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Language: Foundation of Knowledge and its Transmission (With special reference to *Bhāratīya* Knowledge Tradition and NEP, 2020)

Dr. Prashant Jain¹

Dr. Paras Jain²

1. Abstract

This paper examines the fundamental role of language as the primary foundation for the acquisition and transmission of knowledge, with a particular emphasis on the *Bhāratīya* knowledge tradition and the National Education Policy (NEP) 2020. It posits that linguistic proficiency is an indispensable prerequisite for the comprehension and interpretation of any subject matter, defining understanding as a tripartite process consisting of reception, analytical reflection, and practical application. Through an analytical study of ancient Indian texts, the research highlights the significance of the *śruti* (oral) tradition, where active listening and precise pronunciation (*Śikṣā*) were paramount for maintaining the integrity of knowledge.

The study further explores traditional linguistic frameworks, such as the six *Vedāngas* and Bhartṛhari's philosophy of words in *Vākyapadīyam*, which assert that cognition is inseparable from language. These traditional insights are reconciled with modern educational directives, specifically the NEP 2020's emphasis on mother-tongue instruction, multilingualism, and foundational literacy. Additionally, the paper discusses the Indian Constitution's framework for protecting linguistic diversity. Ultimately, the research concludes that effective knowledge transmission necessitates a holistic approach to language that integrates correct pronunciation, contextual meaning, and systematic limbs of interpretation.

2. Keywords

Language Transmission, *Bhāratīya* Knowledge Tradition, *Śikṣā* (Phonetics) *Vedānga*, Textual Interpretation, National Education Policy (NEP) 2020, Multilingualism.

3. Overview

Language is the foundation of knowledge and its transmission. Knowledge of language is an essential element for both comprehension and interpretation. Understanding the meaning of a subject is more important than its expression. Understanding is a three step procedure first is listening or reading, second is thinking and analysis and third is practical usage of the acquired knowledge.³ For the understanding, and interpretation of texts, first it is essential to be familiar

¹ Senior Research Fellow

Shri Lal Bahadur Shastri National Sanskrit University, Delhi

² Project Associate,

IKS Division, Ministry of Education

³ *śravaṇam tu guroḥ pūrvaṃ mananaṃ tadanantaram |*

nididhyāsanamityetat pūrṇabodhasya kāraṇam ||

with basic structure i.e. language, writing style, and meaning of the text then analytical study arises. Among the six *Vedānga* in *Bhāratīya* tradition four i.e. *Śikṣā* (phonetics/pronunciation), *Chanda* (meter/prosody), *Vyākaraṇa* (grammar), *Nirukta* (etymology/interpretation) directly interprets the need of language learning for comprehension and interpretation. *Bharṭṛhari* in his text namely *Vākyapadīyam*, depicted the words are the foundation of knowledge or cognition and expression⁴. Words are the basic resources of expression. Simply knowing the meaning is not enough to understand and express meaning. No word on this earth is synonymous with another; each word reveals its true meaning only when it is relative to the context. Therefore, for the proper understanding and writing of texts, knowledge of the meaning, as well as the style and context, is essential. Different *Bhārtīya* texts vary in their method of expression depending on the subject. *Bhārtīya* knowledge tradition expresses belief in an interdisciplinary approach⁵. There is a mutual relationship between different texts. To understand and explain any texts, it is necessary to take the help of other texts or various references (Saluja, pg-343.).

In their principles NEP 2020 clearly states the need for language learning.⁶ 233 times, the term ‘language’ has been used in NEP 2020 and 35 times Indian Languages have been discussed. NEP 2020 in their chapters number 1, 2, 3, 4, 6, 9, 10, 12, and 22 discussed the languages. Apart from NEP 2020, The Indian Constitution also protects linguistic diversity through a framework that recognizes 22 languages in the Eighth Schedule, empowers regional languages, and guarantees cultural rights.

