

**KERALA CONTRIBUTION TO SANSKRIT
COMPLEMENTARY COURSE**

OF

B.A.MALAYALAM

SKT3 C03 (02)

SEMESTER III

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UNIVERSITY OF CALICUT

SCHOOL OF DISTANCE EDUCATION

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STUDY MATERIAL

COMPLEMENTARY COURSE OF

BA MALAYALAM

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Module I

Philosophy

Sankaracharya

Sree Sankaracharya (788-820) is considered as one of the greatest scholars in the world of philosophy. He was the main preceptor of advaita philosophy in ancient India. Among the nine philosophical systems of India, the advaita, one of the prominent streams of Vedanta, developed and spread beyond other systems all over India due to the intellectual invincibility of Sankara. He developed the concept of monism or oneness and explained most of the ancient concepts on the basis of the system of advaita. It is noted that all the darsanas in post Sankara period in India are highly influenced by the views of advaita philosophy. Sankara travelled across the Indian subcontinent to propagate his philosophy through discourses and debates with other thinkers. He established the importance of monastic life as sanctioned in the Upanisads and *Brahma Sūtra*, in a time when the Mīmāṃsā School established strict ritualism and ridiculed monasticism. He is reputed to have founded four maths (monasteries), which helped in the historical development, revival and spread of advaita vedanta of which he is known as the greatest revivalist.

Life and works of Sankaracharya

The birth place of Sankara is Kalady at the bank of the river Periyar in the district of Eranakulam. The stories about Sankara describe him as someone who was attracted to the life of Sanyasa from early childhood. But his mother did not agree with his vision. According to one of the myths related with Sankara, at the age of eight he went to a river with his mother to bathe, and where he is caught by a crocodile. Sankara called out to his mother to give him permission to become a Sanyasin or else the crocodile will kill him. The mother agrees, Sankara is freed and leaves his home for education. Then he became the disciple of Govindapada, one of the great scholars of ancient India.

The *Prasthānatraya* is considered as the most important collection among his works. It is the collective name given to the commentaries Upanishads, *Bramha Sūtra* and *Bhagavat Gīta*, which are accepted as three sources from which the different schools of Vedanta derived their authority. The commentary of Sankara on the *Brahmasūtra* of Badarayana is the basic text of his

philosophy. Thus *Brahmasūtraśāṅkarabhāṣya* is considered as the unavoidable scripture of Advaita School. Ten major Upanishads are also commented on the basis of Advaita School. They are: *Īśāvāsyopanishad*, *Kenopanishad*, *Kathopanishad*, *Praśnopanishad*, *Mundakopanishad*, *Māndūkyopanishad*, *Taittirīyopanishad*, *Aitareyopanishad*, *Chāndogyopanishad* and *Bṛhadāranyakopanishad*. Sankara tries to confirm the infallibility of the philosophy of Advaita through the explanation of these three bhāṣyas. He proclaimed the ultimate reality of the universe is Brahman, the indefinite concept of everything and explained: -Brahmasatyam jaganmithya- that is Brahma is alone the truth and the empirical world is illusion. The entire universe is mithya or illusion, derived from the ignorance. He vehemently opposed the orthodox customs of vedic culture like yāgas and gave importance to knowledge as the only way of moksha. He rejected the karma tradition and strictly believed in jñāna tradition. That is why he accepted the Veda, especially the ends of Veda or Upanishads as one of the pramānas of true knowledge.

Sankara's works are the foundations of Advaita Vedanta School. Over 300 texts are attributed to his name, including Bhāṣya (commentaries), Prakarana grantha (original philosophical expositions) and Stotra poetry. However most of these are not authentic works of Sankara and are likely to be works of his admirers or scholars whose name was also Sankaracharya.

Sree Narayanaguru

The year 1888 which witnessed the idolatory of Siva of Sri Narayana Guru (1856-1928) on the despotism of Brahmanas, indicates a new phase of Kerala renaissance history. The revolutionary activity of Sri Narayana Guru started an ideological battle against the caste discriminations in the society and the traditional evil practices prevalent among the Ezhava community. The attempt of idol installation at Aruvippuram was his debut in the social activities of Kerala. It was the most important proclamation of human equality and had produced results which eventually changed the face of the socio-religious-economic-political life of Kerala.

