encyclopedic literature, which, according to Narayanrao, "will also help to make Sanskrit a language of all stratum and sections of the society instead of the presumption that it is meant for the selected few" (59). How can it be done? How can the encyclopedic knowledge enshrined in Sanskrit texts reach all people?

1. Dissemination of Sanskrit Knowledge:
a)   **Translations of Sanskrit Texts**: There is a rich unexplored literature of Sanskrit, of great significance to diverse fields, which is lying unused in libraries. Narayanrao feels the need to make accessible to all "the most ancient, profound, rich and extensive literature" which is lying in the libraries in the form of "over hundreds of texts and treatises that are merited to have immediate exposition by their critical editions and translations" (58-59). It is envisioned in NEP 2020 also that "India will similarly expand its institutes and universities studying all classical languages and literature, with strong efforts to collect, preserve, translate, and study the tens of thousands of manuscripts that have not yet received their due attention" (22.16).

b)   **Availability of Re-printed, Re-edited Texts or e-books**: As suggested by Narayanrao, most of the texts and treatises, of which "in-depth research and editions" has been already done in the long past, and which are neither available in the leading libraries nor in the market, should be re-printed and "re-editions of such rare texts should be carried out immediately" as its unavailability "generates apathy among the students who offer this subject with great zeal, thus, hindering the further studies" he also suggests their availability in the form of e-library or open access way for easy dissemination of knowledge (59). Digital and technical developments, according to M.S. Vyas, have greatly aided the contemporary study of Sanskrit by "open[ing] up new channels for the collection, dissemination, and study of Sanskrit texts. Digitization of ancient manuscripts, development of online resources and databases, and creation of cutting-edge digital tools for studying Sanskrit and linguistic analysis are all the result of technological advancements" (7).
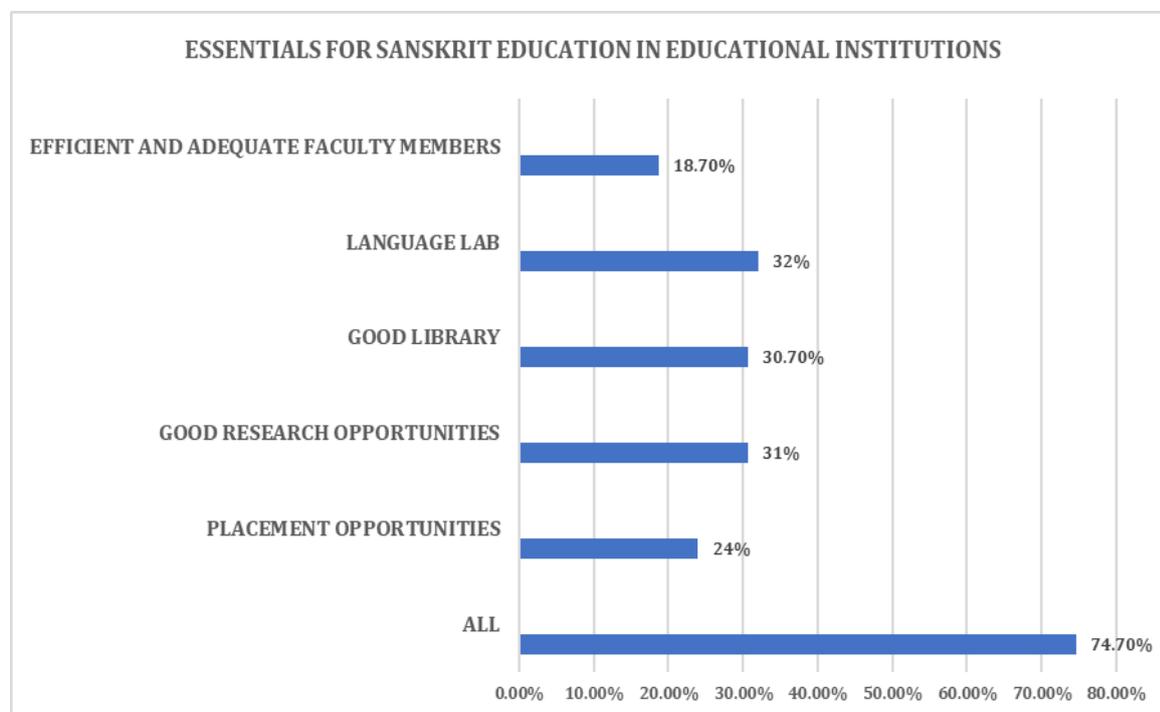
c)   **Inter-Disciplinary and Multi-disciplinary Approach to Research**: There is an urgent need to add an Inter-disciplinary approach to research, in the absence of which, according to Narayanrao "the knowledge of our ancestors will remain confined only to the Sanskrit knowing people." He admits that "Every branch of the study was dealt with by our ancestors, but as to the availability of the resources and technology, it was primitive or we can say basic in nature," therefore, "the recent development in the respective fields does not take into consideration the indigenous ancient research and deals only with the western history of research." He feels that "the ancient orient and occident research should be coalesced with the present research in the respective fields so as to bring out the contribution of our ancestors" and he finds the introduction of "Sanskrit course in our premier institutes of technologies like IITs … a welcome step in this direction." He also finds the