This paper, through the process of analytical studies, describes the holistic approach to language that integrates correct pronunciation, contextual meaning, and systematic limbs of interpretation.

4. Key Recommendations of NEP 2020 and Indian Constitution on Languages

National Education Policy (NEP) 2020 provides highest priority to achieving Foundational Literacy and Numeracy by all students by Grade 3 and promotes multilingualism and the power of language in teaching and learning. Chapter 4 of NEP 2020 talks about language learning in all its para, specially from para 11 to 22. It clearly emphasize on the need of teaching in mother language at foundation stage, as stated -

“It is well understood that young children learn and grasp nontrivial concepts more quickly in their home language/mother tongue. Home language is usually the same language as the mother

Three main means of attaining complete enlightenment are described: listening to the teachings of a guru, contemplating on them, and then meditating on that knowledge continuously.

⁴ *na so'sti pratyayo loke yaḥ śabdānugamādṛte |
anuviddhamiva jñānaṃ sarvaṃ śabdena bhāsate || (Vākyapadīyam, Brahmakāṇḍam, 123)*

There is no knowledge or cognition in the world that is possible without words (language). All knowledge appears as if attached to or covered by words.

⁵ *ekaṃ śāstramadhīyāno na vidyācchāstraniścayam |
tasmād-bahuśrutah śāstram vijānīyāccikitsakah || (Suśrutasaṃhitā, Sūtrasthānam, 4.6)*

It is not compulsory that one can have knowledge by studying a single text. So, learners have to study various texts.

⁶ according to the highest priority to achieving Foundational Literacy and Numeracy by all students by Grade 3; promoting multilingualism and the power of language in teaching and learning; (National Education Policy 2020, Ministry of Human resource development, Govt. of India, page no. - 5.)

tongue or that which is spoken by local communities.....Wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/local language/regional language.”⁷

It also advocates the implementation of three language formulas in the education mechanism of India to promote multilingualism as well as national unity. In the three language formula two of the three languages have to be native to India. It clearly states that no language will be imposed on any state. It will be the choice of States, regions and of the students. As depicted

“The three-language formula will continue to be implemented while keeping in mind the Constitutional provisions, aspirations of the people, regions, and the Union, and the need to promote multilingualism as well as promote national unity. However, there will be a greater flexibility in the three-language formula, and no language will be imposed on any State. The three languages learned by children will be the choices of States, regions, and of course the students themselves, so long as at least two of the three languages are native to India.”⁸

The 5th chapter of NEP 2020 talks about teachers. The 6th chapter talks about Equality. If you want equality you need education in the Indian language. Chapter 22 is on the topic ‘Promotion of Indian Languages, Arts, and Culture’ which clearly shows the importance of language learning depicted in NEP 2020.

The Indian Constitution protects linguistic diversity through a framework that recognizes 22 languages in the Eighth Schedule, empowers regional languages, and guarantees cultural rights. Key constitutional provisions for linguistic diversity include:

- Eighth Schedule (Articles 344(1) and 351): Lists 22 languages (e.g., Tamil, Bengali, Urdu) to which the government provides support for development and recognition.
- Fundamental Rights (Article 29): Grants every section of citizens the right to conserve their distinct language, script, or culture.
- Linguistic Minorities (Article 30): Grants minority groups the right to establish and administer educational institutions of their choice.
- Official Languages (Articles 343-351): Defines the language of the Union (Hindi/English) while allowing states to adopt their own, and ensuring language is not a basis for discrimination.
- Instruction in Mother Tongue (Article 350A): Directs states to provide primary education in the mother tongue to linguistic minority groups.
- Special Officer (Article 350B): Provides for the appointment of a Special Officer for Linguistic Minorities to safeguard their interests.

5. Language : An essential element for Knowledge Transmission

Language is the foundation of knowledge transmission. It is an essential element for comprehension and interpretation of texts. Language is the medium of expression or

⁷ National Education Policy 2020, Ministry of Human resource development, Govt. of India, Para - 4.11, page no. - 13.

