

**THE SANSKRIT TRADITION OF VALLUVANAD
A CRITICAL ASSESSMENT**

Thesis

Submitted to the University of Calicut

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DOCTOR OF PHILOSOPHY IN SANSKRIT

Vasu. A



DEPARTMENT OF SANSKRIT

SREE NEELAKANTA GOVT. SANSKRIT COLLEGE

PATTAMBI

UNIVERSITY OF CALICUT

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Dr. M SATHIAN

Associate Professor,

Department of Sanskrit Sahitya,

Sree Sankaracharya University of Sanskrit, Kalady.

CERTIFICATE

This is to certify that the thesis entitled “**THE SANSKRIT TRADITION OF VALLUVANAD: A CRITICAL ASSESSMENT**” is a record of bonafide work carried out by Sri. Vasu A, under my supervision and guidance submitted to the University of Calicut for the award of the Degree of Doctor of Philosophy in Sanskrit. It is also certified that this thesis has not previously formed the basis for the award of any Degree, Diploma or Fellowship or other similar title or recognition in any University or Institutions.

Pattambi,

Dr. M. SATHIAN

(Supervising Teacher)

DECLARATION

IVASU.A, hereby declare that this thesis entitled “**THE SANSKRIT TRADITION OF VALLUVANAD: A CRITICAL ASSESSMENT**” submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Sanskrit has not been previously formed the basis for any Degree, Diploma or Fellowship or other similar title in any University or Institutions

Pattambi.

Vasu. A

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PREFACE

Sanskrit came to be established in Kerala in two phases. In the first phase it was introduced here, and in the second it became well-established. It was through the Jainists, and Buddhists that Sanskrit was propagated here in the first phase. Later it became deeply rooted through the Brāhmins who migrated to Kerala. The Kings and lords of Kerala provided institutional protection to the growth of Sanskrit tradition. When the Brāhmins arrived here, they promoted Sanskrit up to a certain span of time by establishing Gurukulās, Pāṭhaśālas and assemblies of scholars. It is to be specially noted that the Sanskrit tradition of Vaḷḷuvanāṭ, unlike that of other regions of Kerala, was not something solely possessed by the Brahmins, on the contrary it was non-Brāhminical.

If we go through the great literary works of Vaḷḷuvanāṭ, it is clear that from the seventh century the literary world was rich with such branches as *Mahākāvyaś*, *Śandeśakāvyaś*, *Historical Kāvyaś*, *Rūpakāś*, Translations, Interpretations etc. Sanskrit language and literature had a prominent role in the formation of the intellectual history of Vaḷḷuvanāṭ.

Another characteristic feature of the Sanskrit tradition of Vaḷḷuvanāṭ is the absence of caste differences. The knowledge acquired by those *Avaṛṇas* who were engaged in Āyurveda and Astrology was utilized in a practical way. Sanskrit culture means not only to handle Sanskrit in one or other way but to assimilate and apply it in such a way as conforming to the modern social conditions. The Term Vaḷḷuvanāṭ shown in the title is used as Vaḷḷuvanad for its transliteration purpose in the chapter of the thesis.

Aims and objectives of the Study

- Define the historical and social background of Sanskrit tradition in Vaḷḷuvanāṭ
- Identify and differentiate varieties and different ways of Sanskrit tradition in Vaḷḷuvanāṭ
- Exhibit the contributions of Jaina and Buddha traditions to the sphere of Sanskrit education.
- To find out how the initiations like Manas, Gurukulas and Paṭhaśālas did influenced the linguistic and literary tradition of Sanskrit.

Review of Literature

There are some references to Vaḷḷuvanāṭ in the studies about its history, topography and Sanskrit tradition. *Kēralattilerājvaṃśaṅgal* (The dynasties of Kerala) Written by Velayudhan Panikkasseri (D C Books, Kottayam, 2012) is an important study to be mentioned in this respect. It gives a general history

of Vaḷḷuvanāṭ. We get a picture of the King of Vaḷḷuvanāṭ in the Sanskrit Mahākāvya, ‘Keralodayam’ authored by Dr K N Ezhuttacchan (Dept of Cultural publications, Govt. of Kerala, 1929). Dr S Rajendu’s *Vaḷḷuvanāṭcaritram* (Madhavam Publication, Perinthalmanna, 2012) is a work that gives an authentic account of the territory and administrative system of Vaḷḷuvanāṭ. ‘Malabar Manual written by William Logan marked out the boundaries of Vaḷḷuvanāṭ and recorded the details of the territories that constituted Vaḷḷuvanāṭ. E P Bhaskaraguptan’s *Deśāyanam* (Samabhāvini Publication, Kadambazhippuram, 2009) mentions the history of Vaḷḷuvanāṭ. *Aitihyamāla* by Kottarattil Sankunni, while writing about the legends of Kerala, also refers to the legends of Vaḷḷuvanāṭ. ‘The Zāmorins of Calicut’ compiled by K V Krishnavariyar, though focused on the Zāmorins of Calicut, gives a detailed account of *Vaḷḷuvakkonāṭirī* and Māmāñka as well. Kodungallur Kunhikkuttan Tampuran’s book *Keralamis* the story of Kerala from its origin to Śaṅkarācārya, in which is stated about the employments and caste system of Kerala. *Keralasāhityacaritram* compiled by Ullūr S Paramesvara Iyer (6th edition, 2005) and *Keralīyasaṃskṛtasāhityacaritram* by Vatakkumkur Rajaraja Varma (2nd edition, 1997) introduce the Sanskrit scholars of Vaḷḷuvanāṭ. *Keralacaritram* jointly written by Raghava Variyar and

Rajan Gurukkal (second part, National Books, Kottayam 2012) gives a general description of Manās and Gurukulas of Vaḷḷuvanāṭ. Sanskrit *Studies in Kerala* of P K Sankara Narayaṇanis a collection of articles on Gurukulams, Vedapāṭhaśālas and Sabhāmaṭhās in Kerala. There are articles about the manās and Sanskrit scholars of Kerala in the *Śatapūrnimā Centenary Souvenir* published by Trippunittura Sanskrit College (1914).

In *Samskr̥ta Sāhitya Caritram* edited by Dr K Kunjunni Raja and M S Menon (part I and part II, Kerala Sāhitya Academy, Trissur, 1991-92) details of Sanskrit works are available. Attendance registers and minutes book of Pattambi Central Sanskrit College from 1914 to 1935 were examined and thus obtained immense information on Pattambi College and Sārasvatodyotini pāṭhaśāla. The issues of ‘Vijñānacintāmaṇi’ from 1914 to 1942 and the platinum jubilee souvenir of the college have shed light on the social, cultural and intellectual aspects of Vaḷḷuvanāṭ. The book ‘Punnaśśeri Neelakantha Sarma’ written by K P Narayana Pisharoti (Department of Cultural publications govt. of Kerala 1990) and another book with the same title written by C P Kṛṣṇanilayath (Kerala Sāhitya Academy, 1974) give comprehensive account of Punnaśśeri Gurukulam and Punnaśśeri Nambi.

Āyurvedacaritram written by N V Krishankutty Variyar contains details of the origin and history of Āyurveda and of works in Āyurveda. All India Āyurveda Directory (Published by Vaidyasārati, Kottayam, 1948, 1949) furnishes invaluable information about the Āyurveda centers of India. Therein is mentioned Peringāṭṭuṭi Vaidya family of Vaḷḷuvanāṭ significant information could be collected from the souvenirs of Kottakkal Āyurveda college from 1945 to 1946 (Kottakkal Āyurvedaśāla publication). They also proved helpful in finding out the details of the old students from Vaḷḷuvanāṭ area. All the above-mentioned studies are pertaining to the Sanskrit tradition of Vaḷḷuvanāṭ. But an authentic book on Vaḷḷuvanāṭ has not yet been written.

Scope of the study

Notwithstanding the fact that no notable studies have been made on the Sanskrit tradition of Vaḷḷuvanāṭ, there were traditional Śāstra study centers and Sanskrit study centers in this province. These centers, most of which are in oblivion now, had encouraged the study of Sanskrit and śāstras. Therefore the study on the Sanskrit tradition that had once enriched Vaḷḷuvanāṭ is significant. The available information on Vaḷḷuvanāṭ is intertwined with myriads of stories and legends. This thesis proposes to critically analyze the

Sanskrit tradition of Vaḷḷuvanāṭ by means of modern research methodology. It focuses on a review of the Sanskrit tradition of Vaḷḷuvanāṭ.

Methodology

Although no serious research studies have been made on Vaḷḷuvanāṭ, some articles were published in the periodicals from 1920. Written documents and literary works collected from Vaḷḷuvanāṭ and old documents in the custody of government authorities and individuals have been verified for the purpose. Besides, the writings in periodicals like *Bhāṣāpoṣini*, *Māthrubhumi*, *Malayala Manorama*, *Vidyāvinodinī*, *Uṇṇi Nambūtirī*, *Pūrṇatrayī*, *Sāhitī* and *Maṅgalodayam* as well as newspapers, *Āyurveda* magazines, Souvenirs, *Vijñānacintāmaṇi Journal*, *Samabhāvinī*, works on Kerala history, Interviews, field works, Internet Sanskrit archives etc have been utilized in preparing this dissertation.

Plan of Thesis

This is the first research treatise on the subject ‘The Sanskrit Traditions of Valluvanad a Critical Assessment’. It is arranged in Six Chapters.

1. The Vaḷḷuvanāṭ Dynasty and Sanskrit tradition
2. Manas and Gurukulams in Vaḷḷuvanāṭ .
3. Āyurveda tradition of Vaḷḷuvanāṭ

4. The renowned scholars of Vaḷḷuvanāṭ and their contributions

5. Punnaśseri Gurukulam and the movement of renaissance.

6. Conclusion

A study on the Sanskrit tradition of Vaḷḷuvanāṭ means an enquiry to know how much did Vaḷḷuvanāṭ mark itself in history, which is the subject of the first chapter. The Vaḷḷuvanāṭ Dynasty and Sanskrit Traditions, It gives a general account of Vaḷḷuvanāṭ as a principality, the dynasty, boundaries and legend. Vaḷḷuvanāṭ was a famous principality in Kerala. It was through the Vaḷḷuva King, Rājaśekhara that the land of Vaḷḷuvanāṭ came to be known in history. It was a territory ruled by the Drāvidas. We see that in the course of time the Brahmin culture subjugated the Drāvida culture. Vaḷḷuvakkonati and the Zāmorin were enemies, as recorded in the historical documents of Malabar. This chapter also presents the story of how the Zāmorin defeated Vaḷḷuvakkōnatiri by way of deceit.

The second chapter focuses on the Manas and Gurukulams in Vaḷḷuvanāṭ. It shows to what extent the language of Sanskrit and sphere of knowledge were influenced by Kūṭallūrmana, Olappamaṇṇamana, Pāzhetattmana, Punnaśseriḷḷam, Pūmuḷḷimana and Cūrātt family, which enriched Vaḷḷuvanāṭ. This chapter is discusses the courses of study, pattern of

study, curriculum, syllabus etc followed in these Gurukulams and pāṭhaśālas. Even though there is a large number of manas and gurukulams in Vaḷḷuvanāṭ, most of them hardly made any contributions to Sanskrit.

The Āyurveda tradition of Vaḷḷuvanāṭ is the subject matter of the third chapter. Vaḷḷuvanāṭ had given birth to several Āyurveda centers that traditionally undertook the study and treatment of Āyurveda. They proved themselves to be proficient in various centers of Āyurveda Mezhattūr Vaidyamaṭham, Mezhattūr Chāttannaircikilsākentram, PuḷiyapattaVaidya family, Mukkaṭekkāṭṭ Vaidya family, Poṟutiya Vaidya family, *Periṅgāṭṭuṭoṭi* Vaidya family, Mullakkal Vaidya family, Pūmuḷḷi mana and Punnaśsericintāmāṇicikitsālayam of gurukulam. The traditional Āyurveda centers, traditional Vaidyas, the works written by them, medicines and methods of treatment are discoursed in this chapter.

The fourth chapter is on reputed learned Sanskrit Scholars in Vaḷḷuvanāṭ and their contributions. It deals with the late scholars and their contributions and comprehensively analyses a lot of works that belong to the branch of Sanskrit śāstras and literature like, *Vyākaraṇa*, *Sāhitya*, *Stotra*, *Astrology*, *Poetry*, *Mahākāvya*s, translations etc.

The fifth chapter, ‘Punnaśseri Gurukulam and the movement of renaissance’ deals with Indian Renaissance and Kerala Renaissance. Punnaśseri Nambi, his attempts to spread Sanskrit, the extent of role played by his gurukulam in renaissance etc are discussed. It shows in detail, the role of Punnaśseri Nambi and his disciples in the movement of Renaissance. It also discusses such matters as the role of ‘Vijñānacintāmaṇi’ magazine in Renaissance and to what extent the National movement and the Movement of Renaissance had advanced in Vaḷḷuvanāṭ.

The Conclusion, which is the sixth chapter deals with the synopsis of the matters discussed in the previous chapters as well as the findings of this research. Then they follow the selected bibliography. The important documents related to the study of Sanskrit in Vaḷḷuvanāṭ and interviews with prominent Sanskrit scholars are included in annexure.

Let me express my sincere thanks to the well-wishers who supported me to complete this thesis. It was my supervising teacher Dr. M Sathian, who directed me to get into this topic. I wholeheartedly acknowledge my gratitude to Dr. M Sathian, Associate Professor of Sanskrit Sahitya, Sree Sankaracharya University of Sanskrit Kalady. I am genuinely grateful to him forgiving me much freedom to prepare this thesis under his supervision my research work

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Vasu. A

CHAPTER- I
THE VAḶḶUVANĀṬ DYNASTY AND
SANSKRIT TRADITION

The Cultural Milieu of VaḶḶuvanāṭ

VaḶḶuvanāṭ was a former renowned princely state (local kingdom) in Kerala. Its capital was *VaḶḶuvanagarā*, which is Aṅgāṭippuram today. The erstwhile VaḶḶuvanāṭ comprised of today's Taluks namely Perintalmanna, Mannarkkad and Ottappalam Vidvān Ettan Taṃpūran as well as some parts of the Taluks like Ponnani, Tirur and Eṛānād.¹ It has been recorded in the history of VaḶḶuvanāṭ that the ancient place stretched from the mountain of Pantallūr to the sea of Ponnani² VaḶḶuvanāṭ emerged at the end of the rule of the Perumāls. VaḶḶuvanāṭsvarūpam constituted of four Kovilakams (palaces) namely Āyiranāzhi, Kaṭannamaṇṇa, Maṅkaṭa and Aripṛa. VaḶḶuvanāṭ Svarūpam was also known as *Veḷḷappanāṭṭukara*, *VaḶḶuvanāṭ*, *Veḷḷappanāṭ* and *Vallabhanāṭ*, and the king of the *Svarūpam* was generally called *VaḶḶuvakkonāṭiri*. *Cāttankota*, *Sṛīvallabhan*, *Vellāṭṭiri*, *Āraṅgodan*, *Vallāṭṭaracan*, *Rāyirancāttan* and *Āraṅgotṭudayan*, were their other titles.

¹Logan's Manuals, Appendix- XXI

² S. Rājendu, *VaḶḶuvanāṭcaritam*, Mādavam Publication, Perintalmana, 2012.

In *Keralolpatti* authored by Herman Gundert, however, the king is referred to as *Vaḷḷuvakkonāṭiri*.

Vaḷḷuvanāṭ Dynasty

Rājaśekharaṇ, believed to have lived in the tenth century, is the founder of this dynasty. In an inscription in Tiruveṭṭiyūr Śiva temple written in Ancient script pidgin, (believed to be issued in the twentieth year of the reign of Kṛṣṇadevarāyaṇa-III, in C E 940-960), an ancient document on Vaḷḷuvanāṭ one can be read :श्रीराजशेखरइतिप्रथिताभिधानात्केरलानानाथस्यवल्लभ-समाह्वयराष्ट्रनाथाख्यतोगुणौःसमभवत्वल्लभोगुहाभः।³ These are the attributes of Vallabha, son of the king of Vaḷḷuvanāṭ Rājaśekharaṇ and the names ‘वल्लभक्षोणी and ‘वल्लभवंशम् are associated with this Vallabhan. The name of this dynasty also appears in the witness-list in *Vīrarāghavapaṭṭayam* (copper plates or title deeds of *Vīrarāghava*), which has caused heated debates in Kerala history.⁴ Besides that, a king called *NāñcilVaḷḷuvan* who belongs to the Vaḷḷuvappulaya caste has been mentioned in the work *Puṛaṇānūr*.⁵ The

³K.O Nīlakaṇṭha Śāstri *South Indian Inscriptions*, pp.141,181.

⁴*Indian Antiquary*, 1929, pp 85-96

⁵*Puṛaṇānūr*, pp 137-139

Jewish edict by the Cera King, Bhaskara Ravivarman the First, is one of the significant documents referring to Vaḷḷuvanāṭ.

In the copper plate granted to Joseph Rabbān by an emperor of Kerala namely Bhaskara Ravivarman, *Rāyirancāttanis* mentioned as the possessor of Vaḷḷuvanāṭ dynasty and this is the first authentic document referring to the king of *Vaḷḷuvanāṭ*. The *Tariśāpaḷḷi* edict (*Tariśāpaḷḷi śāsanam* or *Tariśāpaḷḷi* copper plates), which grants some special privileges to the Jews, also includes as one of the witnesses 'Rāyirancāttan', the owner of the province of Vaḷḷuva in *Āraṅgoṭṭusvarūpam*. K.N Ezhuttacchan writes in his work *Keralodaya* that the right to conduct *Māmāṅkaṃhad* long been possessed by Vaḷḷuvakonātiri.⁶ In the middle ages this dynasty was known as *Āraṅgoṭṭusvarūpam*.

History of Vaḷḷuvanāṭ

Some historians are of the opinion that the word 'Vaḷḷuva' is derived from 'pallava'. They mean that Vaḷḷuva dynasty descended from Pallava dynasty. William Logan asserts that 'vaḷḷuva' is just another form of

पूराणशालीनकुलांसमीक्ष्यतां
जरत्प्रकम्पाकुलवल्लभागतां
प्रदूषितांमाघमहामहश्रीयं
कथंनसीदामीदुनोमिरोदिमि॥

‘pallava’. Therefore ‘Vaḷḷuvanāṭ’ means ‘Pallavanāṭ’.⁷ Vaḷḷuvanāṭ is a very ancient dynasty in Kerala. It is the same ‘वल्लभक्षोणी’ the province mentioned in *Bṛḡusandeśam* that later came to be known as ‘Vaḷḷuvanāṭ’.⁸ There are references to Vaḷḷuvanāṭ Āzhvarin Pāṛttivapuram edict and Kailāsanātha temple inscriptions in Kaṛuppuḷkoṭṭa.⁹ In *Uṇṇiyāccicaritam*, which is said to be the most ancient of the *Campūs* a reference to *Vaḷḷuvappuḷli* can be seen.¹⁰ Sṛīkaṇṭheśvaram Padmanābha Piḷḷai has stated in ‘Śabdatārāvali’ that ‘Vaḷḷuva’ is a title among Pulayas.¹¹ The legend goes that Ceramān Perumāl, the last of the Perumāls, divided Kerala into several lands to be distributed among the feudal lords and he granted the shore of Tirunāvāya and adjacent territories to *Vaḷḷuvakonātiri*. It is thence forth that Vaḷḷuvakonātiri undertook the patronage of *Māmāṅkam*. It is to be inferred from this that Vaḷḷuvakonātiri was not under the direct control of Perumāl, and that he was granted more freedom and sovereignty than the other feudal lords.¹² Vaḷḷuvanāṭ was an independent princely state of Kerala in the middle Ages. Glolen, who was the

⁷Krishna Variyar K.V, *Malabar Manual*, pp 45

⁸धरणीवल्लभश्रोणिबन्धोः

⁹Tiruvitaṅkūr *Archeological Series*- III, Vol-VI

¹⁰Elamkulam Kunjanpiḷḷai, *Cila Kerala Caritrapraṣṅgal*, Part I, pp 19

¹¹Sreekanthesvara Pillai, *Sabdatārāvali*, NBS, pp 14-21

¹²William Logan, *Malabar Manual*, 1985, pp 256-257

Dutch governor of Cochi, has recorded in his reminiscences (C E 1743) that Vaḷḷuvanāṭ was one of the oldest dynasties in Malabar.¹³

Legend of Vaḷḷuvanāṭ

There is a legend associated with the temple of *Tirumāndhāmkunnu* Bhagavati, the *Kuladevata* (Tutelary deity) of Vaḷḷuvanāṭ, which casts light on the origin of this dynasty. *Maṇḍhamātāv*, the king of Sūryavamśa having abdicated kingship took to saṅyāsa and wandered throughout India. When this great ṛṣi arrived at Aṅgāṭippuram he was so charmed by its wild beauty and serenity, that and he began to observe penance there. Lord Śiva, pleased in the penance, appeared and allowed him to ask for anything he desired. The ṛṣi asked for the largest and most beautiful śivaliṅga in the world. Śiva found himself in a dilemma as the most beautiful śivaliṅga was possessed by Pārvati. However, Śiva somehow managed to secretly take away that Jyotiṛliṅga from Pārvati and handed it over to the ṛṣi, *Maṇḍhamātāv*, Pārvati later finding that the divine liṅga which she had been worshipping was missing, sent *Bhadrakāli* and Śivagaṇas (Śiva's attendant demons) to retrieve the Jyotirliṅga. In spite of her attempts to appease the great ṛṣi, *Bhadrakāli* failed to get back the Śivaliṅga. of *Bhadrakāli*'s *Bhūtagaṇas* (attendant demons) under the

¹³Patmanabha Menon, *KP History of Kerala*, Vol. II, pp 181

leadership of Vīrabhadra attacked the ṛṣi *Āśrama* (monastery) with weapons. Ṛṣi's disciples retaliated by throwing wild fruits at them. Each fruit that fell upon the *Śivagaṇas* became a śivaliṅga. The defeated Būtagaṇas ran away. In the temple there still exists the ritual of throwing wild fruits ('Aṭṭnga'). The devotees form themselves into two groups in the northern gateway of the temple and throw Aṭṭnga at each other. This, being one of the famous rituals of this temple, is performed on the first day in the Malayalam month of Tulām.

When the Bhūtagaṇas were beaten on infuriated Bhadrakālī appeared in her terrible form and attempted to forcefully snatch away the Śivaliṅga. But the unrelenting ṛṣi did not part with it. After a matchless tug of war, the Śivaliṅga broke into two pieces. The broken idol is still believed to be found in the sanctorum of the temple. In this idol resides Tirumāndhāmkunnamma in her Parabrahma form.

Boundaries of Vaḷḷuvanāṭ

The ancient Vaḷḷuvanāṭ was a large princely state. It was surrounded by the river of Niḷa (Bhāratappuzha) in the south, the hills of Pantallūr in the north, the Arabian Sea aside of Ponnani in the west, and Aṭṭappāṭi hill ranges in the east. The oral tradition also testifies that ancient Vaḷḷuvanāṭ stretched

from the hills of Pantallūr to Ponnani beach.¹⁴ During the invasion Tippū Malabar in Vaḷḷuvakonātiri was in possession of Aṭṭappāṭi valley and certain parts of Ottappalam Taluk only. When Tippū attacked Vaḷḷuvakkonātiri, the latter took refuge in Trāvancore. Later when the British freed Malabar from Tippū the king of Vaḷḷuvanāṭ signed an agreement with the East India Company on 30th July 1792.¹⁵ Vaḷḷuvakkonātiri remained in power until the Zāmorin captured Tirunāvāya.

The festival of Vaḷḷuvanāṭ *Māmāṅkam* jointly reined in by Vaḷḷuvakkonātiri and 16 Svarūpas was a very remarkable one. Vaḷḷuvanāṭ existed as a mighty kingdom for a long span of 200 years from the beginning of 13th century to the end of 14th century and later had to surrender to the Zāmorin of Calicut. However, it could remain in power and govern the territories near its headquarters with the help of suicide squads and thus continued to pose a challenge to the Zāmorins till the 18th century. During the period of the invasion the Nair soldiers in Vaḷḷuvanāṭ failed to resist the organized cavalry of Tippū and so they withdrew. Despite that, the kingdom of Vaḷḷuvanāṭ was active even in that period of invasion. During the British reign, they exercised domination, signing treaties with Vaḷḷuvakkonātiri and

¹⁴ S.Rajendu, *Vaḷḷūvānāṭ Caritam*, Mādavam Publications, Perinthalmanna, 2012, p 16

¹⁵ S. Rajendu, *Neduṅganāṭ Caritam*, K. ŚankaranārāyaṇanMādavam, Perinthalmanna, 2012, pp 47-48

thereby establishing the British legal system, courts, registrar offices etc. It was from the last Perumāl that Vaḷḷuvakkonātiri had obtained the right to rein over Vaḷḷuvanāṭ as well as the title of patron following the decline of the second Cēra Empire in AD 1112.

Māmāṅkam and Vaḷḷuvakkonātiri

In 1684 Kaṭaṅchery Nambutiri, a poet in the royal court of the renowned Zāmorin, Bharāṇitirunal, presented a detailed account of *Māmāṅkam* in his *Māmāṅkkodhāraṇam Kilippāṭṭ* the Zāmorin he says, moved in procession on the back of the adorned elephant. In the statement submitted by the Zāmorin to the British Government in 1810 it is said that *Māmāṅkam* was celebrated for 28 days in the month of Mākha.¹⁶ The title of *Rakṣāpuruṣastāna* (रक्षापुरुषस्थानं) means the honorable position of the patron of *Māmāṅkam* and Vaḷḷuvakkonātiri continued to be the patron until the Zāmorin took possession of the position. The relation between Vaḷḷuva dynasty and the festival of *Māmāṅkam* is a momentous episode in history. Tirunāvāya on the bank of the river Bhāratappuzha is one of the most prominent Viṣṇu temples in Kerala. This river is also known as Niḷa, Pratiṅci and Perār. *Māmāṅkam* was a festival held once in twelve years at Tirunāvāya

¹⁶K. V Krishna Variyar, *Kerala Māmāṅkam*, Appendix, Kerala Society Op. Cit. p 327.

on the banks of the river Bhāratappuzha. Kings, men of high position and Brāhmins took part in the fest. Besides, the Arabs, the Parañkies, the Chinees, Mārṽāṭis and numerous other merchants could attend it. There are references to the history of Vaḷḷuvanāṭ and *Māmāñkam* in Bodhamañjari of Keralodayam by K.N Ezhuttacchan.¹⁷ Theists believed that on the ‘Makamnāl’ (astrological day) in the month of Mākha, the waters of the Gaṅgās would enter many of the Tīṛtās (holy waters) of India. Therefore those patrons who go on pilgrimage and took adip in them were believed to get blessed and this belief inspired the *Māmāñkam*. Each ruler would reign over for twelve years taking turns. The Zāmorin came to know about the *Māmāñkam* and its grandeur from a merchant named Koya who had been there for trade.¹⁸ Koya made attempts to tempt Vaḷḷuvakkonātiri with various kinds of offerings and precious gifts. But the king did not give in. Then the clever merchant contrived to drag him into a fight with the Zāmorin.¹⁹ Moreover he tried to get the king issued a proclamation to the effect that, henceforth whoever entered the *Nilapāṭuttara* and vanquished the king would

¹⁷K. N Ezhuttacchan, *Keralodayam*, Dept. of cultural publications, Thiruvananthapuram, Govt. of Kerala 1992.

¹⁸Ibid, Śloka, 52-54.

¹⁹अथैकदाभृत्यशातैरनुभूतोगावश्वपृष्टाहतनिस्तुलोपदः
अवापकोऽपिद्यूतिमान्मुहम्मदोमुदाकरंवल्लभराजपत्तनं ॥

have the right to conduct *Māmāñkam*. Eventually Vaḷḷuvakkonātiri fell prey to the plot and issue the proclamation. Consequently he was assassinated by the men of the Zāmorin. Following this, Koya, the business magnate who played the role of an accomplice in assassinating Vaḷḷuvakkonātiri by treachery, was appointed as an advisor to Zāmorin.²⁰ In fact the grandeur and prowess of Vaḷḷuvanāṭ had already caused headache to the Zāmorin. Vaḷḷuvanāṭ forms today's district of Palakkad and this treatise deals with the reputed Sanskrit scholars of the district and their contributions.

Fights with the Zāmorin

The Zāmorins are the rulers of Neṭiyiruppuśvarūpam who wielded power, with Kozhikode as their headquarters. They constantly made attempts to expand their kingdom and to have domination over the port of Ponnani, Bhārattappuzha and the territories south of it. Naturally they had to fight with Vaḷḷuvanāṭ dynasty too. Confrontations between the king of Vaḷḷuvanāṭ and Zāmorin were also to capture the status of the patron of *Māmāñkam* and the right to hold the festival. This patronage had been possessed by Vaḷḷuvakkonātiri for a long time and finally the Zāmorin achieved the goal.

²⁰Keralodayam, Op.Cit, Ślokas 117-118

Vaḷḷuvanāṭ after the formation of Kerala

When the state of Kerala was formed on the first of November 1956, there were five districts namely Trivandrum, Kollam, Kottayam, Trissur and Malabar. The district of Malabar was further divided to form the districts of Palakkad, Kozhikode and Malappuram on 1st January in 1967. Thereupon the district of Malabar ceased to exist. The district of Malappuram came into being on 16th June 1969 with Taluks of Eṛanād, Nilampur, Perintalmanna, Tirur, Tirurangati and Ponnani. Thus the Taluk of Vaḷḷuvanāṭ formed during the British period which comprised of the Taluks of Perintalmaṇṇa and Ottappalam as well as some parts of the Taluks of Ponnani, Tirur and Eṛanād was no more in existence.

In due course of these developments in history the place called Vaḷḷuvanāṭ as an administrative Centre has disappeared. Today Vaḷḷuvanāṭ has turned into a mere romantic space remaining only in the imagination of literary works. As it was very difficult to locate ancient Vaḷḷuvanāṭ, this treatise attempts to give an account of the prominent Sanskrit scholars who were born and brought up in the district of Palakkad and their contributions to the Sanskrit literature.

The Tradition

Tradition, in the true sense of the world implies a spontaneous assimilation of the past in understanding the present.²¹ It is the sum total of the rituals and customs commonly shared by the society as a whole and transmitted through generations.²² Apart from the customs, the collection of stories, myths etc. handed over from generation to generation also constitute tradition.²³ Tradition sometimes exists incessantly as a force withstanding the challenges posed by time. It is tradition that maintains lifestyles and social values. They are not mere ideas communicated through generations, but direct forms of social expressions and delineation of social expressions of each time. In short, tradition is the revelation of existing systems.

Sanskrit Tradition

While attempting to sketch the culture of Valluvanāṭ, the comprehensive contributions of Sanskrit and Sanskrit tradition should be examined. Numerous teaching centers, scholars, Manas (homes of Brahmins) and media did play their roles in the growth and development of Sanskrit

²¹M Defrenue, note su la tradition, cited by Yves Conger O.P, The meaning of tradition, p. 8

²²By the tradition is meant the sum of all the ideas, habits and customs that belong to the people and are transmitted from the Generation. Morries Ginsberg The Psychology of Society. p. 104.

²³ Tradition is a body of law, custom, story, and myth transmitted or handed down orally from the generation to Another—James Drever A Dictionary of Psychology.

language in Vaḷḷuvanāṭ. It was in some affluent Nampūtiri families in Vaḷḷuvanāṭ that the Sanskrit tradition was maintained and this was the situation till nearly 19th century.

The Sanskrit tradition of Vaḷḷuvanāṭ was different from that of the other areas in Kerala and this difference can be noted when the popularity of Sanskrit among the Non-Brāhmin sections and the contributions of Vaḷḷuvanāṭ in Mīmāṃṣa, Gaṇita, Āyurvēda, Āstrology, Sāhitya, Vyākaraṇa and other Śāstras are considered. As it is well known, education had been restricted to the intellectual discourses of the Brāhmins (upper class) and Sanskrit education had been the monopoly of the Brāhmins. Despite that, a vast number of people among the Non-Brāhmins like Maṇṇāns, Ezhavas and Muslims were devoted to the learning of Āyurveda and Astrology which were parts of Sanskrit discourse. Numerous Manas, Nampūtiri residences and Ezhava houses with Sanskrit tradition, Sanskrit learning centers, traditional Āyurveda centers etc. were highly popular in Vaḷḷuvanāṭ.

Outstanding among them were, Kūṭallūrmana famous for learning Sanskrit Vyākaraṇa. PunnaśseriNambi who opened the door for common people to study Sanskrit and his ‘Sārasvatodyotini pāṭhaśāla, The

Pūtoṭṭamana which handed over Sanskrit education over from generation to generation and founded a Sanskrit pāṭhaśāla called ‘Balakollāsini Samskṛta pāṭhaśāla’ to disseminate the light of letters among the commons and Olappamaṅṅa Mana which combined together Vedic tradition and Kathakali deserve special mention.

There were many celebrated Ezhava Vaidyas who upheld their unique tradition in the field of Āyurveda like the Puḷiyappatta Ezhava family noted for eye-treatment and Mukkaṭakkāṭṭ Ezhava Vaidya family. Poṛutiyil Ezhava Family and Patineṭṭarakaṅḍam Ezhava family practiced general medical treatments. Cāttan Nair who treated only children and Mezhattūr Vaidyamaṭham which specialized in traditional treatment in Aṣṭavaidya and transmitted the knowledge through generations also made remarkable contributions in Valluvanāṭ. Another Vaidya family to be specially considered is the Muslim Vaidya family in Periṅgaṭuttoṭi. This family who were known as Koṭṭāram Vaidyas of Tippu Sultān had a prominent role in propagating Sanskrit in Valluvanāṭ. In addition to that a large number of Sanskrit works have been found out from Valluvanāṭ. Therefore, the Valluvanāṭ region has undoubtedly made a voluble contribution culturally and socially to the Sanskrit language and Śāstra.

CHAPTER- II
MANAS AND GURUKULAMS IN VAḤḤUVANĀṬ

Contributions of Manas and Gurukulams in VaḤḤauvnāṭ

The gurukulas in Kerala were actually informal universities and education there in was free of cost. Not only palaces but the ancestral houses of Nampūtiri family Illams and Manas also served as the centers of production and dissemination of knowledge. The royal families of Cochin and the Zāmorin of Calicut took considerable initiative in honoring and patronizing Sanskrit scholars. The Vākyārtasadas conducted in their courts were helpful in selecting scholars and promoting the Sanskrit language and Sanskrit śāstras. It was in gurukulas that children were taught Sanskrit, Āyurvēda Astrology, Mīmāmsa, Vyākaraṇa etc.¹ The gurukulās of Pantaḷam, Kotugallur etc shot up into prominence and fame by way of dependence on royal families. It was in the study of Vyākaraṇa that Kūṭallūrmana laid special interest. A great number of works in Vyākaraṇa have been found out from that mana. In an age characterized by the dominance of casteism, Punnaśseri Nambi was bold enough to teach letters to the lower caste people by declaring that Sarasvati

¹Velayudhan Panikkaśseri, *Keralatile Rājavamsāngal*, 5th Edition, D.C Books Kottayam, 2012, p 97

(goddess of learning) does not stand for untouchability. The gurukulas of Vaḷḷauvnāṭ invariably opened the doors to welcome all the people who approached seeking knowledge.

In Kerala, Sanskrit got propagated through ‘Paḷḷikkūṭas’. Paḷḷi means Budhavihāra. The schools attached to the paḷḷi later came to be called ‘Paḷḷikkūṭas’. When the vihāras ceased to exist in course of time, they were replaced by gurukulas and along with them existed ‘pāṭhaśāla’ (learning centers) attached to temples as another stream of Sanskrit study. In Kerala, especially in Vaḷḷuvanāṭ, Buddhism had spread and gained prominence before it came under Brahmin domination. The followers of budhism had run Paḷḷikkūṭās in many parts of Vaḷḷuvanāṭ. Later when Bhramin domination was established Vedic study attained importance and Vedic schools and ‘Sabhāmaṭhas’ were founded to teach Sanskrit and Veda. Vedic schools for learning Veda were started in the prominent temples and their precincts in each locality. But in Sabhāmaṭhas śṛauta smārtha’ education was imparted. Eighteen Sabhāmṭhas’ are said to have existed in Kerala but no clear-cut evidence is available to locate them.² Of these Sabhāmaṭhas, Bhāṭṭa and Prābhākara Mīmāṃsāśāstra had six each and three each for Vedāntā and

²Śankaranarayanan, P.K., *Sanskrit studies in Kerala Twentieth Century Scenario*, 2017, p12 <http://hdl.handle.net/10603/136157>

Vyākaraṇa respectively. Vaḷḷauvnāṭ had been the seat of Sanskrit learning long before the launching of English education in Kerala. The Manās, Illams and Nampūtiri residences were great sources of the study and propagation of Sanskrit.

The well-known manas of Vaḷḷuvanāṭ

The manas in Vaḷḷauvnāṭ were centers of knowledge that contributed much to the intellectual sphere of Kerala. These manas, the repositories of different disciplines of śāstras as they were, played a leading role in compiling many Sanskrit works and in the study and propagation of Sanskrit. Kūṭallūrmana, Oḷappamaṇṇamana, Pāzeṭattu mana, Punnaśśeriillam and Pūmuḷḷimana were the exceptional in enriching Vaḷḷauvnāṭ educationally. Hitherto no relevant studies have been made on these gurukulas. This treatise proposes to make an authentic study on the contributions of these gurukulas to Sanskrit.

Kūṭallūrmana

Kūṭallūrmana was one of the aristocratic families in Vaḷḷuvanāṭ. This mana, also known as ‘Nāṇeri,’ is presently situated at Nāgalaśśeri near Vavannur, six kilometers away from Pattambi in the district of Palakkad. Kuṭṭamaśśeri Narayanan Pisharoti in his book hints that the Nampūtiri of

Kūṭallūrmana belonged to the lineage of Mezhattol Agnihotri.³ The following lines make it clear that the people of Kūṭallūrmana descended from Mezhattol Agnihotri alias Devadattan and they are considered as belonging to the clan of Viśvamitra:

निलोपकण्ठाभरणद्विनीत-द्योब्रह्मदत्तादजनिद्विजेन्द्रात्।

रामोदयाचार्यपितृव्यचुञ्चु-नारायणो | सौकविरस्यकर्ता

विश्वामित्रस्यगोत्रेद्विजमणिरभवद्ब्रह्मदत्ताभिधानो।

श्राद्धस्वाध्यायपूतःसकलगुणनिधिःशास्त्रवित्काव्यशौण्डः॥

अन्तेवासीविपश्चिद्विपहरिणसुतोजातवेदोष्टमूर्त्यौ -

तत्सूनुःकाव्यमेतद्व्यधितवुधमुदेव्यातनारायणाख्या॥सुभद्राहरणमहाकाव्याम्. XX.103

The Kūṭallūr Nampūtiri would be named Bhrahmadattan and Nārāyaṇan which are the names of Agnihotri. It is clear from these lines written by Nārāyaṇan Nampūtiri in his *Subhadrāharṇa Mahakavya* that originally Kūṭallūr mana was situated near Yajñeśawaram temple installed by Agnihotri on the bank of Bhārathappuzha near Trittala.

It is clearly stated that the author of the book was the son of Bhrahmadattan Nampūtiri who, descending from Viśvamitragotrā, was highly moral, virtuous and well-versed in poetry. It is also stated that he had two

³Kuṭṭamaśśery Nārāyaṇan Piśāroṭi M A, *Kūṭallūr Kritikal*, Māthrubhumi, April 1962, p 16

gurus called Jātavedvan and Aṣṭamūr̥ti; and also that he had two brothers namely Rāman and Udayan through whom he achieved fame. The book also mentions that the mana was situated on the banks of Bhārathappuzha. However, no any traces of this mana remains today in the locality. By eighth century they shifted from their original dwelling place Yajñeśwaram temple premises near Trittāla, to Nāṛerimana at Nāgalaśśri near Vāvānūr. Nīlakanṭhan Nampūtiri of Kūṭallūrmana wrote an interpretation entitled *Vivāraṇa* to Śaṅkarācārya's *Viṣṇusahasranāmam* compiled in eighth century, in which the former refers to Nāṛeri mana as 'Nāgasar̥ni':

कूटलूरुपरिभार्गवधाम्निप्रापुषाजननमात्मधामनि
 ब्रह्मदत्ततनयेनगुम्फिताशोध्यतांकृतिरियंबुधोत्तमैः॥
 जज्ञेयज्ञेश्वरःप्रागुपनिलमधिपोयज्वनामाहिताग्नि।
 स्तद्वंशोद्भुतनारायणबुधवरजाद्रोत्रजाद्राधिसुनोः
 नागश्रेण्याख्यदेशाद्भवनजुषो
 ब्रह्मदत्तद्विजेन्द्रा-ज्जातोनाम्नांसहस्रंब्यवृणुत
 गुरुकारूण्यतोनिलकण्ठः॥

Nāgalaśśri: or *Nāgalaśśreni* is the sanskritized form of Nāṛeri. Another name of Kūṭallūrmana is Sangamagrāmam. Nīlakanṭhan Nampūtiri who lived in the

first quarter of ninth century mentions Sangamagrāman' in the prologue to his play titled 'Kamalinīkalahamsam'

अस्तिहिकेरलेषुसंगमग्रामं नामगृहम्

तत्रअभूवन्गाथिकुलजाःकुशलास्सर्वकर्मसु

द्विजाहरिपदाम्भोजस्मरणहतकिल्बिषा

आसीन्महत्तमस्तेषांनीलकण्ठइतिश्रुतः॥

तृतीयतनयस्तस्यतनयोनीलकण्ठकविस्त्वह॥

He also advises a student who came to Koṭuññillūr gurukulam to learn Vyākaraṇa, that he only needs to go to Sangamagrāman' (Kūṭallūrmana) and learn Kaumudi for five years.⁴

कौमुदीपिपठिषायतितेस्यात्पञ्चवत्सरमनन्यविचारः।

संग्रमालयमहिसुरगेहगाच्छवत्ससुचिरंशुभमस्तु॥

Kūṭallūrgurukula

In Kerala Kūṭallūrmana was a famous gurukula for learning the Vyākaraṇaśāstra.⁵ K. Vāsudeva Mūssat in his article 'Kūṭallūr gurukulam', has remarked that in the documents kept in the Kūṭallūr mana it is indicated

⁴कौमुदीपिपठिषायतितेस्यात्पञ्चवत्सरमनन्यविचारः।
संग्रमालयमहिसुरवर्यस्यालयेवत्सकृपानिलयस्य॥

⁵Dhamodhara PisharotiD, Raṇḍu Vyākaraṇa Mahā Paṇḍithanmar, Māthrubhumi Monthly, 1963, p 24.

that teaching of śāstra was the profession of Kūṭallūr Nampūtiris⁶. The Nampūtiri of Kūṭallūr mana were by tradition scholars in Vyākaraṇaśāstra. K. Vasudeva Mussad in the above-mentioned article, points out that in the family title-deed and documents of the Nampūtiri of this mana it is recorded that their profession was teaching of śāstra.⁷ Throughout several generations, many scholars of Vyākaraṇa in this gurukula learned by themselves and imparted knowledge to others and thus earned reputation for the Vyākaraṇa śāstra in Kerala. Those who were interested in learning Sanskrit, went to Kūṭallūrmana and stayed there to study Vyākaraṇa śāstra. The mana arranged food, accommodation and all other facilities for them. Women were not allowed to study in this gurukula. The classes were conducted in an atmosphere of perfect silence with no quarrels or noises.

In Kerala, the students had to complete 16 years, in order to be admitted to the gurukulās. One had to pursue his study by staying at a gurukula at least for twelve years.⁸ Kūṭallūr gurukulam too followed this. It was deemed prestigious to rid one's mind of all other thoughts and be fully engrossed in

⁶Vasudeva Mussad K, Kūṭallūr Gurukulam, Māthrubhumi Monthly 1961, pp 43- 44.

⁷Dhamodhara Pisharoti *Raṇḍu Vyākaraṇa Mahā Paṇḍhianmar*, Māthrubhumi Monthly, 1963, p24.

⁸ Kummiṇi, *Kūṭallūrmana*, Guruvāyūr Kathakali Club, 1970, p13.

learning in kaumudi.⁹ It was insisted that the Nampūtiri boys who completed ‘samavarṭtanam’ must learn the Vyākaraṇa book, *Siddhāntakaumudi* from Kūṭallūr mana before their ‘Upanayanam’. In the mana, where Patañjali, the author of ‘Mahābhāṣya’ was worshipped, the learning of Vyākaraṇa was started only after prostrating before the idol of Patañjali.

योगेनचित्तस्यपदेनवाचां

मलंशरिरस्यचवैद्यकेन।

योऽपाकरोत्तंप्रवरंमुनीनां

पतञ्चलिंप्राञ्चलिरानतोस्मि॥

The above lines mean that “I hereby bow before that sage Patañjali, by whom the impurities of the mind are removed through yoga, the limitation of word is resolved through Vyākaraṇa and the impurities of the body are disposed of through Āyurvēda”.

The students learned *Siddhāntakaumudi* themselves sitting under the eaves surrounding the middle yard. ‘*Paribhāṣēndusekhara*’ was taught after kaumudi. Patañjali had placed a screen between himself and the pupils. It might be in line with this, that in older times while teaching books of higher

⁹कैमुदीपिपठिषायगितेस्यात्पञ्चवत्सरमनन्यविचारः।
संङ्गमालयमहिसुरवर्यस्यालयेवसकृपानिलयस्य॥

studies in Vyākaraṇa at Kūṭallūr gurukula a screen was placed between the teacher and the student.¹⁰ In those days those who completed the study of kaumudi alone had the right to be seated in the western wing of the gurukula. The floor of western wing was used to instruct in *Śekharam*. There were eminent scholars of Gaṇitā, Astrology, Vedānta, Mīmāṃsa etc, besides Vyākaraṇa. After completing the study every students finally left the gurukula only after having compiled and submitted a work on the subject studied, and receiving a certificate to that effect. That If anybody happened to scribe a Sanskrit work. Those times, it was common he would show it to the eldest Nampūtiri of Kūṭallūr mana and receive a certificate from him, which was highly esteemed among the scholars. Kuṭṭamaśseri Nārāyaṇan Piṣāroṭi, in his article entitled ‘Kūṭallūr kṛtikal’ states that, Mahākavi Rāmapāṇivāda prepared an interpretation to ‘Śrīkrṣṇavilāsakāvya’, entitled ‘Vilāsini’ and submitted to Vāsudevan Nampūtirī, the then eldest Nampūtiri of Kūṭallūrmana and a certificate was granted to him. Vāsudevan Nampūtiri went through the book and certified as follows:

मन्दारंमधुरतयाजयतितेवाणीगुणोनादृता

विद्वान्मानसमौखरीचभवतःकाभारतिभासते।

¹⁰Pañḍitarājan P S Anathanarayanaśāstri, *Sāstra Sadas*, Maṅgalodayam, Complimentary ,1968, p 45.

एतांतामरसेनायत्नघटितांमालामिवात्यादरो-

ल्लोकःकोविदमाननीयशिरसामार्द्गिकक्ष्माघते॥

“May your word which in quality is like the soft and sweet कल्पवृक्षः shine
May Saraswati who pleases the mind of the scholars shine Let the scholars of
the world who respect the twelve-letter word Vṛtta like garland, be pleased on
the *Mṛtaṅga* artist *Pāṇivādan*.

The people of the mana had taken special interest in the food of the students. When their food was ready one of the girls of the mana aged six or seven would appear and intimate them. But the students being so immersed in learning might not sometimes listen to it. Then the girl would present herself before the students and place her palm as a screen between the book and the face. There upon they would raise their heads and ask her what the matter was, and the girl would answer that food was ready. They were so enthusiastic about learning. Sometimes the study would go on till early morning. Only those who belonged to the Nampūtiri community of the mana were qualified to learn Sanskrit because in those days lower caste people and women were denied of learning Veda. Numerous students from outside Kerala and abroad would come to the mana and stayed there for study. The classes were conducted in batches. A simple lifestyle was followed with respect to food and

other matters. The atmosphere would resounding with the voices of śāstra classes, as recorded in the book, Kūṭallūrmana.¹¹ Vaidyamaṭham Ceriya Nārāyaṇan Nampūtiri, in his autobiography has stated that in Kūṭallūr gurukula Vyākaraṇa and śāstra classes were conducted uninterruptedly through day and night. The learning was in tune with the inborn aptitudes of the pupils.

The students of a batch were taught books of higher study only after they had thoroughly learned the book first prescribed for them. The syllabus was prepared in keeping with the level of intellect and faculty of perception. Kīzheṭatt Vāsudevan Nair has stated that the teachers groomed their pupils in such a way that, once they got well-versed in one discipline of śāstra, they could by own effort assimilate any other discipline.¹²

Connections with scholars

Many Sanskrit scholars from alien countries used to visit Kūṭallūr mana to study subjects related to śāstra. Vāsudeva Dīkṣitar, the author of ‘Bālamānorama’ interpretation to ‘*Siddhāntakaumudi*’, while writing the said commentary, frequently visited the mana to clear doubts in Vyākaraṇa by

¹¹Kuṁiṇi, Kūṭallūrmana, *Guruvāyūr kathakali*, Clud Souviner,1970, p.15.

¹²Kīzheṭatt Vāsudevan Nair, Koṭuññillūr Gurukulam, Malayalarājam special Edition, 1963, p,13.

consulting Vāsudevan Nampūtiri. The judges in law courts deemed as authentic the oral statements of Kūṭallūr Nampūtiri while judging the cases pertaining to Dharmaśāstra (ethics). It was Kūṭallūr Kuñcuṇṇi Nampūtiri who successfully argued as per Dharmaśāstra against the then ruling Zāmorin in the special court at Calicut. He was making argument for his student Vellakkattū Bhaṭṭatiri. His opponent was the famous Padutol Vidvān Nampūtiri. The trial lasted two days. The trial began by stating that, the laws of Nāradaśmṛiti were not accepted in Kerala.¹³ Quoting famous law books he authenticated what is acceptable in each time period and what is not. Hearing this, judge Sharpen reverently offered his seat to him and asked him to accept his position. Nampūtiri declined the offer with a smile and said: “It is people like you who indeed are qualified to be seated there. For Kūṭallūr Nampūtiri, teaching śāstra was their familial duty.

Koṭuññillūr Tampurān sought his scholarship to be recognized by Kūṭallūr Nampūtiri. Paradeśi Brahmins (Brahmins from outside Kerala) also treated Kūṭallūr as their gurukula. Koṭugallūr Vidvān Ilayarāja Tampurān, Mahāmahopādyaṅyan Kiḷḷimaṅgalatt Nārayaṅan Nampūtiri, *Vāṭaṅamkūruśśi*

¹³Muraleedhran M T , Kūṭallūr Gurukulam, Śatapūmima Centenary Souvenir Govt.Sanskrit College Tripunithura,1914-15, pp218-219

Piccuśāstrikal, Śabdikatilakan Cennamangalam *Ayyaśāstrikal*, Kūṭallūr Kuññikkāv Nampūtiri, Cochi Valiya Tampurān, Kārakkāṭ Acchan Nampūtiri, Mullappaḷli Swāmiyār, CPI Krishnamenon etc were noted students of this gurukula.

Patañjali Pratiṣṭha and Worship

The people of Kūṭallūrmana were ardent devotees of Viṣṇu. Their tutelary deity (Kula devata) was Duṛga Bhagavati This Bhagavati is believed to be the incarnation of Mūkkola Bhagavati. This idol and its worship is another notable aspect of Kūṭallūr gurukulam, the birth place of Vyākaraṇaśāstra. Kūṭallūr is the only mana that installed and worshipped Patañjali, the author of ‘Vyākaraṇa *Mahābhāṣyam*’. The idol of Patañjali was in the western wing of the *Nālukeṭṭu* (quadrangular building) and they used to worship Patañjali and perform *Puṣpārcana*(offering flowers) daily before the commencement of Sanskrit teaching. It is believed that Patañjali, the interpreter of *Vyākaraṇaśūtrās* and the author of *Yogasūtra* and *Carakasamhitā*, is the incarnation of *Ādiśeṣa*.¹⁴ In the whole of India, *Patañjali Pratiṣṭha* can be seen only at two places, one at *Kāśī* and the other at

¹⁴Pramesvaran Mussad, Rasika Rajini, *Perumanam Grāmam*, Published Vidyāvinodini Press, 1846, p 45.

Kūṭallūr.¹⁵ It is said that V T Bhattatiripad learned the rites of worship and pūja from this gurukula when he was eleven years old.

Library

Kūṭallūr mana had housed a huge library with thousands of manuscript. It is a huge repository of priceless works in the subjects of Nyāya, Vyākaraṇa, Vēdānta etc. Besides, to this collection was added one book each by the students on completion of their study.¹⁶ Every year, on the day of Vidyārambha (initiation into the alphabet) the bundles of books were untied, dusted and cleaned. The threads thus untied are used for tying round the waist of the students. The family head of Kūṭallūr mana and retired justice M K Brahmattan Nampūtiri has told that all the palm-leaf manuscript of the library were contributed to the manuscript library of Kerala University, Thiruvananthapuram, by a member of the family so that they would be useful for researchers and students. Today only a few English books remain here. The last member of the mana took to English education and gave up study of Sanskrit.

¹⁵Ibid., p 45.

¹⁶P.G.Pattambi, *Gurunāthanum Śiṣyarum*, Jyothi Book Centre, Trissur, p.19

Revatī Paṭṭattānam / Revatī Baṭṭattānam and Kūṭallūr mana

Revatī Paṭṭattānam was the assembly of scholars organized yearly by the Zāmorins of Calicut at the temple of Tali. This programme lasted for seven days from revatīnakṣatra (an astrological day) to Tiruvātiranakṣatrain the month of thulam. It was called ‘Revatī Paṭṭattānamas it began on the nakṣatra of revati. A number of scholars from Kerala and outside had participated in it to receive the rank of ‘Bhaṭṭa’ conferred upon by the Zāmorin.¹⁷ It was during the period of king Mānavikraman that Revatī Paṭṭattānam was held very pompously. All sabhāmaṭhams sent representatives. Payyūr Bhaṭṭas were the judges who selected the victorious. This intellectual conference is said to have originated in 1309. Later it was interrupted during the invasion of Tippu. This great fete was resumed in 1865 under the presidentship of Kūṭallūr Nampūtirī, who were the dependents of the Zāmorin. They were called Kūṭallūr Melētāt. In his article Dr C. Rajendran has written about the resumption of Revatī Paṭṭattānam as follows: Once, the Zāmorin of Calicut had to atone for a sin committed by him. He remorsefully went to the famous

¹⁷SK Vasantan, *Nammal Vanna Vazhikal Kerala Saṃskāra caritram*, Malayala padana Geveshana Kendram, Trissur, 2006.p267

Nāvāmukunada temple and sought the advice of renowned scholars.¹⁸ They directed him to convene an assembly of god-fearing scholars and restart ‘Revati Paṭṭattānam which had been held at the Tali Temple, Calicut every twelve years.¹⁹ Thence forward Kūṭallūr Vāsudevaśāstri was presiding over the grand festival of Revatī Baṭṭattāṇam. Payyūr Bhaṭṭa’s had specially invited the Kūṭallūr Nampūtiri for the function. In the invitation letter sent to the houses of the Nampūtiri other than Kūṭallūr the name of the scholar to attend the programme was specifically mentioned. But in the letter to Kūṭallūr mana it was only requested to depute anyone of them, which attests the extraordinary erudition of Kūṭallūr Nampūtirī. Knowledge in Vyākaraṇa Mīmamsā and Vēdānta was put to test and those who emerged successful were granted the rank of bhṭṭa.

Sanskrit scholars of Kūṭallūr mana

The period from seventh to eighth century is known as the golden age of Kūṭallūr mana. In this period the mana was enriched with the presence of several Scholars having in-depth knowledge in the subjects of śāstra as well as erudition in non- Sanskrit śāstra subjects and arts. Moreover their role in

¹⁸C Rajendran ,*Nilayudekayyoppukal*, Malayalam article, Green books Calicut, 2019, p, 42.

¹⁹ Ceriya Kujunṇi Rāja C C, *Kozikode taliyum Paṭṭathānavum*, Tali Kṣetra kalasopaharam, Souvenir, Published by The Souvenir Committy, 1977.

writing books in śāstra and propagation of Sanskrit was also praiseworthy. Nārāyaṇan Nampūtiri, who might have authored *Subhadrāharaṇa mahākāvya* is the first famous scholar from Kūṭallūr mana. This is the first śāstra kāvya written by a Keralite²⁰ and no data is available on any other scholar of this family. M S Menon asserts in his research paper that, this poet lived in the seventh century.²¹ Mahākavi Uḷḷūr S Parameśvara Iyer, Vaṭakkumkkūr Rājarāja Varma and Kuṭṭamaśśeri Nārāyaṇan Piṣāroṭi are of the opinion that Nārāyaṇan Nampūtiri, the author of the Mahākāvya *Subhadrāharaṇam*, was the son of the famous Brahmaddattan Nampūtiri of Kūṭallūrmana.²² Another Sanskrit scholar was Nīlakaṇṭhan Nampūtiri, the son of Kūṭallūr Brahmaddattaan Nampūtiri, who lived in the eighth century. He wrote ‘laguvivaraṇam’ which is a commentary to Śaṅkarācārya’s ‘*Viṣṇusahasranāma*. Nīlakaṇṭhan Nampūtiri, the third son in the family, is also the author of ‘the play with the title *Kamalinīkalahamsam*. He read *Kuñcan Nambiyar*’s ‘Śrīkṛṣṇavilāsakāvya’ and praised his talent in writing. He married from the mana of Karutteṭatt Kṛṣṇāḍyan and had three

²⁰Kuñṅuṇṇi Rāja, K K, Menon M S, *Saṃskṛita Sāhitya Caritram*, Kerala Sāhitya Academy Trissur, 2002. p383.

²¹Menon M S, *The Subhadrāharaṇam*, (Ed), Kerala.1983, pp,132.133. The author is Nārāyaṇan, the son of Bhramadatta, a reputed scholar and poet. Brahmaddatta was a pupile of Jataveda and Astamurthi. Nārāyaṇan belonged to Viswamitra gotra.

²²Kummiṇi, Kūṭallūr Mana Guruvāyūr Kathakali Club, 1970, p14.

children named Nārāyaṇan, Vāsudevan and Nīlakaṇṭhan. Among them Vāsudevan Nampūtiri became a great scholar. He was known as Vāsudevaśāstrikal outside Kerala. This scholar who won ‘Vīrasṅgala paṭṭam’ from the king of Cochin had numerous disciples inside and outside Kerala, among them Vāsudeva Dīkṣītar, Kūṭallūr Kuñṅuṇṇi Nampūtirī, Kūṭallūr Kuñṅikāv Nampūtiri and Paṭuthōl Vidvān Nampūtiri were prominent. Of the notable disciples of Vāsudeva Nampūtiri, it was Kūṭallūr Kuñṅuṇṇi Nampūtiri who became well-versed in Sanskrit Vyākaraṇa. Vāṭānamkurśśi Piccuśāstrikal, Kiḷḷimangalat Mahāmahopādāyā Nārāyaṇan Nampūtiri, Śābdikatilakan Cennamaṅgalam Ayyāśāstrikal, Veṅganūr Cinnakkutty śāstrikal and Cochi Rājaṛṣi Rāmavarma were the foremost disciples of Kuñṅuṇṇi Nampūtiri, By eleventh century, Kūṭallūrmana became an arena for various kinds of debates on śāstra .

Koṭuñṅillūr Vidvān Ilayarāja Tampūrān and Vasudeva Dīkṣītar regularly engaged themselves in debates on śāstra with Vāsudeva Nampūtirī. Vāsudeva Dīkṣītar published the *Bālamaoramān* interpretation to ‘*Siddhāntakaumudi*’. Kūṭallūr KuñṅikāvNampūtiri was not known as a scholar of Vyākaraṇa but as propagator of Bhāgavatā. He was also a *Kṛṣṇa*

devotee.²³ Divākaran (Aniyān) Nampūtiri and Unni Nampūtiri were the last scholars of Kūṭallūr mana. Divākaran Nampūtiri a good orator as he was, had acquired massive knowledge in Vyākaraṇa and Mīmāṃsā. Nārāyaṇan (Unni) Nampūtirī, the last one in the line of scholars, loved English despite his erudition in Sanskrit. This tradition of scholarship ceased to exist with Cerukulappurathu Kṛṣṇan Nampūtirī, Neelakandan Nampūtiri (known as ‘Ārām Tampurān’-one who belonged to the sixth generation) and Rāman Nampūtiri. Detailed account of these scholars and their works has been included in the fourth chapter which discusses the great scholars of Vaḷḷuvanāṭ and their works.

Kūṭallūr mana and Kathakali

The contribution of Kūṭallūrmana to the growth of Kathakali movement in Kerala is priceless. If the students of Vyākaraṇa were also interested in learning Kathakali, they had been provided with facilities for the same. Seats were arranged in the western wing to enable people to watch the performance of kathakali from there. Many of the eminent kathakali artists had come over to the mana to perform the art while a lot of people came these

²³Paṇḍitarajan C K Rāman Nair, *Bhaktya Bagavatam*, Māthrubhumi, September, pp. 95-96

for learning kathakali. Food and accommodation for them were freely provided by the mana. Narayanan alias Unni Nampūtiri and his son Kuññu Nampūtiri who were the last ones in the line of scholars encouraged kathakali considerably and devoted all their time to propagate it. All the members of the mana, including the students and the artists would gather on 25th of December every year. Distinguished masters of kathakali performed the art, after which there would be a sumptuous feast.

Unni Namputiri

Unni Namputiri was the last in the line of scholars of Kūṭallūr mana. He was highly learned in Vyākaraṇa, Mīmāṃsā and works in Smṛti. Besides, he took lead in the growth of the movement of kathakali. He assembled all the well-known artists of the time at the mana, provided them with food and accommodation and thus set the beginning of ‘*Kathakaliyōga*’ (it means Kathakali School). Pattikkamttoti Ravunni Menon, Kavalappara Narayanan Nair, Kutty Ramapanikkar, Kunjiramapanikar, Swarnatu Mani etc were members of *Kathakaliyōga*. Kavugal Sankarankutty Panikkar learned kathakali from Kūṭallūr mana. The ‘Arangettam’ (the first or debut performance on a public stage) of Kunjunair was done in the kaliyoga of Vazhakkada temple.

Kuncu Namputiri

The contribution of Kuncu Namputiri to the growth of kathakali is remarkable. Being one of the founding members of Guruvāyūr kathakali club, he worked for a long time as the president of it. Born in the mana in 1895, he imbibed the tradition of kathakali from his father Unni Namputiri. He formed a *Kathakaliyōga* and kalari at the mana at his own expense. He was enthusiastic to help and encourage kathakali artists generously. Kūṭallūr kaḷari functioned under the instruction of Tekkinkāṭṭil Ravunni Nair. Kalamandalam Gopi and Vatakkeppat Rama Krishnan are two prominent artists who learned kathakali from Kūṭallūr kalari under the instruction of Ravunni Nair. Kūṭallūr Kuñcu Nampūtiri had played the main role in transforming Gopi into Kalamandalam Gōpi. All members of the mana would get together on a certain day every year and Kalamanaalam Gōpi would perform kathakali on the occasion. M K B Nampūtiri, former munsif of Chavakkad, was the president of Guruvayur Kathakali Club, principal judge of Trissur and a member of kathakali club. In 1947-1948 he left for Bombay with Tekkinkatttil Ravunni Nair T, Sakunni Nair, Gopala panikkar, Kalamandalam Gopi, Ramakrishnan and Balan in order to raise fund for Chattanur high

school and collected money by performing kathakali, as stated in Kummini's article, 'Kūṭallūr mana'.

Kūṭallūr mana and Kavungal Panikkars had maintained a prolonged relationship with kathakali. Kūṭallūr Nampūtiri were the spokesmen of Kāvungal Panikkars who have a renowned kathakali tradition. Kavungal Panikkars performed kathakali first before their tutelary deity 'Tichur Thevar' and the second performance was invariably done at Kūṭallūr mana. The first to wear kathakali costumes for the debut performance at Kūṭallūr mana were two boys and two girls. They were Vatakkeppatt *Ramakrishnan* (V P Ramakrishnan nair), Menoth Gopalakrishnan (Kalamandalam Bala *Krishnan*), Kuttassery Sarojini and Appath Narayani. Mangalath vettil Govindan, Padmaśri Kalamandalam Gopi, Pottakkuzhi Neelakanthan Namputiri and Potayath Raman Namputiri also completed their kathakali course from there in later years.

Production of Kathakali costumes

All the musical instruments, costumes and other accoutrements needed for kathakali were being made at Kūṭallūr mana, even though the 'Kaḷippura' (building for staging kathakali) for performing kathakali was readily available there. Cerukulappurat Astamurti Namputiri was in-charge of making costumes.

He was expert in *Dāruśilpa* (carving out figures on wood) and *Citrakala*. *Keṣabharam*, *Kutticāmaram*, *Kṛṣṇamudi*, *Cevippūkkaḷ* and other trappings for staging the art were made here. T V Śankaranārāyaṇan Nair, (who later became a cuṭṭi artist in the team of Kṛṣṇanāṭṭam at Guruvāyūr temple) and some other students had practised cuṭṭi (art of painting on the face of kathakali performer) from the mana. Kathakali artists, Maṅgat family members and Muttatt Krishnan Nair were permanent members of Kūṭallūr kaliyogam.

Oḷappamaṅṅa Mana

Oḷappamaṅṅa mana in Vaḷḷauvnāṭ is famous for Kathakali. Mangad is the four kilometers from Cherppulasserī in Palakkad district along the road to Palakkad. Oḷappamaṅṅa mana is situated at Veḷḷinezhi, which is two kilometers of Mangad. The Nampūtiri of this mana belong to Viśvāmitra gotrā.²⁴ There is no historical evidence to prove the origin of Oḷappamaṅṅa mana. It is believed that it dates back to 300 years. During the invasion of Tippu Sultān, the Srīcakrā made of stone installed at ‘*Vaṭakkini*’ (northern wing of the mana) was kept overturned, lest it should be noticed. As Tippu did not invade the northern parts of Palakkad, the Srīcakrā was reinstalled. Since the Sreecakrā had got damaged while being overturned, another Sreecakrā

²⁴Vijayakumar N P , *Oḷappamaṅṅa mana Cultural study*, Devī Prasādam Trust, Maya creative mind, Calicut, 2016, p 23

made of bronze was installed here. In the mana there is a cupboard brought from Australia to keep up money as there were no banks in Vellinēzhi in those days. The cupboard was specially made so that, even during of an outbreak of fire in the building it would be safe.

Legend

A Nampūtiri family of Ottur mana at Mayannur in the district of Trissur, happened to migrate to Vellinezhi six hundred years back and thus originated Varikkasseri mana.²⁵ It is believed that at a juncture of time in the past Oḷappamaṅṅa mana was it bereft of any children to become inherited. Inorder to prevent the imminent tragedy of extinction of the family a child was adopted from Varikkasseri mana. Thus the Namputiri of Oḷappamaṅṅa mana is believed to be the descendants of Varikkasseri mana. Today the mana is ‘Eṭṭukeṭṭu’ (building with two quadrangles). In earlier times it was ‘Pantranṭukeṭṭu (building of three quadrangles). When anyone dies in a Nampūtiri family, as a rule, dead body was taken to ‘Tekkini’. But it is not done in Oḷappamaṅṅa mana because of the permanent presence of the hoisted flag of the family temple there.²⁶

²⁵ Ibid,p17

²⁶ Asianet Communication, Yatra, 2016

Deity and the Legend

The Kuladevatā of Oḷappamaṇṇa mana is Tirumāndhāmkunnu Bhagavati. A forty-day festival (decorated platters with lamps) and ‘Kalamppatt’ (singing on a floor adorned with figures of deities in color powders) is celebrated as local festival. They believe that once a head of the mana sat in ‘bhajana’ before Tirumāndhāmkunnilāmma where upon the pleased Bhagavati accompanied him and settled down in Oḷappamaṇṇa mana. In the article on Tirumandhamkunnu Bhagavati entitled ‘Illattamma’ written by Mahākavi Oḷappamaṇṇa, he mentions the deity as the *Kuladevata* of the mana. In addition to that, there is an idol of *Śāstāv* in the middle courtyard.

Kathakali and its renewal

Oḷappamaṇṇa mana made invaluable contributions to the spheres of art and culture of Kerala. This mana was known as Kalamaṅdalam of Kerala.²⁷ Renowned Kathakali artists were invited to stay at the mana and perform their art. They were paid reasonable remuneration. In those days, Brahminism had the tendency to bring arts under its dominion. But the Nampūtiri of Oḷappamaṇṇa did not follow this policy. Their aim was to make the mana, a centre for teaching Kathakali. They united all the different streams of

²⁷Smaranika Souvanier, Kerala Smāraka Nair Mahāsabhā Smārakam, Trissur, 1987.

Kathakali, practised in those days and took initiative in formulating a new system bringing together different styles like ‘*Kallaṭikkōṭan*’, *Kapliṅgāṭan*’ etc and uplifting it to an international level.

Kathakali yōgam was launched at Oḷappamaṅṅa mana by Vasudevan Nampūtiri and Citrabhanu alias Aniyān Namputiri who lived in the latter half of the 19th century. Though the Kaliyōgam had begun there before the life-time of Kuṅṅukkāv, it was these two brothers who gave it an orderly and unified style of functioning. The famous Kathakali teacher, Sankuṅṅi panikkar was brought from Palakkad and seven students were taught.²⁸ When he left the mana after four months Karumanassaeri Krishnankutty Bhagavata was appointed in his place in 1843. Unniri Menon from Kalluvazhiciṭṭa, Iṭṭiramicā Menon and Tekkumpurat Panikkar from Kuruvattur were the students in the beginning stage. The Kathakaliyōgam held at Oḷappamaṅṅa in 1855 became famous throughout Kerala. When Sankunni panikkar left, he was replaced by Unniri Menon as teacher and when he bade farewell to the kaliyogam in 1883, Ittiramicā Menon became the guru. Kunjunni Nampūtiri the eldest son of Vasudeva Namputiri who had deceased in 1865, was put in-charge of conducting *Kathakaliyōgam*. Kunjunni Namputiri was a versatile genius. His

²⁸BalaKṛṣṇa n O P, *Kavalapāra caritavum paitrikavum*, Gītātaṅjali Offset Press, Calicut, 2012, p45

erudition in śāstras and knowledge in Vyākaraṇa etc were fantastic. Kathakaliyogam functioned here until 1930.²⁹

Publishing House

Vasudevan Nampūtiri launched a book publishing house named ‘*Prasidhīkaraṇaśāla*’ in 1944. Books were printed and sold from here. This publishing house was forced to close down on account of the economic recess and shortage of printing paper consequent upon the Second World War. Many excellent books had been brought out for the reading community of Kerala, which include Mahakavi Oḷappamaṇṇa’s *Vīṇa*, *Aśarīrikal*, *Kilungunna Kaiyyāmam*, *Ilattālam*, *Varinellu Kannīrmozhi Bhāratarajani*, *Kastūrbā Gāndhīcaritam thullal Anujan’s Malayālichi*, *Cilluvātil*, *Ramayum madhuravum rājāvum*’.

Uma Antarjana’s *Kuṭṭikaḷude rāmāyaṇam*, *Kuruvāntoṭiyuṭe Kuñcan* Nambiyar, Vāsudevana Nampūtiri’s *Druvacaritam*, Vallathol’s *Indiyuṭe Karacil*’ and Paralokam. The history of Oḷappamaṇṇa begins with Vāsudeva Nampūtiri who died in 1865 and Kāvu Nampūtiri. Nārāyaṇan alias Kāvu Nampūtiri was a good Ṛgveda Paṇḍita. He was the leader of the Yogam of Thrissur, a renowned Veda *Sabhāmaṭha* of kerala (*Tirunāvāyā* was

²⁹ Ibid,p27.

another famous maṭha). KunjiikuttanNampūtiri, the young brother of Kāvu Nampūtiri, was proficient in ‘Tāyambakā’(percussion). His young brother Cithrabhanu Nampūtiri was an excellent Kathakali actor who promoted the art to a great extent and tried to raise it to international level. He passed away in 1903.

Vedic tradition

Oḷappamaṇṇa mana played the most important role in upholding the Vedic tradition of Vaḷḷuvanāṭ.³⁰ It was OMC Nampūtiri who took the Vedic tradition of Oḷappamaṇṇa to the mainstream. The Nampūtiri of this mana retained and disseminated the Vedic tradition from generation to generation. Nārāyaṇan Nampūtiri, born in 1860 upheld the Vedic tradition and proved his efficiency at the maṭhas of Tirunāvāyā Trissur etc. He passed away in 1903. Later this tradition was further kept on through Nīlakaṇṭhan Nampūtiri, the eldest son of Vāsudevan Nampūtiri. Nīlakaṇṭhan Nampūtiri was a good Vedic scholar and well- learned in Sanskrit. He participated in contests such as ‘Kadavallūr Anyonyām’ and emerged victorious. He was a man with thorough knowledge in Kaumudi of Sanskrit Vyākaraṇa. In 1915, he became a traditional teacher at the Brahmaswamaṭham in Trissur. Once, when the

³⁰ Vāsudevan K V Nampūtiri, Karutedattu pāzur mana, Geetha press piravam,2012,p143.

maṭham happened to be closed down following a dispute with him, as many as 150 students and teachers were left forsaken. Nīlakaṇṭhan Nampūtiri took him to Oḷappamaṇṇa mana and resumed Vedic study by providing them with the facilities of food and accommodation. The mana functioned as the Brahmaśvam maṭham of Thrissur yōgam for nearly six months. He had a negotiation with the Mahārāja of Cochi and obtained permission for conducting the maṭham . It was he, who introduced a democratic way of administration in Brahmaśvam maṭham. The Vedic tradition of the mana ended with his death in 1935.

Āyurvedaśālā

Āyurvedic centre named *Kerala Vaidyaśālā* was started to prepare Āyurveda medicines for the use of the mana and it functioned for about 40 years. They utilized the services of eminent doctors who had license to make Āyurveda medicines. The center was functioned under the supervision of these doctors. In the beginning, the consultation and medication was restricted to the inmates of the mana, but later it was extended to the local people, thus making it a popular medical center of Oḷappamaṇṇa.

Punnaśseri Illam

The traditional family of Punnaśseri is situated in ĩngayūr deśam in Perumuṭiyūr. amśam in Vaḷḷauvnāṭ Taluk. Now the Perumuṭiyūr amśam is in Pattambi Taluk in Palakkad district. The residents of Punnaśseri illam belong to Brahmin clan of some other states. The great Zamūtiri named them as Nambies.³¹ It was a title with due respect and power. The Punnaśseri Nambies were ministers at Zamūtiri government. There exists a telltale about this family. The story is like this-a Brahmin from *Nāsikātryambakam Shrine* near river Godāvāri visited Zamūtiri, returning from the pilgrimage from Rāmeśwaram. During the period of his sojourn at the palace, Zāmūtiri realized the erudition and knowledge of judiciary of this great man and made him one of his ministers. This Brahmin belonged the Śivanic Brahman or Śivadiwaja Brāhmin. Zamūtiri joined this scholar with mūssats, a Keralite Brāhmin clan for looking his well-being and he was conferred a new title, Nambi by Zamūtiri. After the extinction of this Brāhmin family, the then Zamūtiri adopted a new Kerala Brāhmin family a Śivadivajaas Nambies. This was the great Punnaśseri Nampi family.’ Ariyittuvahca (Malayalam)The custom of rice harvesting’- the coronation ceremony of the Zamūtiris were conducted by

³¹C P *Krishnanilyat*, Punnaśseri Nīlakanāṭha Śarma, Sahitya Akadamy, Trissur, 1974, Ullur, Kerala Sahitya Caritram, Part V, p192-202, Vaṭakkumkūr, *Keralaliya Saṃskṛita Sāhitya Caritram*, Vol II, pp, 812-813

the Punnaśśeri Nambi.³² Punnaśśeri Nambis were distinguished guests of Zamutiris in all the events held in their kovilakams. It was customary that Perumuṭiyūr Nambi would seek permission from Zamūtiri before conducting any function in Punnaśśeri illams. Nambies went in person and told (Mukham kāṇikkal) for that event. Zamutiri welcomed them with presents and also made arrangements for the smooth functioning of everything in kind. Īngayūr Bhagavati is the House hold Diety of Punnaśśeri Nambi. Ehapureśwari is the Sanskrit version of Īngayūr Bhagavati.³³

Sārasvatodyotini Samājam

Sārasvatodyotini Samājam was a society registered under the company act of 1860.³⁴ This act was meant only for the charitable societies. The realms of working of these societies must be the development of Śāstra, Sāhitya and Arts. The aim of this society was the dissemination of knowledge. Sārasvatodyotini Samājam also aimed at this. The day to day activities were regulated by a seven member committee and the administrative wing assembled in every three months. President and secretary were permanent members in this society. The first committee members were the following-

³²C Govindhannair, Paṇḍitarājan Punnaśśeri Nambi Neelakanatha Sarma, golden jubilee souvenir, 1965, p33

³³C P Krishanilayat, Punnaśśeri Nambi Nīlakanāṭha Śarma, Bhāsabūsaṇaam Press, Kerala Sāhitya Academy, 1974

³⁴Minutes of Central Sanskrit College, Pattambi, 1933, p150

1. Rāvu Bahadhūr MC Kṛṣṇa Varṇa Rāja-Māṅkāvū
2. P.C Anujan Tampurān- Māṅkāvū
3. MKKM Valia Nārāyaṇan Nampūtirī -Shornur
4. K.V Nārāyaṇan Mūssat Tṛippṅgoṭ Kodakkal-Tirur
5. Accutantu Rāman Mūssat Proprieter-Perumuṭiyūr
6. Milappurathu Konthi Menon-Shornur Majistrate, Perumuṭiyūr
7. Punnaśseri Nīlakaṇṭha Śarma, Principal
8. N. Keśavanuṅṅi Nair-Lekkidi

After the resignation of members, except President and Secretary, members were added to the committee.³⁵ Committee was assembled at least once in a month and reports of income and expenditure were discussed and it was mandatory to get the consent of the members for expenditure. The members were elected by the general Body. 64 members steering Committee was also formed. The duty of this steering committee was to find funds for the College. They collected fund from the public and from the eminent citizens who were benevolent and desired for a College In their own place. The secretary was in charge of financial matters.³⁶ The balance of income was deposited in the bank. The interest from this and the financial aid from the

³⁵Minutes of Central Sanskrit College , Pattambi,1923, p 40

³⁶ Minutes of Central Sanskrit College, Pattambi,1929, p268.

government formed the capital for the working of the college and other institutions.

The Central Sanskrit College functioned worked under Sārasvatodyotini Samajam. In 1889, Samājam worked as the college management and college principal was the secretary of the samajam. Thus Punnaśśeri Neelakanatha Sarma, the then secretary of the samajam became the principal and administrator of the Central Sanskrit College.³⁷ The working of the college was monitored time to time, resolving issues on a regular basis. Punnaśśeri Narayanan Mussad joined the Samājam in 1925.³⁸ Proprietor Accuthanth Raman Mussad and Molappuratu Raman Menon were replaced by Cembra Kunjunni Ezhuttacchan and Kumaram Pulakkal Manakkal Narayanan Namputiri Pallipuram in 1932.³⁹ Eminent personalities were also members in Saārasvatodyotini Samājam and committee.

Punnaśśeri Gurukulam

After the Gurukula education, Nambi started teaching students in Punnaśśeri illam. Slowly, he became very much interested in teaching and started Cintāmaṇi *Vidyālayam* for the smooth functioning of classes.

³⁷ Minutes of Central Sanskrit College, Pattambi, 1932, p127.

³⁸ Minutes Op. Cit, 1923, p104

³⁹ Minutes of Central Sanskrit College, Pattambi, 1932, p54.

Arrangements were made for students like classrooms and other facilities. Nambi ran the classes in *Cintāmaṇi Vidyālayam* single handedly. The teaching method here was unique. Classes were started at 2.30 am and student's daily routine began at 3'O clock taking bath and offering prayers were compulsory. Nambi practiced *Bhajana* every morning. The morning classes resumed at 8 am and the session normally extended till 12 pm. Lunch break fell between 12-3 pm. Afternoon session normally started at 3pm and ended at 5 pm. After, 5O'clock it was the time for bathing and prayer.⁴⁰ Then the children were allowed to take rest. This was the routine followed by *Cintāmai Gurukulam*. Students were graded according to their comprehensive ability. ślokā, (पदच्छेदं) *Patacchetam*, and (विभक्ति) *Vibhakti*, were the topics in curriculum of *Cintāmaṇi' Gurukulam*. It was mandatory for the students to repeat after the guru in each and every vibhakthi while teaching *Siddarūpam*, *Amarakośam*, starting with *Sṛīramōdandam* and ending with *Śrīkṛṣṇavilāsakāvya*. Vatakkeppatt Narayanan Nair, Krishna Variyar, C.K Krishnaguptan etc. were the first batch students of *Cintāmaṇi* gurukulam.⁴¹

C. K Krishnaguptan and Tayikattu Govinda Menon were the students of

⁴⁰Kuñṅjirāmaan Nair.P, Kaviyude Kalppadukal,DC Books, Kottayam,2006.

⁴¹ Vāśudevan Mussat K, Anathanarayana Śāstrikal, Vidyāvinodhini Press, Trissur, 1941, p34

Neelakanatha Sarma in learning Astrology. Other Astrology students of Nambi were U.P Kuttykrishnan Nair, Palakkunnat Sakunni Menon etc. Vatakkeppatt Narayanan Nair was an *Āyurveda* student in Punnaśseri Gurukulam, who came out successfully. Later, as students sought admission from various parts of Kerala, it became impossible to handle the classes single handedly. Nambi appointed teachers and paid from personal account. Students, who were economically backward, were provided with food and accommodation.⁴² After few years, the rise in the number of students made it necessary to start a Sanskrit School. Thus Sārasvatodyotini Sanskrit School was established in the year 1889. It aimed at the re-awakening and development of Sanskrit language. Sārasvatodyotini Sanskrit School worked under Sārasvatodyotini Samajam. This society was formed in May 1886. Vellanasseri Vasudevan Mussad, Punnaśseri Neelakantha Sarma and Karuttapara Nampuitiri were the founding fathers of Sārasvatodyotini Samājam.

Sārasvatodyotini Sanskrit school was uplifted into Mahā Pāṭhaśālā or into a college in 3rd June 1911. The first course was 'Vidvān,' Sṛīnivāsa Rāghavacaryar a great scholar was appointed as teacher. 3rd was also the birthday of King George V, the then ruler of the British India. The college was

⁴² Golden Jubilee Souvenir Sree Nīlakanāṭha Govt. Sanskrit College Pattambi, 1965.p33

inaugurated by Krishnamachari, who was the inspector of Sanskrit schools. Classes started on the very day of inauguration itself. This affiliation as a college was legally confirmed by Madras government in 1912 January 26, and an order was issued to this effect. Thus, this college became the first model Sanskrit college. Upto 1916, it functioned worked under Sārasvatodyotini Samājam with the courses like 'Vidvān first and later Śiromaṇi, at a later stage.

The students who sought admission in the initial years of the Sanskrit college were not charged any fees. All enjoyed free education. After 1933, a small amount as fee was obtained. Annual fee ranging 2 to 8 rupees was collected from students. There was no monthly fee there. Sanskrit was the main subject of study in Sārasvatodyotini College. From elementary to graduation level, education was provided in Sārasvatodyotini Elementary, Advanced, Vidvān in Sanskrit, Vidvān in Malayalam, Āyurvedaśiromaṇi, Sāhityaśiromaṇi and Jyotiṣaśiromaṇi in were the courses offered by Sārasvatodyotini pāṭhaśāla. All of these were four year courses, and as per the 7A regulation, Malayalam Vidvān course included Malayalam as core subject and Sanskrit as subsidiary subject. As per regulation 7B, Sanskrit Vidvān course had Sanskrit as Core subject and Malayalam as subsidiary.

Sāhityaśiromaṇi branch V, Jyotiṣaśiromaṇi branch VI Āyurvedaśiromaṇi, branch VII were the patterns of other courses.

It was mandatory to pass the entrance examination conducted by the government to get admission to any course in the Sanskrit college. Admission fee was levied from the students but there was no monthly fee. Entrance coaching classes were also conducted for the needy students. Hostel facilities were provided for students near Pattambi railway station. Students were allowed to seek admission directly in any courses such as Elementary, Advanced or Vidvān.⁴³ Duration for each course was fixed as four Years. After completion of the elementary course of four years, students could seek admission to the next course, i.e, Advanced which also had the duration of 4 years. Advanced is the higher level after Elementary. After the completion of this four year Advanced course a student was able to join either for Malayalam Vidvān or Sanskrit Vidvān in Sanskrit. After the completion of these four year courses, students were allowed to seek admission in Āyurvedaśiromaṇi, in which the core subject was Āyurveda, or Jyotiṣaśiromaṇi, in which Jyotiṣa was the core subject. There were two departments in Central Sanskrit College. The first one consisted of Elementary and Advanced sections. Separate

⁴³Golden Jubilee Souvenir Sree Nīlakanātha Govt. Sanskrit College Pattambi, Op.Cit 1962,p107

departments were formed for each course. Teachers handled classes in other departments also at a time. A curriculum was set by the Principals and Headmasters of that period. Elementary and advanced classes were handled entirely by the Headmaster and the teachers in the concerned subjects. The college level curriculum was designed and handled by the Principal and the Professors of the subjects concerned.