Sree Narayana Guru fought against untouchability, declaring that all castes, religion and gods are one and same, and the essence of all religions is the same. He amalgamated the concept of 'om, cross and crescent' into one single symbol, revealing the unity of all religions. This created a new way of thought and it could banish many evil customs among the people. He had a vision of a classless society and developed a full philosophy of the uselessness of caste. The stress that he put on education was with a view to modernising the lower

classes. The feeling of inferiority was washed away and made them conscious of their dignity as human beings through the enlightenment ideas of Sree Narayana Guru. The message of Sree Narayana Guru was not intended for the Keralites alone, but to the whole of humanity. It was universal. He longed to see human beings united in one caste, one religion, and one god for man.

The activities of Sree Narayana Guru encouraged many organizations to fight against all anti-social evils and caste rigidities prevalent in Kerala in those days. Moreover, communal organizations in early twentieth century helped to supplement the activities of social reform leaders in Kerala. The most important organization was the Sree Narayana Dharma Paripalana Yogam (SNDP). He was the founder president of the SNDP Yogam.

Sree Narayana Guru wrote many works including Sanskrit and Malayalam. Most of them are reveal his philosophy and the vision on social life. *Atmopadeśa śataka* is the most important work among his books. *Darśana Māla*, *Advaita Dīpikā*, *Brahmavidyā Pancakam*, *Nirvr̥ti Pancakam* and *ślokatrayi* are other works of Sree Narayana Guru.

Chattampiswamikal

Sree Vidyadhiraja Parama Bhattaraka Chattampi Swamikal (1853–1924) was a prominent social reformer in Kerala. His thoughts and work influenced the launching of many social, religious, literary and political organizations and social movements in Kerala. Chattampiswamikal was born on 25 August 1853 at Kannammoola, a village of Trivandrum in southern Travancore. His father was Vasudevan Namputhiri, a Nambuthiri from Mavelikkara, and his mother was Nangamma, a Nair from Kannammoola. He was formally named Ayyappan but was called by the pet name of Kunjan by all. As his parents were not able to provide him formal education, he learned initial lessons from children of his neighborhood who attended schools. Knowing his thirst for learning his uncle took him to the traditional school conducted by Pettayil Raman Pillai Asan, a renowned scholar and writer who taught him without any fee. It was there that he earned the name Chattampi on account of his assignment as the monitor of the class.

Chattampiswamikal denounced the traditional interpretation of religious texts citing sources from the Vedas. The chief characteristic of Kerala society during nineteenth century was the deep social stratification based on the caste system. He vehemently opposed the Brahminic concepts based on the four fold varna system of social hierarchy and tried to criticize the unwanted customs and worships of the society. Unreasonable and useless customs had strangled the social body. Both the Savarnas, especially the Nairs, and the Avarnas were strictly practiced these customs. Each community then had

certain customs and social events of its own observed almost with religious favour as symbols of their self-esteem and pride, though most of them were meaningless, unreasonable, and unscientific, not be fitting the modern age and above all pushing down the lower classes to utter poverty. The society widely suffered from economic impoverishment arising from wasteful expenditure connected with the observance of these customs. The customs such as tālikettu, tirantukuli, pulikuti, balikkala etc. were practiced by the people, especially the Nairs. He realized that all the customs of Nair caste are made for the vested interests of Brahmin supremacy. He wanted to stop all these practices for the wellbeing of the people. He proclaimed that every man has the right to learn the sacred texts. The śūdras, last group of the varna system, have the right to learn Vedas and upanisads. He revealed that the ban on the vedic education for śūdras are mere interpolations of the sacred scriptures by the Brahminic supremacy.

Vedādhikāranirūpana, Advaitacintāpaddhati and Kristumatanirūpanam are the important works of Chattampiswamikal. Among them *Vedādhikāranirūpana* is considered as most important. The work deals with the interpretation of *apaśūdrādhikarana* of *Brahmasūtra* and the right of śūdra to learn the veda. *Vedādhikāranirūpana* has infused strength and inspiration to the subaltern groups to fight for their rights and spread the ideas that lead the movements for reformation and renaissance in Kerala.

