

Calicut University Sanskrit Series No. 59



Publication Division
University of Calicut

REGIONAL TRADITIONS
OF SANSKRIT:
CONTRIBUTIONS
OF NORTH KERALA

Editor

N.K. Sundareswaran





REGIONAL TRADITIONS OF SANSKRIT: CONTRIBUTIONS OF NORTH KERALA

..... Editor
N.K. Sundareswaran

This book contains the collection of papers presented in the National Seminar on Regional Traditions of Sanskrit: Contributions of North Kerala, organized by the Department of Sanskrit, University of Calicut from 27-02-2018 to 01-03-2018.

The National seminar was organized with an intention to analyse such aspects and thus to assess the contribution of North Kerala to Sanskrit studies. Scholars with a wide range of interests, visions, and experience participated in the seminar. The proceedings are presented in this volume which contains 18 papers covering different aspects of the Sanskrit tradition of North Kerala.



Publication Division
University of Calicut

ISBN 819394373-2



9 788193 943731

Price ₹ 200

Calicut University Sanskrit Series No. 59

Regional Traditions of Sanskrit:

Contributions of North Kerala

Editor

Dr. N.K. Sundareswaran

© UNIVERSITY OF CALICUT

Published in March 2019

All rights reserved. No part of this publication may be stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior permission of the publisher.

Cover: Asuthosh. V

Typesetting & Layout : Laly Francis. K.

Printed at Calicut University Press

Price : Rs. 200/-

ISBN 978-81-939437-3-1

Published by Omprakash.V., Publication Officer, University of Calicut

CUP 1014/19/200

Contents

Foreword	7
Editor's Note	9
Contribution of Malabar to Indian Philosophy K.N. Neelakantan Elayath	11
Contribution of North Kerala to Tantra literature: Works of Svarṇagrāma Vāsudeva SAS Sarma	20
A Note on M.P. Sankunni Nair's Critique on Kalidasa's Plays P.V Ramankutty	42
Contribution of Ganapathi Nampoothirippad to sanskrit studies K. Muthulakshmi	49
The Malayalam rendering of <i>Meghasandēśa</i> by Ganapathy Nampoothirippad K. P. Kesavan	56
Sanskrit Tradition of North Kerala B.Sreedharan	73
Marattukālī of North Malabar G. Sudev Krishna Sharman	91
Vaidyaratnam Narayana Kurup P.Manoharan	103

Tradition of Mīmāmsā in Kerala V.R. Muralidharan	111
The Sanskrit Legacy of Calicut Sridevi	126
Kerala School of Toxicology and the Position of <i>Viṣanārāyaṇīya</i> in it Ajitha. T.S	138
Contribution of Erkkara Raman Nampoothiri to Vedic Studies K.A. Ravindran	146
Nilā School of Mathematics – A note N. K. Sundareswaran	156
The Indigenous Mathematical Tradition of Medieval Kerala - A Glimpse through the Text <i>Bhadradīpam</i> Vrinda. P.M	166
<i>Padārthadīpikā</i> commentary of Nārāyaṇapaṇḍita G. Jyotsna	176
Contributions of North Kerala in Vāstu Vidya Babu T Jose & Rajasekhar P	185
North Kerala: Gleanings from <i>Kokilasandeśa</i> T. Mini	195
Kottakkal Arya Vaidya Sala: A Harbinger of Change Rajeev M & Sridevi	207

Contribution of Ganapathi Nampoothirippad to sanskrit studies

K. Muthulakshmi*

K.Ganapathi Nampoothirippad represents an age in which literary engagements were considered the cultural responsibility of a scholar to the society she/he lives in. Poetry was written, translations and studies were carried out with dedication and as a life-affirming, creative activity. There was a time when there was a confluence of different languages and cultures which in different ways gave birth to different forms of literary engagements and activities.

Ganapathi Nampoothirippad was born on 23 August 1923 in Karakkatt Illam of Cheruthazham, Kannur. He had traditional education in Sanskrit and Jyotiṣam. He used to write Malayalam poems in *Desamitram*, a magazine published from Kannur. His other literary endeavours include translations and an important analytical essay on translation. Among his poems, *Cintāviṣṭanāya rāman* is one of the best. He has also penned *Sri Bhūtanāthastavam*, a stotrakāvya. His translations include, translations of *Raghuvamśam*, *Dhruvacaritam*, *Śrutigītā* and *Meghasandesam*. The long essay/translation on *Raghuvamśam* is named *Samskrītakāvyaṅgalum bhāshantarikaranavum- Raghuvamsathe mun nirthi oru pathanam*.