English and Maths were compulsory in the elementary and advanced curriculum. It was mandatory to pass English and Mathematics for promotion to higher classes.⁴⁴ Students who didn't were considered as failed. Students who passed elementary level were considered as eligible to teach in Elementary schools, while those who passed Advanced were considered eligible for teaching in advanced classes. Students those who are passed śiromaṇi courses were considered eligible for teaching in colleges.⁴⁵ Students and teachers were provided with free food and accommodation. Admission fee was the only fee that a student had to remit.

Admission to Central Sanskrit College was not on the basis of caste and religion. All eligible students who sought admission were admitted as ⁴⁶ the

⁴⁴Golden Jubilee Souvenir Sree Nīlakanāṭha Govt. Sanskrit College, Pattambi ,Op.Cit,p,92

⁴⁵Minutes of Central Sanskrit College Pattambi Register ,1935,p203

⁴⁶ Narayana pisharoti K P , Punnaśseri NambiNīlakanāṭha Śarma, Department of cultural publications, Government of India,Tiruvananthapuram,1990,p16.

admission procedure was secular. Nambi was confronted by the aristocratic Brahmins for his radical and revolutionary educational reforms, i.e, providing education for all including the non-brahmins. Nambi got support from the then Cochin ruler, Kozhikode Zamūtiri and Cerumukku Vaidika. Only Brahmins and allied aristocracy allowed studying Sanskrit śāstra and Vedas till then. Nambi, through the Central Sanskrit College, made education accessible to all who had desire to learn.

In 20th edition of *Vijñānacintāmaṇi*, Nambi clarified his education perspective practiced in Central Sanskrit College, “We wish to provide education to students far and near without looking into their caste and religion. In educating them we are only abided by the law established by the government. In subject matter of text books governmental regulations should be followed". In this declaration, Nambi made it clear that Central Sanskrit College has nothing to do with caste and religion and this was a brave decision at that time.⁴⁷

Students were provided with Sanskrit learning facilities inspite of their caste and creed. Nampūtiri, Brahmins, Non-brahmins, low caste Hindus,

⁴⁷ Krishanilayat C P, Punnaśseri Nambi Nīlakanāṭha Sarma, Kerala Sāhitya Accademi Trissur, 1974, pp 66-67

Cristians and Muslims were admitted and taught in Sanskrit college. Women students were also admitted. Students from far off lands came to study, many from Malabar, Cochin and Travancore were sought admission. ⁴⁸In 1892, Nambi submitted a maṅgalapatram to the then governor of Madras province, Mr. Havlock. A memorandum for getting grants for the Sanskrit college also was submitted to the governor. The governor turned down the application but Nambi never withdraw from his attempt. Nambi made incessant attempts for the progress of the Sanskrit college. He sent requests and memorandums to the authorities, and as the result the Madras government sent a single member commission to inspect the college. The commission was Samskrita Sañjeevani Vidyānidhi Kṛṣṇamācari M A. The college was inspected in 1901, and reports were sent andt he government sanctioned grants to the college on the basis of this commission report. The first grant received was 130 rupees in 1905-06. In 1902, the college came under the Madras University following which Library, reading room and college hostel came into being. Sāhitya śiromaṇi course was started in 1921. The grant was raised from 130 to 3800 rupees. On receiving this fair amount, college began to function smoothly. All activities related to the Sanskrit college saw progress because of the increased grant.

⁴⁸Minutes of Central Sanskrit College Pattambi Register, 1932, p125.

The Pancayat Office, Pattambi Court, Post Office *Cintāmaṇi* *Āyurvedaśāla*, *Vijñānacintāmaṇi* press all worked nearer to the college. The road to reach the college too narrow. There was no branch to the main road for reaching the college, *Āyurveda* dispensary, Post office etc.⁴⁹ The teachers and students had to cross the paddy fields in order to reach there. To construct a walk able pathway to the college, memorandums were sent to the minister and government, in vain. Teachers and students in the early stage faced many difficulties to reach the college. The College authorities and the public continued their efforts and as a result in Nov.1921, the then Revenue divisional officer visited the college and granted a New Block to the college. He also issued and put orders to construct an approach road to reach the college and the above said institutions.⁵⁰

Cintāmaṇi *Āyurveda* śāla was an allied institution of Central Sanskrit College. Practical classes were also conducted as a part of *Āyurveda* study. There came a vacancy of an *Āyurveda* instructor to conduct practical classes for students. Śivarāma Ganesa śāstrikal was appointed as the instructor in 1927. The annual festival of *Īhāpureśawari* temple was considered as a public

⁴⁹ Ibid, p125

⁵⁰ minutes Centeal Sanskrit College,1932,p274

holiday for Central Sanskrit College.⁵¹ This ceremony fell in January-February month.

Course and Syllabus

Sārasvatodyotini pāṭhaśālā was uplifted as Central Sanskrit College on 3rd June 1911. At first, the courses namely Vidvān in Sanskrit and Vidvān in Malayalam were offered. Central Sanskrit College was inaugurated by Vidvān Kṛṣṇamācari MA, who was appointed as commission to the college by the then Governor of Madras Province. The first class was handled by the great Śṛīnivāsa Rāgavācaryar. He was appointed as professor. An order was sanctioned by the Madras government as recognising the Central Sanskrit College, thus the first ever model Sanskrit College was came into being on twenty sixth January 1912.

The syllabus for प्रथमा and द्वितीया pāṭhāvali was planned as the Curriculum. It was prepared by Vasuanni Mussat. Text books were printed at *Vijñānacintāmaṇi* printing press. These were followed in the Sanskrit School. Six text books were published in *Sugama Sanskrit Series* by Anandanārāyaṇa Śāstrikal. It was recommended for 6th standard. Śāstri was appointed to teach poetry, drama and Vyākaraṇa.⁵² Nambi had great

⁵¹Minutes Centeal Sanskrit College, 1927, p190.

⁵²Kṛṣṇa nilayat C P, Punnaśēri Nambi Nīlakanāṭha Śarma, Kerala Sāhitya Akademi Trissur, 1974, p40.

confidence in Anandanārāyaṇaśāstri's ability. Nambi shifted his attention to the realm of Āyurveda and Jyotiṣa .Till then, time Nambi had handled all the higher classes.⁵³ For the lower classes, there was other teacher.

First Batch and Syllabus

The first batch of Vidvān course passed out in 1915. Śiromaṇi as a core subject was started in 1919 and its first outgoing batch passed out in 1922.⁵⁴ *Jyotiṣaśiromaṇi* and *Āyurvedaśiromaṇi* were started in 1926. In the first batch of both these courses only three had got admission.⁵⁵ Though the Vidvān course started in 1911, the syllabus was ascertained in 1922.

Sāhityaśiromaṇi course started in 1922.⁵⁶

The following are the prescribed text books for this course:-

Kāvyaḷaṅkāra Sūtravṛiti, Kāvyaḷaṅkāraśāstra, Kavyaprakāśam, Veṅṅiśaṃharam,
Prāśanamārgam, Mahābhārataṃ-Karṇaparvam, Rasagāḷadhara
Dhvanyālokaṃ, Śākuṅṅatalam

Prescribed for Malayalam Vidvān final were the following:-

Vyākaraṅa Mitraṃ, Līlālakam, Keralaṅaṅiṅiyam, Vṛttamaṅjari,
Mayūrasaḷeśam, Bhāṣa Bhūṣaṅam, Sāhitya Sarvaswam, Mahābhārataṃ-

⁵³ Kṛṣṇa Vāriyar, P V, Maṅṅarija Sahityakaranmar, P K Brothers , Calicut, 1963, p 14

⁵⁴ Minutes of Central Sanskrit College Pattambi, 1927, p165.

⁵⁵ Minutes of Central Sanskrit College Pattambi ,Op.Cit, 1927, p179

⁵⁶ Minutes of Central Sanskrit College, Pattambi, 1921, p352.

Udyogaparvaṃ, Jānakīpariṇayaṃ, Bhāṣa Naiṣadha Cāmpū, Vijayodayaṃ,
Mārtānaḍa Varma.

Vidvān final Sankrit- Prescribed Texts⁵⁷

Siddhāntakaumudi, Kāvyaḍarśam, Prākṛtaprakāśam, Śṛutabhotam,
Sāhitya Literature, Aṃbarīṣa Caritam-Pūrvardham, Śīsupālavadhamaṃ 12, 13,
14, 15, 16 cantos, Kumārasaṃbhavam, Abhijñānaśākuṇṭalam,
Uttararāmacaritam, Mṛcchakaṭīkam, Mudrārākṣam.

Sanskrit Preliminary- Prescribed text books⁵⁸

Kumārasaṃbhavam 1 to 5 cantos, *Kādambari* Saṃgraha Pūrvārdham,
Vyākaraṇamitraṃ, History of Malayalam Literature, Ambareīṣahacaritam-
Pūrvardham, Kṛṣṇagāta Mayūrasandeśakāvya, Adhyātmarāmāyaṇam,
Praccināryavṛttam.

Malayalam Vidvān Preliminary-prescribed text books⁵⁹

Rāmacaritam-Pādalam 25 to 30, *Kirmīravadhama Kathakali*,
Bhāṣāśākuṇṭalam, Kṛṣṇappāṭṭu, Rajaratnāvalīyam, Bhagavatgīta,
Mahābhāratam-Karṇaparvam, Kauśalopākhyānam, Prarodhana,
Venīsaṃhāram, Avinaśāstrapīṭika, Akbar Kunchan Naṃbiyar.

⁵⁷ Minutes of Central Sanskrit College, Pattambi 1923, p82

⁵⁸ Ibid, 1923, p82

⁵⁹ Ibid, 1923, p82.

Āyurveda Siromanī course was started in 1926.⁶⁰

Prescribed text books for Śiromaṇi Preliminary are as follows:-

Aṣṭāṅgahr̥dayam, Aṣṭāṅgasamgraha, Āyurveda Sarvāṅgaṃ,

Cakrādḍhram Mādhavanidhānam

The prescribed text books for entrance exam:-

Aṣṭāṅgahr̥dayam Sūtrastānam, Cikisākramaṃ, Dhārakalpam,

Piṇḍadārakalpam

The prescribed text books for Āyurveda final

Carakasamhita, Suśrutasamhita, Viṣavargam, Mṛgacikilsa Rasastāna

samuccayam1- Dhanvantari Nighaṇḍu, Aṣṭāṅgahr̥dayam, Sūtrasthānam

Aṣṭāṅgasamgraha Sūtrastānam

Text books were prescribed for Śiromaṇi final Jyotiṣam

Līlāvati, Sidhānthaśiromani Bījagaṇita, Gaṇitādhyāya, Bījasamhita

Pañcasidhāntasamgraha, Āryabḥṭīya, Āyurdhātīyagaṇita, Praśnamārga first

part.

In 1925, Punnaśseri had suggested that Jyotiṣa should be included as a subject to the Madras Board of Studie's in Advanced 5th and 6th Classes. He

recommended, *Sidhānta śiromaṇi* of Bhaskara, *Jyotiśāstrasubōdhini*,

Muhrathapadavi and *Mādhavīyam*. It was in the form of a request to the Board

⁶⁰ Ibid,1926,p125.

of Studies.⁶¹In 1926, Board of Studies included *Līlavati* and *Rekhāganitam* of Jagannadha in the curriculum.*Dhanvantari Nighaṇṭu*, *Sāraṅgadharasaṃhitā*, *Aṣṭāṅghṛdaya* by *Vāgbhata* were included in the curriculum of *Jyotiṣaśiromaṇi* by the Board of Studies.⁶² Fifty students passed the Vidvān course from 1915 to 1926. The first batch of Śiromaṇi in Sanskrit was started in 1919 and the first batch came out in 1922.⁶³The details are given in the following table.

Year in Which passed	Vidvān	Siromani	Remarks
1915	4		Śiromaṇi classes were opened in this College in 1919 and the first batch of students were sent for the final Examination in 1922
1916	1		
1917	5		
1918	4		
1919	5		
1920	5		
1921	4		
1922	5	2	
1923	8	3	
1924	6	1	
1925	2		
1926	1	2	
Total	50	8	

⁶¹ Ibid, 1925, p106.

⁶² Ibid, 1925, p151.

⁶³ Ibid, 1927, p165.

Eminent Teachers of Punnaśseri Gurukulam

The teachers of Punnaśseri Gurukulam were called Gurunathan and they were eminent scholars in concerned subjects. Punnaśseri Neelakantha Sarma was the Principal. N. Kunhirama Patiyar BA was the Professor of Sanskrit literature and History of language. K. Śambuśarma Mahōpādhyaya of Travancore state was the Head Master. M.P Eswara Sastri was the professor of Vyākaraṇa and Sāhitya śiromaṇi P.V Vidyanatasastri, Mīmāṃsa Assistant Professor, K Narayanasastri, Vyākaraṇa Śiromaṇi and Mīmāṃsa, K Narayanasastri, Assistant Professor, Nyāya, K. Sankarasarma, Asst. Professor, Sāhitya Śiromaṇi, N .Sreenivasagopalacari, Assistant. Professor, Sāhitya, Prof. K.Vasudevan Mussad Assistant Professor, Alaṅkāra,⁶⁴ Kizhakke Putuveetil Acuta Potuval, Assistant. Professor Malayalam was in Punnaśseri Gurukulam from April 1912. Such were the pedagogical resource of Punnaśseri Gurukulam.⁶⁵

All were reputed teachers and renowned scholars. Kizhakke Putuveetil *Acuta* Potuval had in-depth knowledge in both Sanskrit and Malayalam literatures. He was loved and respected by students and teachers alike. Swaminātha Iyer from Palakkad handled classes for English and History of

⁶⁴ Ibid,1922,p12

⁶⁵ Ibid,1920,p293.

Sanskrit Literature from August 1913 till December 30.⁶⁶ The minutes book of Sārasvatodyotinī pāṭhaśāla 1914 shows us that, there were 18 staffs in Punnaśśeri Gurukulam, consisting of teaching and non-teaching staffs. were renowned teachers who taught in the Gurukulam. They belonged to Viṣṇava Bhramin clan of Taiṅjāvūr. Both of them were renowned for their knowledge in Vyākaraṇa. Anujan Tampuran Zamūtiri who was a product of Travancore Gurukulam was also an eminent scholar. K Manappanicker, VK Narayanan Nair, A. Ramamarar, A. Narayanan Mussad. C. Kunjunni Ezhuttacchan, V.P Theyyuni Menon, P. Parameswaran Nampisan, P.Madhava Menon, E.P Govinda Menon, K.V.Govindan Nair, K.V.Anantha Krishna Iyar were the professors of Punnaśśeri Gurukulam. Anantakrishna Iyer was the English Professor. P. Narayanan Mussad was the clerk in the Gurukulam. P. Velu Nair and Muntatotiyl Koman Nair were the peons. Āśari Velu was the class four servant of Gurukulam.⁶⁷ His main duty was to fetch drinking water to students. Swāminātha Iyer joined in 1916 as the English Professor. Āśari Velu was promoted as Carpenter of the Gurukulam and Muntatotiyl Koman Nair as Clerk. In 1917, R.Venketeswaran was appointed as a class four servant, who

⁶⁶ Ibid,1922,p656.

⁶⁷Minutes of Central Sanskrit College Pattambi, 1914 up to 1945.

was entrusted with the duty of serving drinking water to the students and teachers.⁶⁸

In the 1919-20 Academic years, there were eight Pandits, including two Pandits who were śiromaṇi titled and an English tutor and Principal were the teaching staff in Punnaśseri Gurukulam.⁶⁹ Madhava Menon from Āmayur, Vaḷḷaunāṭ deśaṃ joined as teacher in June 13th 1921 and continued upto 18th April 1921. Madhava Menon was a Vidvān who handled classes in Advanced and college classes. Krishna Variyar was appointed as Assistant teacher in 1927.⁷⁰ K. Kannan Nair was appointed as Jyotiṣaṃ Professor in the same year. M.P Uzhutra Variyar was appointed as Āyurveda Professor in 1927.⁷¹

According to the academic calendar of 1921-22, there were nine teachers. In 1923,⁷² M.O Narayanan Namputiri was appointed as Malayalam Professor. Thus the number of teachers increased to ten. M. Narayana Pisharoti was appointed as Assistant Professor and K.K. Kumaran Nair was appointed as Head Master in 1925.⁷³ In June 1925, T.C Bhaskaran Mussad was joined in the

⁶⁸ Attandance Register of Central Sanskrit College Pattambi, 1914, pp18, 19.

⁶⁹ Munutes of Central Sanskrit college Pattambi, 1919, p 277

⁷⁰ Ibid, 1921, p321.

⁷¹ Ibid, 1927, p172.

⁷² Ibid, 1927, p180

⁷³ Ibid, 1922, p46.

Gurukulam as an Assistant Professor. He was a student of the Gurukulam in Vidvān course.⁷⁴ Pottarayam Raman Elayath also was a teacher during this period. In 1930, Vidvān Sreenivasavikrama Panicker resigned the post of Malayalam Professor. Parameswaran Nampisan was appointed in that vacancy.⁷⁵

Teachers were graded in various śāstras towards 1928. First grade, second grade, third, fourth and acting teachers are the grades. M.P Easwara Śastri N. Kunji Rāma Patiyar, K. Kannan Nair, K.V Narayana Sastri were the first grade teachers of Punnaśśeri Gurukulam. N. Sreenivasagopalacaryar, N.P Govindan Embrantiri, T.C Bhaskaran Mussad, K.P Narayanan Naṃbiyar, P.Raman Nampisan, P.Parameśwaran Nampīśan worked as second grade teachers. C. Kunjunni Embrantiri, C. Krishna Variyar, M.V Uzhutravariyar were third grade teachers. A.Rāmamārār, P.C Kuttykrishamarar K.V Govindan Nair worked as fourth grade teachers. M.P Easwarasastri and K. Kannan Nair retired in 1930. In 1934, Sreenivasagopalacari the professor of Alaṅkāraśāstra. This was the status of teaching faculty upto 1935 Punnaśśeri Neelakanatha Sarma died in 1935.

⁷⁴ Ibid,1927,p191.

⁷⁵ Ibid,1931,p29.

College Day Celebration

Every year 3rd June was celebrated as College day in Central Sanskrit College. Renowned Sanskrit scholars and eminent personalities were invited as the distinguished guests of these College day celebrations. The programmes were scheduled between 3 pm and 6 pm.⁷⁶ Punnaśseri Nambi presided over the College day celebrations and the guest would deliver speeches in Malayalam, Sanskrit and English over various subjects. Gifts and cash awards were presented to the winners of college day competitions and outstanding students. Special prizes were given to the students who came out victorious in competitive examinations. In every such meeting, there was a plea for the progress and development of the Sanskrit language. The Members of this committee decided to submit memorandums to the government to make laws and regulations for this.

Kaviramakumara Sree manavikrama Zamūtiri of Kozhikode was the president of the College day of 1912. In 1913, it was the superintendent of the Sanskrit School Krishnamachari who presided over the College day celebrations and made an excellent oration in Sanskrit. It was recorded in

⁷⁶ Ibid,1920,p313.

Vijñānacintāmaṇi .⁷⁷In 1914; College day was inaugurated by Professor. A.R Rājarājavarma, in 1915, Divan Bahaddur P.Rajagopalacari was the president Mr.Toran, the Collector presided over the College day celebrations in 1916 and in 1925. The College day of 1917 was even special because of the speech delivered by M.R Ramaraja Bahaddur and M.B Krishnavarmaraja, over the greatness of Sanskrit language. These speeches were long and engrossing. In 1918, Kollangode Raja Vasudevarāja was the president of the College day. In 1919, A.K Sankaravarmaraja was the president of the College day in Central Sanskrit College. In 1920 the president of the College day was T.K Ramachandra Iyer Palakkad and 1921;⁷⁸ Rama Varma Appan Tampurān was presided over the College day celebrations.⁷⁹ In 1922, the chief felicitation was made by Rama Varma Valiya Koyitampurān of Cirackal Kovilakam.⁸⁰ Vasudeva Raja Narayanan, Krishna Rama Raja and others also participated in the College day celebrations of 1922.⁸¹ Every year 4th June was celebrated as Food Day. Punnaśseri Neelakanatha Sarma's birthday falls on 7th July and the college celebrated it in a grand manner with varied programmes⁸². Disciples

⁷⁷ *Vijñānacintāmaṇi*, 1914, p14.

⁷⁸ Minutes of Central Sanskrit College, 1921, p 312.

⁷⁹ Ibid, 1921, p 321.

⁸⁰ Ibid, 1922, p2

⁸¹ Ibid, 1921, p355

⁸² Ibid, 1931, p192

and students of Punnaśseri met with him on College day. The eminent scholars who studied in Punnaśseri Gurukulam and Central Sanskrit College debated over various significant subjects and aspects generally about Sanskrit. After the debates, Punnaśseri used to deliver a grand speech. After those competitions were conducted for the former students there were seminars and debates after which the grand feast was served. Before the dispersal of the programme, the alumini of the College would re-affirm their reunion in the coming College day celebrations.

Sanskrit Research Centre

In 1931, Sārasvatodyotini Central Sanskrit College was upgraded to a Sanskrit research centre. The period of research work was fixed to two years. Alaṅkāraśāstra and Āyurveda studies were the branches in which researches were undertaken and *Āyurvedavum Jeevānūvum* was the first research paper that was published from Central Sanskrit College. Cembra Rāmanezhuttacchan was the research scholar. This was in 1932. The thesis was written in Sanskrit language. It was Punnaśseri Nambi, who scrutinised and guided this research work. In its preface, Rāmanezhuttacchan showed his reverence for the great guru Punnaśseri Nambi.

कण्ठभूषायतायस्यकालकूटविशेष्यैव।

नीलकण्ठसमंपातुंजीवाणुविवयोन्यते॥

Punnaśśeri Nambi was appointed as research guide by Madras University.

⁸³Many students conducted researches under Nambi's guidance. ⁸⁴ Nīlakanṭhan

Mūssat made research studies in 1932 under the guidance of Punnaśśeri

Nambi. '*Dhwani Sastra*' was the name of his research paper. Rāma Piṣaroṭi,

son of Kannanur Acyuta Pisharoti, after passing śiromaṇi, did research work

under Punnaśśeri Nambi's guidance in 1931. '*Alaṅkāra śāstra up to rīti*

School' was the title of this research paper. K. Sivarama Pisharoti, got Ph.D in

'*Alaṅkāraśāstra its origin and development upto the time of Vāmana*' in 1932.

This thesis was published in the form of a book in 1934 and it was devoted to

his guru the great Punnaśśeri Nambi. The copy of this book is available in

Pattambi college library. The preface of this thesis starts with a devotional

praise of his guru.

Theatre Club

Sanskrit dramas were staged in the College since 1913. There was no

modern and classical theatre at that time in Kerala. *Śākuntalaṃ* translated in

⁸³ N M Namputhiri ,Kerala Samskaram Akaum Puravum, Calicut University Central Co-operative society, 2000.p 125,

⁸⁴ Central Sanskrit college Pattambi minutes,1931,p60.

Malayalam by Kerala Varma Valiya Koyitampuran and *Sangītanaiṣadham* drama by T.C Acuta Menon were the popular plays at that time. Nambi had the opinion that it is better to deliver dialogue in Sanskrit, since the plays were written in Sanskrit. Thus Sanskrit dramas had begun to get staged in the College. Students from Cochin and Travancore were not proficient in Sanskrit language. Most of the teachers talked in a scientific way. Since Sanskrit needs some embellishment, Nambi suggested staging Classical Sanskrit dramas, in order to make teachers and students linguistically proficient in Sanskrit.⁸⁵ Thus in 1913, *Śākunthalam* was staged and it took almost one month to practice.

The drama was practiced in the night. Nambi himself was the instructor.⁸⁶ Sanskrit School Superintendent Krishnamacari and M. Kuppusvami Iyer were present there four days ago for evaluating the progress of the drama practice. Before that, the Sanskrit drama was only staged once in Mylapore. Local people were enthusiastic and assembled to see the drama. They contributed much to the progress of the drama and congratulated the actors. Punnaśseri Nambi really was very much drawn to drama. Nambi had the responsibility of the entire Sanskrit Schools in Malabar and Southern

⁸⁵See, Nārāyaṇa Piṣaroṭi K P, Op.Cit, P163

⁸⁶See, Smithadas, Op, cit, p.100

Karnataka. *Samskr̥ta Sāhitya Pariṣat* was held in *Tenkuriśśi* at that time. Nambi, with 30 students had gone there to stage a drama. Students, at times sought the help of Neelakantha Sarma to dress them and also for makeup. Nambi was not reluctant to do so. Slowly there emerged a trend of drama culture in Pattambi, what we today call as armature drama. As we said earlier, 3rd June was celebrated as the birthday of Nambi. Scholars and eminent personalities delivered the presidential speech. Sir C.P Śankaran Nair, Mr Toran, A.R Raja Raja Varma, Ullur S.Parameswara Iyer etc were few among the invited guests. Sanskrit dramas were staged before them.

Cintāmaṇi Vaidyaśāla

Cintāmaṇi Vaidyaśāla was registered under the Society act of 1860. The Āyurveda Vaidyaśāla was started in 1903 under the name of *Cintāmaṇi* Vaidyaśāla. The chief Physician in *Cintāmaṇi*’ Vaidyaśāla was Punnaśśeri Nambi himself.⁸⁷ He devoted his knowledge in the realm of medical treatment to the poor people. *Cintāmaṇi*’ Vaidyaśāla was open to Āyurveda students of Punnaśśeri and College. It was also a practical work for Āyurveda students to provide medicines which were made here. The practical examinations to the students of Āyurveda Śiromaṇi was also conducted here. Treatment was free

⁸⁷ Sarma K V, Paṇḍitarājan Punnaśśeri Nambi, *Bhāṣapoṣiṇi*, 1984,p7

for all who approached. The chief assistant to Nambi here was Acutantu Raman Mūssat. He continued in this post till his death. Nambi was the permanent president of Kottakal Ārya Vaidyaśāla. In 1907, a congregation of Āryavaidya Samājaṃ was held in Pattambi . There was seminars and lectures on medicine and treatment in this programme. The details of this grand meeting were published in Danwandhari journal. Advertisements and news of Cintāmaṇi Vaidyaśāla were published in *Vijñānacintāmaṇi journal* frequently.⁸⁸ Āyurveda exams were held in three centres in Kerala. Pattambi was a centre. Nambi was entrusted to control all these examinations. The patients were examined and diagnosed by Punnaśseri Nambi himself. A nominal amount was collected for medicines made in the Vaidyaśāla. Patients from faraway places sent the details of their ailments through letters. Nambi sent detailed replies regarding treatment they needed to undergo and of the details of the medicines. Govt had permitted the Vaidyaśāla to use marijuana and opium for medicinal purpose. The treatment was fixed according to the Āyurveda texts and tradition. The patients from Pattambi and premises deemed Nambi's treatment as a great blessing. "Nambi was a great Physician,

⁸⁸ .Kunjiraman NairP,Op.Cit.,p.143.

at times he was a minister, and later an Astrologer;but all the time he was my intimate friend”, said Ettan Tampurān.

At times, Nambi had to visit some patients in their own places. He made arrangements in the Vaidyaśāla for the welfare of the patients who visited the Vaidyaśāla. The editor of the *Cintāmaṇi*’ Publication went to Palakkad on the request of some patients there. “The duty of the press was entrusted with a disciple. We are trying to start a printing press here. We are trying to start a pharmacy in the side of this building itself. Trying to make the availability of medicines more comfortably” read a model note written by Nambi when he was forced to be away.

Akṣaraślokaśabhā

Akṣaraślokaśabhā, chanting of poems in a scientific way, was held in Punnaśseri in order to nourish the knowledge of students. This was conducted in the months of April-May. This helped in enriching the talents of students in art and literature. Nambi was the chief evaluator and exponent of such programmes. Normally, 10-15 students assembled before Nambi and used to chant *Akṣaraśloka*. Teachers also participated in the programme, which was

both instructive and entertaining. Nambi recited Naiṣadham profusely,⁸⁹ which attracted many. It was a perfect mode of chanting, that many tried to imitative him. Participants were informed that they should only the lines recite from the same poem, following the same metric pattern. It was like a battle of letters. The reciter must be aware of the entire poem, where the previous candidate stopped reciting, and had to start from that letter. The second participant had to begin with the letter of the second part of the previous sloka. Nambi made some reformation in this pattern.⁹⁰ He insisted to recite beginning from the syllable which is long must be chanted by the next participant. *Akaṣaraślokaśabhā* was customary for 'Tiruvilluvāmala *Ekādasi* and 'Trittāla *Śivarātrī*'.

Vijñānacintāmaṇi Sanskrit Journal

Vijñānacintāmaṇi Sanskrit Journal was started in 1885. The aim of starting such a journal was the development and dissemination of Sanskrit language. The editor of this Journal was Veḷḷānaśśari Vāsuṇṇi Mūssat, a friend and close associate of Nambi. The first editions were in Sanskrit. Nambi gave an elaborate description on the starting of this journal in the two editions of *Vijñānacintāmaṇi* which came in *month of Dhanu* 1066 and, Makaram

⁸⁹See, Nārāyaṇa Piṣaroṭi K P, Op.Cit., P.163.

⁹⁰See, Nārāyaṇa Piṣaroṭi, Op.cit,p102

1070.⁹¹It was recorded in K.P Narayana Pisharoti ‘Punnaśseri Nambi Neelakantha Sarma’. The editor, Vāsuṅṅi Mūssat walked twenty miles on foot to Kunnamkulam, to reaching the *Akṣara Prakāśika* printing press. ⁹²He walked alone for this purpose. The journal started in Malayalam and thus the readership was restricted with in , i.e, in Kerala. Vellanasseri Vasunnai Mussad found it difficult to run the press alone because of his ill-health. Journal was published under Sārasvatōdyōtini Samājam by the combined editorial of Punnaśseri Nambi and Vasunnai Mussad. It was in 1887.It was Punnaśseri Nambi, who wrote the editorials in *Vijñānacintāmaṇi* from the begining itself. There was a prayer offering to his Household deity '*Īhāpureswari* in almost all the editions of *Vijñānacintāmaṇi*.⁹³The prayer was a thanksgiving by Nambi to his deity for her guidance in the smooth working of *Cintāmaṇi* '. It further said that Vijñānacintāmaṇi was a perfect journal, meaningful, enlighting and that scholars found it useful. This journal was illuminate in the midst of the darkness of ignorance. Nambi, trusted on his deity while taking further

⁹¹ Vijñānacintāmaṇi, Danu 10661, Makran1070See the details 'Punnaśseri Nambi Nīlakanāṭha Śarma KP

Nārāyaṇa Piṣaroti, *OP.Cit.*pp 41,42

⁹² Sargees, 'Punnaśseri Nambi , malayalamanorama News paper, 1968oct,15

⁹³ ईहाम्बकृपयागुणैकवसर्तिष्णुचर्षुःसदा
रोचिष्णुर्विबुधाधिराजसदसिभ्राजिष्णुर्थेच्चयैः
अज्ञानान्ध्यनिराकरिष्णुरुदयन्विज्ञानचिन्तामणि
वर्धिष्णुःपरमेर्षितोभवतुमेप्रारब्धजिष्णुःसदा॥

challenges. Thus he invoked the care of *Īhāpurreśwari* to lead him through his work and goals.

Nambi's wholehearted co-operation was one of the factors that contributed in the success of *Vijñānacintāmaṇi* publication. At first, it was published fortnightly and then later twice in a month. It was published in Malayalam for two years. *Vijñānacintāmaṇi* the first year both the *Mayūkhams* were printed in Malayalam scripts. After the first year of publication, it was in *Samskṛta Mayūkham* still using the Sanskrit it was published at Kalpāti, Palakkad⁹⁴.

Samskṛta Mayūkham and *Malayala Mayūkham* were the names given to the two editions of *Vijñāncintāmaṇi*. *Samskṛta Mayūkham* consisted of Sanskrit poems and prose. *Kerala Mayūkham* or *Malayala Mayūkham* consisted of Malayalam poems and prose. *Kerala Mayūkham* resembled the then journals published in Malayalam. *Samskṛta Mayūkham* was completely under the control of Punnaśseri Nambi while *Kerala Mayūkham* was led Vasunnai Mussad. The journal came in the form of a book. The contemporary world news were written and disseminated through the journal. Essays from writers, News, Epistles, Features, articles regarding scientific progress, debates

⁹⁴ Kṛṣṇa Vāriyar N V, *Maṇṇaranjña Sāhityakāraṇmān*, P K Brothers Calicut, 1963. p143,144.

on science, puzzles, picture puzzles ,articles of the events in the day etc formed the content of *Vijñānacintāmaṇi* Sanskrit was used as a day to day language, a living language in Samskr̥ta Mayūkham journal⁹⁵.

Vijñānacintāmaṇi journal stopped abruptly in a second time for two years it was from 1888 to1890, due to the absence of Punnaśseri Nambi for two reasons.⁹⁶ An astrological hindrance namely,द्वात्रिंशत्दोषःवा was found in the horoscope of Nambi. Nambi liked to be with his guru Kunjuṇṇi Mūssat, who was bed-ridden. *Vijñānacintāmaṇi* resumed its publication a third time in 1891. Nambi started *Vijñānacintāmaṇi* printing press at Perumuṭiyūr, his own birth place for this purpose. Before that, a journal was published by K C Kunjunni Ezhutacchan namely *Keralasōbhini*. This publication had an abrupt ending to and Nambi bought the machinery for *Vijñānacintāmaṇi* publications. Thus *Vijñānacintāmaṇi* started publication as the print to publish in printing medium in Malayalam. Publication duties were handed over to Kaṭavallūr Acutantu Rāman Mūssat .Overall working of the publication was handled by Nambi himself.⁹⁷ T.C Parameśawaran Mūssat came to

⁹⁵Narayan pisaroodi K P, Sāhityalokam,Jan- March,1885, p, 511.

⁹⁶ Govindhan Nair C, Article, Panṭitarajan, Punnaśseri Neelakanta Śarma, Golden JubileeSouvenir,1965p,33

⁹⁷ Vāsudevan Mūssat K, *Atmakatha*, Bhārata Bhūshaṇam,Viyyūr,1966.

Perumudiyūr, in order to assist Punnaśśeri Nambi in the publication of Vijñānacintāmaṇi journal. He settled permanently there for a long time.

Punnaśśeri Nambi used to getup early morning, *Brahmamuhūrtam* and began his duties. The first duty of his mornings, was assessing the income and expenditure of the previous day. After that he wrote replies for the letters he received. The students of Punnaśśeri Gurukulam used to write in Vijñānacintāmaṇi journal in various pen names. Anantanarayanasastrī was the News editor of the journal in the beginning.⁹⁸ Editorial was always written by Punnaśśeri Nambi. Knowledge generation and dissemination of the same among the scholars was the sole aim. Financial assistance was provided by Manavikraman Ettan Tampurān. K.Vasudevan Mussad was another notable personality who assisted the publication of Vijñānacintāmaṇi. He was entrusted with the duties of the journals and newspapers sent by various places to Nambi. He was also a student and conducted important duties with śāstrī in Vijñānacintāmaṇi. Kasturi Rangacariyar of Mysore, who was the state scholar, *Kavibhūṣaṇam Sreekumaratatacchariyar* Abinavabaṇabaṭṭan R.V Krishna Variyar, Kūṭallur Divākaran Naṃpūtiri ,Kaikkulaṅgara Rama Variyar, Keralavarma Valiakoyitampurān, Kerala Pāṇini, A R Rajarāja Varma,

⁹⁸ Sargeev, Punnaśśeri Nambi Nīlakanta Śarma ,Malayalamanorama Press Kollam,oct1968.Vol 35,Book 19.

Sreesalatatacharyar, Candamaruta Paṇḍitan, Komala Maruta Paṇḍitan, Mannantala Neelakanatha Mussad and Vidvān Ettan Tampuran were the writers who wrote incessantly in *Vijñānacintāmaṇi* Journal.

Vijñānacintāmaṇi had a great influence in the intellectual sphere of India. Publications were started in the *Vijñānacintāmaṇi* model from various corners. *Manjubhāṣiṇi*, *Bhāṣāpoṣiṇi*, *Sārabodhini*, *Rasikarañjini*, *Bhrammavidya*, *Samskritacandrikā*, *Mitragoḥṭṭī*, *Sunṛtavāhini*, *Sahṛdaya* etc were some of them. Nambi was the pioneer in starting a Sanskrit journal in India. Moreover, *Vijñānacintāmaṇi* was excelled all other journals. Nambi was peerless in all his endeavors. In 1916, when the First World War broke out, like the other social activities, hindrances were there in publishing *Vijñānacintāmaṇi* also. The journal again faced a hurdle in publishing. In 1921, a last attempt was made to revamp the publishing. With many hardships two editions were published from Thrissur Mangalodayam press. It didn't succeed due to the considerable distance between *Perumuṭiyūr* and Trissur, especially inadequate the means of conveyance at that time. Thus *Vijñānacintāmaṇi* became a part of history after 28 years of publication.

Vijñānacintāmaṇi had published over 300 books.⁹⁹ Preface of these books were written by Nambi himself. Malayalam alphabet and modern alphabet (grandasharam) were used for printing. A list of the books is added to our index, published from *Vijñānacintāmaṇi*.

Paṭṭāmbi Pañcāṅgam

Paṭṭāmbi Pañcāṅgam was another great endeavor of Punnaśśeri Nambi. He had to stop learning Sanskrit and Astrology for a short while due to the untimely death of his master (Gurunāthan), Kela Varma Unnitiri. Although he had a strong desire to continue the studies, he took a break, due to the lack of facilities. At that time he planned of giving the people the fruits of his learning. In 1873, at the age of 15, Nambi had started to reckon the calendar (*Pañcāṅga gaṇanam*). Which he continued this till his death on 4th Sept. 1935? Paṭṭāmbi *Pañcāṅga* was well received by both the Malayalees in Kerala and abroad. It was printed and published by *Perumudiyūr* Kizhakke Veetil Sankaramenon for the first time. It was printed in Kunnamkulangara printing house. The *Pañcāṅga* states with an invocation to Īṅgayūr goddess and the nine heavenly bodies, believed to be influencing the life in this planet, they सूर्य, सोम, कुज, बुध, गुरु, शुक्र, शनि, राहु, ,केतु,)

⁹⁹ See Appentix

वन्देवन्दारुजनतामन्दारचरणम्बुजं
 ईहापुरगतकिञ्चित्तोर्जोमहिषमर्दनं
 सूर्यायशितरुचयोधरणीसुताय
 सौम्यायादेवगुरुवेभृगुवन्दनाय
 सूर्यात्मजायभुजगायचकेतवोच
 नित्यंनमोभगवतोगुरवेवराय॥

Punnaśseri placed *Īhapurabhagavati* above everything. Calculation of the *Pañcāṅga* was the sole duty that Nambi had at that time. The expense of the publishing circulation etc was done by others. In 1886 it was done by *Perumudiyūr kizhakke veetil Sankaran Menon*. In 1887 it was done by *Kotumunda Pisharath Rama Pisharoti* and in 1893, the printing and publishing,¹⁰⁰ circulation and meeting of the expense etc were taken by *Krishna Pisharoti* who was the disciple of Nambi.

Karṣaka Cintāmaṇi Bank

A bank was operated under the *Sārasvatodyotini Samājam*. 785 was the serial number of this bank. *Karṣaka Cintāmaṇi Akkilanāṇayasamgam* was the name of this bank. As the Principal of the Sanskrit College the trustee of this

¹⁰⁰Punnaśseri Neelakanatha Sarma, *Paṭṭāmbi Pañcāṅgam*, Mangalodayam Press, Jotiṣa Māsika , Silver jubeeeli Publication,1938

bank, primary bank under the *Sārasvatodyotini Samājam*, was also Punnaśseri Nambi himself.¹⁰¹ There arose great protest against admitting the students from low castes in the Gurukulam. Sanskrit, they thought was only for Brāhmins. This Brahmin aristocracy had waged a cold war against Punnaśseri Nambi for his humanitarian activities. He was alienated from his own community.

This Bhāhmin community, who were also financially sound, boycotted the Gurukulam for teaching Sanskrit to low caste students. Thus Punnaśseri Gurukulam faced a severe financial crisis. At this juncture, for rescuing the Gurukulam from the financial crisis Nambi started a bank. It provided loans for the public with low interest. It was a co-operative society, *Tiruvegapura Paraspara sahāya sahakaraṇa Bank* Primary co-operative society. Later it was named as *Cintāmaṇi Bank*.

Sāmudāyasaṅgamaṃ

Sāmudāyasaṅgamaṃ the Community meeting was held in every fortnight either at Punnaśseri Gurukulam or at *Cintāmaṇi presses*. The annual sadas was held in 4 days. They were the most celebrated cultural events at that time. Eminent personalities from far and near, participated in this. Scholars, poets and lovers of Sanskrit language and literature were there. Pannaśseri

¹⁰¹ Central Sanskrit college Pattambi minutes, 1922, p72.

Namputiri, Karuttapara Damodaran Namputiri and Vellanasseri Vasunni Mussad were the participants from Punnaśseri Gurukulam. Vallattol Narayana Menon, was youngest participant in the second congregation. Punnaśseri Nambi compiled and published all the Sanskrit verses composed in the four Congregations. The title "Paṇḍitarājan" was received by Punnaśseri Nambi, in 1930 before an audience consisting of scholars and eminent personalities. This was conducted as a great event held at Trippunithra. There were 30 Sanskrit schools in Southern Kerala and North Malabar between 1905 and 1910. Nambi decided to conduct an annual programme including these schools.

Training College

Nambi wrote a letter to the Suprentended of Madras Sanskrit School in 24th January 1926, he sought permission to run a Sanskrit training college similar to the one Sanskrit training college at *Cidambaram* the *Sārasvatodyotini Samājam* Sanskrit school. At the same, time Punnaśseri asked the government to the arrangements for a Malayalam training institute at Malabar.¹⁰² Both Sanskrit and Malayalam training colleges aimed to train the teachers who were in service and not having degrees like *Vidvān* or *Śiromaṇi*. It was necessary to train the teachers first, to improve the quality of teaching.

¹⁰²Ibid,1929,p292.

The Government aimed at upgrading the quality of primary education by reforming instruction method and maintaining discipline. The teaching community is tool for implementation; hence they should get the training for that. This was the governmental policy. Punnaśseri Nambi intimated his willingness on the government's trust on him and the progressive outlook in setting training colleges. Nambi consented to make arrangements for the training programmes. The Government had consented to give grants and stipends for the trainees and Nambi was thankful for it. There were adequate physical facilities to start a training college.¹⁰³ Nambi wrote a letter to the government including all these. In 1927,¹⁰⁴ the then supervisor of Sanskrit schools, P.V Sastri recommended for a training school to make the pandits (teachers) of Malabar resourceful. He wrote it in his inspection book. Nambi also wrote a letter for the same to Chief Minister of Madras in 1927, a copy to Madras government. In 1930, Madras government permitted to start the training college. P. Cellappan Pillā MALT (Perumala Vītil Punalūr, Travancore) was appointed as the first trainer. According to the instruction given in the letter by Madras Sanskrit College Superintendent in 1930, sixteen teachers were admitted in the first training batch. A total of 72 Malayalam

¹⁰³Ibid,1929,p229.

¹⁰⁴Ibid,1926,p107.

teachers were trained, from different parts of Malabar. Out of 72, thirty one passed *Oriental Title*, ten cleared Sanskrit entrance examination and 31 failed. These teachers belonged to 55 different places. These details were recorded by the then Sanskrit School Supervisor, who was also the then Range Officer to Palakkad.¹⁰⁵

Training programme were arranged for elementary courses from first standard to fourth standard and for advanced class up to fourth under *Sārasvatodyotini Samājam Management*. Arrangements for practical courses also were made. Scholars who participated in these training courses were divided into two. First group included teachers who had the title *Vidvān* or *Śiromaṇi*. Second group teachers included in Elementary/Advanced, which is lower division. The lower class training was in the morning and higher class training in the afternoon. The training college principals ought to have B.Ed or MA.LJ degrees. Teachers in Malayalam / Sanskrit had to an obtained Oriental Title degree. Malayalam Lecturers, Drawing teachers, Drill Masters etc had qualification and experiences in the concerned field.

Only 25 scholars were admitted at a time in the training college. Who were not salaried people by Government, Board or Municipalities. There were

¹⁰⁵Ibid,1930,p229.

170 schools in Malabar in 1927, including 84 Sanskrit Schools, 8 Govt. Secondary Schools, 3 Municipal Secondary Schools, 15 Schools run by Local Boards and 52 Aided Schools. 32 teachers were Oriental title holders. Remaining teachers had undergone the training provided by the College. 20 teachers were in the College. New training section needed space. A classroom was also provided as the second staffroom in total. 160 Paṇḍits and teachers who worked in the schools, needed training.¹⁰⁶

Teachers above 35 had preferred for the first training batch. Second batch consisted of 20 teachers. All Pandits had undergone training. Appointment for the Colleges was based on the qualification and trained teacher choosed for the next academic year. All the staffs, teachers and scholars were provided with food and accommodation near the training college. Madras Government ordered that the Pandits who had not completed this training programme, would be indigible for teaching in Primary Schools. This training college under *Sārasvatodyotini Samājam* had a sole objective, ie, to provide training for the teachers. The teachers who worked in the primary Schools in Malabar, without degrees like *Vidvān* or *Śiromaṇi* completed this training. On completing this objective, the training college stopped.

¹⁰⁶Ibid,1930,p298.

Students from Vaḷḷaunāṭ Province

A large number of students studied in Central Sanskrit College. Notable alumni from 1914 -1935 are here.

1. C.P Krishanilayath (Cirattappurath, Malamakkavu Amsam, Kūṭallūr deśam, Vaḷḷaunāṭ Taluk, Joined in *Vidvān* course in 1916 and studied for four years and Passed out in March 1922.¹⁰⁷ After, he worked as a professor in Sanskrit College till the end of March 1922¹⁰⁸

2. Nannu Nampisan, (Pallippuram, near Perumuṭiyūr, Vaḷḷaunāṭ Taluk). Nampisan passed out *Vidvān* Preliminary examination in 1922.¹⁰⁹

3. P. Sankunni Menon (Perumuṭiyūr, Netirimangalam, Vaḷḷaunāṭ Taluk) passed *Vidvān* examination in 1917. Punnaśseri recommended him for teaching higher levels of texts in Colleges, both Sanskrit and Malayalam. Nambi was very much confident of Sankunni Menon's erudition both Sanskrit and Malayalam. Punnaśseri had given certificate for the same to P. Sankunni Menon.¹¹⁰

¹⁰⁷Ibid,1920,p229

¹⁰⁸Ibid,1928,p248.

¹⁰⁹Ibid,1922,p581.

¹¹⁰Ibid,1922,p72.

4. Kannampully Madhavanuṅṅi (jnavanakkad deśam Vailatur, Ponnani) had passed out Vidvān entrance examination in April 1919.¹¹¹
5. M.K Sankaran passed out Vidvān Preliminary in 1920 and appeared out for final examination in 1921.¹¹²
6. Sekhara Pisharoti (Aanayath Trikkovil, Kizhayur Pallippuram, Pattambi, Vaḷḷaunāṭ Taluk), joined in 1920 and passed Vidvān examination with Malayalam and Sanskrit as core subjects.¹¹³
7. K.L Parameswara Sarma joined in 1917 and passed Vidvān final in 1921.
8. Kundully Ravunni Nair (Mezhatur Village, Ponnaṅi Taluk), Passed Vidvān in Sanskrit and Malayalam as core subjects in March 1923.¹¹⁴
8. Rama Guptan (Irattapalliyalil, Sreekrishapuram, Vaḷḷaunāṭ Taluk) passed out Vidvān examination in 1923¹¹⁵.
9. Manavikramappaniker, (Valiyakunnu deśam Vaḷḷaunāṭ Taluk) joined in 1925 and passed out Vidvān main and final examinations in 1928. Panicker was a great scholar and teacher in both Sanskrit and Malayalam.

¹¹¹Ibid,1922,p104

¹¹²Ibid,1921,p330

¹¹³Ibid,1929,265.

¹¹⁴Ibid,1925,p108

¹¹⁵Ibid,1928,p228

10. Madhava Variyer (Nayyur Amsam, Kūṭallūr deśam) passed out Vidvān final examination. He earned great scholarship in both Malayalam and Sanskrit.¹¹⁶

11. C. Sankunni Nair was appointed as lecturer in Madras University and he was relieved for the same from Central Sanskrit College. This was in 1926.¹¹⁷

12. Vettikkattil Madhavan Nair (Kannanur Trittala deśam Vaḷḷuvnāṭ Taluk) passed out Vidvān in March 1928.¹¹⁸

13. Srinivasavikrama Panicker, Son of Ramapanikkar, the Adhikari (Village Officer) of Perumuṭiyūr. amsam, of Vaḷḷuvnāṭ Taluk was born in 1901. He passed out Vidvān course in 1928.¹¹⁹

14. Anayathukattil Sekhara Pisharath (Vatakke Pisharam, Irumbliyam deśam Ponnani Taluk) passed out Vidvān in March 1928 in both Sanskrit and Malayalam.

15. Rama Pisharath (Kannanur Pisharoti S/o Acutha Pisharoti, Tritāla bank clerck) Born in 1905 passed out Sāhitya śiromaṇi in third class in 1929. He had undertaken research studies in 'Alaṅakāraśāstra upto Riti School'.¹²⁰

¹¹⁶Ibid, 1927, p189.

¹¹⁷Ibid, 1925, p139

¹¹⁸Ibid, 1927, p122.

¹¹⁹Ibid, 1931, p40.

¹²⁰Ibid, 1927, p123.

16. Sankaran Ezhuthacchan (Karuvanttoti) passed out Vidvān preliminary and final examination in 1930. He was a great scholar in Sanskrit and Malayalam.¹²¹

17. P.K Kochunnipanickar joined in 1928 in the Jyotiṣa Śiromaṇi course and passed out in 1931.¹²²

The above mentioned are the notable alumini of Central Sanskrit College in its early stage. The list is not complete, but tried to consist of the available names which have been recorded.

Janmisabhā

Janmisabhā was formed for discussing and solving the problems of the landlords. One of its annual meetings was held at Sanskrit School.¹²³ 'Punnaśseri Nambi was presided over this event. *Vijñānacintāmaṇi* became the residence for many eminent personalities in these two days. Nambi was the chief organiser of this meeting. Vidvān Ettan Tampuran was the permanent President of Janmi Sabhā. Grand programmes were executed in all the annual meetings. There was a competitive exam called Kāryastha Exam. Kāryastha was the secretary of janmis. It was an eminent post at that time. The winners of

¹²¹Ibid,1930,p315.

¹²²Ibid,1931,p25.

¹²³See, Nārāyaṇa Piṣṛaṭoī K P, Op.Cit., p.151.

these examinations were presented with certificates and gifts. Executive committee was formed for one year. Every year, the executive committee was re-elected. Reports of the workings of that year and audit report were presented and discussed in the annual meeting. The meetings dispased with vote of thanks.

Cūrātt family

The house of Kannamkulangara Ezhuttacchan was situated east of Vayilyamkunnu temple in Palakkad district. They were highly learned in Sanskrit and Astrology. Kunjuni Ezhuttacchan who lived in the first of 19th CE was a Sanskrit scholar and well known astrologist and sorcerer. A boy named Kuttyraman was staying with him as household servant, whom he loved very much. As he knew that Kuttyraman was interested in Sanskrit, he taught the boy daily by writing on palm-leaf a Śloka' in the order of अन्वयम्अर्थम् and सारम्. Kuttyraman, keeping the palm-leaf with him, went out to rear the cattle and returned home having learned the ślokas by heart. In course of time he learned astrology and Sanskrit from Ezhuttacchan. Later he married the Guru's daughter and settled down next door by getting a house constructed. Two boys, Unni and Krishan, were born to him. Krishna, in later years was

known as Krishnaguptan, the famous astrologist and founder of 'Bālasūbhodhini Saṃskṛta pāṭhaśāla.

Krishnaguptan

Krishnaguptan was born at Vayilyamkunnu Cūrātt Meletrikkav in 1864. He learned Sanskrit and astrology from his father, Kutty Raman Ezhuttacchan. One day he went to the house of a munsif to make predictions by astrology. There he happened to hear about the superior erudition of Punnaśśri Nambi and made up his mind to learn Sanskrit from him. Although he was extremely shocked at his father's death in 1876, with the help of his elder brother Unni Ezhuttacchan he joined Punnaśśeri Gurukula to study Sanskrit at the age of 25 in 1889. He was a student of the first batch. Kutty Ezhuttacchan evinced great attention and devotion in his study. He learned the lessons of each day on that day itself. As the guru realised the student's proficiency in learning, he taught him astrology too. Vatakkeppatt Narayaṇan Nair, M Krishna Variyar and K V M were his classmates. The hour of learning was from 2.30 am to 4 pm. After 4 am, they all would leave for daily routines. The classes initially conducted at the Punnaśśeri illams were later shifted to Sārasvatodyotini pāṭhaśāla.

In addition to astrology, specially taught by the guru, he learned literature, Vyākaraṇa and all other subjects. He pursued his study at Punnaśseri gurukulam as the favorite disciple of the guru for 4 years. Thereupon he was appointed as ‘Munśi’ in Sanskrit at Govt. College, Coimbatore Even after that, the guru-śiṣa relationship continued. They maintained mutual communication through letters of śloka. Finally he returned to Kallekulangara as a distinguished scholar in astrology in the last year of 19th CE.¹²⁴

Bālasūbodhini Samskr̥ta pāṭhaśāla

As Krishnaguptan returned to his home at Kallekuḷangara, he started Bālasūbodhini Samskr̥ta pāṭhaśāla in 1907. It was modelled after Saārasvatodyotini pāṭhaśāla, of Punnaśseri Nambi. It is in the southern part of Ettikkulam in Kallekkulangara. It was mainly a Sanskrit school. Unfortunately after some days at midnight, the barn house was set ablaze by unknown people. This tragic incident, the Gurukula was shifted to a thatched shed, south of Ettikkulam, with the help of some good people. Kutty Ezhuttacchan was the first headmaster in the Bālasūbodhini. The students belonged to different castes studying. Sreerangan, a famous student who was

¹²⁴जोतिशास्त्रविदांश्रेष्ठम्प्रसन्नवदनंसदा
कृष्णगुप्तगुरुवंदेभक्तिश्रद्धापुरसरं॥

very successful belonged to Cakliya community, which at that time was considered Avarṇa Samudāya.¹²⁵

The classes are divided into primary and secondary. Four years study in each division. After the secondary education, the students were trained to appear for the entrance exam conducted by the Madras government. The education here was equality to modern high school education. After that, the students were able to join for 'Śīromāni' or 'Vidvān' degree courses conducted at that time. Most of the students went to Pattambi or Thanjavur for University education. In the initial stage Kutty Ezhuthacchan had taken the classes. Later, he concentrated on Astrology and rarely took classes. Vidvān K.C. Madhava Menon took charge of head master. However, Kutty Ezhuttacchan taught *Kirātārjūnīyam* Māghm on alternate days. Those students, who were not in a position to attend classes at the Sanskrit school, were taught Sanskrit poems by him. at his house in Kannamkulaṅgara. When Bālasūbodhinī was upgraded in 1934 as Kerala Oriental Sanskrit College with recognition of Madras University, classes for Vidvān course began to be conducted there itself. This college was converted into an elementary school after the country attained

¹²⁵Bhaskaraguptan, E P Desayanam, Samabhavini Books, Katambazhipuram, 2004. p32

freedom. Bālasūbodhini ceased to function on account of shortage of students in 1947.

Navarātrī Festival

Navarātrī was celebrated as a grand festival at the learning center of Kannamkulaṅgara. Initiation into the study of the alphabet was held as an important ceremony. Pūja rites were usually performed either by Kutty Ezhuttachan or by his first son, Ramaguptan. The alumni of the center would also attend the function to help in ‘Ezhutiniruttu’. A large number of little children would turn up to scribe the first alphabets. The getting together of guru and śisyas was celebrated as a grand cultural fest. The anniversary of the school, held while it was functioning as Bālasūbodhini learning center and later as a college, turned to be the cultural festival of Vāyilyamkunnu. Sanskrit scholars and poets would assemble at the pāṭhaśāla after a sumptuous feast. Then there would be a speech before a large audience by Vatakkeppatt Narayana Menon, a classmate of Kutty Ezhuttachan and a simple lecture in Sanskrit by another classmate, KVM. Besides, plays like Abhijñānaśakunāṭalam were staged before the assembled spectators and somebody would translate them. Intermittently there were lectures in English. Father John Palakkaran, principal of St Thomas College was the chief guest of

the anniversary on one occasion. Prof. SankaranEzhuttacchan and Munḍaśseri also had attended the anniversary function. The anniversary would be concluded by 11 pm.

Deity

Vayilyamkunnu Bhagavati was the Goddess of Cūrāth family. ‘Ezhuttacchans could excel in astrology due to the blessing of Bhagavati,’ wrote E P Bhaskara Guptan in his book, Deśayanam.

Samabhāvini Magazine

Krishnaguptan began to publish a magazine in 1923, just like his guru Punnaśseri Nambi Neelakanda Sarma, namely Akṣaraślokaśabhā journal. It was published in Malayalam from Bālasūbhodhinī. The preface of the first edition of Samabhāvini was written by Punnaśseri Nambi. It was Punnaśseri Nambi, who wrote ‘maṅgala śloka’ in the first issue.

सौधेसीन्दुवरेमैणैसुमनसांमन्त्रेशिवन्ते सतां

चित्रार्थाविदुषांमतासुमनसांबुद्धैगोलोकाग।

ईहोपर्वपुरेर्द्धिता चलसतीश्रीनीलकण्ठस्याय

सेयंश्रीसमभाविनीविजयतांकल्पेतचश्रेयसा॥

K.C. Kesava Menon Principal of the Bālasūbodhini, was the editor of Samabhāvini.¹²⁶ The book was published Kamalalaya by Press, Ottappalam'. Dedicated scholars like Punnaśseri Nambi, K. Vasudeva Moosad, Appan Tampuran, G Sankarakurup, Vallattol, Naleppattu Narayana Menon wrote highly valuable articles for Samabhāvini. It stopped publishing in 1925 due to the poor financial situation.

Disciple of Bālasūbodhini

Puliatu Appu Vaidyar, Uzhuva Variyar well-known Astrologer Arappattu Rāma Guptan, Patinettam Kandatil Ayyappan Kuṭṭi Vaidyar, Erattappallyalil Narayana Vaidyar, Adiat Alangottil Rama Guptan, Pisharoti Prabhakaran Nair- the famous Elephant doctor, C.K Appukkutty Vaidyar, Erattappallyalil Ramankuṭṭi Vaidyar, Vettekkara Krishna Varrier, Subramanian, Sankaran Embrantiri, Madhavan Master, Erattappallyalil M.P Krishnaguptanand Rāma Guptan, Mrahananda swami etc are the renowned students of Bālasūbodhinī .

Pūmuḷḷimana

Pūmuḷḷimana is situated in the village of Perinḡod, which is two kms away from Kūttanāṭ in the district of Palakkad. A versatile genius, Ārām

¹²⁶Samabhāvini Magazine, Kamalalaya Press Ottapalam, 1924 p38,39

Tampūrān was born in this mana. Pūmuḷḷimana was in Ūrakam in the period of Śaktan Tampūrān who ruled Trissur. Thus goes a legend in connection with this: Śaktan Thampūrān's mother was on her way to temple when a boy of Pūmuḷḷimanasplashed mud on her body. The mother, who was pregnant, kept up the muddy clothes without washing it. She gave birth to Sakthan Tampūrān and when he became adult, the mother showed him the muddy clothes. The infuriated prince captured the whole property of Pūmuḷḷi mana and exiled them. In later years, they purchased a wide stretch land from a Piśāraṭi near Śrīrāma temple at Periṅgod and founded Pūmuḷḷimana.¹²⁷ This land, was used to grow flowers for the use of the temple. The mana at a place from where flowers were plucked (pū - nūlli) came to be known as Pūmuḷḷimana, and in due course of time it became 'Pūmuḷḷi'. This mana was a Patināru kettu (building of four quadrangles) stretching across 5.5 acres. It remained as one of the largest manas in Kerala even after the land reforms. Narayanan Namputiri of this mana, was a scholar in Ṛgveda and an enthusiast in Kathakali. Neelkanthan Namputiri who was well known as 'Aramtampuran' was his son. At the mana, food was provided to 500 people thrice a day. Ūrakatamma was their Kuladevatā, who, in their belief, accompanied them

¹²⁷Ibid pp 340,341

when they set out from Trissur to Peringod.¹²⁸ Only after prostrating before the deity for blessing would they begin anything new. There were numerous Sanskrit scholars at Pūmuḷḷimana. However, we have not obtained any substantial information about them or their contribution to Sanskrit. It was Nīlakanṭhan alias Aram Tampūrān and Ezham Tampūrān alias Rāman Nampūtiri who really enriched Pūmuḷḷimana. While Aram Tampūrān was a versatile genius, Raman Nampūtiri was one, interested in music and kathakali.

Aramtampuran

Aramtampuran alias Neelakanthan Namputiri was born as the son of Ṛgveda scholar, Pūmuḷḷi manakkal Narayanan Namputiri and Kānjur manakkal Priyadatta Antarjanam. Being born as the sixth son, he was called Aramtampuran'. He began the study of Veda, under the instruction of his father. Later he got well-versed in Veda, Nyāya, Mīmāṃsā Sāhitya and Āyurveda, in gurukula mode of instruction under Cerukulappurath Krishnan Namputiri, a scholar belonging to the tradition of Kūṭallūr Gurukulam. He had thorough knowledge in Āyurveda, especially Carakaśaṃhitā and Aṣṭāṅghridaya. Moreover, he specialized in treatment of poison, paediatrics

¹²⁸ Ibid p72

and treatment of elephants under the above-mentioned teacher.¹²⁹ Pūmuḷḷi Aramtampuran was a close friend of Vaidyamaṭham. It was Vaidyamaṭham, who introduced him to Cerukulappuram, who, it may be noted, had been the pupil of Kūṭallūr Narayanan Namputiri. While when, Aramtampuran undertook training, Kūṭallūr Namputiri had been staying at Pūmuḷḷimana for a long time. Cerukulappūram, was about sixty years old when he was teaching Aramtampuran .

Āyurveda treatment

It was Pūmuḷḷi Aramtampuran, who introduced Āyurveda treatment in the mana. He would not treat in-patients. Instead, he would prescribe medicines to the sick people who consulted him and if the patients were not in a position to approach him, he would go to them and give medicines. The Kāyakalpachikitsā' mentioned in Āyurveda works was done at the mana in 1953. It was Vāsudeva Nampūtiri, elder brother of Ārāmtampūrān, who underwent that mode of treatment done under the direction of Narayanan and Vaidyamaṭham Narayanan Namputiri. They wanted to make systematic Āyurveda treatment available with care to the limited number of people who consulted them, rather than attracting large number of patients. If too many

¹²⁹ Sreeraman V K, Pumulli Aramtapuran, Māthrubhumi, Books Calicut, 2015, p67.

people approached for treatment, the physicians might fail to give equal attention to all. Therefore they advised the young generation of Pūmuḷḷimana that what matters was not the number of people, but the attention should be on disease of those who consulted them.

Pūmuḷḷimana and Kathakali training

Kalari training was as favorite as Āyurveda for Aramtampuran. When he was pursuing his higher studies at Calicut, he happened to watch the Kalari of C V Narayanan Gurukkal. Fascinated by kalari, he brought Appu Nambiyar, a kalari teacher from Talaśśery to Peringod and started training in that martial art. In the beginning, a total of 30 students from the family and nearby places were given training. The northern style of kalari was followed here. ‘Meipayattu’ (unarmed physical fight in kalari) was its basis. This style closely related to Āyurveda includes *Caviṭṭitirummal* (rubbing body by feet) and Uzhichil’ (massaging). The kalari house was situated adjoining the Cuttambalam (part around sanctum sanctorum) of Śrīrāma temple. As it began to break down in course of time, it was rebuilt. In certain years, girls also came to attend the classes held in the evening. Aramtampuran supervised the kalari training.

Art and Music

Aramtampuran was a man who very much loved all sorts of art. He learned kathakali from Ramankutty Asan. Paimkulam Ramachakyar staged Kūttiyattam outside temple for the first time at Pūmuḷḷi. It was presented in the specially made pandal (temporary thatched shed) on the Naṭumuttam (middle yard). Aramtampuran had the main role in making Panñcavādyā' (an orchestra of five types of musical instruments) a popular form of art in Kerala. He was a student of Cerukulappurat Krishnan Namputiri, who had devotedly learned Mīmāṃsā, Vedānta etc in a traditional way from Kūṭṭallūrmana. The Tampurān was proficient in 'Mātaṅgalīla' (A scientific treatise on taming elephants).

Lover of Elephants

Aramtampuran had a craze for elephants. He learned treatment of elephants and Gajacikitsa from Prof. Vazhakkunnat Namputiri. He had proved to be skilful in selecting elephants by watching their signs. He translated many parts of the Āyurvedic book, *Pālakāpyamin* to Malayalam which describes the things to be kept in mind when purchasing elephants, diseases of elephants etc. He gave treatment to elephants of many places and his service helped very much in maintaining the health of the elephants in Guruvāyūr,

Pāramekkāv and Tiruvampādi Devaśvams. Palmistry and Astrology were also his favorite subjects.¹³⁰

Pūmuḷḷimana Rāman Nampūtirī

Pūmuḷḷi Raman Nambutirī, a student of Cembai Vaidyanatha Bhagavatar and a versatile genius, had deep knowledge in various fields like yoga, kalari, and elephant treatment. Puzhikkunnath Gopalanasan was the first music teacher of Rāman Nampūtiri alias ‘Ezhāmtampūrān’. There after Putukkad Krishamūrti stayed at Pūmuḷḷimaana and taught him music. It was ezham Tampuran who composed background music for Kozhikode station of Ākaśavāni in its beginning. He was a favorite pupil of Cembai Vaidyanātha Bhagavatar. Cembai stayed at Pūmuḷḷi for six years to impart lessons of music to him. Pūmuḷḷiman returned to be Cembai’s beloved place which he frequently visited.

Pāzheṭatt Mana

Pāzheṭattmana in Lakkidi disseminated the light of education to the people of Killikkurissimangalam and gave birth to several Sanskrit scholars in the beginning of the twentieth CE. It is situated eleven kms of Lakkidi in the district of Palakkad. Pāzheṭattmana is an outstanding mana in Vaḷḷuvanāṭ.

¹³⁰Ibid p 323.

This family desired that Sanskrit must develop as a world language and believed that the people of India could progress only through Sanskrit. They imparted Sanskrit to all people irrespective of caste. Many eminent scholars in Sanskrit Vyākaraṇa, Astrology and Nyāya came from this mana.

Sankaran Nambutiri

Pāzhetatt Sankaran Namputiri was the man who arranged facilities for the study of Sanskrit in *Killikkurissimangalam* and its neighborhood at a time, when there was no opportunity for it. He was born to Savithree Antarjanam and Divakaran Namputiri in 1869. His father and grandfather were great Sanskrit scholars.¹³¹ Divakaran Namputiri was a good scholar in Vedānta, logic and astrology. Śankaran got his primary education in Sanskrit from his father. One day his father sent him with a book to Nāreri mana and he entrusted the book to Narayanan Namputiri Sankaran Namputiri, sadly informed him that he was not in a position to continue study. There upon Narayanan Nampūtiri said: ‘You may stay here to study’. Thus he started studying Vyākaraṇa under Kūdāllūr Divakaran Nampūtiri It continued for three years and by that time he had become well-versed in important Sanskrit works. Every year, he would attend the assembly of scholars at Tṛppūṇittara.

¹³¹Sivadas P,Lakkidi, *NilayoratheMuthumanikal*, Bhavana Books,Kavaśśery Palakkad,2011.p62

He won gold medal from that assembly. He also earned the degrees of ‘*Sāhityaratnaam*’ and ‘*Sāhityakesari*’ from *Samskṛta Sāhitya Pariṣat*, Ayodhya.

He had two wives. Devaki Antarjanam, the second daughter of Paramanakkal Neelaakanṭhan Somayāji, was the first wife and the second one was Uṇṇikāli Antarjanam. Three sons were born of the first marriage and two daughters and a son from the second one. His son Ceriya Sankaran Namputiri alias Kunjunni Namputiri was a scholar who had taken part in the Sanskrit scholarly assemblies organized by Ṣṛṅgeri Swāmikal as well as in the scholarly assemblies held in Kāśi, Tripunithura Pattambi etc. He was interested in the field of education, especially the propagation of Sanskrit. Sankaran Namputiri, a great scholar of Gaṇitā, Astrology and Vyākaraṇa, had authored a few books in Sanskrit. *Stotrāvali* and *Aṅgavidyāstaviravilāpam* are the main works.

Balakollāsini Samskṛta pāṭhaśāla

Sankaran Namputiri was a man who contributed much to the study of the language of Sanskrit. He decided to start a Sanskrit learning center to give opportunity for everyone to learn Sanskrit, at a time when learning Sanskrit was impossible in *Killikkurissimangalam* and its neighboring places. Thus the

Sanskrit learning center, named Balakollāsini was established in 1916.. It was established in the manner of Sārasvatodyōtinī pāṭhaśāla Sanskrit learning centre founded by Punnaśseri Nambi at Pattambi in 1889.

In the beginning, the Sanskrit learning centre functioned over the southern granary of Pāzheṭattmana. When the number of students increased, he felt that it would be better to have a separate building for the centre. He had trained students to stage Sanskrit plays in order to make the leaning easy. Bright senior students were often appointed to teach students of lower classes. The learning centre was later upgraded to Oriental school in 1950 and developed into Oriental Higher Secondary School in 2010. A lot of students came out, after having completed the course. Padmasree Manimadhava Cakyār, was the first among them. Kalakkat Rāman Nambiyar and ‘Paṇḍitarājan’ Acyuta Pothuvāl were the notable students of Sankaran Namputiri

Several students came out of Balakollāsini Sanskrit learning center after having completed the course. They became famous and eminent in various realms of society. Paṇḍitarājan P K Acyuta Pothuval, Kalakkatt Raman Nambiyar, Meledatt Damodharan Nambiyar, K N M Divakaran Namputiri, Kizhakkepatt Sankaran Nair Master, Puttotam Śankaranarayaṇan

Namputiri and Paṇḍitarājan Kalakkatt Govindan Nambiyar were the outstanding ones among them.

The Manas, gurukulas and Namputiri families in Vaḷḷūvanaṭ greatly enriched the Sanskrit tradition. Kuṭallūrmana promoted the study of Sanskrit Vyākaraṇa and Pūmuḷḷimana, that of Ayurveda and Vedic studies. Olappmaṇṇa mana held the monopoly of Vedic Studies as well as Kathakali and its performance. But the Punnaśseri Gurukulam and the Cūrath Gurukulam popularized the study of Sanskrit, introduced the Sanskrit to the common people broke the caste hierarchy and freed Sanskrit from the feudal system. As a result by the end of the nineteenth century, the Sanskrit language was used by the low castes and Sanskrit was popularised as their means of subsistence.

CHAPTER- III

ĀYURVEDA TRADITION OF VAḶḶUVANĀṬ**Āyurveda Tradition**

Āyurvedic medicine flourished in Kerala with the spread of Jainism and Buddhism. The architecture propagated by the carpenters, the medicine propagated by the *Velan* community, and the astrology propagated by the *Kaṇiyār* community have existed in Kerala since the ancient times. Kunjikkuttan Tampurān opined that, the Brahmins hijacked the Āyurveda tradition, earlier propagated by Jain-Buddhist physicians.¹ Though *Vāgbhaṭa*, the exponent of Buddha tradition, was a native of North India, he lived in Kerala till the end of his life. It is worth mentioning that his *Aṣṭāṅgahr̥daya* and other works were widely discussed and acknowledged in Kerala.² When the Jains and Buddhists came to Kerala, for the propagation of the religion, they developed a new medical system by synthesizing their own medicine and the existing medical system of Kerala. Apart from that, the popularity of Sanskrit education introduced a scientific and value based *Āyurveda* treatment

¹ *Kunjikkuttan Tampurān* Keralam, Koṭugallūr, Kerala Books home, 1977, pp 55, 104, 110

² KrishnanKutty Variyar Aryavaidyān, *History of Ayurveda*, Department of Publications Arya Vaidya Śāla, Kottakal, 1980, p 479.

method.³ Then the disciples of *Vāgbhaṭa* became well-known medical practitioners. Those who are known as *Aṣṭavaidyās* in later period were from their tradition.

Āyurveda, which came to prominence during the middle ages, was not a private property of any religion or caste. On the contrary, it was one of the dominant practices of lower castes, irrespective of any caste differentiation like *Ezhavās*, *Maṇṇāns*, *Velas* and *Muslims*.⁴ Even during the hegemony of Brahminism, there were many famous *Āyurvedic* scholars among them. This chapter deals with a study of those who were not well documented anywhere.

Āyurveda tradition rooted in Kerala was unique to the specialties of its circumstances. It was documented that, there were many treatments and herbs spread in Kerala, which were that are not seen in the *Aṣṭāṅgahṛdaya*, *Carakasamhitā* and *Śuśrutasaṃhitā*.⁵ This shows that even before the dissemination of the *Āyurvedic* texts in Sanskrit, *Valḷuvanāṭ* had a more developed form of medical care.

This may be the beginning of the traditions of many famous Vaidya families other than *Aṣṭavaidyā*, which are found in many parts of Kerala. The

³Ibid,pp. 480- 481.

⁴Kunjikkuttan Tampurān *Keralam*, Koṭugallūr,Kerala Books home, 1977, Sargam II, p 64

⁵. Ragavan K Tirumulpad, *Ayurveda*, Kesari Yearly,Kesari Karyalayam Kozikode,1989,p12.

development of peculiar pharmaceuticals, toxicology, smallpox treatment and therapeutics which are popular among medical practitioners in Kerala, indicates to a pre-existing therapeutic culture here. Some of the herbal remedies found only in these areas, like *Kompanjāti*, *Dhanvantara*, *Kastūryādi* etc. validate this argument.⁶ It can be seen that the Sanskrit *Āyurvedic* system and the literature tried to advance it later. Medical treatments, manufactured medicines, ophthalmology, toxicology, and dermatology, which are traditionally popular among physicians, validate that the medical system in Kerala was a vast one.⁷

Medicine is a tradition that has been passed down from generation to generation. It can be seen that certain types of treatment have been developed with particular importance. The ancient physicians in Kerala were from lower castes. These included the *Ezhavās*, the *Pāṇans*, the *Maṇṇāns*, *Velans* and the Muslims.⁸ In *Vaḷḷuvanaṭ*, there was a number of centers which are of, traditionally, *Āyurvedic* education and treatment. It is notable that the prominent families of them like *Periṅgāṭṭuṭi* Muslim family, *Puḷiyappatta* Ezhava family, *Mukkaṭakkāṭṭ* Ezhava family, *Cembra* Ezhuthacchan,

⁶ Completion of Kerala History Vol II, Published the Kerala history of SG P at the Govt. Press, Ernakulam, 1977.

⁷ Krishnan kutty Variyar. N V, *Āyurvedacaritam Arya Vaida*, Sala, Kottakkal, 2013. pp482-483

⁸ Bhaskaranunni, *Nineteenth Century in Kerala*, Sahitya Academy, 1999.

Porutiyil Ezhava Family, Patineṭṭāmkaṇḍam Ezhava family and Mullakkal Maṇṇān Vaidya family were from lower castes. Mezhattūr Vaidyamaṭham and Pūmuḷḷimana were representatives of Brāhmin tradition.

Mezathūr *Cāttan Nair* for pediatrics, Cembra Ezhuttacchan for hysteria, *Puliyappatta* and *Mukkaṭekkāṭṭand* Porutiyil Ezhava Family for ophthalmology, and *Periṅgāṭṭutoṭi* for ophthalmology, *Vaidyamaṭham*, *Pūmuḷḷimana* and other *Vaidya* families and physicians have contributed enormously to the medical field.

Famous Vaidya families in Vaḷḷuvanāṭ

There were many centers that have traditionally conducted *Āyurveda* studies and treatments in *Vaḷḷuvanāṭ*. The most prominent of these were the medical families of *o Mezattūr Vaidyamaṭham*, *Mezattūr Cāttan Nair*, *Cembra Ezhuttacchans*, *Pūliyappetta Vaidya* Family, *Mukkaṭekkāṭṭ*, *Vaidya Family*, *Porutiyil Vaidya* family, *Periṅgāṭṭutoṭi Vaidya* family, *Pūmuḷḷimana*, etc. Here, they produced many physicians who contributed immensely to the medical field and nurtured it.

The Muslim Āyurveda tradition in Perīṅgāṭṭuṭōṭi

The *Perīṅgāṭṭuṭōṭi* family is an important *Vaidya* family of *Valluvanāt*. During the expedition of *Tippu Sultan* to Malabar the famous *Ayyuṭṭi* (*Ayyammu*) of this family was taken into custody and produced before *Tippu* and tried for treating the *Zāmorin's* soldiers. During the trial, *Tippu Sultan* identified him as a physician of the famous Muslim community of Kerala and released him unconditionally and appointed him as the court physician.⁹

There are many legends and myths about the origin of this family, among which a strong opinion is that a member of the *Ciraṭṭamaṇ Mūssat* family converted to Islam and his followers came to be known as the *Perīṅgāṭṭuṭōṭi* family.¹⁰ But no valid document available to prove these, Legends mention a Muslim medical family on the banks of *Bhāratapuzha*. All these indicate that the *Perīṅgāṭṭuṭōṭi* family was a medical family of *Valluvanāt*, which had been famous since the British rule.¹¹

When the eminent physicians of the time, failed to remove the arrow that struck the forehead of a Nair soldier of *Zāmorin*, a physician in *Perīṅgāṭṭuṭōṭi* did it the. Delighted by this, the King *Zāmorin* gifted him with

⁹. All India Āyurveda directory, Published Vaidya Sārathy, Kottayam 1949.p129.

¹⁰.Ibid,pp.129-130.

¹¹Ragavan K Tirumulpad. Matattinde atirukal bhetikunna bhāsha, Malayala Manorama paper , May 2000. p.161.

the *Periṅgāṭṭutoṭi* family. The place was named *Periṅgāṭṭutoṭi* because of the land which was owned by *Periṅgai Nair*.”¹²

From the time when the King *Zāmorin* was ruling Kozhikode, till the date, physicians from the *Periṅgāṭṭutoṭi* medical tradition have practicing medicine. The basis is taught by family members or elderly relatives, such as father or uncle or close relatives.¹³ In addition, the *Cembra Ezhuttacchans* taught Sanskrit too many physicians of their family. On the basis of their documents, it can be seen that the Muslims of Malabar were linguistically backward while the *Periṅgāṭṭutoṭi* family was linguistically superior. They used “*Pitāv*” instead of “*Bāppa*” and “*Pitāmahan*” instead of “*Uppa*”. It can be seen that they were very much incorporated into Sanskrit language. All these indicate that they were well versed in Sanskrit and *Āyurveda*. *Aydrū Vaidyar* was the one, who started the study of *Periṅgāṭṭutoṭi* *Āyurvedic Medicine*

Aydrū Vaidyar

Aydrū Vaidyar was the founder and the leading figure of the *Āyurvedic* tradition in *Periṅgāṭṭutoṭi*. There is no clear evidence of the period though.

¹². Abdul Rahim P A.Dr , Preface of Verukal *Periṅgāṭṭutoṭi* Kudumbha Caritram, Malabar Jenaseva Kendram,2000.p13

¹³. Ibid, p48

Ayyūṭṭi Vaidyar, a renowned a pediatrician in Ezhuthacchan Thodi, had opined that a boy, that is Aydrū; of 16 years would be a good Vaidyan.¹⁴ The medical tradition of *Periṅgāṭṭuṭi* begins with Aydrū. He was the one who made *Irimblyam*, a typical village, an important source of the *Āyurvedic* tradition of Kerala.

It is said that, his youth was quite poverty-stricken, and that he used to go door to door for a meal because of poverty. There is a popular legend associated with the name *Aydrū*. One day, *Aydrū Vaidyar* and his companion were traveling. On the way, they reached near a wedding house and heard some noises from there. A bone of the meat had stuck in the throat of the bride groom, while eating the wedding meal. Many of the eminent physicians of that time could not take the bone. But *Aydrū* asked the householders to let him try he titled leaned the bride groom and, chanting Sanskrit Mantras, asked him to swallow a rice-ball and the bone went down with it. Since then *Aydrū Vaidyar* became popular. He passed away on September 23, 1893. His only son is the famous *Mammaduṭṭi Vaidyar* alias Ahammedkuṭṭi Vaidyar.

¹⁴. Ibid, p.18

Ahammadkuṭṭi Vaidyar

Ahammedkuṭṭi Vaidyar was born in 1841 as the only son of Aydrū Vaidyar and Aaccumma. He was taught Sanskrit by *Kāṭṭilmaṭṭil Tāccukkurup*, a Sanskrit scholar and studied Sanskrit poetry and drama from *Cembra Ezhuttacchans*¹⁵ and medicine from his own father in traditional *Gurukula* System. He used to wake up in *Brāhmamuhūrta* (ब्रह्ममुहूर्त्त) and get all works done time bound . He was the one who taught Sanskrit and *Āyurveda* to many family members in *Gurukula* tradition. He was never angry with his disciples. His wife was *Paḷḷiyil Kuñṅji Kadījumma*. They had 5 children, namely, *Kuñṅj Aydrū Vaidyar*, *Mammi Vaidyar*, *Alavi Vaidyar*, *Pāttumma Kuṭṭi* and *Accuṭṭi*. He died in 1904. He was the one who taught the rest of the family Sanskrit and *Āyurveda* in the *Gurukala* system on later period. He was a man of great temperament. Ahammed Vaidyar once punished his disciple when he came to know that he took money from a patient forcefully. It was him who taught the students that it was not our tradition to take money from the sick anymore and taught the students the dignity of *Āyurveda*. He had many disciples like *PadiñṅārettīlSaidahammedVaidyar*,

¹⁵. Ibid, p47

Ahmed Vaidyar, Vīrankkuṭṭi Vaidyar and Parambattoṭiyil Ayamu Vaidyar.

He died in 1904.

KuññaydrūVaidyar

He was born in March 1860, as the eldest son of Ahammadkuṭṭi Vaidyar and Kuññi Kadījumma. He studied Sanskrit under the guidance of his father. He was a scholar of *Āyurveda* and Sanskrit, and was a good friend of *Punnaśśeri*. The register of the Sanskrit College established by *Punnaśśeri Nambi* on May 2, 1921, shows that he contributed a good amount (Rs. 100) towards the construction of the college.¹⁶ His sons *Abdullah* and *Kuññi Moideen* were sent to the *Punnaśśeri* Sanskrit College for study. In March of 1921, *KuññaydrūVaidyar*, who was sick for 17 years after the demise of his father *Ahemmadutti Vaidyar* died. He was unable to practice medicine for a long time. His wife was *Valiyaparambil Pattumma Kuṭṭi*. Out of his ten children, six were sons and four were daughters, namely, *Ahmedkuṭṭi Vaidyar, Hurair Vaidyar, Kadiyākuṭṭi, Abdullah Vaidyar, Tittuṭṭi, Kuññu Moideen Vaidyar, Aiṣakuṭṭi, Saittālikuṭṭi Vīrāvunṇi, and Maryankuṭṭi*. There is no evidence that he authored any books.

¹⁶. The children of Kuññaydrū in *Periṅgāṭṭuṭi* received a sum of Rs/200 towards the college fund and the balance amounting to Rs 24 received by Velu clear K of Punnassery College. 1921,p, 856

Mammi Vaidyar

Mammi Vaidyar is the second son of *Ahmedkuṭṭi Vaidyar* and *Kuññi Kadiyumma*. He received primary medical education from his father. He and his younger brother *Alavi Vaidyar* together founded the *Periṅgāṭṭutoṭi. Mammi Alavi Company & Vaidyaśāla (PMA CO & Vaidyaśāla)* in 1917 at *Periṅgāṭṭutoṭi*.¹⁷ He married twice of which, the first one was to *Bivikuṭṭi* daughter of *Mangalath Ramanalukkal Komu Kuṭṭi* and had a girl from this relation. After *Bivikuṭṭi*'s death, he married her sister *Kuññāyiṣuand* and had a son named *Muhammed Kuṭṭi. Ahmed Kutti Vaidyar*, who went to take a bath one day, fell down paralyzed and died.

Periṅgāṭṭutoṭi Vaidyaśāla

It was in 1917, that the brothers, *Mammi Vaidyar* and *Alavi Vaidyar* together founded the *Āyurveda* Pharmacy in *Irimbilyam* for first time. Therefore, this pharmacy (*PMA CO & Vaidyaśāla*) was named *Periṅgāṭṭutoṭiyil Mammi Alavi Company Vaidyaśāla* it was founded with the aim of making quality medicines for the patients who are coming for treatment in *Periṅgāṭṭutoṭi*. There were no medical centers anywhere in the vicinity, then. Therefore many people, locals as well as outsiders, depended the

¹⁷*All India Āyurvedā Directory*, Published Vaidya Saraty, Kottayam, 1949, p.129.

Vaidyaśāla. Peringāṭṭuṭoṭi Koyāni, Puttan Viṭṭil Keśavan Nair, Pāṛakkal Mohammed, Pūliyappatta Āyilāmu, Pukkoṭṭuṭoṭi Mohammed, Peringāṭṭuṭoṭiyil Saithalavi, Kadḍavatu Parambil Aidru and Puḷikkal Śankaran were the leaders of the medicine preparation.