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need that "the publication of important text [research text prioritized as per the demand and categorized on the basis of depth, need and popularity] should be carried out in English and regional languages to propagate the knowledge stored in Sanskrit language at international and regional level (59).

NEP 2020 also finds multi-disciplinarity an important component in teaching Sanskrit and emphasizes that it "will be taught not in isolation, but in interesting and innovative ways, and connected to other contemporary and relevant subjects such as mathematics, astronomy, philosophy, linguistics, dramatics, yoga, etc." As a result, "in consonance with the rest of this policy, Sanskrit Universities too will move towards becoming large multidisciplinary institutions of higher learning" and for that purpose "Departments of Sanskrit that conduct teaching and outstanding interdisciplinary research on Sanskrit and Sanskrit Knowledge Systems will be established/strengthened across the new multidisciplinary higher education system" (22.15). NEP 2020 further proposes that "Sanskrit and all Indian language institutes and departments across the country will be significantly strengthened, with adequate training given to large new batches of students to study, in particular, the large numbers of manuscripts and their interrelations with other subjects" and Research for outstanding work in all these areas (Indian arts, art history, and Indology) will be supported by the NRF (22.16).

2. Amalgam of Traditional and Modern Pedagogy in Sanskrit Teaching: Sanskrit teaching has its own identity so far as its pedagogy is concerned. The texts and treatises have come down to us through the oral tradition. In the *Pathashala* or *Gurukula-padhhati* more emphasis is given on learning the texts by heart. It has its own advantage of sharpening the intellect, and improving the memory. Students of the present generation, learning in modern colleges and universities, are completely deprived of knowing this rich tradition of *Pathashala* or *Gurukula padhhati*. Hence, Narayarao suggests that the modern method of critical thinking and the traditional method of learning by heart should be synthesized to get the best of both the methods. Sudhinta Sinha also stresses the importance of Sanskrit language in modern education system and its impact on psychological process. Sinha specifically refers to Dr James Hartzell's term "**The Sanskrit effect**," reported in the journal Scientific American, where he had observed that memorizing Vedic mantras increases the size of brain regions associated with cognitive function such as memory (both short-term and long term). Indian tradition of memorizing and reciting mantras, in Hartzell's view, enhanced memory and thinking (16).

3. Essential for Imparting Education in Sanskrit: Besides requisite infrastructure constituting good libraries and language labs with the latest technology, creditable research and plentiful placement opportunities are the essentials for imparting education in Sanskrit. To top and bind these facilities together, efficient and adequate faculty members is the demand of the students as per the chart below.