⁸ National Education Policy 2020, Ministry of Human resource development, Govt. of India, Para - 4.13, page no. - 14.

transformation of ideas. As narrated by *Daṇḍin* in his text *Kāvyaḍarśa* “This world will become dark in the absence of the lamp of words. Words illuminate this world⁹.”

In ancient *Bhārat*, language is considered as the basis of education or in other words **language studies is the education in the ancient times**. As stated in *Bhārtīya* traditional texts -

- In *Ṛgvedaprātiśākhya* - “*śikṣā svaravarṇopadeśakaśāstram*” (education is the science that deals with the pronunciation and instruction of vowels and consonants/letters.)
- Also found in the commentary of *Ṛgveda* written by *Sāyaṇācārya* - “*svavarṇādyuccāraṇaprakāro yatra śikṣyate upadiśyate sā śikṣā* |” (science in which the pronunciation of vowels, varnas (letters), etc., is taught or explained, is called education.)
- *Taittirīyopaniṣad* (1.2) depicts the six limbs of education - “*śikṣām vyākhyāsyāmaḥ | varṇaḥ svaraḥ | mātrā balam | sāma santānaḥ | ityuktaḥ śikṣādhyāyaḥ* | (the correct and systematic pronunciation of mantras is the true "education," which is complete with the knowledge of the six limbs, i.e. *Varṇa* (correct pronunciation of letters), *Svara* (decreasing, long, and large quantities), *Mātrā* (time period), *Bala* (inner and outer effort), *Sāma* (balance in pronunciation), *Santānaḥ* (continuation of characters)).

The *Vedāṅga* are the last treatises of the Vedic Literature. *Pāṇinīya Śikṣā* (41-42)¹⁰ narrates two verses on the importance of the *Vedāṅga* which describe *Veda* as a Purusha having six limbs as six *Vedāṅga* : *Chanda* are his two feet, *Kalpa* are his two arms, *Jyotiṣa* are his eyes, *Nirukta* is his ears, *Śikṣā* is his nose and *Vyākaraṇa* is his mouth. The oldest record of their names occurs in the *Mundaka Upaniṣad* (1.1.5) where they are named as:

1. *Śikṣā* or phonetics or pronunciation
2. *Kalpa* or ritual
3. *Vyākaraṇa* or grammar
4. *Nirukta* or etymology
5. *Chanda* or meter
6. *Jyotiṣa* or astronomy

Among the six *Vedāṅga* in *Bhāratīya* tradition four i.e. *Śikṣā* (phonetics/pronunciation), *Chanda* (meter/prosody), *Vyākaraṇa* (grammar), *Nirukta* (etymology/interpretation) directly interprets the need of language learning for comprehension and interpretation. According to renowned scholar of language philosophy *Bhartṛhari* ‘words are eternal like *Brahma* (creator or supreme soul) and they deciphered the universe by their meanings.’¹¹ He further stated that nothing can be interpreted

⁹ इदमन्धतमः कृत्स्नं जायेत भुवनत्रयम् |

यदि शब्दाह्वयं ज्योतिरासंसारं न दीप्यते || (*Kāvyaḍarśa*)

¹⁰ *chandaḥ pādau tu vedasya, hastau kalpo'tha paṭhyate | jyotiṣāmayanaṃ cakṣurniruktaṃ śrotramucyate || śikṣā ghrāṇaṃ tu vedasya, mukhaṃ vyākaraṇaṃ smṛtam | tasmātsāṅgamadhīyaiva brahmaloke mahīyate || (Pāṇinīya Śikṣā 41-42)*

¹¹ *anādinidhanaṃ brahma śabdatattvaṃ yadaḥsaram | vivartate'rthabhāvena prakriyā jagato yathā || (Vākyapadīyam, 1.1)*

in this world without the words. Words are the foundation of knowledge or cognition and expression, As stated -

*na so'sti pratyayo loke yaḥ śabdānugamādṛte |
anuviddhamiva jñānaṃ sarvaṃ śabdena bhāsate ||*

(*Vākyapadīyam, Brahmakāṇḍam, 123*)

There is no knowledge or cognition in the world that is possible without words (language). All knowledge appears as if attached to or covered by words.