The medicines produced at the pharmacy were sent to the needy people in India and abroad through VPP. An *Āyurvedic* Medical hall was constructed which was capable to provide quality medicine at this *Vaidyaśāla. Shāhul Hameed*, the eminent Vaidyan, had sent a commendation to add in the catalogue of the *Arya Vaidyaśāla*. After the death of *Ahamedkuṭṭi Vaidyar*, *PA Kuññ Aydrū Vaidyar* and *PA Abdul Qasim* together ran the company and also established branches in *Aṅgaṭippuram, Raṅḍattāni* and *Paḷḷippuram*.

Alavi Vaidyar and Vaidyaśāla

Alavi Vaidyar was born in 1882 as the third son of *Muhammad Kuṭṭi Vaidyar*. *Alavi Vaidyar* experienced severe poverty in his childhood. At the age of seven, he received his primary education in Sanskrit from *PK Kunjunnī Ezhuttacchan* and became well versed, in both Sanskrit and *Āyurveda* under his guidance. His father died when he was twelve years old. In 1917, the elder brother, *Mammi Vaidyar*, founded the *Mammi Alavi Company Vaidyaśāla* in memory of the younger brother. The pharmacy was a refuge for the people of

Irimbilyam and surrounding area, and the traditional treatment of *Āyurveda* was practiced here on later period. The new generation is keeping up with the tradition even now.

In 1827 Paṇḍit Vāsudēvaśarma wrote Vāsudēvīyam on the Aṣṭāṅgahṛdaya Śārīrama, and Nīdānam. Alavi Vaidyar had close relation with him and he was the one who printed Vasudevaśarma's Vasudevīyam, at Tirur Jamāliya Press and published in his own expense.¹⁸ He also published another Āyurvedic book called Kalpasthānam. Alavi Vaidyar died in 1969.

PA Mohammed Kutty Vaidyar

PA Mohammed Kutty Vaidyar, known as Bappu Vaidyar was the eldest one among Alavi Vaidyar's children. His primary education in Āyurveda was in Gurukula system itself. He was a noted pediatrician (Prasūti Tantra) and also was instrumental in the growth of P M A Company & Vaidyaśāla. He also established the first branch of the Pharmacy at Kuttippuram. In addition, he was instrumental in upgrading the Irimbilyam AMLP School to UP and was instrumental in setting up the Irimbilyam Government Welfare School. Moreover, he led the establishment of the Irimbilyam Government High School. His son Dr. Abdul Azeez retired as Homeo Medical Officer. Another

¹⁸. Pundit C VasudevaSarma, *Astangahridayam Sutrastanam, Vasudevyaam Commentary*, Jamaliya press, Tirur 1934, p3

son was a teacher at AMLP School. *Muhammad Ibrahim Vaidyar*, who studied *Āyurveda* in traditional *Gurukula* system, was a specialist in pediatrics. Presently he runs a pharmacy in *Irimbilyam*.

Abubacker Vaidyar

Abubacker Vaidyar was the son of *Alavi Vaidyar*, who passed the Arya Vaidya course from Kottakkal *Ārya Vidyaśāla*. Later he became a full time employee of *PMA Company & Vaidyaśāla* and established a pharmacy at *Valanchery* in the name *Periṅgāṭṭuṭi Vaidyaśāla*. His wife was *Titikutty* and they had 4 children. One of his children is now running a pharmacy in Valancheri in the name *Periṅgāṭṭuṭi*.

PK Ahmed Kutty Vaidyar

PK Ahmed Kutty Vaidyar was the eldest son of *Kuññaydru Vaidyar*. He started learning Sanskrit and medicine from his father in the Gurukula system. Later, he specialized in Sanskrit and Vedic texts from *Cembra Ezhuttaacchans*. The *Cembra Ezhuttacchans* taught Sanskrit to the people of lower cast communities. There is a reference in *MT Vasudeva Nair's* famous novel '*Nālukkeṭtu*' that a large number of patients used to go to the physician

Ahamed kutty alias *Ayamutty* crossing the river.¹⁹ Many patients came from far off places to *Vaidyar*. They were accommodated in *Pattāyappura* (Store house) in *Periṅgāṭṭutoṭiand* given treatment. *Taccaparambil Narayanan* assisted him in his treatment.

Many famous Brahmin families of that time relied on *Ahmed Kuṭṭi Vaidyar* for medical treatment. Numerous families, such as *Kāṭṭumāṭam Mana*, *Paṭṭāzhi Mana*, , *Kavalapparamana*, *Putturmana*, *Anakkara Vatakkatt family Padiññāraṅgāṭi Padiññāreppaṭṭ family*, *Valiyakkunnu Illath family*, *Tekkancerry family and Emprantri family* etc. had depended on the treatment of *Ahmed KuttyVaidyar*.

Ahmed KuttyVaidyar was a great friend of *Caṅgappaḷli Mammu Gurukul*, *Madras Venkitaramna Āyurveda College Principal V V Krishna Variyar* and renowned scholar *TP Kunjumhammad Moulavi Cembulangad*. He was closely associated with *Dr. PT Gopalan Nair*, a renowned allopathic physician too.

Ahmed KuttyVaidyar was very active in social and renaissance activities. His brave and courageous fight against those who came to loot the *Pattāzhimana* during Malabar rebellion in 1921, gained him *Namputiri's* love

¹⁹. Abdul Rahim P A Dr, *Verukal Perigattutodi Kudumba Caritram*, Malabar Jenaseva Kendram,2000, pp24-25.

and friendship. From then onwards, *Namputiri* used to offer him *Oṅappudava* (Fabric gift during *Onam* celebration) during all the *Onams*. When he fell ill, Paṣupati, son of *Namputiri*, was sent to him with the gift. He had worked hard to maintain religious harmony in and around *Irimbilyam*. *Taccam Parambil Ravunni* had always been with *Ahmed Kutty Vaidyar* as assistant. The British were suspicious of Muslim families. When he went to the *Pallipuram* Post Office, to enquire about those who came to loot *Pattāzhimana*, he was stopped by the British army. However, he but was released when *Govindamārar*, a resident of *Pallipuram* railway station, negotiated with them.²⁰

Vāni Vilāṣam School

Vāni Vilāṣam LP School was the oldest educational institution in *Irimbilyam*. When the school building deteriorated, it was bought. Subsequently, in 1921, the British Government promoted the Muslim School with the aim of promoting Muslim education. In collaboration with the then Muslim Inspector *Cembra Unnimussad*, the *Vāni Vilāṣam* School was changed to AMLP School and founded it in *Njattukottayilin Manajiri Padinzattupuram*.²¹

²⁰. Ibid, p67

²¹Ibid, p.

When he failed to take full responsibility of the school, because of the busy engagement with medical practice, he handed over it over to the younger brother Abdulla. Abdulla *Vaidyar* left the medical field and became a teacher. After the death of Abdulla *Vaidyar*, his eldest son, *Aydru Vaidyar* was given the responsibility.

He was active in politics also and had participated in the Organizational elections between *CK Govindan Nair* and *K Kelappan*. He was present at most of the election campaigns. *Ahmed Kutty* died on September 22, 1945. He married twice. The first is *Kuninu* the daughter of *Kalliyat Alikutty* His second marriage was to *Fathima*, the daughter of renowned freedom fighter, *Odayapuram Valiya Cekkutty Sahib*. In first relation he had only one daughter and in the second relation he had four sons and a girl. His children *Pathumakuṭṭi*, *Dr. P M Kunjaydru Vaidyar*, *Fatimakutty*, *Abdul Qasim Vaidyar*, *Dr. PA Rahim* and others were very active in medical field.

PM Kunjaidru Vaidyar

PM Kunjaidru Vaidyar was born on 23 January 1930 to *PM Ahmed Kutty Vaidyar*. He was known as *Bapu Vaidyar*. He started his traditional vaidya education from his father in his early ages. In 1936, he obtained his Sanskrit degree from the *Punnaśseri Sārasvatodyotinī Saṃskṛita pāṭhaśāla* and

Ārya Vaidyan from *Āyurveda* College, Kottakkal. He also obtained DALT Diploma from *Ernakulam*. Patients from various parts of Malabar approached him for consultation.

He had practiced as family physician in many high-profile families and also was a Vaidyan in Nair families, where his father *Ahmed Kutty* used to give treatment earlier. The *Āyurveda* Medical Hall, founded by *Ahmed Kutty*, was well taken up by him together with his brother *Abdul Qazim* and opened branches in *Angatippuram*, *Randaattani*, and *Pallipuram*. The drugs were sent abroad as VPP and medicines were traditionally made for own treatment. There were no successors in this field to carry on the Pharmacy after his death. In addition to the conventionally received treatments mentioned in the texts, the medicines were developed through own researches as well. Such findings have been properly documented for generations to come. He passed away on June 18, 1998. He had six children: *Jameela*, *Laila*, *Ahmed Kutty*, *Abdul Jalil*, *Basheer Ahmed* and *Faisal Salim*.

Abdul Qasim

Abdul Qasim was the fourth son of *Ahmed Kutty Vaidyar* and *Fathimakutty* and was born in 1940. He learned his primary lessons in *Āyurvēda* from his father and later graduated from the *Ārya Vaidya* College,

He obtained his degree in *Arya Vaidyan* from *Koṭṭakkal Ārya Vaidyaśāla* and was a student of after his studies; he worked as an assistant in his father's clinic and then started a *Ārya Vaidyaśāla* named *Āryavaidya Sadanam* at valiyakunnu. The functioning of *Vaidyaśāla* was slowed down as he became active in social activities. *Dr. Abdu Salam*, currently working as a Senior Medical Officer at the *Koppam Āyurveda Medical Dispensary* is his second son.

Hurerkutty Vaidyar

Hurerkutty Vaidyar was the son of *Kunjuydru Vaidyar*. He studied Sanskrit and medicine from his father and was also adept in predicting signs of death. Only little is known about him. He gave medicines prepared by him to the patients who came for treatment. He had seven children. *Kuññadrū Vaidyar* was the eldest among them later became a famous Vaidyar. The others are *PHK Unjaydru Vaidyar*, *Fathimakutty Tittimu*, *Kunju*, *Mammadkutty*, *Mohammedkutty* and *Ummu Kulsu*.

P. Kunjaidru Vaidyar Vaidyar

Kunjaidru Vaidyar was the eldest son of *Hurerkutty Vaidyar*. He passed *Āryavaidya* Course from *Āyurveda College, Kottakkal* and also obtained a DAIT Diploma from *Ernakulam*. Then started practice with his father. He had

a special ability to reckon the sign of death. He founded ARM *Vaidyaśāla* at *Valancheri*. His wife is *Kizhakkinakath Kadeeja* and the children are *Dr. Hurerkutty Vaidyar, Asiya* and *Maimoona*.

Titummu

Titumumu is the third daughter of *Hurerkutti Vaidyar* and *Khadeeja*. Her learning of *Āyurveda* techniques from her ancestors gave birth to woman presence which was rare in the medical field at that time, in *Periṅgāṭṭutoṭi*. She was known as *Vaidyarumma*. The *Āyurveda* knowledge inherited from her father gave a new direction to the women of *Periṅgāṭṭutoṭi*.²³ *Titumumu* prepared her own medicines with the knowledge she achieved from her father and gave it to the poor patients for free. When *Palliimanjalil PK Ahmed Kutty* (who was a politician of consensus and a freedom fighter was imprisoned for participating in Salt Satyāgraha and Quit India Movement), married *Titummu*, an *Āyurvedic* tradition also reached to *Kūṭallūr* crossing the river. With that, *Vaidyurmma's* treatment completely shifted to *Kūṭallūr*. *Palliimanjalil family* has been a major contributor to independence movements, subsequent incidents and politics of Kerala.

²³ Palakkad Directory ,publisher Palakakd Turisam promotion Concile 1896,p24

PK Kunjahammed Sahib who was vice President of *Ponnani Taluk Board* and *PK Moideenkutty Sahib* who was MLA of the Madras Assembly and KPCC President were the prominent members of the family. *Vaidyurmma* who came to *Kūṭallūr* continued her medical treatment there and the patients were given free treatment and medicine. *Titumu* and *Ahmed kutty* had two children, namely, *Kunju* and *Hurerukutty* and the second son, *Hurerukutty* continued the tradition of his mother.

Dr. Hurerukutty

Dr. Hurerukutty is the son of *Palliimanjalil Abdullakutty*. At the age of 10, he started writing down the prescriptions for treatments given by his mother. After high school education from *Tritala*, he graduated from *Kottakkal Āyurveda College*, later joined the Government Service. When *Vaidyarumma* came to *Kūṭallūr*. the medical tradition of *Periṅgāṭṭutoṭi* became famous in *Kūṭallūr*. With the help of his mother he built his own *Vaidaśāla* in his home and distributed medicines and treatment to the patients for free in the beginning. If he had any doubt; he would not give prescription unless he clarified it with his mother. The traditionally acquired practice and the scientific studies in *Āyurveda* have contributed to the growth of *Vaidyar* in the medical field. *Vaidyars* treatment of obstetrics is very popular. Patients from

all over the state of Kerala used to come to *Kūṭallūr* seeking his treatment. Now a nursing home has been opened in *Palliimanjalil*. He has two children, both of whom are *Āyurveda* doctors, and this tradition continues through them.

Abdulla Vaidyar

Abdulla Vaidyar is the third son of *Kunjaidru Vaidyar*. He learned the initial lessons of *Āyurveda* from his father and in the beginning of his career, he helped his father in treatments and in distribution of the medicines to the patients. He studied Sanskrit and *Āyurveda* from Pattambi Sanskrit College. *Abdulla* joined it Class in 1921 and passed the Advance in 1925. He passed the *Āyurvedic Śiromaṇi* course²⁴. When he was studying in *Punnaśseri* College, a patient came to his guru with a fever, the great scholar *Nambi* asked *Abdulla* to give required medicines. *Abdullah Vaidyar* checked the patient and gave him the medicine. He gave full attention to the responsibility of AMLP School, which *Mohammed Kutty Vaidyar* had entrusted on him. He was instrumental in bringing people to knowledge, fighting the superstitions and evil customs that existed at the time.

²⁴Central Sanskrit college, Pattambi minutes, 1925, p. 117

He participated in the organizational election between *CK Govindan Nair* and *K Kelappan*. In addition to working with the Renaissance movement, he took the initiative to set up an ED post office in his village. Though he studied medicine, he was not a practicing physician. Later he worked for a long time as Postmaster at ED Post Office. He had eight children.

As we study the heritage of *Vaḷḷuvanāṭ* in the tradition of Sanskrit studies and *Āyurveda* medicine, we realize how great the contributions of the village *Irimbilyam* and the family of the *Periṅgāṭṭuṭoṭi* are. In the context of the propaganda that Sanskrit and *Āyurveda* are the monopoly of a particular religion, the Sanskrit education and medical tradition inherited by the Muslim family of *Periṅgāṭṭuṭoṭi* is akin to the secular nature of Sanskrit.

Puḷiyappetta Vaidya family

Puḷiyappetta Ezhava family, famous in Traditional *Āyurveda* treatment, is situated near the *Pallipuram* railway station, about 25 km far from *Pattambi*. *Pallipuram* is said to be the place of worship of Jain and Buddhists. *Kulamukku* and *Pazhayaṅgaṭi* were the oldest commercial centers of the region. The British reported that this was the last place where large water crafts could reach from *Ponnāni* port to *Kulamukku* inland via

Bhārathapuzha.²⁵ It was here, that the horses were handed over to the horse-buyers known as *Kutiraceṭṭi* (Horse buyer) who came from Tamil Nādu. *Kotikunnu* was the abode of the goldsmiths. The *Kulamukku Kinnam* (Metal plate) and copper bowl were also popular. Once they were known as *Zāmorin's* court physicians. *Puḷiyappetta* was the only Ezhava family that enjoyed all the rights enjoyed by the upper classes when the untouchability was prevalent. They had all the perks like *Nālukkeṭṭu*, granaries, horse stables etc. which were seen only in higher class ruling families and *Nampūtiris*. They used to go on horseback to treat the *Zāmorin*.²⁶

Pallipuram was one of the power centers of *The Zāmorin*. *Zāmorin's* *Kovilakam* was located near *Edappattakāvu* beyond the railway station. *Kannasan*, a deity, was installed by *Puḷiyappetta* family who were the eye experts. The floor, where the deity was installed is called *Tara*. In addition to the main deity, the temple also houses some other deities like *Nayāṭṭukkūti*, *Ponnin pūmāla* and *Sundara gandharvan*. People from the *Maṇṇan* community used to come here and perform their folk songs *parayaṭṭicuttottam pāṭṭu* and *tīyāṭṭu* during the festival. It is said that the British built the *Pallipuram* rail

²⁵. N M Namputhiri, Kerala Samskaram Akaum puravum, Calicut University Central Co-operative Stores, 2000, Preface IXV

²⁶. Rajendu S, *Neduganādu caritram*, K Śakaranārāyaṇan mādavam, Perithalmanna, 2012.

way station and it was built near the *Puḷiyappetta family* in order to ensure the travel facility for the patients who come there. *The Zāmorin* gave them special social rights prevalent at that time and they had special status in performing Vellaniveddyam to *Bagavati* (the deity) of *Edappattakkāvu* (sacred grove). Therefore, *The Zāmorin* exempted the *Edappattakkāvu* and allied territories from taxation. *Puḷiyappetta family* has given birth to many physicians. It was a traditional family of *Āyurveda* physicians, famous for opticians both in and outside Kerala.

The legend

Earlier, there were two *Ezhava* families in *Parutur*, namely the *Pulittaṭattil* family and the *Pulipettataṭattil* family means (it was a place where there were a lot of tigers) and they were brothers. Their goddess was *Edappatta Bhagavati*. It was Jain-Buddha tradition that brought *Vaidya* tradition to Kerala. The Buddhist monastery was known as *Palli, Vihāram, and Durgam* etc. *Pallipuram*, is one such place and the name is derived from *Pallipuram* (celebration in *Palli*).²⁷ The word *Palli* is related to Buddhist tradition.

There is a story behind the *Puḷiyappatta Ezhava* family becoming physicians. The family occupation of the *Puḷiyappatta* family was toddy tapping

²⁷.Ibid

and once an eldest member of the family was getting down after tapping toddy from a palm tree near the *Kavu* of *Edappatta Bagavaty*. Then he saw a very beautiful woman standing in front of him. The woman told him that she is thirsty and asked for something to drink. On hearing this, he poured the toddy to her. After drinking the toddy, she asked for something to chew. He gave her betel leaves. Then the beautiful woman said: (from now onwards you do not need to tap the toddy. Now go back home and when you reach, the men of *Zāmorin* will be there for you. The grand *Tampurāṭṭi* of the *Zāmorin's Kovilakam* is suffering from a disease in her eye. The beautiful woman handed him a pill from a casket she had in her hand saying: mix this with tender coconut and apply it in her eyes). When he returned, the men of the *Zāmorin* were there with their horses. He took a washed and pressed *Mundu* and wrapped it round his waists upon reaching the *Zāmorin's Kovil*, he approached the *Tampurāṭṭi* and applied the medicine. Surprisingly, the *Tampurāṭṭi* was cured from her ill. Later, as the beautiful woman said, they became traditional *Āyurveda* physicians. Legend says that the beautiful woman was *Edappatta Bagavati*.²⁸ With this they became the *Zāmorin's* court physicians.

²⁸. An Interview of Dr Gandadharan Rte Professor Malayalam, SNG S College pattambi.on 10.12.2019.

Gurukula system

Puḷiyappetta family followed the *Gurukula* system, where the students would stay with the Guru for 10 or 11 years. The students got free accommodation and food. Āyurveda study was taught in both Sanskrit and indigenous languages. It was taught in Malayalam as *Kaṣāya śloka* and in addition, science was also taught there. Those physicians highly skilled and had specialized in eye surgery. They also had equipment to perform the surgery.²⁹ Surgery was a contribution of Buddhist medical tradition. The belief of the people of that time is still prevalent, such as *Vaidyamaṭham* for therapeutic treatment, *Cāttan Nair* for the pediatrics, *Cembra Ezhuttacchans* for the schizophrenia, and *Puḷiyappatta* for ophthalmology.

Ouṣadhaśāla

It was in the year 1946, that *Balakrishnan Vaidyar* founded the *Ouṣadhaśāla* upper storey of the *family*. The physicians here accepted medical treatment as a way of life, but never used it as a source of income. The shell of white turtle was used to prepare medicine in old times³⁰. The medicine was prepared in the clinic and provided to the poor patients for free along with helping them financially. There was a special eye treatment which still

²⁹. Ibid, p. 498

³⁰. An interview, Professor P Gandhadhran, Puḷiyappetta Family Member, On 12/10/2018.

continues and eye surgery was also performed. All the physicians here had learned Sanskrit. The Pisharaoti of the nearby *Kodikkunnu Pisharasyar* said to be Gurus in Sanskrit. The low castes were taught Sanskrit by the *Cembra Ezhuttacchans* and they also taught Sanskrit and medicine in the Muslim family of *Periṅgāṭṭuṭi*. But there is no evidence that they taught Sanskrit to *Puḷiyampatta* family.

Teyyan Vaidyar

The *Vaidya* tradition here was started by *Puḷiyappatta Teyyan Vaidyar*. He was a renowned ophthalmologist and also an expert in surgical science. He was the head physician of the *Zāmutiri Kovilakam*. From *Puḷiyappatta Teyyan Vaidyar* to his sons *Śankaran Vaidyar* (*Viṣacikilsa*), *Rāman Vaidyar* (*Nētracikilsa*) and *Kṛṣṇan Vaidyar* (*Kayacikilsa*) all were well known physicians. *Velukkutty Vaidyar*, son of *Krishnan Vaidyar* was popular in all three treatments. His sons, *Bala Krishnan*, *Ramankutty* and *Subramanian*, were adept in ophthalmology.

The Mukkaṭekkāṭṭ, Vaidya family

The *Mukkaṭekkāṭṭ, Vaidya* family is near the *Palttara* railway gate near *Pallippuram* in *Palakkad* district. They were educated from *Puḷiyappatta*

traditional Vaidya family³¹ and their family goddess is *Edappatta Bhagavati*. The *Puḷiyappatta* medical family is relatives of *Mukkaṭekkāṭṭ*. The medical tradition of *Mukkaṭekkāṭṭ*, begins from *Kṛṣṇan Vaidyar*, who studied *Āyurveda* from the famous *Ezhava* physicians of *Puḷiyappatta*, *Teyyan Vaidyar* and *Krshnan Vaidyar*. Though *Krishnan Vaidyar's* father had no connection with Vaidya, he wanted to make his son a good Vaidyan, thus he brought his son to *Puḷiyappatta Teyyan Vaidyar* and *Velu Vaidyar* to teach him medicine and Sanskrit in *Gurukula* system.³² *Teyyan Vaidyar* was a well-respected Sanskrit scholar and well versed in medicine. It was his disciples who were giving medicines to the patients, among them *Krshnan Vaidyar* was the main disciple. Later he studied Vaidya under him and became famous. At that period of time there was a famous Vaidyan near *Palattara* gate, namely *Chayilliat Vasunni Mussad*

Krshnan Vaidyar

It is through *Krshnan Vaidyar*, that the *Āyurveda* tradition of *Mukkaṭekkāṭṭ*, began. *Āyurveda* had performed the difficult eye treatment when the allopathic system had not found effective treatments for eye diseases. They had developed special treatment for the eye-related ailments and treated

³¹. Palakkad Directory, 19

³².Ibid p

the patients with the medicines they invented on their own. This Vaidya tradition continues to this day. *Krshnan Vaidyar* had five children. They were *Appu Vaidyar*, *Ramanunni Vaidyar*, *Madhavan Vaidyar*, *Velayudhan Vaidyar* and *Sreedharan Vaidyar* among whom only *Sreedharan Vaidyar* is alive now. His main disciple was *Pulapatta Mukkaṭekkāṭṭ*, *Vattambarat Mannadiyar*, who was a famous eye specialist in *Pulapatta*. In addition to medicinal treatment, they performed surgeries as well.³³

Appu Vaidyar

Appu Vaidyar was born in 1984 as the eldest son of *Krshnan Vaidyar* whose real name was *Ponnan*. He learned the basics of *Āyurveda* from his father when he was young. Later, he studied Sanskrit and *Āyurveda* from the *Sārasvatodyotini* Sanskrit Pāṭhaśāla in *Punnaśseri*. His son, *Dr. Somasundaran*, commented that he had conducted *Āyurveda* classes directly at the college. *Appu Vaidyar* was very kind and magnanimous, but he had no noted disciples. Only his sons *Somasundaran* and *Sreenivasan* studied Vaidya under him. In the early days, the main task of the sons was to help their father. *Somasundaran Vaidyar* and *Sreenivasan's* son *Sreejith Vaidyar* are keeping this tradition alive today. It was during the time of *Appu Vaidyar*, that the

³³. E P Bhaskaraguptan, *Desayanam*, Samabhāvinī Books, 2009, p44

Drug Unit was established at home. The specialty of this clinic is that, they give to the patients the medicines they make on their own according to the *Āyurvedic* teachings. They had no commercial interests, which is why they are not much popular today as their counterparts. His patients were given only medicines that were prepared at this clinic and there was also a medicinal garden for this purpose. They have manufactured many medicines for the eye treatment like *Iḷanīrkuzhamp*, special treatment and medicines for cataract. Of these *Lohāñjanamis* the most important one. There were two branches under this clinic in *Caṅgaramkulam* and *Kottakkal*, but those branches didn't last long. He translated the Sanskrit book *Vikramādityacaritam* into Malayalam. This work was edited by *Ramapisharoti* in *Kodikunnu Pisharam* But this has not been published.³⁴

Dr. Somasundaran Vaidyar

Somasundaran Vaidyar was born in 1955, as the son of *Appu Vaidyar*.

He received his primary education in *Āyurveda* and Sanskrit from his father.

He carefully observed his father treating the patients and gave special care in giving medicines. He used to go with his father, wherever he went for treatment. Later in 1974, he obtained a DAM Diploma from the *Kerala*

³⁴. An interview of Sreedharan Vaidyer, On.07.01.2019.

Āyurveda Samājan. After completing the course, he started giving treatment to the patients who came to *Mukkaṭekkāṭṭ*, and also treated patients ranging from small children to elderly people. He has been following this tradition for the last forty years. He prepares medicines at home and the medicines for patients coming here are available at this clinic only. Although all other diseases are being treated, special treatments are there for eye ailments. *Lohāñjanam*, a special medicine for eye treatment is available only here. He has two sons who are not interested in medicine. Though Cembra *Ezhuttachans* taught Sanskrit to people of lower cast, none of them studied *Āyurveda*. His wife, Prasanna Devi, retired as a teacher from Mututala Kārakuttu School.

Mādhavan Vaidyar

This tradition became well-known ophthalmology for treatment in Kerala, since *Velayudhan Vaidyar*; son of *Krishnan Vaidyar* of *Mukkaṭekkāt*, moved to *Trittala*. He established an *Āyurvedic* Nursing Home for Eye Treatment in *Trittala*. Since then it became a well-known Netracikilśa center in Kerala. The patients were admitted at the hospital for the treatment.³⁵ He has traditionally studied the simple methods of *Āyurveda* in removing impure blood from the eye and practiced it in patients. This was one of the rare centers

³⁵. Palakkad Directory, Turissam Promotion Council, Palakkad, 1977, p45.

for the treatment of *Sikṭapadmāṃ* (Trachoma). This *Netracikilśa* known as *Netralekhana* by gently rubbing in the eye with a bud of hibiscus (*Cemparatipū* in Malayalam) is considered as one of the hardest forms of treatment in *Āyurveda*. This is the only place where this treatment was practiced in Kerala. The *Mukkaṭekkāt*, family in *Trittala* is one of the most popular names heard for eye treatment. All other eye treatments like *Puṭapākam Kizhī* were practiced here.

Sudheer Vaidyar

Sudheer Vaidyar is the son of *Mādhavan Vaidyar*, a renowned *Netracikilśa* Vaidyan. He was instrumental in making this medical family a well-known medical center in Kerala as it is today. He also upgraded the *Netracikilśa* center to a nursing home. It was the only *Āyurvedic* treatment center where the patients were admitted for eye treatment. If patients with eye disease came to *Vaidhyamaṭham*, they were directly sent to *Mukkaṭekkāt*. Many people from far off places visited here, hearing about the treatment

Sreedharan Vaidyar

He was born in 1952 as the son of *Mukkaṭekkāt Krishnan Vaidyar* and *Maṇḍat Vaḷappil Muṇḍi*. He is one of the sons who are still alive. He studied Sanskrit and *Āyurveda* traditionally from his father and the elder brothers.

Though he was someone who never wanted to be a *Vaidyan*, after his father's death, he entered to medicine. They are traditionally Eye Specialists. He studied Sanskrit upto class VIII in Sanskrit school run by *Trittala Potuvāl* and passed 10th from Putukkādu School. When he was unable to continue his studies, he found time to study medicine under his father and it was his duty to give herbal medicines to the patients. After his father's death, he adopted medicine as his occupation. He had practiced at *Ceruturutti* and *Kattakampal*. None of his children ever studied medicine. Even at the age of 79, he goes to a medical store run by his brother's son and gives to the patients. His wife is Vilasini, and they have two children.

Poṛutiyil Vaidya family

The *Poṛutiyil* family is a renowned *Tiyya* Vaidya family in Kerala. The emergence of this medical family dates back to the late 18th century or early 19th century. *Poṛutiyil Vaidya family* is located near the present *Chalavara* High School on the *Cherupulassery Road* from *Kulapully* in *Palakkad* District.

Legend

There is a legend about them. The *Poṛutiyil mana* was, formerly the residence of the noble *Namputiri*'s. Once in this *Mana*, famous for its wealth and splendor, some Muslim robbers tried to steal all the gold, money and

wealth they had. At this time, two courageous oil selling youths from the *Tiyya* community of *Tiruvegappura*, *Ayyappan* and *Kittu* were resting under the huge banyan tree at *Paṭṭattipalḷiyālilnear Poṛutiyil Mana*. Suddenly, hearing a woman screaming, they went to the place the noise and saw two men carrying a woman. As *Ayyappan* and *Kittu* were so strong, they saved the woman by defeating the violent Mappilas. After the enquiry, they knew that the beautiful woman was a *Nampūtiri* Woman of *Poṛutiyil mana* situated nearby. When they took her to *Poṛutiyilmana*, they refused to accept them because she was defiled by the torch of the lower caste people. But the *Namputiri* of the *Mana* gave all her rights in the property and sent with *Ayyappan* and *Kittu*. Later, in *Poṛutiyil*, another *Nālukkettu* was built next to *Mana*. The history of the *Poṛutiyil* Vaidya family began from then onwards.³⁶ It is told in oral history that, they were soldiers of the Calicut *Zāmorin* in the relation with *Ayyappan* and *Kittu* this *Namputiri*. Woman had twelve children, of which nine were sons and three were daughters, namely, *Kṛṣṇan Nanu*, *Raman*, *Koppa*, *Koru*, *Teyyan*, *Mundan*, *Appu*, *Velu*, *Ceru*, *Kalyani* and *Unniyaci*. *Krishnan Nanu* and *Rāman* were married to *Konccitta* in *Parissery* in *Periṅgoṭṭukuriśśi*. Of the male off springs at that time, only the eldest would marry. *Munḍan Appu* and

³⁶. Palakkad Directory, Palakkad Touriest promotion Concile Palakakd ,1988,p23.

Velu married *Vellaci* and *Kopa, Koru* and *Teyyan* married *Kuttipparu*. Among the daughters, *Ceru* was married to *Karuvarattoṭi*, *Kallyāni* to *Vellasseriveedu* near *Pattambi* and *Unniyati* to *Karippottil family Krishnan Nanu* and *Raman* were in the first row, *Mundan, Appu* and *Velu* in the second and *Koru, Kopa* and *Teyyan* were in the third of the matriarchal lineage.

Gurukula System

The *Ezhava* family of *Poṟutiyil mana* was rich in *Āyurvedic* field. They were well-versed in witchcraft as well as in *Āyurvedic* education. *Āyurveda* Medicine was taught only to family members at that time. *Krishnan Vaidyar* was the head physician (Vaidyan). Family members after him were familiar with Sanskrit and Astrology. Mostly the *Āyurveda lessons* were taught during night time. There were no other *Vaidyas* (physicians) in the area at that time. Since they were traditionally physicians, they had special rights and privileges in society. Many well-known *Vaidyas* have arisen here for generations. A large number of patients started visiting here for treatment. Special facilities were arranged to accommodate the patients and food was also provided to the hungry patients. The patients, who came for consultation, were given only prescriptions. The treatment was taught only to the family

members, that orally. They were in good relation with the medical family of *Puḷiyappatta*, famous for eye treatment.

Krishnan Vaidyar

The *Porṭiyil Āyurveda* tradition began with *Krishnan Vaidyar*. It is not known where *Krishnan Vaidyar* studied *Āyurveda*. However, there is a story that made this medical tradition famous. A *Tampūran* of *Vemañcērimana* was diagnosed with cancer and *Krishnan Vaidyar* cured it. As a reward, the members of *Mana* gave all the trees needed to build a house. It was mentioned earlier that, the *Porṭiyil mana* was *Eṭṭukkeṭṭu* (House with eight wings around the courtyard). *Kṛṣṇan Vaidyar* was not only a physician but also a good witch-doctor. He also found medication of his own to treat a number of rare diseases. A large number of patients had visited *Porṭiyil mana* for treatment and they were provided with food and shelter. Patients used to reward if they are cured, which gave the family a lot of wealth. His brothers, *Nanu* and *Rāman*, were not physicians; but had adopted agriculture as their occupation. *Krishnan, Nanu* and *Raman* had three sons, namely *Ravunni, Nanu, Mundan*, and two daughters, *Devaki* and *Janaki*. Among their children, only *Rāvuṇṇi* and *Nanu* were involved in the medicine. They had visited houses of nobles of *Nair* and *Namputiri* families to treat the patients there. He

traditionally learned medicine from his father. Ravunni married to *Ammu* and had four children Kamakṣi, Bharati, Balakrishnan, and Ramachandran.

Ravunni Vaidyar

He was a popular Vaidyan. The patients were treated at his home, and he bore all the expenses of the patients. His two daughters were married to the same person. The eldest daughter *Devaki* was married to *Kelu Vaidyar* in *Potturai* and they had two children but this relation did not last long. After the death of *Devaki*, he married *Janaki* the second one as there was no one to look after the children. Later on she became famous as *Vaidyaramma*.

Janaki Vaidyaramma

The natives called Janaki as *Vaidyaramma*. After becoming wife of *Kelu Vaidyar*, she studied *Āyurveda* and assisted her husband in medical care. After *Kelu's* death, *Vaidyaramma* took over the treatment. She mainly practiced eye treatments and was famous for conducting surgery to remove impure blood from eye using buds of *Cemparatti* (Hibiscus) which is not prevalent today. The medicine was given to patients without any fees. *Ramachandran*, son of *Ravunni Vaidyar*, graduated from *Shornur Kerala Āyurveda Samājam* with a degree in *Āyurveda*. He studied medicine from 1956-60. *Jānaki* and *Devaki*, the sisters of *Rāvunṇi* and *Nāṇu*, were married to

Parangoṭan, a Malayalam *Munṣi* (teacher). The couple *Devakī* and *Parangoṭan* be got two children named *Vasu* and *Devaki*. This relationship did not last long. After *Devaki*'s death, he married his elder sister *Janakī* to look after his children. In this relation, they had children named *Krishnadas*, *Indira*, *Valsala* and *Divākaran*. None of them practice medicine. *Nanu*, son of *Krishnan*, *Nanu*, and *Raman*, and his wife *Ammukkutty* had four children.

Janardhanan

Only Janardhanan became a physician. *Ramacandran* graduated from the *Kerala Āyurvedic Society* at *Shornur* in 1956-60. He spent a long time practicing *Āyurvedic* medicine at *Peṟutiyl* in *Chalavara* and also worked in the *Palakkad* branch of the *Madhava* Pharmacy founded by *Madhavan Vaidyar*. He also treated the patients who came there. *Janārthanan Vaidyar* had worked at the *Coimbatore* branch of the *Ārya Vaidya* Pharmacy. Janardhanan and *Kottaratil Shylaja* had three children, but no one studied *Āyurveda*. *Visalaksi* and *Sankaran Puvitoti* had six children. None of them have ever studied *Āyurveda*. The sons of *Jayarajan* and *Radha* and three sons of *Ravindran* and *Girija* also were not physicians.

Among *Mundan*, *Appu* and *Velu* of the second lineage, *Mundan* was a witch-doctor. *Velu* was a famous Vaidyan and *Nanu* did household chores and

farming. He married from *Palakkapparambu*, where their sister was married off. In *Munḍakkoṭṭukuruśśi* a ghost shrine called *Poṛutiyil Mundanis* situated too. Only *Velu* adopted *Āyurveda* as profession.

Velu Vaidyar

Velu Vaidyar was a great Sanskrit scholar and eminent Vaidyan. He had treated all the ailments separately. *Mādhavan Vaidyar*, who founded the *Shornur Madhava Pharmacy*, learned *Āyurveda* medicine from him. He taught *Āyurveda* at *Poṛutiyilmana* in *Chalavara* and taught only to his family members. No one from outside the family had studied *Āyurveda*. *Mundan* and *Velu* had ten children, among them only *Gopalan*, *Narayanan* and *Govindan* took up *Āyurveda* as profession.

Gopalan Vaidyar acquired basic knowledge in *Āyurveda*, from *Velu Vaidyar*. After completing graduation from *Koṭṭakkal Ārya Vaidyaśāla*, he started practice at *Poṛutiyil in Chalavara*. Later on, he opened *Palakkad Vaidyaśāla* and started practice there. He moved to *Cherupullassery* and established *Āyurveda* clinic near his home and treated the patients until his death.

Narayanan Vaidyar

He also studied *Āyurveda* from *Velu Vaidyar* and practiced *Āyurveda* Medicine at *Chalavara*. He had worked as *Āyurveda* Physician of the then Indian President Dr *S. Radhakrishnan*. He was the one who laid the foundation stone for the newly opened *Āyurveda College* in Cochi.

Govindan Vaidyar

He had run The Coimbatore *Āyurveda* Pharmacy and then settled down there. His elder son *Rajaratnam* is an *Āyurveda* doctor, and son and daughter-in-law are doctors.

Koru Vaidyar

All members of the third generation were famous *Āyurveda* physicians. *Koru Vaidyar* too was a well-known Vaidyan of the time. He studied *Āyurveda* under *Velu Vaidyar*. Mostly the *Āyurveda* texts were taught during the night and for the teacher, it was necessary to repeat the lessons that were taught the previous day. He was very gentle and very affectionate towards the patients who visited.

He visited the houses of local dignitaries in *Mañcal* (Malayalam). There were no physicians in *Chalavara*. and in the surrounding area. He had practiced in Ceylon and *Kolar*. And the travel to Ceylon was in ship. There

were a large number of *Malayali* plantation workers in this place. A few years later, he returned to *Ottapalam* and he opened an pharmacy there in 1940, in front of the railway station. *Āyurveda* pharmacy was prepared by him for the patients, at the time when it was not customary to prepare medicines in pharmacies. *Kopa*, *Koru* and *Teyyan* had four daughters and one son, of them the son *Purusottaman* run the pharmacy later.

He enrolled at *Shornur Āyurveda College* but could not complete the studies. Then he went to Mumbai and worked for a while after which he left for Dubai and worked there for twenty years. When he left for Dubai, his sister took charge of the pharmacy but it did not last long. *Karunakaran Vaidyar*, son of *Koru Vaidyar's* son *Keśavan*, studied at *Shornur Āyurveda College* and practiced in *Kulappully*. In 1940, *Poṟutiyil Koru Vaidyar* had practiced just opposite to the Post Office. Moreover he had also treated the eye disease of Master *Mannadiyar*.

Koppa Vaidyar

Koppa Vaidyar was a *Viṣavaidyān* and gave special treatment to the snake venoms. He learned such medicines from *Velu Vaidyar*. When poisoned, people came to him, and he was able to tell at first sight that what kind of poison has affected them. Apart from this, he treated all kinds of ailments.

Teyyan Vaidyar

He was a famous eye specialist, Poṟutiyil mana was Eṭṭukeṭṭu (House with eight wings around the courtyard). In the beginning, he used to visit houses to give treatment. But when the number of patients increased the treatment was given at his house itself. He prepared medicines in his home and gave to the patients without any fees. For those who came from far off places, food and accommodation were allowed in the Mana bearing the all expenses. As an expert in surgery, he used to cure the eye disease by rubbing with the bud of Cembarattipu (Hibiscus).

Madhavan Vaidyar

Madhavan Vaidyar is the founder of the *Madhava Pharmacy* in *Shornur*. He was born in 1902 and studied medicine and astrology till he turned fifteen, He learned under his grandfather *Velu Vaidyar*. Who was very strict in teaching. It was compulsory to study the lessons taught in the previous day by the next day. After that he got training in *Āyurveda* studies for some time from Banaras. During the World War, he was in Myanmar, (old Burma). From there, he went to Ceylon and joined the old Ceylon College of *Āyurveda* from where he obtained *Āyurveda* degrees of *Bhiṣak* and *Bhiṣakratna*. He set up a clinic there and practiced medicine. When he returned home years later,

his parents refused to send him back. That is how he opened the *Madhava Pharmacy* in *Shornur* in 1923, which is still a well-known pharmacy in Kerala. He handed over the pharmacy to his brothers *Narayanan* and *Govindan*, and opened a branch of *Madhava Pharmacy* in Cochin at the same time. In the meantime, his younger brother, *Govindan*, moved to Coimbatore and opened a pharmacy. He and started treatment there and later he took charge of *Madhava Pharmacy*.

He had four children. *Kṛṣṇankuṭṭi*, the eldest son, went to Madras to get LLM. After his return, he started practicing at the *Madhava Pharmacy* in *Shornur* with his father. One of the two daughters was married off to *Kozhikode* and the other to *Vadakkancerry*. *Krishnankutty's* son *Sankaran*, along with his wife *Santiruns* the *Madhava Pharmacy* now. Their only daughter, *Krishnasankari*, is pursuing house surgency after BMS. *Dr. Prabha*, the fourth child of *Madhava Vaidyar*, is now practicing in Salala, Oman after her MBBS. Their daughter *Pañcami* and family are in the UK. The eldest son *Dr. Pritam Mādhavanuṅṅi* and his family practice in Dubai. The younger one, *Vishnu*, is a professor at *Trichy*. His wife died when she was working in Salala. *Madhavan Vaidyar* died on 19 November 1980.

The Patineṭṭāmkaṇṭam Vaidya family

In the arena of traditional Āyurveda treatment in *Palakkad*, the *Patineṭṭāmkaṇṭam* Vaidya family has a very important place. They are the Āyurveda family of *Tandān* community. The *Tandān* was a community which took coconut-climbing as a profession traditionally. Of which *Vaḷḷuvanāṭ* and *Palakkad* sects are from *Tiyya* sub caste. In 1880, the family started a Āyurveda pharmacy in *Peringod* of *KongadPanchayath*.³⁷ *Muṇṭancerry* was a famous Nair family in *Periṅgoṭ*. An eldest member of the family invited *Tandan* fighters, *Kari* and two brothers, to defeat the enemy. *Mundancerry* was happy when they defeated opponents by capturing *Patineṭṭukaṇṭam* and gave *Kari* seven and half acre plot near *Patineṭṭukaṇṭam* to build a house and accommodated there. The place was later known as *Patineṭṭarakaṇṭam* later *Patineṭṭāmkaṇṭam*. From that time on, they were considered as equal to higher class and released an ordinance, which abandoned untouchability against *Kari* from *Tandan* community in temples. He supported them in such a way and accommodated *Kari*'s companion at *Vayambadam*. They, who were healers and witch-doctors, came to be known as the *Kallikkizhayil* families.

³⁷. Palakkad Municipal Centenary Suvanier *Patineṭṭāmkaṇṭam* Vaidya family, 1968, p45.

The family gained fame and fortune through *Ayyappan Kutty*, *Nanu* and *Velan*, sons of *Raman*, the son of *Kari*.

Mullakkal Vaidya family

Mullakkal Maṅṅan Vaidya family near Shornūr belongs to the lower caste Maṅṅān community. Even before Vāgbhaṭa visited Kerala, the disciples of Ātreyamahaṛṣī were practicing medicine here, based on the theories of Bolacāriya. Velans, who were the disciples of Bolācāriya traditionally, were from the lower castes in Hinduism called Maṅṅans. Both the men and women from this section practiced medicine traditionally for sustenance.

Bālacikilsa (Paediatrics)

Bālacikilsa in Ayurveda was nurtured by Vaidyas of Kerala. Children until the age of sixteen are included in this section. Especially in Vaḷḷuvanāṭ, there are numerous families practicing paediatricis medication traditionally.

Gopalan Vaidyar

Gopalan Vaidyar was born as the son of Ayyappan Vaidyar and Cikku Amma in Mullakkal family, a traditional Vaidya family near the railway station at Shoranur. He started his studies in medicine when he was eighteen, at Coimbatore Ārya Vaidyaśāla under a member of the family of Coimbatore Madhavan Vaidyar. It may be for being a lower caste that he missed the

chance to learn medicine in Kerala. He studied Āyurveda medicine and Sanskrit in Gurukula system for eight years.

He was a licensed medical practitioner recognized by Cochin Travancore Medical Council from 1957. He could gain a license to run an Āyurveda pharmacy on the name of his father (SMA) named Ayyappa Vaidyaśāla in 1957 at Shornur Mundakkal. He had no disciples except his son. Vaidyas who were practicing under Ceruturutti Āyurveda Samājam would come to learn traditional Āyurveda medicine from him. He was a paediatrician and would visit each home for treating patients.

He was an eminent medical practitioner m talented enough to develop new medicines blending indigenous Yogas with the Yogas mentioned in *Aṣṭāṅgahr̥daya* and he would distribute these medicines to his patients .He followed the way of deciding the medication based on the symptoms and touching the veins. He would treat people from all sections of the society and his son continues his suit.

Though he was from lower caste, as a Vaidya, he had the right to go anywhere. He was presented with special gifts from Kavalappara palace for his treatment. In the opinion of his son, he was a good poet and an author and he had composed several poems but none of them was published. Koppan

Vaidyar at Vallattol Nagar in Shornur and Gopalan Vaidyar were good friends and they practiced medicine for sustenance not to generate big fortune.

Numerous Sanskrit scholars came to him for clarifying doubts in Āyurveda and he was a good scholar in astronomy too. He had to abscond several times for working in communist party, once his hideout was the house of Vallattol. He became a prominent leader of communist party from 1950, adorned the position of the Panchayat president for ten years and the post of Co-operative Union Director. He had three sons and two daughters but only one of them practices the traditional Āyurveda medicine today. His son Narayanankutty Vaidyar was present practices Ayurveda at Shornoūr.

Ayyappankutty Vaidyar

Ayyappankutty Vaidyar joined *Bālasubodhinī* in *Kaṭaṃbazhippuram* and studied Sanskrit and Āyurveda. His family Guru was *Krishnaguptan* called *Ezhuttacchan*. The Guru was very impressed with his learning skills and his good behavior. He studied at *Kottakkal Ārya Vidyalayaśāla* for two years. Then in 1880, he started a pharmacy in *Perngod*. Even during the period when there was no much transportation facilities, people from far off places like Coimbatore and *Pollachi* came to *Ayyappankutty Vaidyar* for consultation. He started treatment in *Palakkad* from 1930. Afternoon the treatment was at her

home in *Peringod*. Every day, a large number of people came to *Peringod*. He did not leave the place without treating all the patients. He expanded his practice in *Palakkad*. Moreover, he obtained basic lessons of Allopathy from *Dr. Rao Bahadur Krishnan Apottikriat Palakkad*. The *Patineṭṭāmkaṇṭham* Vaidyaśāla founded by his sons was inaugurated in 1975 by *Vaidyamaṭham Valiyanarayanan Namputiri*. He died in 1983.

Gurukula Education

Ayyappankutty Vaidyar accommodated the students in his home and taught Sanskrit and Āyurveda in *Gurukula* system. He also constructed a building on the south side near the *Peringod* junction, which was a modern-day hospital. It was here, that his son *Gopālan Vaidyar* taught Āyurveda. He had many disciples. As *Ayyappankutty Vaidyar* was a well-known physician in the area, he used to go to the nearby houses to treat the patients.

Gopalan Kutty Vaidyar

Gopalan Kutty Vaidyar was the son of *Ayyappan Kutty Vaidyar*. He studied medicine and Sanskrit in *Gurukula* system under his father. When *Sṛī Nārāyaṇa Guru* came to *Palakkad*, *Gopalan Kutty Vaidyar* was fortunate enough to treat him. *Gopalan Kutty Vaidyar*, a specialist in the Pañcakaṛma treatment, used to visit *Bombay, Madurai* and *Tṛiśnāpallī* as physician.

Chattan Nair

Chattan Nair Memorial Hospital in *Mezhattur* in *Palakkad* District is one of the most famous medical institutes in the field of *Āyurvedic* Paediatrics in Kerala. The Hospital has made a significant contribution to the field of child care in the *Āyurvedic* system and has always been a source of healing for the residents of that area. It was during the period of *Chattan Nair* of the third generation of the *Vaidya* family that the treatment center became very popular among the locals. *Chattan*Nair was born in 1874 and died in 1967.

His life had become an inseparable link in the village's hospitality history. He considered *Āyurvedic treatment* as social work and was well known for his paediatric skills. *Chattan Nair* had knowledge in witchcraft as well and *Vaidyan Madhava Narayanan Namputiri* was his friend. *Mezhattur* is a village with a large number *Āyurvedic* physicians and *Āyurvedic* treatment facilities. The physicians also regularly discussed the symptoms of various diseases and determined the treatment. Once, a boy of *Kūṭṭallūrmana* was affected with edema and was not able even to move. Though renowned physicians like *Kuttanceri Mussad*, *Ikkandat Kunjan Variyar* and *Vaidyamaṭham* treated him, he was not cured. Then *Vaidyamaṭham Chattan Nair* was invited to treat him. After seven days of treatment, the child could

recover. Gangadharan *Vaidyar* wrote that it was the blessing of *Kūṭallūr Nampūtiri* that made him famous in paediatrics.³⁸ In his time, patients were given only prescription as the people of that day had the knowledge and ability to make medicine themselves. There were those who were specialized in some medicine as well. However, the scarcity of the herbs and the lack of knowledge about it led them to make medicine in physician's home. It is not known whether *Chattan Nair* wrote books. His foremost disciple, *Gangadharan Vaidyar*, is alive today.

Gangadharan Nair

Gangadharan Nair, who acquired *Āyurveda* from *Chattan Nair*, is the chief physician of this healing center. He was born on April 15, 1939 as the son of *Kannanur Narayanan Nair* and *Marippalli Laksmi Amma*. His primary education was in Govt. LP School, *Mezhattur*, and M C M UP Secondary School, *Trittala* and passed SSLC in 1951. Subsequently he began his medical education under the tutelage of *Chattan Nair* (husband of his father's sister), , starting with the paediatric book, *Arogyakalpadhṛuma*. He also started Sanskrit education under famous astrologer *Kuttikrishnan Nair*. Initially, he studied *Siddharūpanam*, *Bālaprabodhanam*, *Sṛīrāmodaṇḍam*, *Śrīkṛṣṇavilāsakāvya* and

³⁸. *Gangādharaṇ nair M, Pantīrūkulaperumayil* Vaidyagramam, malayala manorama daily, 2004.p.29.

Raghuvamśa (Four Sargam) byheart. Later, he acquired the ability to understand the meaning of any Sanskrit hymn. And later, day and night, he could learn about the diseases and patients who came to his grandfather, *ChattanNair*. The rest of the time, he continued his *Āyurveda* education from his Guru.

During 1955-54, he had a visit to *Kuṛūmana* with his grandfather *Chattan Nair*. A boy of only eight months old was suffering from constipation. When two doctors from *Thrissur* came, they recommended that the boy's intestines are shrunk and needed to be operated as soon as possible. But the Guru went to the child and examined him. Then he asked to lay the boy on the cow dung smeared floor. Then he started "The *Ūtta*", the magical treatment only he had known and with this also gave "the *Danvañtara*" pill added to the breast milk. In the meantime, the child started to have stool and urine. The doctors amazed and congratulated the grandfather. Being happy *Kuṛū Nampūtiri* sent him with cash and gifts. And the grandfather gave him five rupees from the gift which was Gangadharan *Vaidyar's* first earnings from medical field.³⁹ He still preserves it today as a treasure.

³⁹.Mathrubhumi article Mezhattūr Vaidyagrāmam 1976.

“The *Ūtta*” is advised for a variety of ailments. This is a process by chanting *Agoramantra* with deference and reverence. It has special counts like 21 times, 15 times etc. The patient may experience reduction in pain and discomfort when *Ūtta* is done precisely specific times. He got many opportunities to go to various places for treatment with along the Guru. The goal was to know directly about a variety of diseases and to find out the treatments the teacher would give them.

After the death of the Guru, he ran the pharmacy on his own. Many patients came here for treatment. He had unique ability to predict death. *Mezhattur Ayyappa* Temple was his family temple. He started the treatment only after a regular morning prayer to *Ayyappa*. The treatment was mainly for children and all kinds of diseases that affected the children were treated there. Now, it also provides treatment for all types of ailments that may affect elders as well. A Nursing Home is also located here to admit the children for treatment. It treats premature graying, infertility, etc.

Sree Chattarunair Memorial Vaidyaśāla

Gangadharan Nair founded a new *Āyurveda Vaidyaśāla* in 1968 named Sree Chātarunair Memorial Vaidyaśāla in the memory of his preceptor. About fifty patients visited there daily, for consultation both from inside and outside

of Kerala. It is the only one Āyurveda Vaidyaśāla facilitating inpatient treatment for kids in Kerala. It has more than eighteen branches working in different parts of the state today. In the pharmacy there, medicines are produced for the patients of the Vaidyaśāla and for exporting to foreign nations. Dr. Manikandan, son of Gangadharan Nair, is the current trustee of the clinic.

Mezhattol Vaidyamaṭham

Mezhattol Vaidyamaṭhamis situated in Mezhatūr, the birth place of Mezhattol Agnihotri, who is the first son in the myth of Parayipetta Pañtīrukulam. Authentic historical records are unavailable to support the date of arrival and stay of the Vaidyamaṭham family there in Mezhattur.⁴⁰ The Āyurveda tradition of Vaidyamaṭham differs from that of Aṣṭavaidyas, and it is an institution for both the medical treatment and research. Numerous stories are in circulation about the emergence of the Vaidyamaṭham family. Mezhattol Agnihotri used to conduct Yāgās, and once he needed the help of a medical practitioner for the same. Then he designated one from the Ālattiyūr Vaidya family, and constructed a home (Maṭham) for him. Later, it became

⁴⁰ Tsu Tomu Yamashi T a, Memoirs of Vaidyas The lives and Practices of Traditional Medical Doctors in Kerala India, Kyoto Gakuen University, Kyoto, Japan, Journal of Indian Medical Volumes III 2010, pp23-53

Vaidyamaṭham and they came to be known as Śālavaidyās.⁴¹ Being Śālavaidyās, they could not practice any kind of surgery. Exemption of surgical practices in Āyurveda may be the influence of Budha philosophy. Of the Āyurveda medical practitioners, those who did surgical practices were called Dhanvantari and those who only used medicines were called Bharatvājās. Vaidyamaṭham family is the only existing group who used Āyurveda medicines from these two traditions.⁴²

Emergence of Vaidyamaṭham

Mezhathol Agnihotri's yajñasaṃskāra flourished when the Āyurveda and sacrificial ceremonies of clergy were underdeveloped in Kerala. The śāstrā (rules) of seers also commands the presence of a medical practitioner in the yāgaśāla (sacred place of the sacrifice) Aṣṭavaidyas were not qualified to be śālavaidyas because of practicing medical surgeries as a part of their treatment. That is why Agnihotri brought a Vaidya family belonging to Bharatvājā Gotra, to Mezhathūr for performing as Bharatvājās śālavaidyas. They were appointed to take care of the health of which they participated in Yāgāsand they enjoyed special status as Śāla Vaidyas.⁴³ Vaidyamaṭham family is the only one that

⁴¹Pragati, Nilāthirate Vaidyapāramparyam, 2001,p23.

⁴²Kunjikkuttan Madambu, Madambu Mana, vaidyandam, Kiranellur, Trissur, 1997 oct

⁴³ CeriyaNarayanan Namputiri,Chikilsanubhavam, Mathrubhūmi publishers, 2004

belongs to the bharatvājagotra. They were entrusted with the Vedādhikāra (the permission to learn and teach Vedas) instead of denial of Śalya Śākalyāhokāra (the permission to perform medical surgeries). According to Yajñasamskāra, the yajamān (leader) would meet and discuss with the seers and Vaidyas⁴⁴ for fixing the yāga to get permission. The śālavaidyās⁴⁵ were provided with special seat known as Āvaṇappalaka. Wherever yāgas were conducted in Kerala, the Vaidyas from Vaidyamaṭham would participate as śālavaidyas.⁴⁶ All Vaidyas (medical practitioners) from the Vaidyamaṭham family were highly talented and they had secured fame for curing Paṛīkṣṭ Tampurān who was the Cochi Maharājā.⁴⁷

V N Vaidyaśāla

Vaidyamaṭham Valiya Narayanan Namputiri founded a *Vaidyaśāla* named V N *Vaidyaśāla* in 1912. There is a particular reason behind this venture. He had four daughters and was very sad for lacking a male offering. Then he decided to establish a *Vaidyaśālā* as a remedial action for the problems mentioned in horoscope as suggested by Pāzhūr Paṭīppura. The suggested remedy was to start a dispensary giving free treatment. The

⁴⁴Ceriyā Narayanan Namputiri Chikilsanubhavam, Mathrubhumi publishers, 2004,p12

⁴⁵Ceriyā Narayanan Namputiri , Chikilsanubhavam, Mathrubhumi publishers, 2004,p6

⁴⁶Vasanthan S K, Tirunāvaya Yogam, Kuññukkuṭṭan Tampūrante Lekhanangal, Mathrubhumi, Calicut 1983, p 23.

⁴⁷Sreedevi K B, Kudallur Mana, pp 85

Vaidyamaṭham Vaidyaśāla and nursing home is the renovated form of the dispensary founded by him.

The first manager of this *Vaidyaśāla* was Pozhiccorū Manakkal Paramesvaran Namputiri, a nephew of Valiya Narayanan Namputiri, He was a close associate of Valiya Nārāryṇan Nampūtiri and settled there at the age of twelve, till his death. Though he had not studied medicine, he played a significant role in running the *Vaidyaśāla* from the beginning till the end. The first structure of the *Vaidyaśāla* was with mud walls and when it became financially difficult to run financially, a Kathakalī performance was staged at a cinema hall in Pattambi. None of the artists accepted rewards. Thus thirty thousand rupees was credited after all expenses and the *Vaidyaśāla* got renovated with that amount.⁴⁸

In 1950, the dispensary began developing under the manager Pozhiccoru Manakkal Paramesvaran Namputiri. He had two helpers then, Cerupoyilam Bhavatratan Namputiri and Karṇālat Narayanan Nair, who became permanent employees. Besides them, Aṛakkal Beeviyumma too worked there to grind the medicine items. During this time, Ceriya Narayanan Namputiri started practicing under Valiya Narayanan Namputiri. At first, he prescribed some

⁴⁸Vasudevan MussatdP T N, *Cikisa Keralathinde Sambhāvana, Sahityalokam*, Nov, Dec 1998, p 167.

medicines to patients and gradually the number of patients increased. The visitors started to leave some money on the table as reward. This money (the cash he was paid when he assisted Valiya Narayanan Namputiri in his travels) was given to the manager for the preparation of medicines. In this manner the daily expenses were met at Ceriya Narayanan Namputiri placed some conditions like the preparation of medicines should be very strict unavailable medicinal plants should not be substituted and the medicines should not be lent for loan.

During the period 1879-80 Brahmaddattan Namputiri alias as Meppoyilam Kunjunni was appointed to assist the manager Pozhiccoru Manakkal Parameśwaran Nampūtiri, when faced with some troubles to run the dispensary, worked hard for the development of the *Vaidyaśāla*. He was responsible mainly to list out the medicinal items, to fetch them from Kurian's store at Kunnankulam and to clear the daily financial account.

Preparation of medicines was under the supervision of Nārāyaṇan. Though he was skilled in it, the disputes on the ratio and others would be managed by Ceriya Narayanan Namputiri. Another employee of the dispensary was Kundil Śankaran, who would go to Trissur to bring medicinal items. Then a lady named Mankulangara Kunjilakṣmi Varasyar was appointed to

treat lady patients. She was trained to do Vasthi (a mode of treatment) and treatments. She also managed to prepare of capsules in her free time. Piṣārikal Appuṇṇi Nair was responsible for the daily clearance of daybook and ledger.

The first agency of this *Vaidyaśāla* was started by Panikkatt Kesavan Namputiri at Kattakampal Ciṟakkal. Ceriya Narayanan Namputiri, along with Valiya Narayanan Namputiri visited there as physicians once in a week. Valiya Narayanan Namputiri could not keep going there later. Before long, the agency was shut down in 1968, due to lack of proper functioning and loss of income.

The dispensary needed some modifications during 1970 for increase in number of patients. Mainly, an office started to record the details of patients and E M Brahmaddattan Namputiri was delegated as the office bearer for newly started registration.

E M Brahmaddattan Namputiri accompanied Ceriya Narayanan Namputiri in his long journeys. In the days without journey, he would leave only after handing the day's account over to Ceriya Narayanan Namputiri, Once, the then chief minister K Karuṇākaran came for consultation and Ceriya Narayanan Namputiri attended him. In 1977, a nursing home started functioning under the *vaidyaśāla*; inpatient treatment was only for emergency cases before. Nursing home was a new venture. It was initiated when the clinic

went through hard times, with the from Adv. Damodhara Menon, Venkitakrishnan, G G Kṛṣṇaiyar, Kūṭallūr Vasudevan Namputiri, Marattu Acchan Namputiri and Kunnakkavil Putumana. The newly constructed Vaidyamaṭham Nursing Home was inaugurated by Cenas Paramesvaran Namputiri, the chief priest of Guruvāyūr temple. From that date, new department for inpatient treatment started in the dispensary and Tazham Krishnan Bhattatiri was posted as the manager for the section. He served the dispensary for thirty years.

In 1980, the then V N *Vaidyaśāla* closed down due to a strike. Small group of the workers had agitated all of whom were dismissed later. On the request of Kūṭallūr kāvu Nampūtiri, dispensary with the name restarted Vaidyamaṭham *Vaidyaśāla* Nursing home. Besides the strike, the death of the manager Pozhiccoru Manakkal Paramesvaran Namputiri affected the Vaidyamaṭham. M P R Bhaṭṭatiri, son of Mannappatta Raman Namputiri was appointed as the new manager of the renovated nursing home.

Dakṣiṇāmūṛti Trust

In 1982, a private trust was founded named Dhakṣhināmūṛti Trust in memory of Vaidyamaṭham Valiya Narayanan Namputiri. Pūmuḷli Aram Tampuran, Neelakanthan Namputiri Anjam Nilampur Madhavan Namputiri,

Ceriya Narayanan Namputiri N, wife of Brahmadattan Nampūtiri Ambujam, Risikumaran Namputiri, Sreedevi and sons of Ceriya Narayanan Namputiri and Kunjikkuṭtan were members. The objectives of the trust were to felicitate the first rank holder in Āyurveda medicine, to preserve rare medical texts and medicines, to construct herbal garden and to set up a library. From the first year itself, trust started to distribute awards to medical students.

Vaidyamaṭham Valiya Narayanan Namputiri I

Valiya Narayanan Namputiri was earlier famous as Vaidyan (Āyurveda medical practitioner) of Vaidyamaṭham family. He was a scholar in Vedas and Sanskrit studies. He started his Sanskrit lessons from Vidvān Bhaṭṭatiri of Velutta Bhattatiri illam and learned Āyurveda from *Krishnan*Variyar, a disciple of Neelakanthan Namputiri and Risikumaran Namputiri. He was excellent in predicting death observing signs. The introduction of Rasayana cikilsa in Vaidyamaṭham, presided by Pūmuḷḷi Vasudevan Namputiri was conducted under his supervision He was interested in ritual arts and he would attend Kathakali performance staged wherever near his home. He has served as president of Trittala Panchayat too. From him the scholastic Pūmuḷḷi Aaram Tampuran gained erudition in toxicology, paediatrics and treatment for elephants.

Vaidyamaṭham ValiyaNarayanan Namputiri- II

Vaidyamaṭham Valiya Narayanan Namputiri studied Āyurveda from Ikkand at Kunjan Variyar. From 1977 he played a crucial role in the development of the Vaidyamaṭham vaidyaśāla. He was a main partner in Rasayana Cikilsa run by Pūmuḷli Vasudevan after 1950. When the famous Kathakali artist Vazhekkade Kunchunair suffered from paralysis ValiyaNarayanan Namputiri treated him and cured him.⁴⁹ Once the music legend *Cempai Vaidyanathabhagavatar* lost his voice during a concert in śuciṅḍram, followed which he visited Guruvayur temple for prayer, Vaidyamaṭham Valiya Narayanan Namputiri invited him to home. Gradually bhagavatar got back his voice by the treatment of Valiya Narayanan Namputiri.⁵⁰ He was the chief physician of Cochi royal family. The obstetric treatment for mother of the last king Paṛīkṣit Rāmavaṛma Tampurān was performed by him. Numerous doctors suggested surgery and predicted the death of both or either of them. But Vaidyamaṭham reached there on the time and treated her successfully.⁵¹ This baby famed as Paṛīkṣit later and founded Sanskrit college and Āyurveda College at Tripunittura.⁵² He had also treated of other eminent people successfully, like former chief ministers K Acuta

⁴⁹ Mathrubhumi publications, Aouśadhi, Chikilsalayam, 2003

⁵⁰ C S Pattambi, Eḷḷāmāya Vaidyamaṭhattil, Paṭayaṇi Samayam Masika, March 2010,p40

⁵¹ Mathrubhumi weekly, 1964, pp24

⁵² C S Panikkar, Paṭayaṇi Masika, March, 2010

Menon and K Karunakaran; Semmankudi Sreenivasaiyar, wife of former Union Minister Arjun Singh etc . He was excellent in reckoning death like his father.⁵³

Subrahmaṇyan Namputiri

He studied medicine from Ikkantatu Kunjan Variyar. He was a prominent scholar in Vyākaraṇa (grammar), Jyotiṣa (astronomy) and Vedāntā (metaphysics) the scientific studies in Sanskrit and he had passed Hindi Viśarat examination. He spent most of his early days for daily labors other than medicine though he excellent in the field.

Ceriya Narayanan Namputiri

He practiced medicine and treated his patients as his personal mission of life. He abided by the all rules and routines of a Vaidya, (medical practitioner) suggested in Aṣṭāṅgahṛdaya and seeking the new ideas in medicine. His treatment was his endeavor to use his knowledge for social welfare. He was born on 10th April 1930, as son of Vaidyaṁaṭham Valiya Narayanan Namputiri and Unnikkali Antarjanam. Kūṭallūr Krishnan Vaidyar, the disciple of his grandfather ValiyaNarayanan Namputiri was his first teacher. He learned Sanskrit from Bhāgavatottaman Vaisravanat Raman Namputiri Vaidyan PKR Tirumulppad and Vidvān Kalakkatt Raman

⁵³Ceriya Narayanan Namputiri Vaidyaṁaṭham, Kalppadukal, 2011,p34

Nambiyar. Vaidyamaṭham Narayanan Namputiri and *Pūmuḷli Aram* Tampuran were prominent disciples of Cerukulapurath KrishnanNamputiri and studied Sanskrit language and grammar from the Namputiri's of Kūṭallūrmana with Kunjunni Namputiri.⁵⁴ Their Sanskrit functioned in the store-house of Kūṭallūr Mana. Vaidyamaṭham Namputiri were the family physicians of Kūṭallūrmana. CeriyaNarayanan Namputiris often visited there for the friendship with Kavuvu Namputiri and they would discuss about medical topics. He started writing poems during his study and composed many Sanskrit Slokas when he was a student of Kalakkattu Raman Nambiyar. His higher studies in Āyurveda medicine was from his grandfather when he was twenty in 1950. He continued his studies for years. He studied in the school at Chattannur during 1953-54 and in the school at Trittala in the year 1954-55. He passed SSLC examination in 1957-58 and was admitted in St. Thomas College, Trissur, for pre-university education. He got accommodation facility in Trissur Brahmasvam Maṭham during this period at Trippunittura for learning Sanskrit of Āyurveda medicine for a short period. He was very much interested in Kathakali and would not miss any performance in the vicinity near places. He was the leader of Kūṭiyāṭṭam at Triprangot temple and would

⁵⁴ Namputirippad M K B, Śatan jīva Śaratha Vardhamāna Mathrubhumi, 1967, p13.

go for music concerts at Pūmuḷḷi Mana most often by foot in the 1957-58 period.

Vaidyaśāla started developing from 1950. In 1981, the *Vaidyaśāla* was recognized as a partnership-firm and was renamed as Vaidyamaṭham Vaidyaśāla. He spent all his time for Āyurveda realizing that the mission of his life is Āyurveda treatment. He established a library with the name Vaidyamaṭham Valiya Narayanan Namputiri Dakṣiṇāmūṛī Trust for medical research, treatment and for the learning purpose of students. Sreedevi Antharjanam, Brahmadattan Namputiri (retired director of Āyurveda) and Risikeśan Namputiri (retired chief medical officer) are his brothers. He married Santha, daughter of Kizhuprakkāṭṭu Manakkal Neelakanṭhan Somayājippad and had five children Narayanan, Neelakanthan Vaidyar, Dr. Prasanna, MD Latha and Dr. Vāsudeva BAMS.

Awards

He was awarded *Sṛīrāmānugraha Puraskāram* from *Sṛīrama śāstra Samiti* in 2002, *Āyurvedācārya Puraskāram* from government of Kerala and *Bhakta Śiromaṇi Vazhakunnam Smāraka Award* in 2009, *Bṛhatrayīratna Puraskāram* from Coimbatore Āryavaidya pharmacy and *Gayatrī Puraskāram* from Delhi *Malayāli Saṃskārika Sankaṭana* in 2011.

Works

Ceriya Narayanan Namputiri was a good poet and an aesthete. He authored many books like *Dīrgāyussum Āyurvedavum*, *Āyurvedatinte Keralīya Anuṣṭhānapāraparyam*, *Dinacarya*, *Āyurvedatinte Prathamapāṭaṅgal*, *Aṣṭāṅgahṛdayam Sūtrasthānam*, Malayalam commentary on *Gāṛgabhāgavatam*, *Devīmāhātmyam* (summary in Malayalam), *Mālāmantraṅgal*, *Adhyātma Rāmāyaṇam Keralamāhatmyam* (translation), *Vedāyanāṅgaalilūde* (travelogue), *Kāvyaatīrthāṭanaṅgal*, *Aṣṭi Praṇāmam* (collections of poems), *Ālbhattile ormmakal* (autobiography), *Jananam Mutal Maraṇam Vare* (encyclopedia in Āyurveda) and *Kālpāṭukal*. He penned commentaries in Malayalam on *Hastyāyurvedam* and *Pālakāpyam* translated a book on *Rāṇa Pratāpasingh* from Hindi to Malayalam in 1960. The work *Āyurvedavum Dīrgayussum* was published on his seventieth birthday.

Aṣṭāṅgahṛdayam

It is a short description of the work *Aṣṭāṅgahṛdaya* of Vagbhāṭa. The work has been written in conversational style, so that it can be learned at in a single read. It is a general introduction to the basic theories in Āyurveda and

its applications. Even the ordinary readers can be familiarize with the unavoidable topics of Aṣṭāṅgahṛdaya, *Caraka* and *Suśruta*.⁵⁵

Mūkāmbikāstavam

Mūkāmbikāstavam is a hymn praising Mūkāmbikā Devi. The work describes Mūkāmbikā and the rituals of Mūkāmbikā temple in detail. The poet portrays the beauty of the river Souparnika and the devotees reach that time.

Mālāmantraṅgal

It is a Sanskrit work authored by Ceriya Narayanan Namputiriin 1950, dedicated to the his late mother. The Mantras in the work have been organized as *Dakṣiṇāmūṛti Mūlamantram*, *Aṣṭākṣarīmālāmantram*, *Sṛīvidya Mūlamantram*, *Pañcākṣari Mantramālā*, *Vanaduṛga Mantramālā* and *Dvādaśākṣarī Mālāmantram*. Each mantra includes ślokas of twenty to thirty Mantras.⁵⁶

Ārogyacintakal

It is a collection of twenty four scholarly essays consisting of in-depth analysis and scientific terms on topics in Āyurveda. He tries to introduce the day to day changes in social life through the eyes of Āyurveda.⁵⁷

⁵⁵Ragavan Tirumulpadu, Vaidyamaṭham Mathrubhumi publications, 2001

⁵⁶Ceriyā Narayanan Namputiri Vaidyamaṭham, Malamanthraṅgal, Dakshina Murthy Trust, Mezhathur 2002, Preface, p6

⁵⁷CeriyāNarayanan NamputiriVaidyamaṭham Arogyachinthakal, Deshabhimani Books House, Thiruvananthapuram, 2012, p2

Dinacarya

It is written absolutely based on the work *Aṣṭāṅgahr̥daya* of Vāgbhaṭa and authentic records in other important works. The work consists of a specific chapter namely *Viśeṣavidhi*. It is intended to educate the common people about the useful customs and rituals of daily life. The work aims at helping as the people to stay be healthy and free from diseases in this hectic life.⁵⁸

Jananam Mutal Maraṇam Vare

This work is a short but comprehensive commentary on different stages of human's life from the birth to the death in the concept of Āyurveda. The author intends to create a general awareness especially in children about the topics in Āyurveda.⁵⁹

Devāyanaṅgalilūṭe

This work sketches four travels of the author through the sacred places from Sabarimala to Himalaya. It includes pieces of knowledge gained through the travel, conversations with prominent personalities and funny narrations of humorous incidents of the travelling experience.⁶⁰

⁵⁸Ceriyā Narayanan Namputiri Vaidyamāṭham Ayurveda Dinacharya, Panchangam Offset Press, Kunnamkulam, 2003.preface pp3,35

⁵⁹Ceriyā Narayanan Namputiri Vaidyamāṭham, Jananam Mutal Maraṇam Vare, Bala Sahithi Prakasan Publications, Aluva, 2011

⁶⁰Ceriyā Narayanan Namputiri Vaidyamadam, *Devāyanaṅgalilūṭe*, Mathrubhumi, Calicut, 2009

Gāṛgabhāgavatam

The work is the translation of the *Gāṛgabhāgavatam* from Sanskrit to Malayalam. More than ten thousand ślokas were translated within 147 days. The plot of the work is the playful enjoyments of Rādha and Kṛṣṇa and it is enriched with interesting stories and subplots. Without missing the aesthetic quality of the work, it has been translated word by word in simple language. K P Narayana pisharoti has written an attractive introduction to the work.

Hastyāyurvedam

The well renowned work of *Pālakāpya Maḥarṣi* named *Hastyāurvedam* or *Pālakāpyam* was translated to Malayalam with the same little. In this work, consisting of thousand ślokas, methods of health care for elephants, reasons and remedies of diseases are discussed in detail. His excellence in both Malayalam and Sanskrit is language evident in the work. His disciple K.Devadās helped him a lot to complete it. He would take the *Pālakāpyam* with him, when he goes to treat patients in distant places. He would read ślokas and versify the whole content in Malayalam at the same moment to be written down. That is how the work was completed. In some

records, many difficulties faced in the case of this work have been mentioned.⁶¹

Adhyātmārāmāyaṇam

A stanza wise translation of *Adhyātmārāmāyaṇam*, it is one of his excellent works. The composition of this work is different from the work of Thuñjattezhuttaccan *Adhyātmārāmāyaṇam*, (the most famous and noted work among Keralites in and out of the state). The poet often gets detached from the amusement of devotion, though he has beautifully presented the philosophical thoughts in simple manner.⁶²

Vaidyamaṭham Brahmaddattan Nampūtiri

He was born as the son of Vaidyamaṭham Valiya Narayanan Namputiri and Unnikkali Antarjanam. Vaidyamaṭham Brahmaddattan Namputiri alias Aniyān Namputiri is the brother of Vaidyamaṭham Ceriya Narayanan Namputiri too. As an Āyurveda physician, a good administrator and as an aesthete of art and literature he was excellent. Though he was a member of traditional Vaidya family, he had secured his bachelor's degree in Āyurveda with high rank as a first batch student from Govt. Āyurveda College

⁶¹ Valiya Narayanan Namputiri, Hastyāyurvedam Adava Palakapayam, Arya Vaidya Pharmacy silver jubilee souvenir, Ayurveda college, Kottakkal, 1954

⁶² Gopala Krishnan Bombay, Niṣakalankāmya Chiri, pp-222-223

at Thiruvananthapuram. He worked in government sector and served as director of Āyurveda for some years. After his retirement from the service in 1997, he practiced as an Āyurveda physician at Vadakkancheri. He married Ambujam of Palakkad Āriyil Mana and had two sons. One of his sons, Rajeev is working as a physician in Vaidyamaṭham and another son Rajith is a teacher in a school at Parappukkara.⁶³ His sad demise was in January 2007.

Punnaśśeri Gurukulam and Āyurveda Tradition

Punnaśśeri Gurukulam, was one of the famous Gurukulas of residential renowned for studies in Śāstra and Sanskrit. The courses available there were Sanskrit Vidvān, Malayalam Vidvān, Jyotiṣa Śiromaṇi and Āyurveda Śiromaṇi. In 1903, an Āyurveda dispensary was established at *Punnaśśeri* Gurukulam as a society named *Cintāmaṇi Vaidyaśāla* as per the act of 1860 under the Ārya Vaidya Samājam founded in 1902. The chief physician of the dispensary was *Punnaśśeri* Nambi and he had many Vaidya students at that time. Production of medicines, treatment of patients and training for physicians were the prime activities of the dispensary. Medicines for permanent patients were freely available there. The course in Āyurveda named Āyurveda Śiromaṇi was started at *Punnaśśeri* Sārasvatodyotini

⁶³ Auśadam monthly magazine, 2007

Samskr̥ta pāṭhaśāla in 1926. Three students were admitted then. Later many students came to practical work of Āyurveda Śīromani.⁶⁴

Cintāmaṇi Vaidyaśāla

Cintāmaṇi Vaidyaśāla was established in 1903. Accutant Raman Mussad was the main helper of Nambi in the dispensary and he continued so till his death. In 1907, when Nambi was the permanent president of Kottakkal Ārya Vaidyaśāla, a conference of Ārya Vaidya Samājam was convened at Pattambi. Special attention was given to conduct seminars on Āyurveda topics and publishing them in Dhanvantari Monthly. Besides that, advertisements of the Vaidyaśāla were published in Vijñānacintāmaṇi Sanskrit journal intermittently.⁶⁵ Three examination centers were selected for conducting Āyurveda medical examinations under the Samājam and one of them was Pattambi. All these were carried out under the supervision of Nambi. He would suggest treatments for the patients as per the Āyurveda tradition and many people from adjacent places of Pattambi would consult with him. For the Āyurveda medical students in Cintāmaṇi dispensary, practical examinations

⁶⁴ Minutes, Central Sanskrit College Pattambi, pp1791927

⁶⁵ चिन्दा मणिपत्राधिपः केषाञ्चिदामयाविनाभ्यार्थं निनपालक्काटनगरंगतः पत्रदुरांविन्स्यन्तेवसिनि
अत्रस्मात्पत्रमन्दिरएवकाञ्चनऔषधशालमपिस्थापयितुं व्यवस्यते तत्र क्रय्यतया औषधानिसज्जीक्रियेरन्तदुपक्रमः
संस्पतिप्रचलन्ति

were conducted as a part of their course. At that time, many students were there in the home of Nambi and the college. Vatakeppatt Narayanan Nair and Vāccaspati T C Paramesvaran Mussad were two disciples of Nambi in his Gurukula. Nambi had many well renowned students like Govindnan Nair from Kannur, Puravatodiyil Prabhakaran Nair, M P Uzhuira Variyar, M Ramapotuval, Assainar Vaidyar, Vidvān P Raman Nampisan P.R Sarma Śucīndram Kesavan Vaidyar, Mayyanaṭ Ayiramcira Veetil Kuṭṭirāman, M V Ragava Variyar, K C Narayanan Vaidyar, Velayudhan Nair, Narayanan Nair.

Vāccaspati T C Paramesvaran Mussad

Vāccaspati T C Paramesvaran Mussadis one of the prominent disciples of Punnaśśeri Nambi. He can be considered to Sanskrit scholar next to Kaikkulaṅgara Rama Variyar in same category. He was born in 1862, at Ponmalayil Tottattil Celakkara Illam near Kottakkal in Eranadu Taluk as the son of Vasudevan Mussad. He completed his primary education in Sanskrit language and poetics under Varakkal Paramathattil Krishnan Nambi. He had a brother and two sisters. His brother was an eminent Āyurveda physician. The first son of one of the two sisters wrote commentaries on *Aṣṭāṅgahṛdaya*, *Carakasamhita* and *Āśucadīpika*. In 1885, he accepted *Punnaśśeri* Nambi as his preceptor and learned *Sidhantakoumudi*, *Līlavati* and *Aṣṭāṅgahṛdaya*

under him for seven years. He became the proprietor of *Akṣaraślokaśabhā* which was founded in 1891 at Perumuṭiyūr and published numerous essays in Sanskrit and Malayalam. In 1889, he Śarma visited Mūkāmbika, Gōkaṛṇam and other great temples with his Channazhi Mussad, Paṇḍitan Vasudeva Sarma, and Malappurat Paramata Kesavan Nampisan were his disciples. In 1903, when the Āyurveda monthly named Dhanvantari was started, P S Variyar delegated him the duty of the subeditor and he shouldered this responsibility for one year. When K M Bala Krishnan started to publish a book titled *Bhagavad Gīta* in 1904, Mūssat was appointed there as the regent of Anandaśarmam. In 1905, He started writing for the publications of Bharatavilasam press founded by Maliyammavil Kunjuvarit at Trissur. He got an opportunity to stay with Kodugallūr Kunjikkuttan Tampuran when Tampuran started the translation of Mahābhāratam. Following the demise of his brother, who was an Āyurveda scholar in 1905, Mussad bought a plot and constructed a home at Kadavallur in 1906 and named it as Dvāraka. That is the home Dvāraka, he mentioned in some of his later works. He stayed at Pattambi as the manager at Guru's house for a short period in 1915. He was honored with the title Abhinava Vāccaspati by Vidvān Mānavikrama Eṭṭan Tampuān at Paḷḷippuram for writing a commentary on his work *Amakośam* entitled Pārameśavari. From 1928, he worked cooperating with the publications of

Bharatavilasam press and published Sanskrit work Samudhāyabhodham in a meeting of Sivadvijaseva Samiti at Harippad in 1930. Residing at Katavallur he became active in literary activities from 1931 and published *Śīmadbhāgavatavyākhyānam* from Katavallur Sree Rama Vilasam Press in volumes.⁶⁶ In 1922, the eminent orator in Bhāgavatam, Vazhakunnam Namputiri suffered from fever and no one could cure him but Vacaspati.

Works

T C Paramesvaran Mussad was not only a good physician but an author of numerous works too. He authored many books with his own name T C Paramesvaran Mussad and his penname Esvarananda Sarasvati. Though he had written above thirty five books with his own name⁶⁷, only eighteen of them could be traced.

Amaram Pārameśvari Vyākhyānam

He has written five commentaries on *Amarakośa* by Amarasimhan entitled *Pārameśvari*, *Samṣipta Pārameśvari*, *Trivenī*, *Bhāvaprakāśam* and *Patārthadīpika*. The most prominent one is *Amaram Pārameśvari* itself. He started writing *Amaram Pārameśvari* in 1911 and completed it in 1915. Three of them- *Amarakośa Pārameśvari Vyākhyānam*, *Amarakośam Samṣipta*

⁶⁶ Ravindran K M, Vedangalum Puranaparampariyavum, National book stall, Kottayam 20.

⁶⁷ Accutantu Vasudevan Mussad Parethanaya Vaccaspati T C Paramesvaran Müssat, Sāhitya Parishad, Māthrubhūmi Monthly, December 18, 1938. 27.

Pārameśvari Vyākhyānam and *Amarakośa Triveni Vyākhyānam* were written during his stay at Ettumanur. In 1930, due to the availability of his work *Amaram Pārameśvari* (which sold all the copies) and due to its high rate which was not affordable for all, he wrote a short commentary named *Amaram Samṣipta Pārameśvara*. In 1934, when he was staying at Ettumanur, he authored the commentaries *Triveni* and *Bhāvaprakaśam* and each of them excelled the other in quality. He could not complete the last part of the work *Triveni* though he wished a lot until he breathed his last in 1934. He was seventy two when he had composed a Sloka for publishing in newspapers apparently, realizing his imminent death. In the śloka he says: “I, Paramesvaran, the Vācaspati pay my homage at the feet of Sree *Punnaśśeri Neelakanatha Sarma*.

श्रीनिलकण्ठगुरुपादसरोरुजयुग्मंमुर्धनाप्रणम्यपरमेष्वरभूसुरोऽयं।

वाचस्पतिजिगामीषत्यधुनादिदृशुःकैलासशैलनिलयंकुलदैवतमे॥

Rugmiṅīsvayamvaram Vyākhyānam

He wrote this work on *Rugmiṅīsvayamvaram* in 1924. The reason behind this attempt was a dream while when the marriage of his eldest daughter was at not happening due to some hindrances. In his dream, an old *Antarjanam* (a female member of Brahmin family) told him to publish a

commentary on Rukmiṇīsvayamvaram and distribute to unmarried women and then his daughter's marriage will happen. He published this work *Rugmiṇīsvayamvaram Vyākhyānam* and distributed it to young Brahmin women and as dreamt his daughter got married within a short time span. He has mentioned this incident in that work.

