

# tnarayanasasthri.blogspot.com part 1

Book-part creation process started on 11-Jul-2023 at 1:04 AM India Standard Time (GMT +05:30)

Post contents follow:

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## **Thuravoor Narayana Sastrigal related passages in A.R. Rajaraja Varma biography by Bhagirathy Amma Thampuran and Raghava Varma; Published: 2023-04-30**

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/thuravoor-narayana-sastrigal-related.html>

*Last updated on 9th May 2023*

This post refers to, and covers/describes, the Thuravoor Narayana Sastrigal related passages in A.R. Rajaraja Varma biography of three volumes titled, “Ē. Ār. Rājarājavarmma” Volume 1, 2 and 3, by M. Bhagirathy Amma Thampuran and M. Raghava Varma Raja (daughter and son of A.R. Rajaraja Varma), first published in February 1963 by M. Bhagirathy Amma Thampuran.

This seems to be the Google Books link for the book:

<https://books.google.co.in/books?id=X4ARAQAIAAJ> .

An elder has very kindly done the laborious task of going through all three volumes of the book, and providing Malayalam text and English translation of all passages related to Thuravoor Narayana Sastrigal (TNS). As the great-grandson of TNS, I (Ravi S. Iyer) am deeply grateful to the elder for this great service he has done.

These passages are a very valuable source of some information about the life and work of TNS. TNS's contribution and support for some of ARRV's literary works have been acknowledged by ARRV in the preface of those books, and so were available to us before going through this ARRV biography. The mention of this aspect in this ARRV biography lends important confirmation to it. But some of the other aspects of TNS's life including his darshan of Jagadguru Shankaracharya and receiving of upadesam from him (along with ARRV), ARRV and TNS discussing Aitareya Upanishad to get solace after a tragedy, how close ARRV and TNS were, ARRV's role as a patron of TNS and how ARRV greatly helped TNS recover from a serious illness, became known to me only after the elder shared these passages from this ARRV biography and provided their English translation. So, once again, I would like to express my deep gratitude to the elder for this work. Note that some info. about TNS and ARRV

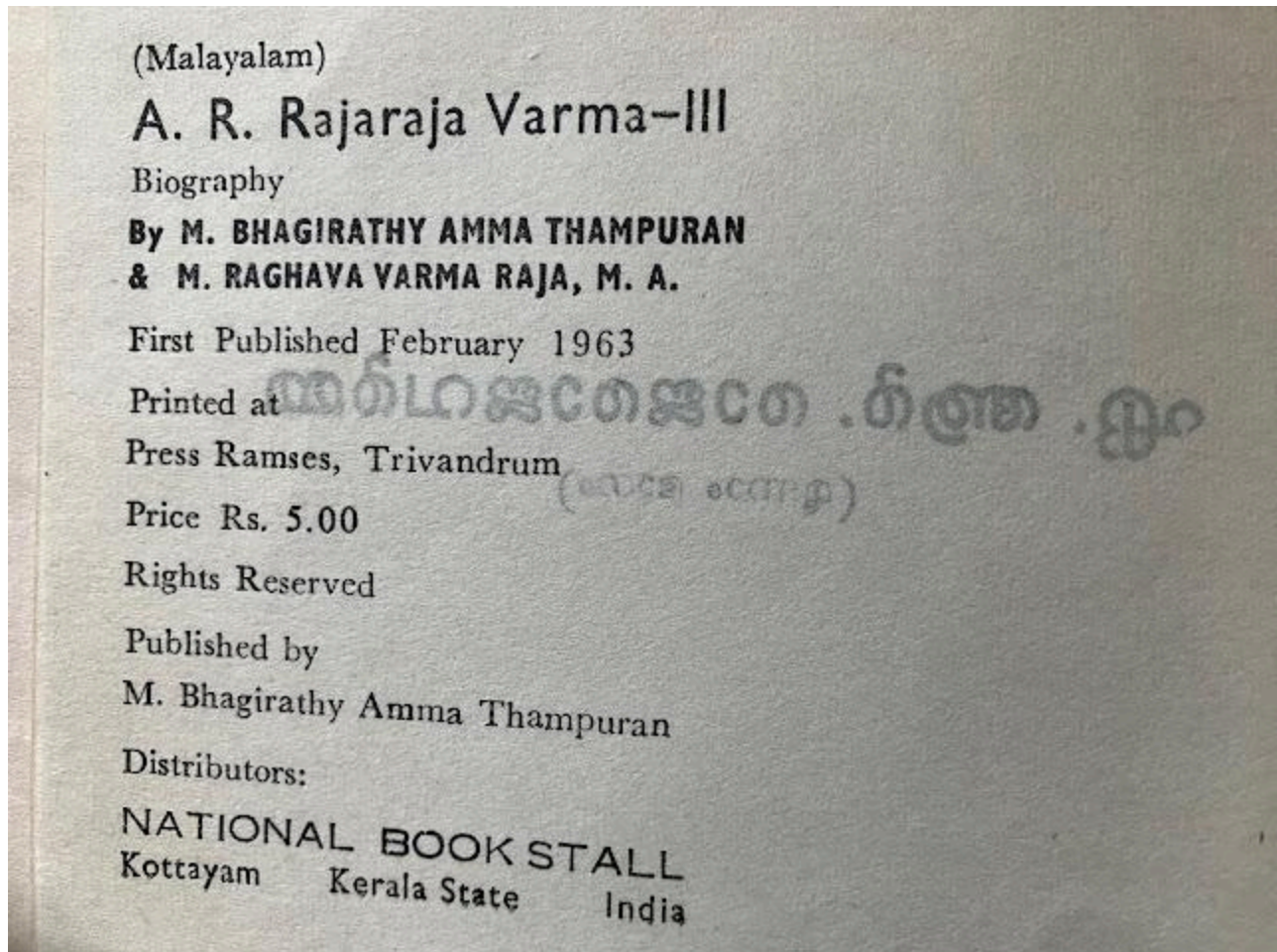
relationship was conveyed orally by my (late) uncle to his son, my cousin. After the elder shared these passages from the ARRV biography which I shared with my cousin, my cousin told me that his father had mentioned some aspects of ARRV relationship with TNS to him (which have some variations from what this ARRV biography says).

I also am very grateful to ARRV for the friendship, kindness and patronage he gave to TNS, and to the authors of above ARRV biography who are ARRV's children, as otherwise this information about TNS would not have been available to us now.

I did not get a response from an email seeking permission to publish TNS related passages that I sent to the publishers who now seem to own the copyright for the book as per a relative of one of the authors. So I cannot share those passages in this post here, except for three such passages which I think comes within fair deal aspect of Indian copyright law.

The pic below has the Title-Verso page of Volume 3 of the book set used by the elder and has important publication details.

*[On PC desktop/laptop, to open pic in larger resolution (if available), right-click on pic followed by open link (NOT image) in new tab/window. In new tab/window you may have to click on pic to zoom in.]*



All the references to TNS found the elder are mentioned below. Three of the TNS passages in the book given below having Malayalam text followed by English translation have been provided

by the elder. For the other passages related to TNS, I have provided some info. about it in English based on the elder's translation (but not provided the translation). The book volume number and page number(s) of the passages are also mentioned.

Note that the year dates mentioned in the passages are usually in Malayalam Era (or Kollam Era). 825 has to be added to Malayalam Era year to arrive at the rough Common Era (CE) year which is normal usage for date years nowadays. It is a rough calculation as sometimes the CE year so calculated could be off by 1 year. 1060 year in passage below is roughly 1060+825 i.e. 1885 year in our usage now (CE).

The acronym TNS stands for Thuravoor Naryanana Sastrigal and the acronym ARRV stands for A.R. Rajaraja Varma.

My comments are provided at times, identified by "[Ravi: ...]".

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Volume 1, chapter 3, page 66

This passage is about TNS (and one more person) joining the group of students who were being taught samskr^tam by Kerala Varma Valiya Koyithampuran, some time after the teaching began. TNS is referred to as "nArAyaNaN KuTTy". TNS (and the other person) thus became classmates of ARRV. It also states that TNS (and the other person) moved to Thiruvananthapuram with ARRV, with the permission of Kerala Varma Valiya Koyithampuran.

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Volume 1, chapter 5, page 92

This passage is about frequent literary meetings of friends of ARRV with TNS being one of these friends in MooTattumaTham (മൂടത്തുമട് ).

Note:

MooTattumaTTham was a house where ARRV lived between 1060 and 1070 and it was situated in Changanassery. It was a meeting place for many creative geniuses like ARRV.

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Volume 1, chapter 6, page 131

The Malayalam text and English translation by the elder are provided below.

ഇങ്ങനെ ഒരു നാടകമെഴുതുവാൻ ചരിത്രനായകനെ പ്രേരിപ്പിച്ച കാരണങ്ങൾ അവിടത്തെ സ്നേഹിതനും സഹകാരിയും ആയിരുന്ന ബ്രഹ്മശ്രീ തുറവൂർ നാരായണ ശാസ്ത്രികൾ പ്രസാധനം ചെയ്തിട്ടുള്ള

"സാഹിത്യകുളഹല"ത്തിൽ പ്രസ്തുതകൃതിയെക്കുറിച്ചുള്ള പ്രസ്താവങ്ങളിൽ വിശദീകരിയ്ക്കപ്പെട്ടിട്ടുണ്ട്.

The reasons that prompted the subject of this biography (ARRV) to write such as drama (named GaiRvANee vijayam गैर्वाणीविजय) have been explained in detail in the portions about that drama in sAhitya kutoohalam, a book (by ARRV) edited by BrahmaSRee turavooR nArAyaNa SAstRikaL, a friend and colleague (cooperator) of ARRV.

Note:

The drama focused on the happiness of lovers of Sanskrit about the opening of an institution that promoted Sanskrit without any competition with English learning, an effort supported by the ruling king SReemoolam tirunAL. The reference is to the samskr^ta pATaSAla संस्कृत पाठशाला in Thiruvananthapuram where ARRV was working at one time as an Examiner (परिशोधक)

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Volume 1, chapter 7, pages 148–9

This passage is about ARRV telling the (Sanskrit) Shastri scholars about desirability of learning English.

This resulted in GaNapati SAsRikaL and tuRavoor nArAyaNa SAsRikaL becoming disciples of ARRV in English language education.

Note

The paragraph goes on to say that GS benefitted most from it as evidenced by his editorship of the celebrated TVM Sanskrit Series. It does not mention anything more about TNS.

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Volume 1, chapter 7, page 159

Diary entry by ARRV

This passage is about a picnic at a cool stream resort for which ARRV, TNS and the king of Poonjar travelled by a bullock cart in 1072.

*[Ravi: 1072 ME is 1897 CE. Quite interesting to read about this picnic at a cool stream resort for which they had to wake up at 3 AM and travel by bullock cart.]*

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Volume 1, chapter 7, page 166

The Malayalam text and English translation by the elder are provided below.

1056 -ആമാണ്ടുതന്നെ രാജരാജവർമ്മയുമൊന്നിച്ചു തിരുവനന്തപുരത്തേയ്ക്ക് പോന്നിരുന്ന തുറവൂർ നാരായണശാസ്ത്രികൾ അപ്പോഴേയ്ക്കും ഒരു നല്ല വൈയാകരണനും പണ്ഡിതനും ആയിക്കഴിഞ്ഞിരുന്നു. സാഹിത്യപരമായതും വ്യാകരണസംബന്ധമായും ഗുണദോഷവിവേചനം ചെയ്യുന്നതിൽമാത്രമല്ല, ഏതു കൃതിയുടെയും നൂതനതകൾ കണ്ടുപിടിക്കുന്നതിലും ശാസ്ത്രികൾ അതിസമർത്ഥനായിരുന്നു. രാജരാജവർമ്മയുടെ കൃതികൾ എല്ലാം തന്നെ ശാസ്ത്രികളാണ് മുൻപേ വായിച്ചു നിരൂപണം ചെയ്യാറുണ്ടായിരുന്നത്. ശാസ്ത്രികളുടെ നിരൂപണം അനുസരിച്ചു മാറ്റങ്ങൾ ചെയ്തതിനു ശേഷമേ രാജരാജവർമ്മ സ്വകൃതികൾ വലിയ കോയിത്തമ്പുരാനെപ്പോലും കാണിയാറുണ്ടായിരുന്നുള്ളൂ. രാജരാജവർമ്മയെ സംബന്ധിച്ചേടത്തോളം ശാസ്ത്രികൾ കുറ്റം പറയുന്നതിൽ തുലോം കൂടുതൽ അഭിനന്ദിക്കുകയാണ് ചെയ്തിട്ടുള്ളതെന്നുള്ള പരമാർത്ഥവും വ്യക്തമാക്കിക്കൊള്ളട്ടെ.

tuRavoor nArAyaNa SAsRikaL, who had gone with Rajarajavarmma by 1056 itself to Thiruvananthapuram had by then (1070) become good Grammarian and Scholar. SAsRikaL was very skilled not only in making grammatical and literary judgement -- finding out merits and demerits of a work -- but also in finding out the defects of any piece of writing. Customarily, it was SAsRikaL who first read every book by Rajarajavarma and offered his criticism. Rajarajavarma made changes in accordance with the suggestions made by SAsRikaL, and then only he showed his manuscripts even to Valiya Koyithampuran (his Guru and Uncle). As

far as Rajarajavarma was concerned, it should be clarified, SastRikaLmostly had more reason to praise the former's work than to find fault with (implying the errors were far in between).

Note

This para comes in the section where the authors talk about friends and colleagues of ARRV.

*[Ravi: 1056 ME is 1881 CE. So this tells us or implies that TNS (with ARRV) had moved to Trivandrum/Thiruvananthapuram in 1881. TNS would have moved from Thuravoor where TNS was based earlier and nearby places like Harripad where TNS and ARRV during their boyhood, studied Sanskrit together under Kerala Varma Valiya Koil Thampuran – KVVKT, sometime in the period 1875 to 1880. For more, see my post: Summary info. about Thuravoor Narayana Shastri, Sanskrit scholar and eminent grammarian of late 1800s and early 1900s from Kerala, <https://tnarayanasthri.blogspot.com/2023/04/summary-info-about-thuravoor-narayana.html> .*

*When was TNS born? ARRV was born in 1863 CE as per his wiki page:*

*[https://en.wikipedia.org/wiki/A.\\_R.\\_Raja\\_Raja\\_Varma](https://en.wikipedia.org/wiki/A._R._Raja_Raja_Varma) . As TNS and ARRV studied Sanskrit together under KVVKT as boys, it is reasonable to presume that their birth years would be close. So I will venture to speculate that TNS was born in the period 1860 to 1865 CE, which would make his age somewhere between 16 to 21 years, when he seems to have moved to Trivandrum in 1881CE.*

*The other critical info. about TNS is that by 1070 ME which is 1895 CE, TNS had acquired a name as a good Sanskrit grammarian and scholar. Based on our previous speculation, TNS would have been between 30 to 35 years old in 1895 CE. TNS's good grammatical and literary judgement as well as skill in finding defects in any piece of writing, are explicitly mentioned. Further, this ARRV biography confirms what is mentioned in other sources that TNS would read ARRV's manuscripts (of Sanskrit works, one presumes), suggest changes which would be incorporated by ARRV, and only then would ARRV show the (improved) manuscripts to others (and publish some of them, one presumes). This acknowledgement of TNS's contribution to ARRV's works, presumably Sanskrit works, by ARRV's children-authors in this ARRV biography is a powerful testament to these contributions by TNS. However, in current writings about Sanskrit works of the late 19th and early 20th century (late 1800s to early 1900s), while ARRV's name seems to be prominently mentioned, there is very little or no mention of TNS. That is not fair to TNS, IMHO. I think when ARRV's name is mentioned in this context, it should also be mentioned that TNS played this significant editorial role for ARRV's Sanskrit works.]*

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Volume 2, page iii

This passage mentions ARRV receiveing a raise in salary in 1079 and TNS taking charge as ARRV's Sanskrit teacher colleague in the college in 1079 (same year).



Note: This is a part of the Chronology given at the beginning of the book. And this is the only part where TNS is mentioned.

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Volume 2, chapter 1, page 27

This passage mentions that in 1079 the College's Sanskrit Pandit retired and based on ARRV recommendation TNS who was ARRV's trusted colleague and "a lion among Scholars" (vidvat-kEsari विद्वत् केसरी) was appointed as the Sanskrit Pandit and PK Narayana Pilla was appointed as the Malayalam Professor.

Note: This provided ARRV with some free time, which he appears not to have had without the assisting teachers who were actually colleagues.

*[Ravi: Fascinating! We are getting a better picture of TNS and ARRV relationship. The diary notes are particularly interesting as they are based on what ARRV himself had written.*

*1079 ME is 1904 CE. TNS is referred to as ARRV's colleague at the Sanskrit college implying that TNS was already associated with the Sanskrit college and got a sort-of promotion or regular appointment as "Sanskrit Pandit". However the following passage seems to refer to the same appointment but this time the description mentioned is "assistant teacher".*

*As per other sources, TNS has been stated as having an official designation of "Sanskrit assistant" of Sanskrit college in some references and as "Headmaster" of Sanskrit Paatashaala in some other references. The "Sanskrit Pandit" reference in ARRV book mentioned above may be only an informal description. Coming from a traditional Sanskrit paatashaala background, TNS seems to have lacked academic qualifications of European standards, and so would not have been given a more fitting official designation like that of Sanskrit teacher or Sanskrit pandit/pundit in the larger Maharaja's science and arts college which seems to have been a European academic system type college, and of which the Sanskrit paatashaala seems to have been a small part. For more, see my blog post: Sahitya Kutuhala: Almost century old book in Sanskrit using Malayalam script; Cover page in English shows my great-grandfather R. Narayana Sastri as Editor and A.R. Rajaraja Varma as author, <https://tnarayanasthri.blogspot.com/2023/04/sahitya-kutuhala-almost-century-old-book.html> .]*

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Volume 2, chapter 5, page 195-196

This passage mentions ARRV's many submissions to the government about a salary raise for ARRV and appointment of two assistant teachers, finally getting accepted. ARRV's salary was raised to Rs.200 -- 300 scale, and both the persons (nArAyaNa SAstRikaL and nArAyaNa PiLLa) recommended by him were appointed as assistant teachers. With a lot of happiness and pride, ARRV took the two teachers (TNS and the other teacher) to the class for introductions. ARRV had complete faith in skills and ability of both the teachers to do their duties well. Not only were these two teachers colleagues of ARRV at the college but they were colleagues in the literary work done by ARRV at home. TNS was editor of sAhitya kutoohalam, a collection of some of the lighter writings of ARRV.

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Volume 2, Chapter 5, page 209

This passage mentions that many literary men would gather in ARRV's residence in Trivandrum and that TNS was almost a daily visitor.

Note:

The time period is 1080 - 1081.

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Volume 2, Chapter 7, page 279

This passage mentions a diary entry of ARRV in 1083 where he wrote about discussions with the Diwan (Sir P. Rajagopalachari) on many things including TNS appointment as Headmaster of Sanskrit college, and that the Sanskrit college would once again come under ARRV's supervision.

Notes: 1. No decision was taken, it seems, but discussions went on. The only fait accompli seems to be TNS's appointment as the Headmaster.

2. The previous dated entry in the diary was for 1083 Makaram 27, and then the biographers write "one month later." That is why I gave the date as 1083 Kumbham).

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Volume 2, Chapter 7, page 280

This passage is about PK NaraayaNa PiLLa resigning his position as ARRV's Malayalam assistant as he passed Bachelor of Law exam in 1084 (1909 CE) and that two weeks later TNS was appointed as

Headmaster of Sanskrit college. Thus two close colleagues of ARRV left him in a short span of time,

Note: Once a person became a Bachelor of Law, a lucrative and prestigious legal career awaited him in those days.

*[Ravi: The 1909 year mentioned above for TNS being appointed as headmaster of Sanskrit college fits in with Maharaja's Govt. Sanskrit College list of principals board where TNS is mentioned as principal from 1909-1911. For more, see my post: My great-grandfather Thuravoor Narayana Sasthri, noted Sanskrit scholar in grammar, and principal of Govt. Sanskrit College, Thiruvananthapuram (Trivandrum) from 1909-1911,*

<https://marayanasasthri.blogspot.com/2023/04/my-great-grandfather-thuravoor-narayana.html> .]

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Volume 2, Chapter 7, page 292

This passage is about Jagadguru SankarAchArya's holy visit to Kaaladi for a

temple PRatishTTha (ritual establishment of the idol) in 1910. In that visit, ARRV received UpadESam of Brahmaavidya, which is the highest gift a Hindu can ever receive, from the Jagadguru. TNS was only the other person in Travancore (southern Kerala) who had got such good fortune (of receiving Brahmaavidya initiation).

Note: As far as I know, the UpadESam involves the Guru whispering in the ears of the receiver one of the four MahAvAkya-s from the Vedas, namely, tat-tvam-asi, or PRajn^Anam brahma:, etc.) which is appropriate to the specific Matham, ऋम् and certain other injunctions with a MooRti to worship from thereon.

At a later point, it is clarified that TNS accompanied ARRV during his trip from TVM to Aluva, a distance of 220 km perhaps by train.

*[Ravi: The Jagadguru SankarAchArya's Kaaladi visit is covered in later passages as well. I have provided an elaborate comment there. It should be noted from this passage that His Holiness visited Kaaladi in 1910 CE to perform the ritual establishment of an idol in a temple. This ties in to some info. I have shared from a website in my later comment.]*

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Volume 2, Chapter 9, page 388

This passage is about social life and mentions literature-loving persons which list includes TNS.

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Volume 2, Chapter 10, page 409

This passage is about the preface of MaNideepika where ARRV mentions the very audacious task of reforming grammar of PANini MahaRshi

Note: The rest of the sentence continues on page 410.

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Volume 2, Chapter 10, page 410

This passage continues the preface to MaNideepika where ARRV mentions that he would not have the courage to do that task but for agreement and support of TNS, foremost of the modern grammarians and headmaster of the Royal Sanskrit Paathasaala, on every point.

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Volume 2, Chapter 10, page 413

This passage is about ARRV writing LaghupANineeyam (Simplified PANineeyam) and showing his writings to TNS who congratulated him and encouraged him, resulting in ARRV continuing work on the book at great speed.

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Volume 2, Chapter 11, page 437-438

This passage covers the visit of Jagadguru Shankaracharya during 1085 Christmas holidays. ARRV went to Kollam (Quilon) and TNS joined him there. AARV and TNS listened to evening discourse of the Shankaracharya, and later took part in the pooja conducted by the Shankaracharya. The next day, the Shankaracharya agreed to give them UpadESam after the UttarAyaNam started at which time, the Shankaracharya would be in Kaladi (Adi Sankara's birthplace).

Note: UttaraayaNam in India is celebrated to start in January. Then begins the holier half of the



year when the Sun is moving towards the north. That is the Spring and Summer in the northern hemisphere.

[Ravi: As per the above, ARRV & TNS had darshanam of and upadesam from Jagadguru Shankaracharya in 1085 ME which is 1910 CE. The upadesam was in Kalady. The question that pops up is which Shankaracharya was it. Most probably it would have been one of the two south India Shankaracharyas i.e. Kanchi Shankaracharya or Sringeri Shankaracharya.

I did a Google search for: 1910 visit of Shankaracharya to Kalady .

The tenth result was this page: TEMPLE OF SRI ADI SHANKARACHARYA, KALADY, KERALA, <https://www.hinduscriptures.in/sacred-places/temples/temple-of-sri-adi-shankaracharya-kalady-kerala-1>

. It states that Kalady town was brought to the forefront by efforts of "Jagadguru Sri Sachidananda Shivabhinava Narasinha Bharathi Swamigal, the 33rd Peetathipathi of the Sringeri Guru Parampara" and "Sri Moolam Thirunal Ramavarma Maharaja of Thiruvitamcore". Two temples dedicated to Sri Adi Shankaracharya and Goddess Saradamba respectively were established under their supervision in Kalady. "The Kumbabishekham for the temples were performed on the auspicious Magha Shukla Dwadasi day in the year 1910. The Maha Swamiji also established the celebration of Sri Shankara Jayanti and Navaratri at Kalady." The Maha Swamiji reference is to the above mentioned Shankaracharya.

Note that an earlier passage from this ARRV biography book mentioned that the Shankaracharya visit to Kalady (or Kaaladi) was to do ritual installation of an idol in a temple. That ties in with the above extract from the above webpage.

Given all the above info., it seems the Shankaracharya who gave upadesam to ARRV and TNS was Sringeri Shankaracharya and not Kanchi Shankaracharya. ]

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Volume 2, Chapter 11, page 440

This passage mentions that ARRV took a week off and went with TNS to Kaladi. The Shankaracharya had arranged for a vehicle to pick up ARRV and TNS from a nearby railway station, and had arranged a house for ARRV and TNS to stay in.

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Volume 2, Chapter 11, page 442

The Malayalam text and English translation by the elder are provided below.