5. LS Model in Ancient *Bhārata*

As stated above in ancient *Bhārata*, language learning is known as education. Listening, speaking, reading and writing (LSRW) is considered as the holistic way to teach language in contemporary time but in ancient *Bhārata*, medium of active listening and speaking is more focused for language learning as inferred from these references -

- In ancient *Bhārata*, *veda* is known as *śruti*¹² (knowledge that is transferred by oral tradition) and the teacher is known as *Śrautriya, Chāndasa*,¹³ *Ākhyātā*¹⁴, *Pravaktā*¹⁵.
- In *Śukarahasya Upaniṣad*, verse 43 -

*śravaṇaṃ tu guroḥ pūrvaṃ mananaṃ tadanantaram |
nididhyāsanamityetapūrṇabodhasya kāraṇam ||*

Three main means of attaining complete enlightenment are described: listening to the teachings of a guru, contemplating on them, and then meditating on that knowledge continuously.

- In *Smṛtichandrikā* -

*śuśrūṣā śravaṇaṃ caiva grahaṇaṃ dhāraṇaṃ tathā |
ūhāpoho'rthavijñānaṃ tattvajñānaṃ ca dhīrguṇāḥ ||*

This verse describes eight qualities of the intellect, or stages in the process of acquiring knowledge: the desire to hear, hearing, receiving, retaining (remembering), reasoning, understanding, analysis and cognition.

In these references, the importance of willingness for hearing and active listening is clearly inferred. This shows the importance of listening and speaking in ancient times.

5.1 Focus on Pronunciation

Bhārtīya education is more focused on speaking and listening. For speaking and listening, clear and accurate pronunciation of each alphabet is an essential element. Hence, *Bhārtīya* tradition imparted the need for pronunciation. In the six vedangas, the first is *Śikṣā* (phonetics or pronunciation) which clearly indicates the importance of pronunciation in ancient times. According to *Pāṇinīya Śikṣā*, failure to pronounce correctly is fault as stated -

¹² *śikṣetyādi śruterāṅgam*

¹³ *śrautriyacchāndasau samau, Amarakośa, Brahma-varga, 6;
śrautriyaśchando'dhite (Aṣṭādhyāyī, 5.2.84)*

¹⁴ *Aṣṭādhyāyī 1.4.29*

¹⁵ *Aṣṭādhyāyī 2.1.65*

*gītī, śīghrī, śirahkampī, tathā likhita-pāṭhakah |
anarthajñō'lpakaṇṭhaśca, ṣaḍete pāṭhakādhamah ||(Pāṇinīya Śikṣā, 32)*

Singing while reading, reading too quickly, shaking the head while reading, reading written text, reading without understanding the meaning, and speaking in a low voice are the six faults of a reader.

Correct pronunciation is necessary for the comprehension of vedas. It is very famous in sanskrit that with wrong pronunciation *Sakṛt* (once, single time) becomes *Śakṛt* (faeces, excrement). So for right comprehension correct pronunciation is necessary. For the correct knowledge of *veda*, Bhārtīya education system various aspects of language education. As stated -

*gurutvaṃ laghutā sāmyaṃ hrasvadīrghaplutāni ca |
lopāgamavikārāśca prakṛtīrvikramaḥ kramaḥ ||
svāritodāttanīcatvaṃ śvāso nādastayobhayama ca |
etatsarvaṃ tu vijñeyaṃ cchāndībhāṣāmadhīyatā ||*

Heaviness, lightness, sameness, and short, long, and prolonged vowels; omission, addition, and alterations, natural form, irregular form, sequential order; circumflex, acute, and grave accents, breath, sound, and their combination; all this is indeed to be known by one studying the Vedic language.