Samudāyabodham

He wrote this work named *Samudāyabodham* on the request of the members of his community for a work to be read at the conference of *Śivadhija Sammelanam* at *īṅgayūr* in 1930. It was appropriate for teaching the community members about their responsibilities in the society.

Jyotipraveśikha

Jyotipraveśikha is a work on astrological topics with twelve chapters. This work presents most of the topics discussed in *Jātakabhāga* in detail to be understood easily. *Punnaśśeri* Nambi contributed a great preface to this work written in Malayalam. Printing and distribution of the work was from the *Vijñānacintāmaṇi press* of Sārasvatodyotini Central Sanskrit College in 1929.

This commentary has been done in very simple manner which can be comprehended even by those who are not excellent in Sanskrit.⁶⁸

Tantraratanam

It is a work about witchcraft. Vāccaspati Parameśvaran Mūssat attached a preface to the work written by Pulakkattuu Kannu Vaidyan of Paravur Vatakkekkara Maccanturuttuparambil⁶⁹

Umāmaheśvarī Vyākhyānam on Śivānandalahari

Śivānandalahariis one of the auspicious works of Śaṅkarācārya. Mūssat authored a commentary for this work when he was sixty years old. The style of the commentary is noted for its simplicity in language and richness in content.

Śyāmasundaram Vyākhyānam

He wrote a great commentary titled *Śyāmasundaram* for the work *Nārāyaṇīyam* by Melppūttūr, (a poet of devotion) in three volumes. In 1845,⁷⁰ He completed the first part including eight Skandhas from *Pratamaskandha* to *Aṣṭamaskandha* and thirty two Daśakas. In the second part, he explained *Daśamaskandha* from *Govindābhiṣekavaṛṇanam* to *Nandanayanavaṛṇanam*

⁶⁸ *Jyotiḥpraveśikha*, Sārasvatodyotini Central Sanskrit College, Pattambi, 1929,p32

⁶⁹ Kannu Vaidyar Pulākkāṭṭu, *Tantraratanam*, Bharata Vilasam Press, 1929,p57

⁷⁰ Parameśvaran mūssat T C, *Nārāyaṇīyam Syāmasundaram Vyākhyānam*, Bhārata Vilāsam Accukuṭam, Trissur, 1845

(.गोविन्दाभिषेकवर्णनम्रन्दनयनवर्णनम्) In 1846, he published the second part of *Nārāyaṇīyam* including thirty two Daśakas, from thirty three to sixty four ślokas⁷¹ In the third part published in 1847, the portion from *Rāsakṛīṭa* to *Keśādīpādavaṛṇanam* has been commented on.⁷²

Śrīmadbhāgavatam Laghudharmaprakāśikā

He prepared a commentary on *Śrīmadbhāgavatā* namely *Laghudharmaprakāśikā*. It was divided into two parts and Kodugallur Kunjikuttan Tampuran had written a prologue to the *Śrīmadbhāgavatam Laghudharmaprakāśikā* is the linguistic interpretation of this work.⁷³

Vācaspatīyam, a commentary on Carakasamhitā

He authored two commentaries on *Carakasamhitā* of Caraka, with a linguistic interpretation named *Vāccaspatīyam* for both *Nidānasthāna* and *Indīyasthāna*. It was written in Malayalam absolutely with the Sanskrit root. *Indīyasthāna* was published in 1912⁷⁴ and *Nidānasthāna* in 1913⁷⁵ from Bhāratavilāsam Press. Both of these two works were reviewed and edited by

⁷¹Parameśvaran mūssat T C, Narayaneeyam Syamasundaram Opcit, p12.

⁷² Parameśvaran Mussat T C, Sadguru, Ranandamudralayam, Trissur, 1938, p45

⁷³ Srimad Bhāgavatam, Bhārata Vilāsam Press, Trissivaperur, 1906

⁷⁴ Parameswaran Mussad TC, Vajaspāthi, Carakasamhitha Nidanam, Bharatavilasam Press, Trissivaperur, 1912

⁷⁵ Parameswaran Mussad, TC, Vajaspāthi, Carakasamhitha Sariram, Bharatavilasam Press, Trissivaperur, 1913

Gurunātha (*Punnaśseri* Nambi) Nampi also wrote comprehensive, scientific and in-depth prologues for each.

Raṅṭu Pradhānavithikal

This work is a compilation of two texts in astrology. He prepared a commentary for the summarized form of *Āryasaptati* of *Varāhamihiran*, which was summarized into seventy ślokas in *Āryavṛitta* by *Bhattolpalan* for the sake of his students.⁷⁶ Besides this commentary, the work *Raṅṭu Pradhānavithikal* includes a translation of *ṣaḍpañcasika*, a work by *Pṛtuyaśas* - son of *Varāhamihira* from *Avandi*.⁷⁷

Eight of his works were published with his penname *Īśvarāndasarasvati* ईश्वरानन्दसरस्वति called *Viṣṇusahasranāmam* with the commentary *Muktimāṅgapaddadhī*, *Bhagavadgīta* with *Bhāgyātayam* commentary, *Subrahmaṇyapūjākālpam*, *Sandhyāvandanabhāṣyam*, *Śrīrudram* Carakam, *Bhāṣābhāṣyam*, *Rudrasūktabhāṣyam*, *Śāstāvinde Mūlatatvam*,⁷⁸ and *Kaṭopaniṣat* with *Bhāṣyasāram* commentary. Copy right of most of the works vested with the press that published them. In addition to these, he proff read

⁷⁶भट्टोल्लेनशिश्यहितायसंवृत्तपूर्वशास्त्राणि
आर्यसप्ततेदंप्रश्नज्ञानंसमासतोरचितं॥श्लोकं 70

⁷⁷आचार्यप्रणिपत्यरवींमुद्धनावराहमिहिरत्मजेनसद्यशसा
विद्यांकृतार्थगहनापदार्थमुद्दिश्यपृथुयशसा॥

⁷⁸Sāhitya Parisṣd, Trimasika, Sanātana Darma Accukūdam, Permannur, Ernakulam. Vol.31, 1962

and printed two books named *Ghaṭolkacacampukāvya-māhātmyam* and *Guruvāyūr Māhātmyam*. He penned a prologue to *Praśnamārga*.⁷⁹ *Bhagavadgīta* with *Margadaṛśi Vyākhyānam*, *Bhāgavatam*, *Bhāvaprakāśam* and *Dṛgdrśyavivekam* were not completed. Two books on Āyurveda named *Vaidyanighaṇṭu* and *Vaidyamanorma Vyākhyānam* were also authored by him. *Ettumanūr Kṣetramāhātmyam Kāḷikalpam Mārgadaṛśi Vyākhyānam*, *Kāthopaniṣat Bhāṣāsāram* and *Keralācāram Vyākhyānam*, *Gītārahasyam* translation (based on fifteen Prakaraṇas named Antaṅga Parīkṣa from *Gītāgovindam* (famous work by Lokagaṅgādhara-tilakan.), *Guruvāyūr Puramāhātmyam Kīlippāṭṭ*, *Ghaṭolkaja Puramāhātmyam*, *Carakam Vyākhyānam*, *Devīsūkta Vyākhyānam*, *Dṛgdrśya Vivekam*, *Paraśurāmante Jīvacaritam*, *Puruṣasūktam Vyākhyānam*, *Boudhāyanacaṭaṅgu Puṇyāham*, *Boudhāyanacaṭaṅgu Muzhuvan*, *Bhagavadgīta Bhāgyodayam Vyākhyānam* *Bhagavadgīta Mārgadaṛśi Vyākhyānam*, *Bhagavadgīta Lokamānyam Vyākhyānam*, *Bhāvaprakāśam Vyākhyānam*, *Ratnatryam Margadaṛśi Vyākhyānam*, *Kaikkulangara Rāmavāryaruṭe Jīvacaritam*, *Rudrasūktam Vyākhyānam*, *Viṣṇusahaśranāma Muktimārgam Vyākhyānam*, *Vaidyanighaṇṭu*, *Vaidyamānorama Vyākhyānam*,

⁷⁹ Parethanaya Vaccaspati Parameswaran Mūssat, Sāhitya Paṛiṣat, 1962, pp311 to 321

Śarakavacam, Śāṅkarasmṛti Lakhudarma Prakāśikā Vyākhyānam, Śāntyādhikāram, Śāstāvintemūlatatvam, Śrīmadbhāgavatam Mārgadarśī Vyākhyānam, Śrīrudram- Carakam- Śrīsūktam- Bhāgyasūktamkūdi Vyākhyānam, Sandhyāvandana Vyākhyāna, Subrahmaṇya Pūjākālpam, Svairakkeḍu and Puṇyāham also are in his account.

Vatakkepatt Narayanan Nair

Narayanan Nair was born as the son of Acuta Potuval and Narayani Amma in 1878 in Vadavannūr, Palakkad district. He acquired scholarship in Sanskrit, and basic knowledge in Veda from the great scholar Sṛī Korāth Narayanana Menon. Later, he continued his studies under Sree Punnaśseri Nambi Nīlakaṇṭha Śarma of Pattambi. He also learned advanced texts in verses and plays. Besides, he learned Āyurvedic texts like *Aṣṭāṅgahr̥daya* from his guru. His talents in written and spoken English flourished with the blessings of his guru.⁸⁰ He used to write excellent articles in his guru's *Vijñānacintāmaṇi* under the pen name *Tatvārtī*.

His talent to orate in Malayalam and Sanskrit was wonderful. Once, in a meeting of *Bhāratavilāsasabha* presided over by the great poet Ullur, he delivered a speech on C.Nārāyaṇan Nair's Vedānta and Sṛingāra. His speech

⁸⁰ KVM Sāhiti Saouhitam, PK Brothers Calicut, 1961

made rendered wonder struck. Narayanan Nair's speech in the annual meeting of Pattambi Sanskrit College touched everybody's heart. Once, when Punnaśseri Nambi visited Valiya Koyi Tampuran, he enquired about *Tatvārtī*, who interprets ślokas so beautifully. He thought it will be one of the disciples of Punnaśseri Nambi. Nambi didn't answer the question, as he didn't have any idea about who wrote *Tatvārtī* was. Later he was informed about Narayanan Nair by K.Vāsudeva Mūssat. Four years before his death, he was affected with many diseases. He was totally invalid. He wasn't able to read, write or even think. That disease led him to his death. He passed away in 1959.

Works

Narayanan Nair had written a number of books, both in Malayalam and Sanskrit. *Damayanti*, *Anugrahamīmāṃsa*, *Valmīkīproktabhagavatgīta*, *Kṣetra praveśam*, *Mahātmāniṛvāṇa*, *Adyātmārāmāyaṇa* and *Śūśrutasaṃhita* were his Sanskrit books. Among this, only *Anugrahamīmāṃsa* and *Valmīkīproktabhagavatgīta* were printed.

Anugrahamīmāṃsa

Anugrahamīmāṃsa is an Ayurvedic text. This text scientifically analyses the micro organisms like bacteria, parasites and microbes. The peculiarity of this text is that, the atoms which were observed by the

westerners alone with the help of a microscope were expozited in detail found without the help of any such devices. It critically analyses the close relation between Western doctrines and Indian doctrines. It conducted a detailed and critical analysis about the origin of bacteria and the disparity between the theories of the scholars of the East and the West. It proved the author's expertise in Ācarya Śuśurta's surgical methods and that of the Westeners.⁸¹

This book is much useful for anyone to understand Indian tradition of medical acumen.

Mahātmānirvāṇa

Mahātmānirvāṇa is a Sanskrit text. It describes the pathetic end of *Mahātmānirvāṇa*. The poet himself wrote an introduction to the book in Sanskrit. It has two parts. It discusses about the last hours of *Mahātmānirvāṇa*. Simple language is used in the book. Vasudeva Mussad, who wrote the preface to the book, recorded details about the author.

विरलालयनामदेहलिनगरेभातिमहात्मागन्दिनाः

सुखवासगृहंमनोहरंकिमपिप्रार्थमण्डपाञ्चितु।

⁸¹Nair V N., Anugrahaṁīmāṁsa Norman Printing Buro 1938. A Critical expriance of the spiritual conceptions of Bactirian Ayurveda.

विरलोहिधराधनाधिपःसमहात्मचमहेश्वरोपमः

रजताद्रिसमयेसाहसिकाशुभ्रदातन्मणिमन्दिरेलयो।।

Valmīkīproktabhagavatgīta

Valmīkīproktabhagavatgīta is the work of the renowned Vadavannur Vatakkepatt Narayanan Nair, the scholar and physician, who interpreted the books in medical sciences and penned the Sanskrit book *Anugrahamīmāṃsa*. He had written another interpretation for the same book called *Aparokṣadīpika*. *Bhagavatgīta* begins since the 52nd chapter of *Bṛhatyogavāsiṣṭa*. In latter half of the Nirvāna chapter the youth of *Śrī Rāmacandra* and the advices of *Vāsiṣṭa* are presented. *Bṛhatyogavāsiṣṭa Rāmāyaṇa* is also known as *Vāsiṣṭarāmāyaṇa*. *Bhagavatgīta* has only a detailed note as its interpretation by the interpreter of *Vāsiṣṭa*, *Anantabodīndra Yatīśwaran*. It contains some spiritual lessons. The present book is published in memory of his guru, *Śrī Korāt Narayana Menon* who had deep knowledge in *Vāsiṣṭarāmāyaṇa*. Its preface was written by P.Gopalan Nair, who was renowned for his commentaries on books like *Bhāgavatā*.

This book is written in seven chapters. The first chapter contains thirty three verses; the second chapter contains Sixty seven verses, while the third and fourth chapters contain thirty seven and forty seven verses respectively.

The fifth chapter contains thirty seven verses the sixth and seventh chapter contain eighteen verses each. There are a total of Two hundred and fifty seven verses. It also contains the summaries of upaniṣaṭs like *Īsavāsyā*, *Kaṭham*, *Taittirīyam* and *Muṇṭakam*. The ideas presented here are Vēdānta Philosophy.⁸²

Vasiṣṭha maharṣī's advice to Śrī Rāmachandra is the content of this book. Once Śrī Rāma went for hunting, along with his friends. He was grief stricken, who he came back home after the hunt, knowing the pathetic condition of every creatures in the forest. His sorrow is presented in this book. Grieved Śrī Rāma lost interest in the affairs of his kingdom and stopped meeting or talking to anybody. At that time, Vasiṣṭha maharṣī came to him and asked the cause of his grief in detail. He told Rāma that self awareness is the best way to avoid depression and advised and, Gīta to Rāma eighteen days. As a result, the prince gained both Atmajñāna and Karmajñāna. This is the plot of the work. How the discourse between Kṛṣṇa and Arjuna in dwāparayuga get through the discourse between Vasiṣṭha and Rāma in tretayuga is still a mystery. Many verses of Vyāsagīta are seen in the discourse between Kṛṣṇa and Arjuna in Bhagavatgīta. The work is written with a

⁸², Valmīkīproktabhagavatgīta Avatharika, Norman Printing Beuro, Calicut, 1939

Sanskrit word वक्तस्यसाम्येवचनसाम्यं and with a Malayalam translation. It is written in simple language.⁸³

Āyurveda prakāśam

Āyurveda prakāśamis a work which discusses the basic principles of Āyurveda. It describes in detail, the nature which contains the five elements and its origin, as felt by the ancient Āyurvedic scholars. The work clearly examines how the universe containing the five elements and its minute micro substances are related to physical body and how the practitioners of the Āyurveda operate their principles in that. It also examines the beginning and the end of the universe. It is also a collection of articles presented in Āyurveda Samājam on different occasions by the Āyurvedācācaryās in accordance with Āyurvedic principles. K.Vasudevn Mussadhad written a comprehensive introduction to the work.⁸⁴

Suśruta Samhitā

He had written an interpretation in Malayalam, to the first and second part of Suśruta Samhitā written by Suśruta, the disciple of Dhanvantari.

Dhanvantarīkalpam, Pūjavihī Maṅgalamañjari and Kṛṣṇaḥṛdayam

⁸³ Srivalmiki proktabagavatgita, Norman Printing Beuro, Calicut, 1939.

⁸⁴ Vaṭakkepaṭṭ Nārāyaṇan Nair, Ayurvedaprasam, Pioneer Electronic Printing, Palakkad 1959.

Kilippāṭtu are his other works.⁸⁵ He had written many prose works in the Malayalam magazines *Mangalodāyam*, *Laksmībhāi* and *Sudaṛśanam*⁸⁶. During the time of Bengal partition, he had written a Malayalam play titled *Vandemātaram*. It helped to boost the feelings of nationality.

MP Uzhutra Variyar

He was a prominent figure among the Āyurveda students under *Punnaśśeri* Guru. He was born in 1900 as the youngest son of Mulannur Variyat Laksmi Varasyar and Vettekkara Variyat Isvara Variyar. As a child, he studied his primary lessons in astrology at the home of Kalari Panikkar near his home. Then he began his studies in Sanskrit at the Bālasubhodhinī Saṃskṛta Pāṭhaśāla of Kutty Ezhuttacchan and he studied Sanskrit there until he was fifteen. At the age of sixteen, he started his studies in Āyurveda under *Punnaśśeri* Gurunathan. He studied poetry, drama and astrology for four years under Guru. Though he started his studies in Āyurveda in 1926, he continued his medical studies under his Guru. After that he worked as a third grade Āyurveda professor in the same college. During this period, he was fortunate enough to travel to many places along with Guru. Till 1934, he was an inmate of Gurunātha and during this time, he could gain mastery in *Pañcāṅgagaṇita*

⁸⁵ Vatakkepaṭṭi Nārāyaṇan Nair, SreeKṛṣṇa hridayam kilippattu, V Sundaraiyer, Trissur, 1952

⁸⁶ KVM Sahiti Saouhitam, PK Brothers Calicut, 1961 Sahiti, p. 335

from Nambi. Later he released a Pañcāṅga (almanac including tabular information) calculated by himself called Bhārata Pañcāṅgam from Ottapalam and it became the most prominent Pañcāṅga of that time. He lived at Tiruvazhiyodu near Sree Krishnapuram during his last years. He died in July, 1967. He was an eminent person who could share his excellence in astrology and Sanskrit poetry to his pupils. Ottapalam Subrahmaṇya Panikkar, former government astrologer Subbaramaiyar Embrantiri and Puḷiyath Krishan kutty were some of his students. Tekkiniyedath Ammukuttywas his wife. He wrote many articles in Sanskrit and Malayalam, and authored an excellent commentary on the book *Āyurdhāra Padhādhi*.

Vidvān P Raman Nampisan

He was born in 1897, as the son of Kesavan Nampisan of Pallippuram, a place about thirteen kilometers far from Pattambi. He started his education in the Gurukula system of Punnaśseri Nambi and studied poetry and other śāstras. At the same time, he continued his studies in the college and in 1924, he passed the Sanskrit Vidvān Examination. Kuruvantoti Sankaran Ezhuttachan and Kuttykrisha *Marar* were his classmates. He was a teacher at Neelakanatha Sanskrit College since 1925, teaching poetry and drama. He took classes of Āyurveda Śiromaṇi for a short period. In the Gurukula system, all would learn

all subjects under the Guru, so he could study all the subjects. He retired from the college in 1957.

From 1958 to 1961, he was appointed as an Āyurveda Teacher at the Kerala Āyurveda School, Shornur. Besides that, he established an Āyurveda dispensary named Sree Neelakanatha Āyurveda Pharmacy, where Gurunāthan had run his pharmacy called *Cintāmaṇi Vaidyaśāla*. Soon the financial crisis forced the institution to a shut down, as he could not commercialize the medical services. It was with this Nampisan, Asainar Vaidyar and his son studied medicine and he died at the age of sixty eight.

Asainar Vaidyar

Asainar Vaidyar was the Ayurveda disciple of Punnaśseri Nambi. He began studying Āyurveda at a time when Muslims were neither learning Sanskrit nor willing to learn Sanskrit. It opened a new path beyond caste and religion in Vaḷḷuvanāṭ. He was born at Pattambi in 1909, as the son of Kottappatattu Pillanayil Cekku. After the death of his father at the age of six, he was under the care of his mother Kunnirutumma. Due to very poor financial environments, he had to give up his studies in fifth standard. Later, in order to support his family, he worked in the grocery of Appasvāmi in Pattambi where groceries and Āyurveda medicines were sold. Elites and

scholars used to buy goods from the shop. *Punnaśseri* Nambi was one of them. Asainar was in charge of all needs of Guru when he comes to the shop and he would assist Guru to the Illam (home of Brahmins) sometimes. During one of his trips with Guru, he revealed his wish to study *Āyurveda*. Guru listened to the request with great respect, but did not reply. He was thinking about the difficulty of teaching the deep and intricate subjects to someone who has no basic knowledge in Sanskrit. Upon leaving, Guru asked how he would learn and he replied, he would learn at night. ‘Then come on, but you should learn’ *Punnaśseri* replied. After completing all the works at night, he would go to *Punnaśseri* illam two kilometers far from Pattambi taking *Ṛāntal* (Torch) in hand, to study. The students would spend the night, reading and sleeping in the verānda of the college or the place near to where the students were staying.

Guru would start teaching the students early morning. The *Aṣṭāṅgahr̥daya* was taught in Malayalam at first. Then he practiced Sanskrit from Vidvān Raman Nampisan and would study the lessons of *Āyurveda* from Guru Everyday. Each lesson was to be taken by heart for the next day. This was followed enthusiastically for four-five years. At that time, people who were considered as untouchables often came to Cintāmaṇi *Vaidyaśāla*. Other Hindu students would sit in a distance and write to the guru asking questions

about the diseases of the lower castes. But Asainar as a Muslim, went to the patients, touched them, learned the details, and told the teacher about the medication. Therefore, the lower castes came only when the Asainar was present. It was a great relief for them to have Asainar and such people arrived just before 8 A.M. He became a medical expert and Guru was very impressed with his studies. After the time of Gurunāthan, he studied Āyurvedic texts from the master Raman Nampisan. Then he got in touch with Aṣṭavaidya families like Vaidyamaṭham, Pulamantol and Ottupara and could learn more in Āyurveda. Later, he established an Āyurvedaśāla in pattambi. Many patients would come to him for treatment.

Kesavan Vaidyar Mayynad

On the request of Punnaśseri Nambi, Sṛī Nārāyaṇa Guru sent students to Gurukulam at Pattambi when the number of students was low. One of them was Kesavan Vaidyar Mayynad. He was a poet, scholar, an astrologer, and above all a good physician. Kesavan Vaidyar was born in 1885 in Tennilakkal Vazhavila family at Chattanur. His mother was Paṛvatiyamma and father was Padmanābhan. He studied Sanskrit and medicine under Kunnisankaran Vaidyar Chavakkad. For higher education, he went to Pattambi *Punnaśseri* College and studied medicine under *Punnaśseri* Nambi.

He passed the Sanskrit Vidvān exam and was given a special patronage of *Punnaśseri*. Kutykrishamarar was his classmate. Then he studied astrology and earned a degree called *Vaidyakalānidhi*. He worked as a Malayalam teacher at Kottiyam High School and SNV High School Nedunganad. He gave special attention to medical field and translated Aśvaghoṣa's Budhacarita into Malayalam. Though he authored many other works, none of them were found.⁸⁷

KC Narayanan Vaidyar

KC Narayanan Vaidyar Vaidyar was born in 1911 at Kunnummal, Cakkamaṭhattil, Jnagattiri, near Pattambi. His father, Raman Vaidyar, was a well-known Sanskrit scholar and an eminent person in Āyurveda. His family was traditionally experts in eye specilst. At the age of twelve, after the death of his father, he started to learn Netracikilsa from his elder brothers, Ettirappan Vaidyar, Kumaran vaidyar and Sankaran vaidyar. Two years later, he realized that his traditional education was not enough and with the help of his friend Śankaran Vaidyar, he enrolled in Punnaśseri College. From there, he learned Sanskrit and Āyurveda.⁸⁸ In the study of Āyurveda, KC Narayanan Vaidyar earned both the degrees named Sāhitya *Śiromaṇi* and *Āyurveda Śiromaṇi* from

⁸⁷ Rāma Kṛṣṇa Piḷḷai, Poovattoor, Kerala Samskarika Vinjana Nigandu, The State Institute of Language, Thiruvananthapuram, 2016.

⁸⁸ Smaranika, Pattambi caritram, p34.

the school of Punnaśseri Nambi. He then started practicing with his brother in 1936, at Kumaran Vaidyar's Ārya Vaidyaprakaśini *Vaidyaśāla* in Kāsargod. Sankaran Vaidyar who practiced at Ottapalam, left for Kāsargod offer the death of his elder brother. He handed over the *Āryavaidya Prakāśini Vaidyaśāla* situated Ottapalam to Narayanan Vaidyar .Since then, the Vaidysala has grown into a well-known centre of Āyurveda treatment in Ottapalam area. It was located near the Ottapalam railway station road. His practice was well-respected by his patients, due to the detailed diagnosis and he did not give unnecessary medications. He was known by the title *Pattambi Vaidyanin* in the cultural sphere of Pattambi. He died on April 25, 1965. After his death, C. Narayanan Vaidyar, his son- in-law took over the *Vaidyaśāla*.⁸⁹

Velayudhan Nair

Velayudhan Nair was born in 1916 in Kodayur, Ottapalam taluk as the son of Pandarattail Madhavikutty Amma and Vellattu Appukuttamenon. After finishing his primary education from Perintalmanna High School and Ottapalam High School, he joined the elementary class of *Punnaśseri* Nambi's Sanskrit college in 1927. After receiving a double promotion, he continued his studies in the advanced class. Then, joining the Āyurveda Śiromaṇi course, he was able to study medicine in the direct discipleship of the Guru for a few

⁸⁹Ezuttola, Souvanir, Ottappalam Janakīyasamiti, Publication, 2015 p. 45.

days. He was excellent not only in studying, but he received a prize for the best actor also in a play conducted directly by Guru.⁹⁰ The guru had said that the best way to learn Sanskrit is to practice drama. His all activities were like what his Guru said. After completing *Āyurveda Śiromaṇi*, he joined the Rājas High School at Kottakkal as a Malayalam Paṇḍit.

Narayanan Nair

Narayanan Nair was an alumnus of the College. After practical training at the *Ārya Vaidyaśāla* in Kottakkal, he started medical practice in his own building on TB Road, Ottapalam. The institution was famous with the name *Śiromaṇi* in Ottapalam. In the beginning, he was a doctor in Ottapalam government hospital, but he had to quit the job later.⁹¹

P.R Sarma Sucindram

He was one of disciples of *Punnaśśeri* Guru in *Āyurveda*. He was an important personality in spreading the Aryan Medicine and *Punnaśśeri* tradition in many places of India.

Ayiramcira Veetil Kutty Raman

Ayiramcira Veetil Kutty Raman [Dr. Raman] was a distinguished person among the early disciples of the *Punnaśśeri* Gurunāthan. He was born

⁹⁰ Minutes of Central Sanskrit College, Pattambi, 1927,p189.

⁹¹ Ibid, 1927,p190.

as a son of Ayiramcira Veetil Kunnjnni Ezhuttacchan at Kallipptam area near Kulapully in Shornur. He learned Āyurveda and Astrology from Gurunāthan and he had to quit this study due to his mother's sudden death. Before long, his father too died. As a young man with no experiences, he faced a lot of difficulties to run the family .

Due to severe financial difficulties, he left for Calcutta. Delivering newspapers and other materials to homes, he tried to keep life moving. A teacher used to teach Sanskrit to the children in one of the houses he delivered the newspaper. After he listened to the class, Kutty Ramanezhutachan revealed the boys skill to the owner of the house. Understanding the eloquence of Sanskrit and the taste of Kuttyraman, he commissioned him to teach Sanskrit. In his spare time, he studied Āyurveda under Kavi Raja Gananatha Senan, a friend of the house owner. He gradually became a favourite disciple of Gaṇanāthan and later he became famous as Dr M Raman. When he studied under *Punnaśśeri* Gurunāthan, Kocchunni Tampuran met Kuttyraman once and said that though he studied astrology and medicine from *Punnaśśeri* Nambi, he would be famous in medicine. Cembra Raman Ezuttacchan commented that Tampurān's comments came true afterwards.

In Calcutta, Gananaṭhan set up a *Vaidyaśāla* for him to live on. Raman Ezutacchan was appointed as a member of a trust in the name of "*Kalpataru*" founded by Gaṇanaṭhan. During the Partition of India in 1947, there was a constant attack in Calcutta, which destroyed his medical instruments and his *Vaidyaśāla*. After that, on the behest of younger brother, he returned to the home. Then he lived with his younger brother, who was the manager of Madras Times Company in Madras. He lived there as an Āyurveda physician and he treated patients for a short period. He died in 1956.

Govindan Nair

Govindan Nair, who was from Kaṇṇanūr of Trittala in Vaḷḷuvanāṭ taluk joined Āyurveda Śiromaṇi course on first June 1927. He practiced in the clinic of Ciṅtāmani *Vaidyaśāla*, which was under a group of the college and won famously in test of Āyurveda Śiromaṇi from the University of Madras in 1930. In January 1931, he joined the *Punnaśseri* Sanskrit Pāṭhaśāla as a professor of Āyurveda. He was a very talented student during his college days in learning Āyurveda and practicing it properly.⁹²

⁹² Minutes of Central Sanskrit college Pattambi Register I, 1933, p. 141

Kollāni Vaidyan

The Kollani Vaidyars were the Vaidya family who practiced medicine as their traditional profession. Ravunni and Kannappan were the famous healers of this family. The dispensary was set up in the courtyard of a church which is now Kadambazippuram local health centre. They had a special ability reckon of death. Madhavan Vaidyar from this family was very experienced in the preparation of Āyurveda medicines and he died in 2001. They had studied Sanskrit from Bālāsudhinī Sanskrit School.

Eratta Palliyalil Narayanan Vaidyar

Eratta Palliyalil Narayanan Vaidyar was a well-known Āyurveda Vidyan. He studied Sanskrit and Āyurveda under Krishnaguptan from Bālāsudhinī Sanskrit pāṭhaśāla. Vaidyar, who had been out with medicines every morning, would give medicines to patients in many affluent neighbourhoods nearby. One day, Kutty Ezhuttachan's son, who had just returned from his Kāśī pilgrimage was infected with smallpox. When the disease reached the peak, and the patient was at emergency situation, Vaidyar arrived and stayed there. He left only after he was cured. Vaidyar died at the age of ninety in 1991.

Valimbilli Vaidyan

Elayedat Sankaran Namputiri was an Āyurveda Vaidyan for a long time. He studied Vyākaraṇa from Ayyasastrikal and medicine from Alattur Nambi. He had run *Vaidyaśāla* in Cittūr and Pollachi. He died at the age of twenty in 1919. Tattarutotiyil Kunjuunni Mūttān, who was a disciple of Namputiri, became an accomplished Vaidyan with the wealth of experience and association of Namputiri, preparation of medicines. He was overweight and always had medicines in his hands. He made his name and fame by curing the sickness of the patients. He died in 1950.

Vattaparaabatt Mannatiyar

Vattaparaabatt Mannatiyar was a prominent eye specialist. He performed surgeries also in addition to medication. Kannan Mannatiyar, who lived in the mid-19th century, was the first eye doctor of this family. He studied Āyurveda from Mukkaṭakāṭṭu Vaidya family in Pallipuram.

Purattoti prabakaran Nair

Āyurveda has made valuable contributions to animal therapeutics. Purattoti prabakaran Nair was a leading Viṣavaidya in Kerala. After completing his entrance exam; he studied four years with govt. scholarship and passed the examination. He practiced and excelled in medication and treatment

in Cintāmaṇi *Vaidyaśāla* which was situated near the Punnaśśērai Pāṭhaśāla. His father Tazhate Kalattail Kunjunni Nair was a famous elephant-specialist Vaidyan. After completing his Sanskrit studies at Bālasubodhini in Kadambazhippuram, he passed the Āyurveda Śiromaṇi exam from *Punnaśśēri* Sanskrit Pāṭhaśāla in March 1932. He practiced and excelled in medication and treatment in Cintāmaṇi *Vaidyaśāla* which was situated near the college. He was known as an elephant specialist. He began the treatment in 1963. He cured the illness of ' *Eraṇḍakeṭṭ*' of Guruvayur Kesavan. Nair was a regular doctor of the elephant at Guruvayur Devasvam Ānapaṅṭī for sixty years. Hundreds of elephants have been treated and cured by him. He passed away on 25 January in 2002.⁹³

The Āyurveda tradition of Vaḷḷuvanāṭ was not confined exclusively to the monopoly of any religion. Those who were once labelled as inferior in society were the practitioners of Āyurveda, who developed them and began their own medical practice. They are still trying to preserve that tradition. Mussad, upper echelons of the society later studied medicine and strived to develop it. In Vaḷḷuvanāṭ, the tradition of Āyurveda was in the hands of Ezhavas, Maṅṅāns and Muslims who were non Brahmanic.

⁹³ E P Bhaskaraguptan, Desayanam, Samabhāvinī Books, 2009, p54

CHAPTER- IV
**THE RENOWNED SCHOLARS OF VAḶḶUVANĀṬ
 AND THEIR CONTRIBUTIONS**

The great Sanskrit Scholars and their works

The contributions by different people, towards the historical, social and cultural advent of Sanskrit tradition in VaḶḶuvanāṭ are invaluable. In the nineteenth century besides the influence of Buddhist and Jainist tradition, the strategies adopted by Punnaśseri Nambi, his disciples and many other scholars helped in popularizing Sanskrit, not only in VaḶḶuvanāṭ but also among the people of entire Kerala.¹ The period from Seventh century to Nineteenth Century is considered to be the age of reformation for Sanskrit tradition in VaḶḶuvanāṭ.²

Many illustrious works that were part of the great Sanskrit tradition are found out from VaḶḶuvanāṭ. The main feature of the Sanskrit tradition in VaḶḶuvanāṭ is that there was no discrimination on the basis of caste. Great works were written in the field of Āyurveda, Vyākaraṇa and Astrology³. Many people were educated in Sanskrit traditionally. By the end of the nineteenth

¹Dhāmodhara Piṣaroṭi, P *Vyākaraṇa Paṇḍitanmar*, Mathrubhumi 1965, July 12 p, 46

² Keraleya Saṁskṛita pāraṁparyam, Editor Mini T, Dr, Lokayatham Publication Kalady, 2018, p119

³ Ibid p 118

century, with the advent of English education the course of Sanskrit tradition has changed.

Kūṭallūr Nārāyaṇan Nampūtiri

Nārāyaṇan Nampūtiri, son of Kūṭallūr Bhrahmadattan Nampūtiri, was an excellent scholar and a genius poet. His Subhadrāharaṇam Mahākāvya⁴ is the first among the scientific epics penned by a Keralite. In the beginning and at the end of the Mahākāvya, the poet mentions his family and his teachers clearly.⁵ It was recorded by the great poet Ullūr S. Paramesvara Iyer, Vaṭakkumkkūr Rājarāja Varma and Kuṭṭamaśseri Nārāyaṇa Piṣaroṭi, that Nārāyaṇa Nampūtiri lived in the seventh century⁶ and that Jādaveda and Aṣṭamūrṭi⁷ were his teachers. It adds his renowned uncles Rāman and Udayan were his mentors.

Subhadrāharaṇa Mahākāvya

Subhadrāharaṇam is an excellent Mahākāvya epic. It is more beautiful and enjoyable than Bhaṭṭikāvya. It contains 2200 verses in 20 chapters.⁸The

⁴Menon.M.S Prof, The Subhadrāharaṇa,(Ed),Kerala.1983.pp131,132.

⁵ K.Kummini Kūṭallūr Mana,Trissur kadakali Club Publication 1970 page 1962.p14

⁶निलोपकण्ठाभरणद्विनीत-धोब्रह्मदत्तादजनि
रामोदाचार्यपितृव्यचुञ्चुनारायणोऽसौ कविवरस्यकर्ता।S H 1 13

⁷विश्वमित्रस्यगोत्रेद्विजमणिरभवद्ब्रह्मदत्तभिधानो
श्राद्धस्वाध्यायपूतस्सकलगुणनिधिःशास्त्रवित्काव्यशौण्डः।

अन्तेवासीविपश्चिद्विपहरिणसुतोजातवेदोष्टमर्त्यो
स्तसूनुःकाव्यमेतद्वधितबुधमुदेख्यातनारायणख्यःS H XX 103

⁸ Unitiri N V P, *Studies in Kerala Sanskrit literature*, Publication Division University of Calicut, Series 23, 2002, p185.

Mahākāvya is written to present the characteristics of Vyākaraṇa. The theme of this Mahākāvya is taken from Mahābhārata. The hero and heroine of the play Arjuna and Subhadra, the marriage and related story is narrated in this poem. The verses in this Mahākāvya are written in anuṣṭup metre. The epic begins with a tribute to the renowned grammarians like Pāṇini, Patañjali and Kātyāyana.

The first sixteen chapters were written citing Pāṇini's grammatical rules. The chapters are titled as *Prakīrṇa kāṇḍā*, *Anyaya kāṇḍā*, *Samasa kāṇḍā*, *Prakriya kāṇḍā*, and *Prakṣanna kāṇḍā* in accordance with the characteristics of the grammatical elements. The author clarifies the grammatical rules emphasised in each chapter of Subhadrāharaṇam. No grammatical rules are presented in the first and in the latter half of the second chapter. The first half of the second chapter presents *Sannantas* and chapters 3 to 6 presents' *Kṛtpratyayas*. Chapters 7 to 9 present give to illustrations Taddhitapratyas and chapter 10 *Samāsa* are illustrated.⁹ Chapters from eleventh to sixteenth are reserved for different kinds of tenses and verb forms(laṭ, luṅ, laṅ, liṭ, lṛṭ, lūṭ, lṛṅ and lig-lots). The last four chapters titled Prasannakāṇḍa, do not discuss any grammatical rules, instead they

⁹मुनित्रयीपादभुवःपरागामृजन्तुचेतोमुकुरंममेकं
वागर्थरूपाशीवयोस्तनुस्सायथोभयीहप्रतिबिम्बितास्यात्॥

present metaphors of virtue¹⁰. All the important verses of Aṣṭādhyāyī are included in the Māhākavya by the author.

प्रकीर्णकाण्डःप्रथमोऽत्रसर्गै

मिश्रःसन्नद्यन्तयुतोद्वितीयः

काण्डःकृतांसर्गचतुष्कमूर्ध्व

सर्गत्रयंतद्वितकाण्डमूर्ध्वम्॥

समासकाण्डंदशमस्तुसर्गः

सर्गःपरेषट्त्तुतिडन्तकाण्डम्

ततःपरंसर्गचतुष्टयन्तु

प्रसन्नकाण्डंगुणभूषणाढ्यम्॥

Kūṭallūr Nīlakaṇṭhan Nampūtiri

Kūṭallūr Nīlakaṇṭhan Nampūtiri is a scholar who lived in the eighth century. Kūṭallūr Brahmaddattan Nampūtiri was his father. He had written a commentary named a brief description of Śankarācārya's *Viṣṇusahasranāma*.

¹⁰प्रकीर्णकाण्डःप्रथमोऽत्र सर्गैमिश्रःसनाद्यन्तयुतोद्वितीयः
काण्डःकृत्यांसर्गचतुष्कमूर्ध्वसर्गत्रयंतद्वितकाण्डमूर्ध्व
समासकाण्डंदशमस्तुसर्गःसर्गःपरेषट्त्तुतिञ्जन्तकाण्डं
ततःपरंसर्गचतुष्टयन्तुप्रसन्नकाण्डंगुणभूषणानां

It is indicated in an article named Kūṭallūr Gurukulam that he had a profound knowledge in Vyākaraṇa.¹¹²

Viṣṇusahasranāma Commentary

The commentary begins by reminiscing Melpūttūr Nārāyaṇa Bhaṭṭatiri's Prakṛiyāsarvasvam written in the eighth century. So it is understood that he lived in the age after Melpūttūr Nārāyaṇa Bhaṭṭatiri. Nīlakanṭhan Nampūtiri has written this commentary after examining all the available commentaries of *Viṣṇusahasranāma* at that time¹³. He had edited his commentary in accordance with Śankarācārya's version. 'But in some places, where different versions of sutras appear, he had made use of Prakṛiyāsarvasvam' points out K. P. Narayana Pisharadi¹⁴. His exceptional skill in Vyākaraṇa can be seen in his interpretation of nouns and phonetics. As the period of Viṣṇusahasranāma commentary, the original Kūṭallūr mana had shifted to Nāreri their native place of Yajñesvaram temple on the banks of Bhāratappuzha, one mile to the south of the Tṛttāla temple. The present work was written there.

¹¹Sajitha A, Malayaliyude samskrita vazhikal, Editor Dr N V P Unithiri, Black paper Books Calicut 2015. p. 86

¹²Kummiṇi Kūṭallūr Gurukulam, Guruvayur Kathakali club publication 1970 pp 15,16.

¹³नागश्रेण्याख्यगेशाद्भवनजुषो
ब्रह्मदत्तद्विजेन्द्राज्जातोनामनांसहस्रं व्यवृणुत
गुरुकारुण्यतो निलकण्ठः।

सहस्रनामव्याख्यातृन्भगवत्पादपूर्वकान्

¹⁴Narayana Pisharoti,, Melpathur, Guruvayur Ekadasi Souvenir, Vanivilasam Press, 1966

Nīlakanṭhan Nampūtiri

Kamalinīkalahamsam is a one act play written by Neelakanṭhan Nampūtiri. He is the third son of Kūṭallūr Neelakanṭhan Nampūtiri.¹⁵ He had written *Viṣṇunusahaśraṇāma commentary*.¹⁶ Uḷḷur S Parameśvara Iyer and K P Nārāyana Piṣāroṭi¹⁷ have mentioned that drama Kamalinīkalahamsam was written by Neelakanṭhan Nampūiriof Kūtallūr family¹⁸.

In the olden days, when somebody wrote a book in Sanskrit in Kerala, they used to show it to the scholars of Kūṭallūr mana. The great poet Rāmapaṇīvāda has written a commentary named *Vilāsini* for *Srīkrṣṇavilāsa Kavyā*. After completing the interpretation, he showed it to Kūṭallūr Nīlakanṭhan Nampūtiri, who praised Naṃbiyar for his grandeur in composition.¹⁹

Kamalinīkalahamsam

¹⁵अभूवन्गाथिकुलजःकुशलसर्वकर्मासु
द्विजोहरिपदांभोजस्मरणाहतकिल्बिषाः।
आसीन्महत्तमस्तोषांनीलकण्ठइतिश्रुतः
तृतीयस्तस्यतनयोनीलकण्ठकविस्तीहा॥

¹⁶Kummini, Kūṭallūr Gurululam, Guruvāyūr Kathakali club 1970 pp, 15,16.

¹⁷Ullur S Parameśvara Iyer, *Kerala Sāhitya caritram*, Kerala University Publication, University of Kerala, Sixth edition 2015. VII. pp 316,800.

¹⁸Kummini, Kūṭallūr Gurululam, Guruvāyūr Kathakali club 1970, p 15, Rāgavanpiḷḷai K, Keralīya Nāṭaka Sāhitya Pariṣat, September, 1961. P, 315

¹⁹मन्दारंमधुरयतयाजयतितेवाणीगुणोनादृत
विद्वान्मानसमौखरीचभवतःकाभारतिभासते।
एतांतामरसेनायत्रघटिताम्मालामिवात्यादरो
ल्लोकःकोविदमाननीयशिरसामार्द्दगीकक्षाक्यते।

Kamalinīkaḷahaṃsam is a drama with six acts.²⁰ The hero is Kalahaṃsan, and the heroine Kamalini, the daughter of Candravarman. Cakoran was the friend of kalahaṃsa and Kumudavatī is the companion of the Kamalini. The story of the drama which describes the marriage of Kamalini with kaḷahaṃsa, the first act begins with the love story of Kamalini and kaḷahaṃsa, while the second act portrays the separation of the heroine and the hero and the further development of their romance. This particular act has many similarities with śakuntala's *citrāphalaka darśanam*. The separation of the lovers in the second act is beautifully described by the poet. The third act portrays the reunion of hero and heroine. The end of the third act, vijñavathi enters and blesses the hero and heroine. The fourth act presents Kamalini's rescue from the attack of an elephant by Kalahaṃsa. Fifth act depicts the union of Kamalini and Kalahaṃsa. The couple is blessed by the yōgini Vijñanavati. The play ends with the yōgini Vijñanavati giving them advice to lead a righteous life. The act closely resembles the fourth act of Abhijñānaśākuntalam. This play was first staged in Pūrṇatrayīśa temple,

²⁰Kuṭṭamaśeri Narayana Pisharoti, M A, Kūṭallūr Kṛitikal, Māthrubhūmi, April 1962, p17.

Trippunithura, Kerala.²¹The author hasn't made use of any technical terms that are difficult to understand. The author has written the play in such a manner so that it could be easily understood even by the common people, opined K. Kunjunni Raja.²²

Anvayabōdhika

The author of Anvayabōdhika is the grandson of Nīlakanṭhan Nampūtiri of Kūṭallūr mana. *Anvayabōdhika* is the commentary of Abhijñānaśākuṇṭalam²³. The name of the commentator is not seen anywhere in the work. It is only known that his grandfather Nīlakanṭhan Nampūtiri has written a brief description of *Viṣṇusahasranāma* named *Vilāsini*. In his description he has quoted something about *Anvayabodhika*. It is found from Kiḷḷimaṅgalatumana.

Abhijñānaśākuṇṭala Carcā

A scholar from Kūṭallūr mana has written Abhijñānaśākuṇṭala Carcā, an interpretation of Kālidāsa's Abhijñānaśakuṇṭalam. It is a criticism of Abhijñānaśākuṇṭalam. However, the entire work is not found till now. Even

²¹Ullur S Parameśwara Iyer, Kerala Sāhitya caritram, Kerala University Publication, University of Kerala, Sixth edition 2015, pp ,800

²² K Kunjuni Raja Kūṭallūr Mana, Guruvayur kathakali club publication, 1970, p 24

²³ Kuttamasserri Narayana Pisharody M A, Kūṭallūr Krithikal, Mathrubhumi, April 1962,

the complete script of the sixth act is not found. From the verse starting with अक्लिष्टबालतरुपल्लवलोभनियं एवं and ending तिक्ष्णद्ण्डस्य किन्नभेष्यति।

Till the vehement words of the Vidūṣaka is all that was found of the text. The rest is not found in any books. There is a possibility that the author himself hasn't completed the text.

Dr. Raghavan Pillai, the curator of Trivandrum Manuscripts Library, has published the commentary under the name Abhijñānaśākuṇṭaḷam Carcā. Anybody who reads the commentary can understand the Abhijñānaśākuṇṭaḷam author's multifarious scientific skills, mastery in criticism and exquisite taste.

There is no proof for the identity of the author. Even the author's name is unknown. The author remembered Pūrṇasaraṣvati, a Keralite author and Bahurūpakamiśra, a scholar in his commentary. Bahurūpakamiśra is the interpreter of the plays *Anaṅgharāghava*. He could also be a Keralite. Palm-leaf manuscripts of this commentary are found only in Kerala. Besides, all of the details are written in Malayalam. Copies of these books are easily available in the libraries of Kerala. This book is also kept in the library in Tripunnittura. Any aesthete who reads this interpretation can easily understand that it is written by a Malayali. Such is the style of his writing. Taking all these into consideration, we can assume that the author of the book is a scholar from

Kūṭallūr mana. Once the Sahṛtayatilaka Rāma Piṣaroṭi, father of Kuṭṭamaśseri Nārāyaṇa Piṣaroṭi, visited Kūṭallūr mana. While collecting some palm-leaf manuscripts, he came across some rarest books. The present book was one among them. He was impressed by the book ,so that he enquired the people of Kūṭallūr mana and his fellow scholars about the author. Everybody assumed that the author would be some scholar from Kūṭallūr mana.²⁴

Rāma Piṣaroṭi had great admiration for this commentary. He had heard, since his childhood, that an interpretation of śakuṇaṭalam has been written by Kūṭallūr Nampūtiri. He thought that śākuṇṭaḷa carcā, is the above mentioned interpretation. So we can assume that śākuṇṭaḷam carcā was written by some aesthete and scholar of Kūṭallūr mana.

Inśākuṇṭaḷa carcā the author is trying to unveil the mysterious and amusing ideas of śākuṇṭaḷam. The author's exceptional expertise in criticism is evident from the beginning till the end of the commentary. The work begins with a discussion on whether the first verse *यासृष्टिःसृष्टुराद्या* should come before or after *नान्द्यन्तेततःप्रविशतिसूत्रधारः*: the interpreter says that it can be taken in two

²⁴ Kuṭṭamaśseri Narayana Pisharoti M A, Kūṭallūr Kṛitikal, Mathrubhumi, April 1962,p

ways which causes the doubt. *तत्रतावन्नान्दन्तेततः प्रविशतिसूत्रधारःइत्येयंग्रन्थः
प्रथमक्षोकात्पूर्वकिमुपपद्यतेउतान्तरंउभयथापिदर्शनात्संशयः।*

After examining all the prevalent plays of that time, in Kerala that were used to stage in Kerala, the author credibly remarks that the farewell verse *नान्दन्तेततःप्रविशतिसूत्रधारः* should come after *यासृष्टिःसृष्टुराद्याः*. In the seven allegorical plays written by Bhāsa named *Svapnavāsavadttm*, *Cārudattm*, *Avimārakam*, *Bālacaritm*, *Pañcarāṭram*, and *Dūtagṭolkaca*, and also in the plays *Anargharāghava*, *Āścāryacūtamai*, *Uttararāmacarita*, *Karṇpuramañjarī*, *Karpūramañjari*, *Kallyāṇasougaḍhikam*, *Nagānaṇḍam*, *Prabodhacandrodayam*, *Bālarāmāyaṇam*, *Bhagavadañjukam*, *Ratnāvalī*, *Vīṇavāsavadaṭṭa*, *Vikramorvaśīya Mālavikāgnimitram*, the first verse begins after *नान्दन्तेततःप्रविशतिसूत्रधारः*.

In Bhāsa's plays, setting was used instead of announcement. This was not Bhāsa's unique peculiarity; on the other hand it was an ancient tradition of Kerala. All the old palm-leaf-manuscripts found in Kerala affirm this. Thus *śākuṇṭala carcā* led to the expostulation that the plays written under the name of Bhāsa, the predecessor of great Kālidāsa, were not originally authored by him, but by the above mentioned Keralite poet. *Naṭāṅkuśa* is a work which satirizes the acting style adopted in *Kūdiyāṭṭam*. *Naṭāṅkuśa*

and Abhijñānaśākuntalam closely resemble each other. Dr. V. K. Vimala, in her research paper ‘A Critical Evaluation of Kālidāsa Śākuntalam’ by the author of Abhijñānaśākuntalam Carcā, remarked that the author of both the works is the same²⁵. It critically analyses the things to be adopted while staging Śākuntalam in accordance with Bharatā’s Nāṭya Sidhanta.

चर्चितःप्रथमाङ्गोरभिज्ञानशाकुन्तले
 नाटकेकालिदासस्यसर्वस्वरसनिर्भरे।
 शृङ्गारसर्वस्वकालिदासस्यनाटके।
 प्रायेणसुगमपूर्णद्वितीयाङ्कार्थचर्चनं
 किन्निमित्तमिदंनान्द्रस्यकिम्प्रकारंकिमस्यायं।
 इतिकिञ्चिद्भ्रजानातिप्रयोगतारोप्यामिनाट्ये॥
 उक्तमात्रंगृहित्वातत्प्रयोगेगोरवंयाति
 बहुमानोयमसम्मतिमुखेषूविनिवेश्यते
 उत्तमवासिताविहातुदैववाशादेको।
 महान्गुणोसंजनोदृश्यतेयथाहि
 ज्ञानशकुन्दलादिनिनवव्यकुलक्रियते॥

Naṭāṅkuśa

The author of Naṭāṅkuśa is thought to be someone, who lived in the end of 10 or beginning of 11th century. His excellent knowledge in subjects like

²⁵The title is to called as Ābhijñānaśakuṅatalam. Ābhijñānaśakuṅatalamis incorrect because it is against the grammatical rule. Which insists on the of the first vowel in the first word not on the in the second word. The title Śakundalam is grammatically correct

Vyākaraṇa Nyāya, Vedānta and Mīmāṃsa proves this. Abhijñānaśākuntalam and Naṭaṅkuśa are very similar. K. G. Paulose in his work, “Naṭaṅkuśa-A Critical on Dramaturgy” makes it clear that the author of both the books is same. The author’s name is not mentioned here either. This work is a sharp criticism of the defects in Cakyār’s Kūṭiyāṭṭam.²⁶

Naṭaṅkuśais a goad which controls the cākyars who disrupt Sanskrit allegories with their over embellished acting styles. The word Naṭaṅkuśa means a goad. This book is written in Sanskrit²⁷. In this book, the doctrines and school of thoughts are analysed in prose form. It is kept in the Madras Manuscripts Library. Once, M. P. Sankunni Nāir came across this book and he was astonished by its content. He remarked that our ancestors were blindly imitating an art that had religious as where as Naṭaṅkuśa thoroughly satirizes the art of acting in Kūṭiyāṭṭam.

The works like *Vākyapadiyam*, *Nātyaśāstra Subhadrādhanañjaya*, *Nāgānada*, *Āścaryacūāmaṇi* Daśakūmāracaritam, *Kallyāṅasougaḍhikam*, *Pratijñāyauḡandharāyaṅaṅ* Tapatīsamvaraṇa, *Kāvyaḡarśa* and *Avimārakā* are mentioned in this book. But however the *Angulīyāṅkain Āścaryacūāmaṇi*

²⁶Paulose K G , *Naṭaṅkuśa* A Critical on Dramaturgy Ravivarma Sanskrit Graṅḡadvalī publications

²⁷*Naṭaṅkuśa*MS, No 145 B, Trippunithura
M S,No ,T 1195,Trivandrum.
M S,No M T,3003,Madras.

is the prime discussion there. (What is the need of the peculiar deed done by Hanuman in Angulīyānkā after enunciating प्रवेशिसंप्रतिहि? Who propounded this? Is the ritual valid? Did the dramatist instruct so? It often interrupts the aesthetic enjoyment of the audience.)²⁸ The writer criticises the gradual and confusing interpretation in Kūṭiyāṭṭam, which is done in the guise of performance, as unnecessary, irrelevant, invalid and as foiling the aesthetic beauty. The author also protests against the dramatic taboos like war and slaughter which are performed on stage.

While staging *Śūrpanka* Āścaryacūṭāmaṇi, Śūrpankā's' breasts are being chopped. This is against dramatic rules. In *Vālmīkī Rāmāyaṇa* and in the drama it is said that only Śūrpankā's ears and nose are chopped. So why should the author add something which was not there in the original version? Pratijñāyaugandharāyaṇa, Vasantakā and *Yaugandharāyaṇa* are made to deliver their dialogues in Malayalam. In the play *Kulaśekharā* also, the Vidūṣaka speaks Malayalam. It is justified as humorous. The author raises questions like -why Sanskrit can't be used. Isn't the use of Malayalam an insult to the audience? The libertine taken in entering the characters on stage is also criticised. In *Mantrāṅka*, *Vasantakā*, *Yaugandharāyaṇa* and *Rūmaṇā* are

²⁸ Sankunni Nair M P, *Naṭāṅkuśam*, Sāhitya Parishad quarterly, Sanadhana Darma press, Perumaṇṇur, Ernakulam, 1956.p 21.

the characters. But in kūṭiyāṭṭam the character of Rumaṅā is absent. So the writer asks why Rumaṅā is absent. Why Sītā is not presented in Angulīyanka? Why Draupatī is not presented in *Subhadrādhanaṅjaya*? The present practice is obtained traditionally from our ancestors. So, some argue that there is no need of any deliberations. But this is not right. There is a disagreement among the actors itself. So the acting style of these actors is against dramatic rules. This practice itself is against the rules of drama.

The author finds relief in the fact that, plays like *Śakuṇatalam* is not disrupted by the actors. Kulaśekhara himself used to teach the actors how to act his plays, remarks the commentator. Many opine that, Tholan and the King together systematized Kūṭiyāṭṭam. The writer of *Naṭāṅkuśa* is of the opinion that, Kulaśekhara is not the inventor or reformer of Kūṭiyāṭṭam. By raising such arguments, the writer, of *Naṭāṅkuśa*, points out the changes to be brought in acting while performing Kūṭiyāṭṭam.²⁹

To write such a work, the writer should have a strong tradition of acting, unmatched wit and prowess in enjoying kūtu and Kūṭiyāṭṭam. The writer mentions plays like *Subhadrādhanaṅjaya*, *Āścaryacūṭāmaṇi*, *Kallyānasougaḍhigam* and *Pratijñāyugandharāyaṇa* which were used only by

²⁹ Ibid p 21

the cākyārs of Kerala for Kūṭiyāṭṭam performance. He satirizes the cākyārs throughout his work, saying that they are very proud and that if somebody points out the defects in their acting ,they scorn these people.

गर्वयन्तेचतेनामीवयमेवात्रपण्डिताः

तस्माल्प्रयोगंजानन्तिमुग्धाएतोजनाइति।

तद्युक्तंयतःएतेषांगृहगानतयास्थिते

अङ्कुलीयाङ्कएवादिसंशयासन्तिमादुशं॥

So at first, he propounds the doubts regarding Angulīyaṅka. By pointing the defects in the acting of cākyārs, he indicates that timely reforms should be made in their acting. This book shines as a mirror to the writer's dexterity in acting.

Pāṇinīya sūtrodāharaṇa kāvya,

Pāṇinīya sūtrodāharaṇa kāvya probably by Nampūtiri of Kūṭallūr mana, narrates the story of LordKṛṣṇa's līlāvilāsa, illustrating the grammatical rules in order of the Aṣṭādhyāyī.³⁰ This is an anonymous work obtained from Kūṭallūr mana. It is written in the style of Subhadrāharaṇa. The meaning of all tense and moods are beautifully illustrated. ³¹A verse from it is given below

³⁰Uṇṇittiri N V P,Studies in Kerala Sanskrit literature, Publication Division University of Calicut, Series 23,2002,p185

³¹ Kummṇi Kūṭallūr Mana ,Guruvāyūr kathakali club souvenir 1970 p 22.

शूरात्मजो | थसुमहत्तरभाग्यभूमा
 छद्मात्तबालपुष्पपरिगृह्यादेवं।
 सूत्यालयाज्जिगमिषूःप्रतिनन्दगेहं
 यावल्बभूवनिगलेव्यागल्पदाभ्यां।।

Vāsudevasthavaṃ

The work Vāsudevasthavaṃ is found from Kūṭallūrmana. The events starting with the birth of Śṛi Kṛṣṇa, till the slaughter of Kaṃsa are presented here. There is no clear evidences to prove that this is written by some Nampūtiris from Kūṭallūrmana.

Kūṭallūr Vāsudevan Nampūtiri

Kūṭallūr Vāsudevan Nampūtiri was a Sanskrit scholar who lived in Kūṭallūrmanaduring 11th century. His father Brahmadattan Nampūtiri had two wives, one from Pāzhūr Kaṛuteṭattū mana and the second wife from Perumbilīśseri Kāraṅgāṭṭū mana. He had three sons from each of his wives.³² Vāsudevan Nampūtiri was born to his first wife. He had three sons named Kuññjuṇṇi Nampūtirī, Kuññan Nampūtiri and Nīlakanṭhan Nampūtiri in his second marriage. He was well-versed in different subjects especially in Vyākaraṇa. He was known as VāsudevaŚāstrīkal in other states.

³² Vasudevan Namputiri K V, Kaṛutteḍat mana, North Paravur, Kottayam, 1946

Umayāpuram Rāmayya Śāstrīkal was his teacher in Jyotiṣa and Gaṇita. He also learned Vyākaraṇa from him. He had written some books in Būgaṛbhaśāstra but they are not found till now. He was awarded with *Vīrasringalapattam* and gold medal by the king of Cochin. His father Neelakanṭhan Nampūtiri had married from Kīrangattū mana. He had three sons named Kuñjan Nampūtirī, Kuñṇuṇṇi Nampūtiri and Nīlakṇṭhan alias Kuñṇuṇṇi Nampūtiri in that marriage.³³The gurukulam at the time of Vāsudevān Nampūtiri, was full of disciples. Koṭuṅgaḷḷūr Ilayarāja, the scholar and Vāsudeva Dīkṣitar commentary once he went to Koṭuṅgaḷḷūr, accepting an invitation from his friend Ilayarāja and spent some days there in śāstra sabhas. Vāsudeva Dīkṣitar had stayed in Kānippayyūr mana of Kunnamkulam for a while to learn Vyākaraṇa. At that time, he was writing a commentary of *Bālamaṇoramā*, for Siddhānta Kaumudi. Whenever he had some doubt regarding linguistics and Vyākaraṇa, he often used to visit Vāsudevan Nampūtiri at Kūṭallūr mana and clarify his doubts.

Vāsudeva Śāstri had many disciples, both inside and outside Kerala. Vāsudeva Dīkṣitar, Kūṭallūr Kuñṇuṇṇi Nampūtirī, Kūṭallūr Kuñṇikāvu

³³Kumṇi Kūṭallūr Mana, Guruvāyūr kathakali club souvenir 1970 p 23.

Nampūtiri, Kūṭallūr Kunjuṅṅi Nampūtiri and Paṭutol Vidvān Nampūtiri were chief among them.

Once, the sisters of Vāsudevan Nampūtiri were staying in Kaṛuteṭattu mana. An Antarjanam who was also staying there, mockingly said that the kids in Pūmuḷli mana wear golden chain on their hips not cords like the kids in Kūṭallūr mana. The young Vāsudeva was carefully examining the Sanskrit books in the grandha Library of Kaṛuteṭattmana at that time. Hearing this Vāsudevan's mother replied politely that every year during *Navarātrī*, the cords binding the palm leaf manuscript there will be replaced with new ones. Then the old cords will be given to the kids to be worn on their hips. That was their habit. Vāsudevan Nampūtiri father also replied that the kids don't need any jewels, they will bring glory by themselves. All his children became great scholars in the future.

Kūṭallūr Kunjuṅṅi Nampūtiri

Kūṭallūr Kunjuṅṅi Nampūtiri was the third son of Brahmaddattan Nampūtiri alias Kūṭallūr Kunju Nampūtiri, in his second marriage. He was born in 1830. He had two children named Kuñṅuṅṅi Nampūtiri and Kuñṅan

Nampūtirī. Kunjuṇṇi Nampūtiri was initiated to the world of letters by Māṇikkūṭṭi Vārier. He learned the basics of Sanskrit from his grandfather.

³⁴Kuñṅikāvu Nampūtiri and Vāsudeva Śāstri were his teachers in Vyākaraṇa.

Kunjuṇṇi Nampūtiri was also well-versed in Metaphysics. He was also an expert in astrology and canons. He started teaching *Siddāntakaumudi* at the age of 20.³⁵ After acquiring scholarship in Sanskrit, he started living in Trissur in 1855. He was married to Kuttiparuvamma of Vatakkekarupat. He used to go to the scholarly gatherings at Tali temple, Calicut and at Tripunithura along with his disciples and make them participate in those discussions. Accepting the invitation of the King of Tiruvitāṅkūr, Kuñjuṇṇi Nampūtiri took part in a scholarly gathering held at Thiruvananthapuram. The audience was impressed by his deep knowledge in Vyākaraṇa and the splendor of his presentation. The king honoured him with many gifts. He was awarded with *Veerasṅgala* by the King Āyilyam Tirunāl of Thiruvananthapuram. He was given a sum of twenty rupees every month as a gift by Valiya Tampurān.³⁶

³⁴Vasudevan Mussad K. Sāhityakiraṇam, P K Brothers Calicut,1961pp.97,98,99.

³⁵ Vasudevan Mussad K, Kūṭṭallūr Gurukulam,Mathrubhumi,December –january,1961.p 17.

³⁶ Vasudevan Mussad K, Kuñjuṇṇi Nampūtiripad,The Pañcāṅgam an Anglo Malayalam weekly 4th edition Trichur 1941.p16.

While nursing somebody infected with small-pox, he also got sick. His condition became worse and he passed away on the day of Utrādam (1885). He wanted to be cremated in his own land. So a piece of land was purchased from there for his cremation. After his funeral, it is said that, the land was given back as charity.

Rāmapāṇivādan

Rāmapāṇivādan was born in Kalakkatbhavanam, *Kiḷikkuruśśimaṅgalam* (Mangalam village) in Palakkad³⁷. His time period was not known correctly. Scholars opine that he lived in the 18th century³⁸. Rāmapāṇivādan was a renowned Sanskrit scholar and poet. We came to know about him from his works. Dr.Upadhyaya records in the preface of *Kaṃsavaho* that Rāmapāṇivādan's father was a Brahmin belonging to Kumaranellur in central Tiruvitāmkūr and he was a priest of Śiva temple near *Kiḷikkuruśśimaṅgalam*³⁹. He was called as Rāman. He gained elementary education from his uncle Rāghavan and it is recorded in his work *Līlāvati*⁴⁰. He belonged to a group called ambalavāsi in Nambiyar community. There is a debate still going on whether Rāmapāṇivādan and the great poet Kuncan

³⁷ Prologue to Chandrikavathi

³⁸ मङ्गलग्रामवास्तव्येनरामपाणिवादेनprologue to Candrika Vithi.

³⁹Prologue to Kamsavadha, edited by AN Upadhyaya

⁴⁰ K Kunjuni Raja, Kerala Contribution to Sanskrit Literature, p187

Nambiyarare the same person or not. It is recorded in his renowned works that his guru was Nārāyaṇabhaṭṭa. Rāmapāṇivāda was a scholar who made great contributions to Sanskrit in Vaḷḷuvanāṭ. He was the poet laureate and dependant of Tiruvitāmkūr Māṛtāṇḍavarma Tampurān, king of Ambalappuzha Devanārāyaṇan and Pāliyat Acchan. He wrote many Sanskrit works while he was their poet laureate.

Works of Rāmapāṇivādan

Rāmapāṇivādan was a renowned Sanskrit scholar and poet. He had written more than 30 works. Besides his stora kāvyas he had proved his talents in the fields like, *Mahākāvyas*, *Plays*, *Campūs*, *Sāhityaworks*, *Prahasanam*, *Vīthī*, *Vyākaraṇa*, linguistics, and *Kāvyas*.

Rāghavīya

The great *Mahākāvya Rāghavīya* was written when Rāmapāṇivāda was the dependant of the king of Ambalappuzha. It contains 20 chapters and 1527 verses and is based on *Rāmāyaṇa*. In 20 chapters, portrays *Rāghavīya* portrays return of Rāma after slaying Rāvaṇa and Rāma taking over the reign of the country. It has a former and latter part, each part contains 10 chapters. The first chapter is still *Kiṣkindhākāṇḍam* and the second chapter describes *Sundarakāṇḍa* and *Yudhakāṇḍa*. Some verses of this epic are dedicated to the

king of Ambalappuzha.⁴¹ Its style of writing is simple and beautiful. The poet himself states that it is written for students

रामेण पाणिवादेन रचितं हि यथामति

राधवीयं महाकाव्यं बालव्युत्पत्ति लब्धये

Rāmapāṇivāda had written an interpretation for this epic titled Bālapāḍyam.

रामेण पाणिवादेन राधवीयमिदं कृतं

तनैव बालपाठ्याख्या व्याख्यायिधीमता

His skill in the use of Sanskrit language and figures of speech is evident in the poems. The poet presents the different kinds of emotions that pass through the mind of Sītā when Hanumān meets her in *Aśokavanikā*. He presents the emotions of the characters of Sītā and Hanumān naturally. Vadakkumkūr Rājaraja Varma states that three verses of *Raghavīyam* were dedicated to the King of Ambalappuzha, Cembakaśseri.

Viṣṇuvilāsa

Viṣṇuvilāsa is another great Māhākāvya of Rāmapāṇivāda. It depicts *Bhāgavata* in eight chapters. The ninth chapter presents the incarnations of Viṣṇu. The first seven chapters describes *Matsya*, *Kūrma*, *Varāha*, *Narasimha*, *Vāmana*, *Paraśurāma* and *Sṛīrāma* and the last two chapters describe *Balarāma*

⁴¹Introduction to Raghudhaya.p2

and *Sṛīkr̥ṣṇa*. The tenth incarnation of Viṣṇu. Kalki is not included in this. Kalki hasn't appeared yet so he is not included. The verse begins by saluting *Narasimha.Narasimhamūrī* is consecrated in Aluva Cennamaṅgalam temple⁴².The interpretation *Viṣṇupriya* was written in Ambalappuzha. In its last verse, of it the goddess of the temple is praised.

विगाह्यविश्वंप्रतिबिम्बकोतिर्बि

भवान्विवस्वनीववारिमण्डलंतनोति।

हिस्तूलदृशंशरीरिणंपृथक्

पृथकीतिवब्रहनमनामत्ममनोहरेः॥

Viṣṇupriya the interpretation of *Viṣṇuvilāsa* contains only 6 chapters.

Viṣṇuvilāsa was found and published in 1985 from the Manuscripts library by

Dr.P.K.Narayana Pillai⁴³

Uṣāniruddha Prakṛtakāvyam

Uṣāniruddha is a prakṛtakāvyam written on the basis of Bhāgavata⁴⁴.

It contains 4 chapters and it depicts the love story of Uṣhā, daughter of Bāṇa

⁴²चकास्तिचूर्णिसरितस्तटेशुभे

निकेतनंयस्यजयन्तमङ्गलं

सनातनश्चेतसिनःप्रकाशातां

सनारसिंहवपुरास्थितेहरिः॥

⁴³Introduction to *Viṣṇuvilāsa*,p.4 Cantos I.V.48

⁴⁴काव्यंप्राकृतरूपंघटितमिदंरामपाणिवादेन

प्राकृतमार्गागिगाधोयेनसुखंभवेत्वालानां॥

and Anirudhā, the nephew of Kṛṣṇa. The marriage of Anirudhā and Uṣhā, is described in chapters 62 and 63 in part 10 of *Bhāgavata*. In the end of the work, the honeymoon trip of the newly married couple is described. It also mentions Vararuci's Pṛākṛtaprakāśam. The work shows the poet's knowledge in Pṛākṛt.

Kamsavadham

Kamsavadham is a verse written in Pṛākṛt. It contains 4 cantos. It is based on Bhāgavata. It portrays in 4 chapters the events from Akṛūrā's meeting with Kaṁsa till Kaṁsa's slaughter. The first cantos depicts Akṛūrā participating in festivals as per the request of Kṛṣṇa and the lament of the Gopi women on the departure of Kṛṣṇa and Balarāma to Madura. The cantos describe the procession of Vīthī and *Balarāma* around the city after the slaughter of Kaṁsa. The third cantos shows Vīthī and Balarāma's entry into the palace and their entertainment with *Akṛūrā* in Gokulam. The fourth cantos shows the release of Devakī and Vāsudeva from prison and the crowning of Ugrasena as the King of Kaṁsa's palace.

Sītārāghavam

Sītārāghavam is one of the best plays of Rāmapāṇivāda. This play, written on the basis of *Rāmāyaṇa* contains seven acts. It describes the crowning of Rāma and the protection of yaga performed by Viśvāmitra.

Sītārāghavam is modelled on *Anaṅgarāghavam*. The play begins by saluting Mahāviṣṇu and *Paraśurāma*. This play was performed before king Mārṭtāṅḍavaṛma and the Brahmin community invited from all directions.

The first act depicts the sorrow of *Daśaratha* and *Kausalya* on the separation of Rāma and Lakṣmaṇa who have gone to protect Viśvāmitra's yāga. The second act depicts Daśaratha who is informed through a messenger about the events happened in the yāga of Viśvāmitra. Third act is modelled on *Abhijñānaśākuṅtalam*

The play is written with suitable emotions and metaphors which enable it to be performed on stage effectively. This play was published in 1958, as part of the Thiruvananthapuram Sanskrit Series. The last act describes the coronation of Vibhiṣaṇa as the king of Laṅka and the return of Rāma to Ayodhya. The playwright had made some major changes in the play. He had introduced a new character *Māyāvasu*. He had changed the course of the story and paid special attention for the growth and development of the plot.

Candrika Vīthī

Candrika Vīthī and Līlavatī Vīthī belong to the category of Vīthī, plays. Candrika Vīthī was published by Professor. K.Rāma Piṣārodi. The poet himself shows the features of Vīthī, in Candrika Vīthī

पात्रप्रयोज्याबाणवदेकाङ्ककैकसन्दिश्र

आकाशभाषितवर्तिकृत्रिममितिवृत्तमाश्रीतावीथि॥

It describes the love story of Candrasena the Aṅga king and Candrika, the daughter of *Vidyādharan*. A demon named Caṇḍa abducts Candrika. Candrasena defeats and kills Caṇḍa with the blessings of Vigneśvara and marries Candrika. Once, Candrasena dreams of a girl Candrika and he falls in love with the girl at the first sight itself. She presents a ring to the king. In the morning he was walking around his garden, thinking about his dream. He confused whether it was a dream or reality. At that time he receives a letter from a girl through his jester. He was baffled about the girl; whether the girl who sent him the letter and the girl in his dream is the same. He hears a divine proclamation from the sky saying that Candrika and Candrasena would fall in love and marry. The play ends there Vīthī.

Līlāvati Vīthī

Līlāvati Vīthī belongs to the category of plays Vīthī. It's written on the instructions of Ambalappuzha Devanārāyaṇan. It portrays the story of Līlāvati Vīthī, the daughter of the king of Karnataka and Vīrapāla of *Kuntaladeśam*. King of Karnataka feared the abduction of his daughter.

Madanaketucaritam

Madanaketucaritam belongs to the *Prahasana* types. In the preface itself, it is declared that the play is a *Prahasana*. But it doesn't follow the rules of *Prahasana*. There are chances that it belongs to some other genres in drama.

अपिगृण्यषिमङ्गलग्रामवास्तव्येन

रामपाणिवादेनविरचितंमदनकेतुचरितं॥

Madanaketu was a wealthy king of Ceylon. He defeats *Kaliṅga* and crowns his brother Mandaṅavarma as the king there. A Buddhist monk Viṣṇuvrātha falls in love with a concubine *Angalekhā* in his country. Mandaṅavarma sends a magician with magical powers to Ceylon to change the monk's mind and to save his country. Knowing the powers of Śivadāsa, Madanaketu seeks his help to get his lover Candralekhā. Śivadāsa helps the king to unite with *Candralekhā*. This play is filled with dramatical and prakarana elements.

Bhāgavata Campu

The plot of Bhāgavata campu is taken from the 52nd chapter of *Daśamaskāṇḍa* in Bhāgavata. The first chapter describes the events from the incarnation of Kṛṣṇa to his salvation. *Bhāgavata campu* is the only campukāvya among the 30 works of Rāmapāṇivāda. This work contains lots

of Pṛākṛt words. It was published in 1964 from Oriental Manuscripts library. But the entire text of this work is not found. In the fourth chapter of this work, the gopīkas send a parrot as a messenger. This chapter describes the events from the birth of Vīthī till his arrival in Dvārakā. It proves the writer's knowledge in verses and his skill in the use of figures of speech and his knowledge in Pṛākṛt.

Gītārāma

Gītārāmais a work modelled on Aṣṭatapaḍī by Jayadeva kavi. It's a dance oriented work. Only some verses in the beginning of this works are found. It is similar to the Kathakali work *Pālahīmaṛdhanam*.

The deities like Ambalappuzha Vīthī, Vasudevapuram Vāsudeva, *Periñjellur Śiva* and *Kumaranellur Kaṛṭyāyanī* are praised in the initial śloka. It is written on the instructions of the king of Cembakaśseri. It is based on Bodayan's work in Pṛākṛt.

Tālaprastaram,

Tālaprastaramis a music oriented work. The different rhythms used in dance dramas are described here. It is very useful for the students of music and dance. Vaṭakkumkūr Rājarājavarma describes the work as an assembly of song, dance, orchestra and rhythm.

Rāsakṛīḍa

Rāsakṛīḍa is a poem with four parts. It is written in anuṣṭup meter described in Vṛttavārttikam. The fun of gopis and Vīthī are described here. Some of the metaphors used in Alamkāraśāstra are used in this work.

Vṛttavārttikam

Vṛttavārttikam is a work about metaphors and figures of speech. This work which holds an important place in Sanskrit literature was found and published in 1937 by Sāmbaśiva Śāstrikal. Each meter in this are described with their features and sounds. The meters used in vedas are used here.

It's a work about the art of using figures of speech. It useful for scholars and students.

बालानामुपयोगार्थयाकृत्वावृत्तवर्तिका

उदाहरणयोगेनसहमयापुरयिष्यते।

It describes about the meters samam, aṛdhasamam and dīṛgasamam in detail.

Śṛṅgāravimśati

Śṛṅgāravimśati is another work of Rāmapāṇivāda. It's a scientific article. It contains 20 ślokaś related to astrology.⁴⁵

⁴⁵Mr Balakṛṣṇa Varrier, Rāmapāṇivādanum Kuñjannambarum, 1939

Prākṛtaprakāśavṛtti

Prākṛtaprakāśavṛtti is the commentary on Vararuci's *Prākṛtaprakāśa*. It is also called *Prakritavṛiti*. Rāmapāṇivāda interpreted the 8 chapters of Prākṛtaprakāśa. Rāmapāṇivādan's knowledge in Prākṛt can be seen in this. The work is written to create a comprehension of Prākṛt among people.

Bālapāṭhyam

Bālapāṭhyam is an interpretation of the work *Rāghavīyam*. The entire content of *Rāghavīyam* can be understood from this commentary. It is written for the benefit of Sanskrit scholars and students.

Vilāsini

Vilāsini is a commentary on *Śrī Kṛṣṇavilāsakāvya* by Rāmapāṇivāda. Viṣṇupriya is an interpretation of Melpūtūr Nārāyaṇa Bhaṭṭatiri's *Dhātukāvya*. His knowledge in grammatical texts can be seen if we closely examine the interpretation *Vivaraṇam*. He had written two verses of praise namely *Devanārāyaṇaprasastī* and *Pātukapaṭṭābhīṣekam*. *Devanārāyaṇaprasastī* was written in praise of Ambalappuzha *Devanārāyaṇa* and *Pātukapaṭṭābhīṣekam* in praise of Śrī rāma. It describes the coronation of Rāma.

Śivastuti

Śivastuti is a hymn verse written in praise of the goddess of Mūkkōla.

Śivastuti is modelled on Gitāgovindam by Jayadeva. It contains 5 chapters and it describes all the forms and sub forms of the goddess.

Ambaranadīśāstavam

Ambaranadīśāstavam is a hymn verse by Rāmapāṇivāda in praise of

Ambalappuzha Sṛīkr̥ṣṇa.⁴⁶

Suryāṣṭakam

Suryāṣṭakam hymn is verse about the Sun. It was written while

Rāmapāṇivāda was staying in Thiruvananthapuram.

Śarikāsandeśam

Śarikāsandeśam is a message in verse by Rāmapāṇivāda. It's a message

poem which contains 118 poems in mantakrantā meter. The work describes a

beautiful gopi woman sending a message to Sṛī Vīthī through a parrot.

देशंविष्णोरमरमदिनिमास्थितशशारीका

सन्देशकाव्यंकिमपिमहादेशिकानंप्रसरत्।

श्रीशःश्रीमच्चरणकमलद्वन्द्वसेवापनित

केलशोरामःप्रतिनवमिदंप्रणयल्पाणिवादः॥

⁴⁶Ullūr, Kerala Sahitya Caritam, p869

Rāmapāṇivāda, who dwells in the land of Viṣṇu and who dispels all of his sorrows by worshipping Viṣṇu's lotus feet, writes the message verse *Śarikāsandeśam* with the blessings of his gurus. This work was written on the instructions of the king of Ambalappuzha. Some poems are written in praise of Devanārāyaṇan.

Towards the end of the writing three verses are written about the author. It has two parts namely *pūrvasandeśam* and *uttarasandeśam*. A gopika-woman of *Vṛndāvanam* had an *līlāvilāsam* with Vīthī and she hid in the fringe of vines on the banks of the river Yamuna. Unable to bear the separation of Kṛṣṇa, she comes out after some time. But by then, Kṛṣṇa has gone somewhere. She laments on the separation of Vīthī and goes in search of Kṛṣṇa. Finally she hears a divine proclamation from the sky that, Vīthī has abandoned her and gone to Ambalappuzha temple in Kerala. It also requests her to send a message to Ambalappuzha. This is the plot of *Śarikāsandeśam*. The emotions of romance and devotion are beautifully rendered by the poet.

Punnaśśeri Sṛīdharan Nambi

The Sanskrit scholar and poet Punnaśśeri Sṛīdharan Nambi was born in 1744 in Perumuṭiyūr. His father Putillath Sṛīdharan Nambi was a famous astrologer and Sanskrit scholar, remarked Dr. N. M. Nampūtiri in the *Vijñānacintāmaṇi*. He learned Sanskrit and astrology from his guru Bharata

Piṣārotī. The people of Punnaśseri were migrant Brahmins. Perumuṭiyūr is situated in Pattambi taluk of Palakkad. Punnaśseri Nambis were the book-keepers and managers of Zamūtiris traditionally.⁴⁷

Nīlakanṭhasandēśa

Nīlakanṭhasandēśa consists of 126 verses with Mantākṛānta meter. The author of the poem is Sṛīdharan Nambi, who lived during 1774-1830 AD. He belongs to the famous Punnaśseri Nampi at Perumuṭiyūr near pattambi in Vaḷḷuvanāṭ Taluk. He was the disciples of the well-known Astrologer Bharata Piṣāroḍi. The hero sends a message from his native place ĩñayūron the northern bank of Bhāratapuzha, to the heroine, whose house is in Ceruppulaśseri. Situations of the separation and identity of the heroine are not described in the poem. The peacock is the massager. The poet himself is the protagonist of the poem. The massager cover a short distance from the ĩñayūr. The poet described the place of are there Vallur, Puvakkot, Marutur, Vallapuzha and Nellaya. Sṛīnivāsa, a renowned Brahmin scholar residing her the Ayyappankavu temple at cheruppulasserī is refined the poem⁴⁸ The first verse in this resembles Kālidāsa's *Meghasandēśa*.

⁴⁷Pattambi Peruma, Published LP School Pattambi, 2001.

⁴⁸ P K Rajanpilla , Edited Nilakanṭha Sandesa,1916

कश्चित्कान्तविरहविदुरःस्वाश्रमेनिस्सहाय
 स्तद्वक्त्रंभेरुहमपिसदाभावयान्नन्तरंगे।
 ईहाक्षेत्रेकिमपिचनिलामुत्तरेणैवकामी
 चक्रेवासंभुवनजननीनित्यसान्निध्येपूर्ण॥

Vikramādityacarita

Vikramādityacarita is another important work of Sṛīdharaṅ Nambī Punnaśśeri. It's a poem with five chapters. Three verses in this poem speak about the poet.

पुन्नशेरीतिकश्चित्परिचितिनिहितात्माशिवब्रह्मणयो
 शैलाब्धीश्वरस्यमन्त्रीतदुपरियुवराजस्ययोमुख्यमन्दि।

Punnaśśeri Namb is used to be the ministers of Zamūtiris and chief minister of the King. It is stated that, Sṛīdharaṅ Nambī was able to write *Vikramādityacarita* with the blessings of the goddess of Mūkāmbikā, whom they worship reverently.

शब्दप्रश्नानदीपेकलियुगसमयेहन्तमूकायां
 पादाम्भोजतेयुगमेसमाधिगतमहाभक्तिपूर्वप्रणम्य।
 तत्कारुण्यात्तबुद्धवरचितमिहमयाविक्रमादित्यवृत्तं
 नास्मैतच्चारूकाव्यंभवन्तुचविदूषांश्रूण्वत्वंमग्लाय।

This verse was completed in 1826, that's what we understand from the text. But in accordance with the kalisankhya शङ्खप्रश्नानदीपे it is 1009. *Vikramādityacarita* is a verse in five chapters. It was written with the blessings of the goddess of Mūkāmbikā, says Mangalāśloka of the text.⁴⁹⁵⁰

Bhāgavata Ekādaśam Kiḷippāṭṭū

This is the Malayalam translation of the philosophical and spiritual instructions in the 11th canto of Bhāgavata. Sṛīdharan Nampi reminisces Thuñcathu Ezhuttacchan and Purayannur Namputiri, the writer of Daśamamkiḷippāṭṭū⁵¹. Maudya Gaṇitam *Paridevanaśatakam*, *Bhāgavata Saṅgraha* and Aṣṭakavali are his other works.

Saptāṣṭakam

Saptāṣṭakamis a virahakāvya consisting 19 śloka. It is a palm-leaf manuscript; which has been not published till now.