രണ്ടുദിവസം കഴിഞ്ഞിട്ട് സ്വാമികളുടെ തൃപ്താഭസന്നിധിയിൽ വെച്ച് ബ്രഹ്മസൂത്രങ്ങളുടെ ശാങ്കരഭാഷ്യപദേശം രാജവർമ്മയ്ക്കു ലഭിച്ചു. രണ്ടു മണിക്കൂർ സമയം കൊണ്ടായിരുന്നു, മുറപ്രകാരമുള്ള എല്ലാ കർമ്മങ്ങളോടും കൂടി അതു പൂർത്തിയായത്. അദ്ധ്യാസഭാഷ്യത്തെക്കുറിച്ച് സ്വാമികൾ ഒരു ചെറിയ പ്രസംഗവും നടത്തി. ആ പരിശുദ്ധ സങ്കേതത്തിൽവെച്ച് ഏറ്റവും വിശിഷ്ടമായ ആ ഉപദേശം ലഭിക്കുന്നതിനുള്ള ഭാഗ്യം തിരുവിതാംകൂർകാരിൽ ചരിത്രനായകനും നാരായണ ശാസ്ത്രികൾക്കും മാത്രമേ സിദ്ധിച്ചുള്ളൂ എന്നാണറിവ്.

After two days (of arriving in Kaladi), Rajarajavarmma received the UpadESAm of the Sankarabhaashyam of the BrahmasutRa-s sitting at the holy feet of the svAmikaL. It (the UpadESAm) was completed with all the customary rituals taking two hours' time. The svAmikal made a short speech about the addhyAsa-bhAshyam. As far as we know, the good fortune to

receive that especially sacred and important UpadESam at such a holy center (as Kaaladi) was obtained only by our biography's subject and nArAyaNa SAstRi among folks from Travancore.

Note: addhyAsa bhAshyam -- see

[https://www.advaita-vedanta.org/articles/adhyasa\\_bhashyam.htm](https://www.advaita-vedanta.org/articles/adhyasa_bhashyam.htm)

[Ravi: Fascinating to see reverence for Shankaracharya that both TNS and ARRV had, and the blessing of darshan and upadesam they got from the revered Shankaracharya.

*This adds the devotional aspect to our knowledge of TNS (and ARRV).]*

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Volume 3, Chapter 3, page 77-78

This passage deals with a diary entry of ARRV where he says he spent free time in the college for his SAKuntaLam translation and that he and TNS continued that work from evening to 12 midnight. ARRV was not happy with some translation he did and so discontinued the work.

Note: This portion of the biography contains various diary entries by ARRV. It is quite interesting that even in Malayalam translation, TNS was of assistance to ARRV perhaps because of TNS's deep linguistic and literary knowledge. From the context it is clear that they were using various editions of the KALidAsa play, SAKuntaLam in ARRV's translation work.

Interestingly, this work led to a huge crisis in ARRV's life. His uncle and Paramaguru, KEraLavaRma Valiya KoyittampurAn misunderstood it and became hostile. Very hostile. ARRV was near a mental breakdown because of this enmity of his Guru and Uncle. In the system of the royals of Kerala, the Uncle on the mother's side is more important than the father, whom the son hardly speaks about.

More surprisingly, it was T Ganapati SAstrikAL and TNS, both disciples of KEraLavarma, who mediated between the nephew and the uncle and brought harmony back into the relationship. Some others also assisted. See the next message in this series.

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Volume 3, Chapter 3, page 84-85

Background:

There was a raging literary battle in Kerala in the first decade of the 20th century about formal things in poetry, and in that ARRV and his uncle KVVKT were on opposite sides, which created a distancing between them who were close relatives and had a Guru-Sishya relationship.

Then came the ARRV translation of KALidAsa SAKuntaLam, which made the uncle very angry at the nephew. A mutual friend agreed to create a rapprochement, but it did not work quickly. And then ARRV went to Madras (now Chennai) for a Board of Studies meeting. And then came intervention by GS and TNS.

This passage covers how GaNapati SAstRikal and nArAyaNa SAstRikaL made Keralavarma Valiya Koyithampuran understand how hurt ARRV (his nephew) felt with his words, and got his permission for ARRV to visit him. ARRV then visited his uncle and pay his respects to him.

Note: This shows how deeply involved TNS was in the scholarly and personal life of ARRV.

Being the direct disciples of KVVKT, they had a special influence on him, which enabled them to create a reconciliation between the two warring scholars.

*[Ravi: Fascinating to see the details of TNS (and TGS) relationship with ARRV and KVVKT.]*

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Volume 3, Chapter 3, page 97

This passage deals with Valiya Koyil Thampuran's desire for all participants in the conflict reconciling. nArAyaNa SAstRikaL and KESava pilla helped in this matter. ARRV's diary entry for 1088 states that S. ParamESvara Iyer (aka ULloor) came with KESavapilla and nArAyaNa SAstRikal and expressed regret for some harsh words he had written in this context.

Note: In the controversy regarding the "second letter rhyming in each poetic line," S. ParamESvara Iyer had taken the uncle's side whereas KC KESava pilla had taken the side of the nephew. Conceivably, TNS did not take any sides as Malayalam poetry was not his forte. Plus he was a disciple of KVVKT, the principal contestant and at the same time an intimate friend and colleague of the opponent, ARRV. Basically ULloor apologized to ARRV after ARRV's apology to his uncle.

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Volume 3, Chapter 4, page 145

This passage deals with the funeral ceremony of Kerala Varma Valiya Koyil Thampuran. TNS was one of the participants in the ceremony and was specially mentioned in the book as having had great devotion and respect towards the deceased.

Note: PiNDam is the funereal ceremony according to the Vedic rites in Kerala (and perhaps elsewhere). In 1090 Kanni month, KVVKT was involved in a car accident while ARRV was with him, and later due to internal injuries, the older man passed away. In fact his is considered to be the first traffic fatality in the whole of India. 1914 September 22 is the date. See - <https://keralakaumudi.com/en/news/news.php?id=904680>

-----  
Volume 3, Chapter 4, page 146-147

This passage deals with ARRV regaining mental poise to some extent after demise of his uncle. ARRV discussed AitarEya Upanishad with TNS till midnight and this gave him some solace.

Note: Upanishads advise us that death is only for the body-mind, but the soul is eternal and that it will be reborn after death *[Ravi: If the soul does not merge in Paramatma]*. Death is not THE END.

*[Ravi: Very noteworthy that ARRV and TNS discussed AitarEya Upanishad, [https://en.wikipedia.org/wiki/Aitareya\\_Upanishad](https://en.wikipedia.org/wiki/Aitareya_Upanishad) and got solace from it when their revered and famous teacher KVVKT passed away suddenly. As I am very reverential towards the Upanishads and have got great spiritual inspiration and understanding from them, I am fascinated to read that my great-grandfather TNS discussed this Upanishad with ARRV. Note that even before reading the above, I was quite sure that TNS would have been well read on Hindu scripture including Upanishads but I had not come across any statement mentioning that. The above statement therefore is a very important one for me.]*

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Volume 3, Chapter 7, page 256

This passage deals with ARRV's translation of KALidAsa's drama MALavikAgnimitram into Malayalam around 1090 - 1091 which he showed to TNS and others who enjoyed it.

Note: The name TNS occurs first although he was only a grammarian. This shows that TNS had a dual genius -- he was not only a grammarian but also a literary critic of the highest caliber.

Otherwise, why would ARR V show the work in progress to TNS ?

-----  
Volume 3, Chapter 8, page 319

This passage deals with ARR V's translation of only the poetic parts of svapnavAsavadattam (Bhasa's drama) with the prose part of the translation (to Malayalam) being done by ARR V's daughter Bhageerathi. It was arranged that TNS would clear any doubts she had.

Note: svapnavAsavadattam is the most celebrated play of Bhaasa, a predecessor of KALidAsa who was praised by the latter.

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Volume 3, Chapter 10, page 387, 388

This passage mentions that TNS and another person were almost daily visitors, and that ARR V considered TNS as an intimate friend and member of the family. It also mentions that ARR V helped three intimate friends when they were very ill and TNS was one of these very ill persons.

(see next page)

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Volume 3, Chapter 10, page 390, 391

This passage mentions that ARR V wrote that TNS was bedridden with illness for five months in 1091. It states that if ARR V had not helped TNS at this time, TNS would not have survived.

The details of TNS illness and treatment are provided. TNS illness started with an intermittent fever which would rise to 105 degrees Fahrenheit and slowly go down to 100 or lower. ARR V visited TNS every day. Allopaths and Ayurvedic doctors examined TNS but could not say what exactly he was suffering from. Some suggested diagnoses were sannipAta jvara (Influenza ? Typhoid ?), Complex Fever and beginning of Tuberculosis. ARR V conducted a PRaSnAm (divining by cowrie shells done by astrologers) which indicated no threat to life. Doctors advised moving TNS from his narrow home in an agrAhAram (Tamizh Brahmana settlement) in a densely populated area to a more spacious place with good air circulation.

*[Ravi: Thanks so much to the elder for sharing this great service done by ARR V (and family perhaps) to my great-grandfather, out of love & concern that ARR V had for him. I have been deeply moved by reading this. My gratitude to late ARR V sir and anybody else who helped TNS survive that long illness. Note that the year when TNS had this life-threatening illness was 1091 ME which is 1916 CE.]*

-----  
Volume 3, Chapter 10, page 392

This passage is about ARR V moving TNS to a house with better air circulation and cleanliness. As this house was close to ARR V's residence, ARR V was able to conveniently visit TNS everyday and talk to him. But there was no improvement in health of TNS. On Vishu day, in the early morning at 4 AM, a person rushed to ARR V's house saying TNS is about to pass away. ARR V did the customary Vishu daRSanam (a ritual on the Vishu day in Kerala) and took his son Raghava Varma with him to TNS's house. It was a very pitiable situation there with TNS lying like a lifeless log and TNS's younger brother being very agitated.

Note: The belief is that Vishnu daRSanam of sacred objects such as coconut flower stalks, special mirror, Konna tree flowers, a full measure of rice in the husk, picture of a Deity, etc.) ensure good luck. Perhaps that is why ARR V wanted to do that ritual before leaving to attend to TNS. And daRSanam takes only 5 minutes or so.

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Volume 3, Chapter 10, page 393, 394

This passage continues the coverage of TNS's illness. TNS's younger brother began to cry and tell ARRV that any medicine and water given to TNS was coming out of his mouth. ARRV went near TNS and looked at him intently. ARRV used a cloth piece soaked in the medicine in a glass and dripped the medicine into TNS's mouth. After a few minutes the medicine went down TNS's throat and did not come out of his mouth. ARRV continued this process and in half an hour all the medicine had been ingested. ARRV then, going himself by car, fetched a doctor who immediately gave the patient a saline injection. An hour later TNS opened his eyes and spoke one or two words. But the fever continued with rising and falling of the temperature. TNS became very thin.

Later TNS developed an abcess which created lot of anxiety. Surgery to treat the abcess could not be considered due to TNS being very thin then. Fortunately, the abcess got drained by itself! Later TNS health gradually improved. When ARRV and family left for a summer vacation, ARRV arranged for TNS to move to ARRV's residence temporarily. On ARRV and family returning from vacation, TNS was waiting at the gate and his face showed happiness and gratitude. Later TNS would tell ARRV's son Raghava Varma that ARRV had gifted him with his life and his livelihood.

*[Ravi: It is very emotionally moving for me to read these passages. I think TNS telling ARRV's son that ARRV had gifted him (TNS) with his life and his livelihood, tell us how indebted TNS himself felt to ARRV. It seems to me this captures a key aspect of the ARRV-TNS relationship well.]*

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Volume 3, chapter 10, page 445-446

This passage is about the condolences after ARRV passed away. It says that many came to express condolence and that two names of nArAyaNa SAstRi and KS Raman Menon have to mentioned. TNS came immediately after the svaRgArOhaNam of ARRV who was his sole patron and supporter. On seeing the body, TNS wept uncontrollably and screamed with sorrow. TNS did a sAshtAn\*ga-PRaNAmam to ARRV body. On getting up, TNS left and was not to be seen anywhere.

*[Ravi: Very moving! Documents very well how TNS felt towards ARRV!]*

----- End of text passages related to TNS in the book set -----

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Between pages 192 and 193 of the book (Third Volume), a picture of a group of people including ARRV and TNS is given.

My blog post: Century old picture of Sanskrit scholar Thuravoor Narayana Sastrigal (my ancestor) with A. R. Rajaraja Varma and others, most probably taken in early 1900s, <https://tnarayanasthri.blogspot.com/2023/04/century-old-picture-of-sanskrit-scholar.html> , first published on March 07, 2023, shows this pic and also has some cutouts from it.

*[I thank the authors and publisher of the book set, "Ē. Ār. Rājārājavarmma" Volume 1, 2 and 3, by M. Bhagirathy Amma Thampuran and M. Raghava Varma Raja, and have presumed that they will not have any objections to me sharing the above few extract(s) from their book set on this post which is freely viewable by all, and does not have any financial profit motive whatsoever.]*

=====End of Post=====

# **Sahitya Kutuhala: Almost century old book in Sanskrit using Malayalam script; Cover page in English shows my great-grandfather R. Narayana Sastri as Editor and A.R. Rajaraja Varma as author; Published: 2023-04-15**

Post link (URL) on blog:

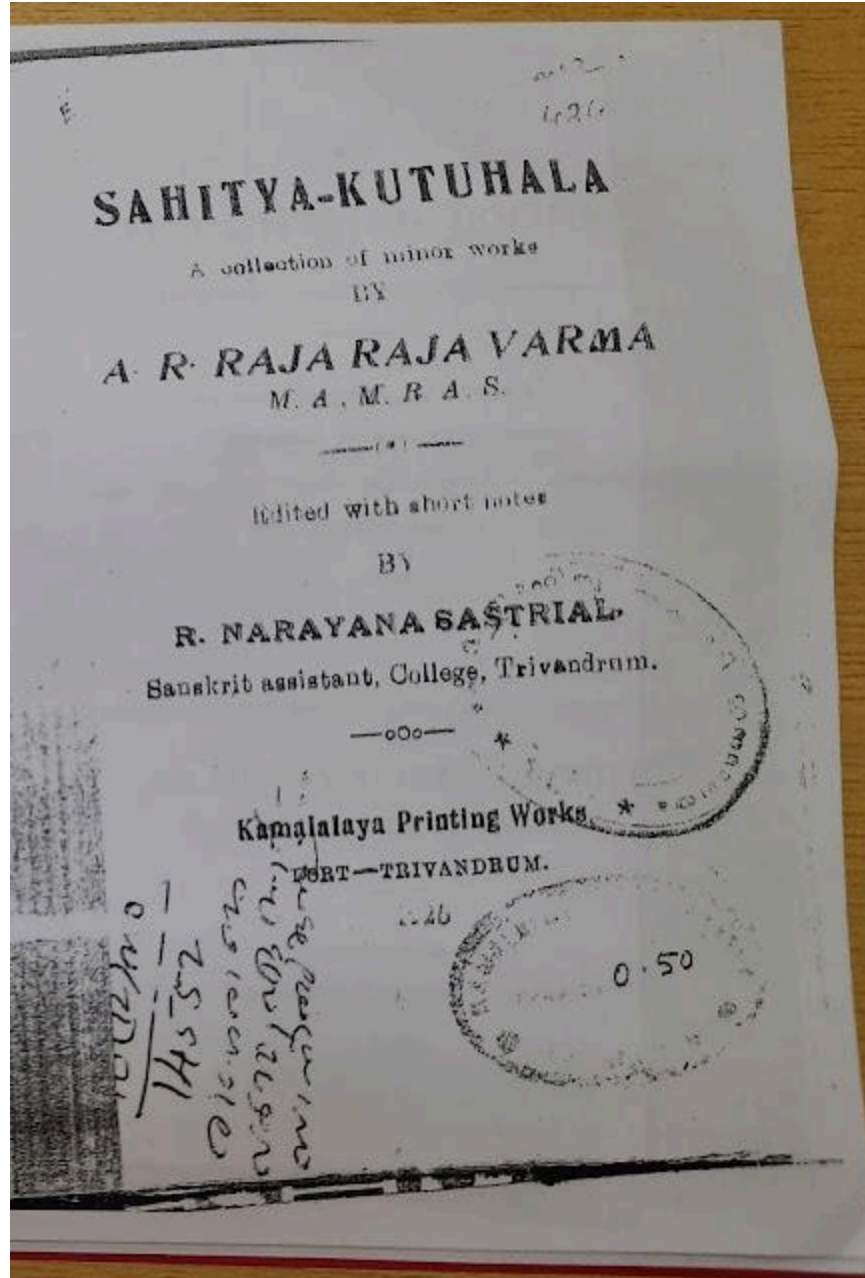
<https://tnarayanasasthri.blogspot.com/2023/04/sahitya-kutuhala-almost-century-old-book.html>

*Last minor update on 16 Apr 2023*

The book is titled Sahitya Kutuhala (translated by the author Rajaraja Varma in the English Preface to "Exercises in Poetry"). With an elder's great and persistent effort, a copy of the book was located in Kerala, and a xerox copy of it was made and sent to me by post. Note that this book is out of print now and it does not seem to be included in the book of complete works of A.R. Rajaraja Varma which is available for purchase now, and seems to be in print. So the only way to get the Sahitya Kutuhala book is by visiting libraries and other institutions that have an old copy of the book.

*[On PC desktop/laptop, to open pic in larger resolution (if available), right-click on pic followed by open link (NOT image) in new tab/window. In new tab/window you may have to click on pic to zoom in.]*





The xerox copy of Sahitya Kutuhala, in its cover page shown in above pic, has clear printing of:

"Edited with short notes"

"BY"

"R. NARAYANA SASTRIAL"

"Sanskrit assistant, College, Trivandrum"

R. NARAYANA SASTRIAL (Sastrial name seems to be a variation of Sastrikal or Sastri) refers to Thuravoor Narayana Sastrikal (Sastrigal) my great-grandfather (referred to below as TNS).

That makes it a valuable heirloom for me, and for any other interested TNS descendants.

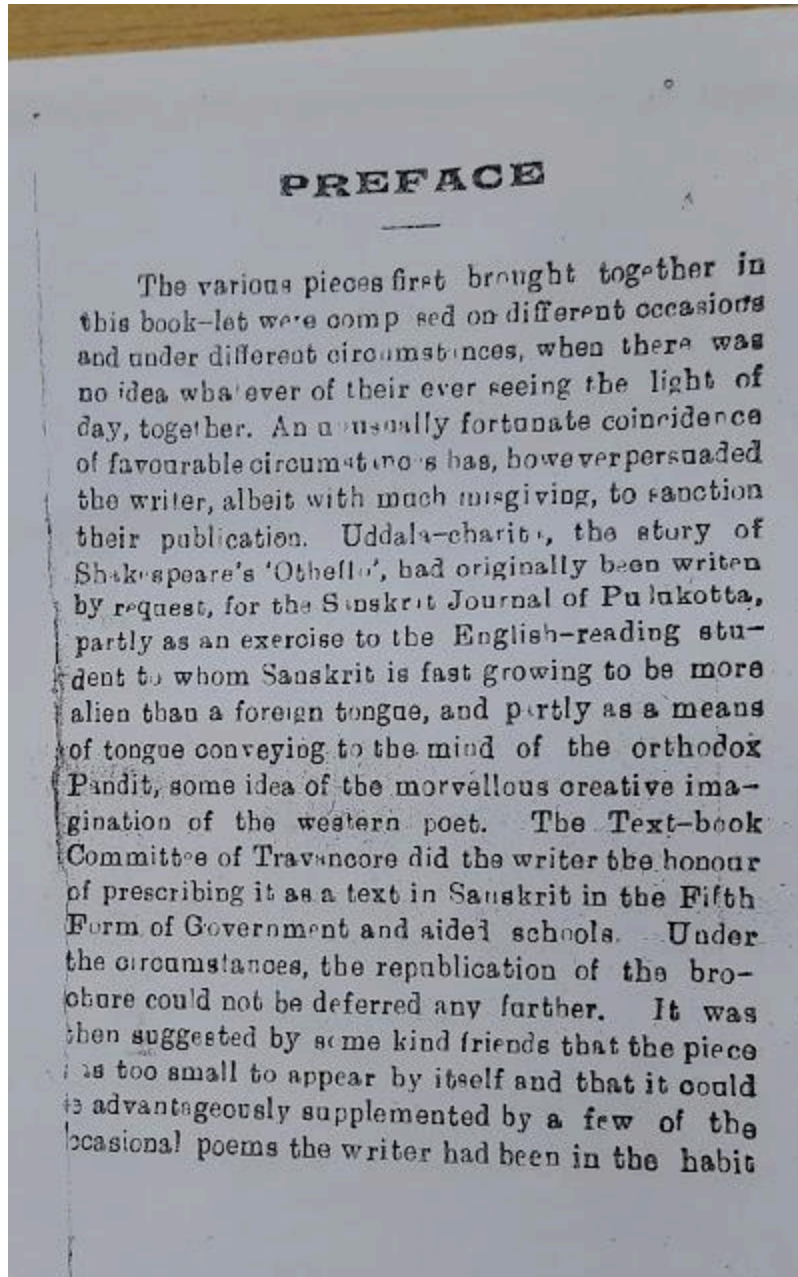
It is the only book (or even article) we have, where TNS name appears on the cover page even if not as author but as editor. The date of publication is 1925 (Malayalam Era 1100). That is

almost a century back! Seeing a xerox copy of the cover page of a book of nearly a century back with name of my great-grandfather on it, has been truly an awesome experience.

A.R. Rajaraja Varma (ARRV) had passed away (in 1918, [https://en.wikipedia.org/wiki/A. R. Raja Raja Varma](https://en.wikipedia.org/wiki/A._R._Raja_Raja_Varma) ) before the book's publication date of 1925. While TNS did outlive ARRV, was TNS alive in 1925 when the book was (first) published? We don't know.

The Preface (in English) is credited to "The Writer". Naturally one presumes that is ARRV. But ARRV was not alive in 1925! Had ARRV worked along with TNS on preparing the manuscript for this book before his death in 1918, which was used after his death by his heirs (children, siblings?) to publish this book with ARRV as author and TNS as editor? That probably was the case.

Given below are pics of the two Preface pages:



of composing, now and then, for his own pleasure or the delectation of friends; and when so competent a scholar as Mr. Narayana Sastrial, late of the local Sanskrit College, offered to undertake the whole responsibility of making a selection and of the editorship, the writer could no more plead without incurring more than a suspicion of ungraciousness, his reluctance to see them in type. The are at last before the reader. The title *Sahitya kutahala* (Exercises in Poetry) has been chosen for the collection as best expressing the character and origin of pieces so varied in nature and inception.

*The Writer.*

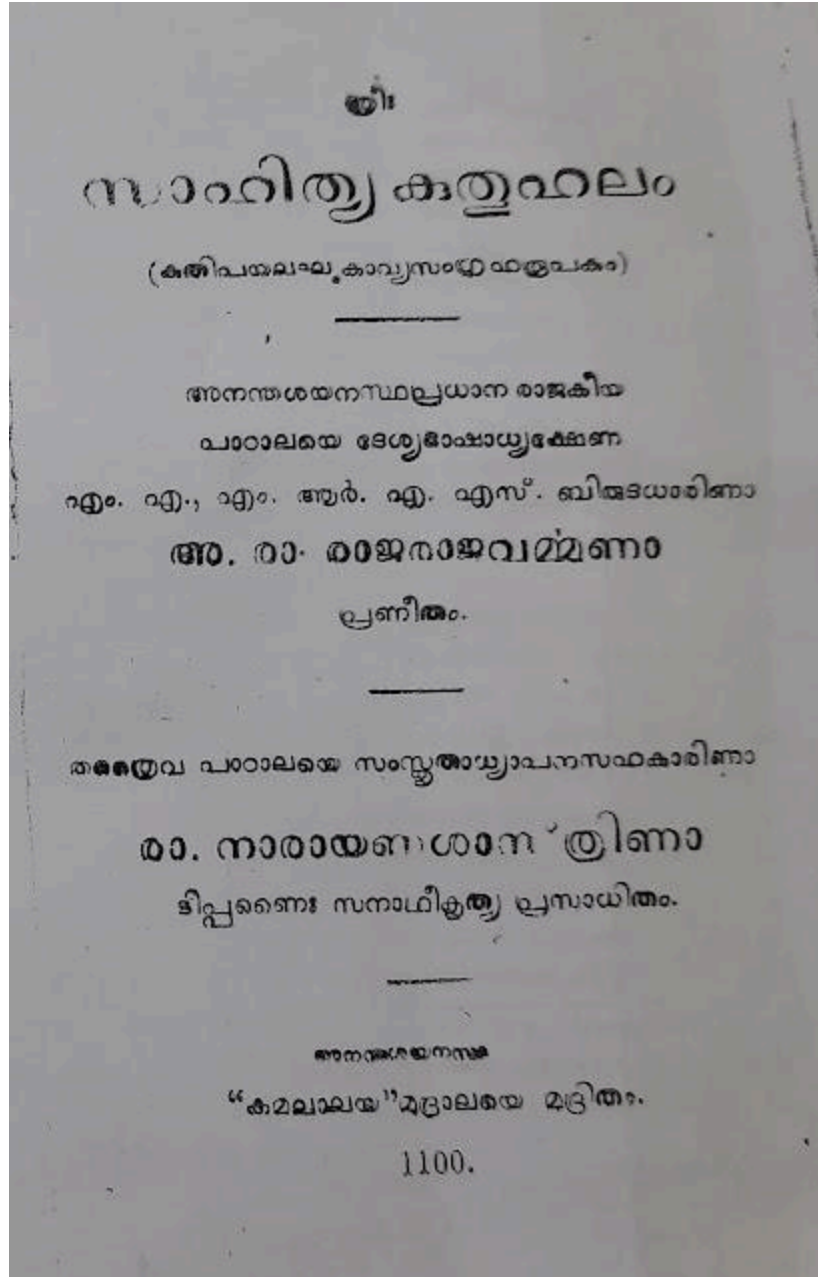
The designation of TNS as "Sanskrit assistant, College, Trivandrum" is a bit of a put-down but I have to accept the reality that while TNS was shown as "Headmaster" of Sanskrit Paatashaala in Travancore Almanac and Directory of 1911, at the time of writing/compiling this book, his designation seems to have been "Sanskrit assistant" (or it was his last designation before retirement).