Module II

Literature

Melputhur Narayana Bhattathiri

Narayana Bhatta of Melputhur, the well known author of *Nārāyan īya*, the *Prakriyāsarvasva* and the first part of *Mānameyodaya*, is one of the greatest scholars that Kerala has produced. He was considered as the great scholar in Sanskrit literature, grammar, mathematics and Mīmāṃsa darśana. Bhattathiri was born in Melpathur Illam, on the north banks of Bharathapuzha River, close to the holy town of Thirunavaya, near Tirur. Bhattathiri's father was Mathrudattan, and he studied from his father as a child. He learned the vedas from Madhava, Tharka Sastra from Damodara and Vyakarana from Achyuta Pisharati. He became a scholar by the age of 16. He married Achuta Pisharati's niece and settled at Thrikandiyur. He was one of the last mathematicians of the Sangamagrama School, which had been founded by Madhava in Kerala. Paramesvara, Neelakanta Somayaji, Jyeshthadeva, Achyuta Pisharati, Melputhur Narayana Bhattathiri and Achyuta Panikkar were the main scholars of this tradition.

Works of Narayana Bhatta

Nārāyanīya is the famous work of Narayana Bhatta. It is a devotional Sanskrit work consisting of 1036 verses. It was written by Bhattathiri in 1586 AD and gives a summary of 18,000 verses of the *Bhāgavata Purāna*. According to a myth related to Narayana Bhatta, his guru, Achyutha Pisharati has been affected by rheumatism. Unable to see his pain, by yogic strength and by way of Gurudaksina, Bhattathiri is said to have taken the disease upon him and relieved his guru. To relieve Narayana of this disease, Ezhuthachan, Malayalam poet and Sanskrit scholar hinted- "meen thottu koottuka" (start with the fish). On the face of it, the suggestion would seem offensive to an orthodox Brahmin, who are strict vegetarians. However, Bhattathiri, understanding the hidden meaning, decided to present the various incarnations of Visnu starting with the fish, as narrated in the *Bhāgavata Purāna* in a series of Daśakas (groups of ten slokas). Upon reaching Guruvayur, he started composing one daśaka a day in the presence of the Lord. The refrain in last śloka of every daśaka is a prayer to him to remove his ailments and sufferings. Every day, he sang 10 ślokas on Sri

Guruvayoorappan. Each set of 10 poems ends with a prayer for early cure. In 100 days he finished his compositions.

Prakriyāsarvasva is the most important among the scientific works of Narayana Bhatta. It is a grammatical work and is an original recast of Panini's sutras divided in to twenty sections, with a lucid commentary explaining all the difficult points. *Mānameyodaya* is the important work of Bhattathiri on Pūrva Mīmāmsa tradition. It is noted that the meya portion of *Mānameyodaya* is written by another Narayana. *Dhātukāvya*, *Apānīniyapramānata*, *Niranunāsikaprabandha*, *Kotiviraha*, *Astamicampu* and *Subhadrāharana* are some of the important works of Narayana Bhatta.

Vilvamangala

Vilvamangala or Vilvamangala who is also known as Krishnalilasuka is one of the important writers in the field of devotional lyrics in Sanskrit. His devotional poems, especially the slokas from *Krishnakarnāmrita* have been the source of inspiration to many a religious teacher and devotee of Krishna. It is considered that his father was Damodara and his mother's name was Neeli. One of the verses of *Krishnakarnāmrita* also reveals that his guru was Isanadeva. There are several collections of stotra verses attributed to Vilvamangala found in different parts of India. Most of them contain the verses from the work *Krishnakarnāmrita*. *Visnustuti*, *Bālagopālastuti*, *Krisnastotra*, *Bilvamangalastotra* are important among them. Two poems, *Vrindāvanastuti* and *Kālavadhā* are also considered as the works of Vilvamangala. The *Krishnakarnāmrita* of Vilvamangala is a remarkable collection of erotico-mystic lyrics of considerable devotional fervor on the romantic theme of Krishna. *Kr s n akarn āmr ta* has many commentaries in Kerala. *Suvarnacāsa aka* of Papayallayasuri, *Kr s n avallabha* of Gopalabhatta, and *Subodhini* of Chaitanyadasa are some of them.

Ramapanivada

Ramapanivada was a great poet and a scholar of Kerala in 18th AD. A prolific writer both in Sanskrit and Prakrt, he has to his credit several works of outstanding merit covering almost all branches of general literature. Some of the scholars strongly believe that Ramapanivada is another name of Kunchan Nampiar of Kalakkath family. *Rāghaviya*, *Visnuvilāsa*, *Sītārāghava*, *Candrikā Līlāvatī*, *Madanaketucarita*, *Mukuntaśataka*, *Bhāgavatacampu* and *Vrttavārṭtika* are the main works of Ramapanivada.