Hence *Taittirīyaprātiśākhya*, interprets *Ācārya* (teacher/master) must have knowledge of pronunciation of vowels and consonants. As stated -

*padakramaviśeṣajñō varṇakarmavicakṣaṇah |
svaramātrāvibhājñō gacchedācāryasaṃsadam ||(Taittirīyaprātiśākhya, 24)*

Only a person who is knowledgeable about the order of words, proficient in the order of letters (pronunciation and combination), and has a deep understanding of the distinctions between vowels (high, low, and circumflex) and their durations, is entitled to receive the title or qualification of 'Acharya' (teacher/master).

6. The process of Knowledge Transmission

Knowledge transmission is a two way process. First is conceive or comprehension and second is expression, interpretation, or gestation. Comprehension is a multi-step procedure. It needs willingness to learn, then active listening, then understanding, and analysis. As stated -

*śuśrūṣā śravaṇaṃ caiva grahaṇaṃ dhāraṇaṃ tathā |
ūhāpohārthavijñānaṃ tattvajñānaṃ ca dhīguṇāḥ || (Smṛticandrikā)*

This verse describes eight qualities of the intellect, or stages in the process of acquiring knowledge: the desire to hear, hearing, receiving, retaining (remembering), reasoning, understanding, analysis and cognition.

To properly study, understand, and write traditional knowledge,

- first it is essential to be familiar with their -
 - language,
 - writing style,
 - and meaning

➤ then its contextual and analytical studies.

Words are the basic resources of expression. Simply knowing the meaning is not enough to understand and express meaning. No word on this earth is synonymous with another; each word reveals its true meaning only when it is relative to the context. Even a single word has many meanings¹⁶. Therefore, for the proper understanding and writing of texts, knowledge of the meaning, as well as the style and context, is essential. As stated -

ekaṃ śāstramadhīyāno na vidyācchāstraniścayam |
tasmād-bahuśrutah śāstram vijānīyāccikitsakah ||

(*Suśrutasaṃhitā, Sūtrasthānam, 4.6*)

It is not compulsory that one can have knowledge by studying a single text. So, learners have to study various texts.¹⁷

Hence, it is clearly stated that if one has attained mastery over one text, then he can attain mastery over other texts also¹⁸. According to *Bhartṛhari*, the true nature of word and meaning is a single, unified reality but despite this underlying unity, in everyday life and communication, they are treated as separate entities. As stated -

śabdārthayorasambhede vyavahāre pṛthak kriyā |
yataḥ śabdārthayostattvamekaṃ tat samavasthitam |

Though word and meaning are not different, they are treated as separate in practical usage. Because the essence of word and meaning is established as one.

Hence, *Bhartṛhari* named his text *Vākyapadīyam*, which means ‘sentence is the word.’ Word gets its complete meaning with its context, association, dissociation, companion, place, time, person etc. which can be comprehended by the meaning of the sentence. So, in word-meaning relation the whole sentence becomes the word. He presented the list of 13 basic elements which are used to determine the meaning of words in everyday life as -

saṃyogo viprayogaśca sāhacaryam virodhitā |
arthaḥ prakaraṇam liṅgam śabdasyānyasya sannidhiḥ ||
sāmarthyamaucitī deśaḥ kālo vyaktiḥ svarādayaḥ |
śabdārthānekatāyām cedviśeṣasmṛtihatavaḥ ||

When a word has multiple meanings, association, dissociation, companionship, opposition, meaning or purpose, context, sign, proximity of another word, capability, appropriateness, place, time, person, intonation, etc. are the causes for the recollection of a specific meaning.

1. *Saṃyogaḥ* means association of words with another words.
2. *Viprayogaḥ* means dissociation of words.
3. *Sāhacaryam* means companionship of words.