The preface mentions "... when so competent a scholar as Mr. Narayana Sastrial, late of the local Sanskrit College, offered to undertake the whole responsibility of making a selection and the editorship, ..."

The words "late of the local Sanskrit College" implies that TNS had retired from (left the services of) the Maharaja's college at that time. Perhaps his last official designation at the Maharaja's college when he retired was "Sanskrit assistant".

Coming from a traditional Sanskrit paatashaala background, TNS seems to have lacked academic qualifications of European standards, and so would not have been given a more fitting designation like that of Sanskrit teacher or Sanskrit pandit/pundit in the College.

The book is in Malayalam though the poems are, I think, Sanskrit poems written in Malayalam script. A pic of the Sanskrit in Malayalam script title page of the book is given below.



The "1100" text above is the publication date in Malayalam Era. 825 has to be added to it to get our Common Era. That comes to 1925 which is the year of publication of this book.

Shri D.K.M. Kartha (Karthaji) kindly provided the conversion of above page contents to Sanskrit language using Devanagari script, and later its translation to English, which are given below.

हीं

साहित्य कुतूहलं

कतिपय लघु काव्य संग्रह रूपकं

---

अनन्त शयनस्थ प्रधान राजकीय पाठालय देश्यभाषाध्यक्षेण

एम. ए., एम. आर. ए. एस. बिरुद्धारिणा

अ. रा. राजराज वर्मणा

प्रणीतं

---

तत्रैव पाठालये संस्कृताध्यपनसहकारिणा

रा. नारायण शास्त्रिणा

टिप्पणैः सनाथीकृत्य प्रसाधितम्

अनन्तशयनस्थ

कमलालय मुद्रालये मुद्रिता

1100

---

HReem

sAhitya kutoohalam

In the form of a collection of the summaries of a few light poems

---

Trivandrum's Chief Royal College Regional Language Department Chairman

Having the degrees of M.A. and M.R.A.S

A.R. Rajaravarma

Written by

---

In the same College, by the Sanskrit Teaching Assistant

by R. Narayana Shastri

edited with a Tippani (Notes) that makes the work fully accessible

Trivandrum based

Printed in the Kamalayala Printing House.

1100

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----- End of title page English translation -----

### **What exactly is TNS contribution to the book?**

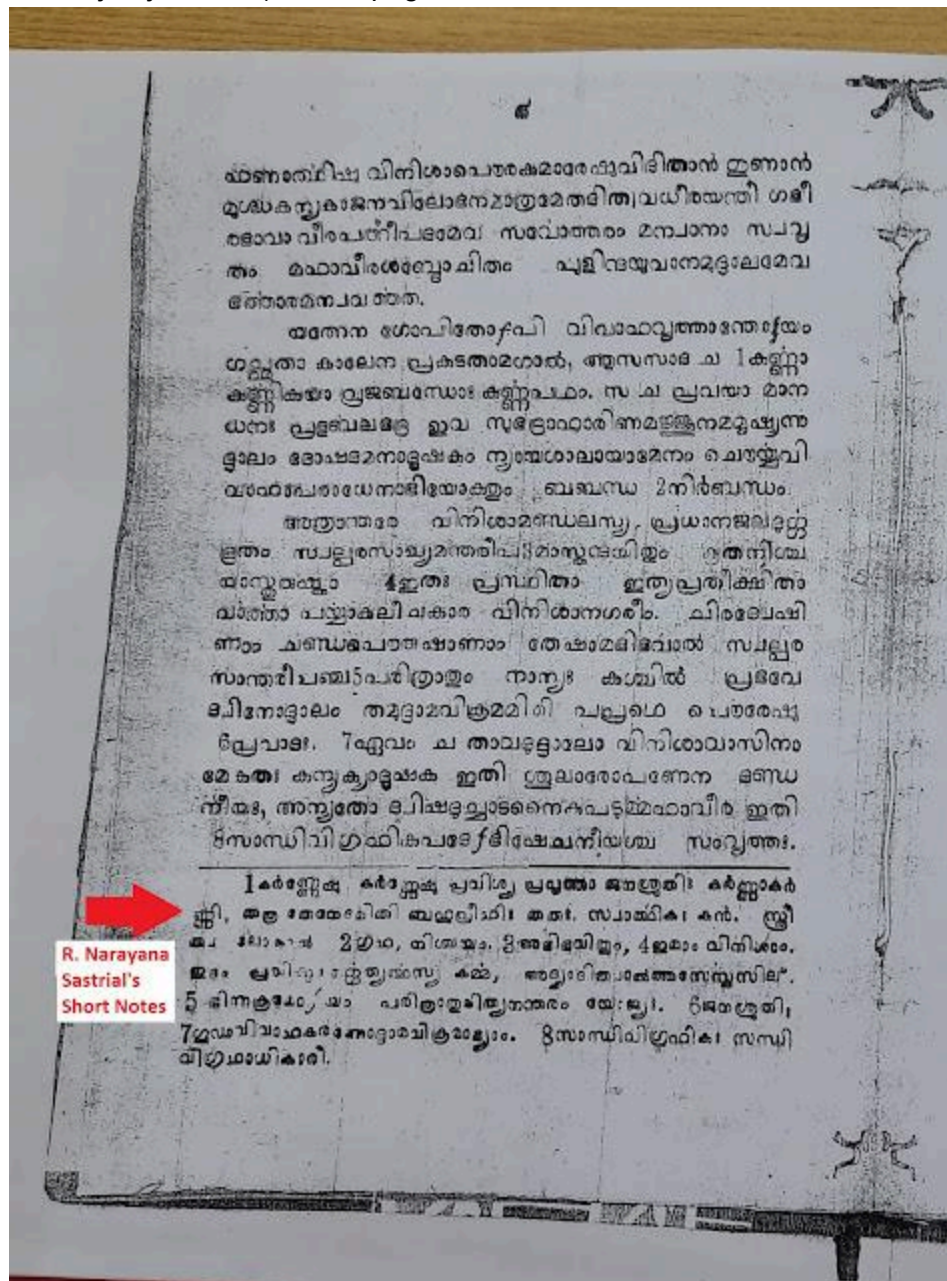
TNS work in the book, as per ARRV preface, was selection of poems and editorship, and the cover page adds "short notes" to editor role of TNS.

There is no introduction in the book. The main content of the book starts immediately after the preface.

The "short notes" contributed by TNS seem to be the footnotes provided in some of the pages of the main content of the book. These pages have ARRV's prose or poetry Sanskrit text (in Malayalam script) followed by a separator and then TNS' notes (in smaller font usually) also in Malayalam script (and possibly Sanskrit text). Shown below is a picture of one the pages of the book with red arrow and label box showing the "short notes" part of TNS (R. Narayana Sastri) at the bottom of the page which is separated by a horizontal line from the main prose contents



by ARRV (A.R. Rajaraja Varma) on the page.



What exactly was the editorship that TNS did cannot be known from the book. Perhaps he modified some of the prose or poetry text of ARRV in this book.

It is the footnotes that are clearly attributed or credited to TNS. So these footnotes become very valuable to TNS descendants and others interested in TNS.

[I thank the publisher and author of Sahitya Kutuhala, and have presumed that they (and their heirs) will not have any objections to me sharing the above pics of Sahitya Kutuhala on this post which is freely viewable by all, and does not have any financial profit motive whatsoever.]



=====End of Post=====

## **Century old picture of Sanskrit scholar Thuravoor Narayana Sastrigal (my ancestor) with A. R. Rajaraja Varma and others, most probably taken in early 1900s; Published: 2023-04-14**

Post link (URL) on blog:

<https://tnarayanasthri.blogspot.com/2023/04/century-old-picture-of-sanskrit-scholar.html>

*Last updated on 18th April 2023;*

*Copied with minor link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on March 07, 2023*

After a great deal of searching, finally I got the picture of my great-grandfather, Thuravoor Narayana Sastrigal (TNS), an eminent Sanskrit scholar and grammarian of Kerala in late 19th and early 20th century, with A. R. Rajaraja Varma (ARRV) and others, from a biography on ARRV. The book is titled, "Ē. Ār. Rājarājavarmma - Volume 3" (A.R. Rajaraja Varma-III) by M. Bhagirathy Amma Thampuran and M. Raghava Varma Raja, first published in February 1963 by M. Bhagirathy Amma Thampuran.

This seems to be the Google Books link for the

book: <https://books.google.co.in/books?id=X4ARAQAAIAAJ> .

The original pic (without my slight editing) was shared with me today (7th March 2023) by Shri D.K.M. Kartha who now lives in USA but is originally from Thuravoor, Kerala which is the same town that Thuravoor Narayana Sastrigal (or Thuravoor Narayana Shastri) hailed from. He was able to access the book.

The page with the pic has no number, but it is placed between pages 192 and 193 of the book (Third Volume). As of now, I don't know the date the pic was taken but I think it would be slightly over a century ago and probably in the period between 1900 and 1920.

The pic given below is a slightly edited by me version of the original pic where I have added name labels and done some cropping and rotation. The pic is of my great-grandfather Thuravoor Narayana Sastrigal (TNS) with ARRV and others.



I am very grateful to, and thank the author and publisher of the book, M. Bhagirathy Amma Thampuran and the co-author M. Raghava Varma Raja for the above pic. I have presumed that they will have no objections to the pic being shared on this public blog post which is freely viewable by all, and does not have any financial profit motive whatsoever. Further note that a period of 60 years has passed from the first publication date of February 1963 and now (March 2023) which seems to put the above photograph out of copyright, as per Indian copyright laws. I am very deeply grateful to Shri D.K.M. Kartha for all the efforts he put in to locate the book, get it, locate this photograph in the book and send its pic to me. He has given me great joy (and, quite surely, to other descendants of TNS as well), and I thank him profusely for it. On sharing the picture with my cousin, he told me that it was this picture that his late father (TNS' grandson) had shown to him and which was in their home many years ago but which seems to have got lost later on. So we did not have any photograph of TNS till Shri D.K.M. Kartha sent me a picture of the book page today. I have given below pics with cut-outs of only TNS & ARR (A.R. Rajaraja Varma) and then only TNS, made by suitably cropping the above pic.





Thuravoor  
Narayana Sastrigal

A.R. Rajaraja Varma





To know more about TNS, please visit my post: Summary info. about Thuravoor Narayana Shastri, Sanskrit scholar and eminent grammarian of late 1800s and early 1900s from Kerala, <https://tnarayanasasthri.blogspot.com/2023/04/summary-info-about-thuravoor-narayana.html> . About ARRV from his wiki page, [https://en.wikipedia.org/wiki/A.\\_R.\\_Raja\\_Raja\\_Varma](https://en.wikipedia.org/wiki/A._R._Raja_Raja_Varma) , "A. R. Raja Raja Varma or A R. Rajaraja Varma (Malayalam: എ.ആർ. രാജരാജവർമ്മ) (1863–1918) was an Indian poet, grammarian and Professor of Oriental Languages at Maharaja's College (present University College), Trivandrum."

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Given below are my comments (slightly edited) from my associated FB

post: <https://www.facebook.com/ravi.s.iyer.7/posts/pfbid0mMghUknXdWbaSDTCrK9UNKB92M>

[gmdB8jifriqks5roAx1VpipgjPZfczSg2Si2jul](https://www.facebook.com/gmdB8jifriqks5roAx1VpipgjPZfczSg2Si2jul) :

Thanks. It is a really precious

...

Very happy that you are happy seeing this pic of our great-grandfather! This joy grows with sharing 😊!

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=====End of Post=====

## Information revolution enabled me to get decent amount of info. on Thuravoor Narayana Shastri, my great-grandfather; Published: 2023-04-14

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/information-revolution-enabled-me-to.html>

*Copied from ravisiyer.blogspot.com on 14 Apr. 2023, first published there on March 04, 2023*

My first post about Thuravoor Narayana Shastri (TNS), eminent Sanskrit scholar, grammarian and teacher of late 1800s and early 1900s from Kerala, seems to have been in July 2016: My family history and how we moved from traditional South Indian Brahmin occupations to others over

generations, <https://ravisiyer.blogspot.com/2016/07/some-info-and-speculation-about-my.html> , published 11th July 2016.

In that post, I first wrote, "Don't know much about my mother's side. My mother's father was a magistrate (in Trivandrum, IIRC) and I have heard stories about how he was held in pretty high esteem. He and his father, IIRC, were Sanskrit scholars and perhaps his father had been felicitated or had a position in one of the Kerala Hindu king's (Travancore?) court/administration."

Then I spoke to my aunt (mother's sister) over phone. After that conversation, I wrote in the post: "Mother's father (Pata [grandfather in Tamil]) was a magistrate who used to get transferred to various places in Kerala. Eventually the family settled in Trivandrum. Pata knew Sanskrit (I am not sure whether he was a Sanskrit scholar - I would not be surprised if he was an M.A. (Sanskrit) or something similar).

Pata's father (Mother's grandfather and my great-grandfather) was a Sanskrit scholar known as Thuravoor Narayana Sastrigal."

Then I wrote, [Mar. 2023 update: Following links are

broken:] 'http://www.simplymalayalees.com/forum\_posts.asp?TID=278 [Ravi: This link also seems to give the same/similar info.

<http://collegeof.net/t-govt-sanskrit-college-palayam-thiruvananthapuram>] [Mar. 2023 Update:

This link is current and gives almost the same info., [http://gsctvpm.ac.in/?page\\_id=412](http://gsctvpm.ac.in/?page_id=412) ], gives information about Government Sanskrit College, Thiruvananthapuram. "Government Sanskrit

College, the oldest of its kind in Kerala, was founded in 1889 by H.H. The Maharaja Sri Mulam Tirunal of Travancore, on the model of the Benares Sanskrit College with title courses in Sanskrit." Very interestingly the web page lists the principals of the college and a "Thuravoor Narayana Sastrigal (1909-1911)" is listed as its third principal. Given what I recall about Pata being talked about as well versed in Sanskrit, I would not be surprised if Pata's father was this same principal of Government Sanskrit College, Trivandrum!

Thuravoor was under Travancore Maharaja. Pata's father had sung a poem/stanzas of a poem in front of Sri Moolam Maharaja (of Travancore) probably in praise of the Maharaja, due to which he was presented with a veera shankalam/shankaram? of 10 tolas Gold.'

...

"Chitthi recalled seeing that gold gift. She said that later on during family financial hardship (times) the gold gift was utilized to make make ornaments for wedding of girl-children (and/or part of it may have got sold, I guess)."

--- end extracts from July 2016 My family history ... blog post ---

From this bare level knowledge of TNS, with sporadic bursts of effort by me and great amount of help from some Malayalam literate persons as well as an elder who visited Govt. Sanskrit College in Thiruvananthapuram (Trivandrum), today in March 2023 we have a far more knowledgeable idea of TNS work and accomplishments. That is quite amazing to me. I think it is the information revolution powered by the Internet that has enabled these results.

=====End of Post=====

## **Why is Thuravoor Narayana Shastri not mentioned as eminent Sanskrit scholar and grammarian of 18th-19th century in current articles about past Kerala Sanskrit scholars?; Published: 2023-04-14**

Post link (URL) on blog:

<https://tnarayanasaasthri.blogspot.com/2023/04/why-is-thuravoor-narayana-shastri-not.html>

*Last updated on 5 Mar 2023*

*Copied with minor link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on March 03, 2023*

To get a quick summary about Thuravoor Narayana Shastri (TNS), please visit my post:

Summary info. about Thuravoor Narayana Shastri, Sanskrit scholar and eminent grammarian of late 1800s and early 1900s from

Kerala, <https://tnarayanasaasthri.blogspot.com/2023/04/summary-info-about-thuravoor-narayana.html>.

In my extensive Internet search on TNS, it is in the field of Sanskrit drama (Vyangyavakhya) in current day articles/books (from around 2000 onwards) that TNS is mentioned as a Sanskrit scholar scribe who converted Malayalam script Sanskrit text to Devanagari script Sanskrit text.



But in current day (from around 2000 onwards) articles/books about past Sanskrit scholars and grammarians of Kerala that I got on the internet through Google search, I have not come across a single article mentioning TNS as an eminent Sanskrit scholar and/or grammarian.

Around April 2022, I came across an interesting 2022 research paper whose text was available on the Internet. It is: Sanskrit grammarians of 19

century, <https://www.anantaajournal.com/archives/2022/vol8issue2/PartA/8-1-75-716.pdf> , in International Journal of Sanskrit Research 2022; 8(2): 08-10. The author is Ms. Deepa P., Research Scholar, Department of Sanskrit, Kannur University, Kerala.

At the outset, the paper states that it "mainly discusses" the "contributions of Grammarians of 19th century of Kerala". I expected to find the name of Thuravoor Narayana Shastri (TNS) in it but was disappointed to see that it did not mention him. The paper mentions A. R. Rajaraja Varma (ARRV) as "Ennakattu Rajaraja Varma" and lists him as a noted Sanskrit grammarian of 19th century from Kerala.

In contrast to current day publications on past Sanskrit scholars from Kerala, TNS is mentioned as a noted Sanskrit scholar (from Kerala) in 20th century (and perhaps late 19th century) works as given below:

- A.R. Rajaraja Varma has referred to TNS and his Sanskrit scholarship/expertise in glowing terms in articles and/or forewords in his book(s).
- Ulloor's Kerala Sahitya Charitram praises TNS as a great Sanskrit grammarian (MahA-Vaiyaakaran) who gained fame even in distant lands.
- Keraliasamskratasahityacaritram [History of Sanskrit Literature of Kerala] by Vadakkumkur Rajarajavarma Raja, refers to TNS as a famous (Sanskrit) scholar.
- The book, Glimpses of Sanskrit Research: A Collection of Research Papers in Sanskrit and English by E. Easwaran Nampoothiry, published in 1995 refers to TNS as eminent (Sanskrit) grammarian in the 19th century.

An additional reference for which I don't know the publication date:

- The history of (Maharaja's) Govt. Sanskrit College, Thiruvananthapuram refers to TNS as "the celebrated scholar in Sanskrit grammar," (who became principal of the institution from 1909-1911).

Given the above, I feel that in today's Sanskrit academic circles & literature, TNS should have at least some recognition as a Kerala Sanskrit grammarian scholar of the late 19th and early 20th century. Sadly that seems to be completely absent.

I was wondering why that could be the case. Here are some of my thoughts and views on this. From my readings, I learned that Govt. (Maharaja's) Sanskrit college, Thiruvananthapuram was founded by Travancore Maharaja in 1889 with the trio of A.R. Rajaraja Varma (ARRV), Ganapati Sastri and TNS being a key team in executing the Maharaja's objective and running the college, with, IIRC (if I recall correctly) Kerala Varma guiding this trio. This trio also were the first three principals of the college - first ARRV, then Ganapati Sastri and finally TNS. This college seems to have been inspired by Banaras Hindu University which the Travancore Maharaja had visited. For more on the founding of this college, please visit my post: My great-grandfather Thuravoor Narayana Sasthri, noted Sanskrit scholar in grammar, and principal of Govt. Sanskrit College, Thiruvananthapuram (Trivandrum) from 1909-1911, <https://tnarayanasthri.blogspot.com/2023/04/my-great-grandfather-thuravoor-narayana.html> , published in Dec. 2018, last updated Feb. 2023.

ARRV passed B.A. in Madras university in 1889 at the age of 26 as per the book (on pdf page 20/printed page number 19): Makers of Indian Literature, A.R. Rajaraja Varma by K.M.

George, <https://archive.org/details/in.ernet.dli.2015.219616/page/n3/mode/2up> (this book is referred to as ARRvbyKMG later on in this post). The book also mentions on the same page that ARRv became the first (European style university) graduate "in the community of Malayalee Kshatriyas", and that there was much celebration in his community on this achievement of ARRv. ARRv received a "a jewel studded gold bracelet from the [Ravi: Travancore kingdom] ruler, Sri Moolam Thirunal Maharaja".

Ravi: Hmm. If the info. is right, ARRv was the first graduate (passing B.A. in 1889) in Malayalee Kshatriyas community! That tells us a lot about how European style higher education was very limited in Kerala in 1889. Perhaps it was accessible only to persons from rich families like those from the royal families or closely connected to them. Somebody like TNS would have had no chance to do a B.A. as his family simply would not have had the money to fund such education. The ARRvbyKMG book informs us that the "State Government" (which would be under the king of Travancore) started a "Sanskrit school (Samskrita Pathasala)" in Trivandrum in 1890 and ARRv was appointed as "as the head of the school (1890)". It goes on to say, "He got the assistance of two well-known scholars, Narayana Sastrikal and Ganapathi Sastrikal as instructors in the school." Note that Narayana Sastrikal is a reference to TNS. I think this informs us that the Maharaja's (Government) Sanskrit College of Trivandrum was initially called "Samskrita Pathasala" or something similar e.g. Sanskrit Paatashaala.

As per the above book, ARRv registered for M.A. Sanskrit examination (of Madras University) as a "private candidate". It further states, "As a part of the M.A course he had to prepare a dissertation and the subject chosen was 'Narayana Bhatta and His Works'. His two distinguished colleagues helped him to an extent. Though they were good scholars of the traditional type, they had neither training nor competence to do research. They were also deficient in critical acumen." The distinguished colleagues referred to here are TNS and GS (Ganapathi Sastrikal).

Ravi: My observation is that K.M. George (KMG) does not provide references for how he arrived at the above negative conclusions regarding TNS and GS and so seems to be unfair. Such negative views that are published in a book have to be corroborated by evidence, if such views have to be taken seriously.

In a later paragraph, KMG writes that ARRv "gave tuition in English to both the Sastris, one of whom viz. Ganapathi Sastri became a reputed editor of classics." I think that is quite probable and so at that time, both TNS and GS would not have had the ability to write an English thesis or English research article related to Sanskrit language. But, in all probability, both TNS and GS would have had the ability to write Sanskrit language research articles in Sanskrit! However, the European style Madras University then may have demanded English language research articles on Sanskrit language.

How does KMG arrive at the opinion that TNS and GS "lacked critical acumen"?

As the great-grandson of TNS, I am very critical of KMG making such sweeping negative statements about TNS without providing any support for such an opinion. KMG shows a negative bias towards traditional Sanskrit scholars and KMG must be criticized for such negative bias, IMHO.

Another point to note here is that GS seems to have picked up English and gone on in later years to become an editor of classics (perhaps writing at least some of his comments in English). TNS seems to have not picked up English. Perhaps TNS preferred to stay away from European style academics of that period when English language knowledge was important, and chose to stay within his traditional Sanskrit pandit (scholar) mould and expertise. If TNS did make such a choice, perhaps that paved the way for him to become a renowned Sanskrit grammarian of that period. I mean, if he had additionally focused on English language and

European higher education style publications on Sanskrit in English, perhaps it would have diluted his focus on Sanskrit grammar and reduced the time he had to study and teach it. The ARRvbyKMG book states that ARRv passed his M.A. examination in 1891 getting the first rank in the university. Thus ARRv got good exposure to European style higher education. ARRv also had many publications. GS also seems to have published many articles & papers. I think GS had enough publications to be viewed as a Sanskrit academic scholar by European educationists (and European educational institutions as well). Note that though Travancore kingdom (and Cochin kingdom) then was a protected ally not directly under British rule, Madras was under direct British rule and seems to have had British academics running some of the higher educational institutions there. Travancore king may have felt that adopting the British/European style of higher education was the way forward for his kingdom, or he could even have been 'advised' by the British Resident to do so, and which advice the Travancore king would have found difficult to ignore given the British 'protected ally' status of Travancore. *[BTW IIRC, I read that Kerala Varma Valiya Koil Thampuran wrote a Sanskrit poem in praise of Queen Victoria (for some British royal function)! I was quite stunned to read that but as I thought about it later, I thought that as 'protected ally', Travancore kingdom perhaps was expected to do such stuff and perhaps the Maharaja had asked Kerala Varma to do that.]*

Now, back to TNS. In contrast to ARRv and GS, as mentioned earlier I think that TNS was a traditional paatashaala (Hindu Veda paatashaala in all probability) Sanskrit scholar who did not adopt European style academics with its focus on research publications. Perhaps he was more of an accomplished and expert teacher and perhaps a composer of some prose & poetry in Sanskrit but not somebody who sent such compositions to academic publications for review and publication on acceptance, and who may not have had the money power to publish his prose & poetry as book(s).

Perhaps TNS had published a few articles or his prose/poetry compositions in some magazines/journals (e.g. he is known to have written one article for Vijnanacintamani magazine). But these publications may have been small time stuff and so seem to have largely or completely vanished in the mists of a century of time in a Kerala and India that have undergone massive social and cultural changes in the 20th century. Note that some archival copies of Vijnanacintamani seem to be available in some libraries in Kerala but they don't seem to be shared in digital form on the Internet. So I was not able to check the available Vijnanacintamani magazine issues for articles by TNS.