Kulasekhara

Kulasekharas of Mahodayapuram are from the royal family in ancient Kerala. Many of the Kulasekharas of Mahodayapuram were not only great patrons of literature; they were themselves well accomplished scholars who made original contribution to Sanskrit literature. Kulasekhara Alvar who may be considered as the author of the *Mukundamālā* and the royal dramatist Kulasekhara Varman who may be identified with the patron of Yamaka poet, Vasudeva are the most outstanding among them.

Kulasekhara Alvar was the son of Dhridavrata, the king of ancient Kerala. *Mukundamālā*, a short devotional lyric in Sanskrit, is the main work of Alvar. In the text of *Mukundamālā*, itself the author's name is given as the king Kulasekhara. The language of the poem is quite simple. Owing to the great popularity of the poem there are various recensions of the text, each different from the others in the number of verses and in their arrangement. The Kerala version has 31 verses.

The dramatist Kulasekhara Varman was the author of *Tapatīsamvarana* and *Subhadrāadhananjaya*. The drama, *Tapatīsamvarana* describes in six acts the story of the love between Tapati, daughter of the sun and Samvarana, the king of Hastinapura. The plot of the drama is taken from *Mahābhārata*. *Subhadrāadhananjaya* through its five acts describes the well known story of Arjuna's abduction of Subhadra, from Dvaraka. The dramas of Kulasekhara deserve a prominent place among the classical dramas in Sanskrit literature. They were very popular in Kerala and are staged even to this day by the professional actors.

There are many commentaries on the two dramas prevalent in Kerala and *Vyangyavyākhyā* is most important among them. The author of *Tapatīsamvarana Vyangyavyākhyā* and *Subhadrāadhananjayavyangyavyākhyā* was a Brahmin contemporary of Kulasekharavarman. He belonged to Paramesvaramangalam on the banks of the Periyar. He was a great art critic that attracted the attention of the king. The king invited him to the palace for writing commentaries and for supervising the staging of the plays. It was he who popularised these two dramas in Kerala by introducing humorous verses in Malayalam and Sanskrit mixture, in parody of the Sanskrit verses. We can identify this commentator with Tolan, the famous court jester of the king. Tolan is supposed to have written a mahākāvya called *Mahodayapureśacaritam* in a simple style, keeping the normal syntax of the language.

Saktibhadra

Saktibhadra, the author of the drama *Āścaryacūdāmani*, is quite reticent about himself in his work. He is considered as the great dramatist of south India

at the time of Sri Sankara. Saktibhadra had written other works like the *Unmādavāsavadatta*. There is a popular tradition which makes Saktibhadra a contemporary of Sri Sankara. It is said that Saktibhadra was a native of Chengannur in Travancore. Since Kulasekhara's date is fixed about 900 A.D. Saktibhadra must be assigned to about the ninth century A.D. In seven Acts the drama depicts the story of *Rāmāyana*. All the seven Acts are being staged by the traditional actors, Chakyars. Prof. Kuppasvami Sastri refers to the *Āścaryacūd āman i* as the best of the Rama-plays perhaps barring Bhavabuti's *Uttararāmacarita* in certain respects. There is a commentary on the play by a certain Brahmin of Bharadvajagrama, who is follower of the Bhatta school of Mīmāṃsa. His date is not known.

The Yamaka poet Vasudeva Bhatta

The Yamaka poet Vasudeva Bhatta is the author of *Yudhishthiravijaya*, was a Bhattathiri of the pattathu family in the villiage of Peruvanam, very near to Trichur. His patron was Ravivarma Kulasekhara who is the author of *Pradyumnadābhyudaya*. He lived in the first half of the 14th century A.D. Some scholars place him in the middle of 9th century A.D. There has been much confusion among scholars in identifying the author Vasudeva correctly. *Yudhishthiravijaya* describes the story of *Mahābhārata* in eight cantos, containing about one thousand verses, mostly in the Ārya metre. Even though it is a yamaka poem its literary merit is of very high order. The main sentiment of this kāvya is vīra and kindled by other emotions also. *Yudhishthiravijaya* has been very popular throughout India. It has several commentaries written by various scholars. *Padārthacintana* by Raghava, *Bālavyyutppattikārinī* by Chokkanatha, *śisyahita* by Rajanaka Ratnakandha of Kasmir, *Prakāśika* by Dharmaraja, *Ratnapradīpikā* by Sivadasa, *Kavikanthābharana* by Srikandha are some of them. There are many Malayalam commentaries on the work are also known.