*kmlakshmy@gmail.com

Sanskrit Tradition of North Kerala

E.Sreedharan*

It is not easy to say how and when the Sanskrit tradition of north Kerala came into existence. It is assumed that it happened through the migrants of Brahmins coming into Kerala. According to *Keralolpatti*¹, the oldest text describing Brahmin settlement of Kerala, Periñcellūr is the first place, where Brahmins settled in Kerala. Periñcellūr, Cellūr, Talikapparambu, Sampatgrāmam are the old names of Taliparamba of Kannur district. *Keralolpatti* says that Periñcellūr and Payyanur are the two oldest Brahmin villages of Kerala. If it is correct, we can say that the spread of Sanskrit in Kerala was from North to South.

Important evidences on the expansion of Sanskrit education in Kerala are seen in the old history books like Kerala Sāhitya Caritram of Ullūr, Keralīya Samskr̥ta Sāhitya Caritram of Vaḍakkumkūr, Keralolpati etc. There were Sanskrit institutions managed by the Brahmin community as an inseparable part of each and every old Brahmin village.² Research scholars, who studied the history of Periñcellūr and Payyanur opine that the Vedic schools were operated by the respective temples authorities.³ It is understood that the Vedic school in connection with the Rājarājeśwara temple of Taliparamba was run even before four centuries. Three

*sreeranjnam@gmail.com

Tradition of Mīmāṃsā in Kerala

V.R. Muralidharan*

The contribution of Kerala to Pūrvamīmāṃsā literature is worthy to evaluate and is not rightly assessed till recently. The number of works in Mīmāṃsā written by Kerala authors is self explanatory for this. Most of them are generally influenced by the doctrines of Kumarila Bhaṭṭa. They are not so influenced by Prabhākara. Prabhākara is regarded as a Keralite. Among the contributors of Kerala to Mīmāṃsā literature, the members of Payyūr family, Cidānanda Paṇḍita, Mātr̥datta, Melputtūr Nārāyaṇa Bhaṭṭa, and Nārāyaṇa paṇḍita are the remarkable figures.

Mīmāṃsā Tradition in Kerala

There is no recorded history of the origin and development of Pūrvamīmāṃsā in Kerala. But it can be assumed that the spread of Mīmāṃsā is connected with the settlement of Brahmins in Kerala who are said to have migrated from the northern provinces and have settled in Kerala around the Sangham period. They have introduced the Vedic culture and ritualism in Kerala. The Sangham works like *Akanānūru* frequently refer to the performance of sacrifices by the Brahmins. They achieved supremacy in the social, economic, cultural and literary fields.

*drvmuralipattath@rediffmail.com

Contribution of Erkkara Raman Nampoothiri to Vedic Studies

K.A. Ravindran*

Erkkara Raman Nampoothiri, the premier among traditional Vedic Paṇḍit-s of Kerala in the 20th Century and an authority on the Śrauta rituals and sacrifices, was born in 1898 at Muktisthala (Mūkkutala in Malayalam) near Edappal, Malappuram District, Kerala as the son of Vasudevan Somayāji¹ and Sreedevi Pathanāḍi². Erkkara Nampūtiri family was famous for Śrauta rituals at that period and is continuing the tradition even today. He had his primary education (nilattezuttu³) from Muriyathu Achyutha Variyar. Being a member of orthodox Nampūtiri family, Raman Nampoothiri followed his ancestors in traditional Vedic learning. He studied Ṛgveda from his father; Sanskrit and allied subjects from Pakarāvūr Neelakanthan Nampoothiri, a member of one of the famous Gurukula-s of that time. He further acquired profound knowledge in Śrauta matters from his teachers among whom Vasudevan Nampoothiri of Kavapra Mārattu Mana at Vattamkulam, near to Edappal was the first. After acquiring sufficient knowledge in Śrauta rituals, Raman Nampoothiri participated in Śrauta sacrifices at the age of 13 and showed his mastery in the field. Then

*ravisukhada@gmail.com

North Kerala: Gleanings from *Kokilasandeśa*

T. Mini*

Kokilasandeśa of Uddaṇḍa Śāstri is a Sandeśakāvya written in 15th century A.D. This work contains some details about the northern part of Kerala during his time. The entire portion of north Kerala becomes the route for the messenger to travel. In this route description many scholars, places, towns, temples, rivers, mountains and the like are contained. The text has another importance that being the work of scholar poet Uddaṇḍa Śāstri, his time and surroundings are of notable importance in the case of Sanskrit Literature. He was one among the well-known scholars of 'patineṭṭara kavikal' [18 and 1/2 poets] of the court of Manavikrama, the Zamorin of Kozhikode. His other works are Mallikāmāruta a drama, Swati caṭu a poem and several muktakas. Moreover he is known as the scholar who considered himself as the most superior one and believed all the poets and scholars of this area to be of no consequence compared to him. Hence his work and his views on this country and people become important. This the main reason for selecting *Kokilasandeśa* as the work for a study on North Kerala. The work has the characteristics of Sandeśakāvyas. It is a later work than

*minijayan1e7@gmail.com