ESSENTIALS FOR SANSKRIT EDUCATION IN EDUCATIONAL INSTITUTIONS

Category	Percentage
EFFICIENT AND ADEQUATE FACULTY MEMBERS	18.70%
LANGUAGE LAB	32%
GOOD LIBRARY	30.70%
GOOD RESEARCH OPPORTUNITIES	31%
PLACEMENT OPPORTUNITIES	24%
ALL	74.70%

4. Creating Employment Opportunities: Narayanrao is open to accept that for reasons beyond our control, "the stark realities that Sanskrit can hardly have potentiality of vocation generation on a large scale" as hard it is for it to "regain the status of spoken language" (60). In Shubham Nagarwal's assessment "concerted efforts" are required "to market and promote its value effectively" "The application of principles of marketing to

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language is a very recent development," according to Viv Edwards, however, it "has considerable potential in challenging myths about bilingualism" (5). "Most discussions of marketing" according to Edwards, "stress the importance of achieving the best possible mix, making reference to the four major elements –product, price, promotion and place" (5). Taking cue from these "4Ps" of marketing —Product, Price, Promotion, and Place — Nagarwal is hopeful that it can be effectively applied to promote Sanskrit, particularly among younger audiences.

In terms of Product, Sanskrit can be presented as an appealing, relevant, and enjoyable language that fulfils both cultural and intellectual needs. Governments could further incentivise this by offering tax benefits to companies that incorporate Sanskrit into their operations, thus encouraging its usage. The concept of Price refers to the perceived value of the product. By making Sanskrit materials freely available, especially online, the perceived cost decreases, increasing accessibility. Promotion, on the other hand, focuses on creating compelling incentives for learning Sanskrit, particularly for children, through targeted media campaigns. Finally, Place addresses the distribution of Sanskrit resources. For instance, hospitals could distribute free Sanskrit resources to new mothers, fostering early exposure to the language (Edwards, 2007 p. 9).

To advertise a language as a product might seem inappropriate to many, more so, to see the marketing of Sanskrit to enable it to gain visibility may seem unappealing but it must be accepted that Sanskrit cannot generate job opportunities comparable to other global languages like English or even Mandarin or Japanese for that matter. And without assurance of secure job, students will not be attracted towards Sanskrit only on the temptation that it builds strong character and develops morality. It is quite true that "We cannot expect to succeed in selling the benefits of the language without promoting it professionally" (Rhodri Williams, former chair of the Welsh Language Board, Qtd. in. Edwards). Not the guarantee but the assurance of a stable profession will draw the students to Sanskrit language.

Though it will need some times before it is evident in practice, in papers at least, NEP 2020 assures jobs as teachers to students of Sanskrit:

Universities dedicated to languages will become multidisciplinary, towards the same end; where relevant, they may then also offer B.Ed. dual degrees in education and a language, to develop outstanding language teachers in that language. (22.16, p. 55)

Job as translators to students of Sanskrit is also promised

India will also urgently expand its translation and interpretation efforts in order to make high quality learning materials and other important written and spoken material available to the public in various Indian and foreign languages. For this, an Indian Institute of Translation and Interpretation (IITI) will be established. Such an institute would provide a truly important service for the country, as well as *employ numerous multilingual language and subject experts, and experts in translation and interpretation, which will help to promote all Indian languages.* (22.14, p. 55, emphasis added)

Witnessing the advent and utility of technology in the knowledge sharing of Sanskrit, more jobs where Sanskrit and computers work in collaboration, are expected. So, training of computer skills to students of Sanskrit should be made mandatory to make the students of Sanskrit market-ready.

CONCLUSION

What can be concluded from the present study is that the resurgence of Sanskrit, promised through the implementation of NEP 2020, will reveal how successful it is, only in long run. "The strength of any language," as Narayanrao also opines, "lies in its liveliness, in its flexibility and in its accommodative power" (59). At present, the strength of Sanskrit rests on making itself relevant to contemporary times. That is possible only if there is an amalgamation of traditional and modern in its pedagogy and research; there is collaboration of Sanskrit pundits and Computers scientists; and co-existence of Sanskrit and English for employment and research opportunities. Sanskrit, which has traversed a tedious path from the '*Dev Vani*" to '*Lok Vani*" will have to become a '*Jeevikoparjan Vani*" to make itself relevant in present times and attract more of its practitioners.

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