Dr KN Ezhuthachan

Dr KN Ezhuthachan was born in the village Cherpulassery in Palakkad district, Kerala. He began his career as school teacher and also worked as a clerk and stenographer in Bombay for a brief period. Later, he took his Masters degrees in Sanskrit, Malayalam, and English. In 1953, he joined Madras University as Lecturer and simultaneously worked for his Ph.D. in the same University. After the completion his Ph D in *Bhāsākautalīyam*, Ezhuthachan joined University of Calicut as a Lecturer. He also served as a Senior Research

Officer at Kerala State Institute of Languages, Research Fellow of Dravidian Linguistics Association and Visiting Professor at University of Calicut.

He was a prominent writer in Malayalam and Sanskrit. *Kathāmālika*, *Kathābhūsanam* and *Kathāmanjusha* are the important short stories of Ezhuthachan. Poems like *Kusumopahāram* and *Pratijna* and essays like *Ilayum Verum*, *Katirkkula*, *Uzhuta Nilangal*, *Ezhilampāla*, *Kiranangal*, *Dīpamala* are other works of Ezhuthachan.

Keralodaya, the great modern Sanskrit historical kāvya, is considered as the magnum opus of Ezhuthachan. *Keralodaya* is a beautiful Sanskrit kāvya composed in simple language. It describes the mythology, culture and history of Kerala. It begins with the myth of the origin of Kerala through the tale of Parasurama and ends with the description on the day of the origin of the new state Kerala. *Keralodaya* has 2484 ślokas in its 21 cantos. They are again divided in to five groups called manjaris. The manjaripancaka of *Keralodaya* are: 1.Svapnamanjari, 2.Smrتمانjari, 3.Aitīhyamanjari, 4. Bodhamanjari, 5. Caritramanjari.

PC Devasya

P C Devasya was a well known modern writer of Sanskrit in Kerala. He was born in a Christian family at Kottayam in 1906. He is the author of *Kristubhāgavata* which is the first Sanskrit mah kāvya in the world that is fully describes the story and teachings of Jesus Christ. The life and the teachings of Jesus Christ are beautifully presented through its 33 sargas. This Sanskrit mahākāvya reveals the teachings of Bible through a traditional Indian genre of literature. The mode of presentation and the simplicity of the language help the reader to learn the poetical excellence of the author. The *Kr stubhāgavata* contains over 1600 Sanskrit verses divided into 33 cantos; perhaps corresponding to the number of years lived by Jesus. Each Sanskrit verse is accompanied by an English translation. The poem and the translation comprise 434 pages. For composing the *Krstubhagavata*, Devasya won several awards, including the Sahitya Akademi Award for Sanskrit in 1980.

Module III

Other Branches

Ayurveda tradition of Kerala

Ayurveda is considered as one of the great contributions of ancient Indian culture to the world. *Carakasmhitā*, *Suśrutasamhitā* and *As t angahr daya* are the foundations of Indian medicine. Besides these texts, hundreds of works related to Ayurveda and commentaries on the aforesaid scriptures expanded the knowledge of Indian medicine. All these treaties on Ayurveda were adopted and developed by the tradition of Kerala also. Kerala, with its abundant resource of medicinal plants, has a long history of Ayurveda traditions practiced by healers from all levels of society. The arrival in Kerala of the canonical *As t angahr daya* composed between the 6th and 7th century CE by Vagbhata, a Buddhist from Sind, stimulated the development of a new dynamic medical culture. Some of the scholars in Ayurveda of Kerala adopted this work as their source book while continuing to draw on regional folk and physical medical practices from diverse sources such as poison therapy and Kalarippayatt, the martial arts of Kerala. The eight fold divisions of Ayurveda, i.e. kāyacikitsa, śalyacikitsa, śalākycikilsa, kaumārabhr tyā, agadatantra, bhūtavidyā, rasāyana and vajīkaran ā, are also practiced in ancient Kerala.