I think today's Sanskrit history scholars have to go by published literature available for reading & verification by them before they can view a person as having been a noted Sanskrit scholar of the past. If they don't find any published literature of TNS, he may not be viewed by them as a noted Sanskrit scholar of that period, even if ARRv and others in their publications have referred glowingly to TNS. I think that's why the Kannur University scholar, Ms. Deepa's research paper on Sanskrit grammarians of Kerala of 19th century does not mention TNS at all, and that's why in my Google search efforts I could not find any reference to TNS as a Sanskrit scholar and grammarian in current day research publications on past Kerala Sanskrit scholars. *[One 2020 paper in a Polish journal mentioned TNS (as R. Narayana Sastral) as the editor of Sahitya Kutuhalam book authored by ARRv, in the references section. But TNS was not referred to as a Sanskrit scholar or grammarian. The paper: Poetry at the Threshold. A.R. Rajaraja Varma and the New Sanskritism, by Hermina Cielas of Jagiellonian University in the journal: Studia Litteraria Universitatis Jagiellonicae Cracoviensis » 2020 » Volume 15, Issue 3. The paper (article) abstract and pdf*

*link: <https://www.ejournals.eu/Studia-Litteraria/2020/Volume-15-Issue-3/art/16775/> .]*

However, given that TNS has been mentioned a few times in 20th century works as an eminent

Sanskrit scholar and grammarian, I think it would be appropriate for research scholars on Sanskrit grammarians of 20th and 19th century Kerala to at least mention that TNS has been referred to as an eminent Sanskrit scholar and grammarian but that it is not known if he published any prose/poetry/articles (in Sanskrit). I think that would be a more appropriate and fair approach rather than simply omitting mention of TNS in such research articles.

=====End of Post=====

## **Summary info. about Thuravoor Narayana Shastri, Sanskrit scholar and eminent grammarian of late 1800s and early 1900s from Kerala; Published: 2023-04-14**

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/summary-info-about-thuravoor-narayana.html>

*Last updated on 8 Mar. 2023*

*Copied with link updates from ravisier.blogspot.com on 14 Apr. 2023, first published there on February 26, 2023*

This post provides a summary of what I know so far about Thuravoor Narayana Shastri (or Sastri or Sastrigal) (TNS) who is my great-grandfather. Note that R. Narayana Sastri or Sastrigal or Sastriar also refers to TNS. Also sometimes the honorific prefix of Brahmasri is used for his name. This post also provides reference links for details which are typically other posts of mine. I have provided it as a set of points rather than as a biographical note. I don't think I have enough info. about TNS to write a biographical note. Further, I think writing such a note would require some visits to Thuravoor and Thiruvanthapuram to get a decent background about TNS life and his times. I am not in a position to make such visits.

In future, if somebody wants to write a biographical note on TNS they may find this summary note useful.

1. For a picture of TNS with A. R. Rajaraja Varma (ARRV) and others, [see Ref. 11](#).
2. The earliest reference I could get to TNS is sometime in the period 1875 to 1880 when ARRV and TNS were taught Sanskrit Kavyas, Natakas, Vyakarna and Alamkara by Kerala Varma Valiya Koil Thampuran (KVVKT) in Harripad. For more, [see Ref. 1](#). I say 1875 to 1880 as KVVKT's wiki page states that as his period of stay in Haripad.
3. In Kollam year 1056 (which would be 1881 CE) TNS went to Thiruvananthapuram with ARRV, and by this time TNS "was a knowledgeable & famous person in the field of (Sanskrit) literature and grammar". For more, [see Ref. 2](#).
4. In 1889, Maharaja's Govt. Sanskrit College started functioning. "The syllabus for the courses at the institution prepared at the instance of Kerala Varma by A.R.Rajaraja Varma and Thuravoor Narayana Sastrikal was scrutinized and approved by him with the necessary modifications. The question papers for the examination used to be set up and answer scripts valued under his supervision. It was indeed a great privilege for him to see that his favourite students Rajaraja Varma and Narayana Sastrikal become principals of

- the college.". For more, [see Ref. 1](#).
5. TNS was principal of Maharaja's Govt. Sanskrit College, Thiruvananthapuram from 1909 to 1911. The web page on history of the college refers to TNS as "Sri Thuravoor Narayana Sasthriyal, the celebrated scholar in Sanskrit grammar," (who became principal). For more, [see Ref. 1](#).
  6. In his book, Mani Dipika / Manideepika Sanskrit study guide preface, ARRV provides high appreciation for TNS referring to him as "the foremost among modern grammarians and the headmaster of the Royal Sanskrit PaaTHaSAala of Thiruvananthapuram". ARRV writes, "There were impassable occasions when I could not move forward because of doubts about the fundamental principles of PANinean grammar. Whenever that happened he (TNS) examined the source texts such as BhAshyam (Patan^jali's MahAbhAshyam) and KaiyyaTa (KaiyyaTa's PRadeepam) and found solutions to objections to my arguments and joined with me to find solutions through grammatical argumentation and decision-making." For more, [see Ref. 8](#).
  7. ARRV in his book Laghu Paniniyam, writes in the preface dated 3rd August 1911, "It only remains to me to acknowledge with much gratitude the constant assistance encouragement and advice I have received from my revered uncle and preceptor, M R. Ry Kerala Varma Avl. C.S.I., the doyen of Sanskrit scholarship in South India, and from my fellow-student, former colleague and friend, Brahmasri R Narayana Sastriar, the present head of the local Sanskrit College". For more, [see Ref. 1](#).
  8. ARRV's book Sahitya Kutuhalam "is a collection of some of the early poems of A.R. published with suitable notes by the scholar Thuravoor Narayana Sastriyal". (A.R. refers to ARRV). The dates provided for some of these poems range from 1887 to 1892. For more, [see Ref. 1](#).
  9. The 5 volume/part Kerala Sahitya Charitram (KSC) book by Mahakavi Ulloor has got four significant references to TNS in part 5 which taken together inform us of the following (for more, [see Ref. 6](#)):
    - It praises TNS as a great Sanskrit grammarian (MahA-Vaiyaakarana) who gained fame even in distant lands.
    - It states that TNS studied Sanskrit together (for some period) with A.R. Rajaraja Varma (ARRV) under Kerala Varma Valiya Koil Thampuram, and that TNS was a close companion and colleague of ARRV with one Sanskrit work of ARRV (Sahitya Kutuhalam) having notes of TNS. It states (Malayalam translated to English), "Until his passing away, Thuravoor Narayana Shastri was A.R. Rajaraja Varma's बहिश्चरप्राण — his own life spirit outside his body. (Thuravoor Narayana Shastri and A.R. Rajaraja Varma had one life breath and two bodies!)"
    - It states that TNS was the teacher of noted author K. Sambasivasastri (KSS) who has a section on him (KSS) in Ulloor's KSC book.
    - It does not mention of any Sanskrit (or Malayalam) book or poem authored by TNS himself, which I think implies that TNS did not publish any significant Sanskrit (or Malayalam) book or poem.
  10. The book, Glimpses of Sanskrit Research: A Collection of Research Papers in Sanskrit and English by E. Easwaran Nampoothiry, published in 1995 refers to TNS as eminent grammarian in the 19th century. For more, [see Ref. 3](#).
  11. The book Kēraḷāsaṃskṛtasāhityacaritraṃ [History of Sanskrit Literature of Kerala] by Vaṭakkumkūr Rājārājavarṃmarājā [Vadakkumkur Rajarajavarma Raja], refers to TNS as a famous scholar. For more, [see Ref. 10](#).
  12. The book, KERALA VARMA AND HIS WORKS by Dr. Poovattoor Ramakrishna Pillai has



- a reference to "Narayana Sastri, 'Sastipurimangalam', Vijnanacintamani, dated 1-8-1080 M. E., Pattambi." which may be a reference to TNS and an article published by him in the Sanskrit magazine, Vijnanacintamani, published from Pattambi. The date of 1-8-1080 M. E. could roughly be 1-8-1905 CE. For more, [see Ref. 3](#).
13. The book, Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre by K.G. Paulose, published in 2013, refers to TNS as an eminent traditional scholar of the last century who transcribed a very old palm-leaf manuscript in Sanskrit language in Malayalam script to paper in Devanagari script for the Oriental Manuscript Library Thiruvananthapuram in 1915 CE (ME 1090). For more, see [Ref. 4](#) and [Ref. 5](#).
  14. Pandalam Kerala Varma and Ulloor S. Parameswara Iyer (the same Mahakavi Ulloor whose famous work of Kerala Sahitya Charitram is mentioned earlier in this post) began learning the higher texts of Vyaakarana Mahaabhaashyam of Patanjali and the higher textbooks of Alankaara Shastram (Rhetorics and Poetic Aesthetics) under the guidance of TNS around 1914. For more, see [Ref. 1](#) and [Ref. 7](#).
  15. Book on A.R. Rajaraja Varma titled, "Ē. Ār. Rājarājavarmma - Volume 3" with author listed as "M. Bhagirathy Amma Thampuran", 1963 as publication date possibly, has a picture of a group including R. Narayana Sasthri (TNS) on page 192. For more, [see Ref. 11](#).
  16. TNS may have been a poet who composed some poems. Family handed-down accounts state that he composed and chanted/sang verses in praise of the then king of Travancore (in modern-day Kerala), and was rewarded for it with gold ornament(s). For more, [see Ref. 9](#).
  17. As per family handed-down info., a portrait of TNS was put up in Govt. (Maharaja's) Sanskrit College, Thiruvananthapuram (where he was principal from 1909 to 1911). But in Dec. 2018 when an elder friend of mine visited the college, the then principal did not know about it. The principal and the elder friend looked around among the portraits available to them in the college but could not find any with TNS name on them.
  18. In today's Sanskrit academic circles & literature, TNS should have at least some recognition as a Kerala Sanskrit grammarian scholar of the late 19th and early 20th century. Sadly that seems to be completely absent. Given that TNS has been mentioned a few times in 20th century works as an eminent Sanskrit scholar and grammarian, I think it would be appropriate for research scholars on Sanskrit grammarians of 20th and 19th century Kerala to at least mention that TNS has been referred to as an eminent Sanskrit scholar and grammarian. For more, [see Ref. 12](#).

## References

1. My great-grandfather Thuravoor Narayana Sasthri, noted Sanskrit scholar in grammar, and principal of Govt. Sanskrit College, Thiruvananthapuram (Trivandrum) from 1909-1911, <https://tnarayanasthri.blogspot.com/2023/04/my-great-grandfather-thuravoor-narayana.html> , published in Dec. 2018, last updated Feb. 2023.
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Readers may also want to visit this post of mine which mentions a few more posts besides the above references: List of my posts about my ancestor Thuravoor Narayana Shastri, noted Sanskrit Grammarian of late 1800s and early 1900s, based in Kerala, <https://tnarayanasthri.blogspot.com/p/list-of-my-posts-about-my-ancestor.html> , published 15 Feb. 2023.

=====End of Post=====

## A.R. Rajaraja Varma's high appreciation

# for Thuravoor Narayana Shastri in Mani Dipika / Manideepika (4th ed., 1934) Sanskrit study guide preface; Published: 2023-04-14

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/ar-rajaraja-varmas-high-appreciation.html>

*Last minor update on 18 Apr. 2023*

*Copied with link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on February 19, 2023*

"A. R. Raja Raja Varma or A R. Rajaraja Varma (Malayalam: എ.ആർ. രാജരാജവർമ്മ) (1863–1918) was an Indian poet, grammarian and Professor of Oriental Languages at Maharaja's College (present University College), Trivandrum.", [https://en.wikipedia.org/wiki/A.\\_R.\\_Raja\\_Raja\\_Varma](https://en.wikipedia.org/wiki/A._R._Raja_Raja_Varma) . I have referred to him as ARRV in the sections below.

ARRV's book titled "Mani Dipika" (alternative title: Manideepika), fourth edition of which was published in 1934, is available here for viewing: <https://gpura.org/item/1934-mani-deepika-arr> .

The title in Malayalam is: "മണിദീപിക - എ. ആർ. രാജരാജവർമ്മ". The book is in Malayalam. The front cover page pic of the book is shown below:

*[On PC desktop/laptop, to open pic in larger resolution (if available), right-click on pic followed by open link (NOT image) in new tab/window. In new tab/window you may have to click on pic to zoom in.]*

# MANI DĪPIKĀ.

(A Guide to the study of Sanskrit)

By

A. R. RAJARAJA VARMA, M. A., M. R. A. S.,

THE AUTHOR OF

*Kerala Paniniyam, Sabdasodhini, Madhyama Vyakaranam,  
Prathama Vyakaranam, Bhasha-bhushanam, Virtta-  
manjari, Angalasamarajyam, etc., etc., etc.*

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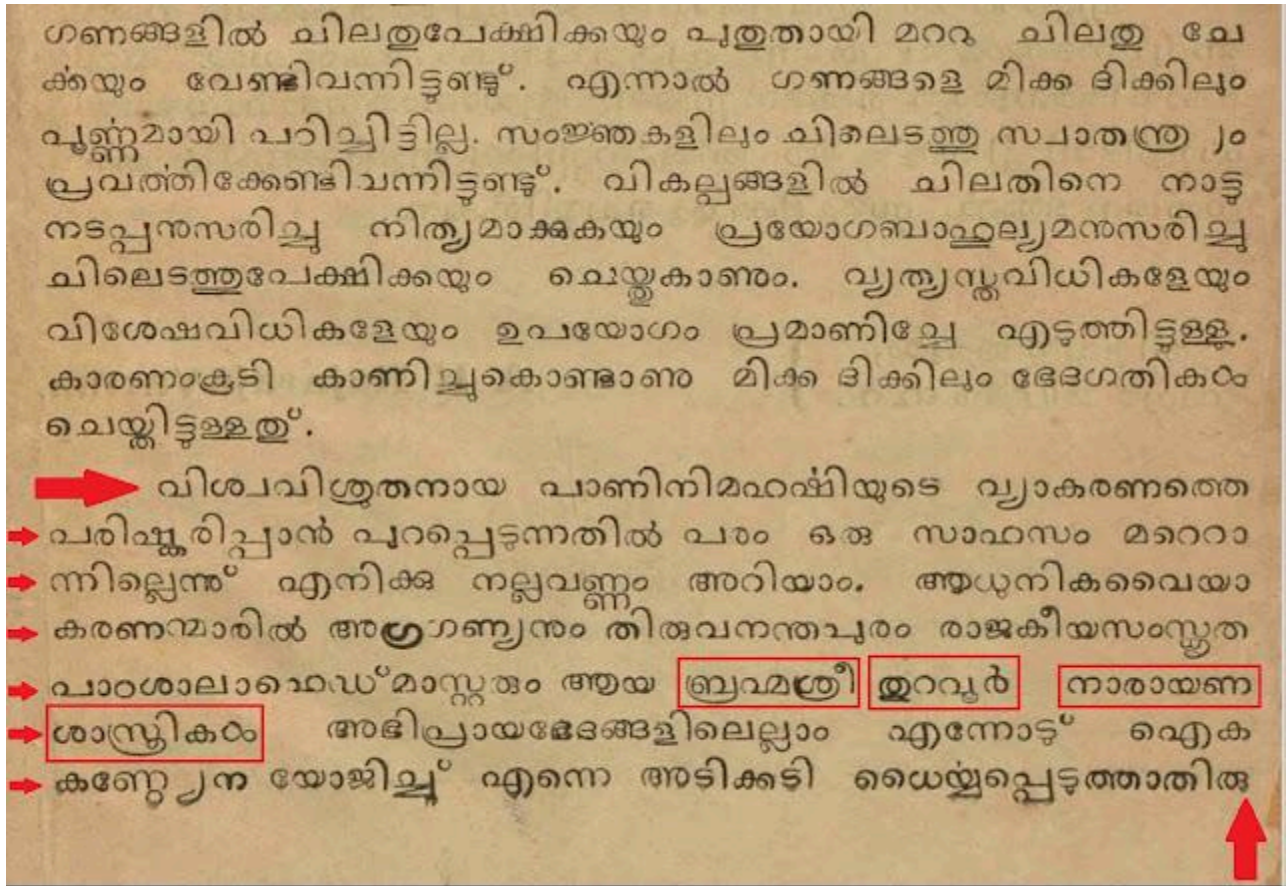
===== end text in book cover image =====

Note that the book title is: MANI DIPIKA. (First of the two I letters and the A letter of DIPIKA seem to have an accent but I am not sure). The book sub-title is: (A Guide to the study of Sanskrit).

Shri D.K.M. Kartha (referred to as Karthaji) made the wonderful discovery that in the preface of this book, ARRV conveys his appreciation of Sanskrit scholar and grammarian of those times, Thuravoor Narayana Shastri (referred to as TNS) for the help TNS rendered for this book. Note that TNS is my great-grandfather and a list of my posts on him are available here:

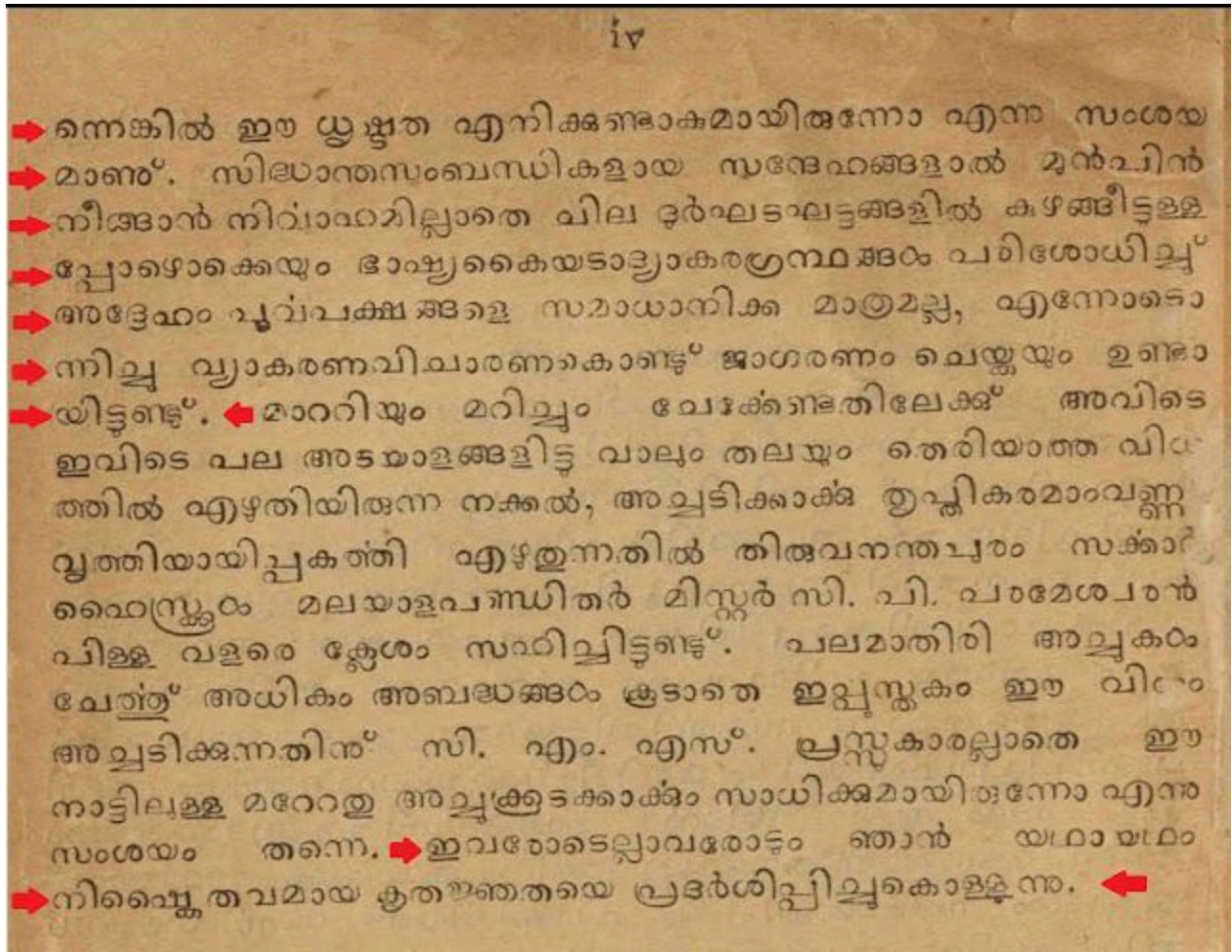
<https://tnarayanasasthri.blogspot.com/p/list-of-my-posts-about-my-ancestor.html> .

Karthaji has kindly provided the relevant Malayalam text in the preface. I have first given the pics of bottom of page 9 and top of page 10 of the book (part of preface) which have the relevant text. I have marked the relevant lines with red arrows. I have also put a hollow rectangle over "ബ്രഹ്മശ്രീ തുറവൂർ നാരായണ ശാസ്ത്രികാം" which translates to: "BrahmaSRee TuRavooR nArAyaNa SAstRikaL", the name of my great-grandfather with the honorific prefix BrahmaSRee which perhaps means somebody who has knowledge of Brahman or has Vedic knowledge.



Above pic: Bottom part of page 9 with TNS related sentences marked with red arrows and TNS name within hollow red rectangle.





Above pic: Top part of page 10 with TNS related sentences marked with red arrows.  
The marked Malayalam sentences in above two pics and their English translation given below have been kindly provided by Karthaji (with slight reformatting and slight change of presentation by me).

Sentence one: വിശ്വവിശ്രുതനായ പാണിനിമഹർഷിയുടെ വ്യാകരണത്തെ പരിഷ്കരിപ്പാൻ പുറപ്പെടുന്നതിൽ പരം ഒരു സാഹസം മറെറാ നില്ലെന്ന് എനിക്കു നല്ലവണ്ണം അറിയാം.

English translation: I know very well that there is nothing more adventurous than attempting to modify and reformulate the grammar of the world famous PANini MahaRshi.

Sentence two: ആധുനികവൈയാ

കരണന്മാരിൽ അഗ്രഗണ്യനും തിരുവനന്തപുരം രാജകീയസംസ്കൃത പാഠശാലാ ഹെഡ്മാസ്റ്ററും ആയ ബ്രഹ്മശ്രീ തുറവൂർ നാരായണ ശാസ്ത്രികാം അഭിപ്രായഭേദങ്ങളിലെല്ലാം എന്നോട് ഐക കണ്ഠയേന യോജിച്ച് എന്നെ അടിയ്ക്കിയിട്ടുണ്ടെന്നുവെങ്കിൽ ഈ ധൃഷ്ടത എനിക്കുണ്ടാകുമായിരുന്നോ എന്നു സംശയമാണ്.

English translation: It is doubtful whether I would have had the audacity to do that (modification and reformulation) if BrahmaSRee TuRavooR nArAyaNa SAstRikaL, the foremost among



modern grammarians and the headmaster of the Royal Sanskrit PaaTHaSAIa of Thiruvananthapuram, had not taken my side and agreed with me fully wherever differences of opinion arose between me (and PANini and others) and if he had not given me repeatedly the courage to do it at every step.

Sentence three: സിദ്ധാന്തസംബന്ധികളായ സന്ദേഹങ്ങളാൽ മുൻപിൻ നീങ്ങാൻ നിർവാഹമില്ലാതെ ചില ദുർഘടാവസ്ഥകളിൽ കഴങ്ങിപ്പോയപ്പോഴൊക്കെയും ഭാഷ്യകൈയ്യടയാകരഗ്രന്ഥങ്ങൾ പരിശോധിച്ച് അദ്ദേഹം പൂർവ്വപക്ഷങ്ങളെ സമാധാനിച്ച് മാത്രമല്ല, എന്നോടൊന്നിച്ചു വ്യാകരണവിചാരണകൊണ്ടു ജാഗരണം ചെയ്യും ഉണ്ടായിട്ടുണ്ട്.

English translation: There were impassable occasions when I could not move forward because of doubts about the fundamental principles of PANinean grammar. Whenever that happened he (TNS) examined the source texts such as BhAshyam (Patan^jali's MahAbhAshyam) and KaiyyaTa (KaiyyaTa's PRadeepam) and found solutions to objections to my arguments and joined with me to find solutions through grammatical argumentation and decision-making. (Karthaji's note: The next two sentences (sentences four and five) mention a person who rewrote book in legible handwriting for the printers AND the printing Press (and so are omitted here.))

Sentence six: ഇവരോടെല്ലാവരോടും ഞാൻ യഥാതഥം നിഷ്കൈതവമായ കൃതജ്ഞതയെ പ്രദർശിപ്പിച്ചുകൊള്ളുന്നു.

English translation: To all these three persons and entities, I respectively express my sincerest gratitude.

--- end Karthaji provided Malayalam text and English translation of relevant sentences ---

The relevant Malayalam sentences given above in Roman script (provided by Karthaji):

viśvaviśrutanāya pāṇinimaharṣiyuṭe vyākaraṇatte  
pariṣkarippān purappeṭunnatil paraṁ oru sāhasaṁ matto-  
nnillennu enikku nallavaṇṇaṁ aṛiyāṁ.  
ādhunikavaiyākaraṇanmāril agragaṇyanuṁ tiruvananthapuram rājakīyasaṁskṛta  
pāṭhaśālā heḍmāsr̥raruṁ āya brahmaśrī tuṟavūr nārāyaṇa  
śāstrikaL abhiprāyabhedaṁṇaḷilellāṁ ennōṭ aika-  
kaṇṭhayēna yōjiccu enne aṭiykkaṭi dhairyappeṭuttātirunneṅkil  
ī dhṛṣṭata enikkunṭākumāyirunnō ennu saṁśayamāṇu.  
siddhāntasaṁbandhikaḷāya sandēhaṁṇaḷāl munpin  
nīṇṇān nirvāhamillāte chila durghaṭaḡhaṭṭaṁṇaḷil kuḷaṇṇīṭṭuḷlap-  
pōḷokkeyuṁ bhāṣya-kaiyyaṭādyākaraṅgranthaṁṇaḷ pariśōdhiccu  
addēhaṁ pūrvvapakṣaṁṇaḷe samādhāniykka mātramalla, ennōṭonniccu  
vyākaraṇavichāraṇakoṇṭu jāgaraṇaṁ cheyyukayuṁ uṇṭāyittuṇṭ. ....