कोलांबमेतत्तरलांगिपूर्वम्

कुरुत्वदंगेनजवादभिन्नं।

धूर्जलिनीपुत्रहतंपुनस्तल्

कुरुत्वमिन्दीवरचारुनेत्रे॥

⁴⁹यत्पादापत्माश्रयलम्बबुन्धौवैतन्तुकाव्यंरचितंमयाध्य।

मुकाम्बिकांतांप्रणिपत्ययावद्विरच्यतोसाम्बसदाशिवेति

⁵⁰ Sahityakāra Directory, Keralasahitya Akademi Trissur, 1976. p543

⁵¹ Mathrubhumi 1967, September

Vāṭānāmkuriśśi piccuśāstrikal

Vāṭānāmkuriśśi piccuśāstrikal was the disciple of Kuñjuṇṇi Nampūtiri śāstrikal, acquired knowledge in Vyākaraṇa, Nyāya, Vedānta, Mīmamsa, Jyotiṣa from Kūṭallūr mana. He became a scholar of Gaṇitaby his own efforts. His house is situated in Vāṭānāmkuriśśi, on the way from Pattambi to Shornūr. After completing his education in the gurukula system, he started teaching Vyākaraṇa in Deśamaṅgalam mana. He was one among the renowned scholars of Deśamaṅgalam mana. The scholars of Deśamaṅgalamma were experts in Vyākaraṇa and Nyāyaśāstra. Kunjuṇṇi Nampūtiri of Kūṭallūr mana was his guru. He had been present in the court of scholars in Tripunithura since 1909. He was awarded with the title of Paṇḍitarāja in the Śāstra sadas of Tripunittura. He also received ‘Kīrtti mudrā’ during the Navarātri Maholsavā in Tripunittura. He served as the Sanskrit teacher in both Trissur Government High school and Tripunithura Sanskrit School. He was the editor of the magazine Maṅgalodayam, and has written works both in Malayalam and Sanskrit. Maṇimanjuṣa, *Navapuṣpamāla*, a commentary of Bhagavatgītā named Anusvāna, Vākyatattvam, Tarkkasāram, a commentary of Praveśa named Vivṛti, Bālarāmāyaṇa and *Meghasaṅdeśa vimarśana* are his Sanskrit works. *LaghuKaumudi*,

Sāṃkhyakārika and Śankara's *Śrī Kṛṣṇavijayakāvya* are his Malayalam books.

Paṭutol Subrahmaṇya Vidvān Nampūtiri

Paṭutol Subrahmaṇya Vidvān Nampūtiri was another disciple of Vāsudevan Nampūtiri. He was born in 1824, as the son of Paṭutol Guptan Nampūtiri. He was a great scholar in Sanskrit⁵². Paṭutol Subrahmaṇya Vidvān Nampūtiri learned the basics of Vyākaraṇa from his father Paṭutol Guptan Nampūtiri. Within a short period of time, he had learned Sanskrit language and śāstra. After that, he stayed in Kūṭallūr mana and learned Vyākaraṇa and Nyāya under the guidance of Vāsudevana Nampūtiri. Paṭutol Subrahmaṇya Vidvān Nampūtiri was highly intelligent, when compared to other disciples of Vāsudevān Nampūtiri. Later he shifted to Tripunittura and learned reasoning and metaphysics from Veṅkaṭa Subbayya Dīkṣitar, the court scholar. In the beginning of his commentary *Paribhāṣenduśekhara* he glorifies Śankara as follows. Śankara is the Śiva of Pāzhūr temple and Śrīdevi is the goddess of Kūṭallūr mana. He had remarked about Vāsudeva and Uma. In the third verse, the writer salutes his guru. His excellent knowledge in Vyākaraṇa texts like

⁵² śatapūrnima, Centenary Souvenir 1914-2015 Govt. Sanskrit College Tripunithura, 1914-15, pp 220,221

Śabdakaumudī, *Manoramā* and *Śabdakaustubham* is evident here. He meditates the lord of Tripunittureśan with his inenuity.

श्रीशङ्कंगुरुनत्वाश्रीदेवीमपिसादरं

वासुदेवमुमांचैवंशेखरंविवृणमृहं॥

यदाननेन्दोर्मृतुहासकौमुदी

मनोरमायाननुनन्दयातुल्यं

गलस्थसल्कौस्तुभरत्नभूषणं

श्रीवासुदेवंगुरुमीश्वरंभजे॥

गुरुणंचरणाम्बोजपरिचर्यागुणोदितः

शब्दन्दुशेखरस्यापिप्रकाशोयंप्रकाशते॥

Gradually, his scholarship became popular throughout India. He was made the counsellor on moral issues by the kings of Kerala.

Kūṭallūr Kuñuṇṇi Nampūtirī, Āyamkudi Ṛṣi Nampūtiri and Kuññikāvu Nampūtiri were classmates. He was a great scholar, who taught philosophy to many students and helped in preserving Sanskrit tradition.

Prasādam

Prasādam is a commentary on Nāgeśabhaṭṭa's *Laghuśabdenduśekhara* by Nampūtiri. The original text of this book was brought to Kerala by Pañtalam Subrahmaṇya. Subrahmaṇyaśāstri. This commentary is really useful for the

students⁵³. *Vyavahāra Candrikā and Aṣṭapatī Vyākhānam* are the important works of Vidvān Nampūtiri. He died in 1856.

Mahopādhyāya Killimaṅgalat Nārāyaṇan Nampūtiri

Mahopādhyāya Killimaṅgalat Nārāyaṇan Nampūtiri was born in 1854 in Maṅgalam, Naduvatu Pāññāl district of Talapiḷḷī taluk in Vaḷḷuvanāṭ. ⁵⁴ His father Vāsudevan Nampūtiri was a renowned Sanskrit scholar and the judge of Trissur District Munsif Court. ⁵⁵ He learned the basics of Sanskrita vyākaraṇa from his father. Śaṅku Vāriyartaught him Veda. After Samāvartana he went to Kūṭallūr mana for higher studies. He stayed at Kūṭallūr mana for a while he to Vyākaraṇa Nyāya, Vedānta, Mīmamsa, and Jyotiṣa, and Dharmaśāstra. He started as the disciple of Vāsudeva Nampūtiri ⁵⁶. He learned Naiṣadham from Vāsudeva śāstri. Then under the guidance of Kuñjuṇṇi Nampūtiri, in Kūṭallūr and later in Trissur (when he shifted there,) he learned *Siddhāntakaumudi* and *Prouḍamanorama*. He learned the complete text of *Paribhaṣenduśekhara* from Kūṭallūr Kuñjikāvu Nampūtiri. Kuñjikāvu Nampūtiri was living in Brahmaśvam maṭham for teaching. Later he shifted to

⁵³ Ullūr S Paramesvara Iyer, Kerala Sahitya Charitram, University of Kerala Trivandrum, sixth edition 2015 pp 343,344

⁵⁴ P Nārāyaṇan, Mahopādhyāyan Killimaṅgalattu Nārāyaṇan Nambootiri, Mathrubhumi weekly, 1967 p. 22

⁵⁵ Paṇḍitarājan PS Ānantanārāyaṇa Śāstri, *śāstra sadas*, Mangalodayam, Complimentary, 1968, p16.

⁵⁶ Appan Tampurān, *Terañjedutta lekhanangal*, Kerala Sāhitya Academi Trissur, 1989, pp. 124,125,126.

Trissur. He learned Nyāya from Kuññikāvu Nampūtiri for a while. But he didn't complete it thinking that it will hinder his vyākaraṇas. He learned texts byheart like *Paribhaṣenduśekhara*, *Laghuśabdenduśekhara* and *śekhara bhāṣya*.

By mastering vyākaraṇa at an early age he was entitled to Bhaṭṭatanam of Taḷi Temple kozikode in 1938. He continued there for a while. The King of Cochin awarded him with Vīraśringalā paṭṭam.

After his studies he became a scholar of Sanskrit Vyākaraṇa and was appointed as a Vyākaraṇa Bhaṭṭatiri in Covaṇṇur sabhāmaṭha near Kunnankulam. The sabhāmaṭha teaches Brahmin youths at their expense. The sabhāmaṭha, which had been down for some time, was rebuilt in 1025 with the help of Divān Śankara vārrier and Koṭṭakkal Zāmūtiri. A Nampūtiri from Kūṭallūrmana revived the sabhāmaṭha to its present state. Zāmūtiri agreed to grant 300 rupees per year for its maintenance⁵⁷. King of Cochin appointed six scholars there and for 30 years the sabhāmaṭha ran very smoothly. It was praised by King Utram Tirunāl of Thiruvananthapuram. He participated in the Śāstrasadas of Trippunithura in 1863 for the first time and he held an important position there for a while.⁵⁸ Killimaṅgalat Nārāyaṇan Nampūtiri married twice, both from nair family. One was Kuṭṭipārū from

⁵⁷Muraleedharan M T, Kūṭallūr Gurukulam, Saptapūrṇima Centenary Souvenir Govt. Sanskrit College Tripunithura 1914-15, p220

⁵⁸ Nārāyaṇan M P, Thrissur district Directory, Sangamam printers Nellore 2004, p, 162

Akattiyūr illam near Vadakkāñcheri and the other was Koccukuṭṭi amma from Urambākkam in Kiḷḷimaṅgalam.

In 1910, in connection with the birthdate of British King, the viceroy Lord Minto honoured him with the Mahāmahopādhyāya Degree. Ganapati Śāstri and Koṭuṅgallūr Godhavaṛman were the two other people who got the award. He died in 1934 at the age of 79.

Works

His most important work on Vyākaraṇa is named Śatakoṭī. This voluminous text contains hundred questions and its answers based on Pāṇini's sutra अर्थवदधातुरप्रत्ययःप्रातिपदिकः. He had written a commentary on the first few chapters of Melputtūr Nārāyaṇa Bhaṭṭatiri's Prakṛiyāsarvasvaṃ. He had also written a kāvya named *Svapnacarita* but the text is not found till now.

Kūṭallūr Kuññikkāvu Nampūtiri

In the eastern side of Guruvāyūr temple, a mural śilpa of Narasiṃha mūrti is painted on the western wall of Śīvēlippura. The mural paints depicts two Nampūtiri devotees reading Bhāgavata Purāṇā on the right and left of Narasiṃha mūrti. It is believed that one on left is Kūṭallūr Kuññikkāvu Nampūtiri ⁵⁹. He was the one who popularised Bhāgavata Saptāha in Kerala.

⁵⁹Paṇḍitarājan C K Raman nair, Bhaktiyum Bāgavatvum, Mathrubhumi, September, pp95,96.

He was the third of the six sons of the great scholar Vāsudevana Nampūtiri born to his first wife in 1839.⁶⁰

He had in-depth knowledge in Veda and Sanskrit Vyākaraṇa. But his life's mission was not teaching but the proliferation of Bhāgavata (Bhāgavatapracāraṇm).⁶¹ He had travelled throughout Kerala and preached the greatness of Bhāgavata and its glory. A long dhoti, a towel on the shoulder and a text of Śrī Mahā Bhāgavata were all his wealth.

People from different regions used to gather at Guruvāyūr temple just to hear him recite Bhāgavata. His recitation was in such a way that, it attracted everybody's attention. The listeners were immersed in the sea of devotion. Those who listen his sermons were tempted to hear it again and again.

He had a good relationship with Kāvu Nampūtiri of Olappamaṇṇa, the great scholar of vedā. Once, he had been reciting Bhāgavata in Brahmasvam maṭham in Trissur and it caught the attention of the students who were being taught vedā by Olappamaṇṇa Kāvu Nampūtiri.⁶²

Kuññikkāvu Nampūtiri was asked to stop his recitation but he refused to do so. At last, Kāvu Nampūtiri went to Tripunittura to meet Cochi Mahārajā

⁶⁰ Vasudevan Mussad, Sāhityakiraṇam, P K Brothers, Calicut, 1961, pp.97,98.

⁶¹ Ibid, p98

⁶² Vasudevan Mussad, Sāhityakiraṇam, P K Brothers, Calicut, 1961, p98.

and complained about Kuññikkāvu Nampūtirī's behaviour. The king ordered that Kuññikkāvu Nampūtiri was not allowed to enter Brahasvam maṭham thereafter. Still he didn't hold any grudge against Kāvu Nampūtirī. They wished to meet each other at the time of his death but they couldn't. Kuññikkāvu Nampūtiri used to stay in Kūṭallūrmana, his paternal house, during Saraswatī pūja of Navarātri and the śrādha of his parents. He usually recites Bhāgavata sitting on a particular place in front of the house. Once when Pūntānam visited Kūṭallūrmana he was reciting Bhāgavata sitting on his usual spot. He behaved as if he was familiar with that place. A book written by Kūṭallūr Kunjikāvu Nampūtiri was found. He died in Kūṭallūr mana in 1903 at the age of 61.⁶³

Bhakti Sārāmṛtasaṅgraha

Bhakti Sārāmṛta Saṅgraha is a work which clearly and evidently states the secrets of Bhāgavata in a simple way, which can be understood by anyone.⁶⁴ The need of devotion, its categories, the form of Bhāgavata which

⁶³Kummini, Kuṭallūr Kuññikkāvu Nampūtiri, Bhāgavatasaptaham, Mathrubhumi, Monthly September, 1967, p56.

⁶⁴Kunjikāvu Nampūtiri Kuññikkāvu Nampūtiri of Kūṭallūr family a great scholar as well as reticent of Bhāgavata. The author of a Malayalam work called Bhaktisaramritam.

can be realised only through devotion and its peculiarities and the discrepancy between Bhaktiyōga and jñānāyōga are presented in the book.⁶⁵

There are a lot of fables and stories circulated about Kuññikkāvu Nampūtiri. His personality and many of his actions were unusual. Once when he came out of Guruvāyūr temple, he saw a tired and beautiful wretched woman walking towards him. He looked at the woman and prostrated before her calling parabrahma. The woman was astonished for a while. Sometimes he used to crouch before cats and dogs⁶⁶. Everyday he would serve rice and curries in a plantain leaf and take it outside reverently and keep it there.

Kuññikkāvu Nampūtiri and some legend

Many interesting instances about him were heard. He didn't have a single penny of his own. His only need was to shave often. The money needed for it would be given to him by somebody. Once he didn't get money from anywhere. Then he went to the temple of Tiruvancikkulattappan. There was a scuttle full of coins given as offering. He took a handful of coins from the scuttle and went to do the shaving. This incident sparked a chaos. .The

⁶⁵ Eswaran Nampūtiri E, Sanskrit Literature of Kerala, Kerala Book House, M G Road, Ernakulam 1972 p 12.

⁶⁶ Vasudevan Moosath Sāhityakiraṇam, PK Brothers, Kozhikkode, 1961 p, 102, 103.

administrators of the temple informed the King, but when the King questioned Nampūtiri he didn't respond to his questions. Instead he said loudly that 'there will be a Bhāgavata recitation by me tomorrow. All are invited', Next day a lot of devotees gathered at the temple to hear his recitation. Spreading his towel in front of him, he started reciting. Once he finished a heap of silver coins was gathered upon his towel. It was offered as a reward to him by his audience. With great enthusiasm he offered all the coins before God. Then he told the manager of the temple that "god and I are not separate entities. God's wealth and my wealth is alike to me. Go and tell your King"

An incident proving his taste and knowledge in art has been reported. Sṛīmān Eśvarapiḷḷa was a unique kathakali paṭṭu artist. He was very popular in the southern parts of Kerala though he was not that much known in the north Kerala. Once, the audience of Trissur decided to arrange a stage for the performance of Kathakali. They invited Eśvarapiḷḷa to perform. He was informed that he was to play the role of Arjuna in Kālakeyavaḍham. He was very excited as it was a challenging role reaching Thrissur he approached the organisers of the programme with great enthusiasm. Talking to them, he came to know that he was given the role of Mātali, the charioteer of Indra. He became quite upset as it was such an insignificant role. He decided to return

without performing. When he was about to return, a Nampūtiri informed him that Kūṭallūr Kunjikāvu Nampūtiri is present in Brahmaswam maṭham and that he could to speak to Kuññikkāvu Nampūtiri for a solution to his misery. Eśvarapiḷḷa went to Kūṭallūr Nampūtirī. When enquired about his miserable appearance, he presented his problem with awe. Hearing this, he said lightly that as Mātali is the charioteer of Deveṅdra he will be having a good knowledge of the heavens. So he could describe about the heavens. Mātali has seen the twenty one heavens. He can also describe Deveṅdra and Indraṇī. There is ample scope for performance in that role. So you can be proud to have acted such a character on stage. He blessed Eśvarapiḷḷa to perform well.

Eśvarapiḷḷa went back to the stage enthusiastically. The organisers actually wanted to make fun of Eswarapilla. The lamp was lighted and the curtain was raised. The incontestable warrior Savyāsāci was sitting on the stage. Mātali entered the stage and saluted him. Arjuna asked him politely “who are you?” Mātali asked him “haven't you heard about the heavens?” Then he started describing the twenty one heavens. Arjuna, who was prepared to perform his role excellently, began to get agitated. Even the singers were not given a chance to sing. Mātali was not about to stop his description. The audience sitting in front of him enjoyed the performance whole-heartedly. It

was getting late and the gun fire at Vaṭakkumnātha temple was heard. Then Mātali went to Arjuna and showed him the mudra. Thus he ended his description with the words that he is the charioteer of Deveṇdra, the master of the heavens.

At that moment from amongst the audience Kuñṅikkāvu Nampūtiri came to the stage and congratulated him on his wonderful performance. Kuñṅikkāvu Nampūtiri gifted the towel on his shoulder to Eśvarapiḷḷa. He received the gift and reverently touched it to his forehead. He kept it on top of the box where he keeps his performance gears and apparels. After that whenever he was about to perform on a stage he used to salute the towel.

Once, Kuñṅikkāvu Nampūtiri decided to offer a feast using 250 bushels of rice in connection with his father's death rites. But as per his financial capacity he was unable to do that. People of Deśamaṅgalam and Olappamaṅṅa mana used to offer feasts of 500 bushels of rice. His relatives alleged that the people of Kūṭallūrmana will be belittled in front of others. It will be a shame if they couldn't feed everybody who came to the feast. But with the grace of god, a strange thing happened. Even after feeding all the people who came to the feast, there was plenty of left over food. After cooking 250 bushels of rice it was spread on a palm-leaf mat to cool down. Then

Nampūtiri went round the heap of rice with folded hands, took a spatula and placed it at the centre of the rice heap. He prayed hard to god. Even, after feeding thousands of people there was still left over food.

Once, he was returning to Guruvāyūr and on the way he got into a bullock-cart. When he reached Mammiyūr he was reminded of giving fare to the cart driver. He searched for the money he kept on his cloth purse. But it was lost. Panicked, Nampūtiri saluted the bullock and the driver and told them “Pardon me I have committed a mistake. I am from Kūṭallūr mana. As soon as I reach there I will give your fare “Hearing the genuine words of Nampūtirī, the cart driver saluted him and told him that only his blessings are needed for him. Seeing the goodness of the cart driver Nampūtiri enquired about his family and blessed him. The moment he reached his mana, he gave away some land sufficient to cultivate 10 bushels of grain to Choyunni, the cart driver. Kuññikkāvu Nampūtiri used to speak about it when he recites Bhāgavata in Guruvāyūr temple.

The cart driver believed that it was the lord of Guruvāyūr temple himself who travelled in his cart. He became a devotee of the Lord. His eldest son Kiṭṭa became famous. Tamprān padikkal Kiṭṭa used to send tender coconuts to Guruvāyūr temple as an offering for a long time, records the

renowned historian K. V. Kṛṣṇa Iyer. In spite of being a landlord hailing from a wealthy family, he led a simple life. All of his wealth was spent for Lord of Guruvāyūr temple. Lord Śiva was his deity. People started telling that he was the devotee of Lord Viṣṇu not Lord Śiva. Resenting this, he spent some years serving the lord of Tiruvanccikulam.

The devotees who were attracted by his Bhāgavata recitation at Thiruvanccikulam temple, used to reward him with gold rings. He made a gold chain out of these rings to give as an offering to god. When he approached the priest requesting him to adorn Lord with the chain he was being refused. According to the custom of that time only flower garlands were given as an offering to god. So the chief priest informed him that he needs to get the permission of the King of Cochin to adorn God with his gold chain. When his offering was not accepted, he began to fast before the Lord. The priest informed the King about Kuññikkāvu's fasting through a messenger. The King gave word to consider the matter. After the messenger's departure, on the third day the King had a vision. The God himself ordered him to grant the wish of his devotee Kuññikkāvu Nampūtirī. He was asked not to worry about precedents and to make it in haste.

Divākaran Nampūtiri

Divākaran (Aniyan) Nampūtiri and Nārāyaṇan (Uṇṇi) Nampūtiri are the last members of Kūṭallūrmana. They were the sons of Kuñju Nampūtiri of Svaṇṇattu mana. Divākaran Nampūtiri had a thorough knowledge of Vyākaraṇa. He was a good orator and Vyākaraṇa. In 1908 the King of Cochin Śrī Rāma Vaṛma chaired Śāstra Sadas in Tekkemaṭhm, Trissur. ŚābdikatilakanAyyaśāstrikal Mahāmahopādhyaya Kiḷḷimaṅgalam Nārāyaṇan Nampūtiri and Māniṭṭakuñju Nampūtiri also participated in it. Discussions were conducted on logic and Vyākaraṇa. When the meeting was over, Kiḷḷimaṅgalam Nampūtiri was honoured with prize. Kūṭallūr Divākaran Nampūtiri was given the second prize. But he refused the prize. In his opinion the judgment was not impartial. Uṇṇi Nampūtiri married from Kizhakkumbākattū mana and Adāṭṭ Kurūrmana. Brahmadattan alias Kuñju Nampūtiri and Nārāyaṇan Nampūtiri were escorts in kathakali . He died on 25 May 1913.

Punnaśseri Neelakantha Sarma

Punnaśseri Neelakantha Sarma was a great Sanskrit scholar who worked incessantly for the reawakening of Sanskrit language. He was called as “Gurunāthan” by all with great reverence. He was born in 17th June 1858 to

Kunjunni Mussad was another great teacher who taught Nambi Vyākaraṇa, Alankāraśātra and *Aṣṭāṅgahṛdaya*.

This great teacher, Kunjunni Mussad was very much impressed over the brilliance of his disciple. The untimely demise of Kunjunni Mussad badly effected the astrological study of Neelakantha Sarma. He was very much cut up by his Guru's sudden demise. Nambi wished to complete his Astrological studies under Kunjunni Mussad and hence he was frustrated. Later he wrote '*Uparatnaśikha*' as devotion to his Guru Inorder to show Nambi's great love and reverence to his teacher. *Uparatnaśikhais* an interpretation of *Praśnamārgavyākhyāna*, Nambi's *Jyotiśāstrasubōdhinī* a free book on Mathematics was written on his sixty forth year. The preface to this great work also shows Nambi's love for Kunjunni Mussad after a long time.

श्रीकेलवर्मगुरुवर्यमुखारविन्द।

सम्पादितार्थमधुसारनिषेकहृद्यां।

तंप्रश्नमार्गमुपरत्तशिखांप्रदर्शय।

शिश्याभिलाषविवशोविशदीकरोमि।

He pays reverence to his teacher Kela Varma, who laid scholarly foundation in him. He compares the words of Kela Varma with honey, which made him capable to write *Jyotiśāstra subōdhini*, an interpretation of *Praśnamārga* a

great work from classical age. Nambi wrote this book for teaching his disciples.

श्रीकेलवर्मगुरुवाक्सुधायतिमात्रं

घैतेपवित्रिततलेहृदयेऽस्मादिये।

सृष्टिस्थितिप्रलयहेतुगतिप्रभो।

भान्तुस्पुटरविसुधांशुमुखागजेन्द्र॥

Jyotiśśāstrasubōdhini, a free Mathematical work opens with the eulogy of Kela Varma. The words of the Guru were, here compared to Mannas and hence wash the hearts and enshrine the deities of creation, maintenance and execution. Also it is an open prayer to the heavenly bodies and Guru is like them. *Camatkāracintāmaṇivyākhyā* also begins with a prayer to this great teacher, Kela Varma.⁶⁸

गुरुकेलवर्माणमन्दर्निधाय

प्रसादेनतस्याप्तविज्ञानसिद्धिः।

चमत्कारचिन्दामणिंनीलकण्ठ

स्वाधीशाणकोल्लेखितंसंविघत्ते॥

⁶⁸.Narayana Pisharoti, K.P, PunnaśseriNambiNeelaakanatha Sarma, Department of cultural publications, Government of India, Thiruvananthapuram, 1990, pp18,19.

After Samāvartana, the elementary education, Nambi contemplated over higher education. At first, he started to study grammar from Cittalappilly Appu Sastrikal. Nambi learned ‘*Sūtrapāṭhā Siddhānta Kaumudi, Sapñjā, Paribhāṣa, Sandhitrayaṃ* etc from there. In 1876, Nambi joined the Gurukula of Trippaṅgottu Kizhakke Pullath Sankaran alias Kunjunni Mussad .He has in-depth knowledge in Vyākaraṇa, Sanskrit Sāhitya and *Alaṅkāraśāstra*. He was also a practicing physician of Āyurveda and had thorough knowledge in Āyurveda. Nambi stayed in that Gurukula for 12 long years. The Gurukula tradition was a special way of studying, where the great masters and disciples stayed together for the entire period of their study.

Nambi got two close friends there, his classmate, Mannamtala Neelakanthan Mussad and Vellaanasseri, Vasunni Mussad was a great poet and Sanskrit scholar in later years. Vasunni Mussad was a close friend to Nambi at the very end. Guru Kunjunni Mussad died in 1888. Nambi was very much sad over the demise of his teacher. Thus, Gurukulavāsam of Nambi ended in his 1888 when he was 30. After returning home, Nambi started his carrier as a great scholar and he worked whole- heartedly and incessantly for the development of Sanskrit language. Nambi continued in this carrier till his

death in 1935.⁶⁹After participating *Attacamayā* ceremony in Trippunittura, Nambi contracted an illness and he died of that on 14th Sept. 1935.The last words from the great Guru Punnaśśeri Neelakanatha Sarma was a Sloka from *Aṣṭāṅgahrdayam* to his disciple K Vasudevan Mussad. who sought advice from the great teacher towards the end.

Punnaśśeri Neelakantha Sarma as an orator

Neelakantha Sarmawas a great orator.He made speeches in both English and Malayalam like and had in-depth knowledge in almost all subjects. This made him deliver through lectures; profusely almost all those speeches were memorable. Nambi was present in the great conference held in 1892 *Bhāṣāpoṣiṇi at Kottayam*. Professor A.R Raja Raja Varma was the president of this great event. Nambi prepared a paper to present before the great personalities in that *Bhāṣāpoṣiṇi, Sāhityapariṣat* (congregation). At the first attempt he was denied, but some eminent personalities, who were close to Nambi made arrangements for the presentation. The audience was very much impressed on hearing the speech. They requested for his lectures on the following days also. The audience was impressed over the eloquent and spontaneous oratory skill of Nambi. The speech was profuse, eminent and

⁶⁹ Sarma K V, Mahāccarita Mala,72. Punnaśśeri Neelakantha Sarma, Kairali books Trust,kottayam,Published D C Books Kottayam,1982

scholarly too. Audience was full of praises on this and showed respect for the same. Canganasseri Ravivarma Koyi Tampurān appreciated Nambi for his marvelous speech and he wrote a poem praising Nambi's oratory skills. The translation of those lines are like this:⁷⁰

raṇḍāyiram rasanakaṇṭhatalattilulla
 taṇḍārdalakṣaṇuṭe talpamatām phaṇikkum
 uṇḍākayillitu kaṇakku sadasyarokke
 kkoṇḍāṭumāruru nirargalavāgvilāsam.⁷¹

After the Kottayam event, Nambi was a distinguished guest in almost all such great events. He was the president of the meetings of *Kerala Sāhitya Pariṣat* and *Arya Samājam* at many times.⁷² All these speeches are well known and thought provoking. Nambi made a memorable speech in the Saṃskṛita sabha held at Thuñjan Parambu, which is named after the father of Malayalam language. More than thousand Muslims participated in this meeting. They listened Nambi's speech with great enthusiasm and reverence. Nambi made memorable speeches in the '*Kuṃbhābhiṣekam*' held at Kaladi. It was a meeting held for discussing the commencement of *Kuṃbhābhiṣekam* and its significance. Nambi's speeches in Sanskrit College Thiruvananthapuram, Maha

⁷⁰See , Narayana Pisharoti KP, Op, Cit,p150, See, K V Sarma, Paṇṭitarajan 'Punnaśseri Nambi Neelakanatha Sarma, Malyalaya Manorama Weekly, 1984, p40

⁷¹Krishna Varrier P.V, Manmaraṇasāhityakāraṇmār, Prakashkumudi, Kozhikode, p.13

⁷² P.G.Pattambi, Gurunāthanum Śīśyarum, Jyothi Book Centre, Trissur, p.19

Raja College Eranakulam, and Sanskrit College Trippunittura were all par excelled in its kind.

Literary Contributions of Punnaśseri Nambi

Punnaśseri Nambi Neelakantha Sarma was not only a propagator and exponent of Sanskrit language, but also the author of many books. Most of his works were in Sanskrit and hardly watched common readers.

Īhāpurāryastavam, Ghōṣapuri Mahārājñīcarīam, Buddhāṣṭakam,

Śailābdhīśvaraśatakam, Jyotiśāstrasubodhini, Paṭṭābhiṣekaprabandham,

Sṛṅgāramañjarīmaṇḍanam, Praśanamārga Uttarārthavyākhyāṇam,

Praśanamārga Pūrvarthavyākhyāṇam, Dīpastamabhaśatakam,

Viśakhavijayollśānumodhanam, Pañcabodhavyākhyā,

Camalkāracintāmaṇivyākhyā, Mahiṣahamaṅgala Bhāṇā

Samskritavyākhyāṇam, Srīkṛṣṇavilāsakāvyaṇam, (four sargas) and Raghuvamśa

prabhāṣanam are the notable works of Punnaśseri Nambi Neelakantha Sarma.

Nambi used to write articles in *SahṛdayaMitrāgoṣṭi* and *Mañjubhāṣiṇi* which were the Sanskrit dailies of his time. He wrote many articles in Malayalam journals also. *Bhāṣāpoṣiṇi, Sārabodhini, Rasikarañjini Mangalodayam* etc were the journal in which Nambi wrote. He wrote some serious books of textual values and also made commentaries of classical texts.

They are more factual and true to the original. Punnaśseri with Vellanasseri Vasunni Mussad published another journal namely' *Sāhityaratnāvalī*' along with Vijñānacintāmaṇi and it continued publication for a reasonable time period. *Pañcalīlasvayamvaṛm*, *Subadrāharaṇam Mahākavyā* two commentaries by *Melpatūr Bhaṭṭatirī Caṇḍrikāvīthi*, *Mānasollasaṃ* two scientific texts etc. were published in *Sāhityaratnāvalī*.⁷³ Nambi was also the editor of '*Granthamala*' a journal published from Kottakal. It ran only a short period.⁷⁴

Īhāpurāryāstavam

It is a Stotrakāvya written by Punnaśseri as a hymns to his deity, *Īññayūr* deity There are one hundred beautiful Slokas in this collection. The end of a quadrant is in the form of a prayer to the deity, Durga. दुर्गादेवींप्रपद्यशरणमहामशेषापादेन्मुलनाये. His Guru Kuñjuṇṇi Mūssat passed away in 1888. He was very much dejected over this. Nambi also went for a pilgrimage to *Gokarnā* and *Mūkaṃbikā* in order to mitigate the 'Dvātrimśatyogain his horoscope. He observed *Bhajana* and imposed severe kind of corporal punishment himself to solve the sins. *Īhāpurāryastavam* was

⁷³Vidvān Śankaran, Paṇḍitarājan Punnaśseri Neela kaṇṭha Śarma, Akhila Kerala Āyurveda Congress, Mukamāsika, 1942,p44

⁷⁴ Kṛṣṇa Vāriyar, *Maṇṇmarijñā Sāhityakāraṇmār*, P K Brothers, Calicut, 1963.

composed as a prayer to the deity for the deliverance from Dvātrimśatyogain his horoscope. Thus *Īhāpurāryastavam* was written in praise of this goddess.

Each stanza of this poem ends with praise to goddess thus:

दुर्गादेवींप्रपद्यशरणमहामशेषापादेन्मुलनाये

It means, oh, goddess; I take refuge in you, save me from all devils and difficulties.

Mukāmbikāṣṭhakam

Mūkaṃbikāṣṭhakamis a collection of nine slōkasto *Mūkaṃbika*. It was written for a disciple, who had gone for bhajana in the *Mūkaṃbika* temple. It was sent to him for reciting. Vatakkeppattu Narayanan Nair, one of Nambi's eminent desciple had written a commentary to it. The first part was the eulogy of the goddess *Mūkaṃbika* by Vatakkeppattu Narayanan Nair. Second part was written by Nambi himself.

शैलांब्धीश्वरराजवीरकुलसाचिव्यप्रथाप्रस्फुरल्

पुन्नशशेरिसमाह्वायक्षितिसुरख्यातान्वयोल्।

भक्तेनग्रथितामिमांकरुणयस्वीकृत्यलघवींस्तुतिं

मुकांम्बविदधात्विदंजपकृत्तांश्रेयःपरत्रेहच॥

This sloka is an offering by me, born in the famous Brāhmin clan, Punnaśseri whose maternal roots are Mahārājavamśam, Zamūtiri and a devotee to Sṛī *Mūkaṃbika* deity. Kindly receive my offering and have mercy me as chant.

This sloka with peace and prosperity. This prayer is the testimonial that Nambi is the author

यादेवीस्वतन्त्रदळाश्रीतमहोदेवंशिवंकुर्वन्ति
 सम्यक्सन्निधिमादधातिसततंकोलापुरेपावने।
 श्रीमत्करेभूमिभाग्यविभवाद्भक्त्यैवगम्यामिमां
 मुकाम्बांकरणैस्त्रीभिःप्रतिदिनं वन्देखिलाभीष्टदां॥

The prayer progresses like this. ‘The goddess who became the half of Śiva, the deity who is the saviour of the soul, by her chastity, and who is residing in *Kolāpūri* by virtue of Keralites, She is only gained by devotion, Who fills human hearts with peace and prosperity, Me, with my soul, words and deeds always abides and admires her.’

Uparatnaśikhā Vyākhyānaṃ

Uparatnaśikhā is a commentary of *Praśnamārga* an astrological text *Praśnamārga* was written by one of Nambi's disciple, a Nampūtiri from *Periñjāllūr*. The author himself wrote an interpretation for *Praśnamārga*, namely, *Durgāprakaśini*. It was further interpreted by Kaikkulangara Ramavariyar, for the first 16 chapters namely *Ratnaśikhā*. This book was published from *Akṣaraprakāśika* printing press in *Kunnamkulam*. Rama Variyar passed away in 1897 and the second half of *Uparatnaśikhā* remained

un-interpreted. This led the Astrologers in long a predicament. This was the content in which Punnaśseri penned *Uparatnaśikhā*. It was a continuation of *Ratnaśikha* by Rama Variyar. In the text, *Praśnamārga*, there is an ambiguous line ब्रह्मर्णेद्येतव्यंएव it is meant to be studied by Bhrahmins एवंअध्येतव्यंब्राह्मणेरेवस्मात्. Nambi interpreted it another way. ब्रह्मर्णेद्येतव्यंएव Bhrahmins should learn. But the Bhrahmin community till that time believed that the study of *Praśnamārga* was the prerogative of Bhrahmins only. They interpreted it as 'exclusively for Bhrahmins. Nambi's commentary recognizes the non-Bhrahmins also could study it they like. But it is obligatory to study *Praśnamārga* to Bhrahmins. *Uparatnaśikhā* made same repercussios in the contemporary social life.

The Bhrahmin community protested against Nambi's commentary of *Praśnamārga*.⁷⁵ The preface for *Uparatnaśikha* was written by T.C. Paramesvaran Mussada disciple of Punnaśseri. Nambi interpreted the first half also to his disciple for writing the preface for *Uparatnaśikhā*. Neelakanthan Sarma wrote a commentary for *Uparatnaśikhā*, called '*Jyōtiśa*

⁷⁵Punnaśseri Nambi Neelakantha Sarma, *Uparatnaśikhā vyākhyānam*, Devi Books Trissur, New Edition, Srigauram Kudugallur, 2004.

Manōramā.⁷⁶ Among these various interpretations, the interpretation written by Nambi is outstanding and comprehensive.⁷⁷

मध्याद्याधिपंदृघसिन्धुकन्याघवंधीया।

ध्यायामिस्वघ्वाहंबुद्धेःशुद्ध्यैःवृग्ध्यैःच॥

Camatkāracintāmaṇīvyākhyā

Camatkāracintāmaṇīvyākhyā an Astrological text was composed by the great Nārāyaṇa Bhaṭṭacariya. Nambi wrote a commentary text on it in Malayalam.⁷⁸ *Camatkāracintāmaṇīvyākhyā* is authentic in *Horaskaṇṭha*, which is important for *Praśnamārga* and *Jatakamārga*. The text begins with aeulogy for his Master Kerala Varma. *Camalkkāracintāmaī* is a text goes in deep of Astrological texts that and implifies the complex concepts simple.⁷⁹ This text is simple and reliable for Astrologers who has no Sanskrit knowledge.

Dīpastambhaśatakam

In August 16th 1909, Sir Cettur Sankaran Nair donated a Dīpaśtambham to Guruvayur, temple. Dīpastambhaśatakam was a collection of poems

⁷⁶Paramesvaran Mūssat TC, Punnaśseri Nambi Neelakantha Sarma, Bharatavilasam Press, Trissur, 1873.

⁷⁷Platinum Jubilee Sovuaneverpattambi 1999.

⁷⁸Narayana Bhaṭṭacariyar, *Camatkāracintāmaṇī*, Commentater, Punnaśseri Nambi Neelakanta Sarma, Vidyārambham, Publisher, Alappuza, 2013. p.9

⁷⁹गुरुकेलवर्मणमन्तर्निधाय

प्रसादेनतस्याप्तविज्ञानसिद्धिः

चमत्कारचिन्तामणिनीलकण्ठः

स्वधीशाणकोल्लोखितंसंविधत्ते॥

eulogizing this Stambham. It is in the east fort (Kizhakhenada) of Guruvayur, temple. *Dīpastambhaśatakam* was published by the then Secretary of *Guruvayur, temple*, Konti Menon.⁸⁰ He was from *Perumūṭiyūr* and was an eminent administrator.⁸¹ He was a student of Narayana Sarma, father of Punnaśseri Nambi. He brought many reforms for the progress of Guruvayur temple. He became the administrator of Guruvāyūr, temple after retiring from the post of a Magistrate. Meleppuratt Konti Menon was appointed by the then Zāmūtiri. Cettur Sankaran Nair was the judge when he donated the *Dīpastambham*. The poets and writers who were present in that ceremony wrote ślokās eulogising *Dīpastambham* and presented them before the audience instantly. After that, the poets who attended the programme further wrote poems and sent. On anthology total number of śloka were 225. Konti Menon requested Punnaśseri who was his native, to write some more poems. Nambi wrote 101 ślokās and sent to Konti Menon. Then the total number śloka became 326. The wicks that were used to light the *Dīpastambham* were 327.

⁸⁰P G Pattambi, *GGuruvāyūrleDīpastambham*, Bhaktapriya, 1986 p, 4747.

⁸¹कोळंबाब्दोशरवसुवियल्लसंख्यासमेते
सिहेमासिप्रथमदिवसेसर्वकल्याणपूर्णे
न्यायाद्ध्यक्षोनिरुपमगुणोस्थापयच्छं करोमुं
दीपस्तम्भंगुरुमरुदगारोश्वरानुग्रहार्थी॥

Thus Konti Menon wrote one more śloka and equalised the number of wicks and the number of ślokās.

The collection was published in the form of a book. The number of slokas in Sanskrit was 140. Sufficient paraphrases were given to this in Sanskrit itself. 187 slokas are in Malayalam. *Dīpastambhamśatakam* was written by 52 poets. The Sanskrit ślokās written by, Punnaśseri is written in the Sanskrit metre, vasantatilaka meter.⁸²

कोळंबाब्दोशरवसुवियल्ल्भसंख्यासमेते

सिहेमासिप्रथमदिवसेसर्वकल्याणपूर्णे।

न्यायाद्ध्यक्षोनिरुपमगुणोस्थापयच्छं करोमुं

दीपस्तम्भंगुरुमरुदगारोश्वरानुग्रहार्थी॥

The first śloka in *Dīpastambhamśatakam* was written by Valiya Kōyitaṃpurān. The gist of the śloka is, 'It was in Malayalam era 1085, 1st of Ciṅgam, in a perfect moment (Muhurṭam), Justice Konti Menon established *Dīpastambham* With the blessings of the deity in Guruvayur, temple. The *Dīpastambham* itself is virtuous.'

⁸²P G Pattambi, Guruvāyūrle *Dīpastambham*, Bhaktapriya, Page 47,48,49.

भक्तोयस्मिन्मुकुन्धेगुरुपवनपुरे

कोन्तिमेनोनधीशः।

कालेकैवल्यलक्ष्मींनभजतिपरमा

नन्दसन्दोहमूर्तेः॥

तस्याग्रेशङ्करेणप्रचुरितमहसा

श्रीपतेःप्रीतिहेतो।

द्दीपस्तम्भःप्रतिष्ठापीतइहसुफलोद्वर्त्तिभेदीप्यमानः॥

Kerala Varma praises Konti Menon earnestly in this ślokā. Konti Menon, was an ardent devotee of Mukunda, the deity of Guruvayur, who is solely responsible for our peace and prosperity and prominent among other gods. This *Dīpastambham* is for the blessings of Viṣṇū, who will never fail to bless people with prosperity. Like this blowing 327 wicks the fame of Konti Menon will also last forever.

The concluding śloka was written by Punnaśseri Nambi. Inspiration behind writing this 120 ślokas by me is the heartfelt happiness over the establishment of *Dīpastambham* it could hold 327 lamps to the deity in Guruvayur. Although I have only little knowledge. I feel my humbleness and purposefulness in writing this ślokas.

ईत्थंमयाल्पमतिनाप्रमदाल्प्रदीप

स्तम्भापर्षणेकुतुकतःकनकध्वजस्य

संस्थापनेचगुरुवायुपुरेयदुक्तं

भूयात्तदीश्वरसमर्पणयुक्तरूपम्॥

God, please take this offering of mine'. Punnaśseri's purpose was stated. In brief, he was much contented over getting the chance of being a participant in the event.

Kerala Varma Valiya Koyi Tampuran, A.R.Raja Raja Varma, Koṭuṅgallūr Kunjikkuṭtan Tampuran, Vidvān Manavikrama Ettan Tampurān, K.C. Kesava Pilla, Ullur S.Paramesvara Iyer, Vallatol Narayanan Menon, Puttezhatt Raman Menon, Caṅgaramkota, Krishan Karta, Natuvatt Acchan Namputiti, Mahan Namputiti, Oravankara Ceria Sankaran Namputiri, Oduvil Kunjikrishna Menon, Vellanasseri Vasunni Mussatd, Pottazihyam Ramanilayatwere the famous poets participated and contributed to the composition of *Dīpastambhaśatakam*⁸³. The conclusion of this book was written by Kuṇḍūr Nārāyaṇa Menon.⁸⁴

⁸³NarayanaPisharotiK P. *Guruvayoor Dīpastambamoru caritra kāvyam*, Bhaktapriya, 1961. pp, 37-40

⁸⁴Konthimenon, *Dīpastambaśatakam*, Kerala Kalpadrumam, Trissur, 1900.

Jyotiśāstrasubodhini

Jyotiśāstrasubodhini is a simple astrological text written by Punnaśseri Nambi. This was written in two parts. This text will be helpful to solve mathematical problems even for the scholars who know that the old method of problem solving has been extinguished. This is simple and easy for problem solving. *Jyotiśāstrasubodhinī* starts, with a prayer to Kelavaṛma, the Gurunāthan of Punnaśseri.⁸⁵

श्रीकेलवर्मगुरुवाक्सुधयातिमात्रंधौत्रेपवित्रिततलेह्यदयेस्मदीये
सृष्टिस्थितिप्रलयहेतुगतिप्रभेदाभान्तुस्फुटरविसुधाशुमुखाग्रहेन्द्राः॥

Ghoṣapurī Mahārājñi Caritam

Ghoṣapurī Mahārājñi Caritam was written by Punnaśseri Nambi. It is the life story of Ettan Tampuran's mother, Amma Tampuratti of Ambāṭi Kovilakam. This is in the form of prose-poetry. K. Kuññuṇṇi Rāja had the opinion that this was composed by Ettan Tamburan, but it is prominently believed that Punnaśseri is the author.

⁸⁵Punnaśseri Nambi Neelakanatha Sarma, *Jotiśāstrasubhodini*, preface, Bharata Vilasam Press, Trissur, 1921

Śailābdhīśvaraśatakam

Śailābdhīśvaraśatakam is a elegy written by Nambi on the death of VidvānEttan Tampuran (Zāmorin of Calicut), He passed away at Pallippuram. This is a composition for praising the virtuous deeds of the dear soul .The main attraction of this work is the depiction of the relation between Nambi and Ettan Tampuran.

Paṭṭābhiṣekaprabhandham

Paṭṭābhiṣekaprabhandham is the story of the coronation of Emperor George V. After that he became the ruler of India through his Viceroys.

Sṛṅgāramañjarīmaṇḍanam

Vidvān Ettan Tampuran of Kozhikode Patizare Kovilakam, a Zāmutiri, wrote *Pañcāmṛitaśatakam* a collection of 500 ślokas. Out of this five hundred, one hundred (one sathakam) was *Sṛṅgāramañjarī*.⁸⁶ Some critics, especially Dhuraisvāmi, pointed out the errors in it. *Sṛṅgāramañjarīmaṇḍanam* was in the form of a reply to this criticism. Manavikraman Ettan, the Zāmutiri, Neelaakanatha Sarma, Balakrishna Kavi Desamangalam were the poets who wrote this. It is a '*khaṇḍanam*', a crossing, that is why named after *Sṛṅgāramañjarīmaṇḍanam* Kūṭallūr Nampūtiri had gone through these

⁸⁶Golden Jubilee Souvenir Sree Neelakantha Govt. Sanskrit College, Pattambi. 1965,p33

verses and had high opinion of it. He also wrote a letter to congratulate the poets *Sṛṅgāramañjarīmaṇḍanam* has 30 pages. It was printed in the Vidya Vilāsam printing press owned by Kalahasti Mutaliyār.⁸⁷

Buddhāṣṭakam

Buddhāṣṭakam was composed in the temple of Gouthama Budha, situated in Kozhikode. This temple was made by C.Krishnan, who was a scholar.Punnaśseri Nambi was invited by C. Krishnan to the temple.

Buddhāṣṭakam was composed instantly by Punnaśseri.⁸⁸

Lekhana mālā

A collection of Sanskrit letters by Vidvān Eṭṭn Taṃpūran and the answers to them were compiled and published in *Nāgaralipi* in 1988.It was entailed *Lekhanāmālā*and was published by *Vijñānacintāmaṇi Press* with a good introduction by Nampi. The Second edition was later published under the title *Rajakīya Lekhana mālā*.

Suktīmuktāmaṇimāla

Nampi translated the poem *Suktīmuktāmaṇimāla* written by Kozikkode Vidvān Eṭṭan Tampuran in to Malayalam language on the

⁸⁷Nārāyaṇa Piṣaroṭi, K P, Punnaśseri Neelakanta Śarma, Kerala Saṃskarika Vakuppu, Kerala Govt.1990.p,39.

⁸⁸Kṛṣṇanilayat C P Punnaśseri Nīlakaṇṭha Śarma Kerala Sāhitya Acadmy, BhāsaBhūsaṇam Press, Viyyūr,1974.pp,116,117,118,119.

instruction of V C Balakrishna paniker, a disciple of Vidvān Etnn Tampuran.⁸⁹ It Contains 125 Sanskrit ślokas in the Ārya Meter.

Kāṛṣika gānaṃ

Kāṛṣika gānaṃkilippāṭṭu is a folk song written by Punnaśseri. The song was in the oral tradition. Nambi had founded it from some old pamleaf and published in *Vijñānacintāmaṇi*⁹⁰. Sanskrit was considered as the language of the Brahmins and aristocracy till that time. It was the language for the transmission of lofty ideas. Nambi used Sanskrit as a tool for social reform and social criticism. He used his journal as the intermediary. *Vijñānacintāmaṇi* provided a platform to reflect the problem of common people. Nambi had written a relevant commentary for *Śrīkṛṣṇavilāsakāvya*, which could not be found out. *Pañcabodhavyākhyā*, *Aśuacadīpikā*, *Camalkāra Cintāmaṇi* etc were also interpreted by Nambi.

Famous Preface

He wrote a preface to Śivagīta Bhāgavataṃ, a collection of devotional songs composed by Paṇḍit P.Gopalan Nair. Punnaśseri wrote that,

⁸⁹सुधियां विलसतुकण्ठेष्वकम्पंसुक्तिमैक्तिकस्रगिथम्।
श्रीमानविक्रमेणाग्राम्यसदामोदकौतुकान्प्रथिता॥

⁹⁰Nampūtiri N M, Paṭṭambi Perua, Vijñānacintāmaṇi Journal, 200.pp18.19,24.

in the preface. P.Gopalan Nair is excellent in writing songs in mother tongue.⁹¹ The preface to *Jyotiṛvivaraṇam*, (authored by Karuttoti Kannan Nair) was also written by Nambi. A preface was written and published in the *Cintāmaṇi*' printing press was Nambi's endeavour to *Ācaryacāritam* written by M.Govindan. This was an excellent piece of writing. After the preface, Ullur S.Pamesvara Iyer wrote a poem *Puṇyapurusaṇ*. It was praise on Punnaśśeri.⁹² *Sātvikasvapnam*, a collection of hundred slokas was written by Sambhu Sarma. Nambi wrote an excellent preface and commentary for this.⁹³ This work also was published from *Vijñānacintāmaṇi* press, Pattambi in 1929.

Ācārya Sandeśam' was the second book in the series of *Vidyāpośiṇi* publications. It was printed as a souvenir for Nambi's diamond jubilee celebrations, published by C.S Nair. Punnaśśeri attached four paṭalms of his own as a preface.⁹⁴ *Āryavidya Caritram* was written by P.V Krishna Variyar. Nambi wrote a comprehensive preface for this also.⁹⁵

Jyotīśāstraprakāśika was published from *Cintāmaṇi* press with a suitable

⁹¹Pandit P Gopalan Nair, *Jotiṛvivaraṇam*, Kerala Public Relation Publication Kerala, Govt. of Kerala 1990, p 42

⁹²Punnaśśeri Nambi Neelakanatha Sarma, *Ācaryacaritam*, *Vijñāncintāmaṇi* 24.09, 1924.

⁹³Krishnanilayat C P, *Punnaśśeri Nambi Nīlakaṇṭha Śarma*, Sahitya Akadamy, Trissur, 1974p, 116

⁹⁴Vidyapōshinī Gradhatavali, 1924.

⁹⁵Krishna Variyar P V, *Āryavidyacaritram*, Lakṣmīśahayam Press, Kottakal, 1954, p45

preface written by Nambi. The preface was very much pragmatic and elaborate. It was written on the request from Nambi's favourite disciple T.C Paramesvaran Mussad. Vaccaspatīyam was another text which was enriched by Punnaśseri's preface. This work was an interpretation by T.C Paramesvaran Mussadon Carakasamhita. *Samskritapāṭāvali* was closely examined and recommended by Nambi for teaching in 5,6,7 standards. This book was compiled by Paṇḍit T.A Raman Nampisan, Paṇḍit Śiromaṇi M.N. Krishnasarma and A.V Krishna Variyar⁹⁶

Raghuvamśaprabhāṣaṇam

Punnaśseri Nambi Neelakanatha Sarma conducted lectures on the *Raghuvamśa* by Kālidāsa. Punnaśseri Neelakanatha Sarma was invited by Madras University for lecturing on Kālidāsa. It was a series of long lectures. The first lecture series was from 6th December to 13th December 1929, at Thiruvananthapuram. The second series was conducted at Sankrit College, Tripunittura from 16th January to 23rd January. 1930.⁹⁷ The written form of the speech was in 92 pages. This manuscript was lost for a long time. After the death of Nambi, it was found under the custody of his disciple, Cottuppuzha

⁹⁶Nambeeśan TA, and others, *SamskritaPāṭāvali part III Form III*, Mangalodayam Trissur 1933.p23

⁹⁷ K.G.Paulose[Ed], Six Lectures on Raghuvamśa-Punnaśseri Nīlakanatha śarma, Govt. Sanskrit college, Trippunithura, 1993, p.1.

C.P Nampisan. In 1986, the first lecture series was published by K.P Narayana Pisharoti, in the souvanir published in accordance with the Platinum Jubilee of Sree Neelakanatha Government Sanskrit College. The second part of this lecture series prepared by Nambi in the form of the manuscript, was published in four editions of *Pūṛṇatrayī Journal* from Trippunithura starting from January 1989. Later these lectures were compiled and published as books by Govt. Sanskrit College, Trippunithura. Nambi found some fundamental features in Kālidāsa which was not able to find by other interpreters. This was the greatness of this lecture series.

Connections with great personalities

Paṇḍit Madhan Mohana Malavya, Ravindra Nath Tagore, Divān Bahadhoor, M. Krishna Nair, C.R. Sankaran Nair, M.R.Raja Raja Varma, Kerala Varma, Candamarutacariyan, Ayya Sastrikal, Sri Narayana Guru, Krishamacari, Kūṭallūr Vasudevan Nampūtiri and Kunjunni Namputiri were the distinguished personalities who were close to Punnaśseri Nambi. Nambi got a rare occasion to meet Mahatma Gandhi. It was at Ceruvannūr. He made a face to face conversation with Gandhiji. This was memorable.

Punnaśseri Nambi as a Public Figure

Nambi served as the Malabar district board member for three years. The minutes were written in English, earlier. Nambi changed the language of writing minutes into Malayalam and made it mandatory. ⁹⁸ Punnaśseri Nambi was selected as the chairman of the Sanskrit examination of Madras University in 1915. Member Board of studies, Chairman of the examinations LIM (Medicine), Chairman of the Āyurveda examinations of Travancore, Chairman of the examinations, Kottakkal Ārya Vidya Śāla, President of the Ārya Vidya Samājam were the offices chaired by Nambi was seated and made prosperous by his eminence.

He was appointed as the chairman of the *Jyotiṣabhūṣanam* examinations, by Kochi government. Distinguished seat in the *Janmisabhā* of Cochi Director in *Mangalodayam* Company Namputiri bank, Janmi Company, Malayalam bank were the other honorable positions bestowed upon Punnaśseri Nambi. He was appointed as one of the members in the Temple entry commission in 1833. He was appointed as the single member commission of

⁹⁸See, Accutaant Vasudevan Musad Nivāpañjali, 1939, K V Vasudevan Musad, Ātmakata, BharataBhūṣanam Press, 1966, p45.

Guruvayur, Temple. Punnaśseri Nambi was the judge of Perumuṭiyūr panchayat court.

Cennamangalam Ayyasastrikal

Cennamangalam Ayyasastrikal was the chief among the disciples of Kūṭallūr Nīlakanṭhan Nampūtiri. He was born in 1864 at Ennappattam in Palakkad district. Ayyasastrikal was the youngest of the four sons of Cennamangalam Sundarasastrikal. His father Sundarasastrikal was a good Vyākaraṇa Scholar, who taught the books *Prouḍhamanorama* and *Śabdakaustubhaṃ*. He learned *Śrikr̥ṣṇavilāsakāvyaṃ*, *Raghuvamśa* and *Siddhantakaumudi* from his father.

In 1882 he became the student of Kūṭallūr Kuññuṇṇi Nampūtiri and learned the Sanskrit vyākaraṇa texts. He also learned *Amarakośam*, *Viśvaprakaśam*, *Medinī* and *Hārāvali*. Kuññuṇṇi Nampūtiri passed away while teaching *Prouḍhamanorama* to *Ayyasastrikal*. So he learned the rest of *Prouḍhamanorama* and some *Ānika* of *Mahābhāṣya* from Kūṭallūr Kāvu Nampūtiri. He learned Nyāyaśāstra from the Śaṭakopaccārya and Vedānta from Pazhamaneri Kṛṣṇasastrikal.

Kāvu Nampūtiri was a scholar of Nyāyaśāstra. Ayyasastrikal learned *Mīmāṃsa*, *Nyāyamāla* and some parts of *Bhaṭṭadīpikā* from him. He

was also the student of Pazhamaneri Sundara sastrikal, who was staying in Kūṭallūr for his studies. In 1892, he participated in the scholarly court held at Tripunittura. Impressed by his knowledge in reasoning and logic, Kochi Ilayatampurān made him stay in Tripunittura and educated him in texts like *Pañcalakṣaṇi*, *Cāturdaśalakṣṇi*, *Sidhaṅtalakṣṇi*, *Samśayapakṣata* and the first part of *Avayavī* written by Śadagopāccāriya.

He also learned the *Hētvābhāsanibandhaḥ* of Gādhādarīya from his guru. At the age of 35, he learned Veda from Paravur Srirama Ganapati. He had deep knowledge in Purāṇa, Epic, and Dharmaśāstra, he byhearted *Rāmāyaṇa* and *Bhāgavatā*. Cochi Valiya Tampurān used to approach Ayyakśāstrikal to clarify his doubts in Dharmaśāstra and Puraṇa. He was appointed as the Sanskrit teacher of Tripunittura College after his studies.

Tiruvitāṅkūr Sṛī Mūlam Tirunāl Mahārāja honoured thrice for his contribution in Sanskrit. Kozhikkode Zāmutiri honoured him with rewards along with Kūṭallūr Nampūtiri in Bhaṭṭattānam. In 1915, he was honoured with the title Śābdikatilaka by Rajarsi Ramavarma.

He had to quit his teaching job in Tripunittura and shift to Paliyam as he was in charge of Puranic studies. He lived in Pāliyam for 40 years while his prime duty was the recitation of *Rāmāyaṇa* and *Bhāgavata* were the mostly

in temples. Besides his deep knowledge in vyākaraṇa, he had an excellent taste for literature. In 1926 he was awarded the Kīrtimudrā Paṇḍitarāja title in Tripunitura Śāstrasadas. He was the first to receive that honour. He lived in Cennamaṅalam for 40 years and passed away in 1945.⁹⁹

Kavu Namputiri

Kavu Namputiri was an excellent scholar of Nyāya. He learned Sanskrit Śāstra from his elder brother Kunjunni Namputiri. He had by hearted the renowned texts Mīmāṃsa nyāya mala and Bāṭṭa Mīmāṃsa. After the death of Kunjunni Namputiri, he taught Nyāya to Ayyāsastrikal. He was the one who managed Kūṭallūr mana.

Divakaran Namputiri

Divakaran (Aniyan) Namputiri and Narayaṇan (Unni) Namputiri are the last members of Kūṭallūrmana. They were the sons of Kuñju Nampūitirī of Svaṛṇattu mana. Divākaran Namputirihad a thorough knowledge of Vyākaraṇa. He was a good orator and Vyākaraṇa. In 1908 the King of Cochin Sṛī Rāma Varma chaired Śāstra Sadas in Tekkemaṭhm, Trissur. Śābdikatilakan Ayyasastrikal Mahāmahopādhyaya Kiḷḷimaṅalam Narayanan Namputiri and Māniṭṭakuñju Namputirialso participated in it. Discussions

⁹⁹Rāmaśastrikal, Ayyaśāstrikal, Sāhitya Pariṣat Triṃasika, vol 13 no 6, 1945.p4.

were conducted on logic and Vyākaraṇa. When the meeting was over, Kiḷḷimaṅgalam Namputiri was honoured with prize. Kūṭallūr Divakaran Namputiri was given the second prize. But he refused the prize. In his opinion the judgement was not impartial¹⁰⁰. Unni Namputiri married from Kizhakkumbākattu mana and Adatt Kurūrmana. Brahmadattan alias Kuñju Namputiri and Narayanan Namputiri were escorts in kathakali¹⁰¹. He died on 25 May 1913.

Unni Namputiri

After the death of Divakaran Namputiri, Unni Namputiri was the next patriarch.¹⁰² He was the last scholar in the lineage of scholars in Kūṭallūrmana. He was born in 1879. He was well-versed in Nyāya, Vyākaraṇa and *Dharmaśāstra*. He had a special interest in kathakali. He had married twice the first marriage from Kizhakkumbagattu mana and the second is from Aḍāṭṭ Kurūrmana. He had five children in his marriage-Kuñju Nampūtirī, Narayanan Namputiri, Aṣṭamūrṭī alise Kunjunni Namputiri Vasudevan Namputiri and Neelakanthan alise Kunjiikavu Namputiri. His son

¹⁰⁰Kuttamaśserri Narayana Pisharoti, Kūṭallūr Kritikal, 1962, p45.

¹⁰¹ Kummni, Uṇṇi Nampūtiripāḍum Kathakaliyum, Guruvāyūr Kathakali club souvenir, 1970 p 25

¹⁰²Vasudevan Namputiri K V, Kaṟutedattu mana Mulakulam North Paravur, Kottayam, 1946 p11

Narayanan Namputiri was an escort in kathakali. All of them were well-versed in Vyākaraṇa scholars.¹⁰³

Kūṭallūr Namputiri had a major role in the administration and teaching of Covallur Sabhāmaṭhm. Narayanan Namputiri sent his children to public schools to educate them in English. He was a member of Yogakṣemasabhā and Trissur Yogakṣemasabhā. With him ended the Vyākaraṇa tradition of Kūṭallūrmana. Kūṭallūr Narayanan Namputiri passed away in 1928 in his home at the age of 65.¹⁰⁴

Narayanan Namputiri

He was the last member of the Kūṭallūr lineage of scholars. He didn't have much knowledge in Sanskrit. He gave importance to English education. At that period Namputiris were greatly influenced by English language. His uncle A.K.T.M. Gupthan Namputiri had close connections with British administrators. So he was much impressed by English education. His passion for English language caused him to sever his connection with Sanskrit. Earlier, the library of Kūṭallūr mana was filled with Sanskrit books but now it is filled with English books and Christian literature. The generation which came after

¹⁰³Paramesvaran Namputiri O M, Oru Mahācaramam, Sāhitī Masika Monthly, Vellinezhi, Ottapalam, 1928

¹⁰⁴Kuṭṭamaśseri Nārāyaṇa Piṣaroṭi M A, Kūṭallūr Krithikal, Māthrubhumi, April 1962, p 45

him received English education. After passing intermediate, he went to Madras for college education. He took an M.B.B.S degree in Neurosurgery. Returning home, he practised privately for a while. Then he went to Germany for higher studies. From there, he passed F.R.C.S. and went to England to specialize in Neurosurgery. During that time he embraced Christianity.

A conservative Hindu family embracing Christianity caused great turbulence in the family in 1959. The tomb of Narayanan Namputirican be seen at the front of the house. On that are engraved the words of Yohannān, “I am the revival and I am the life. Those who believe in me will live even after their death”. Even after converting to Christianity, Narayanan Namputiri refused to change his name. His religion is not related to his name. He died in 1995. Despite all this, he asked his younger generation to preserve Kūṭallūr mana with all its pomp and splendor.¹⁰⁵

Cerukulappurattu Krishnan Namputiri

Cerukulappurattu Krishnan Namputiri was a great scholar and the disciple of Kūṭallūr Narayanan Namputiri. His house is situated in Pilakattiri between Kūṭallūr mana and Perinṅoṭ Pūmuḷḷīmana. Cerukulappurattu

¹⁰⁵Muraleedharan, M T, Kūṭallūr Gurukulam, Śatapurnima Centenary Souvenir Govt. Sanskrit College Tripunithura 1914-2015 pp219

Krishnan Namputiri was the guru of Pūmuḷḷi Neelakanathan Namputiri who was known as Āram Tamprān. Krishnan Namputiri taught Sanskrit *Vyākaraṇa Nyāya, Mīmamsā and Jyotiṣato* Āram Tampūrān. At the time of teaching ĀramTampurān, Krishnan Namputiri was 60 years old. Cerukulappurattu KrishnanNampūtiri was also the guru of Vaidyamaṭhom Valiya Nārāyaṇan Nampūtiri.

Oḷappamaṇṇa Narayanan Namputiri

He had deep knowledge in vedā and Sanskrit. He was born in 1960 and had learned vedā from the age of seven to fifteen. He was a devotee of the Goddess of Tirumāndhamkundu. After learning Ṛgveda, he started writing a Malayalam commentary on Ṛgveda at the age of 64. He brought the Vedic tradition of Oḷappamaṇṇa to the mainstream and made it vital. He was the president of Trissur Brahmasvammaṭhom from 1964 to 1989. He excelled in the Vedic tests in Tirunāvāya and Trissur Brahmasvammaṭhom. He died in 1993.

Ṛgvedābhāṣābhāṣyam

Ṛgvedābhāṣābhāṣyam is the translation of Sāyaṇ's commentary on Ṛgvedā. This book made O.M.C.Narayanan Namputiri. Even though *Ṛgvedābhāṣābhāṣyam* was written in accordance with the chapters of Sāyaṇācāriya, the original ideas of the author is expressed in many places. The

description of yajña and Vedic ideas are given in detail in this book. This book, which gives a simple and easy narration of Ṛgveda in Malayalam, is also known as Devīprasādamas he was a devotee of the goddess of Tirumāndhamkundu. In 1976, based on Sāyaṇācariya's *Bhāṣya* of Ṛgveda he had translated the Vedic utterances like *Sārasvattam*, *Bhāgyasūktam* and *Puruṣasūktam* with Malayalam meanings in simple and in the sequential order. He had written the commentary in 7 years after closely examining the translations of Ṛgveda by Vallathol and Asvaghōṣa. Meletam Krishnan Namputiri helped him to translate the *Bhāṣya*. The translation was published in 8 volumes. The first volume was published in Guruvayur, the published in Palakkad and the eighth volume was published in 1986 in New Delhi by the then Prime Minister Narasimha Rao. E.M.S. Namputiri received it from him. O.M.C. Narayanan Namputiri was the one who liberated vedās from the interior of Nampūtiri houses and brought it to the secular front perspective of the society. He died on 4 April 1989 at the age of 79.

In his memory Oḷappamaṇṇa mana runs a named Devīprasādam trust since 1990. People who excel in the field of Veda, Sanskrit, Malayalam literature and kathakali are honoured with devīprasādam award every year.

Oḷappamaṇṇa Neelakanthan Namputiri

Neelakanthan Namputiri was a good scholar and priest. He was born in 1863. He gained fame by participating in Kaṭavallūr anyonyam. He was in Siddhāntakaumudi in Sanskrit Vyākaraṇa. He became a teacher of Trissur Brahmasvam maṭham. He hadn't written any literary works. He is the one who worked to bring a democratic administrative system in Brahmasvammaṭham. He died in 1935.

Oḷappamaṇṇa Vasudevan Namputiri

Vasudevan Namputiri, the son of Narayanan Namputiri was born in 1881. He had deep knowledge in Sanskrit and vedās. It is during his life time, that the eighth anniversary meeting of Yogakṣemasabhā was held in Oḷappamaṇṇa mana. Karur Unni Namputiri one of the proponents of Nampūtiri Renaissance also participated in the meeting. He delivered a long speech stating the need of Nampūtiritaking part in the renaissance activities. He secretly participated in the renaissance activities, as well as participated in the Indian struggle for independence by helping the freedom fighters who were in hiding. He was an aesthete who actively participated in the field of art and culture. He wrote the Aṭṭkatha *Dṛuvacaritam*, which was later performed as kathakali on stage. Paṭṭikkanttoṭi Ravunni Menon, who formulated

‘*Kalluvazhi Citta*’, a school of kathakalī, learned kathakali at Olappamaṇṇa kalari during his time. During 1915 Vāsudevān Nampūtiri was a member in the administrative board of Trissur Brahmasvommaṭham. He died in 1927 at the age of 45.

Ḍṛuvacaritam Aṭṭakathā

Ḍṛuvacaritam Aṭṭakathā was written by Olappamaṇṇa Vasudevan Namputiri, But in the book it is recorded as kathakali. Its prologue is written by K.Godhavarma. Kerala Varma Valiyakoyitampurān had written an Aṭṭakathā based on Ḍṛuvacaritam. This work is simple and dramatically beautiful than that of Kerala Varma.¹⁰⁶

Narayanan Namputiri(Rāo Bahadūr)

After the death of Vasudevan Namputiri, his younger brother Narayanan Namputiri took over the charge of the running of the house. He was born in 1884. An erudite in Sanskrit, he hadn't yet contributed much to Sanskrit language. As he had abided in favour of the then British rule, he was elected as a member of legislative council of Malabar Administrative Advisory Board. Rao Bahadur was an honour entitled to him by the British government.

¹⁰⁶Godavarma, Ḍṛuvacaritam Aṭṭakathā 2 nd Edt 1951,p 111

Though he was a supporter of British rule, he was a progressive thinker. He learned English against the wishes of the head of the family and he had a good collection of English books. He stood dead against feudalism. During British rule Malabar collector and other officers were the frequent visitors and guests of the mana. It was during this time, that the government decided to upgrade the elementary school run by the mana to upper primary school. He died in 1932 in Varikkāśserimana.

Parameswaran Namputiri

Parameswaran Namputiri was the younger brother of Rāo Bahadur Narayanan Namputiri. He was born in 1888. Though he studied Sanskrit and vedās, he executed his talents in an entirely different field. He published a magazine named *Sāhitī* in Malayalam. Renowned poets like Ullur S Paramesvara Iyer and Vallatol used to write poems in *Sāhitī*. *Sāhitī* was started in 1917 and it ran smoothly for 10 years. After that its publication was stopped. When he died in 1942, the magazine went out of print completely. It begins by praising the goddess of Tirumāndhamkunnu Vāsudevan Nampūtirī's diction was borrowed from Kathakalī culture. His knowledge in Sanskrit can also be seen in his writings. 'Amba' is his work.

Kavu Namputiri

Kavu Namputiri was born as the son of Oḷappamaṇṇa Narayanan Namputiri and Mappatt Parvati anterjanam in 1839. After upanayana, he started learning vedās and later, he passed Kaṭavallūr anoyonyam. Then he became a scholar of Veda. Once in Trissur Brahmasvmmmaṭham, when the Bhāgavatā recitation of Kūṭallūr Kuññikkāvu Nampūtiri affected the learning of his students, Kavu Namputiri asked him to stop his recitation. When Kuñjikkāvu Nampūtiri refused to do so, Kavu Namputiri met the King of Cochin and asked him to order Kuññikkāvu Nampūtiri not to enter Brahmasvammaṭham. The reciters in Thrissur and Tirunāvāya convents liked Kavu Namputiri well. Kavu Namputiri had taught recital to Oḷappamaṇṇa Narayanan Namputiri and Neelakanthan Namputiri. He was very much interested in vedās and in Kathakali. He was a celibate throughout his life until he died in 1903.

O.M.C.Namputiri

O.M.C. Narayanan Namputiri was the son of O.M.C.Vāsudevan Namputiri and Nīli, the daughter of Sankaran Namputiri of Kutamalur Tekketatmana. He was born in 1910. He learned Veda in the traditional style from Naripattamana Raman Namputiri. A Pisharoti taught him Sanskrit at

home. He studied vedas for 10 years. After that at the age of 17 he joined in the fifth class of Ottapālām High School and continued his studies. His father's demise badly affected his studies. He passed matriculation at the age of 18. Then he joined Trissur St.Thomas College and passed intermediate. Later he joined Palakkad Victoria College and graduated in History. He started working there as a teacher. In 1932, he married Uma; the daughter of Unni Namputiri of Adatt Kurur mana. Though he studied vedas in his childhood, later he concentrated on modern education. He actively participated in the reformation of Namputiri society, eradication of untouchability and the national movements.

Renaissance leader

O.M.C was a complete Gandhian when he was a student. He was attracted by the ideas and principles of Gandhi and he spent his life as an ardent devotee of Gandhi. He actively participated in the Quit India movement. He was at the fore-front of the strick to close down a shop in Trissur in connection with the boycott of foreign things. He also participated in the uprisal in Ottapalam for the burning of foreign clothes. When Gandhi addressed the people of Pattambi and Cherpulassery O.M.C was his translator. He had a good relationship with E.M.S.Namputhiri. When E.M.S was in the

hiding, the letters for EMS was sent in O.M.C's address doubted him. He used to take those letters to E.M.S through a confidante. He held the position of the president of Palakkad District Market Society for 35 years and was also president of Śukapuram Yogakṣemasabhā in 1945. He also became president of the reception committee of Sāhitya Pariṣat and the stage-manager of All Kerala Youth Festival held at Ottappalam school ground in connection with the fund collection for Vellinezhi High School. The students of Velliinezhi had to go to Ottappalam or Cherpulassery, for their high school education. In 1939 Vellinezhi primary school was upgraded to high school. He died in 1987 due to heart diseases.

Mahākavi Oḷappamaṇṇa

Oḷappamaṇṇa Subrahmanyam Namputiri was born as the son of Oḷappamaṇṇa Neelakanthan Namputiri and Devasena antharjenam in 1923. Oḷappamaṇṇa Subrahmanyam Namputiri known in the pen name of Oḷappamaṇṇa is a famous Malayalam poet. He had learned Sanskrit and vedās in his childhood. Later he joined Government Victoria College but he didn't complete higher studies. His first poem was published in 1942. In 1950, his lyric *Aśarīikal* got the award for the best Malayalam poem from the Madras Government. In 1966, he got Kerala Sāhitya Academy Award for his

anthology of poems *Kathakavithakal*. In 1988, his anthology *Nizhalāna* got Odakkuzhal Award and in 1989 he got Kendra Sāhitya Academi Award for the same work.

His works include Malayalam poems like *Suphala*, *Varinellu*, *Dukhamākkuna Sukham*, *Oḷiccu Pokunna jñān*, *Rubber wifeum Mattu Kavithakaḷum* and *Ihisunāri*, anthologies like *Kilññunna Kaiyyāmam*, *Ilattālam*, *Kuḷambaṭi*, *Kalppana* and *Vīna* and lyrics like *Tītailam*, *Naññēmakuṭṭi* and *Pāñcali*. The *Aṭṭakathā Amba* and *Anamuthu* and *Jālakapakṣi* are his other works.

He was a member in the director board of Literary Workers Co-operative Society from 1965 to 1974. He held the position of the chairman of Kerala Kalamandalam and was a member of Indian Council for Cultural Relations in Delhi from 1979 to 1984. He died in 2000.

Oḷappamaṇṇa Sumangala

Oḷappamaṇṇa Sumangala was born as the daughter of O.M.C. Narayanan Nambuthiri and Uma antarjanam. She was brought up in an atmosphere of vedās, Sanskrit and writing. In the Namputiri society of that times, the talents of antarjanam were wasted once they got married and went to their husband's homes. But Sumangala was different from others. She started

writing stories from her own experiences. She gained fame as the author of children. At an age when education was forbidden for women she protested against it. She started writing in an era, when women writers were ridiculed for their writing. Sumangala's real name was Mangala. She adopted the name Sumaᅅgala on the suggestion of her friend Ramappan. She wrote many stories and translated many Sanskrit works. She had written *Rāmāyaᅅa kathakal*, *Pañcatantram kathakal* and many children literature in lucid language. She had also written article for many periodicals. Her literary works for children are like sugar coated medicines. Till the recent years, Oᅅappamaᅅᅅa mana was a family prominent in nobility and wealth. If it was not for them, the history of kathakali would have been different.

N. K. NampisanNelluvai

N. K. Nampisan Nelluvai was renowned as a critic, teacher, editor, poet and translator. He was born on 17 January 1812 as the son of Damodharan Nampisan and Arya brahmaniyamma in Nelluvai Kizhakke Pusapakath, in Talapilli taluk.¹⁰⁷ He completed his elementary education from Erumapetti primary school and then joined Kunnamkulam High School for high school education. Then he joined Pattambi Sanskrit College and graduated with

¹⁰⁷ Pūthezathu Ramamenon, Nelluvai K N Nambeesanteᅅaᅅtipurᅅi 1972, Shashtipurᅅi Aghosha Committee, 1985

Sāhitya *Śīromaṇi* degree. He got the opportunity to study under Punnaśseri Nambi.¹⁰⁸ He was the favourite student of P. Raman Nampisan of Sanskrit College. P. Kunjiraman Nair, K. P. Narayana pisharoti and M. P. Sankunni Nair were his seniors at the college. He passed Malayalam Vidvān with first class from Madras University. He was awarded with Sāhityalaṅkaran degree by the Sanskrit department of Ayodhya for his contributions to Sanskrit literature.

Teaching career

After completing his studies, Nampisan joined Pavaratty Sanskrit College as a teacher¹⁰⁹. But he didn't continue there for long. He had worked as a teacher in the famous schools in Trissur like Sacred Heart Convent High School and Marthoma Girls High School. He had worked as a teacher in Trissur Vivekodayam High School since 1945.

Contributions and services

Nampīśan was blessed with an inborn talent and flair for poetry his childhood. His education at Pattambi College helped him to nurture his taste in

¹⁰⁸श्रीनीलकण्ठगुरुपादविनीतशिष्य
श्रेणीन्द्रनीलरुचिमध्यमणीविलासिन्
हेनीलकण्ठ, विजयीभवषष्टिपूर्ति
श्रीनीरजामलयशोदरभ्रूतिशालिन्

¹⁰⁹ Sāhityakhara Directory, Keralasāhitya Akademi Trissur, 1976.p284

literature. He had a deep knowledge in different fields of literature and had published 20 works.

He had published some good articles in Sanskrit newspapers like *Samskritam*, published from Ayodhya and *Udhyānapatrikā*, from Tañcāvūr. They were praised highly by the scholars.¹¹⁰ He had worked as the editor of many newspapers, editor of the weekly *Times* published from Trissur and as the sub-editor of *Pulari*, a magazine published from Kolkatta for 2 years. He had also served as the editor of the magazines like *Vilakku*, *Jayarśmi* and *Cakravāḷam*¹¹¹. He had left his mark in the field of art and culture. In 1957 he started an academy named *Nelluvai Lalitakala Academy* to train students in music, dance and *kathakali*. He was also the founder of *Nelluvai Karṣika samājam*, *Gramīṇa Vāyanaśāla* and *Vivekodayam Sahakaraṇa Saṅgam*. He also served as the member of *Erumapetti panchayat* from 1953 – 1962.

When the *Society of Oriental Graduates* started in *Pattambi*, *Nampisan* was chosen as the organiser of *Cochin*. He had written many articles about the problems of language teachers in *Times* magazine. They served as the eye-openers to the authorities.¹¹²

¹¹⁰Ibid p 23

¹¹¹ Ibid p 25

¹¹² Ibid p 31

Sreedevi was his wife. He had three sons and a daughter. Damodharan, Sarojini, Parameswaran and Neelakanṭhan Kalamandalam Nampisanand A. V. Vasu Nampisan were his brothers. Vaikam Abdul Khader, the poet T. R. Nair, S. K. Nair, Raghava Menon, Ramavariyar and Śankara Narayanan were his friends.

He used to teach Malayalam and Sanskrit to the students of the final classes of Trissur Vivekodayam School after school hours. He also used to give private tuition to students writing Vidvān exam. These were his main source of income. He wrote many articles in magazines like Kairali, Rājaṛṣi and Mangalodayam published from Trissur. He was the one who taught Sanskrit to Father Joseph Cungath who passed Vidvān exam in 1941. He wrote the preface to the Malayalam poem Kottakkal written by his disciple Father Joseph Cungath.

Works

His Sanskrit education at Pattambi College made him a good poet and writer. In 1946, while he was working in Vivekodayam School, he devoted all his time to literary creations. Despite being a Sanskrit scholar, most of his works were written in Malayalam. His 23 literary pieces were found. He had translated two Sanskrit works Niṛvedā by Bhaṭṭhari and Priyadarśika by

Harṣa. Niṛvedā was his first work. He had written a hymn named *Stotrapañcāśikha* and a free verse in Sanskrit named *Nelluvai Dhanvantari Kṣētram*

The introduction to Bhaṭṭhari's Niṛveda was written by K. V. Raghavan Nair. He had translated the work without making many changes to the original text. It's according to the knowledge and literary taste of Malayalis, that he translated the play. His other works include the story *Ādaṛśa Dīpaṅgal* and the poems like *Ārādhana*, *Sāhitismitam*, *Puṣapāñjali*, *Kalotsavam*, *Madhuravedana*, *Vivekodayattinod*. His the essays include *Kuśalavanmār*, *Prabhantāvalī*, *Upanyasīagal*, *Acchaṅum Makaḷum*, *Mūnnu Kalākāranmār*, *Mullakkal kṣētram* and *Aśrupūja Vilāpakāvyam*. Besides he had written introductions to many works *Viśvaratnaṅgal* by K.A. Francis, *Dharmadhīran* by Father Sebastian Tevaṛmaṭham, the poet T.R. Nair's *Meghasandēśa* translation, *Ciriyum Karaccilum* and *Sāvītri*, P.R. Muṇṭattikkotinte *Kuṭṭikkavitha*, *Hastarekhaḍīpika* by C. R. P. Panicker and *Malarvāṭi* by K. Balakrishna¹¹³.

Cambattil Cattukkutty Mannatiyar

Cambattil Cattukkutty Mannatiyar was born in 1857 in Cambattil family at Chittur in Palakkad district. His father Śāmu Menon was the member

¹¹³ Ibid p 47

of the renowned family Konoth. His mother died on child-birth. He grew up in the care of his aunt. He started his elementary education under Polpulli Konoth Raman Menon. Then he was educated under Mannatiyar Raman Ezhuttacchan. He was well-versed in Sanskrit and Malayalam. He continued his studies as the disciple of Venkitaśāstrikal in Trissur. Venkitaśāstrikal was a great scholar renowned both inside and outside Kerala for his scholarship in Sanskrit śāstras. At the age of 21 Cambattil Cattukkutty Mannatiyar passed the lawyer test conducted by Tiruvitāṅkūr government with flying colours. He joined Muvattupuzha Muncif court as a lawyer. He was a successful lawyer and all of his cases were won by him. He got acquainted with Varghees Mappila during this time. He had published many articles in Manorama after that. He had translated *Hālasyamāhātmya* in 1880. 66 chapters were translated while in Muvattupuzha. The book is published from Trissur while he was working as a lawyer in Trissur Muncif court. He used to write many articles in the newspapers and magazines of that time. He married Ambaṭi Janaki Amma of Cittūr. In 1888 he translated the Sanskrit play *Jānakīpariṇaya* by Rāmabhadra Dīkṣaita into Malayalam. *Uttararāmacarita muktaka*, *Kilippāṭṭū*, *Puṣpagirīstotra*, are the other works.

K. V. Avinasi Ezhuttacchan

K. V. Avinasi Ezhuttacchan was born in 1864 in Kuruttikaṭavattu Vazhayil house Kurumanamkurussi near Cerpulaśśeri in South Vaḷḷuvanāṭ. His father Cellu Ezhuttacchan was a renowned astrologer. Cellu Ezhuttacchan was the chief among the disciples of Kaikkulaṅgara Rama Variyar, the great Sanskrit scholar.¹¹⁴ His first guru was his father. At the age of 11, when his father died, he started learning Kāvya and other Sanskrit śāstras under Erisserri Putanvettil Narayana Panicker. Later he became the disciple of Kaikkulangara Rama Variyar¹¹⁵. Avinasi Ezhuttacchan was quite different from the other disciples of Rama Variyar. He was an erudite in Sanskrit. Oḷḷappamaṅṅa. M. Paramesvaran Nambuthiri and Karampilli Valiya Kunjuni Kurup were his class mates. After his studies, Ezhuttacchan joined as a translator in Palakkad Bharati office in 1892. Later he worked in Ottapalam High School as a senior Malayalam teacher. Due to some health issues, he voluntarily retired from the service. The rest of his life was spent in Karampilli and Karumānamkurussi. Kizhakketil Madhavi Amma was his first wife and Narayani Amma was his second wife. He died in 1909.¹¹⁶

¹¹⁴ Keralīya Samskr̥ta Sahitya Caritam, Sixth edition, Published by SSUS Kalady. 1947

¹¹⁵ Sahityakara Directory, Keralasahitya Akademi Trissur, 1976. p30

¹¹⁶ Rājendu S, Nedunganātu caritam, Sankaranarayana Madavam, Perinthalmanna, 2012.

Works

Avinasi Ezhuttacchan had deep knowledge in Sanskrit and Malayalam. *Sṛī Mūkāmbikā stotram* and *Guruvāyūrpureśa stotram* are his Sanskrit works. He translated *Puṣpabāṇa Vilāsa* and *Meghasandēśa* to Malayalam. Both these works are incomplete. He also published works like *Kālidāśacarita* and *Vaiṣṇavāstavamāṅjarī*. But they were not found. He had written a book named *Kāmadevaśakāram* but only a few stanzas of it were found.¹¹⁷ He had published a book named *Hindumataprasaṅgam*, which discusses the reformation of Hinduism.

Mūkāmbikāstotram

Mūkāmbikāstotram is a hymn written in praise of the goddess of Mūkāmbikā. The hymn contains 48 verses starting with the Malayalam letter ‘Ā , tī , Śa’. It evokes the blessings of the goddess¹¹⁸. The text is not found till now.

¹¹⁷ Ullūr S Paramesvara Iyer, Kerala Sahitya Caritam, Kerala University Thiruvananthapuram, 1953 Vol v

¹¹⁸ चारुशारदसरोजसोदरविलोचनेदुरितमोचने
वेदसारमणिदीपिकेपिकविडंबकारिमधुरस्वने।
देविदेवगणपूजितेजिततटिल्प्रभोवितरशङ्कर
प्राणधारणमहौषधेतवकटाक्षवीक्षणमिहैकदा॥

Guruvāyūrpureśastotram

Avinasi Ezhuttacchan was an ardent devotee of Guruvāyūrppan. Guruvāyūrpureśastotram was written in praise of the lord. It contains more than 100 verses in 7 chapters.

Naraynan Nair Nemmara

He was born on 12 January 1868 in Paṭiññāreppura, Nemmara. He acquired the degrees like *Vidyābhūṣaṇam* and *Samskr̥taviśarat*. He worked as a Malayalam teacher in Nemmāra High School and as a senior Malayalam professor in Madras Christian College. He founded a Sanskrit school called Lakṣmīnilayam in Nemmara and was its principal and manager. He was a member of Cochin Language Reformation Committee and Curriculum Committee. He passed away in 1930. He wrote a Sanskrit kāvya named *Kaṇṇakīkovālam*. He had also written commentary of the books like *Būpalamaṅgaḷam*, *Maṇimekhala*, *Cilappatikāram*, *Sṛīstuti*, *Kārtikamāsamāhātmyam*, *Kaṃbarāmāyaṇam*, *Bālakāṇḍa* and *Pūrvārdha*.