Between the 13th and the 17th centuries, with generous royal and individual patronage, a fertile intellectual milieu developed in the Nila valley region in Malabar, where scholarship and scientific research on medicine, mathematics and astronomy made significant progress. The Ashtavaidya culture evolved in this environment, blending the Ayurveda of *Ashtāngahridayam* with the knowledge and practices of local healers. Among the healers of Kerala, the Ashtavaidyas represent the scholar physicians who were masters of the eight branches (Ashtānga) of Ayurveda mentioned in classical texts. According to tradition, initially eighteen families of Kerala were designated as Ashtavaidyas. Each family developed its own therapeutic specialties and its specific methods of transmission. Although many of the specialties were guarded as family secrets, students outside the family were accepted as disciples. This helped disseminate their knowledge beyond the family circle and create new lineages of transmission. They made many

commentaries on the foundational texts and wrote their own medical treatises. Commentaries on the *Ashtāngahridayam* such as *Hridayabodhikā* and *Vākyapradīpikā*, and compendiums in Malayalam such as *Ālattūr Manipravālam*, *Cikitsāmanjari*, *Sahasrayogam* and *Sindūramanjari* are important among them.

Contribution of PS Warriar to Kerala Ayurvedic tradition is remarkable. He was a great scholar and a physician. His knowledge in medicine embraced both indigenous and western concepts. He is the founder of the association of Ayurveda physicians called Aryavaidyasamaja in 1902. The main works of PS Warriar on Ayurveda are: *Cikitsāsangraha*, *Ashtāngasārīra*, *Brhacchārīra*, Malayalam rendering of *Ashtāngahridayam* and *Visūcika*. PS Warriar is the founder of Aryavaidyacikitsasala and Aryavaidyasala at Kottakkal.

Astronomy and Mathematics (Jyotiśśāstra and Ganita)

At least from the 7th century, Kerala had been the strongest base of Aryabhatan School of astronomy. It is noted that most of the commentaries on Aryabhatiya have been written by the scholars of Kerala. Kerala mathematicians have generally made the revision, supplementation, and correction of Aryabhatan astronomy and mathematics in order to get more accurate results.

Katapayādi ,Parahita and Drig System

This is an easy method of expressing the numbers through letters. The system was widely used by the scholars in south India. The letters ka, ta, pa and ya indicate the number 1. Kha, tha, pha and ra stand for 2. Thus all the numbers are indicated by the letters. Vowels following the consonants have no value. Numbers should be computed in the reverse direction. Haridatta was the founder of Parahita system. He propagated this system through his two works *Mahāmārganibandhana* and *Grahācāranibandhana* based on Aryabhatan astronomy. This system postulates a correction called bhatābdasamskāra or śakābdasamskāra to the Aryabhatan system and presents all the data, directions and sine tables necessary for the computation of the planets and for all allied matters. Paramesvara promulgated the popular drag system in AD 1431. It is also based on the Aryabhatiya and modeled on Haridatta's work.

Sangamagrama Madhava

Madhava was born at Sangamagrama in 1340 AD. He is also called Golavid. His important works are: *Lagnaprakarana*, *Venvāroha*,

Mahājyānayanaprakāra and *Madhyamānayanaprākara*. It seems that Madhava had composed comprehensive treatises on astronomy and mathematics, which is yet to be discovered. It may suppose to contain the numerous single and group of verses enunciating computational procedures, theorem and formulae. The later writers like Neelakantha Somayaji had cited some of these verses.

Vatassery Paramesvara

Paramesvara(1360-1455), one of the great mathematicians in ancient Kerala, revised the parahita system of Haridatta through his *Drigganita* in 1431. He was born at Alathiyur in South Malabar. He was a disciple of Sangamagrama Madhava. Paramesvara wrote about 30 works including original treatises and commentaries. *Drigganita*, *Goladīpikā*, *Grahanāstaka*, *Grahanamandana*, *Grahananyāyadīpikā*, *Candracchāyāganita* and *Vākyakarana* are some of them.

Neelakanda Somayaji

Neelakanda Somayaji(1444-1545) of Thrikkandiyur was a great scholar in astronomy and mathematics as his grant teacher Paramesvara. *Tantrasngraha*, well known treatise on astronomy, is an important work of Somayaji. *Grahananirnaya*, *Candracchāyāganita*, *Golasāra*, *Siddhāntadarpana*, *Jyotirmīmāmsā* and *Grahaparīksākrama* are the other works of Somayaji.

Achyuta Pisharodi

Achyuta Pisharodi (1550-1621) of Thrikkandiyur was the teacher of the great scholar Melputhur Narayana Bhatta. *Sphutanirnaya*, *Rāśīgolasphutanīti*, *Uparāgakriyākrama*, *Uparāgavimśati*, commentaries on *Venvāroha* and *Sūryasiddhānta* etc. are his important works.