(Karthaji's note: The next two sentences mention a person who rewrote book in legible handwriting for the printers AND the printing Press (and so are omitted here).)

ivarōṭellāvarōṭaṁ ṇān yathātathaṁ niṣkaitavamāya kṛtajñataye pradarśippichukoḷunnu.

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The above in Devanagari script (also provided by Karthaji):

विश्वविश्रुतनाय पाणिनिमहर्षियुटे व्याकरणते  
परिष्करिप्पान् पुरप्पेटुन्नतिल् परं औरु साहसं मरेरा-  
न्निल्लेन्न ऐनिककु नल्लवण्णं अरियां. आधुनिकवैया-  
करणन्मारिल् अग्रगण्यनुं तिरुवनन्तपुरं राजकीयसंस्कृत-  
पाठशाला हेड्मास्टरुं आय ब्रह्मश्री तुर्वूर नारायण-

शास्त्रिकळ अभिप्रायभेदइडळिलेल्लां ऐन्नोट् ऐक-  
कण्ठयेन योजिच्च ऐन्ने अटिक्कटि धैर्यप्पेटुतातिरुन्नेङ्किल्  
ई धृष्टता ऐनिकुण्टाकुमायिरुन्नो ऐन्नु संशयमाण्.  
सिद्धान्तसंबन्धिकळाय सन्देहइडळाल् मुन्पिन्  
नीड्डान् निर्वाहमिल्लाते चिल दुर्घटघट्टइडळिल् कुळइडीट्टुळ्ळ--  
प्पोळोक्केयुं भाष्यकैय्यटाद्याकरग्रन्थइडळ् परिशोधिच्च  
अद्देहं पूर्वपक्षइडळे समाधानियक्क मात्रमल्ल, ऐन्नोटो-  
न्निच्चु व्याकरणविचारणकोण्टु जागरणं चैय्युकयुं उण्टा-  
यिट्टुण्ट. .... (Karthaji's note: The next two sentences mention a person who

rewrote book in legible handwriting for the printers AND the printing Press (and so are omitted here).)

इवरोटेल्लावरोटं ज्ञान् यथातथं निष्कैतवमाय कृतज्ञतये  
प्रदर्शिप्पिच्चुकोळुन्नु.

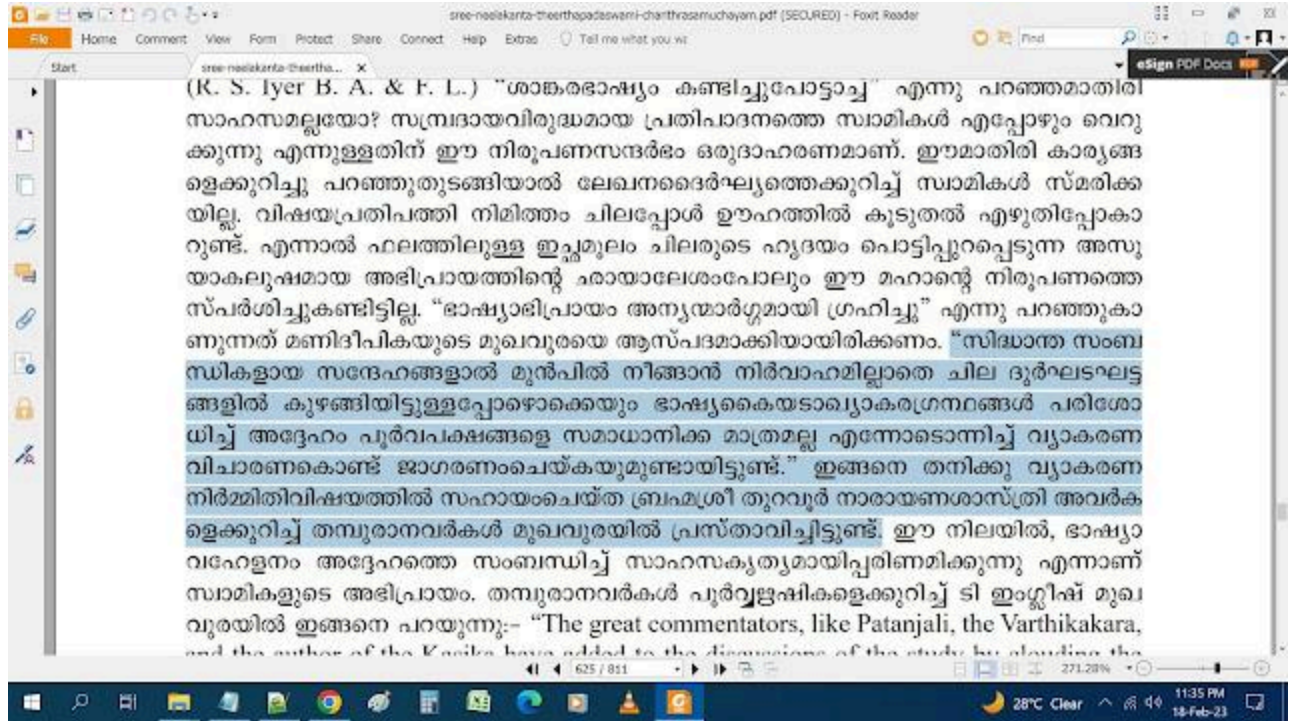
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Karthaji made this great (for me and other TNS descendants, at least) find/discovery on and around Mahashivarathri day 18th and 19th early morning February 2023. The initial discovery was an indirect reference where some of the above sentences were quoted, which is: ശ്രീ നീലകണ്ഠ തീർത്ഥപാദരുടെ ചരിത്ര സമുച്ചയം , (shree neelakanta theerthapaadarude charithra samuchayam) which in English is: The Historical Collection of SRi Neelankanta Theerthapaadar. This book is available for viewing/download here: this particular book: <https://archive.org/details/sreyas-ebooks/sree-neelakanta-theerthapadaswami-charithrasamuchayam/> , the collection of books link: <https://archive.org/details/sreyas-ebooks/Njan-aar-sava-njanum-siva-njanum/>, full text link of this particular book: [https://archive.org/stream/sreyas-ebooks/sree-neelakanta-theerthapadaswami-charithrasamuchayam\\_djvu.txt](https://archive.org/stream/sreyas-ebooks/sree-neelakanta-theerthapadaswami-charithrasamuchayam_djvu.txt) )

The reference to the words in Manideepika preface are in page 625 of the above 'shree neelakanta theerthapaadarude charithra samuchayam' book. Given below are two screenshots of the page with the relevant lines shown by red arrows or highlighted.

വല്ലഭം തോന്നിയാൽ സാരമില്ലായിരുന്നു. ഭാഷ്യാഭിപ്രായം അന്യന്മാർക്കുമായി ഗ്രഹിച്ചെഴുതുന്നു എന്നു പറയുന്ന ആൾ അതിനെ ആക്ഷേപിക്കുന്നു. 'നക്കൈപൈത്തിയ'ക്കാർ (R. S. Iyer B. A. & F. L.) "ശാങ്കരഭാഷ്യം കണ്ടിച്ചുപോട്ടാച്ച്" എന്നു പറഞ്ഞമാതിരി സാഹസമല്ലയോ? സമ്പ്രദായവിരുദ്ധമായ പ്രതിപാദനത്തെ സ്വാമികൾ എപ്പോഴും വെറുക്കുന്നു എന്നുള്ളതിന് ഈ നിരൂപണസന്ദർഭം ഒരുദാഹരണമാണ്. ഈമാതിരി കാര്യങ്ങളെക്കുറിച്ച് പഠഞ്ഞുതുടങ്ങിയാൽ ലേഖനദൈർഘ്യത്തെക്കുറിച്ച് സ്വാമികൾ സ്മരിക്കയില്ല. വിഷയപ്രതിപത്തി നിമിത്തം ചിലപ്പോൾ ഊഹത്തിൽ കൂടുതൽ എഴുതിപ്പോകാറുണ്ട്. എന്നാൽ ഫലത്തിലുള്ള ഇച്ഛമൂലം ചിലരുടെ ഹൃദയം പൊട്ടിപ്പുറപ്പെടുന്ന അസുയാകല്യക്ഷമായ അഭിപ്രായത്തിന്റെ ഛായാലേശംപോലും ഈ മഹാന്റെ നിരൂപണത്തെ സ്പർശിച്ചുകണ്ടിട്ടില്ല. "ഭാഷ്യാഭിപ്രായം അന്യന്മാർക്കുമായി ഗ്രഹിച്ചു" എന്നു പറഞ്ഞുകൊണ്ടുണ്ട് മണിദീപികയുടെ മുഖവുരയെ ആസ്പദമാക്കിയിരിക്കണം. "സിദ്ധാന്ത സംബന്ധികളായ സന്ദേഹങ്ങളാൽ മുൻപിൽ നീങ്ങാൻ നിർവാഹമില്ലാതെ ചില ദുർഘടകളെങ്കിലും കൂഴങ്ങിയിട്ടുള്ളപ്പോഴൊക്കെയും ഭാഷ്യകൈയടാഖ്യാകരഗ്രന്ഥങ്ങൾ പരിശോധിച്ച് അദ്ദേഹം പൂർവ്വപക്ഷങ്ങളെ സമാധാനിക്ക മാത്രമല്ല എന്തോടൊന്നിച്ച് വ്യാകരണവിചാരണകൊണ്ട് ജാഗരണംചെയ്തുകയുമുണ്ടായിട്ടുണ്ട്." ഇങ്ങനെ തനിക്ക് വ്യാകരണനിർമ്മിതിവിഷയത്തിൽ സഹായംചെയ്ത ബ്രഹ്മശ്രീ തുറവൂർ നാരായണശാസ്ത്രി അവർകളെക്കുറിച്ച് തമ്പുരാൻവർകൾ മുഖവുരയിൽ പ്രസ്താവിച്ചിട്ടുണ്ട്. ഈ നിലയിൽ, ഭാഷ്യാവഹേളനം അദ്ദേഹത്തെ സംബന്ധിച്ച് സാഹസകൃത്യമായിപ്പരിണമിക്കുന്നു എന്നാണ് സ്വാമികളുടെ അഭിപ്രായം. തമ്പുരാൻവർകൾ പൂർവ്വജ്ഞികളെക്കുറിച്ച് ടി ഇംഗ്ലീഷ് മുഖവുരയിൽ ഇങ്ങനെ പറയുന്നു:- "The great commentators, like Patanjali, the Varthikakara, and the author of the Kasika have added to the discussions of the study by clouding the meaning."

"Panini in a very mist of words: പതഞ്ജലി, വാർത്തികകാർ, കാശികാവൃത്തികാർ മുതലായ വലിയ വ്യാഖ്യാതൃപണ്ഡിതന്മാർക്കു ഡി പാണിനിയുടെ അഭിപ്രായഗതി സുഗ്രഹമാകാത്തവിധം വേണ്ട കുഴപ്പങ്ങൾ വരുത്തിക്കൂട്ടി എന്നാണ് മേൽകാണിച്ച ഇംഗ്ലീഷ് ഗദ്യഖണ്ഡത്തിന്റെ അന്തഃസാരം. ഈ അഭിപ്രായത്തിൽനിന്ന് പൂർവ്വജ്ഞികളുടെ വ്യാകരണവ്യാഖ്യാനങ്ങളെ കേരളപാണിനി അത്ര ആദരിക്കുന്നില്ലെന്നു മനസ്സിലാക്കാം.

"അഹം ച ഭാഷ്യകാരശ്ച കുശാഗ്രീയാ യിയാവുഭൗ"  
എന്നും മറ്റും പറഞ്ഞ് പാർവ ആപാദനാഭാജ് സമത്വം ഭാവിക്കുന്നവരായ ചിലർ



## Deeply grateful to Karthaji for his hard work and find

ARRV is a very famous figure in Kerala literary circles. Reading such high praise from ARRV to TNS directly in a book authored by ARRV is a matter of great joy for me, a descendant of TNS. These words of the famous ARRV establish that TNS was a great Sanskrit scholar and grammarian, and made a significant contribution to ARRV's Mani Dipika (Manideepika) book.

I (Ravi S. Iyer) am deeply indebted to Karthaji for this great service he has provided to the revered memory of TNS and the joy this find has given to me, and will give to other descendants of TNS (who come to know of this, and I will do my bit to spread the joyous discovery & news).

Note that Karthaji himself is originally from Thuravoor. Karthaji's family name is KAN\*jirampaLLil കാഞ്ഞിരംപള്ളിൽ. His grandfather SRee rA man KONoorAyaR രാമൻ കോണ്ടാരായർ used to be the head priest at the Thuravoor Narasimhamoorthy Temple (<https://www.thuravoor temple.in/>) off and on in the first half of the 20th century. He (grandfather) was a KONoorAyaR originating in a village now in KASaRgod and his (proper) name was KOnooru^ rAman empRAntiri, കോണ്ടർ രാമൻ എമ്പ്രാന്തിരി.

So there is a Thuravoor connection between TNS, Karthaji's grandfather, Karthaji and me! I must



mention here that I have never been to Thuravoor (as far as I can recall) but as TNS is from Thuravoor, I am connected to it in some ancestral way. My late mother would surely have visited Thuravaoor and prayed at the Thuravoor Narasimhamoorthy temple.

As I wrote earlier, Karthaji made this great find/discovery on and around Mahashivarathri day 18th and 19th early morning February 2023, with the critical find of the Mani Dipika book and the preface pages about ARR's high praise of TNS on Mahashivarathri night in India (18th night/19th early morning).

So Karthaji and I view this find as a great gift from Lord Shiva to us, blessing all the hard work that Karthaji has put in, with me helping him out a little. Incidentally, I did part of the helping work on this Shivarathri (night time) and so view it as a tapas (penance) or jagaran (night vigil) which has been a very memorable one, thanks to Karthaji's wonderful discoveries and effort, and Lord Shiva's grace.

May Lord Shiva shower Karthaji and family with the choicest blessings.

Aum Namah Shivaya!!!

Our (Karthaji and mine) gratitude prayers to BhagavAn SRee nr^simha moorTi of Thuravoor, BrahmaSRee TNS, KOnooru^ rAman empRAntiri (Karthaji grandfather head-priest of Thuravoor temple), and all the other Guru-s who are guiding us.

I am very grateful to Bhagavan Sri Sathya Sai Baba for the grace he is showering on such efforts of mine and I pray to Him to continue showering this grace. Jai Sai Ram!

*[I thank gpura.org, archive.org, sreyaas-ebooks and Wikipedia, and have presumed that they will not have any objections to me sharing the above extract(s) and screenshots from their website on this post which is freely viewable by all, and does not have any financial profit motive whatsoever.]*

=====End of Post=====

**Few significant occurrences of  
Thuravoor (തൂറവൂർ) Narayana (നാരായണ)  
Shastri name in Part 5 of Ulloor Kerala**

# Sahitya Charitram; Published: 2023-04-14

Post link (URL) on blog:

<https://tnarayanasthri.blogspot.com/2023/04/few-significant-occurrences-of.html>

*Last updated on 18 Apr. 2023*

*Copied with link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on February 16, 2023*

This post follows up on a recent earlier post of mine: Great boost from Shri D.K.M. Kartha to increase current knowledge about my great-grandfather, Sanskrit scholar Thuravoor Narayana Shastri,

<https://tnarayanasthri.blogspot.com/2023/04/great-boost-from-shri-dkm-kartha-to.html> . Shri D.K.M Kartha mentioned in the above post is referred to here as "Karthaji". Thuravoor Naryana Shastri is referred to as TNS.

The Ulloor book mentioned below is: Kerala Sahitya Charitram (KSC)

( <http://ax.sayahna.org/ulloor/index.html> , <https://tnarayanasthri.blogspot.com/2023/04/finally-got-kerala-sahitya-charitram.html> ) by Mahaakavi Ulloor (Ulloor S. Parameswara Iyer, [https://en.wikipedia.org/wiki/Ulloor\\_S.\\_Parameswara\\_Iyer](https://en.wikipedia.org/wiki/Ulloor_S._Parameswara_Iyer) ).

I think it is Part 5 of Ulloor book that is the main part to search for, for references to TNS. In the past few days, I spent a lot of time laboriously searching through whole of Part 5 of Ulloor book digital version to confirm and take screenshots of the interesting occurrences of TNS name we knew earlier and to find any further interesting occurrences of TNS. I did not find any new interesting occurrences that we did not know of earlier.

Taking into account the occurrences we knew of earlier, we have got four significant references to TNS in part 5 of Ulloor's KSC book which taken together state the following:

1. Praise TNS as a great Sanskrit grammarian (MahA-Vaiyaakarana) who gained fame even in distant lands.
2. TNS studied Sanskrit together (for some period) with A.R. Rajaraja Varma (ARRV) under Kerala Varma Valiya Koil Thampuran, and that TNS was a close companion and colleague of ARRV with one Sanskrit work of ARRV (Sahitya Kutuhalam) having notes of TNS. It states (Malayalam translated to English), "Until his passing away, Thuravoor Narayana Shastri was A.R. Rajaraja Varma's बहिश्चरप्राण — his own life spirit outside his body. (Thuravoor Narayana Shastri and A.R. Rajaraja Varma had one life breath and two bodies!)"
3. TNS was the teacher of noted author K. Sambasivasastri (KSS) who has a section on him (KSS) in Ulloor's KSC book.

But what we do not have is mention of any Sanskrit (or Malayalam) book or poem authored by TNS himself. That is something that is important to note. I think this implies that TNS did not publish any significant Sanskrit (or Malayalam) book or poem.

Details of my searches in Ulloor's KSC book are given below.

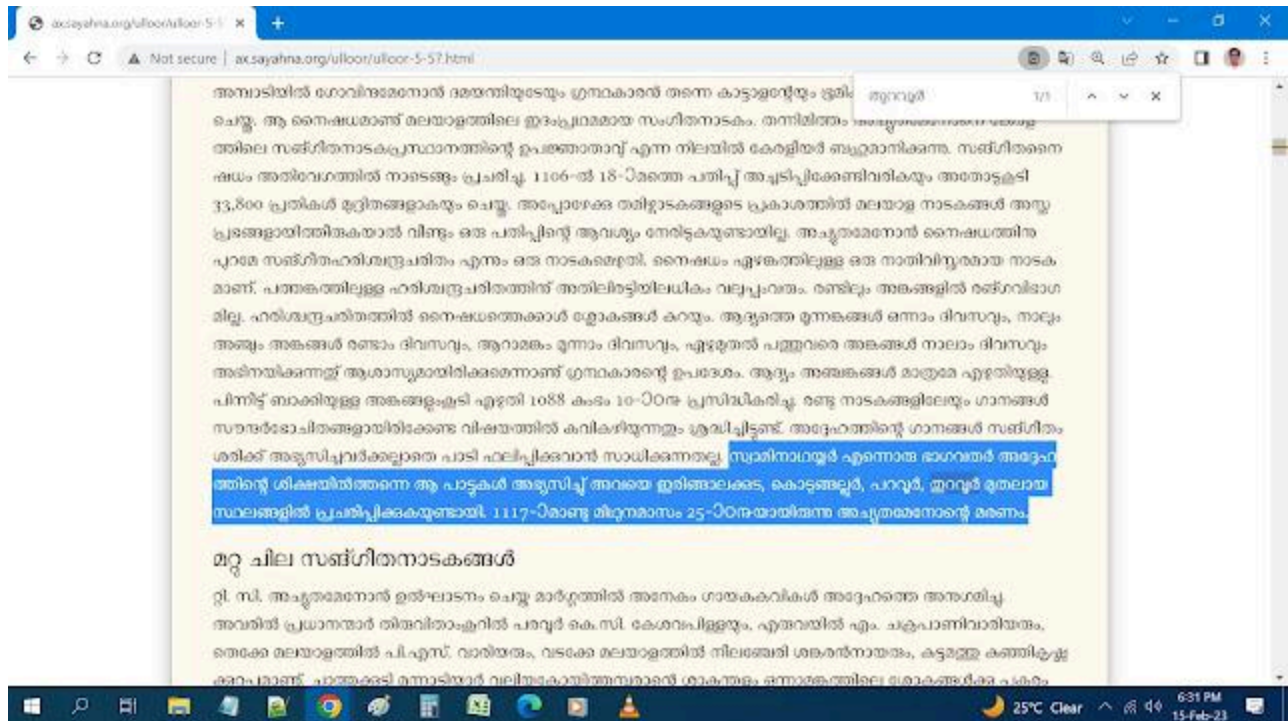
**Searching for word "തൂവൂർ" (Thuravoor) related to TNS in Part 5 of sayahna digital version of Ulloor's Kerala Sahitya Charitram**

Given below are significant TNS related results of my searches (I have ignored one or two insignificant references to TNS).

[The first one below is an exception. It is not related to TNS but I felt I should capture it in this document as it is from beginning of Part 5.]

In അദ്ധ്യായം 57 അമ്പത്തൊഴാമധ്യായം, <http://ax.sayahna.org/ulloor/ulloor-5-57.html> , first (and only) occurrence of തുറവൂർ . Also see below pic.

[On PC desktop/laptop, to open pic in larger resolution (if available), right-click on pic followed by open link (NOT image) in new tab/window. In new tab/window you may have to click on pic to zoom in.]



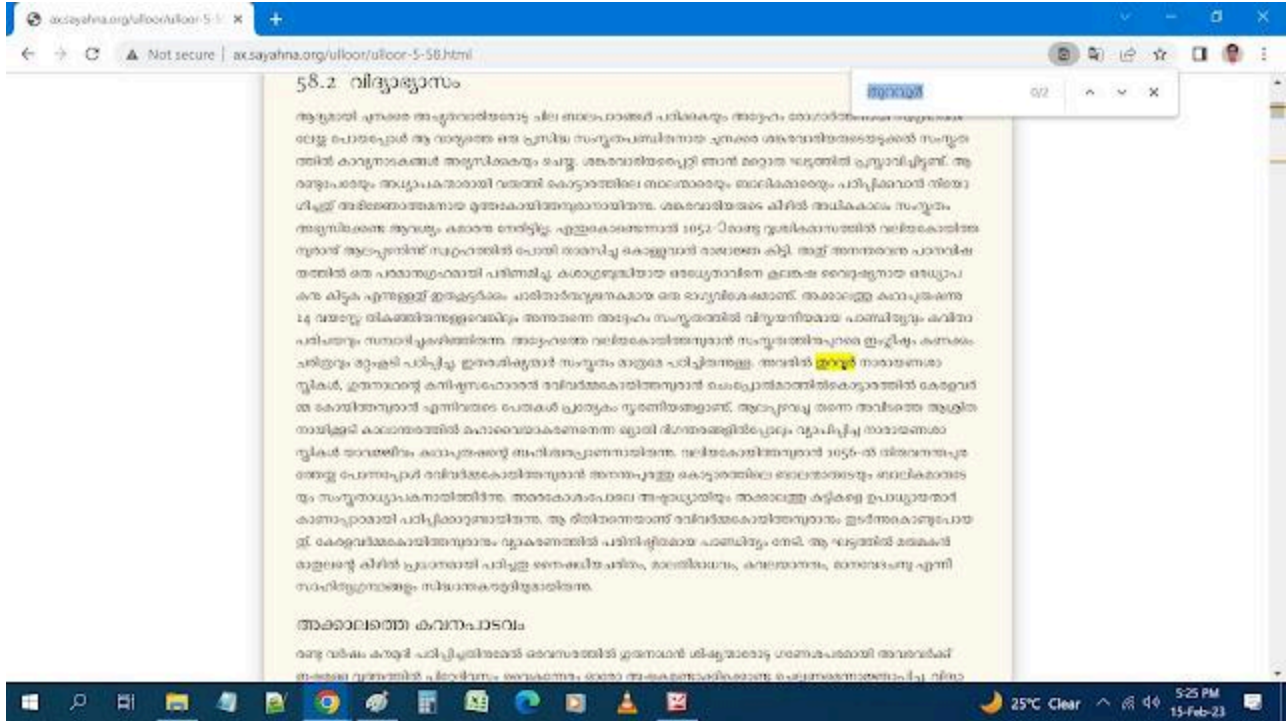
സ്വാമിനാഥയ്യർ എന്നൊരു ഭാഗവതർ അദ്ദേഹത്തിന്റെ ശിക്ഷയിൽത്തന്നെ ആ പാട്ടുകൾ അഭ്യസിച്ച് അവയെ ഇരിങ്ങാലക്കുട, കൊടുങ്ങല്ലൂർ, പറവൂർ, തുറവൂർ മുതലായ സ്ഥലങ്ങളിൽ പ്രചരിപ്പിക്കുകയുണ്ടായി. 1117-ാമാണ്ടു മിഥുനമാസം 25-ാന്നുയായിരുന്നു അച്യുതമേനോന്റെ മരണം.

Google Translate English of above:

A Bhagavata named Swaminathayyar learned those songs under his punishment and spread them in places like Iringalakuda, Kodungallur, Paravur, Thuravur etc. Achyutamenon's death was on the 25th of Mithuna month 1117.

In അദ്ധ്യായം 58 ഏ. ആർ. രാജരാജവർമ്മ കോയിത്തമ്പുരാൻ

(1038–1093), <http://ax.sayahna.org/ulloor/ulloor-5-58.html> , first (of two) TNS related significant occurrence(s) of തുറവൂർ (in sub-section: 58.2 വിദ്യാഭ്യാസം) . Also see below pic.