Rayiramkandth Govinda Menon

Rayiramkandth Govinda Menon was born as the son of Palakkad Mannalur Eratu Karunakaran Nair and Rayiramkandth Lakṣmi Amma, in 1860 in Nemmara, Palakkad. He was traditionally initiated to the world of letters in

his childhood. He learned Sanskrit study under Nemmara Ayyaśāstrikal. Besides this he also learned Jyotiṣa, Dharmāśāstra and Vyākaraṇa under Ayyaśāstrikal. Apart from the knowledge acquired from his guru he learned many subjects on his own, and excelled in them. His intelligence and hard work made him the favourite of his teachers. After completing his formal education, he acquired knowledge on his own. As a part of this, in 1889, he along with some English educated people started an English school in Nemmara. He was the first manager of the school. Later in 1897, the English school was upgraded to lower primary school and in 1909 it was upgraded to High school. Since 1921, it came under the government. He was the first president of Nemmāra panchayat. He had founded a co-operative society for charity activities and he was the president of the society.

Keralīyakuvalayānandam

Govinda Menon was continually engaged in writing Sanskrit and Malayalam. *Keralīyakuvalayānandam* is an alankraśāstra text. Hundred Upamālañkāras, twenty six other Alañkāras and seventy three Vṛttās are explained in this book. *Keralīyakuvalayānandam* is a book which was widely discussed among the Sanskrit scholars of Kerala. *Keralīyakuvalayānandam* was written for the benefit of Sanskrit students. It is a metaphorical text it

written in 1886, with a commentary of *Bhāvaprakāśika*. The preface to the book was written by Parikṣit Tampurān of Kochin.¹¹⁹

He had also translated the first dramatic book of Kerala Varma Valiyakoyi Tampūran named *Bhāṣāśākuntalam* and the Tantric text *Dattvātraya Tantra*. He had written a commentary named *Bhāṣāpraveśika* to the book *Candrālokā* written by Cittur Ayyasāstrikal in 1883. *Candrālokā* is a detailed description of Ayyappa Dīkṣita's Alaṅkāras and Vṛttas¹²⁰. He was well -versed in astrology.

Odattil Keśava Menon

He was born in 1876 in Odattil family near Ceruppulasseri, which is four miles away from Ottapalam in Vaḷḷuvanāṭ. He learned the basics of Sanskrit from his father. After the demise of his father, he grew under the care of his cousin Kumara Menon, who was a lower in Kottayam District Court. He got English education from there. He went to Thiruvananthapuram for higher studies and joined the law college there. After passing pleadership, he started practising as a lawyer in Muvattupuzha. Mullasseri Ratnamma was his wife.

¹¹⁹ AR Karuṇākara Menon, *Keralīyakuvalayānandam*, Govindavilasam Nenmara, 1923 p 12

¹²⁰ Sahityakāranmārude Directory, Sāhitya akādami, 1972.

Stavaratnamāla

Stavaratnamāla was a śotra work written in 1912. It's a collection of many ancient hymns.

Kapotasandēśa

Kapotasandēśais a sandēśakāvya, in 1921. It depicts the story of a Keralite who was stuck in the city of Munich, Germany during First World War. The hero in this poem sends a message to his love-lorn wife who is in Thrissur through a dove. It contains 147 verses. A clear picture of Thrissur city is depicted here. *Tippuvum Malayālarājyavum* based on Tipu's attack on Kerala. It's written in Malayalam.

Paṇḍit P Gopalan Nair

Paṇḍit P Gopalan Nair was born as the second son of Puttanpurakkal MeenakshiAmmalu and Kollengot Kizhakkegramam Appu Pattar alis Ananatanarayana Pattar, in Palakkad, on 18 April 1869. During that time, Azhakapparattu Govinda Menon was running an elementary school in Kollengod. Gopalan gained elementary education from there for 4 years. He had by hearted *Amarakośam*, *Siddarūpam* and *Bālaprabodhanam*. Because of his financial constraints, he had to stop his studies in third standard. Under the

protection of Karat Govinda Menon, who was the nephew and disciple of the renowned KaratNarayana Menon, he studied the 6 chapters of *Kumārasambhavam*, 6 chapters of *Māgham* and a few parts of *Bhojarājacampu* in two years. Then he started learning the advanced text of *Māgham* under Kollengod Nanusastrī. By the age of 16, he decided to work because of financial difficulties of his family. He became the accountant in his uncle's wood mill in Vallangai.

During that time, Rayiram Kandath Govinda Menon, the great Sanskrit scholar funded an English school in Nemmara. Under him, he continued to learn the advanced texts in *Māgham*. Even if he was not a disciple of Punnaśśeri, he adored him greatly¹²¹. His uncle Tyagaraja Vadyār was running a school of his own where Gopalan Nair was appointed as a teacher. Later he became the manager of the school. He was the one who took initiative to make English language a part of the curriculum.

As per government rules, he didn't have the qualifications to run a school. So he went to Kozhikkode training center and took training to become a teacher for 2 years. There he met Vidvān Eṭṭan Tampurān and they became good friends. As he was staying in Kozhikkode for training, he used to go to

¹²¹ E P Bhaskaraguptan, Smritidāyini, Samabhavini Bokks, 2014

Mañkāvu everyday after his classes. He used to stay there on holidays and study. He learned Vyākaraṇa and Alankāraśāstrā from Tampūran. Besides he acquired good knowledge of *Laghukaumudī* and *Candralokam*. Valiya Tampūran used to organise scholarly meeting in his house every year. Many renowned poets used to participate in it. Punnaśseri Neelaakanaṭha Śarma, Koṭugallūr Kunjikuttan Tampurān, Vellanasseri Vasudevan Mussad, Vallatol Narayana Menon, Taṅcavūr Krishamacari and K. V. Narayanan Nambiyar were chief among them. Gopālan Nair also participated in it. During this time, he became the disciple of Deśamaṅgalam Kunjikirishnavariyar. He learned the Dharmaśāstra like *Annambhaṭṭīyam* and *Nīlakaṇṭṭīyam* under him. In 1893, in connection with the birthday of the then Prince of Wales, a literary competition was held in Kozhikkode town hall. He won the first prize in essay writing and second prize in poetry. After completing his training he went back to his place and re-joined his old school as a teacher. Kollēṅgod Sanskrit School became the venue for many cultural activities. Sanskrit Plays and public meetings were held there. Sanskrit Nāṭakas like *Śākuñtalam* and *Subhadrāṭṭīyam* were staged there. In 1899 at the age of 33 he got married. His wife Kārṭyāyani was from Pallāvūr near Kollēṅgod. Unfortunately some anti-socials burned the school building when he was the Head Master of

Kollengod School. He used to organise night classes for the untouchable students in his community. It is stated in a police complaint that he filed against these people that they burned the school premises as a protest against his classes for those students.

He constructed a new building and shifted the school there. Many books were burned. He shifted the remaining records to the new building. The school came to be known as *Prādhmika*. In 1924, in the special interest of Vasudeva, the president of taluk board, the school came under the control of Devasvam board. It ran smoothly for 10 years. Then it came under the rule of the King of Kollengod and it was upgraded to a training school. Following the death of Kannan Nair of Kollengod Raja's School, the school manager Vasudevaraja posted Gopālan Nair in the school. In 1928 Raja's school was upgraded to high school.

Gopalan Nair was appointed by Vasudevaraja to teach Malayalam to C.V.Brutt, who was the government inspector of eighth education commission of the regions including Malabār, South Karnataka and Kutak. Brutt was taught Malayalam in Kaṇṇūr. It took 19 months to teach him. Later Brutt Wait participated in the anniversary function of Kollengod Raja's High School. Where hedelivered a speech in Malayalam everybody was wonder-struck. He

started his speech reminiscing his guru. Gopalan Nair resigned from school in 1935. He wanted to spend all his time in writing. In 1921 the King of Cochin honoured him with the title Sāhityakuśalan. He was the second Keralite to receive central government's President's Award.¹²²

Works

Gopalan Nair had written many works both Sanskrit and in Malayalam. He started writing, while staying with Acuta Menon, the owner of Normal Printing Bureau, which was a famous printing press in Kozhikkode. He was engaged in writing from 1906 to 1935, But in 1935 he resigned from his teaching job to spend all his time in writing. It continued till the end of his life. His first work in Malayalam was *Sanātana Dharma*. Later he had written a book named Śvāśvatadharma.

Bhāvārtha Kaumudi

In 1909, Gopalan Nair started writing an interpretation of Bhagavat Gīta named *Bhāvārtha Kaumudi*. Instead of publishing the book as a whole, he published it periodically. The commentary of the eleventh chapter of *Muktilīlāvaṛṇana* was written first. He sent it to many prominent scholars of that time and all of them praised his work highly.¹²³

¹²²Sāhitya Parīṣat July & August, 1971, p28.

¹²³Gopalan Nair Paṇḍit K, Bhāvārthakaumudi, PK Brothers Calicut, 1909.

Adhyātma Rāmāyaṇa Vyākyaṇam

Gopālan Nair wrote an interpretation to Adhyātma Rāmāyaṇa, following the suggestion of M. V. Kuttukrishna Menon, the principal of Kozhikkode Zāmūtiri College. He had to face many financial difficulties to publish the book. He used to stay in the house of K. V. Acuta Variyer in Kozhikkode for 14 years and got it printed. After completing this work, he also wrote and published a commentary on *Bhagavat Gīta* and *Pañcadaśī*.¹²⁴

Pañcadaśīvyākyaṇam

The commentary on Vidyāraṇya's Pañcadaśī was a complete and detailed work. He started writing it in 1945 and it took two years for him to complete it. In 1959, the second edition of the book was published by Sri Puttezath Raman Menon. The text begins by remembering his mother.¹²⁵

Bhagavat Gītāvyākyaṇam

After the completion of Pañcadaśīvyākyaṇam, he wrote a commentary of Bhagavat Gīta by *Srī Śankarānandī* in Sanskrit. Deputy Collector Kunjiraman Nair suggested him to write the commentary.¹²⁶

¹²⁴Gopalan Nair Paṇḍit K., *Adyātmarāmāyaṇam vyākyaṇam*, PK Brothers Calicut, 1945, pp.1-12

¹²⁵Gopalan Nair Paṇḍit K., *Pañcadasi vyākyaṇam*, PK Brothers Calicut, 1947, p.39

¹²⁶Gopalan Nair Paṇḍit K., *Bhagavat Gīta*, PK Brothers Calicut, 1948.

Harimīḍeṣṭotravyākhyā

Gopalan Nair had written a commentary on Śankaracārya's devotional śotra kāvya Harimīḍeṣṭotravyākhyā. In 44 verses, the book contains deep Vedānta theory and philosophical ideas. In each verse of this work, the ideas of Vedānta darśana are presented in detail. ¹²⁷

Śivagītabhāṣāgānam

Bhagavat Gītā is to Paḍmapūrana like Śivagīta is to Mahābhārata. It is a set of moral principles. *Śivagītabhāṣāgānam* was published under the supervision of Kozhikkode King Mānavikrama Eṭṭan and adding some of his suggestions. Following the advice of Agastya mahārṣi, Śrī Rāma observes penance to get darśana from Lord Śiva and to acquire divyastrās like Pāṣupatāstram to make the killing of Rāvana easier. Rāma poses certain questions about the origin of life to Śiva and the answer to those questions form the book. This book is originally written in Sanskrit and the author was able to translate it to Malayalam without losing its essence even a bit. It was published in 1952. The work was highly praised by Punnaśseri Neelakanṭha Śarma. ¹²⁸

¹²⁷Gopalan Nair Paṇḍit KHrimīḍeṣṭotravyākhyā,PK Brothers Calicut,1948

¹²⁸Gopalan Nair Paṇḍit K, *Śivagīta Bhāṣāgānam*,PK Brothers Calicut,1952

Sṛībadarīśastotravyākyaṇam

Sṛībadarīśastotram was written by Svāmi Tapovana in 1957, in North Kāsi. Svāmi Tapovana was an ardent believer. He accepted asceticism by immersing in spiritual thoughts. *Sṛībadarīśastotram* was written when he was living in Kāsi. The stotram begins by saluting *Sṛībadarināth*. It presents Vedānta theories some ideas in a detailed manner. Gopālan Nair had written a commentary on this work in Malayalam, called *Sṛībadarīśastotram* ¹²⁹

Dattetrayāvadūtagīta

Once in Guruvayur, Appan Tampurān handed a Sanskrit text named *Atmārpaṇastuti* to Gopalan Nair and asked him to write a commentary on it. He had written a beautiful commentary on *Atmārpaṇa stuti* in its sequential order, which contains 50 verses, without losing its beauty and meaning. ¹³⁰ This commentary was *Dattetrayāvadūtagīta*

Sanalkumārastotram

Paṇḍit Gopalan Nair has written a stotrakāvya named *Sanalkumāra stotram* written in 1960. Once, on ekādaśī day, Paṇḍit Gopalan Nair along with some devotees went to Pazhani. On the way, he wrote *Sanalkumāra stotram*, within one and half hours. After completing, it he recited the stotra

¹²⁹Gopalan Nair Paṇḍit K, *Sṛībadarīśastotram*, Normal press, Calicut, 1947.

¹³⁰Gopalan Nair Paṇḍit K, *Dattetrayāvadūtagīta*, Normal press, Calicut, 1954.

with its meaning for the devotees gathered there. Its manuscript was handed over to those devotees. A devotee named R. Thaṅka printed the book in E. V. Press in Coimbatore and distributed it.

Laghutatvasudhāvyākhā

In 1953, Gopalan Nair had written a commentary titled Laghutatvasudhāvyākhā on Dakṣiṇāmūrtistotram. It was published from V. V. Press in Cittur, under the ownership of Vyākaraṇa Śiromani Krishnan Nair, with a preface. The work which contains ten verses was interpreted in the order of sequence, meaning, paraphrase and summary. As an appendix to the work, he had added the summary of Sureswara cākyar's Vartikā, Mānasollāsa.¹³¹

Bṛahmasūtrabhāṣyabhāṣāvyākyaṇam

At the age of 91, Paṇḍit Gopalan Nair wrote a Malayalam commentary on Śaṅkara's Bṛahmasūtrabhāṣya¹³². He had written it on the request of Śaṅkarācārya, the chief of Sṛṅgerimaṭha. The first Malayalam translation of the book was published in E.P. Sankunni Menon's magazine Mangalodhayam

¹³¹ Gopalan Nair Paṇḍit K, Dakṣiṇāmūrti *stotram vyākhanam* VV Press Chittur, 1953

¹³² TCN Kollaṅkode, Sahityakuśalan Paṇḍit Gopalan Nair, Malayala Manorama monthly, 1960

in 1932. But it was just the translation of first chapter only. The present book is the interpretation of the second chapter.¹³³

Tapovanam

Tapovanam is the biographical work of Svāmi Tapovana. It presents the life of Tapovana Svāmi from his birth till his demise, in eight Addhyāyas of seventeen verses each, in Sanskrit. Besides these, he had written commentaries on *Dharmasvarūpa nirūpaṇam*, *Śrīkasyapakṣetramāhātmyam*, *śudhodhayam*, *Śatakoṭī* and *VālmīkiRāmāyaṇasundarakāṇḍam*. *Śrīdevisūktam* and *Śrīdurgāstotram* are the works published together.

Krishaguptan

Krishaguptan was born in 1864 as the son of Kuttiramanezhuttacchan of Meletrkkavu, a branch of Vailyamkunu Curath. Krishaguptan learned Sanskrit and Astrology from Kannamkulangara Kujunni Ezhuttacchan, his grandfather. He learned great knowledge in Astrology from his father. His brother shouldered the family responsibilities after the death of their father. Krishaguptan practiced Astrology and Sanskrit at an early age.¹³⁴ He developed as an eminent Astrologer under the guidance of his Gurunāthan

¹³³Gopālan Nair Paṇḍit K, Brahmasūtrabhāṣyā Bhāṣavyākyaṇam. Press Trichur, 1960

¹³⁴Bhāskaraguptan, E P Deśayanam, Samabhāvinī Books, Kaṭambazhipuram, 2004.¹³⁴

जोतिशास्त्रविदांश्रेष्ठम्प्रसन्नवदनंसदा।

कृष्णगुप्तगुरुवंदेभक्तिश्रद्धापुरसरं॥

Punnaśseri Nambi Neelakanāṭha Śarma. He was a great devotee of *Vāyilyaṃkunnugaṇapati*. He believed that his ardent faith and prayers to his deity made him successful as an Astrologer.

Education

Once, Krishaguptan visited the munsiff house in Aṅgāṭippuram to find out the mastery of Punnaśseri Nambi Neelakanāṭha Śarma. He decided to join Pattambi Punnaśseri Gurukulam. In 1889 he joined in Punnaśseri Gurukulamat the age of 25. On seeing him, Nambi asked of his caste, ‘Mūttān community’ was the reply of Krishaguptan. Mūttān community belonged Vaiśya sect. Nambi agreed to teach, because he belongs to the third category in the "Varna" system.¹³⁵ Punnaśseri Nambi once more enquired Caste of this student and sought consent over teaching him from the Zāmūtiri Kovilakam. Brāhmanas are called śarma, Kṣatriyas as Varma, Vaiśya as Gupta and Śūdrās as Dāsa, are the surnames allowed in that period. The Mūttāns of Vaḷḷuvanāṭ belonged to Vaiśya and hence they got the Surname Gupta. Krishaguptan was the name given by Punnaśseri Nambi, but Nampi called him as Kṛṣṇatarakan.¹³⁶ He was a student of the first batch of Punnaśseri

¹³⁵Muttan They are now advancing a claim to be a Vaiśya s ,have adopted the title Gupta n,which is proper to that caste Ezuthachan..(Madras censuses report 1901)

¹³⁶C P Krinanilayat, Punnaśseri Nambi Śarma,Bhāṣabūṣnam Press, Kerala Sāhitya Acadamy ,1974.p45

Gurukulam. K Vasudevan Mussad, Krishnavariyar and Vatakkeppattu Narayanan Nair were his classmates.

Krishaguptan was a student there for four years¹³⁷. After passing the Vidvān, he joined as a Munṣi (A language teacher or professor) at Government Sanskrit College, Coimbatore. The teacher-student relation lasted till the end. Nambi called his favourite student ' Krishaguptan.¹³⁸ The caste ridden age influenced even such a great scholar like Punnaśseri Nambi. They communicated through letters and they used to write ślokas instead of wording for communication. Krishaguptan returned his home at Kallekulangara towards the end of 19th century.

Bālasubhodhinī Saṃskṛta Pāṭhaśāla

Krishaguptan returned his home at Kallekulangara, he started Bālasubhodhinī Saṃskṛta Pāṭhaśāla in 1907. It is modeled after Saārasvatodyotini pāṭhaśāla of Punnaśseri Nambi. It is in the southern part of Ittikulam in Kallekulangara. It's mainly a Sanskrit school. Kuttiezhuttacchan was the first headmaster in the school. The students belonged to different

¹³⁷Narayana Pisharoti, K P, Punnaśseri Nambi Śarma, Kerala Public Relation Department, Govt of Kerala .1990. page19.18

¹³⁸Central Sanskrit college Pattambi minutesPage no12,1912.

castes Sreerangan, a famous student, belonged to *Cakḷiya* community, which at that time considered *Avarṇa Samudāya*.¹³⁹

The classes were divided into primary and secondary. Four years study in each division. After the secondary education, the students were trained to write entrance exam conducted by the Madras government. The education there was equal to modern high school education. After that, the students were able to join for *Sirōmaṇi* or *Vidhvān* degree courses. Most of the students went to Pattambi or Tanjāvūr for University education. In the initial stage, Kuttiezhattachan had taken the classes. Later he concentrated on Astrology and rarely took classes. The next Headmaster was Vidvān K C Madhava Menon. Kuttiezhattachan handled some special classes. *Kirātārjunīyam* and *Māgham* etc were taught by himself. Every year, Navarātri was celebrated grand and colorful in Kannamkulangara. *Ezhutinuruttal*-(Introduction to the word of letters of children) was conducted by Krishaguptan. Senior students in the *Saṃskṛita Pāṭhaśāla* also helped Kuṭṭiēzhuttachan in these grand events. Large number of students entered the world of letters in the *Ezhuttiniruttal* events. Navarātri were occasions of the union of this Guru and his beloved disciples. Krishaguptan taught, children who were not able to join the school

¹³⁹Bhaskaraguptan, E P Deśayanam, Samabhāvinī Books, Kaṭambazhipuram, 2004. p 32¹³⁹

in the off days. The annual function of Bālasubhaodhini was celebrated as the festival of Vayilyamkunnu. It was a cultural festival of that province. A sumptuous meal was served and Sanskrit scholars and their followers were assembled there. Large spectators were also there. Vatakkeppatt Narayanan Nair, classmate of Krishaguptan made the chief felicitation. K Vasudevan Mussad always made Sanskrit speech in a lucid language. Freedom fighter Prof. K V Easawara Variyer, Poet and Writer Pulakkatt PA Variyar, PG Variyar, were other famous students of Bālasubhodhinī.

In 1947 the school closed because of inadequate number of students V.K Ezhuttacchan, P.Appukkutty Guptan, and C.S. Gopalan, Kizhakkeppattu Acutan Kutty Menon, A.Kesavan etc. were the students in the last batch of Bālasubhodhini. The subject taught was mainly Sanskrit Kāvya, Nāṭakas and Vyākaraṇa. Bālasubhaodhini was upgraded in 1934. It was renamed as *Kerala Oriental Sanskrit College* and got affiliated to Madras University. Vidvān courses were started after independence as this college became an elementary school. Later this school stopped of functioning due to financial cricies.

Krishnaguptan Astrologer

Krishnaguptan was a renowned Sanskrit scholar and an Astrologer. His predictions were accurate. He predicted the result of the Writ filed by Sir Michel Dyer against Sir C Sankaran Nair. It was related to the *Jalianvalabagh massacre*. The outcome of the prediction was accurate. His marriage also was based on Astrology. He believed that his wife was born with a “*Bhāgyajātakam*”.¹⁴⁰ This alliance brought him riches and fame. His wife died of diabetics in 1936, after that he suffered much. He had 4 sons and 5 daughters.

Samabhāvini

Krishnaguptan began to publish a magazine *Samabhāvini* in 1923, just like his guru Punnaśseri Nambi Neelakanaṭha Śarma *Vijñānacintāmaṇi*. It was one among the pioneering magazines in Malayalam. It was published from Bālasubhaodhini. The Preface of the first edition of *Samabhāvini* was written by Punnaśseri Nambi. K.C Kesava Menon the Principal of the Bālasubhodhini was the editor of *Samabhāvini*. The book was published from Kamalalaya Press, Ottappalam'. Dedicated scholars like Punnaśseri Nambi,

¹⁴⁰सौधेसीन्दुवरेमैणैसुमनसामन्वेशिवन्तेसतां
चित्रार्थाविदुषामतासुमनसांबुद्वैगोलोकाग।
ईहोपर्वपुरेर्द्धिताचलसतीश्रीनीलकण्ठस्याय
सेयंश्रीसमभाविनीविजयतांकल्पेतचश्रेयसा॥

K. Vasudeva Mussad, Appan Tampurān, G.Śankara kurup, Vallatol, Naleppattu Narayana Menon wrote highly many articles for in Samabhāvini. It stopped publishing in 1925 due to the financial shortages.¹⁴¹

Disciples of Krishnaguptan

Puliathu Appu Vaidyar, Uzhutra Vāriyer, the well known Astrologer Arappatu Rāma Guptan, Patineṭṭam Kanṭattil Ayyappan Kutty Vaidyar Irattappalliyalil Narayanan Vidyer, Adiath Alangottil Rama Guptan, Poratoti Prabhakaran Nair- the famous Elephant doctor, C.K Appukkutty Vaidyar, Irattappalliyalil Ramankutty Vaidyar, Vettekkara Krishna Variyer, Subrambaṇyan, Sankaran Embrāntiri, Madhavan Master, Irattappalliyalil Krishnaguptanand Rāmaguptan, Mrdanandasvami etc were the renowned students of Bālasubhodhini.

Krishnaguptanas a social reformer

Krishnaguptan was a social reformer. He made arrangements to teach low caste students in Bālasubhodhini. The study in Punnaśseri Gurukulam was the inspiration. The member of lower castes like Cakḷiyas got Sanskrit education these. This was a daring attempt on the part of Krishnaguptan. He was also the ruler of the village (Amsadhikāri).¹⁴² It's equalent to Village

¹⁴¹Ibid p38,39.

¹⁴²BhaskaraGuptan E P, Desayanam, Samabhavini Books, Katambazhipuram,2004.p109

Munciff and Village Magistrate (civil and criminal jury of the village). Krishnaguptan was also a member of the Taluk library. He was the chief behind the action of "Kaṭambazhippuram Sahakaraṇa Saṅgam" a great step towards the co-operative movement. He worked as its secretary Sir C.Sankaran Nair, Sir M.Krishna Nair, Justice P. Kuññirāman Nair of Madras High Court, Mambalikkulam Krishna Menon were his close friends.¹⁴³ T.Prakasam, Satyamurti etc visited him at the period of independence struggle. Krishnaguptan dined with the lower class guests visited him and broke the custom of denying the Mūttāns of Vaḷḷuvanāṭ dining with Palakkad people. His guru Punnaśśeri Nīlakanāṭha śarma stayed in his guest house during his visit.

In 1946, vasūrī spread in and around Vāyilyamkunnu. Krishnaguptan also contracted this epidemic. His disciple Patineṭṭamkaṇṭatil Ayyappankutty Vidyar nursed him. Krishnaguptan died in the year 1946, at the age of 82.

Vazhakkunnam Vasudevan Nambuthiri

Vazhakkunnam mana in Tiruvegappura, Vaḷḷuvanāṭ is a Nambuthiri house known for its Vedic tradition and rituals. Vasudevan Nambuthiri was born in that family as the son of Raman Aṭitirippāṭ and Kāladi mana Parvati antarjanam in 1891. His grandfather Kesavan Aṭitirippāṭ was an excellent

¹⁴³Kunjiramannair,P,Kaviyude Kalpadukal,DC Books Kottayam 2006,p82

scholar of Veda and a good writer. He had written Malayalam translation of books like Bhagavatgīta and the *Ekādaśaskāṇḍam* of Śrīmad Bhāgavatam. Vasudevan Nambuthiril earned the basics of Sanskrit from his grand father. By the time he was twelve, he had by hearted *Ṛgvēda Saṃhita*. He learned scriptures under the tutelage of his uncles Vasudeva Nambuthiri and Neelakanthan Nambuthiri. He stayed in Tirunāvāya Braḥmaswam maṭham for 4 years and learned Veda. He had passed Katavallur Annyonyam and secured first place in Veda exams. He was well-versed in fields like kathakali, acting and music. At the age of 20, he reached Varikkamancheri mana and learned Sanskrit, *Vedānta Muktvāli Dinakari*, *Naṭakam*, *Alaṅkāram* etc.

He had learned Caturdaśalakṣaṇi from Neelakanthan Nambuthiri Pakalavur mana and Pañcadaśi, Vedāntaparibhāṣa and Siddhāntaleśsaṅgraha from Pañcapakośaśāstri. He had learned Sāmānyaniruktī from Neelakanthan Nambuthiri of Kīragaṭṭū mana. Parīkṣit Tampurān of Tripunittura College taught him Dinakarī. At that time Vazhakkunnatt used to recite bhajana mantras in Tripunittura temple. He lived in Kotugallūr for five years worshipping goddess of Koṭugallūr. He learned Hora from Valiya Kocconi Tampurān during that time. Later he returned to Tiruvegappura and founded a Sanskrit school named Harivilāsam. In 1922, he married Pārvati antarjanam of Otalūr mana. He died in 1947.

Orator

Vasudevan Nambuthiri was known in Kerala, not as a great scholar of Vazhakkunnam but as an ardent devotee. He excelled in Bhagavata recitation and oratory. He was the permanent Bhāgavata reciter of Guruvayur temple. In the eastern side of Guruvayur temple, on the west wall of śīvelippura, there is a mural of Narasiṃha muṛti. On his left and right two devotees are seen as reciting Bhāgavata. The one on the right is Vazhakkunnam Vasudevan Nambuthiri and the one on the left is Kūṭallūr Kuññikkāvu Nampūtirī. Once hearing his speech in Ernakulam, Cochin Valiya Tampurān honoured him with Vīrasṛgala. He was given the honour of Bhaktaśiromaṇi by Ravi varma Valiya Tampurān of Cochin. In a speech that he delivered in Tīruegappūra about Pṛaḥladā he thoroughly criticized the political stands of that time.

Works

Vasudevan Nambuthiri had written numerous works, both in Malayalam and Sanskrit. His first work *Vāsudevakaṛṇāmṛtam* was published in 1931. Later he wrote *Bhāgavatasāṅgraha* which contains 335 verses. He had written a detailed commentary on Bhāgavata in Malayalam, but he couldn't complete the work. Only 70 chapters were completed. He had written a Sanskrit play titled SṛīŚaṅkarācārya

He edited the commentaries on Bhāgavata like *Anvotaṭṭaparakāśika*, *Prabodhinī* and *Sṛīdarīyam*. He had also written plays like *Ormakurippukal*, *Bhāgavata Makaranadam*, *Laghubhāgavata Bhāṣārāmakathāsudhā* and *Vālmikiyūm Vyāsanum*. His Sanskrit works include *Bhāgavatahṛdayam* or *Laghubhāgavata*, *Valmikīrāmayaṇam Sargasāram* and *Sṛīkṛṣṇakṛpāstotram* but these texts are not available.

M.P.Sankaranarayanasastrī

Sankaranarayanasastrī was born on 31 March 1881, in a renowned Brahmin family in Meloṛkoṭe village Palakkad. After upanayana, he learned Sanskrit for four years from a primary school at Meloṛkoṭe. He learned astrology from the renowned Sanskrit scholar and astrologer Valiya Koccuṇṇi Tampurān. He learned linguistics under Cennamangalam śāstrīkal. In 1897, he joined Kalyaṇa Mahal Sanskrit College in Tañcāvūr for higher studies¹⁴⁴. He used to stay there, for his studies, where food and accommodation were provided free of cost. In the first three years, he learned poetry, plays and prose. Then for four years, he learned the grammatical text Siddāntakaumudi. In the eighth and ninth year he learned *Śabdentuśekhara* by Nāgeśa Bhaṭṭa. His course was completed by the thirteenth year. He learned *Dharmaśāstra*,

¹⁴⁴ Śankara Nārāyaṇaśāstrī M B, *Māthrubhūmi*, May 1963, p12.

and Vyākaraṇa and texts like *Līlavatī* from there. For five years he learned Advanced Vyākaraṇa. He learned the popular Vyākaraṇa texts like *Śabdentukavustubham* and *Mahābhāṣya* from there. He learned law thoroughly from Śyamaśāstri in Maṅṅarṭtoṭi. In 1901, on the day of Vijayadaśami, he got an award from the Madras government for securing first rank in his exams.

In 1904, he was appointed as the Malayalam Paṇḍit of Tirucciṛapāḷli R.V. High school, in the vacancy of Krishamacari who was promoted to St.Joseph's College. In 1907 January, his guru Śeṣaiyer appointed him as a Sanskrit teacher in Mar Evanios school, Kuṅṅankulam. In 1908 he resigned his job and joined the Vedaśāstra pāṭhaśāla in Cittur and worked there for two years. Later in 1910, he came back to his native place Melarkode. In 1911 as per the request of the King of Cochin, he joined as a temporary teacher in the Sanskrit school. In 1914, he was appointed as the professor of Vyākaraṇa in Tripunittura Sanskrit College by Rājaṛṣī Ramavarma. Till his retirement from service in 1947, he served as the head of the department of Vyākaraṇa. A line share of his teaching career was spent in Tripunittura Sanskrit College. Since 1947, he served as the publisher of *Ravivaṛma Granthāvali* of Sanskrit college and as a member of College committee. He worked 50 years for the

comprehensive development of the college.¹⁴⁵ Till his demise in 1966, he was active in the propagation of Sanskrit. He hadn't written many works. *Līlāvativivaṛttaṇam* is the most famous among his few works.

Līlāvativivaṛttaṇam

Bhaskaracārya's *Līlāvati* is a book widely known in the field of Mathematics. With the intention of familiarising our ancient mathematical tradition among the common people as well as the scholars, Śāstrikal wrote a Malayalam commentary on *Līlāvati*. *Līlāvati* was translated to Malayalam in 1957 when he was the M.L.A of Guruvayur¹⁴⁶. Sanskrit scholars normally, are not big admirers of and do not like mathematics. Still his simple and poetic style of writing made this book a favourite of all.

Kaipalli Vasudevan Mussad

Kaipalli Vasudevan Mussad belonged to the Mūssat family which comes under the category of Akambaṭimūṣ. The Mūssat who escorts noble Nampūtiri's during festivals is called Akambaṭimūṣ,¹⁴⁷ they escort the Nampūtiri proudly wearing golden bracelets and carrying their weapons. Their traditional occupation includes Training kalarippattu, martial arts and

¹⁴⁵Sankaranarayanaśāstri MB, ŚrīRāmavarma, Grandāvalī Govt Sanskrit college Tripunithura, 1997, p.6

¹⁴⁶Paulose K G, Sankaranarayanaśāstri M B, Sanskrit college committee Tripunithura, 1997, p.6

¹⁴⁷ Rajendu S, Neduganattūcaritam, K Sankaranarayanan Madavam Perinthalmanna, 2012, p.43,

arms. When Palakkad King banned them from this position they fled from there. K. Vasudevan Mussad's family is one among those Mussad families¹⁴⁸. Emūr (Hemambika) bhagavati of Kallekuḷaṅgara temple was their tutelary deity.¹⁴⁹ He had written a śtotrakāvyām about the deity.

K. Vasudevan Mussad widely known as KVM was one among the three disciples of Punnaśśeri.¹⁵⁰ He had made his mark as a good orator, writer, poet, critic and interpreter. K Vasudevan Mussad had got the talents of his guru as such.¹⁵¹ He was born on 22 June 1888 as the son of the Āyurveda vaidyan of Kaipalli illam, Neelakanthan Mussadand Aryadevi, in Ezhumaṅgād, of Tirumittakkode, which is 8 kilometers away from Pattambi. He was brought up with great affection and was known in the nickname of Kuṭṭan. He was initiated at the age of five in his house. He acquired basic education from Karumanikkat Kesavan Mūssat, his father's nephew. He attained formal education after his mother's death at the age of twelve. His father wanted to make him an Āyurveda Vaidyan by teaching him Aṣṭaṅgam. His father and grandfather were the managers of Kūṭallūrmana. As basic knowledge in

¹⁴⁸ Vasudevan Mussad K, *Atmakata*, VASUDEVAN MUSSAD Books stall Viyyur Trissur, 1966, pp2,3.

¹⁴⁹ कल्यापदांप्रशमनेकलितपजानांकल्लातटाकनिलयांविलयातिभूरात्॥
हेमारविन्दकमनीयपदामुदारांहेमांम्बिकाभगवतिशरणंप्रपद्ये॥

¹⁵⁰ K V M *Atmakata*, VASUDEVAN MUSSAD Books Stall, Viyyur, Trissur, , 1966, pp29,30..

¹⁵¹ P V Krishna Variyar, *Maṅṅmarijasāhityakāranmār*, PK Brothers Calicut, 1963.

Sanskrit is essential to learn Āyurveda, he started learning Sanskrit under Elavallivittil Sankaran Nair of Kuttur. They were the nobles who gave education in their place. They were the ones who hold the maxim of शूद्रमक्षरसंयुक्तंदूरतःपरिवर्जयेत् K Vasudevan Mussad decided to study at such an age. He learned verses and plays from Śaṅkaran Ezhuttacchan. Sankaran Ezhuttacchan was an ardent devotee and an erudite in astrology, literature and Āyurveda. He learned Sanskrit from Ezhuthacchan for three years.¹⁵²

Sankaranarayana Bhatta friend of K Vasudevan Mussad was a good scholar. He took K Vasudevan Mussad to Punnaśseri for his education. Punnaśseri enrolled him in his school on the request of Śaṅkaranārāyana. P.S. Anantha śāstrikal and U.P. Sakunni Menon were his teachers at Punnaśseri gurukulam. He was excellent in Āyurveda Vaidyan. P.S. Anantanarayana sastri used to teach kāvyas naṭakas, and vyākaraṇain gurukulam. K Vasudevan Mussad used to stay there for his education. He used to sleep in the granary. Guru was teaching him books like *Naiṣadham*. During his stay granary, he got a fever and was shifted to the printing press. Karivallur Vasu Nampisan was his companion there. The intelligent Vasu Nampisan was learning Kaumudi from Nambi at that time. But K Vasudevan Mussad and U.P.

¹⁵² K V M Atmakata, VASUDEVAN MUSSAD Books Stall, Viyyur, Trissur, 1966, pp.12.13.

Sankunni Menon wanted to become Āyurveda Vaidyan after learning *Aṣṭāṅgahṛdayam*. But what happened was something else.

They started learning *Aṣṭāṅgahṛdayam* on the day of Vijayadaśami. Both of them secured a degree and Āyurveda Upavaidya, in the exam conducted by Āryavaidya Samājam. While he was studying in Punnaśśeri Gurukulam under the leadership of Tolappurat Narayanan Nambi, the *Cintāmaṇi* press used to print and publish a Malayalam magazine named *Sāhityacintāmaṇi*. His first literary piece was an article in this magazine. Since then he started concentrating on writing. Along with his studies he used to help śāstri in the publishing of the newspaper *Vijñānacintāmaṇi*. Later when śāstri went to Trisnapalli, Nambi handed over the responsibilities of *Cintāmaṇi* to Vasudevan Mussad. As he failed in grammar tests, guru had stopped his Vyākaraṇa lessons. So he then focused in writing. Once, K Vasudevan Mussad and śāstri wrote poems about the death of Kasturirangan, the scholar of Mysore. K Vasudevan Mussad showed his verses to his guru and was praised highly by him.

Once, the scholar Krishnamacari, known as Abhinava Banabhattan, visited Punnaśśeri Gurukulam and had a discourse with Śāstri. He was impressed by a Śāstri's scholarship and he took Śāstri to Trisnapalli, there

from a press called Bālamānorama he published Mīmāṃsā texts like *Jaiminīyasūtram*. After Śāstri left for Trisnapalli, the responsibility of Cintāmaṇi was handed over to K Vasudevan Mussad by Nambi.

Mangalodayam

At the age of 19, he returned home discontinuing his education in the gurukulam. There he took up the responsibility of Mangalodayam magazine published from Mangalodayampress run by Desamangalam mana. This was his first job. He became friends with Desamangalam Acan Nampūtiri from there. Mangalodayam magazine was started from Desamangalam mana in 1909. He stayed with P.S. Anantanarayana Sastri who returned from Krishnamacari.

Mangalodayam magazine was the mouth piece of Nampūtiri Kṣemasabha. When Mangalodayam press was shifted to Trissur, he started working as the examiner of books printed there for a salary of 15 rupees. He started learning *Patañjali Yogasūtra* from Catanat Sankunni Menon at that time. When Appan Tampurān published the translation of *Līlātilakam*, (which is originally written in Sanskrit), in Mangalodayam he came close to him. Appan Tampurān would read each cantos and translate it word by word and K Vasudevan Mussad would write it down. This is how the translation worked. It was published in numerous of Maṅgalodayam.

Later, when this column stopped as the no of the readers dropped. After 22 months of its publication, Desamangalam press and Mangalodayam were handed over to a company. K Vasudevan Mussad was sent for the service of the company. Appan Taṃpurān was appointed as the managing director of Mangalodayam. Kuṇṭūr Nārāyana Menon was the manager and K Vasudevan Mussad was the proof reader of the books published from there. His office at Mangalodayam continued till 1950. During that time, the company went through many changes. At the age of 29; K Vasudevan Mussad married the sister of Pattat Vasudeva Mussad. It was his guru, who examined the horoscope and prescribed the auspicious time for the marriage. Paṭṭat Vasudevan Mussad was the classmate in Punnaśśeri. K Vasudevan Mussad was revered highly for his excellent scholarship in Sanskrit.

Teaching career

On 3 June 1911, Sārasvatodyotini Sanskrit Pāṭhaśāla got the approval of Madras University for the up gradation it to a college. They needed a teacher to train students for the Vidvān exam to be held in 1915. So his guru sends a letter to K Vasudevan Mussad at the request of his guru, He joined the college as a Malayalam professor in June 1911¹⁵³. He also worked in

¹⁵³ Central Sanskrit College Pattambi minutes pg no 12 1922

Pattambi College for five years. He considered himself lucky to be able to work with his guru. While he was working as a teacher, he took up the position as of the sub-editor of *Vijñānacintāmaṇi*. His guru only wrote the editorial in *Vijñānacintāmaṇi*.

K Vasudevan Mussad used to write many articles under the name *Sūkṣmadaṛśini*. His experience in working for *Vijñānacintāmaṇi* enabled him to get acquainted with Sanskrit magazines like *Manimanjuṣa* and *Udyānapatṛika* as well as publish his Sanskrit articles in them. He had translated the Sanskrit articles of many renowned scholars to Malayalam. The newspapers and magazines which came for his guru every month was his responsibility. K Vasudevan Mussad used to proof read and replay to magazines like *Rasikarañjini* and *Bhāṣāpoṣiṇi*, and newspapers like Kottayam Manorama and Sanskrit newspapers like Manjubhāṣiṇi and *Samkṛitacandrika*. He also used to proof read the articles sent to *Vijñānacintāmaṇi* and to. It was K Vasudevan Mussad duty to write replies to the letters that came for his guru. Some times he had to work till morning. He maintained a good relationship with his guru.

In 1923, Vasudevan Mussad participated in the *Yācanayātrā*, along with his guru in order to collect capital for the maintenance of Sanskrit College. He

travelled across the states of Cochin and Thiruvananthapuram with his guru, for a month and collected enough fund by explaining the vision and mission of the college. He had a good relationship with Punnaśseri Nambi while he was working in Maṅgalodayam. He prepared four students for the Vidvān exam of 1915. U.P. Sankunni Menon and K.V.Managurukkal were among them. K Vasudevan Mussad made them translate texts from Malayam to Sanskrit. He also used to teach verses like Raghuvamśa, Meghadūta, and *Kirātārjunīya*. C.S.Nair and Kallanmmartoti Ravunni Menon were his favourite disciples.

After Resigning from his job at Sārasvatodyotini Sanskrit Pāṭhaśāla, he rejoined Mangalodayam press. While modifying the press, V.TRāman Bhaṭṭatiri was appointed as his assistant of proof reading. He published a book titled *Puraṇasancika* from Thiruvananthapuram D.C book depot. It was the Malayalam translation of Sanskrit Vedas. It was quite a tough for many scholars. But, K Vasudevan Mussad did it excellently. He was unable to manage his responsibilities of the press and his translations of vedas together. In that situation, Rao- Bahadur, the president of Vaḷḷuvanāṭ taluk board and O.M.Nārāyaṇan Nampūtiri requested him to join as a teacher in Velliinezhi High School.

K Vasudevan Mussad joined the Malayalam Elementary school as a Sanskrit teacher. Besides, he also took up the responsibility of the magazine *Sāhīti* published from Velliinezhi by O.M.Paramesvaran Nambootiri. It's here that he met the famous kathakali performer Pattikkamttoti Ravunni Menon and became close with the people of Velliinezhi and Oḷappamṇṇa mana. People of Velliinezhi and Oḷappamṇṇa mana were popular for kathakali. After retiring from Velliinezhi Higher Secondary School, he took up the responsibility of the newspaper *Vasumati*, published by the nobles from Kozhikkode. While he was serving as the editor of *Vasumati*; he got the opportunity to speak in many scholarly gatherings. When *Vasumati* stopped publishing, he joined Mangalodayam in Trissur. During the Hindumahasammelanam in Tirunāvāya, he met Malavya and talked to him in Sanskrit. In the All India Oriental Conference, held at Madras University in 1925, Mūssat was nominated as the representative of Malayalam literature. His guru was the representative of Sanskrit language.

In the scholarly gathering of Tripunittura Sanskrit College, K Mussad was honoured with the title of Sāhitya Nīpuṇa. All India Sāhitya Paṛiṣat was founded in 1927. Its second meeting was held in Trissur under the leadership of Appan Tampurān. Mussad delivered a speech in that meeting. He met

Murkot Kumaran and Taravattat Ammalu Amma there and his guru participated in the meetings of All India Sāhitya Pariṣat in 1933 and 1934. In the golden jubilee meeting of Pattambi Sree Neelakantha government Sanskrit College held on 20 August 1965, mussad was honoured with the degree *Sahityaratnam*. In the Saṛvamata sammelānam held in Guruvāyūr in 1950, he made a farewell speech. There was never a Saṛvamatha sammelānam without a speech or essay of K. Vasudevan Mussad. When in 1965, he was unable to attend the conference, he sent an essay and it was read in the conference. In 1966 there was no conference. In the *kavisammelānam* held in Kottayam in 1892, presided over by Punnaśseri, Vasudevan Mussad's speech regarding the reformation of language gained everybody's praise. He was a member of Kerala Sāhitya Academy founded under the leadership of Sardar Panicker. K Mūssat was one of the Sanskrit geniuses who spent a life time for the development of Sanskrit language and literature. He didn't earn anything for himself.¹⁵⁴ Vatakkekuruppat Kizhakkesrambikkal Kunji Menon was a friend of Vasudevan Mussad. He had written many excellent books.¹⁵⁵

¹⁵⁴VASUDEVAN MUSSAD Yogakṣemasabha, Silver jubilee, special edition, Maṅgalodayam Press Trissur, 1945, p.25.

¹⁵⁵ Vasudevan Mussad K., *Śrīmat Bhāgavatgīta*, Sāhitya Pravarthakasangam, National Book stall 1905

Writing career

Under the leadership of Tolappuratt Narayanan Nambuthiri the Cintāmaṇi press used to publish a Malayalam magazine named Sāhitya Cintāmaṇi. Vasudevan Mussad, wrote an article about Melpputūr Nārāyaṇa Bhaṭṭatiri in it. It was his first published work. After that he had published numerous essays and articles in different newspapers and magazines. Utter poverty made him a writer. During the day time, he worked in Mangalodayam and at night he spent his time in writing without sleep and would print it on that day itself. The printing of a stotra book was done at the same time. Each day he would write the matter to be and medical books publish in Bharatavilasam were written from here. He didn't get the remuneration rewards from these works. Literary pieces published in *Bharatavilasam* like *Lalitasahaśranāmam*, Sāhityakaustubham, literary articles like *Prabandhabhūṣaṇam* and the modern articles like *Prācīnabhāratam*, *Melpūttūr Bhaṭṭatiri*, *Mahakavi Kalidasa* and *Vikramorvaśīyam* were written while he was working in Mangalodayam. He had published many books while serving as a scholar in Cochin Language Reformation committee. *Girijākalyāṇam* and *Gīṭaprabadham* are important among them. *Girijākalyāṇam* is an intangible work with its poetic beauty and the use of radiant and complicated Sanskrit

words. Following the suggestion of his brother Sankaran Mussad he had written a translation of the work *Bhavānī Rāni*. This was his first work. On the 60th birthday of his guru in 1918, he wrote a historical book *Nammuṭe Guru*. Under his leadership, a magazine named Kerala Grandhāvali was started publishing, but it went on only for seven months.

Bhavāniṛāni

Bhavāniṛāni was the first work of K Vasudevan Mussad. He wrote it according to the instructions of his younger brother Śankaran Mūssat. He had written a free translation of the work *Bhavāniṛāni*, which is a small book with 7 chapter¹⁵⁶. North Indians used to recite the story of this book. *Bhavāniṛāni* was originally written in Hindi by Gaṅgāprasād Guptan of *Kāśī*. It was translated to Sanskrit by *Hariharasudhaśarmaśāstri*, a Panjābi friend of K. Vasudevan Mussad with his permission. K Vasudevan Mussad translated it to Malayalam. *Bhavāniṛāni*'s real history is the plot of this work. He wrote it with the intention of making the women of Kerala aware about the history of *Bhavāniṛāni*.

¹⁵⁶Vāsudeva Mūssat K, *Bhavarani*, Mangalodayam Press, Trissur 1946

Dvādaśākṣarīvarṇamālastuti

Dvādaśākṣarīvarṇamālastuti is formed using the letters in the mantra ओम्नमोभगवतेवासुदेवाय. Mantras are perceived by Maḥarṣī. Such mantras provide physical and spiritual strength. Lord Kṛṣṇa's eulogy through such 12 mantras is prescribed here. Since it contains 12 mantras it was named *Dvādaśākṣarīvarṇamālastuti*. He begins the work by praising his guru Punnaśseri Nīlakanṭha Śarma¹⁵⁷. The first verse begins saluting Ṣṛī Guruvāyūrappan. At the end of the work, the poet himself recorded that '*Dvādaśākṣarīvarṇamālastuti* written by K.Vasudevan Mussad, is the disciple of Punnaśseri Nambi Neelakantha Sarma, the scholar and ardent devotee of the goddess of ĩṅgayūr.'¹⁵⁸

Sāhityanirūpaṇam

The work *Sāhityanirūpaṇam* was taken from *Agnipurāṇa*. It's a free verse written in the form of *Maṇipravālam* in 12 chapters. The first chapter describes thoroughly about sound. The second chapter takes about plays and the ten variations of allegories. The third chapter speaks about the ultimate

¹⁵⁷ईहापुरेश्वरीसक्तंपदार्थानांप्रकाशकं

चकास्तुमनसेनित्यंनीलकण्ठाभिधंमहः॥

¹⁵⁸Vasudevan Mussad K, Annotation, Vidvān C.P Kṛṣṇanilayat, *Dvādaśākṣarīvarṇamālastuti*, Devadas, Kaippallillam, 2 nd edition 2015.

Brahma and the fourth chapter presents the opinion of different scholars on methodology. The fifth chapter is about the different components of theatre, while the sixth chapter emphasizes the four kinds of acting styles. The seventh chapter discusses about words and phrases and the eighth chapter describes different types of metaphors like *Śabdālaṅkāra* and *Arthālaṅkāra*. The ninth chapter discusses words and the tenth chapter discusses the difference between figure of speech and qualities and its merits and demerits. The eleventh chapter discusses in detail its demerits and the final chapter describes how literary pieces can be composed using only monosyllabic words.¹⁵⁹

Mahābhārataviraṭapaṛvam

Viratāpaṛvam is the most important part of *Śrī Mahābhāratam kilippāṭṭu* written by *Thuñcattū Ezhuttacchan*, the father of Malayalam language. Mahābhārata Viratāpaṛvam is a descriptive interpretation of *Virataparvam*. *Mahābhārata Viratāpaṛvam* is a comprehensive study of the figures of speech and kākali meter is used in this chapter. It was written in such a way that, even the common man could read and understand it. Each verse contains an interpretation with it.¹⁶⁰

¹⁵⁹Vasudevan Mussad K, Sāhityanirupaṇam, Kamalālaya Press Thiruvananthapuram, 1929, pp12, 13

¹⁶⁰Vasudevan Mussad K, Mahābhārata Viratāpaṛvam Sundara Iyer & Sons, Vidyavinodini Press Trissur, 1929

Mahābhāratasabhāparvam Śakuñtalopākyaṇam

Śakuñtalopākyaṇam is described in *Mahābhārata Sabhāparvam* from verses eighty to hundred in Twelveth chapter *Mahābhārata Sabhāparvam*. *Śakuñtalopākyaṇam* is a detailed interpretation of Tuñcatt Ezhuthacchan's Malayalam translation of *Mahābhārata Sabhāparvam Śakuñtalopākyaṇam*. K.K. Raja had written an introduction to this work. It was published in 1951. The poet had given a detailed interpretation of the Malayalam verses in this work.¹⁶¹

Rāmesvaradarśanam

In 1956, K Vasudevan Mussad visited *Rāmesvaram*. *Rāmesvaradarśanam* was written to convey the rituals, ablutions and oblations to be performed in the temple. While returning from *Rāmesvaram*, the train stopped at Madura for a long time. He got bored sitting in the train so he wrote *Rāmesvaradarśanam*. He enquired about the rituals of the temple from the priests there and he felt like writing a book on it on his way back home. It is divided into three chapters named *kṣetrakāṇḍam*, *tīrthakāṇḍam* and *setukāṇḍam*. The first chapter describes the famous Śiva temple situated in *Rāmeswaram* on the southern part

¹⁶¹Vasudevan Mussad K, Mahābhārata Sabhāparvam, Śakuñtalopākyaṇam, Sundaraiyer&Sons, Vidyāvinodini Press Trissur, 1951, pp2,4

of India. It contains 16 verses¹⁶². It describes in detail, how the devotees who visit *Rāmesvaradarśanam*. Rāmesvaram, have to perform ablution in the holy waters and how to worship the gods there. *Rāmesvaradarśanam* is a small book written in simple Sanskrit, describing the rituals to be observed by the pilgrims who reach *Rāmesvaram*. The second chapter discusses about the tīrthas like *Lakṣmana tīrṭta*, *Sītātīrṭta* and *Sugrīvātīrṭta* as well as the need for performing it in the correct order. It also discusses about the importance of bathing in these tīrṭts. He also emphasizes that all of it should be done in the proper order. The first chapter contains 17 verses, the second chapter contains 21 verses and the third chapter contains 17 verses.¹⁶³

Śivānandalahari Vivarttanam

Śrī Śaṅkarācārya 's famous stotra kāvya *Śivānandalahari* was originally written in Sanskrit. It is difficult to understand the words and ideas of Śaṅkarācārya. So K Vasudeva Mussad translated to the book, so that the ideas presented in the book can easily be understood. There were no other translation of the book in Malayalam Vasudevan Mussads word by word translation gained the appreciation of the scholars. It's a simple translation which enables

¹⁶²अस्तिभारतवर्षस्मिन् विश्रुतेदक्षिणापथे।

पुण्यंरामेश्वरंनाममहेश्वरनिकेतनं॥

¹⁶³Vasudeva Mussad K, Rāmesvaradarśanam PK Brothers, Calicut, Arunodayam Press, Wadakkancheri, Trissur, 1956, pp2, 16.

us to understand the meaning of all the ślokas in the original text. Its language is beautiful and simple.¹⁶⁴

Vijñānaratnākaram

Vijñānaratnākaram is a collection of several essays about the disciplines of Sanskrit literature. It contains many essays on subjects like legends, epics, metaphysical ideas and Indian thought processes. It also describes the Western thought processes in connection with Sanskrit. The aim of the work was to make students acquainted with the knowledge resources in Sanskrit.¹⁶⁵

Tṛpuraśtotravimśati

K Vasudevan Mussad, had written a commentary titled Bhaktipriya on *Laghu Bhaṭṭāraka's Tṛpuraśtotravimśati*. Goddess *Sarasvati* is described here. It contains 20 verses. The first 6 verses include the things to be noticed by the devotees of *Bhāratī Devi*. Verses 7 and 8 describe the way in which Sarasvati Devi is to be worshipped for the attainment of scholarship and poesy. Verses 9 to 13 are prayers for the ways for the attainment of wealth, worship and salvation. Verses 14 to 18 describe the power of Tṛpura Devi. Verses 19 to 20

¹⁶⁴Vasudevan Mussad K, ,Śivanandalahari,PK Brothers,Calicut 1957.

¹⁶⁵Vasudevan Mussad ,K Viñānaratnākaram ,PK Brothers,Calicut,Vallathol Printing&Publishing House,Ceruthuruti,1960.

describe the need of attaining salvation. This book had only one interpretation in Malayalam- *Rahasyakalpataru* by the great scholar Kaikulanngara Rama Variyer, which was too complex. *Tṛpuraśtotravimśati* is a simpler interpretation.

Sāhityapuḷakam

Sāhityapuḷakam was written when. K Vasudevan Mussad was a member of Cochin Language Reformation Committee. This book was approved by Cochin Malayalam Language Reformation committee and it was included in the curriculum of that time. It was also approved by Madras Cochin Textbook committee. He was a member of the committee. It was a collection of articles concerning subjects like literature, history and science in Sanskrit. First chapter contains scientific subjects. Astronomy and Jainism are included. Second chapter describes the arrival of Aryas; solemnity of marriages in ancient India and the scholars of Sanskrit. Third chapter discusses literary subjects, Pāli language, Śivagīta and Kālidāsa.¹⁶⁶

Sāhityakiraṇam

Sāhityakiraṇam is a collection of 12 excellent essays related to Sanskrit. It includes essays like Sanskrit language, the message in Sanskrit literature,

¹⁶⁶Vāsudeva Moosd K, *Sāhityapuḷakam*, Bharathavilasam Press & Book depot Thiruvananthapuram, 1958.

Sanskrit journalism, *Amarakośam*, A model dictionary, *Śrī Śaṅkarācārya*, *Bhagavat Gīta*, *Cārvāka's Atheism*, Kūṭallūr Kuñṅikkāvu Nampūtiri, Mutetat Vasudeva Nambutihri, *Pūntānam and Melputtūr* and in the Villages of Kerala. It's a useful text for literature lovers and Sanskrit students.¹⁶⁷

Śrīlalitasahaṣranāma stotram

Śrīlalitasahaṣranāmastotram is an illustrious hymn in Brahmaṇḍa Purāṇa. The theme of the hymn is the discourse between sage *Hayagrīva* and *Agastya maharṣi*. It is written in 8 parts in 3 chapters. The first chapter describes the former part of *Lalita Sahaṣranāma*, the second chapter describes *Śrīlalitasahaṣranāmastotram* and the third chapter contains *Śrīlalitasahaṣranāmaśtotram*. Each chapter contains 100 ślokaś.

Śrīmadbhagavatgīta

Vasudevan Mussadhad written a Malayalam translation to the Sanskrit work *Śrīmadbhagavatgīta*. The book is written in such a way that even the common people can understand the principles of *Bhagavat Gīta*. It contains 18 chapters. It is written in simple language.¹⁶⁸

¹⁶⁷Vasudevan Mussad K, Sāhityakiraṇam, PK Brothers, Calicut, 1961

¹⁶⁸Vasudevan Mussad K, Bhagavat Gīta, PK Brothers, Calicut, 8 th edition 2003

Prācīnabhāratam

Prācīnabhāratam is a work that describes the knowledge resources of ancient Indians. It contains 6 chapters. It is a collection of articles on different topics of Sanskrit. It mainly describes the moral codes that existed in ancient India, the war tradition of Vedic age and the rasaśāstra of Hindus.¹⁶⁹

Mahākavi Kālidāsa

Mahākavi Kālidāsa is a book which comprehensively describes the life and works of the great poet Kālidāsa. It is written in Malayalam. It contains 8 essays. It describes the time period and works of Kālidāsa.¹⁷⁰

Pūntānam Kṛtikal

Pūntānam Kṛtikal is a book about the life and works of Pūntānam Nampūtīrī, who is the author of the renowned works like *Santānagopālampāna*, *Jñānappāna*, *Sṛīkr̥ṣṇa Kaṛṇāmṛtam*, Natuvattu Hari and Khanasaṅgam and who was praised by the Kūṭallūr Nampūtīrī for his *Bhāgavata* recitation. He had written short notes on the works of Pūntānam. There were plenty of mistakes in the works of *Pūntānam Kṛtikal* and it irritated K.V.M. He corrected all the spelling mistakes, removed all the

¹⁶⁹Vasudevan Mussad K, *Prācīnabhāratam* Saraswathivilasam, Book depot Trissur, 1927

¹⁷⁰Vasudevan Mussad K, *Mahākavi Kalidasa*, Sundaraiyer & Sons, Vidyavilasini Press Trissur, 1934

defamations and included the purest version. It is very useful for the devotees of Kerala.¹⁷¹

Māyāṭṭa Smaraṇakal

It's a work which talks about all the renowned Sanskrit scholars including his guru Punnaśśeri Nambi, whom he admires. It's a comprehensive study of the life and activities of renowned Sanskrit scholars like Punnaśśeri Nambi, Vidvān Eṭtan Tampurān, Appan Tampurān, Kunjiikuttan Tampurān, the great poet Ullur, Vasunni Mussad, AnantanarayanaŚāstri and Māḷḷavya.¹⁷²

Vāsiṣṭharāmāyaṇa

Vāsiṣṭharāmāyaṇa is the Malayalam translation, in prose form, of *Vāsiṣṭharāmāyaṇa* written by *Vālmīki*. There were many articles written based on *Vāsiṣṭhar* in verse and in prose. This prose translation is chief among them. This work unveils the Vedānta principles in the text. The principles and anecdotes described in *Bṛhadvāsiṣṭha* are discussed in simple terms in the work. *Vāsiṣṭharāmāyaṇa* is another name of *Laghuyogavāsiṣṭha*.

He wrote the interpretation of *Bṛhadvāsiṣṭha* for the common people. It contains six sections like asceticism, salvation, the idea of genesis, mitigation

¹⁷¹Vasudevan Mussad K, , Pūntānam *Kṛtikal*,PK Brothers,Calicut,1964

¹⁷²Vasudevan Mussad K, , Māyāṭṭa Smaraṇakal, Arunodayam Press,,PK Brothers,Calicut,1956.

and nirvāna. Asceticism is most important among them. *Vāsiṣṭha* is a great literary work that deals with Vedānta. It describes deep metaphysical principles poetically and beautifully in simple words. The theme of *Vāsiṣṭha* provides comprehensive knowledge about the genesis, existence; destruction and uncertainty of the world. He had translated the majestic ideas of the original text into simple words which can be understood by everyone. Its description of *Rāmāyaṇa* is so attractive and beautiful, that readers might feel it as prosaic or free verse.¹⁷³

Sāhityadarpaṇam

It is the Malayalam translation of the Sanskrit book *Sāhityadarpaṇam* written by *Viśvanāthakavirāja*. The sixth chapter was published as volume I and chapters 7 to 10 were published as volume II. Language Reformation Committee decided to translate *Sāhityadarpaṇam* to Malayalam. The first volume containing chapters 1 to 5 were translated by Kunnezhat Paramesvara Menon. Chapters 6 to 10 were published in two volumes¹⁷⁴ by K.Vasudeva Mussad. He had translated the Sanskrit verses in such a way, that it matches

¹⁷³Vasudevan Mussad K. *Vāsiṣṭharāmāyaṇa* Second edition, PK Brothers, Calicut, 1987

¹⁷⁴Kunnezhat Paramesvara, *Sāhityadarpaṇam*, Kerala Sāhitya Academy Thrissur, 1931

with the original text written by Viśvanātha Kavi. Thus he proved himself to be a good translator.¹⁷⁵

Sāhityasouhityam

Sāhityasouhityam is a collection of some selected articles in Sanskrit literature. It contains some important components of Sanskrit literature like words and metaphors and other 24 contemporary topics. It was written in Malayalam. This book make even the readers ignorant of Sanskrit aware of the worth of Sanskrit language.¹⁷⁶

Rāmacarita

Rāmacarita is a work written by the Tamil poet Cīrāman. The story of Śrīrāma is the theme of the book. There are a lot of debates about the author or the time period in which it was written. The Maniyani Nair family of central Kerala used to recite Rāmacarita in their homes before Thuñcatt Ezhuttacchan's Rāmāyaṇa. The language used in this is a mixture of Tamil and Sanskrit. Rāmacarita is viewed as the archetype of Malayalam language.

The first 25 chapters of this work were translated into Malayalam. We could

¹⁷⁵Vasudevan Mussad K , Sāhityadaṛpaṇam,National Book stall Kottayam,Kerala Sahitya Academy Thrissur,1971

¹⁷⁶Vasudevan Mussad K, (VASUDEVAN MUSSAD) Sāhityasouhityam,,PK Brothers,Calicut,1960

understand the majesty of *Vālmikīrāmāyaṇa* and the sweetness of Tamil legendary folks from this work.

Srīrāmakarṇāmṛtam

Srīrāmakarṇāmṛtam is a famous work translated by K.V.M. The story of Srīrāma is the theme of the work. The first śloka begins by praising Srīrāma. It contains the stories of Rāma's incarnation till the slaying of Rāvaṇa. It's a comprehensive translation in 4 chapters. There is no mention of the author anywhere in the book.

Śrīśivasahasṛanāmastotram

Śrīśivasahasṛanāmastotram is a famous hymn prevalent among the śaivas. This work which is recited reverently by the devotees of Śiva contains 100 ślokas. It is written with the help of an old book found from a printing press in Madras. Though *Śrīśivasahasṛanāmastotram* was prevalent in Kerala, it existed in the form of spoken verse and in palm-leaf manuscripts. It was translated to Malayalam, to increase its popularity and the devotion of the devotees.¹⁷⁷

¹⁷⁷Vasudevan Mussad K, Śrīśivasahasṛanāmastotram PK Brothers, Calicut, Arunodayam Press, Vadakkancherry, 1954.

Sāhityakaustubhaṃ

Sāhityakaustubhaṃ is the first book which was printed and published in the series of books called Kerala *Graṇḍhāvali*, which started publishing one book were month on subjects like literature, religion, science, history, criticism, biography and spirituality. It's a collection of literary pieces. *Sāhityakaustubhaṃ* was written to develop the critical thinking of literature students, so as to make the study of poetry easier for them. Many topics of Sanskrit literature are discussed here. It's a collection of topics like literature, science, verse and emotions.¹⁷⁸

K V M Smaraṇāñjali

K.V.M's 60th birthday was celebrated grandly. Many poets and scholars took part in the celebration. *Smaraṇāñjali* is a collection of articles written about the life experiences of K.V.M.

Jayadevan

This book is a short description of the story of *Jayadevan*, which is described comprehensively in the chapters 39, 40 and 41 of the book *Bhaktimāla*, it *Bhaktimāla* has written in Sanskrit by *Śrī Candradatta* praising

¹⁷⁸VASUDEVAN MUSSAD, *Sāhityakaustubhaṃ*, Sarasvāthīvilāsam Book Depot, Trissur, Printed Bhārata vilāsini press, Trissur, 1927

the miraculous stories of the 150 devotees of Viṣṇu about Jayadeva kavi, the author of Gīta Govindam. The Jeyadeva is a free prose work. It's written in simple Malayalam.¹⁷⁹

Hemāmbikāstotram

Hemāmbikāstotram is a work written in praise of Emūṛbhagavati, the idol of Kallekkulangara temple, his tutelary deity. It contains 16 verses. Every year during *Navarātrī*, he used to go to *Emūṛbhagavati*, for divine vision. During Vijayadaśami he used to conduct initiation into alphabets in the presence of the goddess. In 1953, when he went to the temple for the divine vision of the goddess of *Hemāmbikā*, he wanted to write a hymn in praise of the goddess. But he couldn't write even a letter and he was grieved. The present work was written by the author the next year, during Navarātri while he was coming back after worshipping the goddess. The first verse ends by saluting his guru Punnaśseri Nambi Neelakantha Śarma¹⁸⁰

इतिश्रीमदीहापुरेश्वरीचरणारविन्दमिलिन्द

पण्ठितराजश्रीनीलकण्ठशर्मपुण्यपादशिष्यस्य

श्रीवासुदेवशर्मणाकृतस्यश्रीविधावर्णनमालास्तुतिसंपूर्णं

¹⁷⁹Vasudevan Mussad K , Jayadevan, PK Brothers,Calicut,1938

¹⁸⁰Vasudevan Mussad K,*Hemambikā śtotram*P K Brothers Calicut, 1958.

This stotram was written by making the first letters of *Sṛīvidyāmañtra*, the initial letters of each śotra.

Kālidāsan

Kālidāsan is a collection of articles in Malayalam. The work familiarises the readers with the life and works of Kālidāsa. He also criticises the characters of Kālidāsa thoroughly. The characters in Kālidāsa's works are analysed critically. Each article gives an interpretation in simple Malayalam. The author expresses his own opinions about Kālidāsa by critiquing the arguments of other poets.¹⁸¹

Kathāratnamāla

Kathāratnamāla is a Malayalam prose work. It's a collection of 9 stories written by the great poet Rabindranath Tagore and K Vasudevan Mussad himself. Its writing style is so simple that it can be understood easily by everyone. The stories like Aparācita and Pathṛādipar are translations of Tagore. Rest of the stories are written by Vasudevan Mussad himself. His writing style proves that he had good knowledge in Malayalam.¹⁸²

¹⁸¹Vasudevan Mussad K., Kālidāsan, PK Brothers, Calicut, 1987

¹⁸²Vasudevan Mussad K., *Kathāratnamāla* Maṅgalodayam Press, Trissur. 1921

Taccoli Otenan

The plot of this work is the life of *Taccoli Otenan*. This Malayalam prose work describes the retreats and conflicts of Taccoli Otenan.¹⁸³

Candraguptan

The work titled *Caṅdraguptan* contains stories of Candraguptan, the founder of Maurya dynasty and the renowned emperor of Indian history. *Candraguptan*'s story is clearly depicted in *Viṣṇupurāna* and in Viśākhadatta's play *Mudrārākṣasam*. Besides many verses from *Cāṅkyaśūtra* are annot. This book doesn't contain the often heard stories of Candraguptan. Candraguptan and Nanda kings were enemies. With the help of Cāṅkya Candraguptan annihilates the Nanda dynasty and embezzles the nation. This incident is described extensively in the work. It contains 12 chapters. The prose piece begins with the rule of Nanda and ends with the release of Candradāsa and Malayaketu.¹⁸⁴

Kālidāsan Athavā Sāhityatile Keṭāviḷakku

The book *Kālidāsan Athavā Sāhityattile Keṭāviḷakku* Kālidāsan was written after the books Kālidāsa and Mahākavi Kālidāsa. The articles in this

¹⁸³ Vāsudeva Mūssat K, *Taccoli Otenan*, Bhārathavilāsam Press, Trissur. 1958.

¹⁸⁴ Vāsudevan Mussad K, *Caṅdraguptan*, Jenasagaram book stall., Trissur. 1927

book are quite different from the earlier ones. The four chapters are titled as Kālidāsa, *Raghuvamśa Kathakal and Kumārasaṃbhava. Kathakal and Virahīṇiyāya Yakṣan*. These four chapters contain many essays. The incidents and characters in Kālidāsa's works are interpreted with great care in this book.¹⁸⁵

Śaṅkarācārya

There are many works about *Svāmi Śaṅkarācārya* both inside and outside Kerala. This book was written with the intention of presenting Keralites with a biography of *Śaṅkarācārya*. The work *Śaṅkarācārya* was written based on the great work *Śaṅkarāvijayam* by *Vidyāraṇya Svāmi*. It's a complete biography of *Śaṅkarācārya* from his birth till his death, running in to in 18 chapters. It's written in simple language.¹⁸⁶

Hariścandran

It is an abridged biographical work about king Hariścandra. The stories were abbreviated as in pūrāṇas, kiḷippāṭṭu and tuḷḷalpaṭṭu. The story of Hariścandra is seen differently in various versions. K Vasudeva Mussad

¹⁸⁵Vasudevan Mussad K, , Kālidāsan Atava Sāhityathile Kedavilake, Arunodayam Press Wadakkancherri Trissur, second edition 1965

¹⁸⁶Vasudevan Mussad K, Śaṅkarācāryiar, Saraswathivilasam book stall, printed, Mangalodayam Press, Trissur. 1926

decided to write a book about it. It is written in 8 chapters. It was approved by the Cochin Textbook Committee and was included as a textbook in the curriculum.¹⁸⁷

Śaktanzāmutiri

It is a small book about the Zāmutiri of Kozhikkode Śaktantampurān. The theme of the work is the attacks of Śaktantampurān in Kerala and the league between King of Cochin and Zāmutiri. This work in all chapters written in Malayalam.¹⁸⁸

Triveṇi

Poems of the trinity Vallatol, Kumaranasan and Ullur are heart rendering for the aesthetes. Trivēṇi is a criticism of Vallatol's Magdalana Maṛiyam, Kumaranasans Karuṇā and Ullur's Piṅgala. These three works end on a peaceful note. The modern critic Joseph Muntasseri's Māttoli is an important critical work. One who wishes to conduct a comparative study of *Magdalanamaṛiyam*, *Karuṇa* and *Piṅgala* can't go forward without referring

¹⁸⁷Vasudevan Mussad K, *Harischandran* Bharathavilasam, Press, Trissur. 1950

¹⁸⁸Vasudevan Mussad K, *Śakthan Sāmathiri*, Prakashakaumudi press Kozhikkode, 1953

this book. This critical work is written with the intention of providing a critical work which is different from Muntasseri's .¹⁸⁹

Saṅkalpavihāram

Saṅkalpavihāram is a collection of essays in Malayalam which contains ideas from some Sanskrit works. It includes 15 essays on topics like Kauṭilya's Arthaśāstra and Westener's Astronomy. The essay Kauṭilya's *Arthaśāstra* was written before writing the essays on Economics. It also contains an essay about libraries and development of literature at that time. It contains an essay describing how to represent the contents of Amarakośa. Surely it's an asset for the students of Malayalam language.¹⁹⁰

Mānasollāsam

Mānasollāsam is a collection of essays in Malayalam on contemporary issues. It contains 9 essays by linking contemporary incidents. It was approved by the Madras Textbook Committee and was selected as part of the curriculum.¹⁹¹

¹⁸⁹Vasudevan Mussad K, TrivēnīPK Brothers Calicut,,Arunodayam Press Vadakkancherri, Thrissur 1953.

¹⁹⁰Vasudevan Mussad K, *Saṅkalpa Vihāram*,PK Brothers Calicut,1953.

¹⁹¹Vasudevan Mussad K, *Mānasollāsam*PK Brothers Calicut,1954.

Prabañdhabhūṣaṇam

Prabañdhabhūṣaṇam is a collection of literary essays on science, literature and society. The essays were written by K Vasudeva Mussad at different time of periods. Some articles of Rabindranath Tagore are included in this. The article *Mitragoṣṭī* was translated from a Sanskrit magazine. The article Amarasimhan was written on the basis of a Sanskrit work by Appaśarma *Vidyāvacaspati*. *Bhūtatattvam* was taken from a Sanskrit essay of Rājarāja Varma Tampurān. The article *Sāhṛdayacitram* was written on the basis of an essay in the magazine Self Culture. It's a book useful for the readers to increase their knowledge and to improve their skill in essay writing. This book was approved by Madras Textbook Committee.¹⁹²

Sṛīkṛṣṇalīlakal Gadyakāvyaṃ

Sṛīkṛṣṇalīlakal was written on the basis of the life of *Sṛīkṛṣṇa*, as described in daśamaskandha of Mahābhārata. It comprehensively describes the divine stories of Lord *Sṛīkṛṣṇa*. It's based on works like *Bhāgavatam*, *Kīlipāṭṭ*, *Daśamam Kīlipāṭṭ*, *Sṛīkṛṣṇacaritam*, *Maṇipravāḷam*, *Kṛṣṇagādha* and Sandanagopālampāna. There is a lot of stories about *Sṛīkṛṣṇa* in

¹⁹²Vasudevan Mussad K, , Prabañdhabhūṣaṇam ,Bharathavilasam Press & book depot,Trissur.1997

Malayalam, but they are all written in verse form. So Vasudevan Mussad wrote this work in prose form. It is written beautifully and meaningfully in simple language. It was approved by the Madras Textbook committee and it was written in such a way as to provide knowledge about the stories in legends.¹⁹³

Kāṭṭupūkkal

This book is written by integrating selected literary essays that he had written in various newspapers at different time periods. This book is a collection of essays which help literature students and scholars to develop their knowledge in literature. The *Kāṭṭupūkkal* which bloom in the forest wither unnoticed by anyone. He didn't want this essay to remain unnoticed. So he named the collection *Kāṭṭupūkkal*. It contains articles about the prominent personalities like Kāṅkaśseri Bhaṭṭatiri, Cenas Nambuthiri, Mahākavi Māgha, and *Uttaranaiṣḍham Uddhanḍaśāstrikal*.¹⁹⁴

Melputtūr Bhaṭṭatiri

Melputtūr Bhaṭṭatiri was a book written on the instruction of Madras Textbook committee and was approved by Cochin Textbook committee for the study of S.S.L.C students. The theme of the book is the life and works of

¹⁹³Vasudevan Mussad K, Sṛīkṛṣṇalīlakal Gadyakāvyaṃ ,Editor N Venkitasubrahmanaiyer,Saraswathivilasam book stall Trissur,printed Mangalodayam press Trissur,1929

¹⁹⁴Vasudevan MussadK, Kāṭṭupookal! PK Brothers Calicut,Prakashakaumudi,Printing works Calicut,1956.

Melputtūr Bhaṭṭatiri. It describes his literary contributions in detail. Many topics in this book are taken from *Kuññikkuṭṭan Tampūrān*. Some articles are written based on the information collected from the friends and admirers of Bhaṭṭatiri.¹⁹⁵

Tārāpadam

Tārāpadam is a collection of Malayalam essays. It contains many ancient and modern essays. It contains articles like *Paraśurāman in Kerala*, *onam daśāvātāram*, *evolution*, *science*, *Tirunāvāya Klambikkal Paniker*. It discusses about traditional values.¹⁹⁶

Arthaśāstram

Arthaśāstra is an authentic and comprehensive political work. It gives clear guidelines to the rulers about how to rule the kingdom. It's the translation of Kauṭilya's Arthaśāstra. K.V.M's translation is based on the original text of *Arthaśāstra* published from Punjab Sanskrit library. He had referred books like Gaṇapatiśāstri's interpretation and Syāmaśāstri's English translation *Bhāṣa Kautīlīyam*. When he came across some illogical arguments, he omitted them and retained what is scientific. The technical words in the original text are

¹⁹⁵ Vasudevan MussadK, Melputtūr Bhaṭṭatiri, Bharathavilasam Press & book depot, Trissur. 19

¹⁹⁶ Vasudevan Mussad K, , Tārāpadam PK Brothers, Calicut, 1952

translated as such. When needed, he added its meaning along with it. He had also given a detailed account of ideas which are difficult to understand. The technical words used in the book and its corresponding English words are given in the alphabetical order with meaning. *Arthaśāstra* is an analysis of Hindu political ideology which can be compared with Plato's Republic and Aristotle's Politics.

This translation was first published by Cochin Language Reformation committee. Later it was published by Kerala Sāhitya Academy. Krishna Variyar had written a valuable introduction to this book. The contents of the book are laws, rules, politics, social system, diplomacy, monarchy, war, peace, convictions, inheritance and the government needed for a welfare country. K Vasydevan Mussad 's translation is the first Malayalam translation of *Arthaśāstra*. It is beneficial for the students of history and Sanskrit alike.¹⁹⁷

Mahātmānirvāṇa

Mahātmānirvāṇa is a great Sanskrit kāvya written by Vatakkepattu Narayanan Nair. Its theme is the untimely death of Mahatmaji. K Vasudeva Mussad had written verbatim Malayalam translation of this book.

¹⁹⁷ Vasudevan Mussad K, ,Arthaśāstram,Kerala sahitya academy,1961

Mr̥tyunjayabhujāᅅga stotram

Mr̥tyunjayabhujāᅅgastotram is a more meaningful hymn than Hemāᅅbika stotram. It was written about the Lord of ᅅrippaᅅgottu. A verse from the work is given below.

पुरःश्यामवतःपततंकृतान्तविलोक्यभूवन्तमुकण्ठोः

परित्रातुमान्तप्पूतंत्वत्पदानतःपरक्रोडवासिन्प्रणम्याहंप्रपद्ये॥

Vīratāᅅᅅavam

Vīratāᅅᅅavam is modelled on Vaᅅᅅattol's epic *Vilāsalatika*. But this work was not published.

Siddharūpam

Siddharūpam describes the nouns and verbs in Sanskrit. One who wishes to learn Sanskrit should learn *Sidharūpam*. Other Siddharūpams begin with the word Rāma but this book begins with the word tree. It's useful for Sanskrit students.¹⁹⁸

Devistotraᅅgal

Devistotraᅅgal is the Malayalam interpretation of the Sanskrit hymn verses of Śaᅅkarācārya like *Ānandalahari*, *Tripurasuᅅdari Aᅅᅅakam*, *Laᅅita*

Paᅅᅅcaratnam,

Kalyāᅅᅅaviᅅᅅistavam,

Navaratnamālikā,

¹⁹⁸VASUDEVAN MUSSAD Sidharūpam, PK Brothers, Calicut, 1967, pp1,3,5

Mañtramāṭṛkāpuṣpamāla swarūpam and *Gaurīdaśakam*. These stotrams are useful for the devotees of goddess for rituals and daily recital.

The bliss that the poet's gratified mind feels after worshipping Devi is clearly depicted in *Ānandalahari* which contains 20 stanzas. *Tripurasuṅdari Aṣṭakam* is an eight versed poem about *Tripurasuṅdari*. *Laḷita Pañcaratnastotram* is a short hymn containing the memories of Devi. *Kalayāṇavṛṣṭistavam*, contains 16 ślokas. The initial letters of each śloka form *Śṛīvidyamahāmañtra*. *Navaratnamālika* is a hymn containing 9 śloka s like the 9 gems. *Mañtramāṭṛkapuṣpamāla*, like *Kalayāṇavṛṣṭistavam*, is a hymn verse with mantras for recital. *Gaurīdaśakam* is a mantra to be recited by invoking Devi in the brahmanūhuṛta. It's a useful stotra for prosperity and attainment of knowledge. The two parts of Navaratnamālika, which were written by Śaṅkarācārya after saluting goddess Śṛī Mūkāmbika is also cited in this book. The book is written with an introduction and summary of verses in the sequential order and its meanings. It's a useful book for the devotees of *Devi*.¹⁹⁹

Śabariśvaracaritram

¹⁹⁹VASUDEVAN MUSSAD, Devistotraṅgal, PK Brothers, Calicut, 1953

Śabariśvaracaritram is a hymn written by K.Vasudevan Mussad.²⁰⁰ It poem describes the history of Sṛī Śabarimalaśāstā, who is famous not only in Kerala but in the whole of India. It contains 113 ślokas in 10 parts like *Bhagavān Mahimānuvaṛṇam, Avatāraṇam, Manikaṇḍadaṛśanam, Rājakaikāryam, Sajeevopacāpam, Mitrabhojanam, Manikṇḍasya Vanayātra, Maḥiṣamardhanam, Śardhūlavikṛīḍitam and Pratiṣṭāvidhi*. The poet who was a devotee of Ayyappan had a longing to visit Śabarimala, but because of ill health, he couldn't go prayed to Śāsta in grief. During that time, a devotee of Ayyappa requested him to write him a verse everyday to worship god. The first poem in this book is written for the devotee. This hymn was completed in ten days. With that, he was cured of his illness.²⁰¹ The first verse begins by praising Śabarimala Śāsta.

शास्तेषूसत्कीर्तितवैभवायपात्रेषूसन्दर्शितविग्रहाय।

शास्त्रेसदाप्यस्तुनमःपरायगोप्त्रेसमस्तप्सितदायकाय॥

‘He, who is glorified in the holy books, who gives vision to his most deserving devotees and gives all felicity, is always venerated’. The last verse

²⁰⁰वासुदेवकविनाकृतं तदिह दर्मशास्त्रचरितामृतं

²⁰¹VASUDEVAN MUSSAD, *Śabariśvaracaritram* PK Brothers, Calicut, 1960

ends with a salutation to his guru²⁰².Putezhat Rāman Menon had written an introduction to the work.

Kṛṣṇārpaṇam

Kṛṣṇārpaṇam is an anthology of poems written in Malayalam about Lord *Srī Kṛṣṇa*. It begins by surrendering himself at the feet of *Guruvāyūrappan*.It is written invoking the blessings of *Lord Kṛṣṇa*. It is written based on the processes of Guruvayur temple.²⁰³

Devīpuṣpāñjalistotram

This śotra is about goddess Durga, the slayer of Mahiṣasura. *Devīpuṣpāñjalistotram* is a prominent mantra with its use of new words and devotional ideas. It's the Malayalam interpretation of *Devīpuṣpāñjalistotram* written by *Srīrāmakṛṣṇakavi*. It is written on the instructions of K.V.Acutan Nair, the owner of Normal Printing press, Kozhikkode. Anybody who reads this can visualise the poet dancing before the goddess canting these mantrs. Its writing style is excellent and we can see the amount of devotion the poet has, in different parts of the work.²⁰⁴

²⁰²नीलकण्ठगुरुपादपङ्कजमरन्दशितलितचेतसा
नीललोहितरमेशनन्दनसिषेविषापरहितैषिण
वासुदेवकविनाकृतंतदिहदर्मशास्त्रचरितामृतं
भासतांशाबरिकागिरिशकृपयायाभवामयामहौषधम्॥

²⁰³K Parameśvaran Mūssat ,I,PK Brothers,Calicut,1969

²⁰⁴VASUDEVAN MUSSADDevīpushpāñjali śotram ,Normal printing press Calicut,1955

Sṛīcakrapūja

Sṛīcakrapūja is the Malayalam interpretation of Śaṅkarācārya Sanskrit mantra verse *Tripurasuṅḍarīmānasapūjastotram*. Śaṅkarācāryawas an ardent devotee of the all powerful *Tripurasuṅḍari*. He used to worship the goddess daily. Swāmi had described *Sṛīcakrapūja* in its sequential order, making it a special mantras. It contains 127 verses and it is written to help the devotees to know *Tripurasuṅḍari*.²⁰⁵

Bhujāṅgaprayātam

Bhujāṅgaprayātam is a work containing stotras written in the meter *Bhujāṅgaprayātam*. *Bhujāṅgaprayātam* is a meter suitable for expressing devotion and a version. The word *Bhujāṅgam* means serpent and *prayātam* means gliding. It means gliding of the serpent. It should be recited in a slow pace, hence the name *Bhujāṅgaprayātam*. Since *Bhujāṅgaprayātam* was recited in the theistic families of Kerala in the evenings, it was prevalent among Keralites. It contains 10 hymns like *Sṛīganeśabhujangam*, *Sṛīśāradābhujangam*, *Sṛīsubrahmaṇyabhujangam*, *Sṛīśivabhujangam*, *Sṛīviṣṇubhujangam*, *Sṛīkṛṣṇabhujangam*, *Sṛīrāmabhujangam*, *Sṛīhanumadbhujangam*, *Sṛīdevibhujangam* and *Sṛībhavānibhujangam*. Among these *Sṛīśivabhujangam*, *Sṛīviṣṇubhujangam*, *Sṛīkṛṣṇabhujangam*,

²⁰⁵Paṇḍita Vasudevan Mussad Sṛīcakrapūja Mangalodayam , Trissur 1954.