Works on Vāstuvīdyā

Kerala has had a continuous and rich tradition of architecture, as evidenced by the volume of literature on this discipline presently available to us, mostly in the form of manuscripts.

Prayogamanjari of Ravi

Prayogamanjari written by Ravi is one of the earliest texts on tantra and architecture in Kerala. *Prayogamanjari* is also known as *śaivāgamasiddhāntasāra*. The text is divided into 21 parts on different topics. Some of the parts are devoted to the subjects of temple construction.

The time of the text is considered as 10th and 11th century AD. *Prayogamanjari* gives in detail the qualities of the land required for the construction of temples and the purification methods of the land. The *Pradyota*, a detail commentary on *Prayogamanjari*, of Trivikrama is of great value in understanding the *Prayogamanjari* properly.

Mayamata

Mayamata is the first available text that is fully devoted to the Indian architecture from Kerala. It is assumed that the work could have been produced between 11th and 12th century AD. It contains about 3000 verses in its 36 chapters. It deals with the various aspect of architecture, including house building, constructions of villages and cities, planning of palaces, roads and constructions vehicles. *Mayamata* is also used as the authority of later works like *Īśānaśivagurudevapaddhati*. Most of the later works related to architecture and tantra are widely influenced by *Mayamata*.

Īśānaśivagurudevapaddhati

Īśānaśivagurudevapaddhati or *tantrapaddhati* is a great work dealing with the aspects of tantra and architecture. The author of the work is Isanasivaguru in 11th AD. The work consists of nearly 18000 verses in various meters and distributed in to 119 patalas. There are mainly four parts of this work. Sāmānyapāda, mantrapāda, kriyāpāda and yogapāda. Most of the patalas in kriyāpāda, deal with the construction of temple and idols. The patalas 23 to 43 are fully devoted to architecture. Selection of the land, preparation of the land, location of the temple, vāstupūja, classifications of temples and houses and the matters related to the idols are explained through the patalas.

Tantrasamuccaya

The author of *Tantrasamuccaya* is Narayana (1428) of Cennas family. *Tantrasamuccaya*, elaborated treaties in twelve patalas, is a standard work on temple architecture and worship, widely popular in Kerala. *Tantrasamuccaya* deals with the rituals connected with seven deities i.e. Vishnu, śiva, śankaranārayana, Durga, Subrahmanya, Ganapati and śāsta. The first patala contains the selection of the land for the construction of the temple, vāstupūja, nidhikalaśa, laying of the bricks and the selection of materials. The second patala of *Tantrasamuccaya* deals with the types and measurements of temples and idols. Third patala contains the purification and fertility of the land and preparation of idols. The sixth patala of *Tantrasamuccaya* gives the information

about the construction of the installation of mahābalipītha and the flag stem of the temple.

Devālayacandrikā

The authorship of *Devālayacandrikā* is also ascribed to Narayana (1428) of Cennas family. As its name indicates, the subject matter of the text is the construction of buildings for the gods. The work should be assigned to Narayana of Cennas family on the basis of the evidences available in the detailed Malayalam commentary on the text. The text deals with the selection of good site for temple, the details about the outer wall, pillars, sanctum sanctorum, drain doorways, decorations of walls, roofing and rooming.

Manushyālayacandrikā

Manushyālayacandrikā is a famous work of Neelakantha of Tirumangala on Indian architecture from Kerala. Most of the works dealing with tantra and architecture focus on the construction of temples and idols. *Manushyālayacandrikā* of Neelakantha is fully devoted to the construction of dwelling buildings for the men. All the matters related to the construction of the houses can be seen in the work. The work is used as a reference manual by traditional carpenters in Kerala. The text is divided in to seven chapters and each chapter contains twenty to fifty verses in different meters. *Manushyālayacandrikā* deals with the boundaries of a compound, the site for house, the length and breadth of a house, types of halls, the courtyard, the pillars, rafters, the underground rooms, cowsheds , bathrooms, the kitchen and guest rooms.

Śilparatna

Śilparatna of Sree Kumara is an important work on śilpaśāstra and architecture. The text contains two parts, the pūrvabhāga and uttarabhāga with 46 and 35 chapters respectively. The first part deals with the constructions of houses villages and towns. Iconography and allied subjects are explained in the second part of the work. The text is considered as the authentic work on iconography in Kerala. *Taikkāttubhāsa*, the manipravālam version of *Śilparatna*, was also familiar among the traditional carpenters in Kerala.