അക്കാലത്തു കഥാപുരുഷനു 14 വയസ്സേ തികഞ്ഞിരുന്നുള്ളവെങ്കിലും അന്നുതന്നെ അദ്ദേഹം സംസ്കൃതത്തിൽ വിസ്മയനീയമായ പാണ്ഡിത്യവും കവിതാപരിചയവും സമ്പാദിച്ചുകഴിഞ്ഞിരുന്നു. അദ്ദേഹത്തെ വലിയകോയിത്തമ്പുരാൻ സംസ്കൃതത്തിനുപുറമെ ഇംഗ്ലീഷും കണക്കും ചരിത്രവും മറ്റുംകൂടി പഠിപ്പിച്ചു. ഇതരശിഷ്യന്മാർ സംസ്കൃതം മാത്രമേ പഠിച്ചിരുന്നുള്ളൂ. അവരിൽ തുറവൂർ നാരായണശാസ്ത്രികൾ, ഗുരുനാഥന്റെ കനിഷ്ടസഹോദരൻ രവിവർമ്മകോയിത്തമ്പുരാൻ ചൊല്ലാൽമറന്നിരിക്കാത്തതിൽ കേരളവർമ്മ കോയിത്തമ്പുരാൻ എന്നിവരുടെ പേരുകൾ പ്രത്യേകം സ്മരണീയങ്ങളാണ്.

Google Translate English of above:

At that time, Katha Purusha was only 14 years old, but even then he had acquired amazing knowledge of Sanskrit and knowledge of poetry. Apart from Sanskrit, Valiyakoithampuran also taught him English, Mathematics, History etc. Other disciples studied only Sanskrit. Among them, the names of Thuravur Narayanashastris and Gurunath's younger brother Ravi Varma Koithampuran in Chemprol Math Kottaram Kerala Varma Koithampuran are particularly memorable.

--- end Google Translate text ---

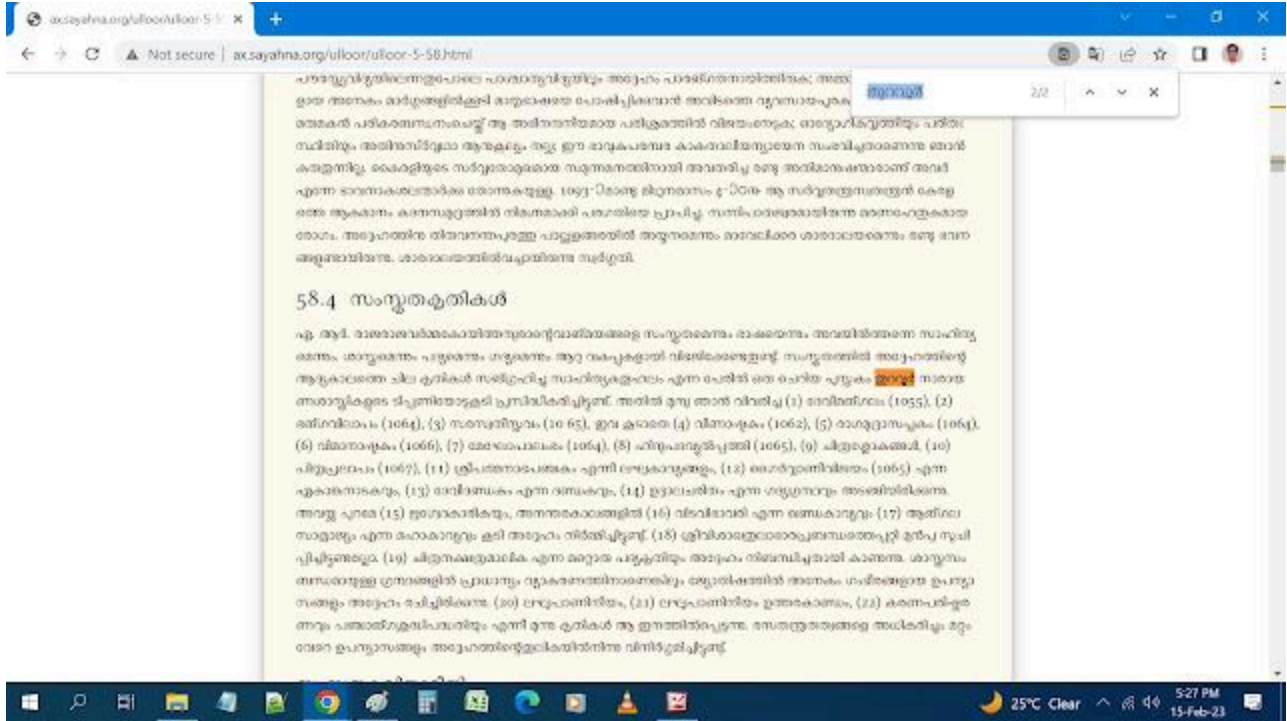
Ravi: I believe Katha Purusha referred above is A.R. Rajaraja Varma

(ARRV), [https://en.wikipedia.org/wiki/A. R. Raja Raja Varma](https://en.wikipedia.org/wiki/A._R._Raja_Raja_Varma) , and Valiyakoithampuran is Kerala Varma Valiya Koil Thampuran

(KVVKT), [https://en.wikipedia.org/wiki/Kerala\\_Varma\\_Valiya\\_Koil\\_Thampuran](https://en.wikipedia.org/wiki/Kerala_Varma_Valiya_Koil_Thampuran) . So from TNS perspective what it states is that TNS and ARRV were fellow students who studied Sanskrit together under KVVKT, and that while ARRV was English, Mathematics, History etc., TNS was taught only Sanskrit by KVVKT.

Second (and last) TNS related significant occurrence of തുറവൂർ in this webpage (5-58)





#### 58.4 സംസ്കൃതകൃതികൾ

ഏ. ആർ. രാജരാജവർമ്മകോയിത്തമ്പുരാന്റെ വാങ്മയങ്ങളെ സംസ്കൃതമെന്നും ഭാഷയെന്നും അവയിൽത്തന്നെ സാഹിത്യമെന്നും ശാസ്ത്രമെന്നും പദ്യമെന്നും ഗദ്യമെന്നും ആറു വകുപ്പുകളായി വിഭജിക്കേണ്ടതുണ്ട്. സംസ്കൃതത്തിൽ അദ്ദേഹത്തിന്റെ ആദ്യകാലത്തെ ചില കൃതികൾ സങ്ഗ്രഹിച്ച സാഹിത്യകുളുഹലം എന്ന പേരിൽ ഒരു ചെറിയ പുസ്തകം തുറവൂർ നാരായണശാസ്ത്രിയുടെ ടിപ്പണിയോടുകൂടി പ്രസിദ്ധീകരിച്ചിട്ടുണ്ട്. അതിൽ മുമ്പു ഞാൻ വിവരിച്ച (1) ദേവീമംഗലം (1055), (2) ഭങ്ഗവിലാപം (1064), (3) സരസ്വതീസ്തവം (1065), ഇവ കൂടാതെ (4) വീണാഷ്ടകം (1062), (5) രാഗമുദ്രാസപ്തകം (1064), (6) വിമാനാഷ്ടകം (1066), (7) മേഘോപാലംഭം (1064), [--snipped as it is a long sentence--]

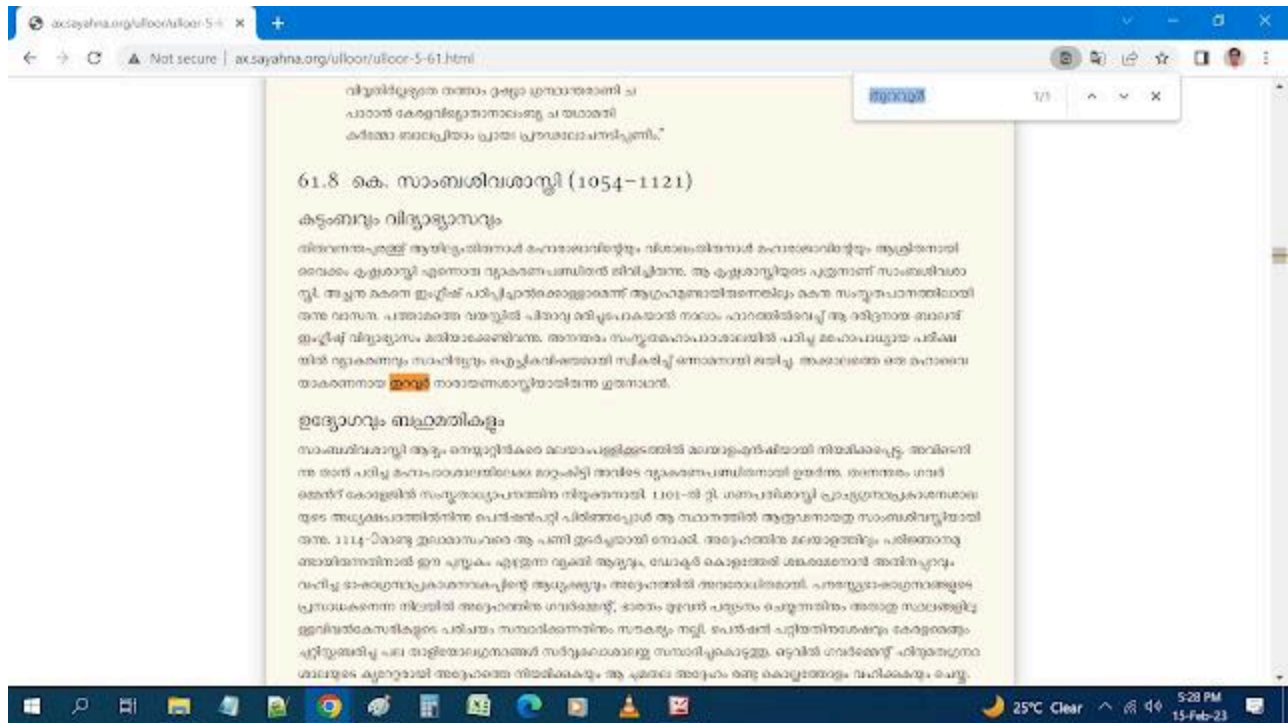
Google Translate English of above:

#### 58.4 Sanskrit works

A. R. Rajarajavarmakoithampuran's poems are Sanskrit, language and literature in themselves. Shastra, poetry and prose should be divided into six sections. Some of his early works in Sanskrit have been compiled in a small book entitled Sahitya Kutuhalam with the notes of Thuravoor Narayanashastri. (1) Devimangalam (1055), (2) Bhangavilapam (1064), (3) Saraswatheestavam (1065), besides these (4) Veenashtakam (1062), (5) Ragamudrasaptakam (1064), (6) which I have described earlier. Vimanashtakam (1066), (7) Meghopalambham (1064),

In അദ്ധ്യായം 61 ചില വിശിഷ്ടപണ്ഡിതന്മാരും

സിദ്ധന്മാരും, <http://ax.sayahna.org/ulloor/ulloor-5-61.html> , first (and only) TNS related significant occurrence of തുറവൂർ . Also see below pic.



This reference was shared earlier by Karthaji:

61.8കെ. സാംബശിവശാസ്ത്രി (1054-1121)

കുടുംബവും വിദ്യാഭ്യാസവും

തിരുവനന്തപുരത്ത് ആയില്യംതിരുനാൾ മഹാരാജാവിന്റേയും വിശാഖംതിരുനാൾ മഹാരാജാവിന്റേയും ആശ്രിതനായി വൈക്കം കൃഷ്ണശാസ്ത്രി എന്നൊരു വ്യാകരണപണ്ഡിതൻ ജീവിച്ചിരുന്നു. ആ കൃഷ്ണശാസ്ത്രിയുടെ പുത്രനാണ് സാംബശിവശാസ്ത്രി. അച്ഛൻ മകനെ ഇംഗ്ലീഷ് പഠിപ്പിച്ചാൽക്കൊള്ളാമെന്നു് ആഗ്രഹമുണ്ടായിരുന്നെങ്കിലും മകൻ സംസ്കൃതപഠനത്തിലായിരുന്നു വാസന. പത്താമത്തെ വയസ്സിൽ പിതാവു മരിച്ചുപോകയാൽ നാലാം ഹാറത്തിൽവെച്ചു് ആ ദരിദ്രനായ ബാലൻ ഇംഗ്ലീഷ് വിദ്യാഭ്യാസം മതിയാക്കേണ്ടിവന്നു. അനന്തരം സംസ്കൃതമഹാപാഠശാലയിൽ പഠിച്ച മഹോപാധ്യായ പരീക്ഷയിൽ വ്യാകരണവും സാഹിത്യവും ഐച്ഛികവിഷയമായി സ്വീകരിച്ച് ഒന്നാമനായി ജയിച്ചു. അക്കാലത്തെ ഒരു മഹാവൈയാകരണനായ തുറവൂർ നാരായണശാസ്ത്രിയായിരുന്നു ഗുരുനാഥൻ.

Karthaji provided English translation of last few sentences above with some comments from me (from <https://tnarayanassasthri.blogspot.com/2023/04/great-boost-from-shri-dkm-kartha-to.html> )

Afterwards, Sambashiva Sastri studied at the Samskr^ta Mahaapaatthasaala and passed in the first class with Grammar and Literature as his Electives in the Mahopadhyaya Exam. His Gurunatha was the MahA-Vaiyaakarana of those times, Thuravoor Narayana Shastri.

[Ravi: In the above sentence I think "Samskr^ta Mahaapaatthasaala" is the Govt. Sanskrit College (or university) where TNS taught and was principal for some

time. <https://en.wikipedia.org/wiki/Mahamahopadhyaya> informs us that "In ancient India, a scholar that wrote works based on topics related to the shastras was granted the title Mahopadhyaya". So Sri Sambashiva Sastri's Mahopadhyaya exam would have been for a higher education degree in Sanskrit.

Gurunatha in this context would mean Sanskrit

teacher. <https://www.wisdomlib.org/definition/vaiyakarana> informs us that "Vaiyākaraṇa (वैयाकरण)" means]"[masculine] grammarian." "MahA-Vaiyaakarana", I think, means great grammarian. So in the above Malayalam text, Thuravoor Narayana Shastri is referred to as a

great Sanskrit grammarian. end-Ravi]

---- end Karthaji English translation extract from other blog post ---

Google Translate English of above:

61.8K. Sambasivastri (1054–1121)

Family and education

A grammarian named Vaikom Krishnasastri lived as a dependent of Ayilyamthirunal Maharaja and Visakhamthirunal Maharaja of Thiruvananthapuram. Sambasivashastri is the son of that Krishnasastri. The father wanted to teach his son English, but his son was studying Sanskrit. As his father died at the age of ten, the poor boy had to settle for English education in the fourth form. After that, he studied at the Sanskrit Mahapathshala and topped the Mahopadhyay exam taking grammar and literature as an optional subject. Gurunath was a Mahavaiyakarana of that time, Thuravoor Narayanashastri.

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### **Searching for word "നാരായണ" (Narayan or Narayana) related to TNS in Part 5 of sayahna digital version of Ulloor's Kerala Sahitya Charitram**

നാരായണ (Narayan or Narayana) occurs frequently in Part 5 with most occurrences being unrelated to TNS. So I had to figure out a way to speedily check whether an occurrence of നാരായണ was related to TNS or not. When in doubt about whether an occurrence of നാരായണ could be a new reference to TNS which I have not seen earlier, I checked by correlating it with Google English translation of the whole page (doing a find of 'Narayana' or 'Narayan' in it). Then I could sometimes identify that I was in sync as sometimes there are section numbers which is in Latin/Roman script in original page too, and sometimes by looking at size of paragraph and location of the 'Narayana' word within it.

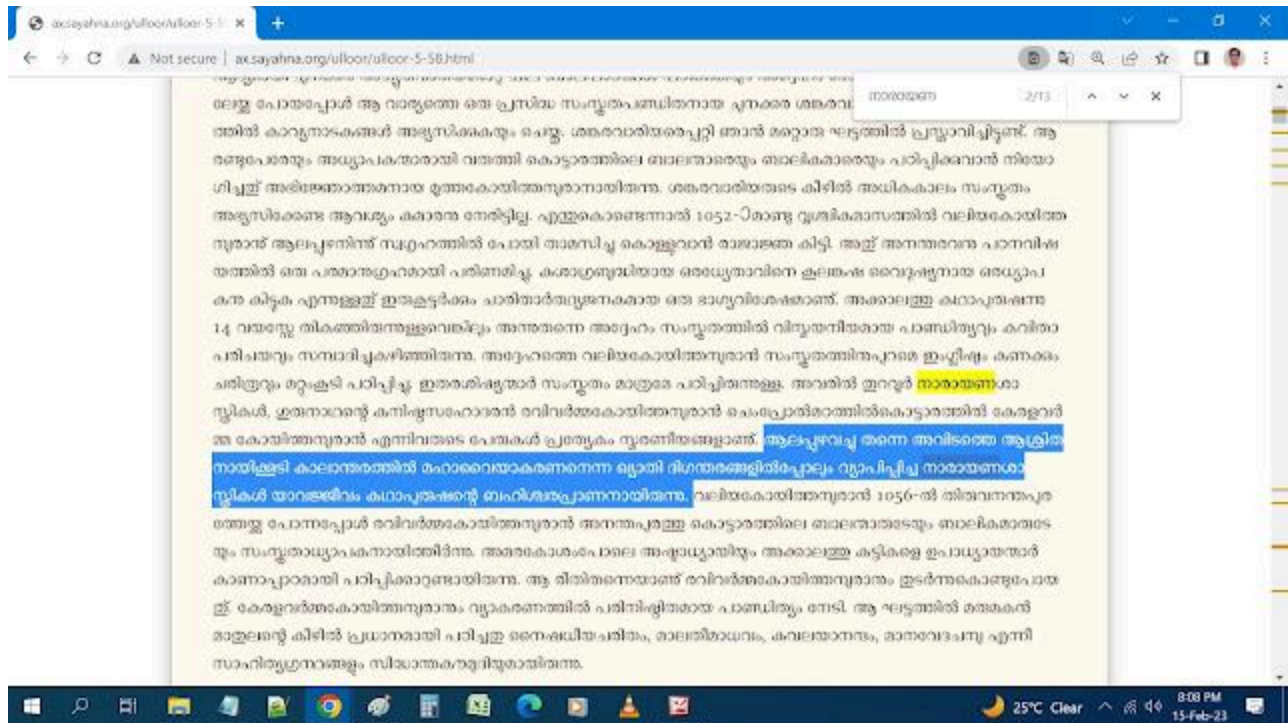
Google English translation of the various webpages related to Part 5 - 8 pages from 5-57 to 5-64 - had an issue that when one is viewing it in the browser and chooses English translation from the menu that pops up (which goes away after some time), it translated only small part of the page that was currently being shown. So searching in English for word like 'narayan' would not search the whole page translated to English. I got around this issue by slowly scrolling the whole page which resulted in almost all, if not all, of the page being translated to English, and then saved it as a pdf using Print page command of the browser. Note that a few Malayalam sentences/lines within quotes did not get translated - I don't know why. Searching the pdf file for 'narayan' searched through all of the English content of the pdf which was almost all, if not all, of the Malayalam text auto converted to English. I used this technique for searching for occurrences of 'Thuravoor' or 'Turavur' in some or all of the Part 5 webpages (auto converted to English pdf) too.

I got only one significant TNS reference other than those shared above, and this one reference was provided earlier by Karthaji.

In അദ്ധ്യായം 58 ഏ. ആർ. രാജരാജവർമ്മ കോയിത്തമ്പുരാൻ

(1038–1093), <http://ax.sayahna.org/ulloor/ulloor-5-58.html> , a reference to നാരായണ related to TNS. Also see below pic.





ആലപ്പുഴവച്ചു തന്നെ അവിടത്തെ ആശ്രിതനായിക്കൂടി കാലാന്തരത്തിൽ മഹാവൈയാകരണനെന്ന ഖ്യാതി ദിഗന്തരങ്ങളിൽപ്പോലും വ്യാപിപ്പിച്ച നാരായണശാസ്ത്രികൾ യാവജ്ജീവം കഥാപുരുഷന്റെ ബഹിഷ്കരപ്രണനായിരുന്നു.

Karthaji provided English translation of last few sentences above

(from <https://tnarayanasaastri.blogspot.com/2023/04/great-boost-from-shri-dkm-kartha-to.html> )

Thuravoor Narayana Shastri had met A.R. Rajaraja Varma already in Alappuzha. He had become an ASRita of the Prince. Later he, (Thuravoor Narayana Shastri) gained fame even in distant lands as a MahaavaiaAkaraNa. Until his passing away, Thuravoor Narayana Shastri was A.R. Rajaraja Varma's बहिश्चरमाण — his own life spirit outside his body. (Thuravoor Narayana Shastri and A.R. Rajaraja Varma had one life breath and two bodies!)

--- end Karthaji English translation extract from other blog post ---

Google Translate English of above is horribly wrong and so I am not providing it here.

No additional useful references to TNS were found in web pages 57, 58, 59, 60, 61, 62, 63 and 64 of Part 5 (all of Part 5).

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6 Mar. 2023 Update: An insignificant reference to TNS is in a paragraph in web page 61 of part 5, <http://ax.sayahna.org/ulloor/ulloor-5-61.html> section 61.9 കരമന കേശവശാസ്ത്രി (1042–1109). [Google translate to English gives: 61.9 Karamana Kesavastri (1042–1109). But I think it should be Karamana Kesavasastri (1042–1109). Also 1042 ME should be 1867 CE and 1109 ME should be 1934 CE.]

The associated screenshot is given below.

### 61.9 കർമ്മന കേശവശാസ്ത്രി (1042-1109)

#### ജനനവും വിദ്യാഭ്യാസവും

കേശവശാസ്ത്രിയുടെ ജന്മദിനം പത്തനംപുഴയാണ്. ജനനം 1042 കന്നി 16-ദിനമാണ്. ആയുർക്കാർ ബാല്യത്തിൽത്തന്നെ അപ്രാപ്തവയസ്സിൽ തിരുവനന്തപുരത്തു കർമ്മനഗ്രാമത്തിൽ അന്നു താമസിച്ചിരുന്ന അദ്ദേഹിതുവനന്തപുരത്തു അഞ്ചരവയസ്സിൽ നാണവയസ്സുടെ സംരക്ഷണത്തിലാണു വളർന്നത്. നാണവയസ്സ് ഒരു സാഹിത്യരസികനായിരുന്നു. കർമ്മന ശാമുക്കു സ്തിരായിരുന്നു ആദ്യത്തെ ഗുരു.

“കാവ്യഭൂമി വൃദ്ധവർഷത്തിൽ കർമ്മനയാ യോ യോ യോ പാണിനേ-  
 നൃപരൂപസ്തപതേ ഗുരോ ഗുരുകൃപം തം സമർത്ഥസ്ത്വ ഹിതം  
 നാസംസ്കൃതാതിശയം യോനാതിശയം ജ്ഞാനപുത്രാധികം  
 പുരാതാനഭരതേസദ്ഗുണഭാവം ധ്യാനാൽ ഏതൃസ്ഥം.”

എന്ന പത്തനാറക്കത്ത വരസ്തരിൽ എഴുതിയ ഗുരുപദങ്ങൾ എന്ന ശ്ലോകത്തിൽ കവി അദ്ദേഹിതുവനന്തപുരത്ത് നിവസിച്ചിരിക്കുന്നു.

#### ഉദ്യോഗം

ദാരിദ്ര്യബാധകൊണ്ട് 1060-ാമാണ്ടു കുംഭമാസത്തിൽ കണ്ടുകൃഷിക്കച്ചേരിയിൽ അഞ്ചു രൂപാ ശമ്പളത്തിൽ ഒരു ഗുരുകുലത്തിൽ സക്കാർ സർവ്വീസിൽ പ്രവേശിച്ചു. അത്തരത്തിൽ നാലു കൊല്ലം പണി നോക്കിയതിന്റെശേഷം 1064-ൽ തിരുവനന്തപുരത്തു സംസ്കൃതപാഠശാല സ്ഥാപിച്ചപ്പോൾ അവിടെ സാഹിത്യാധ്യാപകനായി നിയമിക്കപ്പെട്ടു. 20 കൊല്ലം അവിടെ ജോലി ചെയ്തു. 1084-ൽ ഹൈസ്കൂൾ സംസ്കൃതമുൻഷിയായി നിയമിതനായി. തുടർന്ന് 1087-ാമാണ്ടു കുംഭമാസത്തിൽ മലയാളം മുൻഷിയാണു നോക്കിത്തുടങ്ങി. 1090-ൽ രാജകീയ മഹാപാഠശാലയിൽ സംസ്കൃതപണ്ഡിതനായി. 1094-ൽ കർക്കിടകമാസത്തിലെ ആ ഉദ്യോഗം ഉറച്ചു. 1097 വരെ അവിടെ സാൻസ്ക്രിറ്റ് അസിസ്റ്റന്റ് എന്ന നിലയിൽ തുറവൂർ നാരായണശാസ്ത്രിയുടെ അനന്തരഗാമിയായി പണിനോക്കിയപ്പോൾ വയസ്കൃഷ്ടി നിമക്കാരണമിപ്പു സർവ്വീസിൽനിന്നു പിരിഞ്ഞുവന്നു. പത്തനംപുഴ ഗുഹത്തിൽവെച്ചു സംസ്കൃതം പഠിപ്പിച്ചിട്ടുണ്ട്. തികഞ്ഞ ഒരു സഹോദരനായിരുന്നു ശാസ്ത്രി നല്ല കവി രചിച്ചിട്ടു ആത്മകാവ്യം, ഏതെങ്കിലും കർമ്മാൽ അമൃതത്തിനുള്ള ആനന്ദം അനുഭവിച്ചുപരിഭാസിക്കുന്നു. അശ്രദ്ധാലാപർക്കുളകൊണ്ടു വളരെ നേരത്തേക്കു പൊട്ടിച്ചിരിക്കുക എന്നുള്ളതാണ് അതിന്റെ അർത്ഥം. 1109-ാമാണ്ടു മേമാസം 20-ദിനം പത്തനത്തിലെ പ്രാചീനം

കൃതികൾ

The Malayalam text and English translation (provided by Karthaji) of relevant part of above text are given below:

ദാരിദ്ര്യബാധകൊണ്ട് 1060-ാമാണ്ടു കുംഭമാസത്തിൽ കണ്ടുകൃഷിക്കച്ചേരിയിൽ അഞ്ചു രൂപാ ശമ്പളത്തിൽ ഒരു ഗുരുകുലത്തിൽ സക്കാർ സർവ്വീസിൽ പ്രവേശിച്ചു. He entered in the agriculture department due to his poverty at 5 rupees salary as a clerk in 1060 Kumbham (1888 Feb- March) and became part of the government service.