¹⁶ *ekaśca śabdah bahvarthah, Mahābhāṣyam, 1.2.45*

¹⁷ It is to remember that each and every text has its own way of expression and use of language, which is specific to the nature of the subject.

¹⁸ *ekasmīnapi yasyeha śāstre labdhāspadā matiḥ |*
sa śāstramanyadapyāśu yuktijñatvāt prabudhyate || (Carakaśāhita, Siddhisthānam, 47-48)

4. *Arthaḥ* means the meaning of the word.
5. *Prakaraṇam* means the context of word.
6. *Liṅgam* means male/female classification of noun.
7. *Śabdasyānyasya Sannidhiḥ* means proximity of another word.
8. *Sāmarthyam* means capability of a word in narrating its meaning.
9. *Aucitī* means appropriateness of a word.
10. *Deśaḥ* means the place or region of the author, text or the narration.
11. *Kālaḥ* means the time period of the author, text or the narration.
12. *Vyaktiḥ* means the person who is narrating or about whom is narrating.
13. *Svarādayaḥ* means intonation of words.

Ācārya Māṇikyanandī in his text *Parīkṣāmukhasūtram* synthesis the both these description and presented the holistic way to understand word-meaning relation as -

“*sahajayogyatāsamketavaśāddhi śabdādayo vastu pratipattihetavaḥ*”
(*Parīkṣāmukhasūtram* 3.100)

Words get their meaning by their inherent abilities and the context.

For the comprehension of texts, *Bhārtīya* knowledge system presented the six step formula. First, we need to recognize words in the sentence, then know the meaning of each term, then analysis of words (especially compound words) or dissection of compounds, then understand their contexts or relate them as a sentence, then raise doubts and lastly solve doubts. As stated -

padacchedaḥ padārthoktirvighraho vākyayojanā |
ākṣepo'tha samādhānaṃ vyākhyānaṃ ṣaḍvidhaṃ matam || (Prāśara Purāṇa)

This verse describes the six limbs of commentary (*bhāṣya*) in Sanskrit literature (*ṣaṭvidham vyākhyānam*), which are necessary to clarify the meaning of a sutra or text.

6 limbs of interpretation:

1. *Padacchedaḥ* : Separating words from a sentence (Sandhi-Vichhed).
2. *Padārthaḥ*: Explaining the meaning (explanation/definition) of each term.
3. *Vighrahaḥ*: Analysis of words (especially compound words) or dissection of compounds.
4. *Vākyayojanā* : Arranging words according to their grammatical order.
5. *Ākṣepa* : Raising doubt, question or argument.
6. *Samādhānam* : Removal (clarification) of the doubts raised.

The purpose of interpretation is to comprehend *sūtra* or *śloka*. These six limbs presented the rules for interpretation of *sūtra* or *śloka* and are also necessary for the comprehension of *Bhārtīya* texts.

7. Conclusion

Language is the foundation of knowledge and its transmission. In ancient Bhārata, the knowledge of language is considered as the education. Knowledge transmitted through the medium of listening and speaking. The tradition is known as *śruti* (oral) tradition. The focus was more on the correct pronunciation of language. The words differ in their meanings due to incorrect pronunciation also. So, proper listening, reading, speaking and recitation is practiced more.

Only listening and speaking is not sufficient for knowledge transmission. It is a two step procedure. One is to conceive properly and second is to express, interpret or respond. For the accurate expression and transmission the correct cognition or comprehension is needed. For the understanding, first it is essential to be familiar with basic structure i.e. language, writing style, and meaning of the text then analytical study arises. The unit of language is words. They are the basis of language and express their meaning by their inherent abilities and context. For proper understanding, the meaning of a word with its context is needed. So, according to *Bhārtīya* tradition, correct comprehension along with the proper listening and pronunciation is the key for the transmission of knowledge.

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