Sṛīrāmabhujangam, *Sṛīhanumadbhujangam*, *Sṛīdevibhujangam* and *Sṛībhavānibhujangam* were written by Śaṅkarācārya.²⁰⁶

Valsasteyam

Valsasteyam is a part of Cerusseri's *Sṛīkr̥ṣṇagādha*. It contains a description of Bhagavatgīta beginning from the latter half of the 11th chapter till the 14th chapter. Its theme is the activities of *Sṛīkr̥ṣṇa* before and after the confinement of *Ulūkhala*. The author had based this work on Vyāsabhārata and made some changes according to his imagination. *Valsateyam* means stealing calves. He had also written a note on this work²⁰⁷.

Gaṇapatīstotram

Gaṇapatīstotram is a collection of hymns written in praise of gods and goddesses. It contains 12 hymns. *Gaṇapatīstotram* contains Śaṅkarācārya's *Gaṇeśakavacam* and *Gaṇeśabhujangastotram*, Gaṇabhava kavi's *Ganeśa mangalam*, Sṛīkr̥ṣṇendra Kavi's *Sṛīgaṇapatī maṅgalamāsika*, *Gaṇeśadvādaśanāmastotram* taken from *Nāradapūrāṇa*, *Gaṇeśakavacam* taken from *Gaṇeśapūrāṇa*, *Śoḍaśopacārapiyā stotram* taken from

²⁰⁶Vasudevan Mussad *KBhujāṅgaprayātam* with commentary the Mangalodayam limited, Trissur 1957 p.5

²⁰⁷Vasudevan Mussad K, *Vaḷsasteyam* V,V Sundaraiyer & sons Trissur, 1940

Gaṇeśapūjākālpam, Aṣṭottaraśatanāma stotram and *Vigneśarastuti*. It gives meaningful interpretation to the hymns written by many in praise of Lord Gaṇeśa. Its meaning can be understood easily by the reciters. Such is the style of writing.²⁰⁸

Kṛṣṇagātha

Vasudeva Mussad had written an introduction and gloss to Cerusseri's *Kṛṣṇagātha*. It is modelled on the work published in Mangalodayam in 1924. He had proofread and rewrote it. Vatakkumkur's commentary also helped in writing this.²⁰⁹

Hṛdayagītam

Hṛdayagītam is an anthology of Malayalam poems. His first anthology was *Puṣpāñjali*. In 1946, his second anthology *Vṛndāvanam* was published. Most of the poems included in this were published in Mathrubhumi weekly. *Vīrakumāran* and *Jīvajālāṛppaṇam* are two unreleased anthologies.²¹⁰

Aramanarahasyam Antappurapremam

Aramanarahasyam Antappurapremam is a translation of the English book. 'The Love of the Harē' written by the famous author Ronalds. The

²⁰⁸ Vasudevan Mussad K, *Gaṇapatiśtotram* PK Brothers Calicut 1999

²⁰⁹ Vasudevan Mussad K, *Kṛṣṇagātha* Maṅgalodayam printing press Trissur 1956

²¹⁰ Vasudevan Mussad, K, *Hṛdayagītam*, Mangalodayam printing press Trissur 1959

content of the book is the diabolic and wicked acts as well as historical events that happened in the beginning of the nineteenth century.²¹¹

Pratāpanum Śaktanum

Pratāpanum Śaktanum is a short play written about the life of *Pratāpa Simha*, known as the lion of Rajasthan and his younger brother *Śaktan Simha*. It's his own writing.²¹²

Raṇāṅgaṇam

Raṇāṅgaṇam is a historical prose work written by Vasudevan Mussad. The significant historical events of *Rajastān* and Ahamadabad are described in it. It contains two stories titled 'The Great war of Cittūr' and 'the Fall of Ahamadabad City'. Both these works depict the bravery of warriors in war. The great Emperor Akbar's attack and the counter attack of the kings are the historical facts described in it.²¹³

Urvaśi

Urvaśi is a free interpretation of the story of *Ūrvaśi* described in vedas.

²¹¹ Vasudevan Mussad, K, *Aramanarahasyam Antappurapremam*, Mangalodayam co-limited Trissur, 1920

²¹² Vasudevan Mussad K, *Pratapanum Saktanum*, PK Brothers Calicut 1953

²¹³ Vasudevan Mussad K, *Raṇāṅgaṇam*, PK Brothers Calicut 1953

Hiraṇmayi

Hiraṇmayi is the Malayalam translation of the Bengali story *Hiraṇmayi*, written by the Bengali novelist Bankim Candra Cāterjee. This story is prevalent in Bengal. Its concepts are written in Malayalam.

Śivāji

Śivāji is a book which describes the life of Sivaji, the King of Maharastra. It's a historical book which depicts Śivāji's rule of the kingdom and his war history.

Pākkanār

It's a biography of Pākkanār, a member of *Paṛayipetta pantīrukulam*. It contains a complete history which includes the arts and legends of olden times.²¹⁴

Bhāratacaritram

Bhāratacaritram is a work written by *Sṛīkṛṣṇa* kavi. Vasudevan Mussad found the book and published it. It is indicated in the beginning of the book, that the author of the book is *Sṛīkṛṣṇakavi*. It is not clear, whether he is a Keralite or an outsider. There is no mention of it anywhere. But some hints are given as to prove, that, he is a Keralite. While depicting *jelakṛīda*, he

²¹⁴ Vasudevan Mussad K., Pākkanār, Prakashakaumudi, Printing works Calicut 1956

describes about *sailavādyam*. He gives a short description to this work in Sanskrit. *Bhāratacaritram* is a beautiful Sanskrit verse. It depicts the love story of Duṣyaṅta and Śākuṅtala. The name Bhāratam gained popularity through the protagonists. The theme is taken from the *Ādisabhāpaṛvam* of *Mahābhārata*. The poet depicts the love story of *Duṣyaṅta* and *Śakuṅtala* as different from *Mahābhārata*.

Ānantarāmāyaṇagadyam

Ānantarāmāyaṇagadyam is an excellent translation work of K Vāsudeva Mūssat. It's the prose translation of *Anantarāmāyaṇa* written in Sanskrit. It is debated that the author of this book is *Vālmīki*. But the translator himself opines that, it is not all similar to *Vālmīki. Rāmāyaṇa*. Listening to the story of *Ṣṛīrāma* gives immense pleasure to the audience hence the name *Anantarāmāyaṇa*. It depicts the story of *Rāma* and *Sītā* as in *Rāmāyaṇa*. But each incident in this are presented in a different light by the author, which is quite different from the conventional *Rāmāyaṇa* stories. *Rāmāyaṇa* begins with *Daśaradha's* thoughts about his sons. But *Anantarāmāyaṇa* begins with the proposal of *Kausalya* by *Daśaradha*. *Sumitra* is the youngest of the three wives of *Daśaradha*, but in *Ānantarāmāyaṇa* *Kausalya* is the youngest. When the *pāyasam* was shared *Sumitra* gets two portions of it in *Rāmāyaṇa*, but in this book *Kaikeyi* gets it. So *Bharata* is the

younger brother of Lakṣmaṇa. Thus the original text is modified according to the imagination of the author and the story varies from the original text. Besides, the history of the heroine Sītā, Rāma, Aḥalyā, Kaikeyī, Daśaratha, Rāvaṇa and Hanumān are described in detail in this work.²¹⁵ Rāvaṇa's story is depicted strangely. Rāvaṇa is presented as someone who tries to stop the marriage of Daśaradha and Kausalya, when he knows from Brahma their son will slay him. Besides he tries to abduct Sītā when she was incarnated in the name of Padma. Rāvaṇa also participates in *Sītāsvayamvara* but fails miserably to lift the bow²¹⁶. The story is presented differently by the author. It is translated from the original text into simple prose style in Malayalam. The popular *Rāmāyaṇa* has six cantos, but this one contains nine. The author was almost successful in tricking the readers into believing that this work is written by Vālmīki.

Ghoṣayātra

Ghoṣayātra is a humorous poem interpreted by K.Vāsudevn Mūssat. It can be understood that it is the work of the humorous poet of Kerala Kuñjcan Nambiyār²¹⁷. The social conditions prevalent in Kerala at the time of Kuñjcan

²¹⁵Vasudevan Mussad K.,Anantharamayanagadyam,Janasagaram Book shop,Trisivaperur,1926

²¹⁶ Ibid p4

²¹⁷ ഭൂഷണവാക്യകൾ ചൊല്ലുകയത്നം

ഭൂഷണമണ്ണു നടീചുവടുകൾ

Nambiyār can be seen in the poem. It was a time when the fame of Nairs as the warriors was fading and this is stated in this work. It depicts Nair characters who mortgage their guns for tobacco and who waste their money on liquor and drugs.²¹⁸ The peculiarity of Kuñjcan Nambiyār's works is the elegance of the words and plentitude of figures of speech like alliteration, similes and metaphors used excellently. It is filled with humour. All these facets made Vasudevan Mussad translate Kuñjcan Nambiyār's work.²¹⁹

Cikitsākramam

Cikitsākramam Malayalam vyākhyānam is a Āyurvedic text for the physics and students who follow Kerala medical tradition²²⁰. He had published the treatment system with Sanskrit base in *Vijñānacintāmaṇi*. Vasudevan Mussad's father was a renowned Āyurvedic vaidyan. He says in the declaration of the work that he had written the work based on his father's manuscripts on the systems of treatment.²²¹

There is no proof about the author of the book. It can be understood that, he is the one who was training and propagating medicine traditionally. He had

ഭോഷൻമാർ പലതുണ്ടതിനാലി

ബ്ഭോഷാകവിത മഹാവശൈമ്യം

²¹⁸ Vasudeva Mussad K, Ghoshayātra ,V Sundaraiyer and sons,Trisivaperur,1924

²¹⁹ Ibid p5

²²⁰ Vasudeva Mussad K, *Cikitsākramam*,1940

²²¹ Ibid p3

made the work comprehensive by adding ślokas from many ancient books in Sanskrit and by adding his own ślokas, the translator of the book. Vasudevan Mussad not only interprets the meaning of the original text but also describes in detail, how to process each medicine according to the methods in the text. In some situations, he borrows topics from other Āyurvedic texts and explains it. When describing about diseases, he had done it in such a way that the students can understand the different categories easily. His guru Punnaśseri Nambi had written a special introduction to it.

Śivastotra Mañjari

Śivastotra *Mañjari* is a hymn written in praise of Lord Siva.²²² Kiṇṇamkkaṭṭa Kaḷḷan, Prācīna Bharattathtile Saptālbutangal, Malayalam novels namely Kalangithelinju²²³, Kaṇṇiṇṇum Cirryum²²⁴, Vidhavayude Makal²²⁵, Hanumānkutti, Rāvaṇa angalil Oruvan are to be found.

Vidvān Kuruvānttoti Sankaranezhuttacchan

Rāyiranellūr is the birth place of *Nārāṇattubhrāntan* K.S.Ezhuttacchan was born in 1889 as the fifth son of Raman Ezhuttacchan of Rāyiranellūr Kuṇuvānttoti and A P Ammu Amma. The members of Kuṇuvāntodi great good

²²²Vasudeva Mussad K, Śivastotra *Mañjari*, Bharatavilasam Press, 1924

²²³Vasudevan Mussad K, Kalangitelinju, PK Brothers Calicut 1954

²²⁴Vasudevan Mussad K, Kannirumchiriyum, PK Brothers Calicut 1953

²²⁵Vasudeva Mussad K, Vidavayude makan, Mangalodayam Trissur, 1956

teachers, K.S.Ezhuttacchan acquired elementary education till fourth standard in a nearby school. After that he started learning Sanskrit under *Nāntodath* Mūssat, who was impressed by the talents of his disciple, and advised the head of the family to send K.S to Punnaśseri Nambi's Sanskrit school. His elder brother Kuṭṭan Ezhuttacchan was not interested in educating him. But because of the pressure from others, he decided to send him to school. He joined Pattambi College in June 1919. He became the favourite disciple of his guru in no time. This school played an important role in flourishing his taste in literature.

As he was facing financial difficulties, he published a magazine named *Paiṅkiḷi* on his own. Making money for his studies was the aim behind this. Since *Thuñcattū* Ezhuttacchan was his role model, he named the magazine as *Paiṅkiḷi*. K.S.Ezhuttacchan was the editor and his brother Knju Ezhuttacchan was the editor and publisher of *Paiṅkiḷi*. But the magazine didn't run for long. Punnaśseri's magazine *Vijñānacintāmaṇi* was his inspiration for starting a magazine like this.²²⁶

²²⁶ Ezhuttacchan, K.S., Mathrubhumi, March, 1952 p 24

Ravunni Menon and Ceruliyil Kunjunni Nampisan played a vital role in developing his taste in literature²²⁷. P. Kuññirāman Nair used to write letters in the form of poetry. His first poem was published in the magazine Paikilī.

K.S.Ezhuttacchan was a complete Gandhian and an ardent devotee of Gandhi. He used to wear only khadi clothes produced in our country. Gandhiji visited him when he came to Palakkad in 1934 and following that, he worked to propagate the ideals of Gandhi. Casteism, untouchability, superstition, amorality and feudalism were the hallmark of Kerala at that time. He had written many articles against it. When the nation was burning in the furnace of freedom struggles, he tried to inspire the students.

After passing the Vidvān exam in 1925, he worked as a Sanskrit teacher in *Cerpulaśseri*, *Vellinezhi*, *Cāvakkād*, *Perintalmaṇṇa* and *Elappuḷli*. From 1946 – 1951 he was a teacher in Perintalmaṇṇa Board High School, who did't just but motivated the students to learn. He expressed his ideals through the life stories of *Gandhiji* and *Vivekananda*.²²⁸ Poverty was his constant companion when he was a student as well as a teacher. His contributions as a poet and critic are valuable. He had written a dozen books in genres like biography, poetry, essays and short stories.

²²⁷ Smaraṇika, Pattambi caritam, Sree Neelakantha Govt. Sanskrit college Pattambi, 1919 p 20

²²⁸ Ibid p 20

Thuñcattūezhuttacchan

Thuñcattūezhuttacchan was his first work. It's a biography of Thuñcattūezhuttacchan, his guru in poetry. The theme of the work is the eventful life of Tuñcattūezhuttacchan from his birth till his death. It is written in Malayalam. K.K.Rāja had written a brief and comprehensive forward to it. The work begins by praising his guru Punnaśseri Nambi ²²⁹ He was highly praised by the aesthets for this work. ²³⁰

Duṛgādāsan

Duṛgādāsan is a song verse. It about the life and administrative reforms of the Emperor Aurangazeb. The preface to this work was written by Kallanmmarttoti Rāvunni Menon. ²³¹

Ajavilāpam

When speaking about the elegies in Malayalam, Kumaran Āśān's Praudhapṛarodanam is the best. Ajavilāpam is on elegy comparable to Āśān'spoem. Ajavilāpam presented in Raghuvamśa Mahākāvya is translated in verse form beautifully. The meaning and beauty of each śloka is presented here without losing its naturality and emotions. The poet's talent is unequalled.

²²⁹Ezhuttacchan K S,*Thuñcattūēzhuthacchan*,Mangalodayam press Trissur,1927

²³⁰ Ibid,p23.

²³¹ Ezhuttacchan K S,*Duṛgādāsan*,Navodaya ,press,Calicut 1960

Vikramorvaśīya

Vikramorvaśīya is the Malayalam translation of Kālidāsa's play *Vikramorvaśīya*. He had translated the work without losing the poetic beauty of the original text.

Vihagavīkṣaṇam

Vihagavīkṣaṇam is a collection of ten essays written in Malayalam.²³² His other works include *Prasanna Pournami*, *Kuñcan Nambiyar*, *Iruttill ninnum Veliccatilek*, *Bāṣpāñjali*, *Vairamāla*, *Upanyāsamañjari*, *Samskārakaumudi*, *Sāhityāsvādanam*, *Citrahaṛmyam*, *Kathācandrika*, *Sāhityadīpika* and *Nammude Sāhityakāran*.²³³

Vidvān C.S.Nair

C.S.Nair was born in May 1894, in the Nair family of Cettiartoti in Perumuṭiyūr Pattambi. He was the son of Putumana paṛampatt Sankaran Nair and Cettiartoti Parvati Amma²³⁴. He learned the basics of Sanskrit from his uncle Govindankutty Nair, C.S.Nair's formal name was Sankunni Nair. After the completion of elementary education under his uncle Govindankutty Nair, he joined Punnaśseri Nambi's gurukulam, which is known as the Naḷanda on

²³²Ceruḷiyil Kuñṅunṅi Nampiśan, Tiruvegapura Vikramorvaśīya, Sāhitya parishad, Ernakulam, 1957

²³³ Ezhuttacchan K S, *Vihagavīkṣaṇam*, PKBrothers, Calicut 1961

²³⁴ Sāhitya Academy Sāhityakāranmārude directory, 1976, p 1063

the banks of Niḷa, for advanced studies²³⁵. He was so wise, that he gained the special attention of his guru. Since his childhood, he had talents in the field of literature and was quite different from other students. When other students were taught medicine and astrology during their spare time, he was taught literature²³⁶. At the age of 21 he passed Vidvān exam from Madras University with first rank.

C.S.Nair was the sole student in the second batch of Vidvān examination who which gives importance to Sanskrit and vernacular languages alike. C.S.Nair's interest and talents in literary composition were evident from in his college years. According to K Vasudeva Mussad, among the students who learned Sāhitya, C.S.Nair and Kallanmmarttoti Ravunni Menon were the most talented Students.²³⁷. After his course in Pattambi College he joined Āluva St.Mary's High School as a Malayalam teacher. He understood that in order to survive in the new scenario, the knowledge of Sanskrit alone would not be enough. The knowledge of English language and culture is necessary. He spent all his free time there to learn English. It was a time when national renaissance movements were shedding a new light throughout India. C.S.Nair

²³⁵ Vidvān CS Nair ,Selected Essays,Valḷattaol Vidyāpīdam.Nov 2016

²³⁶Vidvān CSNair ,Selected Essays,PK Brothers Calicut 1964

²³⁷ VASUDEVAN MUSSAD Atmakata,Bhārata Bhūṣaṇam press,1966.

may be the first person from Pattambi College to reform himself with English education. C.S.Nair, who returned from Aluva was not the same person who left Pattambi College. He was influenced by Western culture that much. He expanded the sphere of his public life by coming in contact with national movements and Indian National Congress with the help of English education²³⁸.

Teacher

C.S.Nair, who expressed his opinion without caring anybody, became a nuisance to the management of the school. C.S.Nair going to school with the nationalist newspaper Hindu and talking politics caused problems for the school manager and head master who were the sympathizers of the British government²³⁹. C.S.Nair was terminated from school in December 1922.

The school authorities refused to concede the school ground for the farewell meeting of C.S.Nair by his friends and students in Āluva. The farewell meeting was held on the beautiful banks of Āluva River. After resigning from his teaching job, he realised that domain was journalism. He became a member of the editorial board of the newspaper Swarad published

²³⁸ Vidvān CSNair ,Selected Essays,Vallattol Vidyapeedam.Nov 2016 p 13

²³⁹ K Prasanam,CS Nayarude sahityavimarsanam,Mathrubhumi,August 8 1952

from Kollam under the leadership of Barrister A.K. Pilla and published many articles on Indian renaissance and Indian National Congress.

In 1924, C.S.Nair returned to Pattambi from Kollam and was appointed as a teacher in Pattambi College. In 1928; he joined Madras Loyola College as a teacher and worked there for six years.

He worked as a teacher in Pattambi College only for three years. At that time he became a part of the newspaper *Keralopahārām*. Since Malayalam students were less in number, he had to resign from his job. Then he joined Madras University for research. He got the opportunity to co operate with Celanātt Achuta Menon in literature and journalism. An Aptitude for Malayalam Language was his research topic ²⁴⁰.He returned to Pattambi College in 1936. The authorities of Pattambi College wanted the Madras returned Vidvān Sankunni Nair to join as a teacher in the College. But there was no vacancy available at that time. Then K.P.Narayana Pisharoti, a teacher working there was transferred to *Pāvaraṭṭi Sanskrit College* and Sankunni Nair joined the college as a teacher for the third time.

After the death of Punnaśseri Nambi, he took over the management of the school. Sankunni Nair was appointed as the vice principal. After the death

²⁴⁰ Annual of Oriental Research papers part 2 1937

of Nārāyaṇa Śarma Sankunni Nair assumed the office of the principle of the college. He spent the rest of his life for the development of the college. He died on 8 May 1942 at 10 in the morning.

Literary works

C.S.Nair was a writer who gave valuable contributions to Sanskrit literary criticism. He started writing articles when he was a student. He became an experienced literary critic even before Professor Mundasseri and Kuttykrishna Marar started writing criticism²⁴¹. His valuable articles were published in 35 magazines published from different places like *Tiruvitāmkur*, *Cochin*, *Malabār*, *Madras* and Pattambi Sanskrit school's magazine *Vijñānacintāmaṇi*²⁴². He used to write articles in *Vijñāncintāmaṇī* constantly.²⁴³ He also helped in the running of the magazine. His relationship with Punnaśseri Nambi brought him close to literature.

Journalism and Poetry

C.S.Nair who was interested in Gandhian ideals and way of life, led a simple life wearing only khadi clothes. C.S.Nair with his broad perspectives and an insatiable hunger for knowledge couldn't remain rooted to one field.

²⁴¹ P Kuññirāman Nair, Kaviyudekālpaḍukal, 2006 p 156

²⁴² K Prasanam, CS Nayarude sahityavimarsanam, Kerala sahitya academy, Trissur, 1990

²⁴³ VASUDEVAN MUSSAD Ātmakatha, Bharathabhushanam press, 1966 pg no 16

From his teaching career he shifted to journalism. Barrister A.K.Pillai's *Svarāṭ* was the first newspaper in which Sankunni Nair worked. He had written many articles related to renaissance in *Swarāṭ* newspaper. Later he worked in the newspaper *Al-Ameen* published from Kozhikkode under the management of Abdul Rahman.

Since 1924, C.S.Nair worked actively as the co-editor of the magazine *Samabhāvinī* along with K Vasudeva Mussadand K.C. Madhava Menon. The series of literary criticism called *Sāhityasoudam* started in *Samabhāvinī* from book 2 issue I, was handled by C.S.Nair. When Vallattol left *Atmapoṣiṇi*, he took up its responsibility for two three months.

In 1927, C.S.Nair along with Celāṇad Accutamenon held the position of leader of the literary magazine *Arunodayam* published from Kamalalayam press Ottappalam. In 1916, when Vallattol, took over the leadership of *Atmapoṣiṇi*, the old Vallattol company was expanded including C.S.Nair, Kuttipuzha Krishna pillai, Ceruliyil Kujuunni Nampisan and Kuttukrishna Marar . Vallattol who was aware of the mighty pen of C.S.Nair, continually published his articles. C.S.Nair wrote criticism on books in the international series of *Atmapoṣiṇi*.

He was an admirer of Vaḷḷattol and he wrote the preface to Vallathol's *Sāhityamañjari*²⁴⁴. He also wrote the forward to Vaḷḷattol's works *Acchaṇum Makalum* and *Abhijñānaśākuṅṭalam*.²⁴⁵ Vaḷḷattol wrote the preface to C.S.Nair's work *Ūrmila*. C.S.Nair had written more than a hundred literary essays and numerous articles on different branches of science, novels, stories and a play²⁴⁶. He wrote the preface to Kallanmmartoti Ravunni Menon's criticism²⁴⁷.

He had written three works *Kathāmālika* (stories), *Ūrmilā* (novel) and *Mahatavaibhavam* (play) in Malayalam. He wrote the preface to Appan Tampurān's *Praśtānapañcakam*. Some of his famous literary articles are *Kavitayum Bhāvanayum*, *Swatantram* and *Tolstōyiyude Kalānirupaṇam*. His famous political essays are *Montague Chemsford Reforms* and *Indian Administrative Reforms*. He thoroughly criticised the administrative reforms of the government at that time.

He hadn't written any works in Sanskrit. He used to publish Sanskrit poems in *Vijñānacintāmaṇi* under the name *Śankuṇṇināyakaḥ*. He had

²⁴⁴Vaḷḷattol Nārāyaṇan Menon *Abhijñānaśākuṅṭalam*, Mangalodayam press 1936

²⁴⁵Vaḷḷattol Narayanan Menon, *Acchaṇum Makalum*, Vallattol Printing and publishing 1940

²⁴⁶Nair C S, *Kattilekulla Vazhi*, Currect books, 1964

²⁴⁷Kujjiraman Nair P, *Kaviyudekalpādukāḥ*, 2006, p 154

many opponents in literary field.²⁴⁸ C.S Kujjambu translated Hanumān Prasad Lathore's Hindi book *Brahmacaryam* into Malayalam while he was working in C.S.College as a teacher. C.S.Nair wrote the preface to that book.

Varavūr Śāmu Menon

Varavūr Śāmu Menon had written an interpretation to *Śrī Śaṅkaravijayam* in verse form. It depicts the life of *Śaṅkarācārya*. He translated this work to Malayalam for Justice Sankaran Nair library as per the instructions of Mannāṭiyar. This work was handed over to Mannāṭiyar. In the preface itself there is a mention about the work author²⁴⁹. The author of *Jñānavaśṭam* had written *Sancaravijayam* in 1911.

Katavallūr Accutanth Vasudevan Mussad,

Kaaavallūr Accutanth Vasudevan Mussad, was a Sanskrit scholar and the disciple of Punnaśśeri Nambi. Accutanth Vasudevan Mussad was the elder son of Achutanth Raman Mussad, the editor of *Vijñānacintāmaṇi* in Punnaśśeri. He was born in 1895, in Kaṭavallūr Accutanth family in Thrissur district. He learned Sanskrit, astrology and Āyurveda at the age of 15 from his guru. In 1914, he passed the courses Vidvān and *Śiromaṇi* in Sanskrit. He was able to talk and write in Sanskrit very well.

²⁴⁸ Ezhuttacchan K S, Upanyasangal Leganangal, PK Brothers Calicut, 1988

²⁴⁹ Varavūr śamumenon, Justice Sankaran Nair Vayanasala, Tenkurussi Palakkad. 1987

He was a good Sanskrit orator and a person who involved in the public issues. When Cochin state was merged with *Tiruvitāmkūr*, he was one among those who protested against it. He served as the member of Kaṭavallūr panchayat and as a judge in the court. He was skilled in performing the temple art form Kaṭavallūr *Anyonyam*, in which the performer recites legends and Sanskrit verses and explains its meaning in festivals.

He married the elder daughter of Punnaśseri Nārāyaṇan Śarma. He had two sons and a daughter. The elder son Narayanan retired from government service. The second son was the bureau chief of Kerala Times Tiruvananthapuram. He died in 1959 at the age of 64. Though he had written many books only three if them were found *Nīvāpāñjali*, *Ottaslokaṅgal* and *Maṛakkāṭṭa Nāḷukal*.

Nīvāpāñjali

When his guru Punnaśseri Nīlakaṇṭha Śarma passed away, he published a book in memory of his guru by collecting the requiems written by the famous scholars and poets of Trissur. His guru's friends, renowned Sanskrit scholars of that time, his contemporaries and disciples wrote articles in his memory. Vallattaol, *Ullūr*, *Kumaranasan*, *Ayyaśātrikal*, *K Ramapisharoti*, *Vatakkumkkur*, *Mannamtala* Paramesvaran Mussad, T C Paramesvaran

Mūssat, Sarma *Sucīndram*, Kuṅcan Variyar, P M Krishavariyar, Kunjiramapatiyar, are few among the personalities who wrote obituaries.

Muktakam

Both modern and ancient Sanskrit poets had written many single verses in Sanskrit on many occasions. *Muktakam* is a collection of such poems. The ślokas in this work belong to different categories. It includes the ślokas written on the walls of temples, as well as ślokas written by the renowned Sanskrit scholars and poets of that time. Many ślokas are given a detailed description. It also includes many historical events happened at different time periods, ślokas containing records about the rule of the kings of that time, about Bhavabhūti, about the newly married heroines and debates between *Kakkaśseri Bhaṭṭatiri* and *Uddaḍḍaśāstrikal*.²⁵⁰ It also contains ślokas written on the death of *Tṛkandīyūr Acuta piṣāroṭī*. It also includes the single verses of prominent scholars and poets of that time like *Punnaśseri Nambi*, *Uddaḍḍaśāstrikal*, *Kākkaśseri Bhaṭṭatiri*, *Paccumussad*, *Vidvān Mannantala Neelakanthan Mussad* and *Vellanasseri VasunniMussad*²⁵¹.

²⁵⁰ वाटोपन्थनामापृच्छे
पन्थात्वांकिमथाब्बिल्
त्वमाताकुलटेत्याहा
पन्थात्वामात्रुशीलवित्।

²⁵¹ Accutantu Vasudevan Mussad ,Ottaslokangal,Saraswathi Electric PG&PBG House,Trissur second edition 1950.pp 6,7,120,110,323,400

Marakkāttanālukal

Marakkaāttanālukal is the first book published in Malayalam which dates each incident happened at different time periods using names.

C.P. Krishnanilayat

C.P.Krishnanilayat t was a popular student of Punnaśseri Nambi, who was both a teacher and a scholar. He expressed his love for his guru by writing the book an autobiography of his guru. He was born on 1 June 1897 as the son of C.P. Krishnanilayat of Putuśseri illam in and Nangeli Antarjanam, in Cetappuram Ānakkara pancayat Palakkad.²⁵² He learned the basic Sanskrit Vyākarna from Iṭamana Vasudeva Ilayat at the age of 12. He joined Punnaśseri Nambi's school *Sārasvatodyotini pāṭhaśālato* study Sanskrit. He studied there for 10 years in total, availing scholarship for 4 years in 1920, he passed Vidvān exam from Madras University. After that he worked as a teacher in *Sārasvatodyotini* till March 1922.²⁵³ In 1929, he was appointed as the language teacher in Malabar District Board. He served there for long 23 years laudably. In 1919 he married the younger daughter of the grandson of Maccatilayat. He

²⁵² Sahityakāra Directory, Kerala sahitya academy, Trissur, 1976. p 122

²⁵³ Minutes of Central Sanskrit college Pattambi, p 248, 1928

begot three sons and two daughters in that marriage. He passed away in 1990.²⁵⁴

Literary contributions

C.P Krishnanilayat had written numerous works, both in Sanskrit and Malayalam. He was a close companion of Vallattol and stayed with him for a while. He wrote translations and commentaries on some literary works. He was the editor and proof reader of the newspaper *Gomati*. He had written prose translations for *Śotrapañcaśikha* by Vidvān Maccattilayat, *Varṇamālaśtuti* by K.V.M, *Kālavadhakāvya* by *Viḷvamaṅgalamswāmi* and *Mātruparidevanam* by Acuta Potuvāl. Besides, he had written commentaries on the first and fourth part of *Sāhityamañjari* and *Aniruddhan* by Vaḷḷattol.

He had written a gloss for *Keralīya Śākuntalam*, by Veluttaṭ Nambuthiri. He had written a Sanskrit commentary on *Śotrapañcaśikha* and fourth chapter of *Kumārasaṃbhava*. He also wrote a commentary on the *Sandhyāvandnamaṅtra Bhūrbhuvā* and a *Sahasranāmbhāṣya Padāṛtanīṣpattī*. He authored the work *Svarasandhyāvandanam*. He is the author of the novel *Suḥṛt*. He also wrote the narration of the play *Vasantasena*, the play *Mātruparidevanam*, *Mudrārākṣasagadyanāṭakam* and the biographies of

²⁵⁴ An Interview CPKN Nandan, sons of CP Kṛṣṇa nilayat, 801 Vijaya heritage 549B 11 TH road Chempur, Mumbai. 22.01.2017

Punnaśseri Neelakanṭhan Śarma and Vidvān Maccāṭṭilayat. He decided to give a prize of 35 rupees and a copy of his guru's biography of to the students top scoring SSLC of Perumuḍiyūr Sree Neelakanatha Government Oriental School, with the remuneration he got from Kerala Sāhitya Academy for publishing his guru's biography. Starting from 1976 it is still continuing.

Krishnanilayat was a complete Gandhian. When Gandhiji visited the Āluva *Advaitāśramam* on 18 March 1925, Ilayath who was the language teacher there wrote a eulogy for Gandhi and dedicated it to him. Later when *Gandhiji* visited Thrissur on 14 October 1927, he received Gandhi and conducted an interview with Gandhi in Sanskrit and in Gujarati. He had many disciples. One among them was the I.A.S officer Vijayalakṣmi Patat in Tirur. Later she worked as an Assistant Collector in *Kāñcīpuram*. He was a very simple and humble person.

Punnaśseri Neelakanṭha Śarma

His guru didn't have the habit of writing diary, but he used to write the accounts of each day, the minutes of *Sārasvatodyotini pāṭhaśāla* and the salary details of teachers. These records prompted Ilayat to write the biography of his guru. Punnaśseri Neelakanṭha Śarma is a special book which is available about

the guru. All the details obtained from various sources were added in this. From his birth till death all the details are given.²⁵⁵

Subantasiddharūpakārikāvali

Though there are many books in Sanskrit about inflection of nouns and verbs, *Subantasiddharūpakārikāvali* is a book which scientifically describes the functions of words according to Pāṇinīyan grammar. His knowledge in Vyākaraṇa and linguistics approach is evident in this work. It was completed in 1887, but it wasn't published then. Later E.N.Narayanan published it as part of his Ph.D thesis. It's a short work containing 87 verbs and their examples. It is not written in the model of the existing inflections but words are presented in the śloka kārīka forms of verbs. He begins the work by saluting his guru Punnaśśeri.²⁵⁶

ईहापुरेश्वरीसक्तंपदार्थानांप्रकाशकम्

चकास्तुमानसेनित्यंनीलकण्ठाभिधंमहः

May the Nīlakaṇṭha glory which is attached to the *Īhāpurāresvarī* and illuminating the substance always shine in the glory.

²⁵⁵Krishanilayat C P,Punnassery Neelakaṇṭhaśarma,Kerala sahitya academy Trissur,1974

²⁵⁶ईहापुरेश्वरीसक्तंपदार्थानांप्रकाशकम्।

चकास्तुमनसोनित्यंनीलकण्ठाभिधंमहः॥

Nārāyaṇīyamṛtam

Nārāyaṇīyamṛtam is written on the basis of *Nārāyaṇīyam* by Mēlputūr Nārāyaṇa Bhaṭṭa. Each part of *Nārāyaṇīyam* is described briefly in this work. He had written a commentary named *Nārāyaṇīyamṛtam*, *Daśakasaṅgraha* and an interpretation of *Nārāyaṇīyam* called *Vanamāla* on the 25th anniversary of the book.

Keralīyaśākuṅṭalam

He had written a gloss for *Keralīyaśākuṅṭalam* translated by Veluttat Narayanan Nambuthiri.²⁵⁷ He had also written the biography of Maccattilayat.²⁵⁸

Ceruliyil Kunjunni Nampisan

The family of Punnaśseri and *Rāyiranellūr Cerūliyiil* were the accountants of Kozhikkode Zāmūtiri. Kunjunni Nampisan was born on 23 October 1889, as the son of Cerūliyiil P.Vasudevan Nampisan and Pappiyamma in *Tiruvēgappura*. His father was the administrator of properties of the *Tiruvegappura temple*. Nampisan was brought up in utter poverty by his family. He learned the basics of Sanskrit from his father. Later, he started learning Sanskrit verses from *Cerukat Krishna Pisharoti*, but ut he couldn't

²⁵⁷ Veluttaṭu Nārāyaṇan Nampūtiri, Keralīyaśākuṅṭalam, Mangalodayam, Trissur, 1959

²⁵⁸ CP Kṛṣṇaniḷayat, Vidvān Maccattilayat, Kerala sahitya academy, 1977.

complete his studies. Then he studied in a primary school nearby, till third standard. He learned *Sṛīkṛṣṇavilasam* for 2 years and some of the chapters of *Raghuvamśam* from Ceraman Narayanan Nambi. At the age of 14, he joined Pattambi Sanskrit College and started his studies under Punnaśseri Nambi, K Vasudeva Mussad and C.S.Nair. He learned advanced texts of Sanskrit with regularity. He learned *Aṣṭāṅgahṛdayam* from Punnaśseri Nambi and Āyurveda vaidyan under Veṭṭattunāṭ Accikulam Ravunni Menon for a while.

In 1920, he married Devika brahmaṇī Amma. He got to know D.C. KrishnaVariyar at that time. He started writing poems in *Kavanakaumudi* under his leadership. Vallattol and Naleppatt Narayana Menon were his close companions. He published his poems in many renowned magazines of that time. His poems were published in Samabhāvini, Kairali, Sāhitī, Maṅgalodayam and Rajaṛṣi. *Muktāvali*, *Kāvyāñjali*²⁵⁹, śākuṅṭalam, *Vikramorvaśīyam* and *Karṇabhāramare* his renowned works. He died on 24th December 1966.

Rasikaranjini Vyākhyāṇam

Ṛtusaṃhāra is a verse which gives importance to romantic sentiments like the works *Amaruśatakam* and *Puṣpabhaṇavilāsam*. Nemmara C.

²⁵⁹Sāhityakara Directory, Kerala sāhitya academy, Trissur, 1976. p 98

Madhavamenon had written a comprehensive commentary of Kālidāsa's *Ṛtusamhāra* titled *Rasikaranjini*. In its preface, the interpreter critically studies Kālidāsa. He found that the peculiarities of Kālidāsa's poems are not seen in *Ṛtusamhāra*. Due to similarities in the style of writing of the verses in 9th chapter of *Kumārasambhava*, he insists that both of these works are written by the same person.²⁶⁰

Bhāṣaśākuntalam

Bhāṣaśākuntalam is the translation work of Kālidāsa's *Abhijñānaśākuntalam*.²⁶¹ The level of this appreciation is equal to that of a Sanskrit work. He had translated three works in Malayalam. He had translated *Vikramorvaśīyam*²⁶² and Bhāsa's play *Karṇabhāram*. *Muktāvali* is published with a preface by C.S.Nair. *Kāvyañjali*²⁶³ is an anthology of poems published in 1958 with an introduction by Celanattu Acuta Menon. He was noted more as a commenter²⁶⁴.

²⁶⁰ Madhavamenon, C, *Ṛtusamhāra*, Sṛī Rāmakṛṣṇodayam Press, Olavakode, 1933, p46.

²⁶¹ *Cerūḷiyil* Kuñṅunṅi Nampīśan, *Bhāṣaśākuntalam*, PM Namputhiripad, Calicut 1949, p67

²⁶² *Cerūḷiyil* Kuñṅunṅi Nampīśan Tiruvegappura, *Vikramorvaśīyam*, Sahitya parishad, Ernakulam, 1957, p 2

²⁶³ *Cerūḷiyil* Kuñṅunṅi Nampīśan, *Kāvyañjali*, Kerala sāhitya Academy Trissur, 1939, preface.

²⁶⁴ *Cerūḷiyil* Kuñṅunṅi Nampīśan, *Bhāṣaśākuntalam*, PK Brothers, Calicut, 1949, p4

Kallanmmarttoti Ravunni Menon

Kallanmmarttoti Ravunni Menon was a revolutionary poet of Pattambi Punnaśseri Kalari. He joined the Punnaśseri Kalari to become a scholar but emerged out as a good poet and freedom fighter. The Kallanmmarttoti family is located two kilometers from Paṭṭambī on the shores of Bhāratapuzha, in the village *Kizhayur*. Ravunni Menon was born in 1900, at *Munḍakottukuriśśi* village of Palakkad district as the son of Acuta Menon of Pallath house and Kallanmmarttoti Kunjikutty Amma.²⁶⁵ The ancestors of Kallanmmarttoti were not born in *Kizhayur*. They were migrated from *Veṭṭattunāṭ*. They used to work as servants in the houses of Nampūtirīs and Nairs in *Kizhayur*. Then they built a house in *Kallanmmarttoti*, with the help of some people and stayed there. Their family grew gradually.

Kallanmmarttoti Ravunni Menon started learning at the age of five, at his offer he came in the village for the next three years. He was taught by the local teachers thereafter. At the age of 14th he joined as a student of Ravunni Menon, and was initiated to alphabets in his home. In the three years that

²⁶⁵Cerukaṭ Kallanmmarttoṭi, Māthrubhumi, Monthly 1957, p.42.

followed, he studied under Nāṭṭezhuttachan. At the age of 14, he joined as a student at Punnaśśeri gurukulam Neelakanta Sarma's Sanskrit *Pāṭhaśāla*²⁶⁶

Kuruvantodi Sankaran Ezhuttacchan, *Ceruliyil* Kunjunni Nampisan, the great poet G.Sankara Kurup and P. Kunhiraman. Nair were his companions. He was lucky enough to be the disciple of Punnaśśeri Nambi, K.Vasudevan Mussad, Vidvān C.S.Nair, C.P Krishnanilayat and C.Madhava Menon.

His interest in poetry affected his study of Sanskrit. He passed the advanced the preliminary levels of Vidvān examination, but he failed in the final exam. Even if Punnaśśeri gurukulam failed to create a scholar out of Ravunni Menon, it created a good poet and a freedom fighter. His poems were published in magazines like *Painkkili* published from Perumuṭiyūr and *Samabhāvini* published from Pattambi. In the beginning he wrote poems in Sanskrit meters and later in Malayalam meters²⁶⁷.

In the annual day celebration of Pattambi College, staging of Sanskrit plays was an inevitable event *Śākuntalam*, was usually staged. Ravunni Menon used to play the role of *Duṣyanta* in *śākuntalam*; Raman Nampisan who was a good actor helped Ravunni Menon in acting.

²⁶⁶ Uḷḷūr Parameśvaraiyer S, Kerala Sāhityacaritram Kerala University Publication ,1953.

²⁶⁷ Ullur Paramesvaraiyer S, Kerala Sāhitya caritram,2000 8th Edition ,Vol Iip 895

He got the complete affection and love of Nambi. Memory of his guru was with him throughout his life. *Bhārathapuzha* inspired him to write poetry. He used to rest on the banks of Niḷa almost everyday. Sometimes it may extend till night. Ravunni Menon was the close to Vallattol.

He was appointed as a Malayalam teacher in Ottapalam High School after his studies. Later he worked as a teacher in *Zāmūtiri College, Nanmanda, Mannarkkad* and *Kotuvayur* school. He resigned from *Koṭuvāyūr* school and there was a reason behind it. His life took a new turn while he was working as a teacher in *Koṭuvāyūr*. Once *Hamid Khān*, the educational officer of Malabar and an agent of the British government, visited *Koṭuvāyūr*. School. He didn't like the teacher clad in khadar clothes. He insisted that if Ravunni Menon has to continue there as a teacher, he should change his khadar clothes. Hearing this Ravunni Menon's repressed desire to be a part of freedom struggle came out in the form of words. He told the officer that if you could wear English hat why I can't wear Gandhian clothes. The officer decided to terminate Ravunni Menon from the school. The termination order was approved by *Janāb Moidusāhib*, the president of Malabar District Board. Ravunni Menon submitted his resignation letter to the school authorities before the order reached there.

Kelappan was the political guru of Ravunni Menon. In 1930, he joined Indian National Congress to actively participate in the political activities²⁶⁸. When *Gandhiji* visited Pattambi as a part of *Guruvayur Satyāgrahā* in 1932, the Congress leaders including K.T were at the forefront to receive him. On 1 November 1930, Kelappan began *GuruvayurSatyāgrahā*. Under the leadership of K.T.Ravunni Menon and others they reached Guruvayur from Pattambi on foot. They remained with Kelappan day and night. K.T.Ravunni Menon participated in the meeting held in Culcutta. Kelappan was elected as the K.P.C.C president. In the Malabar District Board election held in 1938 K.T was elected without opposition K.T passed an important resolution in the meeting that in *tiruvatirāñjāttuvela* (*The Tiruvathira Njattuvela* is the most important of the 27 Njattuvelas that play an important role in the cultivation of crops.) every school should plant trees and it was implemented as well.

He was Gandhi's humble servant; *Harijanōddhāraka* was meaningful about K.T.Ravunni Menon. He worked hard for the education of harijans. He influenced the government and Malabar Board to start one-teacher schools in

²⁶⁸Pattambi P G, *Kallanmārtoṭīyude Kavitala*, 2005pp, 17,18.

villages without elementary schools. He could do it easily as he was a member of Malabar District Board and Vaḷḷuvanāṭ Taluk board.²⁶⁹

In 1940 Gandhi began *Satyāgrahā*. Kelappan was in charge of *Satyāgrahā* in Kerala. Ravunni Menon participated in the struggle representing Pattambi. The reason behind K.T.Ravunni Menon's fearlessness may be his guru's approach to freedom struggle. Vidvān C.S.Nair, was the editor of the newspaper *Swarat*. Whenever he visited Pattambi he used to have conversations with his guru Punnaśseri. When asked about his opinion of Mahatma Gandhi he would answer like this.²⁷⁰“I accept that Gandhi's opinions are significant. It is not the opinion of Mahatma alone. It is famous in our philosophies too. Non violence, truth, celibacy, not stealing, not accepting what we don't deserve are among the *yamās*. I have great admiration for the great man who follows all these dharmas in his life. But in matters of loyalty, I can't agree with him”. K.T was a distinguished symbol in this. K.T has a memorial in Ongallur near Pattambi. It was named as K.T.Ravunni Menon Memorial Library in 1954.

He had written numerous poems, proverbs and riddles in Sanskrit in *Vijnānacintāmaṇi*. They were written in the name by śakuṇṇimenavaḥ

²⁶⁹ P Kuññiraman.Nair *Kaviyude kalpadukal*, Vijayaprabha press Calicut, p940

²⁷⁰ Kṛṣṇanilayat CP, Punnaśseri Neelakantha Śarma, p156

(शङ्कुणिमेनवः) besides he had published poems in *Mangalodayam* and *Kṛṣṇapriya* published from Guruvāyūr. He passed away in 1951.

No single work of him was ever published. Sāhityasangam compiled his poetic works and published a book titled *Kaḷḷanmārttoṭīyude Kavitalakal* edited by P.G.Pattambi, the disciple of Punnaśseri Nambi Nīlakanāṭhan. Poems like *Ambiliyot* and *Mukkuttipāta* were all famous.

K. P. Narayana Pisharoti

K. P. Narayana Pisharoti was born as the son of Pisharoti Narayani kutty Pisharayar of Kotikkunnu near Pattambi and Putusseri Pasupati Nambuthiri on 23 August 1909. He was initiated into the world of letters traditionally by his uncle ŚekaraPiṣāraṭi at the age of 3. He was taught Amarakoṣam, *Sṛīrāmodantam* and *Sṛīkṛiṣṇavilāsam* respectively. At the age of 8 K. P. Narayana Pisharoti started living in the house of his uncle Ādāla Śhekarān who lived half mile away from Kotikkunnu Pisharath near Pallipurat temple. He learned verses and dramas under gurukula system. His uncle's house was situated 6-7 kilometers away from Koṭikkunnu Piṣarat in North Tiruvegapuram. He learned the verses like Raghuvamśa while staying there. He had to learn 5 each day. The Meaning of śloks was spoon fed wouldn't be

taught and he had to recite the śloks as 25 times each. He had to recite at least 100 śloks that were taught already.

First the śloka will be taught thoroughly, then terms and cases will be applied. That was the habit they followed. Till the age of 18, his uncle taught him verse dramas of Sanskrit. Later at the age of 18, he joined Trittala Sanskrit School and continued his studies²⁷¹. At that time a Sanskrit scholar Govinda Menon from Iringalakkuta joined Trittala Advanced School as a Sanskrit teacher. He was a scholar who passed the four year Mimamsā Śiromaṇi course from Tanccāvūr Tiruvaṭi Sanskrit College. K. P. Narayana Pisharoti learned Malayalam and Nāgara alphabets under him. Accuta Potuvāl was the manager of Trittaala High school. They had classes till eighth, standard there. In classes seventh and eighth they were prepared for the entrance test of Śiromaṇi course. Admission to Śiromaṇi course was given only after passing the entrance test from here. He studied in Trittaala School for a year.

C. P. Krishnanilyat his guru's student used to take entrance classes for them twice in a week in Trithala High school. After his studies in Trittala he joined Pattambi Sanskrit College at the age of 19. He learned Sanskrit from Punnaśseri gurunāthan at nights for two months. He would set out from home

²⁷¹A.P.P.Namputhiri, K.P. Nārāyaṇa Piṣṛāṭi Mathrubhumi weekly October 1969.

in the afternoon at five just to attend Guru's classes and would reach Pattambi by evening. Guru used to take classes early morning from 2 am to 4 a.m. He learned under him for 8 years. Students will reach there at 2 a.m early morning. His verse and drama classes would be quite enjoyable.

He had to attend Pattambi College for 4 years to complete the Śiromaṇi course-two years preliminary and two years final. Besides he had to attend classes on Sāhitya Śiromaṇi, JyotiṣaŚiromaṇi, VidvānŚiromaṇi and VaidyaŚiromaṇi Scholarship K. Vasudeva Mussad C. P. Krishnanilayat, Manavikrama Eṭṭan Tampurān., Narayanaśāstrikal, Esvaraśāstrikal were teachers there at that time. Proficient scholars like Kuṭṭi Kṛṣṇa Mārār, Dr.Kṛṣṇ Śarma and P.Kuññirāman Nair was also there. K.Sankunni and Vasudeva Panicker were his companions while doing Sāhityaśiromaṇi course. He passed Sāhityaśiromaṇi from Sanskrit college in 1932. Later he got a job in TrittalaSchool at the age of 22.In 1935, he was appointed by his guru as a teacher in Sārasvatodyotini Paṭhaśāla Pattambi in the vacancy of Neelakantha Mussad who took leave for a year for his research. He joined there at the age of 24. When Mussad came back after his leave he returned to Trittala School. In 1935 he was again posted there in the leave vacancy of Sreenivasagopalacarya for a year. He worked there as a teacher for a

remuneration of 15 rupees. He passed Malayalam Vidvān during his teaching career in Pattambi. From 1937-1941, he worked as a teacher in Pavaratti Sanskrit college. Later he continued as a teacher in Pattambi for a few years.

He worked as a teacher in Calicut Gaṇapati School during 1945-47 and as a Sanskrit and Malayalam teacher in Madurai American College during 1947-48. In 1948 he joined as a Malayalam tutor in Trissur Kerala Varma College. He continued there till the age of 60 and later he led many researches under U.G.C.²⁷². He worked in Bāluśseri Sanskrit Vidyapīṭham for 3 years and then taught Malayalam and Sanskrit in Trissur Cinmmaya College for about 10 years. He had a lot of disciples including Sreekrishna Śarma, M.S.Menon, Kovilan, Yousafali Kecheri and K.P Sankaran.

Awards

He received Sāhityanipuṇan award in 1967. In 1968 Cochin king honored him with Devīprasādam and in 1969 Guruvāyūr Devasvam honored him with Paṇḍitarājapaṭṭam. In 1969, in a scholarly gathering organized in Sree Neelakanatha College, Pattambi, he was honoured with a gold medal and Sāhityaratnam award. In 1983 Kerala Kendra of Viśva Saṃskṛita Pṛatiṣṭānam awarded him the title Paṇḍitaratnam. In 1989, he received Kerala Sāhitya

²⁷².A.P.P.Namputhiri, K. P. Nārāyaṇa Piṣaraṭi, Māthrūbhumi Weekly, October 1969.

Academy Award for his work Kaviḥṛdayattilekke. In 1991, he was honored by Rāmāśramam Kozhikkode for his comprehensive contribution to literature especially for his translation of Bharata's Nāṭyaśāstra. In 1991 Kerala Sanskrit academy honoured him with Vaccaspati honorary Ph.D. In 1992, Cengoṭtukonam Ramadas Āśramahonoured him with Ādikavi puraskar for publishing *Śrī Rāmacaritam kāvya* with interpretation. During the period of 1993-94, he received the President's award for his comprehensive contribution to Sanskrit language. Anjam Memorial Trust Guruvayur honored him with *Nārāyaṇīyam Kulapati award* in 1993. In 1993 he also received Paṇḍita Kulapati award from Guruvāyūr Devasvam. In 1996 Devīprasādam Trust Ottapalam honoured him with Devīprasādamaward given to Sanskrit scholars. In 1995, he received Kerala Sāhitya academy award for his comprehensive contribution to Malayalam language and literature. Kerala Swadesī Prastanam honoured him with Swadesīśāstra Puraskar in 1994. In 1995, he received Śrī Śankara award from Śankara Sankarachārya Sanskrit University. In 1995, Kerala Kalamāṇḍalam honoured him with Mukundarāja Puraskar. And in 1995, he was given Kendra Sāhitya academy award for his valuable contributions to Sanskrit interpretation

In 1997, he received Paṇḍitaśromani award from Guruvāyūr Devasvam. In 1999, he was honored by FACT Laḷitakala Kendra Aluva with

A.K.K. Award. In 1999; Śivadviya Sevāsamiti honored him with Vāccaspati puraskar. In 1999, Lal Bahadur śāstri National Sanskrit University honored him with Mahopādhyāya honorary D.Lit degree. In 1997, Kerala government honored him for his contributions to Malayalam language and literature. In 2001, Sankaracharya Sanskrit University honored him with D.Lit. and in 2002 Guruvayur Devasvam honoured him with Paṇḍitasarvabhōuman. In 2002, he also received Tomyas award.

Works

During his teaching career, he made some original contributions to the literary field of appreciation, criticism, research, interpretation and translation. *Subhadrāadhanajñajaya*, He translated the first act of Kulaśekara Varma's *Subhadrāadhanajñajaya*, into Malayalam. He had also given an interpretation of this work.²⁷³ *Subhadrāadhanajñajaya* is widely used in Kerala by Chākyārs for Kūṭiyaṭṭam performance. It's performed in 11 days. It's written to help those who don't know Sanskrit to understand the story.²⁷⁴

Kalālokam

Kalālokam is a comprehensive study of the art forms of Kerala. It contains articles exclusively on Keralaart forms Kūṭiyaṭṭamand Cākyārkūttu.

²⁷³ Narayana Pisharoti K P, Kūṭiyaṭṭam *Subhadrāadhanajñajaya* Nāṭaka Geethapress, Thrissur, 1954.

²⁷⁴ Narayana Pisharoti, K P, Opcit, 1954, p23

It contains 7 articles on art forms like Kathakali, Oṭṭamtūḷḷal and Saṅgmkali.²⁷⁵

Śrutimaṇḍalam

Śrutimaṇḍalam is a book which contains 7 literary essays. It consists essays titled, Vedaṅgal, Vālmīkiyum Vyāsanum Kālidāsanum, Vālmīkirāmāyaṇam Rāmāyaṇavum Mahābhāratavum, Mahābhāratatinte Lakṣyam, Kālidāsante Nātyasilpam and Kālidāsate Ātmāvu.²⁷⁶

Āścaryacūṭhamaṇi

It's a Malayalam interpretation explaining how Śaktibhadra's *Āścaryacūṭhamaṇi* should be performed by Cākyārs's according to the rules and patterns. Kūṭiyaṭṭam can only be performed by Cākyārsin accordance with the patterns and rules. Such a narrative style is adopted here.²⁷⁷

Dūtavākyam

Dūtavākyam is an allegory written in Sanskrit by Bhāsa. It belongs to the heroic category of allegory in one act. The theme of the work is Śṛīkṛṣṇa it described in *Udhyogaparva in Mahābhārata*. It's a Malayalam interpretation of *Dūtavākyam* written in Sanskrit.²⁷⁸

²⁷⁵Narayana Pisharoti K P Kalālokam, Mangalodayam Lit Company press Trissur, 1960.

²⁷⁶Narayana Pisharoti K P Śrutimaṇḍalam National Book stall Kottayam, Viśabhāratī press, Thrissur, 1968.

²⁷⁷Narayana Pisharoti K P Āścaryacūṭhamaṇi, Sangeetha Nataka Academy, 1967.

²⁷⁸Narayana Pisharoti K P, Dūtavākyam, Kairali Books, M.G. Road Thrissur, 1968.

Kālidāsaḥṛdayam Tedi

Kālidāsaḥṛdayam Tedi is a work that details the biography, social background, verses and the importance of the great poet Kālidāsa. It contains a collection of 10 articles and it is written to familiarize the great poet to the younger generation of Sanskrit.²⁷⁹

Punnaśśeri Nambi Nīlakaṇṭha Śarma

Punnaśśeri Nambi Nīlakaṇṭha Śarma is the biographical work about his guru Punnaśśeri Nambi Neelakaṇṭha Śarma. Punnaśśeri Nambi was a scholar who familiarised Sanskrit and it's wealth of knowledge to the common people. This work is a tribute to his guru.²⁸⁰ It describes the life of his guru from his birth till his demise.

Nāṭyaśāstra

Bharata's Nāṭyaśāstra is an encyclopedia on stage. He translated it to Malayalam. Nāṭyaśāstra is a voluminous book with 36 chapters. The first volume containing 14 chapters was published in 1971. Chapters 15-27 were

²⁷⁹Narayana Pisharoti K P Kālidāsaḥṛdayam Tedi ,Kerala Sāhitya Academy,2000,Preface.

²⁸⁰Narayana Pisharoti K P Punnaśśeri Nambi Nīlakaṇṭha Śarma ,Department of cultural publication,1990.

published in 1979 and 28-36 were published in 1984. This translation made K.P.Narayana Pisharoti famous.²⁸¹

P.G.Pattambi

P.G.Pattambi is a gem contributed to the literary world by Pattambi. He was renowned as a poet, writer and a Gandhian. P.G.Pattambi or *Palakkuruśī Putanvīṭṭil* Govindan Nair was born on 4 June 1912²⁸². His father was Raman Nair of *Koṭakkāṭṭumatham* and his mother Mīnākṣi Amma. He passed Vidvān examination from Pattambi *Sārasvatodyotini pāṭhaśāla*. He acquired special training in painting. He served as a teacher for 25 years. He passed away in 1977.²⁸³ When Gandhi visited Kerala he spun a garland out of khadar in his own spinning wheel and welcomed Gandhi with it in Pattambi railway station. He became the darling of the people of Pattambi after this incident. E.Sreedharan was his most loved disciple.²⁸⁴

Works

Though he is a Sanskrit Vidvān, he didn't contribute much to Sanskrit language. All his works were written in Malayalam. His important works

²⁸¹Narayana Pisharoti K PNātyaśāstra ,Keralasahitya Academy, Vol 11971, Vol 11 1979, vol111 1984.

²⁸²Sāhityakāra Directory, Kerala Sāhitya Academy, Trissur, 1976 p.317

²⁸³ Pattambi P G, Kallanmārtoṭī Kavithakal, 1976, p5

²⁸⁴ Suresh TP, Editor Pattambi Peruma, published Govt. UP School Pattambi. 2001, p46.

include *Tennāli Rāman Prahasanam*, *Vāsanāvalli Kavitasamāhāram*²⁸⁵,
Nālattenāmbukal, *Rāṣṭrapitāve*, *Kallanmmārtoṭī Kavitalakal*, *Sambādanam*,
Tyāgadhera, *Guruvum Siṣyanum*, *Paṭṭambī Neṛccha*, *Manimut (poem)*,
Pūnilāvu (prose play) and *Keṇal Uṇṇittān* (biography)

Kerala Gandhi

Kerala Gandhi is the biography of the freedom fighter K.Kelappan. The writer met Kelappan during *Guruvāyūr Satyāgrahā*²⁸⁶. Kelappan's life from his birth till death is described here. His activities in Kerala a part of freedom struggle are also described here²⁸⁷

Ottur Unni Nambuthiri

Ottur Unni Nambuthiri was a Sanskrit scholar, devotional poet and an ardent devotee of Lord Krishna. He was born in Ottur mana, a conventional Brahmin family in Ottapalam as the son of Narayanan Nambuthiri and Sreedevi antarjanam in 1904.²⁸⁸ Ottur mana is situated in Mayannur near Ottapalam; Palakkad. His father was a scholar of *Ṛgveda*. His real name was Subrahmaṇya. After *Upanayana*; at the age of 7 he learned Vedās under his father for four and half years. He learned Rigveda completely. He passed the

²⁸⁵ Pattambi P G, Vasanāvāli, Vidyāvinodini Press, Preface, 1949.

²⁸⁶ PG Pattambi, Keralaganghi, PK Brothers Calicut, 1971

²⁸⁷ Cenel Unni Nair, Joli book house Trissur 1979, pp65'66.

²⁸⁸ Sāhityalokam, Kerala sahitya academy Trissur, 2003

Vedic exams jada, ratha, and kṛama conducted in *Katavallur anyonyam* with first class. Later he learned poetry and plays from the scholar Srikrishnasastri and Vyākarna from SubbarāmaIyer. Following the instructions of his grandmother, he joined Etakkuni Nambuthiri's school in Trissur in the seventh standard and acquired modern education.

Since he was excellent in his studies, he was given admission to ninth standard directly. After completing school education at the age of 24, he learned Bhāgavatā from Polpakkara Damodharan Nair and knowledge in Bhāgavata recital from Bhaktaśiromaṇi Vasudevan Nair. Later, he was attracted to spirituality. He joined the *Āśramam* in Ottapalam founded by Svāmi Nirmalananda, the disciple of Sree Rama Krishna Paramahamsan. There he met his guru and actively participated in the activities of the *Āśramam*²⁸⁹. He met Gandhi for the first time at the age of 15 and he was impressed with Gandhi's ideals and humble life. He followed a Gandhian way of life till the end²⁹⁰. He was a renowned priest and orator of *Bhāgavata*. He used to recite *Nārāyaṇīyam* and deliver orations on Bhāgavata in Guruvayur temple and outside. Cirattaman Mussadwas his guru. In the opinion of VallattolNarayana Menon, Ottur Unni Nambuthiri was a devotional poet like

²⁸⁹Sreekumar C, *Ottapalattau orapurvakavi*, Sāhityalokam, Kerala Sāhitya Academy Trissur, 2003 Oct 27. p45.

²⁹⁰ Bhsskaran Nair Ceppād, *Bhaktapriya*, Vol no 5, Guruvāyūr Devaswom, Guruvāyūr, May 1991, p 23

Pūntānam²⁹¹. He got the Ajam Madhavan Nambuthiri Award given by *Guruvāyūrappan Sangeertana* Trust in 1980 for his work *Kāvyakaustubham*. In 1983, he got president's Sastraniṣṭha Award and scholarship for articles *Rādhākṛṣṇarāsāyanam* and *Śrīrāmakṛṣṇāmṛtam*. In 1980 he got Kerala Sāhitya Academy Award for the Vedic literary work *श्रीभगवानुवाच*. He passed away in 1989 in Māta Amṛtānandamayī maṭhom.

Works

Ottur Unni Nambuthiri was not only a priest but also a poet. He had written numerous works both in Malayalam and Sanskrit. His Sanskrit works include *Rasamādhurī*, *Aghoramaṇi*, *Śrīrāmakṛṣṇāmṛtam*, *Śrībhagavānurvāca*, *Matrupūja* and *Rādhākṛṣṇarāsāyanam*. Besides he had written 15 Sanskrit poems. He published many contemporary articles in periodicals of that time. *Syāmasuṅḍaran*, *Mahāmādhurī*, *Yamunākubjiam*, *Trivenī*, *Viśvaguru* and *Pinḍabhāgavatam* are his famous Malayalam works. In 1983, he received the president's Viśiṣṭasevāmedal for Śāstraniṣṭhaṭṭin Sanskrit literature.

Rādhāmādhuri

Rādhāmādhuri is an anthology of poems written in his adolescence about his beloved deity Lord Kṛṣṇa. It contains 7 poems namely

²⁹¹Vallattol Narayana Menon, Quoted in Mandākini, (Malayalam poems of Ottur) Māthrubhumi Printing & Co Limited, last few pages

Rādhāmādhuri, *Śyāmasundarām*, Gopībhaktikathā, Nivṛtī, Rādhāramaṇaviṣṇupati, *Nīlacandrikā* and *Gādādhariyam*. The first poem contains 15 śloka. It's a supplication to Lord Kṛṣṇa written in the meter radhodhata. The second one also depicts Kṛṣṇa. Gopībhakti written in the meter vasantatilakā depicts the magnitude of devotion. The poet's devotion for Kṛṣṇa is also depicted. Katha, written in śikharinī meter depicts the poet's longing for his beloved god. In Nivṛtī the poet worships the godly power that encompasses the universe. Rādhāramaṇaviṣṇupati describes the love between Rādhā and Kṛṣṇa and the fun they were having together. Viṣṇupati states the fact that Kṛṣṇa is the Lord of the universe. *Nīlacandrikā* compass the blue hue of Kṛṣṇa and the moon. The last poem *Gādādhariyam* describes the way of life and advices of Rāma Kṛṣṇa.

Sṛīrāmakṛṣṇāmṛtam

Sṛīrāmakṛṣṇāmṛtam is a devotional poem. It contains 280 śloka in 8 chapters. This devotional poem describes about the spiritualist Sṛīrāmakṛṣṇa of Bengal. It is written in the meter vasantatilakā and anuṣṭup. The first chapter describes about the qualities and perspectives on life of Sṛīrāmakṛṣṇa in 41 śloka.

Mātrupūja

Mātrupūja is a short devotional poem. The meditational verses in praise of Māta Amṛtanandamayi *Devi* are included in this. It contains 47 verses of which, the first two are written in śardūlavikṛīṭitam meter and the last two verses are written in śragddharā meter. Remaining ślokas are written in anuṣṭup meter. The poet was a worshipper of Amṛtanantamayi.

Sṛībhagavānuvāca

Sṛībhagavānuvāca is a work which includes the spiritual advices of Sṛīrāmakṛṣṇa. It contains 140 ślokas. *Sṛīrāmakṛṣṇa* was a spiritual reformer of Bengal. The ślokas in this philosophical and devotional text are written in the meters indravajrā and upendravajrā. This work is written in such a way that it attracts the attention of the devotees and aesthetes alike. Love is the ultimate truth of the world. Pure love is the religion of God, says the poet.²⁹²

Rādhakṛṣṇarasāyanam

Rādhakṛṣṇarāsayanam is considered to be a lofty work of the poet. The poet tries to depict the idea of devotion throughout the poem. The poet, an admirer of Rādhā and Kṛṣṇa named the poem *Rādhakṛṣṇarāsayanam*. It

²⁹²नश्रीःनवीर्यःनयशोनसंवीत्।
 नैश्वर्यमिश्वरस्ययथार्थघर्मः
 किंतूत्तमस्त्रेहमयत्वमेव
 व्यावर्तकंलक्षणमिश्वरस्य॥

contains 25 beautiful ślokas and each śloka is written in a thought provoking manner in simple words.²⁹³

Aghoramaṇi

Aghoramaṇi is a hymn written in praise of Lord Kṛṣṇa and it has 150 verses. Aghoramaṇi depicts the story of a Bengāli woman's excessive devotion for Lord Kṛṣṇa. It is written in simple and clear manner. Almost all the ślokas in this are written in the meter Vasantatilakam. Śardūlavikṛīṭitam meter is used in some of them.

Ullattil Govindan Kutty Nair

Ullattil Govindan Kutty Nair was renowned as an orator, critic and poet. He had written criticisms on many books under the pen name G.K.N. He was born in 1906 as the son of Vallappuzha Parakkat Gopalan Nair and Cinnuamma in Ullattil, an agricultural feudal family in Perumuṭiyūr, the place known in the name of Punnaśseri²⁹⁴. He acquired primary education till eighth standard in Perumuṭiyūr. After that, he passed Vidvān exam privately. He acquired knowledge in English, Sanskrit and Hindi. After his studies, he worked as a teacher in many primary schools. He retired from Pattambi

²⁹³स्निह्यामिकृष्णंत्वयिसर्वथाहं
त्वंचेन्मयिस्निह्यासिवानवापि॥

²⁹⁴ Sahityakara Directory, Kerala sahitya academy, Trissur, 1976, p200

Government U.P.School in 1964. He wrote criticisms under the pen name *G.K.N Śakalyan* and *Gokulagopālan*. He played an important role in writing bookreviews an important part of Malayalam newspapers. He was honoured with the degree *Sāhityanipuṇan* by the King of Cochin. In 1964; he served as the president of *Sāhitya Pariṣat*.²⁹⁵ Besides he was a critic who constantly wrote criticism on Mathrubhumi. Parakkatt Teketra veetil Sridevi was his spouse. He was a complete Gandhian²⁹⁶. He was a member of *Sāhitya Pariṣat* magazine along with Kuttykrishna marar and N.V. Krisha Variyar. He passed away in 1966.

Works

Renowned as an essayist, orator and critic Govindankutty Nair published numerous poems and articles in the periodicals of that time. Kutamallur Gopalan Pilla published a magazine named *Rājaṛṣi* from Trissur in memory of the King of Cochin. He used to write articles in the magazines *Citrabhanu*, published by Putukkad K.R.Bhaskaran in 1947²⁹⁷. He was known as a poet first. He had written many stories too. He wrote many plays and poems in the beginning. He wrote a collection of 8 one act plays called

²⁹⁵K T, *Sāhitya Pariṣat*, Nov, Dec, 1940. p67

²⁹⁶GovindanKuṭṭi Nair Uḷḷattil, Kerala *Sāhitya Academy*, Trissur, 1976.

²⁹⁷ Bhaskaran KR, *Maṇmaranja Pratibhaśalikal*, Keralabhānu Book depot Nandikkara, Pudukkad Trissur, 1966, p41.

Jīvitanāṭakam. His other works include Vicaradīptī²⁹⁸, Ghaṇḍāpatam,²⁹⁹
Vicaradhāra, *Niśīdhinī*, *Viśvakanti*,³⁰⁰ *Ādhunikamalayalasāhityam*,³⁰¹
Kāvyāsvadanam *Rūparekha*, *Vimarśanavum* *Āsvatanavum*,
Sāhityasanccharam, *Bhāsayum Geveṣaṇavum* and *Suprasidha Saṃskṛita*
Paṇḍitanmār.

The work Akṣaramāla discusses topics related to linguistics. *Vicaradhāra* discusses the popular topics like science, technical words, non-violence, mankind secularism, universal culture and Buddhism and principles of Śrī Śankara. *Niśīdhinī* contains the studies that he conducted on anthropology, sculptures and the knowledge base of ancient India. *Viśvakanti* is a work which compares Karl Marx and Vyāsa. The works *Kāvyāsvadanam*, *Vicaradhāra*³⁰² and *Vimarśanavum* *Āsvatanavum* contain more than 50 articles on literary appreciation. *Bhāsayum Geveṣaṇavum* is a collection of articles containing the basic principles of linguistics. The work *Suprasidha Saṃskṛita* Paṇḍitar introduces some European intellectuals who were great Sanskrit scholars. He also wrote under the pen name Gokula Narayanan.

²⁹⁸ Govindan Kutty Nair Govindan Kutty Nair Ullattil, Vicaradīptī, PKBrothers Calicut, 1958

²⁹⁹ Govindan Kutty Nair Ullattil Ghaṇḍāpatam, PKBrothers Calicut, Prface, 1968, pp1.2,

³⁰⁰ Govindan Kutty Nair Ullattil, Viśvakanti, PKBrothers Calicut, 1957

³⁰¹ Govindan Nair Ullattil, *Ādhunika Malayalasāhityam*, Adunika, Mangalodayam Press Trissur, 1957

³⁰² Govindankuṭṭi Nair Ullattil, PKBrothers Calicut. 197, p98.

Appukkutti Guptan

C.K Appukkutti Guptan was born in 1912 in *Kaṇṇamkulaṅgara*, the renowned family in Kaṭambazhippuram, as the son of Krishaguptan³⁰³. He was initiated to alphabets by his father when he was four years old. He started learning Sanskrit in *Bālasubhodhini Saṃskṛta Pāṭhaśāla*. Later he joined Tiruvaṭi College Tañcāvūr for higher studies. From there he acquired *Sahitya Śiromaṇi* degree. Vettekkara Krishna Variyar E.K.Ramankutty Vaidyar and the great poet P Kunjiraman Nair were his classmates. Kunjiraman Nair used to stay in Kannamkulangara as a guest.³⁰⁴

His father Krishnaguptan wanted to make him an astrologer. But he returned from *Tañcāvūr Tiruvaṭi* college as a revolutionary. On returning home, he asked his mother to remove the deities consecrated in their home. When *Bālasubhodhini Saṃskṛta Pāṭhaśālarun* by his father got the approval of Madras University and was upgraded to Kerala Oriental College, Appukkutti guptan was appointed as the first principal of the college. His classes were a blessing to his students. Vidvān Subrahmanya Embrantiri loved his Naiṣadham classes so much, that he was never tired of it. He used to act it out artistically. Most of the plays of Shakespeare were by heart to him. In between the Sanskrit classes in *Bālasubhodhinis Shakespeare's* plays appeared now and then.

³⁰³ Sāhityakara Directory, Kerala sahitya academy, Trissur, 1976, p18

³⁰⁴ EP Bhaskaraguptan, Deṣayanam, Samabhāvinī books, Katambazhippuram, 2004

According to the curriculum of that time, Subodhini offered advanced classes in Sanskrit and 4 years Vidvān degree course. He was an activist in the congress group during the year 1937-1938. He used to conduct literary colloquiums for the students of *Bālasubhodhini SaṃskṛitaPāṭhaśāla* fortnightly. The doubts raised by the students were cleared in simple terms. Dr. Vaidyalinga Iyer, principal of Shornur Āyurvedic College was his disciple.³⁰⁵

After acquiring scholarship in Malayalam and Sanskrit, he learned English with the help of Śankaran Variyar, an English teacher. He attended the B.O.L/Bachelor of Oriental Literature exam, but unfortunately he couldn't clear the exams and obloous a degree. He translated the novel 'Water of Destiny', published in the magazine Modern Review from Culcutta, under the name *Vidhivaicitryam* and it was published in Mathrubhumi weekly as episodes. The text was approved by Madras University and was included as a detailed textbook for B.A students with the title Niyatiyude Nīrkūtt

He is a supporter of Congress with Gandhian ideals. He used to have debates with E.M.S Nambuthiri often³⁰⁶. He wanted to make Kuttyvaidyar write a preface to Vallattol's work *Sāhityamañjari*, but later he dropped the idea. Because of some opposition from his family, he had to resign from his

³⁰⁵ Ibid pages 129-133

³⁰⁶ EP Bhaskaraguptan, Vismrita patibha, Smritidayini, Samabhavini books, Ambal Palakkad, 2014

post as the principal of the college and he joined Madras University Malayalam department as a research fellow. Folksongs of Kerala were his topic of research. Celanāttu Acchuta Menon of Velliinezhi was his guide. During his research of 2 years he lost his job as a college professor. He tried for a job in many ways but he failed. Distraught he reached Bombay and stayed with a friend there. He joined as a clerk in a government wood mill there. He taught Sanskrit to the company executive, a foreigner. His lifelong friendship with Dr.K.N.Ezhuttacchan began from there. K.N.Ezhuttacchan was also working there as a clerk.

Jayakeralam Malayalam Journal

On knowing that a newspaper in Madras run by Malayāli club needed an editor, he met Advocate General Kutty Krishna Menon and assumed office as the editor. But it didn't last long. Later he became the editor of the weekly *Jayakeralam*. *Jayakeralam* was started in 1948. The guardian of *Jayakeralam* was Krishnan Pilla who practiced in Madras. *Jayakeralam* published poems, stories and articles of talented young writers. Young writers like M.T.Vasudeva Nair, Katammanitta, Bhaskaran and M.Govindan started writing poems, articles and stories in *Jayakeralam*. The articles in *Jayakeralam* were the favourites of its followers. The opinions of Guptan, a Gandhian, had

leftist inclinations often.³⁰⁷ Jayakeralam declared itself to be the mouth piece of leftist political party. It viewed the incidents and events happened in Kerala, India, and around the world with a leftist spirit Jayakeralam got the central government's award for the best local weekly. Madras Radio station used to broadcast Guptan's orations. He married Meenakshikutty of Manikkott, Guruvayur. When Indira Gandhi was the Prime Minister of India the value of money dropped and he couldn't deliver the weeklies ordered on time. The agents also fell behind to pay money. Because of financial difficulties, the publication of the magazine was stopped. His life was at a dead end. He worked with Mathrubhumi as an assistant reporter in Madras for a while. He started a press, but it was also a failure. Though he was a revolutionary in his youth, he became a spiritualist later. He passed away in 1990. He was 70 years old at the time of his death.

Govindamenon V.M

Govindamenon was born as the son of Kalyaniyamma in 1902 at Vallikkattaumatham, Kumaranallur; sixteen kilometers away from Pattambi³⁰⁸. He learned the basics of Sanskrit, verses and plays from his uncle. Then he joined Pattambi College and passed Vidvān examination in Sanskrit. He worked in the Sanskrit College in Kaṭambazhippuram, founded by

³⁰⁷ Ibid page 76

³⁰⁸ Sahityakara Directory, Kerala sahitya academy, Trissur, 1976, p206, 207

Krishnaguptan for a while as a lecturer. He was a Paṇḍit in Malabar Local Board High school and Government Gaṇapati High school. His literary works include *Paruṣaprabhāvam*, *Tyāgadīran*, *Nyāyamañjari*, *Pāṇiniyavum*, *Paṇinīum*, and *Sahānubhūti*.³⁰⁹

M.P.Sankunni Nair

M.P.Sankunni Nair was born on 4 March 1917, as the second son of Pozhicooru Paramesvaran Nambuthiri and Mangat Puttanveetil Kaliyaniamma, at Mezhattur village which was blessed with the birth of Agnihotṛi, the son of Vararuci in Vaḷḷuvanāṭ. His father was the manager of Vaidyamaṭhom Vaidyaśāla. He spent most of his time in the vaidyasala. Since his childhood Sankunni Nair was curious and interested in learning new things. Sankunni Nair's family was an agricultural family. His education started in Trittala Bāsal Mission School. Then he started learning Sanskrit from the Sanskrit school run by Accuta Potuvāl in Trittala.

Gradually he learned *Srīrāmodantam*, *Srīkṛṣṇavilāsakāvyaṃ*, *Naiśadham*, *Raghuvaṃśam*, *Kumārasaṃbhavam*, *Vikramorvaśīyam*, *Kirtarjunīyam* and Meghadūta. Those who passed entrance exam from Sanskrit school got admission in Punnaśseri Sanskrit College. After clearing the entrance test, as per the instructions of C.S.Variyar, he joined Pattambi

³⁰⁹Palakkad Directory, District Promotion Council Publication, 1999

Sārasvatodyotini pāṭhaśāla. C.S.Variyar was the English teacher there. He used to go to college with C.S.Variyar in the beginning. During the journey, he would ask his disciple to read. So he passed the English exam with high scores. He used to go to college with P.V.Ramayya for a while. He was a supporter of traditional education system. He learned under the tutelage of great scholars like K.Vasudevan Mussad, Anantanarayanaśātrikal and Sambusarma. Kunjiramappatiyar, P.V. Ramayyar and Rama Marar were his companions. His education at Punnaśserigurukulam gave him the ability to think deeply and improved his reading skills.³¹⁰

After completing his studies in Pattambi, he went to Tamilnadu for higher studies. His brother M.P.Balakrishan Nair was working as a teacher in *Paccappayas* College. He got a scholarship to conduct a research for 2 years under Dr Subrahmanyasatri in the famous Rājas College of Tañcavūr, on the topic Verses of Kālidāsa. The book *Chatravum Camaravum*, published in 1988 is a modified form of this research paper.

After completing his studies in Rajas he returned home. He was appointed as the Sanskrit teacher of Shornūr High school by the recommendation of Kujunni

³¹⁰ N Jayakṛṣṇan, MPSankuṇṇi nair, Autobiography, Kerala Bhāṣa institute, Thiruvananthapuram, 2006

Raghavan Nair, who was a teacher in Shornur High school. While working here he acquired mastery in English language with the help of C.K.Nair. Later he joined Pavartty Sanskrit School as a teacher. He continued his English education. He passed intermediate and BOL which was equivalent to M.A degree privately.

His brother Balakrishnan got appointed as a teacher in Kollam Sree Narayana College at that time. In Paccappayas college where he worked earlier M.P.Sankunni Nair was posted in his vacancy in 1950. He served as a teacher there for long.³¹¹ All the teachers in *Paccappayās* College especially the Tamilian teachers there revered him very much. The influence of Tamil culture can be seen in his works.

As a Critic

M.P.Sankunni Nair was one among the critics contributed by Punnaśseri Gurukulam to the world. He left his mark in the field of Malayalam literary criticism even more than Kuttykrishamarar. But his works were not discussed or studied here with due importance. In the view of Sankunni Nair criticism is an art. Though he hadn't written many works his few works, are excellent. He was such a talented writer. His penmanship was characterised by deep and precise knowledge, precision in writing, clear, exact and correct

³¹¹ Dr.Smithadas,MPSankunni Nair,Nirupakanabhasile Ottanakshatram,Current books Kottayam,2016

treatment of subjects and simple diction. His aim was to provide resource for tough subjects like literature, Sanskrit Vyākaraṇa, Prakrit, Tamil, English and other difficult Sanskrit works. He presented things comprehensively. He was one who approaches everything with logic and present all things related to it and reach a solution³¹². Although trained in Punnaśseri Gurukulam, he was never a conventional Sanskrit scholar. He integrated the ancient and the modern and was not of the opinion that old is good and modern is bad. पुराणमित्येव न साधु सर्वम् He found his place in the field of criticism. He is the one who taught Malayalees to view the world with an open eye.

As a critic he loved Kuttykrishamarar so much. He always kept a distance from Marar's criticism. He believed in the policy that Marar had his views in criticism and he had his own. He was a critic who held fast to truth and reality. Sankunni Nair received Kendra Sāhitya Academy award for the work Chatravum Camaravum in 1991. He also received Kerala Sāhitya Academy award, Oṭakkuzhal award and N.V. KrishnaVariyer Award.

Works

He used to write and publish articles continually in Malayalam publications like Māthrubhumi and other weekly and *Vijñānacintāmaṇi*

³¹²Dr Desamangalam Rama Kṛṣṇan, Vaḷḷuvanādan Vartamanam, online education talk, episode 2,3, published 1 Nov 2017

Sanskrit Journal. He had written nine works in total. His important works include *Chatravum Cāmaravum*, *Kāvyaulyppattī*, *Abhinavaguptan Kattunnacakram*, *Nallabhūmi*, *Abhinavapratibha*, *Nāṭyamaṇḍapam*, *Nāṭakīyānubhavamenna Rasam*, *Kālidāsante Vimarsanam*, (translation) as well as *Points of Contact between Prakṛt and Malayalam (English)*.

Chatravum Cāmaravum

Kālidāsa was a poet who absorbed the beauty of the whole of India. Sankunni Nair tried to bring the essence of Kālidāsa's works to the common readers. *Chatravum Cāmaravum* is one of the greatest contributions given to Indian literature by Malayalam. It's a work written for students based on Kālidāsa's works³¹³ all though we can't be sure if students had benefited from it. Every work is a product of culture, in the view of cultural studies. *Chatravum Cāmaravum* is a phenomenal and cultural study of Kālidāsa's works. Like other works of Sankunni Nair, *Chatravum Cāmaravum* is not a work for easy reading. Often the intangible words and phrases surprise the readers. He gives a warning in the beginning of the book itself that, those who do not know Sanskrit should keep a translation of Kālidāsa's work by Kutykrishnamarar *Chatravum Cāmaravum* contains 23 chapters and this work alone is enough to understand his talents. It is a work which looks into the

³¹³ MP śaṅkunni Nair, *Chatravum Camaravum*, DC Books, Kottayam, 1988

spirit of Kālidāsa. In his works and discourses, we can see a modern world interpreter unaffected by conventionalism and Sanskrit Ārya tradition. The civilisation of that time is mirrored in the characters of Kālidāsa. He had even described the characters' clothing style and food habits. Sankunni Nair states without any doubt that, *Ṛtusaṃhāra* is not the work of Kālidāsa and the verse in *Sahrdaryalahari* describing the nose-ring of the goddess is not by Śankara. It should be noted that it, through Abhinavagupta that Sankunni Nair found that, the works *Khaṭakaṣṭakāvyaṃ* and *Kuntaleswaram* are by Kālidāsa. Kālidāsa's Sanskrit is close to that of an interpreter than that of Pāṇini. The first chapter of *Chatravum Cāmaravum* ends with *Raghuvamśa* which is equal to *Mahābhārata* and *Kumārasaṃbhava*. There is never a work and never will be which can be compared to this. Kālidāsa maybe the only poet who expresses Sanskrit language and culture too beautifully. Sankunni Nair received Kendra Sāhitya Academy award in 1991. He also received Kerala Sahitya academy award, Oṭakkuzhal award and N.V.KrishnaVariyer award.

Nallabhūmi

He had translated Paul. S. Buck's work *The Good Earth* to Malayalam along with V.A.Keśavan Nair who was a representative of Mathrubhumi in Madras.