അത്തരത്തിൽ നാലു കൊല്ലം പണി നോക്കിയതിന്റെശേഷം 1064-ൽ തിരുവനന്തപുരത്തു സംസ്കൃതപാഠശാല സ്ഥാപിച്ചപ്പോൾ അവിടെ സാഹിത്യാധ്യാപകനായി നിയമിക്കപ്പെട്ടു. After working there for 4 years, in 1064 (1892), he was posted as lietarture teacher when the Thrituvananthapuram Samskrita Pathashaala.

20 കൊല്ലം അവിടെ ജോലി ചെയ്തു. 1084-ൽ ഹൈസ്കൂൾ സംസ്കൃതമുൻഷിയായി നിയമിതനായി. He worked there for 20 years. In 1084 (1909) he was employed a a Sanskrit Munshi at the High School level.

തുടർന്ന് 1087-ാമാണ്ടു കുംഭമാസത്തിൽ മലയാളം മുൻഷിവേല നോക്കിത്തുടങ്ങി. 1090-ൽ രാജകീയ മഹാപാഠശാലയിൽ സംസ്കൃതപണ്ഡിതനായി. 1094-ൽ കർക്കിടകമാസത്തിലേ ആ ഉദ്യോഗം ഉറച്ചു. In continuation, he started working as a Malayalam Munshi in 1087 Kumbham (1912 March). In 1090 (1915) he became a Sanskrit Pandit in the Royal Sanksrit Pathashaala. That job became permanent only in 1094 Karkkidakam (1919 July).

1097 വരെ അവിടെ സാൻസ്ക്രിറ്റ് അസിസ്റ്റന്റ് എന്ന നിലയിൽ തുറവൂർ നാരായണശാസ്ത്രിയുടെ അനന്തരഗാമിയായി പണിനോക്കിയപ്പോൾ വയസ്കൃഷ്ടി നിമമനസരിച്ചു സർവ്വീസിൽനിന്നു പിരിയേണ്ടിവന്നു. Till 1097 (1922), he worked as the Sanskrit Assistant as Thuravoor Narayana Shastri's successor, but then he had to leave the service according to the retirement age rules.

--- end Malayalam text and English translation ---

The gentleman (Karamana Kesavasastri (1042-1109)) had become a Sanskrit Pandit in the Royal Sanksrit Pathashaala in 1090 (1915) which job became permanent in 1094 Karkkidakam

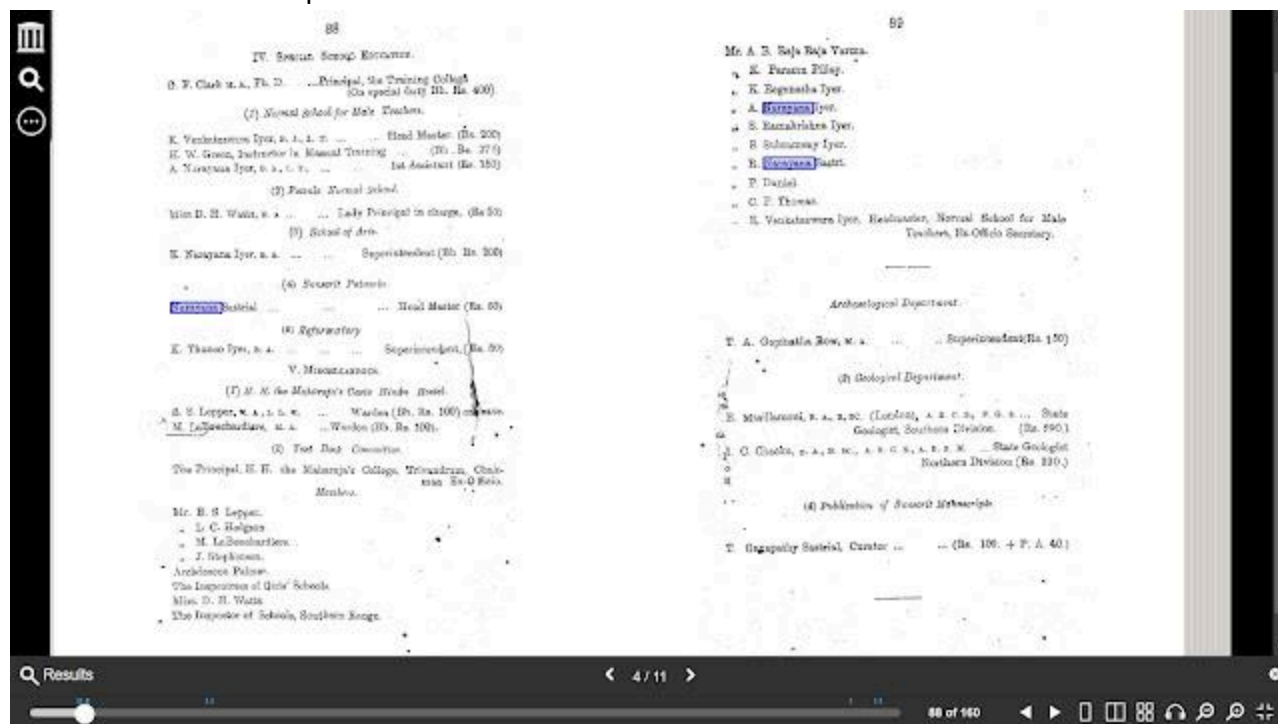


(1919 July). How did he become "Sanskrit Assistant" after having been "Sanskrit Pandit" (permanent from 1919)? That is what is confusing to me.

Then the implication of the part of the statement that "Till 1097 (1922), he worked as the Sanskrit Assistant as Thuravoor Narayana Shastri's successor" is that TNS was a Sanskrit Assistant and that Karamana Kesavasastri took over his position a few years before 1922! But TNS was headmaster of "Royal Sanskrit Pathashaala" in 1911.

See Travancore Almanac and Directory 1911 (1086-87) by Government of Travancore, Publication date 1910, pages

88-89, <https://archive.org/details/pli.kerala.rare.75603/page/88/mode/2up> . Given below is the associated screenshot pic.



The TNS entry on page 88 states, "Narayana Sastri ... .. Head Master (Rs. 60)" under sub-section "(4) Sanskrit Patasala." and under section "IV. SPECIAL SCHOOL EDUCATION." under chapter "EDUCATION DEPARTMENT." So by 1910-11, the Sanskrit Patasala had become a special school!

TNS is also mentioned on the next page (89) as "R. Narayana Sastri." and as a member of the "Text Book Committee" headed by "The Principal, H.H. the Maharaja's College, Trivandrum, Chairman Ex-Officio" (see page 88). ARRV is also a member of this Text Book Committee (see page 89).

Page 87 has Section II. which is "COLLEGIATE EDUCATION." under which we have "H.H. the Maharaja's College and Higher Grade Secondary School, Trivandrum." where ARRV is listed under sub-section "PROFESSORS." as "A.R. Raja Raja Varma, M.A., Sanskrit & Dravidian languages (Rs 350)". Note that the Principal of "H.H. the Maharaja's College and Higher Grade Secondary School, Trivandrum." is given as "A.W. Bishop, Ph. D., Principal, (Bh. Rs. 800)" and an entry below it which may be for his P.A. "(P.A. Bh. Rs.100)

Given below is the screenshot pic of pages 86 and 87.



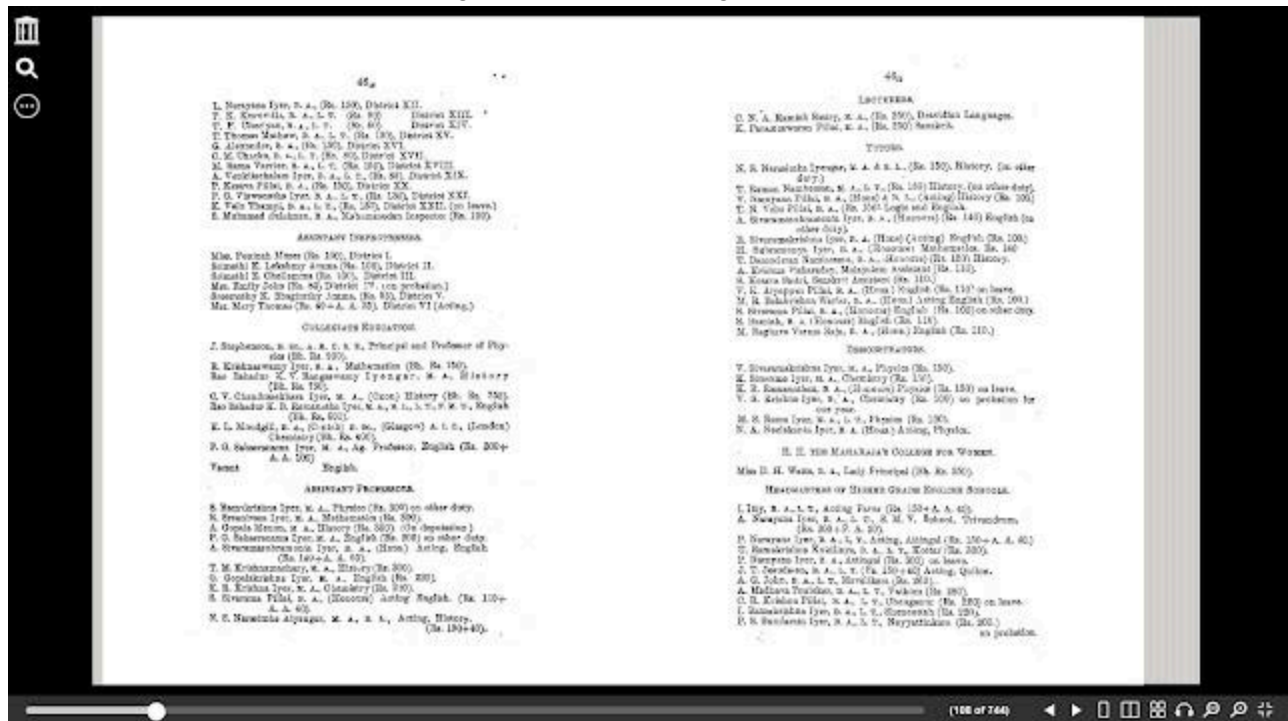
1921, <https://archive.org/details/pli.kerala.rare.23781/page/n108/mode/1up?q=Kesava&view=th eater> (Page 109 of 744), has the following entry under chapter "Education Department", section "COLLEGIATE EDUCATION.", sub-section "TUTORS.", "S. Kesava Sastri, Sanskrit Assistant (Rs.110.)" Note that chapter title of "Education Department" is on page (107 of 744) and section title of "COLLEGIATE EDUCATION." is on page (108 of 744).

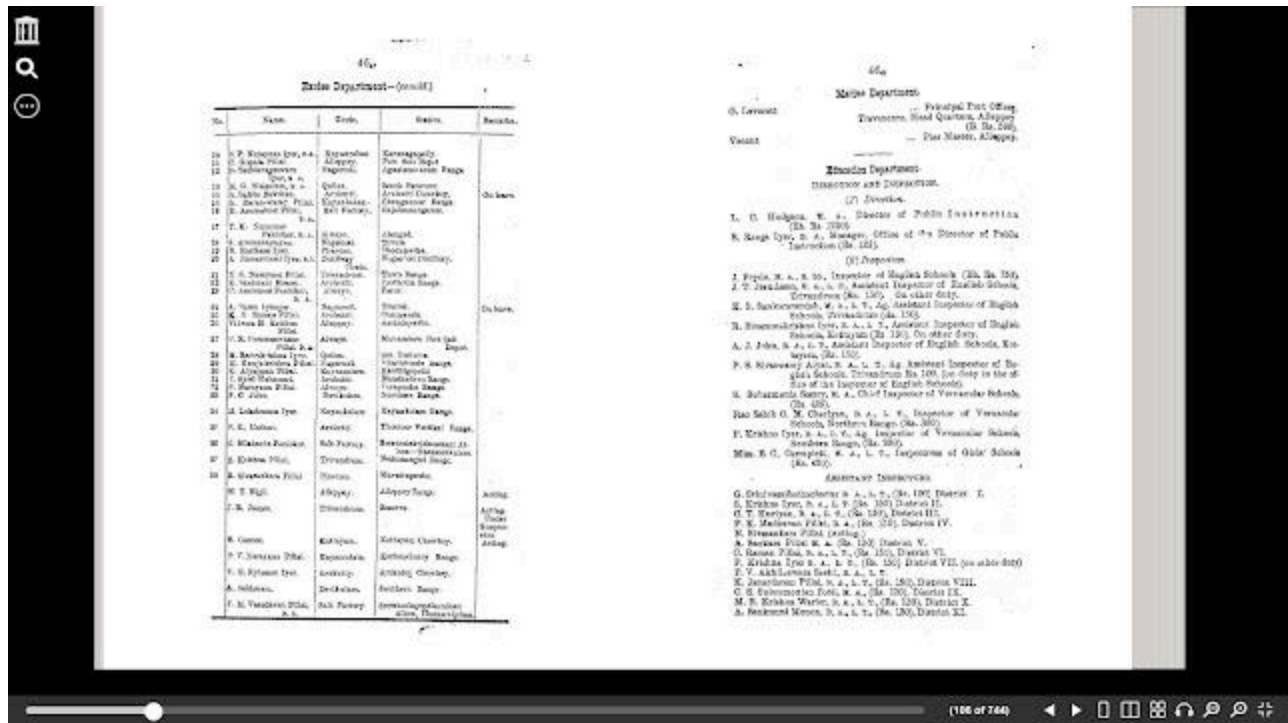
I think "S. Kesava Sastri" refers to Karamana Kesavasastri.

Note that the "Sanskrit paatashaala" is no longer listed in the above Travancore Almanac and Directory (for 1922). Perhaps it got absorbed in the regular departments of the Maharaja's college.

I could not find TNS name in this 1922 Almanac and Directory (as expected). Neither is ARRV mentioned in the college professors list (once again, as expected).

Given below are screenshots of pages 108-109 and pages 106-107:





So I think Mahakavi Ulloor's Kerala Sahitya Charitram book makes a misleading statement when it says,  
 1097 വരെ അവിടെ സാൻസ്ക്രിറ്റ് അസിസ്റ്റന്റ് എന്ന നിലയിൽ തുറവൂർ നാരായണശാസ്ത്രിയുടെ അനന്തരഗാമിയായി പണിനോക്കിയപ്പോൾ വയഃക്രൂരീ നിയമമനുസരിച്ചു സർവ്വീസിൽനിന്നു പിരിയേണ്ടിവന്നു. English translation: Till 1097 (1922), he worked as the Sanskrit Assistant as Thuravoor Narayana Shastri's successor, but then he had to leave the service according to the retirement age rules.

A more accurate statement of the above could be (in English):  
 Till 1097 (1922), he worked as the Sanskrit teacher as Thuravoor Narayana Shastri's successor with his designation being Sanskrit Assistant while Thuravoor Narayana Shastri had the designation of headmaster. But later he had to leave the service according to the retirement age rules.

It will be good if a future edition of Mahakavi Ulloor's Kerala Sahitya Charitram book incorporates this correction (using appropriate Malayalam statement for above provided English statement).

[I thank sayahna.org and archive.org, and have presumed that they will not have any objections to me sharing the above extract(s) and screenshots from their website on this post which is freely viewable by all, and does not have any financial profit motive whatsoever.]

=====End of Post=====

# Great boost from Shri D.K.M. Kartha to increase current knowledge about my great-grandfather, Sanskrit scholar Thuravoor Narayana Shastri; Published: 2023-04-14

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/great-boost-from-shri-dkm-kartha-to.html>

*Last updated on 18th Apr. 2023*

*Copied with link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on February 15, 2023*

Around a week back, I received a pleasant surprise mail titled, "Thuravoor Narayana Sastri" (name of my great-grandfather Sanskrit scholar referred to later in this post as TNS) from Shri D.K.M. Kartha (Karthaji) where he wrote (and was OK with me sharing it publicly when I asked him later), "I am originally from Thuravoor and I remember hearing the name of your celebrated great grandfather in the 60's in one of my schools. He was perhaps the most illustrious son of my home village!"

I was delighted to know that Karthaji remembered hearing the name of my great grandfather as a celebrated person in the 60's (1960s) in one of his schools (in Thuravoor, I presume), and his view that TNS was perhaps the most illustrious son of Thuravoor. I thanked him profusely for the mail.

To know more about TNS please visit: List of my posts about my ancestor Thuravoor Narayana Shastri, noted Sanskrit Grammarian of late 1800s and early 1900s, based in Kerala,

<https://tnarayanasasthri.blogspot.com/p/list-of-my-posts-about-my-ancestor.html> .

It is when I was digging up information about TNS in 2018 and later that I realized very directly, how time can cover up the life and work of a prominent scholar of the past, even 3 generations down the line. Last known activity of TNS seems to have been in 1910s or 1920s. So we are talking of slightly over a century back. Our family migrating from Kerala to Mumbai and elsewhere, and not being wealthy which forced the family to focus on earning livelihood, doubtless contributed to that memory getting more faded within the family. My key family source for that information was then the only living grandchild of TNS in our immediate family, which was my aunt - she passed away around a week back. But my aunt was able to only provide information from what she could recall. My cousins and my elder sister who are also grandchildren of TNS, were also able to provide some oral information from what they recollected of what their father/mother (and perhaps grandfather) had told them. Our family, especially my late uncle, grandson of TNS, may have preserved some records of TNS, but with the passing away of my late uncle (before I started digging up info. on TNS), that seems to have got lost.

Digging up info. from other sources like Govt. Sanskrit College, Thiruvananthapuram (Trivandrum), a distant cousin in Thuravoor and the Thuravoor Narasimhaswamy and Mahasudarsanamoorthy temple which with TNS would surely have been associated with during his days in Thuravoor and even later when he had moved to Thiruvananthapuram, did not provide significant information other than a picture of the list of principals board in the Govt.



Sanskrit College with TNS name on it.

I give this context to explain why I am so happy to know of somebody originally from Thuravoor who remembers hearing the name of TNS in one of his schools in Thuravoor in the 1960s. I think Karthaji is the first person outside of the family of TNS, who I have had contact with, who remembers having heard his name during his schooling in Thuravoor!

Karthaji followed up on this initial mail exchange with a lot of suggestions on where I can make inquiries about TNS, which I plan to follow up in the near future. Then Karthaji himself dug up information on TNS and shared it with me! I am deeply grateful to Karthaji for the time and effort he has made to share these suggestions and dig up some information himself. As he knows Malayalam, he was able to provide me proper English translation of references to TNS in Malayalam books or articles. That has been of great benefit to me, as automatic Google translation of Malayalam to English sometimes is not accurate.

Given below is some of the information Karthaji dug up and shared with me on TNS, along with some comments of mine.

Note: Most of the year dates provided below are Kollam era year dates.

From [https://en.wikipedia.org/wiki/Malayalam\\_calendar](https://en.wikipedia.org/wiki/Malayalam_calendar) : "The Malayalam Calendar is a sidereal solar calendar used in Kerala. The origin of the calendar has been dated to 825 CE, the beginning of the Kollam Era."

To convert Kollam era year to Common Era (CE) calendar year (which we use now), I could not get an easy-to-use website which works for any Kollam year. I think a rough conversion would be an addition of 825 to Kollam era year to get Common Era year. As an example from this post, K Sambashiva Shastri birth and death years (Kollam era) are given as 1054 and 1121.

That, using our rough conversion, roughly should be 1879 and 1946 Common Era years.

<https://www.prokerala.com/general/calendar/> provides a conversion facility via its "Change Date & Location" button/menu but only for the Kollam era years 1077 to 1201. It converts Kollam era year 1121 to CE year 1946 which matches our rough conversion (I don't recall which month I had selected but that would, at the maximum, change the year only by 1).]

1) കേരളം സാഹിത്യചരിത്രം -- ഭാഗം 5 (Kerala Sahitya Charitram) Kerala Literary History -- Part 5  
മഹാകവി ഉള്ളൂർ Mahaakavi Ulloor (Ulloor S. Parameswara

Iyer, [https://en.wikipedia.org/wiki/Ulloor\\_S.\\_Parameswara\\_Iyer](https://en.wikipedia.org/wiki/Ulloor_S._Parameswara_Iyer) )

[Ravi: Link of digital version (provided by Karthaji): <http://ax.sayahna.org/ulloor/index.html> . Note that "കേരളം സാഹിത്യചരിത്രം" is translated by Google as "Literary history of Kerala" and this free online Malayalam to Roman/Latin characters (used by English language) transliteration utility, <https://nadh.in/code/ml2en/> transliterates "കേരളം സാഹിത്യചരിത്രം" to "Keralam saahithyacharithram". So this digital book seems to be the famous "Kerala Sahitya Charitram" book of Ulloor.

A 1953 edition of the book is available on archive.org. First volume link: Kerala Sahitya Charitram Vol 1 Ulloor 1953 (

KU), <https://archive.org/details/kerala-sahitya-charitram-vol-1-ulloor-1953-ku/mode/2up> . Other four volumes of the book and some other books of Ulloor can be accessed through this query link: <https://archive.org/search?query=creator%3A%22Ulloor%22> .end-Ravi]

In a section within the book, we have the following text:

61.8 കെ. സാംബശിവശാസ്ത്രി (1054–1121). K Sambashiva Shastri

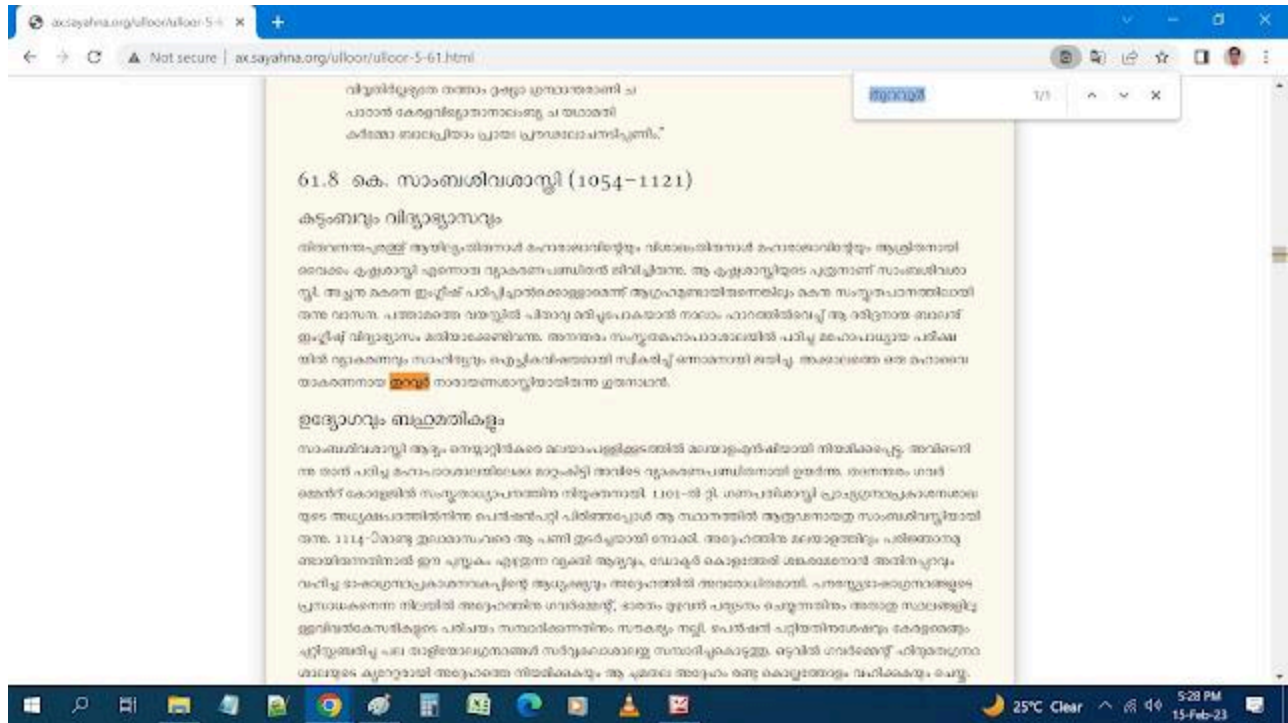
കുടുംബവും വിദ്യാഭ്യാസവും Family and Education

തിരുവനന്തപുരത്ത് ആയില്യാതിരനാൾ മഹാരാജാവിന്റേയും വിശാഖംതിരനാൾ മഹാരാജാവിന്റേയും ആശ്രിതനായി വൈക്കം കൃഷ്ണശാസ്ത്രി എന്നൊരു വ്യാകരണപണ്ഡിതൻ ജീവിച്ചിരുന്നു. ആ കൃഷ്ണശാസ്ത്രിയുടെ പുത്രനാണ് സാംബശിവശാസ്ത്രി. അച്ഛൻ മകനെ ഇംഗ്ലീഷ് പഠിപ്പിച്ചാൽക്കൊള്ളാമെന്നു് ആഗ്രഹമുണ്ടായിരുന്നെങ്കിലും മകൻ സംസ്കൃതപഠനത്തിലായിരുന്നു വാസന. പത്താമത്തെ വയസ്സിൽ പിതാവു

മരിച്ചുപോകയാൽ നാലാം ഫാറത്തിൽവെച്ച് ആ ദരിദ്രനായ ബാലൻ ഇംഗ്ലീഷ് വിദ്യാഭ്യാസം മതിയാക്കേണ്ടിവന്നു. അനന്തരം സംസ്കൃതമഹാപാഠശാലയിൽ പഠിച്ച മഹോപാധ്യായ പരീക്ഷയിൽ വ്യാകരണവും സാഹിത്യവും ഐച്ഛികവിഷയമായി സ്വീകരിച്ച് ഒന്നാമനായി ജയിച്ചു. അക്കാലത്തെ ഒരു മഹാവൈയാകരണനായ തുറവൂർ നാരായണശാസ്ത്രിയായിരുന്നു ഗുരുനാഥൻ.