Kāvyaavyulppattī

Kāvyaavyulppattī is the most popular book of Śakuṇṇi Nair after *Catṛavum Cāmaravum*. It is a book meant for wide reading and his deep knowledge in verses can be seen in this work. *Kāvyaavyulppattī* is a detailed study of six poems namely *Viśvadaṛśanam* by G Saṅkarakurup, *Kaṇṇīrpāṭam*, by Vailoppilli, *Kaliyaccahan* by P Kunjiraman Nair, *Putappṭtu* by Idasseri, *Tīvaṅṭiyile Pāṭtu* by O.N.V and *Vāṭṭa Tāmarayum Keṭṭa Sūryanum* by Akkittam³¹⁴. Study of poetry was his favourite field. He believed that there is no product of culture better than poetry. *Kāvyaavyulppattī*, is an example for that. It is a book which made use of Vedas, Upaniṣads, contemporary Western theorems and oriental logic alike.

Kattunnacakram

There are numerous stories and anecdotes in Budha literature. Such an interpretation is the base of this work. *Kattunnacakram* is an analysis of ancient myths existing in the world.

Abhinavapratibha

Abhinavapratibha is the Malayalam translation of the book published in English about Abhinavagupta's life, works and theorems.³¹⁵ It is based on

³¹⁴ MP Sankunni Nair, *Kavyavyutpatti*, Sahitya pravarthaka saharana sangam, 1974

³¹⁵ MP Sankunni Nair, *Abhinavapatibha*, Vallattol Vidyapeedam, 1989

Locanavyākhyana of Dhanyālokha by Anandavardhana and the *Abhinavabhāratī* interpretation of *Naṭayasāstrā* by Bharata. It's a matter of speculation, how much the students of Sanskrit in Kerala made use of this book. It's written for the benefit of Sanskrit students and literature lovers as a book of reference.³¹⁶

Nāṭyamaṇḍapam

Nāṭyamaṇḍapam is a work which changed the stage. Indian theatre means Sanskrit theatre. *Nāṭyamaṇḍapam* tries to describe Sanskrit plays, the creation and staging of them in detail. Each chapter in *Nāṭyamaṇḍapam* is long and special enough to be considered as a work itself. The seven articles included in this are *Kāśmirapratibha*, *Naṭakaśilpam*, *Naṭakīyānubhavamennarasam*, *Samskritanāṭakābhinayam*, *Kuṭṭanīmatatitlinnu*, *Tiruvanantapuram Rūpakaṅgal* and *Naṣtapetṭanāṭakaṅgal*.³¹⁷

Naṭakīyānubhavamennarasam

There are many works based on *Natyasāstra*. *Naṭakīyānubhavamennarasam* is a work which is quite different from these books. It describes the technical terms used in *Bharata's Rasasūtra* in a simple

³¹⁶ Dr.Smithadas, MPS Śankuṇṇi nair, *Nirupakanabhasile Ottanakshatram*, Current books, Kottayam, 2016

³¹⁷ Dr.Smithadas, MPSankunni Nair, *Nirupakanabhasile Ottanakshatram*, Current books, Kottayam, 2016 p. 43

manner. It is a rational interpretation of the Rasasūtra commentary seen in Locana and *Ahbinavabhāratī*.³¹⁸

Points of Contact between Prākṛt and Malayalam

The article ‘Points of Contact between Prākṛt and Malayalam’ was written as part of a fellowship for International Study of Dravidian linguistics. It comprehensively describes the Ārya Dravidian cultures. Prākṛt is the language of common people and it was derived from Sanskrit. Sanskrit and Malayalam are interdependent. This work is a comprehensive study about this relation.

In this chapter, the Sanskrit scholars of Vaḷḷuvanāṭ and their works are described in detail. From this, it can be seen that the many Sanskrit scholars who have passed away and their valuable works have been discovered and evaluated that the Sanskrit tradition was rooted in Vaḷḷuvanāṭ. Many valuable Sanskrit works have been found in Vaḷḷuvanāṭ., including Sanskrit Sāhitya, Vyākaraṇa, Astrology, Āyurveda, Gaṇitā, Sanskrit Translations and Commentaries. The Sanskrit tradition in Vaḷḷuvanāṭ was not only monopolized by the upper castes, but the lower castes claimed their own space. That can be understood by examining Sanskrit tradition.

³¹⁸ PV Ramankutty, *Deskanasaliyude Vwlipadukal*, p. 178

CHAPTER - V
**PUNNAŚŚĒRI GURUKULAM THE MOVEMENT OF
 RENAISSANCE**

Renaissance in Kerala

Renaissance in Kerala began in the last decades of nineteenth century and was lasted till the first decades of twentieth century. Like other parts of Kerala, many movements were formed to fight against despotism and religious intolerance and many other evil practices in the society in Vaḷḷuvanāṭ. Also Śrī Nārāyaṇa Guru, CṭṭambiSvāmikal, Āgamānanda Svāmikal, Punnaśśeri Nambi etc.. are the notable leaders of Kerala Renaissances.

There were many other great leaders too. The leaders of Renaissance could be divided into two according to their role in Social and religious reforms in the society. Punnaśśeri Nambi worked for social reforms. Caste system was the curse of Indian society, especially Kerala. Āryanisation was the theory behind it. People were divided into strata according to the caste in which they were born. Casteism was prevalent at that time in the ugliest form. Even the government officials and people in key posts also believed in untouchability. This increased day by day. Svāmi Vivekānandan called Kerala a "Lunatic Asylum". Gandhiji propagated that "Untouchability is a crime

against God and Man" Śrī Nārāyaṇa Guru told "Do not ask, do not tell and do not think about caste". Guru was a great fighter against the segregation based on caste. People in certain castes believed in the hierarchy of castes and also laid stress that it is anywhere in the world. We should remember that there was a popular theory propagated by Hitler at that period "Blue blooded theory" that Aryans were the chosen people to rule the world. There was no rationale in it and nobody thought rationally. Ordinary people were forced to believe or accept it. Nair community was untouchable to Brahmins and Ezhāvas were untouchable to Nairs. Pulayās and Paṛayās, who were at the lowest strata, were even afraid to go near the higher castes. Untouchability was considered something sacred. Both higher and lower castes were aware of such evil practices and lived accordingly.

Punnaśseri Gurukulam has an important role in the National Movements. It immensely contributed through its poets and philosophers, who were drawn towards our national movement. Gandhiji's visits to Kerala and his appointment as the leader of Indian National Congress further accelerated the activities of Punnaśseri Gurukulam. It was a time in which the repercussions of Gandhi's speeches and Congress were everywhere in the social life of Kerala.

Gandhiji visited Palakkad in 1927 as a part of activities related to National movement. The aristocrats and the Bhramin community were against Gandhi. They undermined the works of Mahāthma. The second visit of Gandhi was in 1934 at Karimpuzha on January. The renowned Gandhian, T.R Krishanunniyer and Punnaśseri's disciple Krishnaguptan received Gandhi. Gandhi made a five minutes speech in which he opined that Untouchability is a blemish to Hinduism that was the essence of Gandhi's speech. Though the speech was short, it made tremendous impact upon the people. The people of Valluvanāṭ as a part of protestation against untouchability, decided to boycott foreign clothes. Kallammartoti Ravunni Menon who was a disciple of Punnaśseri, was a teacher of Kotuvayur School. He was dismissed by Hameed Khan, the then Education Officer. The charge against Ravunni Menon was that, he wore khadi clothes which are Indian. Freedom struggle was at its climax at that time. People from all social classes participated in it. Students and politicians made propaganda of a new world order and became fully active. Social organizations formed in the last part of 19th century and first part of 20th century was fuelled by this newly formed intelligentsia.

Sārasvatodyotini Samājam was started at the time of British domination. People were segregated on the basis of caste and religion at that

time. The greatness of this Sanskrit school was that it showed no such discrimination based on caste and creed. It provided education and enlightenment to the needy. This Sanskrit school was rooted in humanism. Sārasvatodyotini Samājam had a distinguished position in developing nationalism in Kerala.

The students of Punnaśseri Gurukulam were live in the freedom struggle. It was vitalized by our National freedom struggle. Both British supremacy and Bhramin Community was against this freedom struggle. The younger generation, who were fighting for freedom had no ear for this. They protested till India became independent. Students of Punnaśseri Gurukulam were united in this struggle without looking into any kind of dividing factors.

Punnaśseri Gurukulam and National Movement

Punnaśseri Neelakantha Sarmawas a great social reformer, eminent scholar and a great patriot. Punnaśseri Nambi was one among the great Renaissance leaders who worked hard for compiling, producing and disseminating traditional knowledge, Religious consciousness, Indian Philosophy in broad and humanitarian outlook. Nambi was successful in his carrier as a social reformer and a scholar. He was in the forefront of the fight against the British and had his own opinion in the National movements. By

birth he was an aristocratic Brahmin. His kith and kin were all aristocratic families like Zamūtiris. This factor made hindrances in his direct involvements in fighting at times. He never had any disagreement with his students and disciples who participated in the freedom fight and Renaissance. He guided his disciples and students and corrected them if necessary. Nambi had stood firmly throughout renaissance and freedom struggle.

He loved Gandhian principles but had the opinion that all such values are in tradition. Gandhi propagated the values laid in our Vedās and Purāṇas. Nambi also had great faith in Vedic culture and Indian Myth. He embraced both tradition and renaissance simultaneously.

Krishnaguptan, one of Nambi's favourite students, reached Punnaśseri Gurukulam at the age of 25. Nambi asked him of his caste. Realizing that he was a Mūtān, Nambi sought permission from the Zamūtiri to teach him. This indirectly shows the acceptance of caste system prevailed in the society. At the same time, as the founder and head of an institution he needed to make sure of its progress where majority were Brahmin students.

Sanskrit education was denied for śūdras or untouchables in Kerala like everywhere in India. Nambi admitted students in his *Sārasvatodyotini pāṭhaśāla*, without looking into the caste and creed. His students included the

lowest śūdra of Hindus like Pañcama and other religions too. Kuriyakko Master was the founder of Pavartty. Saṃskṛta pāṭhaśāla. Krishnaguptan, the founder *Bālasubhodhini Saṃskṛtapāṭhaśāla*, Asainar Vidyar from Pattambi, Kunjaidru Vidyar from Irumbliyam and P.A Rahim were Punnaśseri's disciples. Nambi was confronted with the protestations of the aristocratic Brahmins and the conservatives for his heroic decision, admitting the students from the lowest castes, i, e, the untouchables. Punnaśseri Nambi's chief motto behind establishing Sanskrit school was that 'for Goddess Sarasvati, there is no untouchability' (Sarasvatīdevikku teeṇṭalilla) the school had to face many challenges from the upper class people. So Nambi had to approach Zamūtiri to get a written confirmation that Sanskrit could be taught to all, without any discrimination of caste and religion. Significance of the Nambi's stand point will be clear when we come to know the social circumstances of the period and the fact that Nambi was also an Orthodox Bhramin. This was the difference between Nambi and his peers. He was humanitarian. Sṛī Nārāyaṇa Gurutrust Nambi's stand sent thirteen Ezhava students to Pattambi from Travancore.¹ Nambi admitted these Ezhava students in Sanskrit School, in the

¹Central Sanskrit College Pattambi, Minutes, 1925 p295.

period in which educational rights were denied to these communities in Travancore and Cochin.²

Nambi had led creative battles against segregation based on caste. Nambi was denied *prasādam* by the priest of Srī Patmanābha temple when he visited there with devotion. Nambi complained the same to the temple authorities, but justice was denied to him. It should be noted that Nambi was born in an orthodox Brahmin family and in the highest ladder of social strata. He was denied the offering in the temple because of his social reform activities and humanitarian approach.

Nambi after returning to Pattambi, protested against this inhuman treatment he had received. As a first step, he made arrangements to feed the non-Brahmin students in the *Sārasvatodyotini pāṭhaśāla*. Secondly, he spent all the money (which was earlier intended to offer to the Brahmins for his diamond jubilee birthday celebrations) for *Annadhānam* of the poor students. This kind of protestation provoked the Brahmins. But Nambi never cared for such meaningless provocation. This was the speciality of Punnaśseri Nambi.³

The Government of Travancore appointed a commission to study and submit the report regarding the temple entry of lower castes. Nambi was

²NārāyaṇaBhaṭṭatirī V K, *KocciyumSaṃskṛtapāṭhavum*, Pajñāgam Special edition Trissur.1941

³BhaskaraGuptan E P, *Dēśayanam*, Samabhavini Books 2004.p108

appointed as one of the members. Sir C.P. Ramaswamy Iyer, the Divan of Travancore enquired directly with Neelakantha Sarma.⁴ Nambi stood for the temple entry of lower castes. He rightly said that no Vedās ever said to deny the lower castes from temple entry. अप्रतिषिद्धमनुमतं भवति 'If not denied, no problem to permit', this was his argument. He strongly upheld the rights of the downtrodden with the help of Vedās and Puraṇās. Nampūtiri communities were reluctant to take vaccination against small pox. Punnaśseri took awareness steps to mitigate their ignorance and need for taking vaccines. It was effective and they made up their mind to take vaccines.

Punnaśseri Nambi had strong standpoints regarding the rituals related to community. This also had significance here. In his private life, Nambi was an orthodox Brahmin. He observed religious practices according to the community in which he was born and brought up. He was careful on practicing rituals and rites of a Brahmin. But the greatness of Nambi was that he was

⁴P.K.K.Menon, The History of Freedom Movement in Kerala Vol.II, Department of cultural Publications, Government of Kerala, Tvpm, 2001.p.360 (The members were messrs.K.Parameawara Pillai (High court judge), K.Anantanarayana Iyer (Retired Land Revenue Commissioner), M.Govindhan (retired Dewan Peishkar), T.K.Velupillai (High Court Vakkil), T.K.Kesavan Sastri, a nominee of Trananalloor Namboothirippad and chingan Narayana Bhattathiripad of Tiruvalla, Mr.Mambudiripad nominated Mr.Punnaśseri Nambi Neelakantha Sarma, Principal, Sanskrit College, Pattambi who joined duty on 12 December). 1932.

ready to recognise and accept new ideologies and principles which were able to make life better for humanity.

Punnaśseri Nambi loved Gandhian principles, as they are part of Indian thought and Philosophy from time immemorial. Truth, Non-Violence, Celebacy etc were the ancient values propagated by our great Ṛṣīs. Gandhi also preached and the same, practiced .The difference is that common people cannot understand ancient texts and Gandhi tried to interpret it. This was the significance of Gandhi in disseminating values in Indian society. Gandhi was very much impressed over Nambi when they were met together at Ceṟuvannūr. They had a kinship in reforming contemporary social life with the help of great Indian values and Humanism.

Punnaśseri had his own view of statesmanship Akaratt Mannatiyar, the head of a great clan married to an foreigner (Madamma). His nephews wanted to to abdicate him from the position of the Kāranavar of the family because of his marriage. Nambi was invited as a witness to solve this problem. Nambi argued that no problem would arise due to one's marriage. It was not a sin anywhere in Vedic texts that denying the marriage between a foreigner lady and an Indian man. Mannadiar was saved by Nambi.⁵

⁵See ,Accutantu Vasudevan Mussad, Nīvāpāñjalī, Preface,p5 1936.

Women Education

Punnaśseri Gurukulam acted unanimously in resisting British Imperialism. Gurukulam was very much enthusiastic in educating women. Women students sought admission in the Gurukulam from places like Salem and Vaḷḷuvanāṭ time to time. Bhavani Amma, Devaki Amma and Sarada Amma were students admitted in 1929. V.Meenakshiamma, K.V. Cinnu Amma, Ammalukkuṭṭi Amma, Parukkutty Amma were students in Malayalam Vidvān course in 1933. V Janakī Amma was the first student who passed out Śiromaṇi in 1939. Kunjilakṣmi Amma, Sarojini Amma from Salem completed their Vidvān course in 1935. But we should bear in mind that, no women student sought admission in the first phase of Punnaśseri Gurukulam. This is either because of the class consciousness (caste consciousness) of the Namputiri women or the suppression they underwent in their own caste. There are no records of the direct participation on the part of Nambi in the freedom struggle, but many of his disciples were in the forefront.

Punnaśseri vehemently criticized the economic policies of the British rulers towards India in the article he wrote. He was ready to accept Gandhi's plea for Indian made clothes, Ghadhi, but he frankly stated that he was not sure that Gandhi's mere boycott of foreign products could bring freedom. It was his

opinion about Gandhi. Punnaśśeri was an orthodox Bhramin in his private life, but he never allowed any such thoughts or practice in the Sārasvatodyotini pāṭhaśāla, where he was the ultimate authority. In the realm of education he felt no qualitative difference between Namputiri, other Bhrahmins, Nair, Ezhava, Islam or Christian believers.⁶ All were treated equally by the great Punnaśśeri. He tried to disseminate Sanskrit language and learning among Muslims and started *Muhammadiya Vidyālayam* at Kozhikode for this purpose.

Punnaśśeri was widely protested by the Brahmins, when he started to build a monument for Tuncat Ramanujan Ezhuttacchan, who is considered as the father of Malayalam language. Punnaśśeri retorted that it is preferable that *Nāyādi* a person from lowest caste who has ardent faith in God is preferable to a Brahmin who has no such qualities in him.⁷ Such a person could sanctify others too. Punnaśśeri expressed his radical views when there arose occasions. All such radical views made Nambi a rival to Brahmins and they also expressed whenever they got an opportunity.

⁶ Anantakṛṣṇa śāstrikal P K, *MāyāttasmarāṇaakalEntegurunāthan*, P K Brothers Calicut, p23,1956

⁷ BhāskaraGuptan E P, *Deśāyanam*, Samabhāvinī Books, Kaṭambazipuram2004.p109.

Renaissance and the disciples of Punnaśseri

Punnaśseri Gurukulam was inspired by the National Organizations and movements. It contributed to Renaissance and freedom struggles much. The youth of Vaḷḷuvanāṭ actively participated in National Renaissance against of the suppression of the British imperialism as well as the protestations of Brahmin community. They also participated in the freedom struggle. Kerala Renaissance was a process that started in the last decades of 19th century. It had great influence in the social life. Great reforms were started in Punnaśseri Gurukulam also. The great disciples of Punnaśseri Nambi influenced the youth of Kerala and the social life. Sambusarma, C.S Nair, K.T.RavunniMenon, UllattilGovindanKutty Nair, M.K Govindan, Krishaguptan, Vidvān P Kelu Nair, and P.Kunjiraman Nair etc were those renowned disciples of Nambi. They actively participated in Renaissance of Kerala in different time period.

Sambusarma

Sambusarmawas born in 1893 at Peruvāya village of Karntaka. He reached Thiruvananthapuram with his uncle at the age of twelve, without the consent of his parents. He joined in the *Rājakīya Samskṛta Mahāpāṭhaśāla* and started learning. He came out with flying colours, with second rank in

Nyāyamahopādhyāya examination. He was twenty five when he joined Punnaśseri Gurukulam as lecturer in Nyāyaśāstra. He was influenced by the freedom struggle. And he was drawn towards the tradition and culture of the Gurukulam too. He wrote two khaṇṭha kāvyās *Sātvikasvapna* and *Prākṛtasamvidhāna*. This poem was a criticism against British rule and the imperial rulers. He was a prominent spoke-person of the Congress. *Sātvikasvapna* is in the form of an allegory that allegorizes the great meeting of Indian National Congress. Animals are the characters. They talk of the tortures they were inflicted by humans. This was the ideal picturisation of the Congress meetings held at that time. A male parrot was allegorised as a Congress member who was Nambi. As an experienced person, corrected and censored the part of the poem in which Śarma is vehemently criticised. Punnaśseri was well aware that if that was published and known by the British, the poet was surely punished by the British rulers.⁸

प्राप्तःकालोद्विषदभिगमायायमायातिभास्वान्

रोधस्तस्मनियतमचिरान्मोक्ष्यतेवल्लवैर्नः।

आस्थायैकांमतिमनलसःस्वीयरक्षधिकारं

यत्नात्समापयितुमधुनोत्तिष्ठतद्राक्।।

⁸KeasvaBhattaSambhuŚarma ,*Svāttikasvapnam*,Kerala kalpadrumam,1923.

The moment has come to confront with the enemies. The sun has arisen. Let us unite to free our land from imprisonment. Therefore, all of you be ready up with enthusiasm to attain self - patronage through effort. Some Sanskrit poems and some articles in Sanskrit written by him are published in various journals.

Krishnaguptan

Krishnaguptan was one among the persons who received Gandhi, when he visited Kerala in January 1934 at Karimpuzha.⁹ Krishnaguptan was a disciple of Nambi in the early stage of Punnaśseri Gurukulam. He belonged to Mūttān community, and by receiving him, as his student, Punnaśseri became the part of struggle for educating the lower caste.¹⁰ Orthodox and Aristocrats opposed Nambi, but he got permission from the Zāmūtiri for this. Krishnaguptan started Bālasubhodhini Saṃskṛtapāṭhaśāla following the Sārasvatodyotini Saṃskṛtapāṭhaśāla, in which he studied. He admitted even the lowest caste members as students in the Pāṭhaśāla and became the model of Renaissance in Kerala.

Krishnaguptan started a new path to mitigate communal differences by dining with guests who visited him, without considering their caste and creed.

⁹Minutes of Central Sanskrit college Pattambip268.1929.

¹⁰Bhaskaraguptan, E P Deśāyanam, Samabhāvini Books, Kaḍambazipuram,2004,p46.

There existed a taboo that the Mūttan community of Vaḷḷuvanāṭ should not dine with the people of Palakkad. He crossed this unwritten law. This event took place at Kongad. He was not ready to surrender before the protestations of the petty minded caste ridden people of his own community and the higher castes. He was steadfast in his views and acted accordingly Sārasvatodyotini Saṃskṛtapāṭhaśāla, had nourished the students with renaissance values. Karimpuzha was the centre of his activities. Punnaśśeri stayed with Krishnaguptanin the guest house of Kaṇṇaṃkuḷaṅgara. From this we could realise the great love of Nambi towards Krishnaguptanand he accepted him as his disciple.

M.K Govindan

M.K Govindan was one among the thirteen students sent by Sṛīnārāyaṇa Guru from Travancore and Cochin. They were not admitted in schools there. Punnaśśeri Gurukulam was not able to fill the seat at that time.¹¹ He passed out Sāhitya Śiromaṇī with first rank in 1922 from the Sanskrit College. He was from Kollam.¹² He was born on 15th August 1901 as the son of Mundupoikavila Kunjon and Kocunni Amma in Kottakarapanchayath. The family had a great tradition of ancestral medicine. After education, he started a

¹¹Minuties of Central Sanskrit College p,124,1916

¹²Sāhityakāraṇmārudē Directory, Sāhitya Academy, 1976,p,694.

Sanskrit school of his own at Kollam namely SNV school. It was inaugurated on the *Vijayadaśamiday* in 1923. There was an incident in his life that made him to start a Sanskrit school. Perumal Govindan of Kavilabhavan from Periganad in Kollam district, who belonged to Ezhava community, brought his two daughters to admit in the nearest Government girl's school. The school authorities denied them education because of their caste.

This led to a public agitation demanding a proclamation by the maharaja to make education a right for all, without any discrimination on caste and creed. The authorities turned a deaf ear towards this. This was the time when Śrī Nārāyaṇa Guru and his followers fought for education of the downtrodden. Guru believed that lack of education is the root cause of all superstitions and slavery. Govindan started SNV Sanskrit School for providing education for all who wished. M.K Govindan was the first teacher in that school. His entry into the school was a festive event. He was led by a procession with music and dance.¹³ He worked there for a short while. Śrī Nārāyaṇa Guru brought him to Aluva in 1924. He was appointed a teacher in his Advaitāśramam. After that, from the SN trust College Kollam, he started his career as a lecturer. He continued there for long 20 years. He married the

¹³KamammaG,Varaprasādam,Sāhitya Academy,Trissur,1978p23

daughter of Perumal Govindan. He shifted to Advaitāśramam School later. He had many disciples in his thirty four years of teaching profession. Kuttippuzha Krishna Pillai, his brother Paramesvaran, Prof.P.V Krishnan Nair, Bharata award winner P.J Antony, Āyurveda scholars like Sri Antappan, M.K Krishnan Editor of Gurudevan a journal, Sukumarasastrī Rtd. Additional Secretary M.G.Velayudhan Nair etc were the students of Advaitāśramam High School. ONV Kurup, Prof. K.V Dev, Veliyambargavan etc. were also his disciples. Govindan worked for uplifting the Ezhava community through educating the youngsters and making them aware of the unhealthy and superstitious practices of their community. He also became the part of the renaissance by providing Sanskrit education for all belonging to different communities and castes. He was a great renaissance leader in Kerala.

M.K Sekharan

M.K Sekharan was a renowned scholar and Renaissance leader. He was born in 1902 at Irumbliam in Vaḷḷuvanāṭṭ district. Amayur Govinda Pisharoti was his father. After completing Vidvān in Sanskrit from Punnaśseri Gurukulam, he was appointed as Sanskrit teacher in Valanchery Upper Primary School. This is the period in which he was attracted towards National

movements. He resigned from his job and joined with the freedom fighters.¹⁴ He participated in the Civil Disobedience Movement held in 1930, at Payyannur as the representative from Payyannur and then he was arrested and sent to prison for this. Nehru, with the permission of the authorities released him and made him speak in the KPCC meeting. He was arrested for the second time for this. He was imprisoned in Kannur Central Jail for a period of nine months. After the release; he participated in the Non-Co-operative Movement in 1932. He was arrested for a third time for speaking in the meeting of the District Congress Committee held at Ottappalam and was sent to prison in 1962. The party insisted that members of the party should find jobs of teachers with their own risk. He worked as a teacher in Maṛayur, Kalpattam and Kozhikode. After retirement, he joined in Sarasvati institute in Pattambi. He passed away in 1981 Sekharan was a great patriot.

Kuryakko Master was a great literary lover who was the product of Punnaśseri Gurukulam. He started a Sanskrit School near his home in Pavaratty. *Sāhityadīpika Pāṭhaśālā* was its name. Kuryakko Master was Punnaseri's student at his early age. Nambi provided a model for secular education by admitting Kuryakko, who was Christianas his student.

¹⁴Pattambi Peruma,p85.

Cettiyartoti Sankunni Nair (C.S Nair)

Cettiyartoti Sankunni Nair, Vidvān P. Kelu Nair and P.Kunjiraman Nair were great persons, who were attracted towards the National Movement. C.S Nair was a straight forward person. He was born in May 1894 in a traditional Nair family known as Cettiyartoti in Perumuṭiyūr. village, Pattambi Taluk.¹⁵ He was attracted towards National Movement, when he worked as a teacher in the St.Mary's High School in Aluva. He believed that it is essential to learn English to confront with the colonial powers. Study of Sanskrit alone cannot fight with British rulers. The study of British culture, he thought, was essential. So he started learning English and used his English knowledge as a weapon against the British Government. He always had the national daily, 'The Hindu' with him. His discourse on Politics and reading The Hindu irritated the School authorities and the Head Master.¹⁶ They dismissed C.S Nair from service in December 1922.¹⁷ He found this an opportunity to work as a journalist. He joined *Svārād* daily published from Kollam in the ownership of Barrister O.K Pillai. C.S Nair joined in the editorial board of that press. He published numerous articles in *Svārāt* about Indian Renaissance and Indian National

¹⁵SāhityakāranmārudeDirectoy, Sāhitya Academy, 1976,p,1063.

¹⁶Prasenan K, *C S Nayarudesāhityavimaṛṣam*, Māthrubhūmi, Agust 8, 1952, p23.

¹⁷Vidvān C S Nair, Selected Essays, Vaḷlatole Vidyāpīdam, Nov, 2016, p,16.

Congress. Punnaśseri never interfered or protested this kind of activities on the part of his disciples. This was a notable point when considering the period and the great influence Nambi had, over his students and followers. All these revolutionaries got their fuel from Punnaśseri Gurukulam when they were youthful.

Kallanmartoti Ravunni Menon

Kallanmartoti Ravunni Menon was a reformer, who worked for the welfare of the Scheduled caste. He was a Gandhian. Ravunni Menon was a great personality. He was born at *Mundakkottukurissi* in Palakkad, as the son of Pallatu Vettil Acuta Menon and Kallanmartoti Kunjikutty Amma in 1900.¹⁸

K Keḷappan was the political preceptor of Kallanmartoti Ravunni Menon. He entered in Politics when he was a student. Elamkulam Manakkal Sankaran Namputiri (EMS), Cerukāṭ and E P Gopālan were along with Kallanmartoti Ravunni Menon, at that time in student politics. Ravunni Menon joined in Indian National Congress in 1930 and became an active politician.¹⁹ *Guruvāyūr Satyāgraham* was started on 1st November in 1930 under the leadership of K. Kelappan. Ravunni Menon organised a procession from Pattambi to Guruvāyūr, walking all the way with the Congress members. These Congress

¹⁸Cerukad, Kallanmārtodī, Mathrubhumi, Monthly 1957, pp, 20-27

¹⁹Pattambi P G. Kallanmārtodiyude, Kavithakal, Keralasāhitya Akademi Trissur, pp 17, 18

workers supported Kelappan throughout the hunger strike. Ravunni Menon honoured and received *Gandhi* when he visited Pattambi. He received Nehru and honoured him on the way to Payyannur through train. He resigned from the job of a teacher in Koṭuvāyūr School as part of freedom struggle. The educational officer, Hammeed Khan was a British agent and insisted Ravunni Menon wearing British clothes instead of Khādi. This provoked Ravunni Menon and immediately resigned. He asked Hameed Khan why he was of wearing the cap of Britishers and also said that his right of wearing of Khadi is the same as Hameed khans. He left the school as the protest against the injustice and insult. Gandhi started Personal agitation in 1940 and K. Kelappan had responsibilities of leading Kerala wing. Representatives for participating in the personal agitation were selected. K Ravunni Menon was the representative from Pattambi for this.²⁰ He addressed the Congress workers gathered in Śāradāsamājam, opposite to Pattambi Railway station. He invited the Congress members to fight for the liberation of the motherland until the victory or death. When he held the National flag, he tried coloured one, people were overwhelmed with excitement. They laughed and cried. K Ravunni

²⁰CandranPerumudiūr, Kallanmārthodi, Sāhityalokam, july–sept, 1986, pp40,44.

Menon was such a wonderful orator with poetic and thought provoking words.

He was also a great patriot.

P.G Pattambi

P.G Pattambi (Plakkurissi Govindan Nair) was another Gandhian and a student of Punnaśseri Gurukulam.²¹ He was born on 4th June 1912, as the son of Kotakkattu Matatil Rāman Nair and Meenaksi Amma. Plakkurissi Puttan Veetil Govindan Nair was his full name. K.T Ravunni Menon, Sambu Sarma and Govindan Nair were appointed to receive K. Kelappan, whenever he visited Pattambi. P.G wrote the biography of K. Kelappan. This was when he came to active politics. He was greatly drawn towards Kelappan's fight for freedom. He became an active politician. He made a garland for Gandhi in Khadar dress made from his own caṅkka by himself. He went to Pattambi and offered the garland to Gandhi. He represented the people of Vaḷḷuvanāṭ and won the hearts.²²

Vatakkepatt Narayanan Nair

Vatakkepatt Narayanan Nair was born in Vatawannur, as the son of Accutapotuval and Narayanan Amma. He was a staunch Gandhian. He

²¹Sāhityakāranmarude directory, Kerala SāhityaAkademi Trissur,1976. p 317

²²Pattambi,P G, Keralagāndhi,P K Brothers Calicut,1971,p4

accepted spiritual life in the last phase of his life. He wrote *Mahātmaniṛvānaṃ* on hearing the sad news of Gandhi's assassination.

विरलालयनामदेहलिनगरेभातिमहात्मागन्दिनाः

सुखवासगृहंमनोहरंकिमपिप्रार्थमण्डपाञ्चितु।

विरलोहिधराधनाधिपःसमहात्मचमहेश्वरोपमः

रजताद्रिसमयेसाहसिकाशुभ्रदातन्मणिमन्दिरेलयो।।

It is in the form of an elegy describing the last days of Gandhi's life in an elegiac vein. Narayanan Nair himself wrote two commentaries for this Sanskrit poem namely *Pūrvabhāgam* and *Uttarabhāgam*. The language used was simple. Vasudevan Mussad wrote a preface to this and there is hints regarding Narayanan Nair.²³

Vidvān P Kelu Nair

Vidvān P Kelu Nair was born in June 1981 in Nilesvarampazhani in Kannur district to a Nair family.²⁴ He was a playwright and a well-known actor, lyricist, singer, and freedom fighter. After completing Vidvān in Sanskrit from Pattambi Punnaśseri Gurukulam, he started a Sanskrit School at Vellikottin *Kanhangad* namely *Vijñānadāyini*. He wanted to join to the Congress and the

²³VasudevanMussad, K M Sāhitisauhitam, P K Brothers Calicut, 1961, p.335.

²⁴Sāhityakāranmāruvedirectoy, Kerala Sāhitya Akademi, 1976, p159.

freedom struggle in Northern Kerala. He was assisted by the villagers. He started his career as a teacher in this School. He tried Gandhian mode of education in that School. He included vocational training like black smith; carpenter etc. like Gandhi's Tolstoy Farm in South Africa. He had a passion of making students learning by earning which is a Gandhian dream of self-sufficiency. English and Sanskrit were mandatory languages in this School. Admission was only for lower caste students. Patriots like K .Kellappan, K. Madhavan Nair, *Krishna* SvamiIyer, Moyyarat Sankaran etc were the leaders who visited this School frequently. Kelu Nair procured Piṭiyari fund (One hand full of rice) a small quantity of rice gathered from the poor to feed the poor students, spreading the need for Nationilisation and Khadi clothes, building roads etc were the activities of Keḷu Nair as a part of freedom struggle and patriotism. He could not accept even the grant for the School because it was given by the British.²⁵ He wrote a prayer in which he considered Mahatma Gandhi as Lord Krishna.

शान्तिर्यस्यहयोधनंचविनयः

सत्यग्रहःसद्ब्रतः

त्यागःशीलमिहालायस्त्रिभुवनं

²⁵Ibid ,p157.

लोकावनंजीवनं

तंचक्रेणसुरक्षितक्षित्तलंकारुण्यवारानिधीम्

हेमन्मनसासन्ततंस्तुहि

महात्मानंमधुद्वेषिमण्

KeluNair tried to start a newspaper, but due to the financial crisis he had to make a hand written journal instead Kelu Nair had a very nice hand-writing and with this, he wrote incessantly in *Śakti* the hand written journal. He wrote articles criticising British policy which got wide attention. He worked at his best to distribute this among the people, in order to make them aware. However the British government got alarmed and banned *Śakti-the Journal*.

Vijñānadhāyini pāṭhaśāla, was a meeting place for freedom fighters.

Kelu Nair, along with A.C Kunjikkannan and Kambrat Ramanezhuttacchan did tremendous works for National Movement and freedom struggle. Boycotting of Simon Commission, propagation of Nationalism, eradication of untouchability promotion of Scheduled Caste and dissemination of Hindi etc. were realms of Kelu Nair. As a dramatist, Kelu Nair's plays show the influence of drama among the people of a particular generation. They did tremendously in growing patriotism in social life.²⁶ Kelu Nair wrote *Pākkānārcaritam* and

²⁶Vidvān p Kelu Nair Samaranika, 1989, pp.9,10

Vivekodayam, two plays, when he was a student in the Gurukulam. When the drama *Pāḱkanār̥caritam* was staged at Pattambi, K Kelappan who had watched the drama was greatly impressed. The theme of the drama was the pathetic condition of the downtrodden, especially of the Scheduled Castes. Patriotic elements were also in the drama. The key thematic element were the need to give love and respect for the Motherland, wear khādi clothes etc. were the key thematic elements. To forget about discrimination based on caste, which was not a humanistic approach too, was Kelu Nair's aim in writing such a drama. *Pāḱkanār̥* points out the sexual urge for a Brahmin, who set for Kāśi, renounced worldly comfort. The question is all about the meaning of such renunciation. Such devotion is fraud one to him. In the end of the drama there is a great plea for eradication of caste system.

Pāḱkanār̥caritam and *Kabīrdāscaritam* were plays which worked as a catalytic agent for social reforms. *Vivekodayam* was a drama that broke the orthodox matriarchal tradition of marriage and proclaimed that marriage is a private affair. The moral of the Varna was that Mutual love and understanding were the pillars on which marriages should be built. The contemporary plays had of the time was almost directed people towards devotion and spiritual life, whereas but the plays of Kelu Nair urged for better social life, eradication of

caste system and progressive thinking. *Pādukapaṭṭābhīṣekam*, *Laṅkādahanam*, *Pāḱkanāṛcaritam*, *Srīkṛṣṇalīla*, *Kabīṛdāsacaritam*, *Vivekodayam*, *Dāruvacaritam*, *Prahlādacaritam* and *Samṗūṛṇarāmāyaṇam* are the plays of Keḷu Nair. The contributions of PunnaśseriGururkulam and its students were great, as it boosted the Nationalistic Movements in Kerala, developed patriotism among people, worked to eradicate social evils like caste system and paved the way for renaissance in Kerala, especially Northern Kerala.

VidvānKuruvantotiyil Sankaran Ezhuttacchan

K.S Ezhuttacchan was a renowned Gandhian. He was born in 1899 as the fifth son of *Rayiranellur Kuruvantotiyil Sankaranezhuttacchan* and M.P Ammu Amma. He joined the Sanskrit College in June 1919. He became a favourite student of Nambi. It was the period spent in Pattambi, which made him attracted towards literature. K.S Ezhuttacchan always used Khādi. He met with Gandhi in 1934, when he visited Pattambi after that he worked for the propagation of Gandhian principles. He wrote articles against social evils like, Caste system and *Jenmittam* (a system based on the ownership of land). He inspired and advocated his students to participate in the struggles for National freedom. He wrote many articles for this purpose. He worked in Perintalmanna Board High School during 1946 – 1951. His educational

principle was that a good teacher must inspire to learn, rather than teach them. He always quoted the life experiences of Gandhi and Vivekananda to impart his principles about life to the students. Financial crisis was there throughout his life which suffocated him.²⁷

K.S Ezhuttacchan started publishing a magazine, *Paiñkiḷi* when he was student at Sārasvatodyotini pāṭhaśāla. He hoped that it could help him financially to continue his studies.²⁸ The name *Paiñkiḷi* shows his great respect and love for *Tuncattezhuttacchan* whom he considered as a model. His *Paiñkiḷi* was published for a short span *Vijñānacintāmaṇi* journal published by Punnaśseri was the inspiration behind this. Vidvān C.S Nair and K Vasudevan Mussad were his teachers in Pattambi College. Kuttikrishna Marar, P.Kunhiraman Nair, Kallanmartoti Ravunni Menon and Ceruliyil Kunjunni Nampisan were his classmates.²⁹ It was P. Kunhiraman Nair who initiated K.S Ezhuttacchan to publish the first poem and inspired him greatly for becoming a poet. Ezhuttacchan wrote many epistles in poetry. The first poem of P. Kunhiraman Nair was published in *Paiñkiḷi journal*. After completing Vidvān course from Pattambi in 1925, K.S Ezhuttacchan worked

²⁷Ibid.p20

²⁸Ezuttacchan, K S, Mathrubhumi, March, 1952, p, 24

²⁹Smaranika, Pattambicaritam, Sreeneelakanta Govt. Sanskrit College pattambi, 1919, p20

as a teacher in many Schools as Sanskrit teacher. Cerpulasserri, Vellinezhi, Cavakkad, Perintalmanna and Elappulli were the Schools where K.S Ezhuttacchan worked.

P.Kunhiraman Nair

P.Kunhiraman Nair was born on 4th June 1908, as the son of an Āyurveda scholar, Puravankara Krishnan Nair and Panayanttatta Kuujamma, who was a Sanskrit scholar at Ajanur Vellikott in Kasargod.³⁰ He reached Pattambi and showed great interest in studying at Punnaśseri Gurukulam. This impressed Nambi and he got admitted in the College. He passed out Sāhitya Śiromaṇi in 1927. He recited a poem on the annual day of Vidyāpoṣiṇi Sāhityasamājam when the great Malayalam poet Vallattol Narayana Menon was present in the audience. P.Kunhiraman Nair's poem greatly impressed him and Vallattol congratulated him and advised him to be a poet. He was attracted towards Nationalism and Patriotism due to the freedom struggle led by the Congress and the influence of the party on the people.

P.Kunhiraman Nair stayed at Śabari Āśramaṃ in Olavakkod. He started publishing *Navajīvan*, a newspaper in which he wrote many poems

³⁰Minutes of Central Sanskrit college pattambi,p224,1928.

and articles criticising the British government. This press was banned and a suit was filed against Kunhiraman Nair. *Navajīvan* had circulated over a short span of two years. Kunhiraman Nair then shifted to the job of a proof reader in P.K brothers at Kozhikode. His works like *Śrīrāmacaritam*, *Varadīkṣa*, two poems and two prose writings, *Dīpārādhana* and *Pātirāppūvu* were published during 1931-2935.³¹ He wrote many books for Sarasvatī press in Thrissur at the period worked there. He stayed with Appukkutty Guptan, editor of *Jayakeraḷam* for some time. Kunhiraman Nair was utterly against caste system. Once he went to Palakkad, R S Vādyārin order to collect some books for children. R S Vadyar thought that Kunhiraman Nair was a Namputiri. Knowing from Kunhiraman Nair that he was a Nair without the sacred thread, Vādyār was reluctant to give him books. He said that Sanskrit texts touched by the hands of Sūdrās may lose its sanctity.³² This provoked Kunhiraman Nair and he wrote '*Harijanaṅgaluṭegānam*' in which he questions the meaninglessness of caste system. Kunhiraman Nair wrote many patriotic songs to propagate the themes of freedom struggle.

The poems of Kunhiraman Nair were the expression of spontaneous feelings in him with Gandhian principles, patriotism and the dream of a free

³¹Sahityakāra Directory, Kerala Sahitya Akademi, Trissur, 1976. p94

³²Ibid page203.

India. Each poem is a heralding of freedom from the British rule and liberation from caste ridden social life. All were pearls indeed. He never spared the colonial rulers for their exploitation of India. *Bhagavān* was a poem in which the partition of India and the mutiny which caused deep wounds in Indian conscience are being discussed. '*Tūkkumarattil*' is a poem devoted to *Bhagatsingh*, the patriot who sacrificed his life for a proud India. In this, the poet speaks to the patriots about coming generations. He asks them to view the world through the eyes of a patriot who sacrificed his life for the Motherland. *Śrīrāmacaritam* was a criticism on the social strata based on caste system. '*Mangalapatram*' was a poem against the physical assault inflicted on Gandhi. It's a vehement criticism against religious fascism. 'Subhadra' is a patriotic poem. In this poem, the poet writes his dejection over his absence in the non-co-operative movement. There is a Gandhian stream of thought in all of his poems. Gandhi was a pious man who led India to a better life based on the ideals of non-violence and truth, his cardinal principles. The poems of Kunhiraman Nair are full of elements of Nationalism and Patriotism.

Ullattil Govindhan Kutty Nair

Ullattil Govindhan Kutty Nair, another disciple of Punnaśseri gurukulam, was a staunch patriot. He was also an active member of

Sāhityapariṣat. The early decades of the 20th century, as it has been observed earlier, witnessed a spurt of political and patriotic activities throughout the country. The emergence of Mahatma Gandhi as the leader of the nationalist movement in 1920s heralded a new era in Indian history. It was an epoch-making event. It instilled courage and confidence among the people of India and awakened their inspiration, expectation and patriotic spirit. The excitement produced by the Daṇḍiyātra in 1930 knew no bounds. *VaikkamSatyāgraha* and *Guruvāyūr Satyāgraha* were significant social epochs. It is a bit surprising to note that, the nationalist and social awareness had little impact on Punnaśseri gurululam. From the thought of achieving freedom the state-wide revolt was conducted. To an extent the conduct of the British provoked people to conduct wide protests. The state wide protests united the Indian people. It became a great achievement for Punnaśseri Neelakanatha Sarma, his co-workers and students who also joined the struggle against the injustice and contributed much. This kind of services rendered by Punnaśseri Gurukulam for the revolt had its impact on Kerala history.

Renaissance and Vijñānacintāmaṇi

Vijñānacintāmaṇi Sanskrit journal had great influence over the intellectual arena of Kerala and also in India Journals were started to be

published modeling this. *Mitraghoṣṭī Manjubhāṣiṇi. Bhāṣāpoṣiṇi, Sārabodhini, Rasikarañjiṇi, Braḥmavidhyā, and Saḥṛdaya*were some of them. *Vijñānacintāmaṇi* was the first Sanskrit journal in India. *Vijñānacintāmaṇi* maintained a higher standard than the other contemporary journals. Education was the main subject for discussion in this journal. *Vijñānacintāmaṇi* upheld the right for universal primary education. The articles in this journal reminded the government of their duty to provide primary education for the people. In the editorials,³³ Punnaśseri laid emphasis on progress and discipline based on educating people, rather than imposing punishment.

Brahmin Community, at that time was backward in education and progressive thinking. Nambi wrote against this under the pen name '*Vibhīṣaṇan*'. The false notion of aristocracy through birth, he said is the hindrance for progress of the Brahmins.³⁴ He wrote "*मसूरीप्रयोगः* (Vasūri) to make aware of the Brahmins who were reluctant to take vaccine against small pox. He made a character of a young lady in Tirumala Śāstrikal order to show the importance of the education of women.³⁵ He wrote several articles on this subject. He criticized people who were against education of women and their

³³ भारतवर्षेविद्याभ्यासः: *Vijñānacintāmaṇi*, Thulam month 15, 1084.

³⁴ विविधविषयः: *Vijñānacintāmaṇi*, dhanu month 15 1084

³⁵ Tirumalaisāstrikal G Lakṣminarasimhan.B.A, *Vijñānacintāmaṇi*, , Thulam month 15, 1084

progress. If education is like adultery for women, the same is for men too, he argued. Punnaśseri had a great concern over the declining Sanskrit education and low standard of English Schools.

Response to the injustice of the British Governments

Punnaśseri as the editor of the journal, *Vijñānacintāmaṇi* wrote several articles and essays criticizing the injustice of British government inflicted on the people of India.³⁶ The economic exploitation through looting Indian resources and imposing high tax on employment were vehemently criticised by Nambi in his editorials. He was very much concerned with the financial status of Indians through comparing it with a European peer. An average per-capita income of an Indian was 20 rupees and at the same time it was 410 in England and 235 in Germany. But the tax imposed in India was much higher than that of any European state. It was 1/5 in India, 1/17 in Germany and 1/18 in England. The expenditure of an average citizen in England was 200 rupees/year, it was 175 in Germany and in India it was 24.5, Nambi had shown the actual pathetic life of an average Indian at that time.

He further argued that this was the result of an alien rule and the need for self-government. For this, he tried to unite the people for the incessant fight

³⁶Bhāratharatnam, *Vijñānacintāmaṇi*, Thulam month 15, 1084

for freedom through National Movement. The articles pointed out the basic problems of Indian economy at that time-Scarcity of resources which are essential for living, unemployment and low income of the people. Punnaśseri tried to analyse this thoroughly, through and his writing, tried to alert the people about this Nambi always criticised the prodigality of the rich people on their personal events like marriage and others.³⁷ *Vijñānacintāmaṇi* protested against evil social practices also and not only the government but the people too have responsibility, this was his principle. In the article, *उत्साहेलभतेकार्यम्* he wrote over the lack of initiative on the part of the rich people in starting industry in India.³⁸ He opened that the reason for industrial backwardness was not only the lack of initiative on the part of the people but also of the lack of interest of the Indians.³⁹

***Vijñānacintāmaṇi* and struggle for Indian Independence**

The struggle for freedom was of the primary importance to *Vijñānacintāmaṇi* like all other journals published at that period. They used to publish the details of the meetings of Indian National Congress भारतीयसभा (Bhāratī Sabha). The evaluation of the disputes between the Moderates

³⁷ कलिकत्तायांविवाहोत्सव, *Vijñānacintāmaṇi*, Thulam month 17, 1086

³⁸ उत्साहिलभतेस्वर्ग *Vijñānacintāmaṇi*, , Dhanu month 22,1086

³⁹ विदेशीवस्तुबहिष्करणं *Vijñānacintāmaṇi*, Makam 15, 1083

and Extremists of Congress party was also published in the journal. An article on this subject was written and published by तत्वार्थी. The name of the article was किंपुनरत्रकार्यम्. *Vijñāncintāmaṇi* was a medium to spread the idea of boycotting foreign clothes and strengthening Nationalisation.⁴⁰ Nambicriticised the great admiration on the part of the people for Britishers and their products through his editorials. Plea for freedom of the press was also there in the pages of *Vijñāncintāmaṇi*.⁴¹

As per the Vernacular Press Act

Press were always scrutinised and editors and owners of the press were often persecuted by the colonizers. We all knew the life story of *Svadeśābhimāni* Ramakrishna Pilla and Vaikkam Abdul Khader who were steadfast in the ethics of the press.⁴² It was a period of suppression of press which shows the injustice and exploitation of people by the government. Punnaśseri criticised this tendency through *Vijñāncintāmaṇi*. He sought the definition of sedition from the very words of the British. Punnaśseri tried to uphold the freedom of press. He believed that press should act as the tongue of

⁴⁰ किंपुनरत्रकर्तव्यं , तत्वार्थी *Vijñāncintāmaṇi* , Thulam 8, 1083

⁴¹ राजकीयविमर्शनं *Vijñāncintāmaṇi*, Makam 15, 1083

⁴² पत्रप्रवर्तकाराज्यदोहश्च *Vijñāncintāmaṇi* , Makam 15, 1083

the poor people, who otherwise has no option to give vent to their feelings.

Before independence itself, Punnaśseri had understood the importance of the fourth estate as the correcting agent of the ruling class.⁴³

Social Criticism in *Vijñāncintāmaṇi*

The backwardness of women, *Marumakkatāyam Smārttavicāram* etc..⁴⁴ were opposed through the articles in *Vijñāncintāmaṇi*⁴⁵ विविधविषयःदेशवृत्तान्तः and others were the headlines for this social criticism. Contemporary issues are analysed and tried to remedy. News of the Namputiri Community, Janasabha, Kaṣṣakasabha, Co-operative society, the working of the Āurvedic centres, the speeches of eminent personalities etc were included in *Vijñānacintāmaṇi*. We could consider all these articles as the historical records of Malabar. As the editor of *Vijñānacintāmaṇi*, Punnaśseri scrutinised every news before they were published. He had strong standpoint as an editor.⁴⁶

⁴³पत्रप्रवर्तकाराज्यदोहश्च *Vijñānacintāmaṇi*, Makam 15, 1083

⁴⁴See, , K P Nārāyaṇ piṣāṇoti *Vijñānacintāmaṇi*, PunnaśserinambiNeelakaṭṭhaŚarma, OP.Cit

⁴⁵ Ibid p64

⁴⁶पत्रप्रवर्तकादेशस्त्रेहश्च *Vijñānacintāmaṇi*, Makam 15, 1093

CHAPTER- VI

CONCLUSSION

This research thesis titled ‘The Sanskrit traditions of Valluvand- A Critical Assessment’ is an attempt to make a comprehensive analysis of the Sanskrit tradition of the areas, inclusive of today’s Palakkad district, which formed parts of the erstwhile kingdom of Vaḷḷuvanāṭ. Vaḷḷuvanāṭ was a land that nourished the study of the Sanskrit language and various branches of śāstras. The historical background and legends of Vaḷḷuvanāṭ, the well-known Manas and Gurukulas in Vaḷḷuvanāṭ, the distinguished Sanskrit scholars and their writings are discussed in five chapters. It gives an account of the traditions of *Vyākaraṇa*, *Nyāya*, *Mīmāṃsa*, *Jyotiṣa*, *Gaṇita*, *Vāstuvīdyā*, *Sāhitya*, *Architecture* etc in general and makes a comprehensive study of the tradition of *Āyurveda* for which Vaḷḷuvanāṭ was famous. Punnasśēri Gurukulam, as a source of the popularization of Sanskrit and its branches are specifically expounded in this dissertation.

The common belief that the Sanskrit tradition of Kerala was absolutely Brahmanic has now been refuted. A strong stream of Non-Vedic (Non-Brahmin) tradition had been well-established here. By the first century CE

the followers of Jainism and Buddhism had begun to propagate Sanskrit and many Indian disciplines of knowledge in Kerala. We can see popularity of non –Brahmin tradition in such fields as *Vyākaraṇa*, *Astrology*, *Āyurveda*, *Mīmāṃsa*, *Gaṇita*, *Vāstuvīdyā*, traditional *Architecture*, *Sāhitya* etc. The Vedic tradition is another offshoot of Sanskrit that developed through the Brahmins migrated from the north of Kerala by seventh century C E. The streams of these two traditions had taken deep roots in Vaḷḷuvanāṭ also. Following the decline of Buddhism, the hegemony of Brahmins got consolidated and the right to learn Sanskrit and Veda from the famous *Vidyāpīṭhas*, *Pāṭhaśālās*, *Sabhāmaṭhas*, *Manas* and Brahmin houses in Kerala came to be monopolized by the Brahmins. Vaḷḷuvanāṭ was no exception, where Brahmins alone could learn Sanskrit and Veda at *Kūṭallūrmana*, *Oḷappamaṇṇamana*, *Pāzheṭtmana* and *Pūmuḷḷi Mana* etc till the 19th century. However, Punnaśśeri Illam imparted Sanskrit education to all irrespective of caste and religion, and laid foundation to a tradition of democratized Sanskrit education.

The *Manas* and *Gurukulās* of those days were prominent centers that played a decisive role in shaping the cultural history of Vaḷḷuvanāṭ. *Punnaśśeri Illam*, *Kūṭallūrmana*, *Oḷappamaṇṇa mana*, *Pāzheṭtmana*, *Pūmuḷḷi mana* and

Cūrātt family of Vaḷḷuvanāṭ were the main centers of education that undertook with tremendous importance, the production and dissemination of knowledge in Sanskrit and several other disciplines. Kūṭallūrmana, was an education center in Vaḷḷuvanāṭ, for learning Śāstras. The advanced works in *Vyākaraṇa* viz Kaumudi, Paribhāṣa, and Śekharam were being taught. It was insisted that, each student after having completed the study should compile and submit a book to the guru. With the domination of colonial rule *Kūṭallūrmana* began to encourage education of women as well as English education. *Oḷappamaṇṇamana*, where the Mahā Kavī *Oḷappamaṇṇa* was born, gave specific importance to learning Veda and Kathakali. It was *Oḷappamaṇṇamana* that uplifted Vedic study to its present status. *Pāzheṭatmana* is known after *Pāzheṭatt* Śankaran Nampūtiri. He established ‘*Bālakollāsini Saṃskṛta Pāṭhaśālā*’ and propagated Sanskrit in Kilikkuriśśimaṅgalam and its neighbourhood. *Pūmuḷḷimana* was distinguished for Āyurveda treatment and learning in Veda. Āyurveda prospered through Ārām Tampūran of this mana. *Punnaśśeri Gurukulam* and *Cūrātt family Gurukulam* played a great role in popularizing the language of Sanskrit. All people, irrespective of caste and religion were provided with the opportunity to learn Sanskrit at Punnaśśeri Gurukulam. They evinced particular interest in imparting education to

women and low-caste people and led them to progress. In Vaḷḷuvanāṭ, many *Gurukulam sand Pāṭhaśālās*, emerged on the model of Punnaśseri gurukulam. Cūrāttgurukulam is one among them. It was Kṛṣṇaguptan, a student of Punnaśseri Nambi, who founded Cūrāṭṭa Gurukulam and made the study of Sanskrit popular in Kaṭambazhippuram.

Many eminent scholars from distinguished manas devoted themselves to the propagation of Sanskrit and the exchange of knowledge. Nārāyaṇan Nampūtiri of Kūṭallūrmana, Kūṭallūrmana Nīlakanṭhan Nambūtirī, Rāmapāṇivādan, Punnaśseri Śrīdharan Nambi, Punnaśseri Nambi, Caṃbatil Cāttukkuṭṭi Maṇṇāṭiyār. Vaṭakkepāṭṭ Nārāyaṇan Nair, Odāṭṭil Keśava Menon Paṇḍit P Gopalan Nair, Rāyīraṃ Kaṇṭat Govinda Menon, Dr K.N Ezhuttacchan, Appukkuṭṭi Guptan, K.V Avināśi Ezhuttacchan, K.V Vāsudevan Mūssat, Vaidyamaṭham Ceriya Nārāyaṇan Nambūtirī, C.P Kṛṣṇanilayat, Accutant Vāsudevan Mūssat, Kallanmārtoṭi Rāvunṇi Menon, M P Śakuṇṇi Nair, K P Nārāyaṇa Piṣāroṭietc were the noted poets and scholars among them. More than 200 literary works of various genres like *Mahākāvyaś, Sandēśakāvyaś, Stotraśakāvyaś, Historical kāvyāś, Rūpakāś,* Commentaries and Interpretations authored by them have been found out. As it is a hard task to mention all these work, such an attempt is not pursued to

here. The independent works, translations and publications of these scholars also helped to familiarize Sanskrit to a great extent.

Āyurveda made the most notable contributions to the Sanskrit tradition of Vaḷḷuvanāṭ. A very popular intervention upholding the tradition of the followers of Buddhism and Jainism was made in this field. There were eminent Āyurveda Vaidyans in *Periṅgāṭṭuṭoṭi Muslim family*, *Patineṭṭāmkaṇḍam Ezhava family*, *Puḷiyapatta Ezhava family*, *Mukkaṭekkāṭ Ezhava family* and *Poruṭiyil Ezhava family* which were branded as *Avarnās* in those days.

In the history of educational renaissance in Kerala, the contribution of Vaḷḷuvanāṭ is unique. In an age, when Sanskrit education was reserved solely for the upper caste people, Punnaśseri Nīlakaṇṭha Śarma's *Sārasvatodyotini pāṭhaśālā* at Perumuṭiyūr was willing to teach Sanskrit to the people of all castes including Avarnās declaring that Sarasvati observed no untouchability. Punnaśseri Gurukulam was a model institution that took initiative in developing secular and popular traditions of Sanskrit.

Major Findings

- As a result of the impact of Jainism and Buddhism, as well as the Brahmin colonialism, Vaḷḷuvanāṭ too had two streams of Sanskrit tradition: Vedic and non-Vedic.

- It was the Manas and Gurukulams that brought about the prosperity of Sanskrit tradition in Vaḷḷuvanāṭ.
- The Gurukulas of Vaḷḷuvanāṭ provided education to women and ushered them into the mainstream.
- Kūṭṭallurmana, Olappamaṇṇa mana, Pāzheṭatmana and Pūmuḷḷimanahad been imparting Vedic and Brahmanic mode of traditional education until the nineteenth century.
- The influence of non-vedic traditions apparently existed among various communities.
- People belonging to low castes like Ezhavās, Maṇṇāns, Muslims, Paṇikkar, Velans and Christian were exponents of Sanskrit Śāstra.
- Punnaśśeri Gurukulam and Cūrātt Gurukulm, in contrast to the other manas, set the beginning of secular and popular type of Sanskrit education and handed over its legacy through generations.
- The comprehensive studies in the language of Sanskrit and the sciences of Āyurveda, Vyākaraṇa, Nyāya, Astrology, Gaṇita, Vāstuvīdyā,, traditional *Architecture*, *Sāhitya* as well as the outstanding books written by progressive scholars in śāstras illuminated the Sanskrit tradition of Vaḷḷuvanāṭ .

- The contribution of Vaḷḷuvanāṭ to Āyurveda was tremendous. Expert Āyurvedic Vaidyans and treatment centers had been functioning here efficiently.
- People of different castes and religions including Hindus and Muslims learned and practiced Vaidya and thus emerged a popular, Āyurvedic tradition in Vaḷḷuvanāṭ. Prominent among them were *Periṅgāṭṭuṭōṭī* Muslim family, *Patineṭṭāmkaṇḍam Ezhava* family, *Puḷiyapatta Vaidya* Family, *Mukkatekkāṭṭ Vaidya Family*, *Porutiyil Vaidya* family.
- The study of Sanskrit became popular and marked the beginning of popular renaissance. Punnaśseri Nīlakaṇṭha Śarma, his gurukulam and the chain of distinguished disciples took a lead role in giving Sanskrit education to the low-caste people and people belonging to different religions. As part of Nationalist Movement, they struggled against evil social customs and thereby paved the way for the tradition of secular and progressive education.
- Inspired by Punnaśseri Gurukulam, several other Pāṭhaśālās and magazines like ‘Vijñānacintāmaṇi came into being.
- Nineteenth century witnessed two ways of growth and development of the Sanskrit tradition. The first was the introduction of modern printing

medium which spread various subjects related to Sanskrit. Secondly, following the movement of Renaissance the tradition of Sanskrit became more popular and accessible to people of various sections.

At present there is no book that comprehensively and scientifically analyzes the Sanskrit tradition of Vaṅḡuvanāṭ. It is a very vast area of which only a small part is expressed in this thesis. The study of the Sanskrit tradition of Vaṅḡuvanāṭ can be completed only when it scrutinizes the multifarious Śāstra tradition of Sanskrit, the various Sanskrit disciplines and other sources that extend throughout the other districts of Vaṅḡuvanāṭ as well.

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APPENDIX - I

Interview with eminent Scholars

Professor Gangadaran

Retired college professor

Puliyappatta, Pallippuram

On/07/01/2019.Age- 65

Question: Could you please explain about your family being known as a Vaidya family?

Answer: Yes, ours is a Vaidya family and we do keep that tradition alive, even after generations. There are various legends about our family.

The first one says- there were two families namely Pulithadathil and Pulipetta Thadathil, which were of brothers actually. They became Puliyappatta family later.

The second one is an origin myth about the family acquiring Vaidya tradition. It says, our family occupation was toddy-tapping. Once, an eldest member of the family was climbing down, after tapping toddy from a palm tree near the *Kavu of Edappatta Bagavathy*. Then he saw a very beautiful woman standing in front of him. She told him that she was thirsty and would like something to drink. Without a second thought, he poured out the toddy to her. After drinking to her fill, she asked for something to chew. He gave her betel leaves. Then the divine beauty said: “You will be popular, from tomorrow.”

Question: Were the classes conducted in Gurukula system?

Answer: Yes, that's what my ancestors told me. The classes of medicine here, were in Gurukula system. The period of learning ran to 10 or 11 years. The students had to stay with the teacher.

Question: Could you please talk about your Vaidya tradition and its famous practitioners?

Answer: The Vaidyas (practitioners) of our tradition were eminent in ophthalmology. Kasaya Slokas in Malayalam were taught first traditionally. Puliampatta Theyyan, Sankaran Vaidyar, Raman Vaidyar, Krishnan Vaidyar, Velukkutty Vaidyar, Balakrishnan and Subrahmanyam were famous Vaidyas in our family.

Question: Who were the sons of Puliampatta Theyyan Vaidyar and were they all Vaidyas?

Answer: He had three sons namely Sankaran Vaidyar, Raman Vaidyar and Krishnan Vaidyar. They were eminent in toxicology, ophthalmology and physical treatments respectively. Velukkutty Vaidyar is the son of Krishnan Vaidyar, and his sons Balakrishnan, Raman Kutty and Subrahmanyam were adept in ophthalmology.

Question: Had the family specialized in any particular treatment?

Answer: Yes, they had specialized on eye care. It is said that, the ancestors of the family were court physicians of Samuthiri.

Question: Had they learned Sanskrit?

Answer: Yes, they had.

Question: From where they learned it?

Answer: They had learnt Sanskrit from Sharathu family near Muthassyar Kavu. Sharody was the teacher there and students from many places would reach there to learn.

Question: Were the medicines prepared here?

Answer: Yes, several ayurveda medicines were prepared here.

Question: Does the family have any relation to Samuthiri?

Answer: Samuthiri had a Kovilakam at Pallippuram for the sake of tax collection. Some say that the railway station at Pallippuram was established for the commutation purposes of the Samuthiri.

Question: Is the existing Vaidyasala a new one or the one established then?

Answer: The present pharmacy was established recently. I think, it was started by Balakrishnan Vaidyarin the upper storey of our Tharavadu.

Question: Do you have any relation with Mukkadakkattu and Poruthiyil Vaidya families?

Answer: Certainly. We are from Ezhava caste, and both the families are our relatives. Vaidyas of Mukkadakkatu family learned medicine from Krishnan Vaidyar here.

Question: Has the Vaidya tradition of Valluvanad degraded now? What is your opinion?

Answer: We cannot say that the Valluvanad Vaidya tradition has degenerated. For instance, our family still follows the tradition.

APPENDIX - II

Peethambaran, Porutiyil family

15 January 2019, Age- 72

Question: Could you please talk about your family's tradition of vaidyam?

Answer: We belong to the Thiyya community of the Hindus. Our family has been well-known for its Vaidya tradition in Kerala. Numerous popular Vaidyas were from our family.

Question: Please explain about your Vaidya tradition.

Answer: The Vaidya tradition of *Porutiyil* began with my grandfather Krishnan Vaidyar. My grandfather cured the cancer disease of a Thampuram from Vemanchery Mana. Then our family became famous for medical treatments.

Question: This is a big Mana (home of elites). Is this traditionally inherited?

Answer: There is a legend behind this. The *Porutiyil* Mana was formerly the residence of the noble Namboodiris. Once some Muslim robbers tried to loot all the gold, money and wealth of this Mana, famous for its wealth and splendor. At this time, two courageous oil merchants from the Thiyya community; Ayyappan and Kittu, were taking rest under the huge banyan tree *Porutiyil* family. Suddenly, hearing a woman's scream, these youths went to the place where they heard the noise and saw two men carrying a woman. As Ayyappan and Kittu were so strong, they saved the woman by defeating the violent Mappilas. After much enquiry, they realised that the beautiful woman was a Namboodiri woman of *Porutiyil* Mana. When they took her to *Porutiyil*

family Mana, they refused to accept them, as she was defiled by the lower caste people. But the Nambūdirīs of the Mana gave all her rights in the property and sent with Ayyappan and Kittu. Later, in *Porutiyil* family, another Nalukkettu was built next to the Mana. The history of the *Porutiyil* Vaidya family began thus.

Question : Who were the famous Vaidyas from your family?

Answer: To my knowledge, Krishnan Vaidyar was the most prominent. Ayyappan and Kittu had twelve children in the Thampurāṭṭi. I mentioned earlier. Nine of them were males and three were females namely Krishnan, Nanu, Raman, Koappa, Koru, Theyyan, Mundan, Appu, Velu, Chiru, Kalyani and Unniyachi. The tradition was well established by them.

Question: How was the medical treatment here?

Answer: The medicine was taught only to the family members. The Vaidyashere, were well-versed in Sanskrit and astrology.

Question: Where from they learned Sanskrit and Astrology?

Answer: I am not sure about it, but it is true that they were well studied in Sanskrit.

Question: How was the medical treatment then?

Answer: Vaidyas had some special privileges in society. Earlier, they used to go door to door. As they grew popular, patients started coming home for treatment. Arrangements were made for the patients to take food, rest and sleep.

Question: How was the medical education here?

Answer: Classes for students were mainly during night. The medicine was taught to family members only.

Question: Could you remember the famous Vaidyas of this tradition?

Answer: The tradition started from Krishnan Vaidyar. Ravunni Vaidyar was an Eye specialist. Janaki Vaidyaramma who was called Vaidyaramma by locals, Velu Vaidyar who was a scholar in Sanskrit and established Madhava pharmacy in Shornūr, Gopalan Vaidyar who started a pharmacy at Chalavara and was the physician of former president of India S.Radhakrishnan, Govindan Vaidyar who ran Coimbatour Ayurveda Vaidyasala, famous toxicologists Koru Vaidyar and Koappa Vaidyar and ophthalmologist Theyyan Vaidyar were eminent personalities of this tradition.

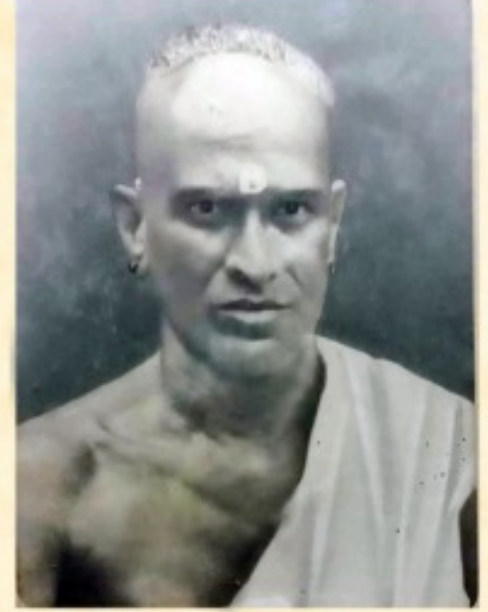
Eminent Paṇḍits and Vaidyas.



P G Paṭṭambi



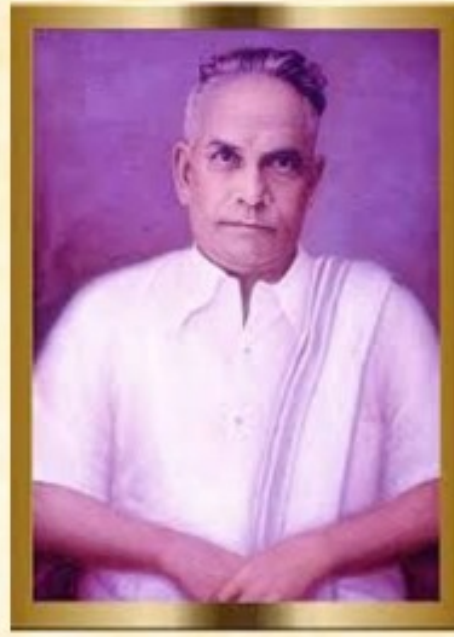
Koru Vaidyar



Kūṭallūr Bhramadattan Nampūtiri



Ārām Tampūrān



K Vāsudevan Mūssat



Velu Vaidyar



Kumāran Vaidyar Paṭṭambi.

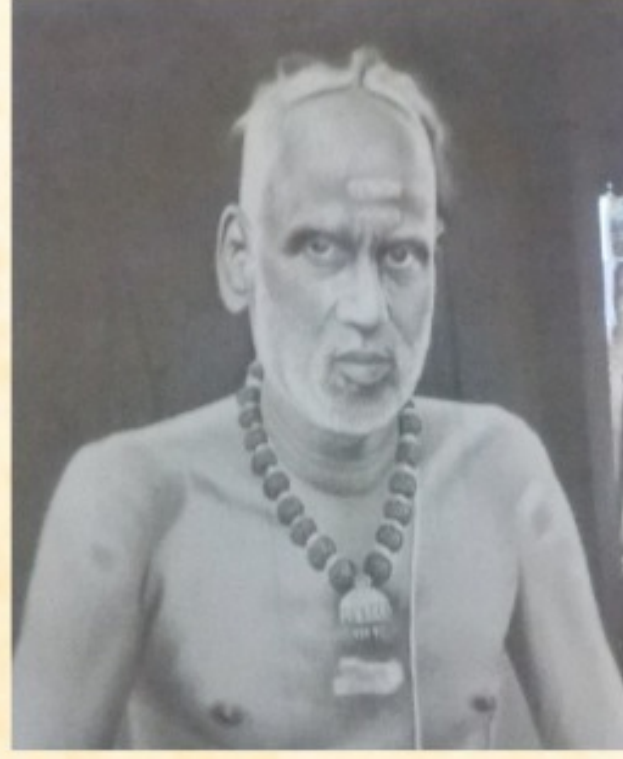


Paṇḍit G Gopālan Nāir

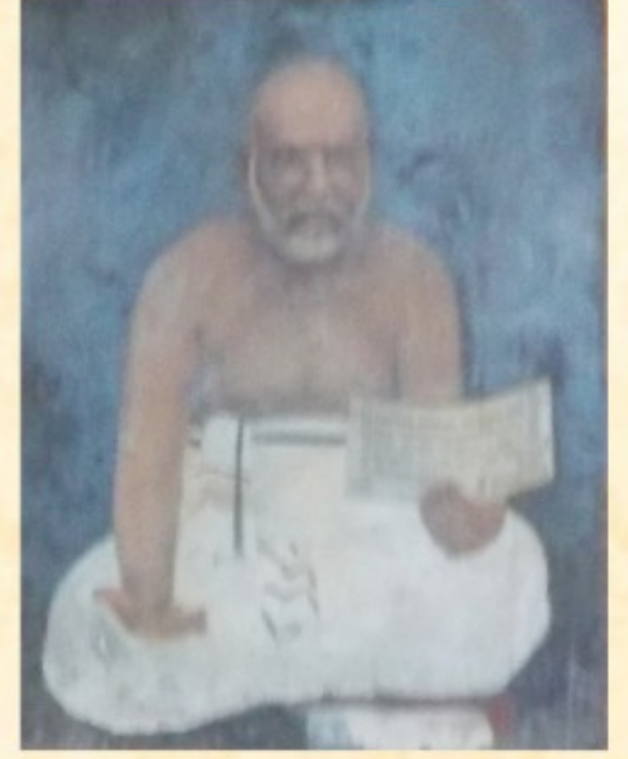
Eminent Paṇḍits and Vaidyas.



Kūṭallūr Vāsudevan Nampūtiri



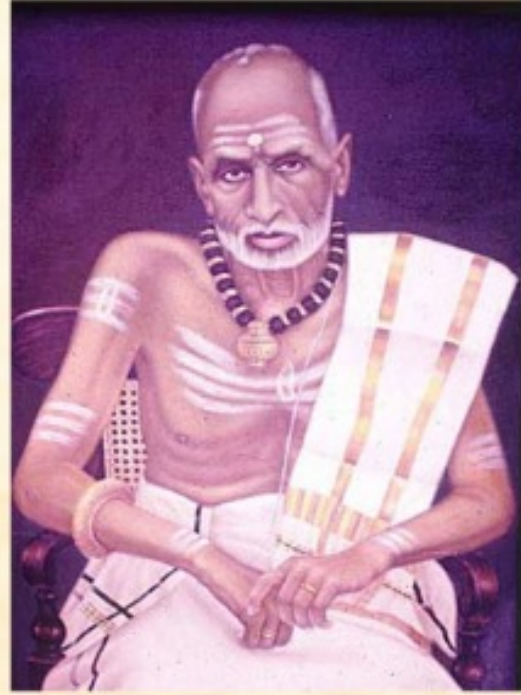
Kūṭallūr Nārāyaṇan Nampūtiri



Kūṭallūr Nīlakanṭhan Nampūtiri



Kṛṣṇaguptan



Punnaśśeri Neelakanṭha Śarma

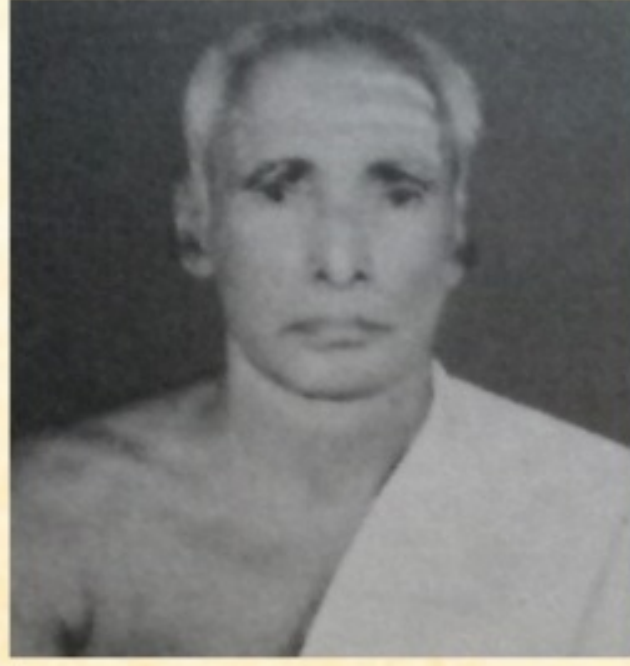


K P Nārāyaṇa Piṣāroṭi

Eminent Paṇḍits and Vaidyas.



Acuta Variyar



Kalakkatt Govindan Nambiyar



K S Ezuthacchan



Acutapoduvāl



Kutty Krishna Marar



Kuñjirāman Nair



Oḷappmaṅṅa Vasudevan Nampūtiri



Kūṭaḷḷur Bhramadattan Nampūtiri



Paduthol Vidvan Nampūtiri

Manas and pāṭhaśālas of Vaḷḷuvanāt



Pūmuḷḷi Mana



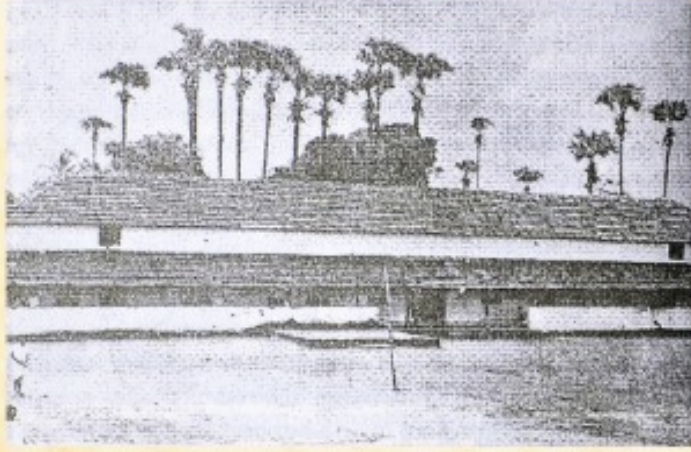
Kūṭallūr Mana



Oḷappmaṅṅa Mana



Puḷiyapatta Mana



Sārasvatodyotini pāṭhaśāla



Bālasūbhōdhini Samskr̥ta pāṭhaśāla

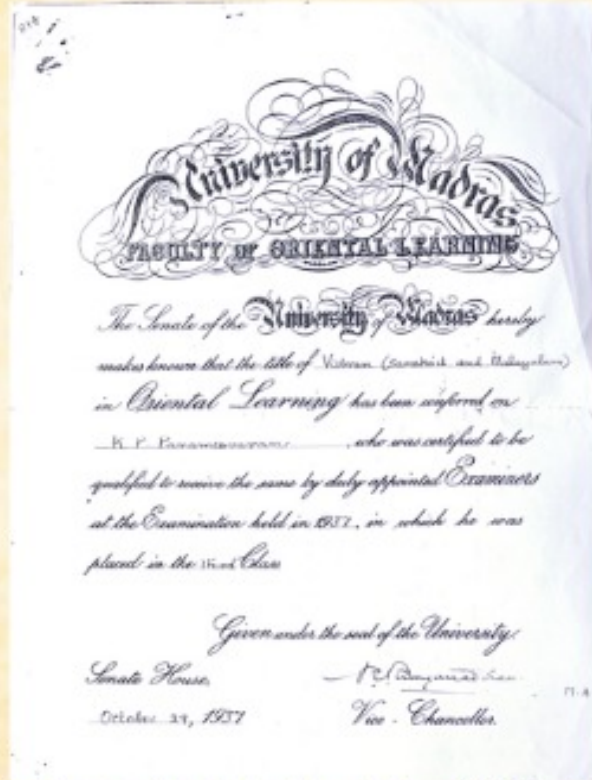


Balakollāsini Samskr̥ta pāṭhaśāla

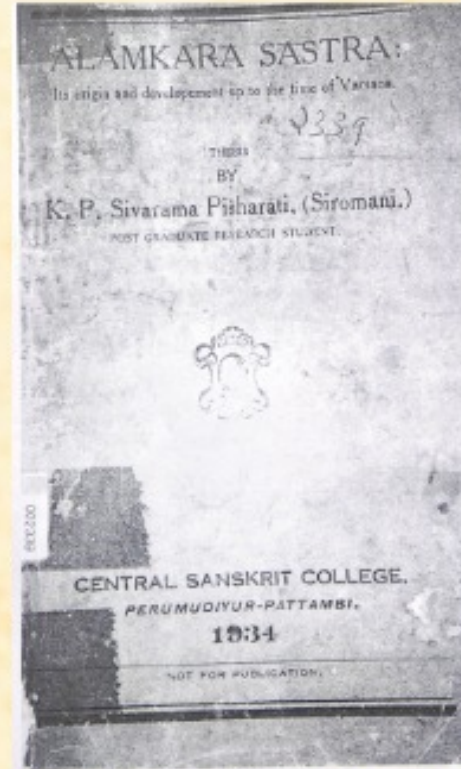


Periṅgāṭṭuṭoṭi Vaidyaśāla

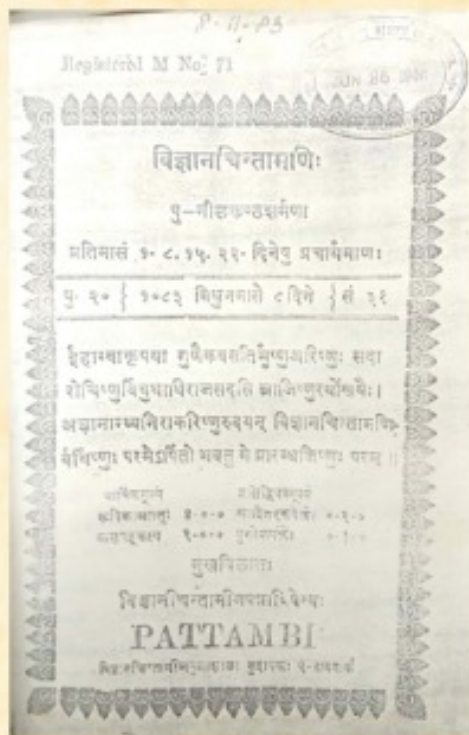
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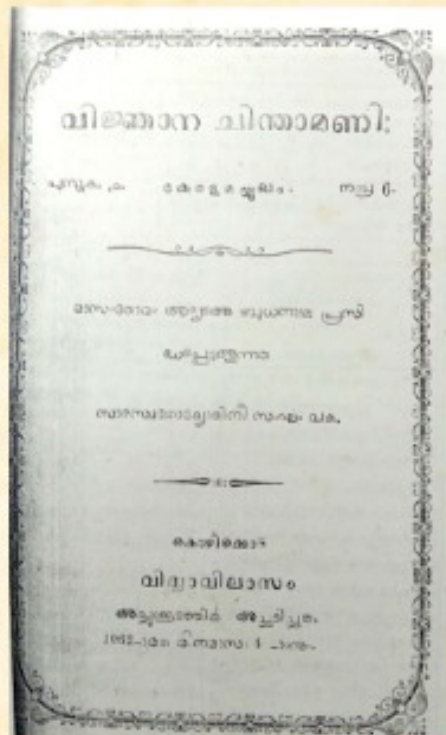
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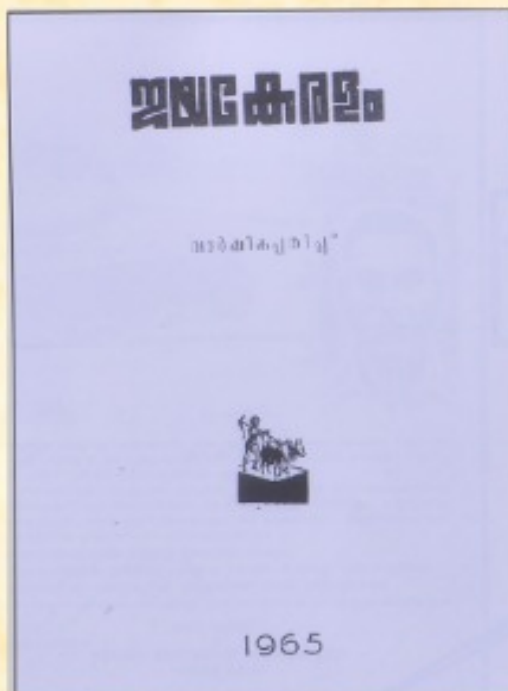
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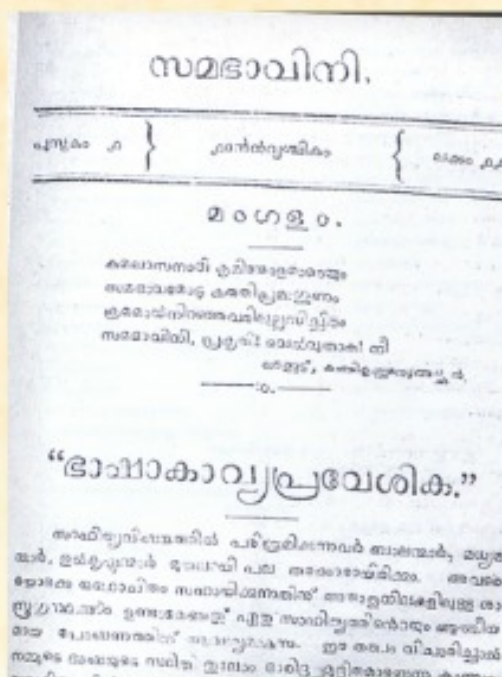
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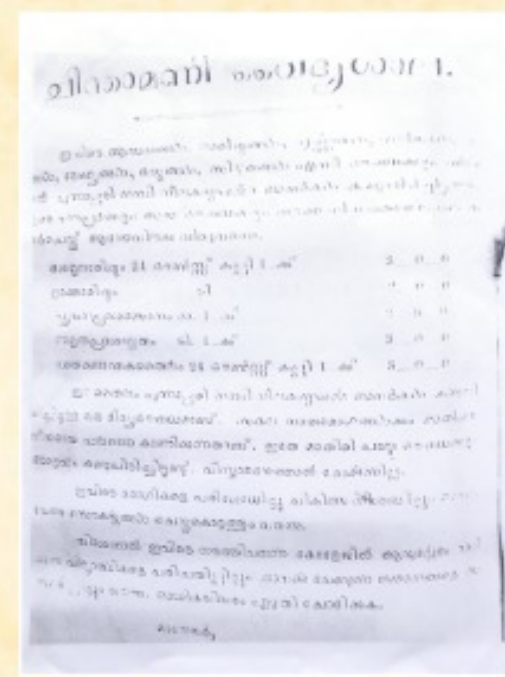
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