Associated screenshot

from <https://tnarayanasthri.blogspot.com/2023/04/few-significant-occurrences-of.html> is given below (visit page to see higher resolution pic after opening image in new window).



[English translation provided by Karthaji of last two Malayalam sentences of text given earlier:] Afterwards, Sambashiva Sastri studied at the Samskr^ta Mahaapaatthasaala and passed in the first class with Grammar and Literature as his Electives in the Mahopadhyaya Exam. His Gurunatha was the MahA-Vaiyaakarana of those times, Thuravoor Narayana Shastri. [Ravi: In the above sentence I think "Samskr^ta Mahaapaatthasaala" is the Govt. Sanskrit College (or university) where TNS taught and was principal for some time. <https://en.wikipedia.org/wiki/Mahamahopadhyaya> informs us that "In ancient India, a scholar that wrote works based on topics related to the shastras was granted the title Mahopadhyaya". So Sri Sambashiva Sastri's Mahopadhyaya exam would have been for a higher education degree in Sanskrit. Gurunatha in this context would mean Sanskrit teacher. <https://www.wisdomlib.org/definition/vaiyakarana> informs us that "Vaiyākaraṇa (वैयाकरण)" means "[masculine] grammarian." "MahA-Vaiyaakarana", I think, means great grammarian. So in the above Malayalam text, Thuravoor Narayana Shastri is referred to as a great Sanskrit grammarian. end-Ravi]

An impressive list of KSS works can be seen at the following links:

1. State Central Library Kerala, Online Catalog, [http://103.251.43.202:8080/cgi-bin/koha/opac-search.pl?q=au:%22Sambasiva%](http://103.251.43.202:8080/cgi-bin/koha/opac-search.pl?q=au:%22Sambasiva%22)

[20Sastri%20K.%22](#)

2. Amazon.com (online seller), [https://www.amazon.com/Books-K-sambasiva-Sastri/s?rh=n%3A283155%2Cp\\_27%3AK+sambasiva+Sastri](https://www.amazon.com/Books-K-sambasiva-Sastri/s?rh=n%3A283155%2Cp_27%3AK+sambasiva+Sastri)
3. Exotic India (online seller), <https://www.exoticindiaart.com/book-author/k%20sambasiva%20sastri/>

It is very interesting to know about Shri K. Sambashiva Shastri (KSS), student of TNS becoming an accomplished author with many published books.

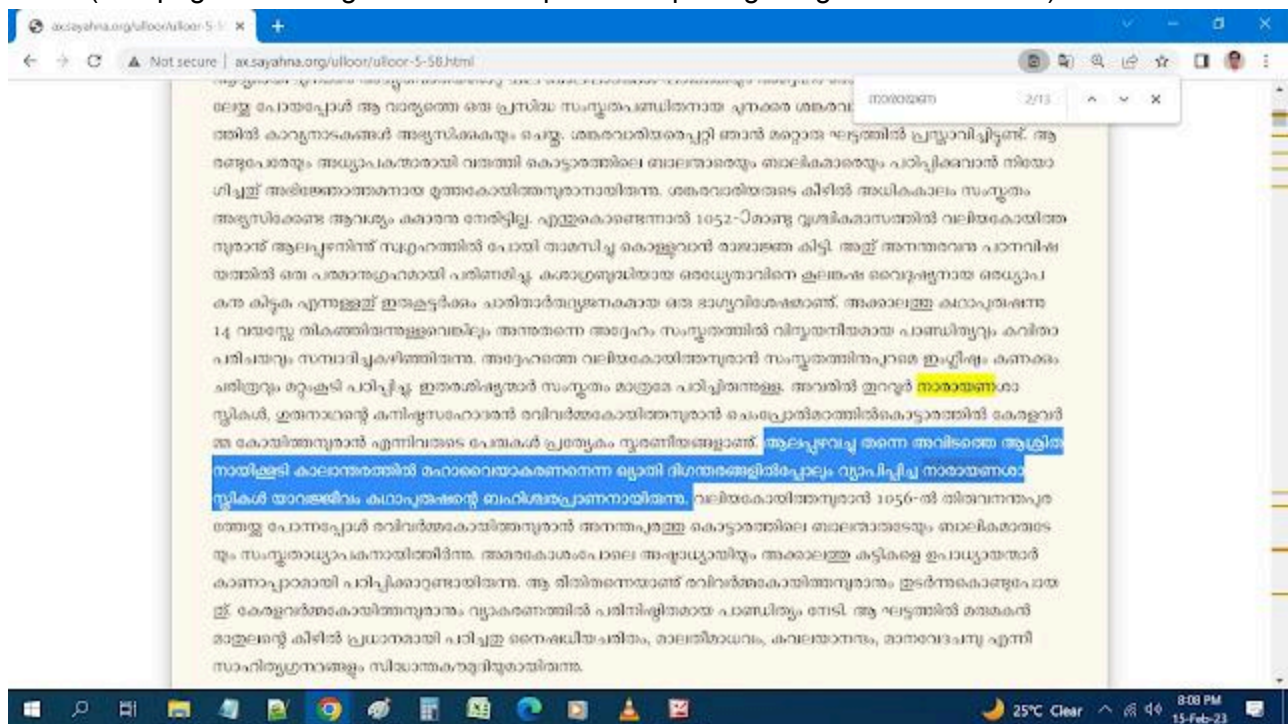
2) From same Kerala Sahitya Charitam book of Mahakavi

Uloor: <http://ax.sayahna.org/ulloor/ulloor-5-58.html> under Part 5 -> A. R. Rajarajavarma Koithampuran (1038–1093)

ആലപ്പുഴവച്ചു തന്നെ അവിടത്തെ ആശ്രിതനായിക്കൂടി കാലാന്തരത്തിൽ മഹാവൈയാകരണനെന്ന ഖ്യാതി ദിഗന്തരങ്ങളിൽപ്പോലും വ്യാപിപ്പിച്ച നാരായണശാസ്ത്രികൾ യാവാജീവം കഥാപുരുഷന്റെ ബഹിഷ്കരപ്രണനായിരുന്നു.

Associated screenshot

from <https://tnarayanasthri.blogspot.com/2023/04/few-significant-occurrences-of.html> is given below (visit page to see higher resolution pic after opening image in new window).



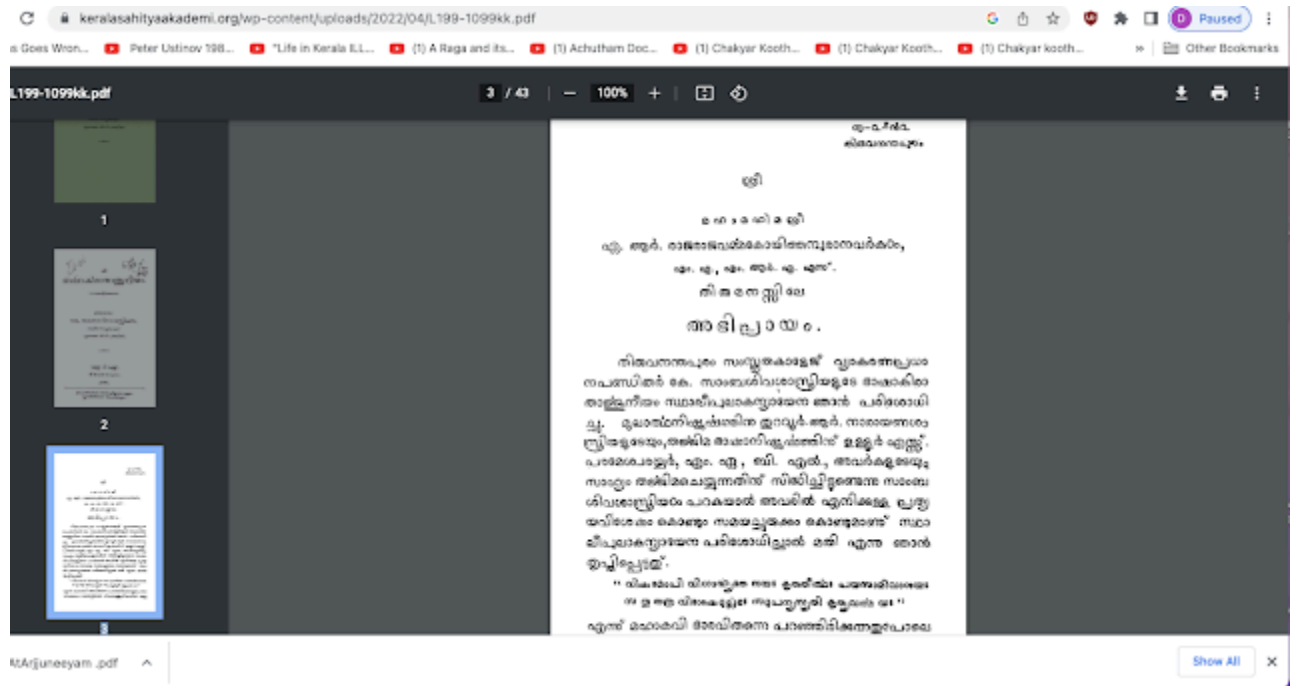
[English translation provided by Karthaji of Malayalam sentences of text given earlier:]

Thuravoor Narayana Shastri had met A.R. Rajaraja Varma already in Alappuzha. He had become an ASRita of the Prince. Later he, (Thuravoor Narayana Shastri) gained fame even in distant lands as a MahaavaikyAkarnaNa. Until his passing away, Thuravoor Narayana Shastri was A.R. Rajaraja Varma's बहिश्चरप्राण — his own life spirit outside his body. (Thuravoor Narayana Shastri and A.R. Rajaraja Varma had one life breath and two bodies!)

3) Book name: BhAshA - KiratARjjuneeyam (KirAtARjjuneeyam MahAkAvyam of BhAravi in Malayalam Translation)

Author: K. Sambashiva Shastri (Chief VyAkaraNa PaNDita, Royal Sanskrit College, Trivandrum) SV Press, Thiruvananthapuram, 1092 (Kollam Era)

[On PC desktop/laptop, to open pic in larger resolution (if available), right-click on pic followed by open link (NOT image) in new tab/window. In new tab/window you may have to click on pic to zoom in.]



[English translation provided by Karthaji of relevant Malayalam sentences in above pic:]

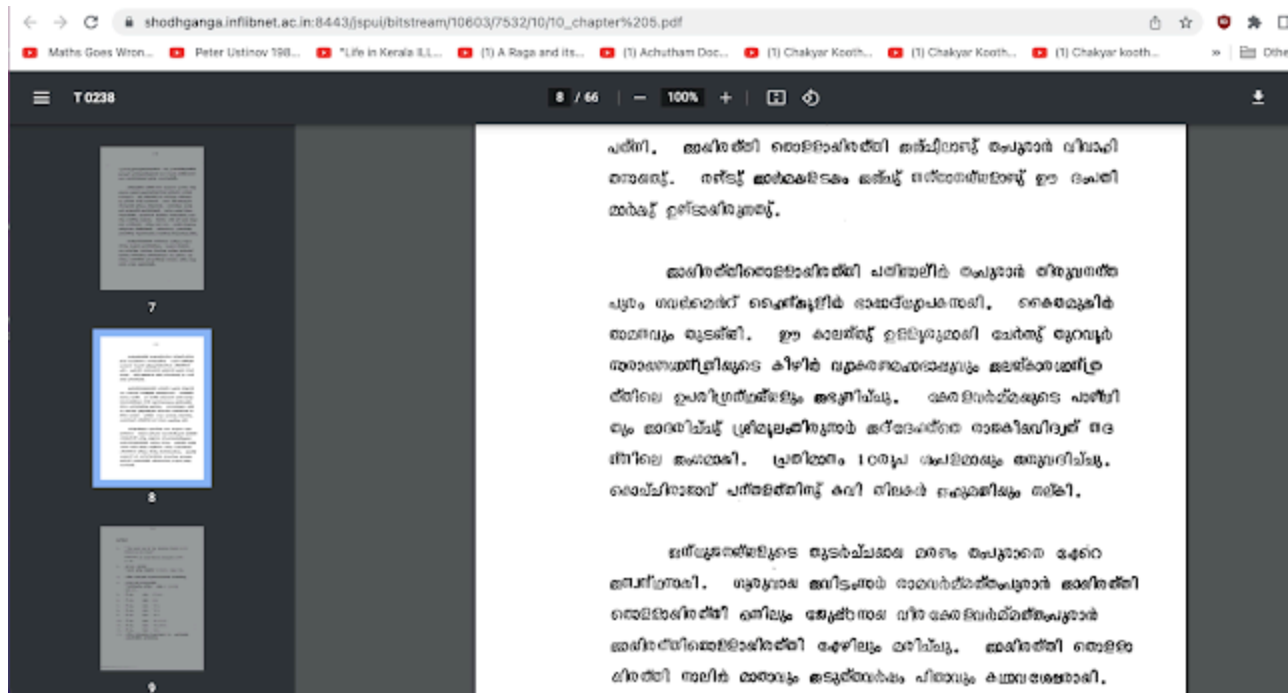
Opinion by AR Rajarajavarma

Thiruvananthapuram, 6/2/1092

"I have examined the work of Shri Sambashiva Shastri in a way suggested by the sthAleepulAka nyAyam (-- checking rice kernels here and there to ascertain whether the whole pot of rice is well cooked). I decided to follow the sthAleepulAka nyAya because of my deep trust in Shri Thuravoor Narayana Shastri who examined the work for its fidelity to the original in Sanskrit and my trust in Shri Ulloor Parameshvara Iyer who examined the work for its linguistic accuracy (in Malayalam). My decision was influenced also by paucity of time.....

4) In a PhD thesis (Mahatma Gandhi University, 1993 by A. Mohanakshan Nair) called Mahakavyas of Pandalam Kerala Varma: a study (പനളം കേരളവർമ്മയുടെ മഹാകാവ്യങ്ങൾ - ഒരു പഠനം ) in chapter 5, page 240, there is a direct reference to TNS:





*[English Translation provided by Karthaji of relevant sentences in above pic:]*

"In 1914, Pandalam Kerala Varma Thampuran became the Malayalam Pandit at the Trivandrum Government High School. He started to live in Kaithamukku (a block of Thriuvanthapuram). During this period, he joined with Uloor (Mahaakavi Uloor Parameshwara Iyer) and began to learn the higher texts of Vyaakarana Mahaabhaashyam of Patanjali and the higher textbooks of Alankaara Shastram (Rhetorics and Poetic Aesthetics) under the guidance of Thuravoor Narayana Sastri."

I (Ravi S. Iyer) repeat that I am deeply grateful to Shri D.K.M. Kartha for all the information and inspiration he has provided for this post.

*[I thank ax.sayahna.org, Wikipedia, wisdomlib.org, keralasahityaakademi.org and shodhganga.inflibnet.ac.in, and have presumed that they will not have any objections to me sharing the above small extract(s) and screenshots from/of their websites on this post which is freely viewable by all, and does not have any financial profit motive whatsoever.]*

=====End of Post=====

**Finally got the Kerala Sahitya Charitram books (Volumes I & II) by Mahakavi Uloor S. Parameswara Aiyar from University of Kerala, Dept. of Publications; Published: 2023-04-14**

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/finally-got-kerala-sahitya-charitram.html>

*Last updated on 18 Apr. 2023*

*Copied with link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on October 01, 2020*

*[27 Feb. 2023 Major Update: Please visit the following post to get updated info. on Thuravoor Narayana Sastri name being mentioed in Kerala Sahitya Charitram: Few significant occurrences of Thuravoor (തൂറവൂർ) Narayana (നാരായണ) Shastri name in Part 5 of Ulloor Kerala Sahitya Charitram, <https://tnarayanasasthri.blogspot.com/2023/04/few-significant-occurrences-of.html> , published on 16 Feb. 2023. end-Update.]*

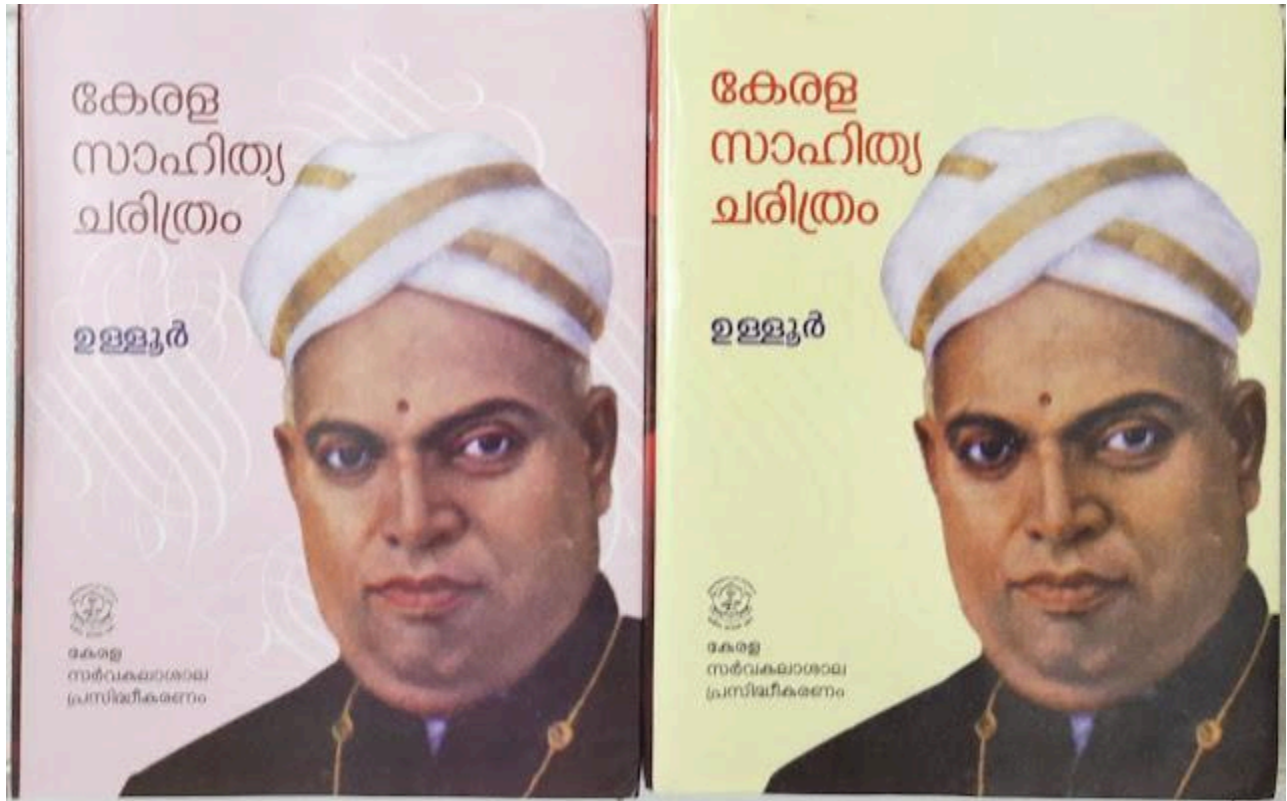
I had initiated this process by making an online Demand Draft order in SBI and paying for courier charges for home delivery, on 22nd June 2020. Note that University of Kerala, Dept. of Publications seems to accept only Demand Draft mode of payment for such remote purchases. As COVID pandemic upset Puttaparthi life with SBI branch itself closing down for some days, my DD got delivered to me only on 7th Sept. 2020. But the DD date was 1st July 2020 with expiry in 3 months i.e. 30th Sept. 2020!

After some discussion including knowing about possibility of renewing the DD if it does not get encashed before expiry date, I sent it by SpeedPost to University of Kerala on 8th Sept. with them receiving it on 16th Sept.

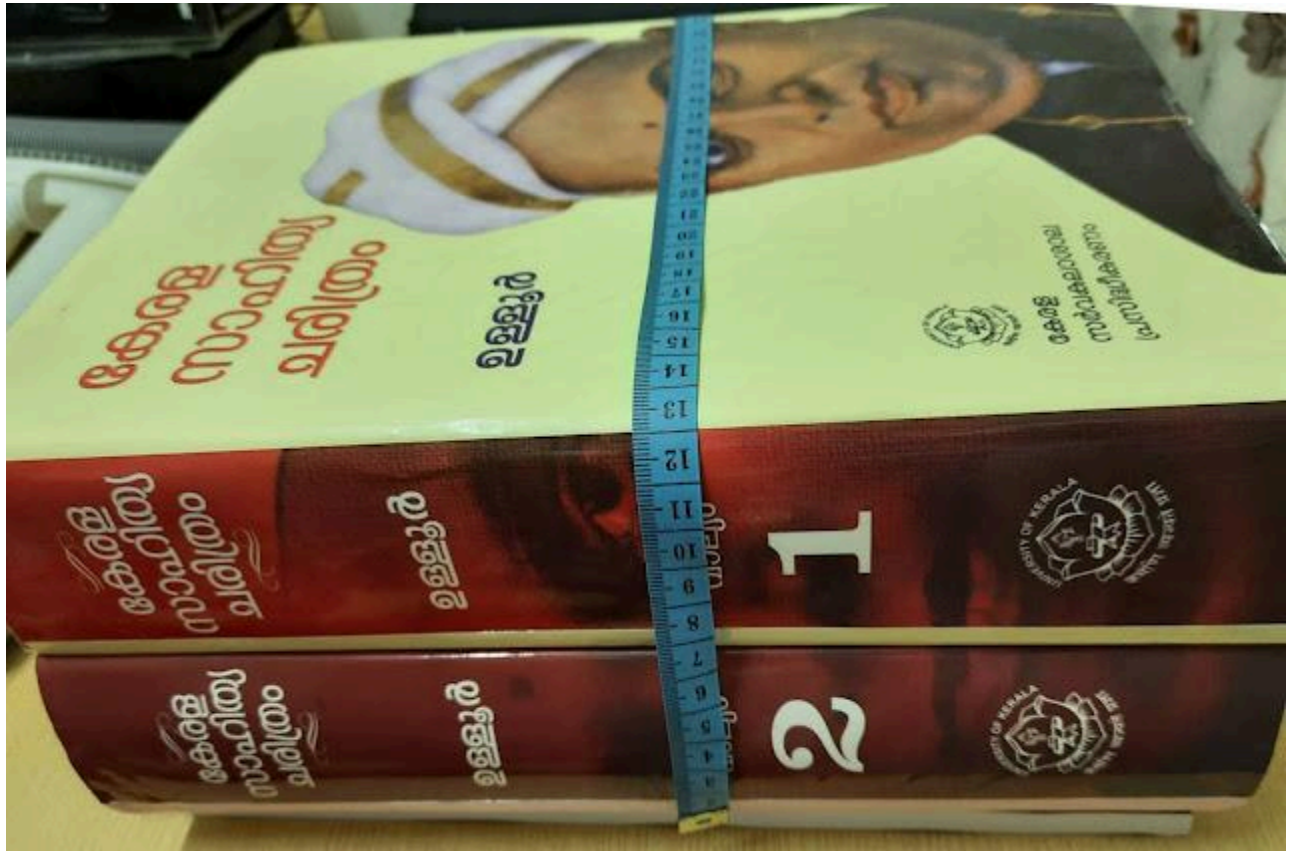
They seem to have dispatched the books on or around 18th Sept. I received it on 29th Sept. 2020. I sprayed the package with sanitizer and kept it aside for a day or two.

I opened the package yesterday (30th Sept.) evening and took some pics of the two books inside. They are big and heavy. In some of the pics, I put a measuring tape (cms side) across the books to give viewers an idea of how big the books are. Each volume has close to or slightly more than 1000 pages.

*[To open pic in larger resolution, right-click on pic followed by open link (NOT image) in new tab/window. In new tab/window you may have to click on pic to zoom in.]*

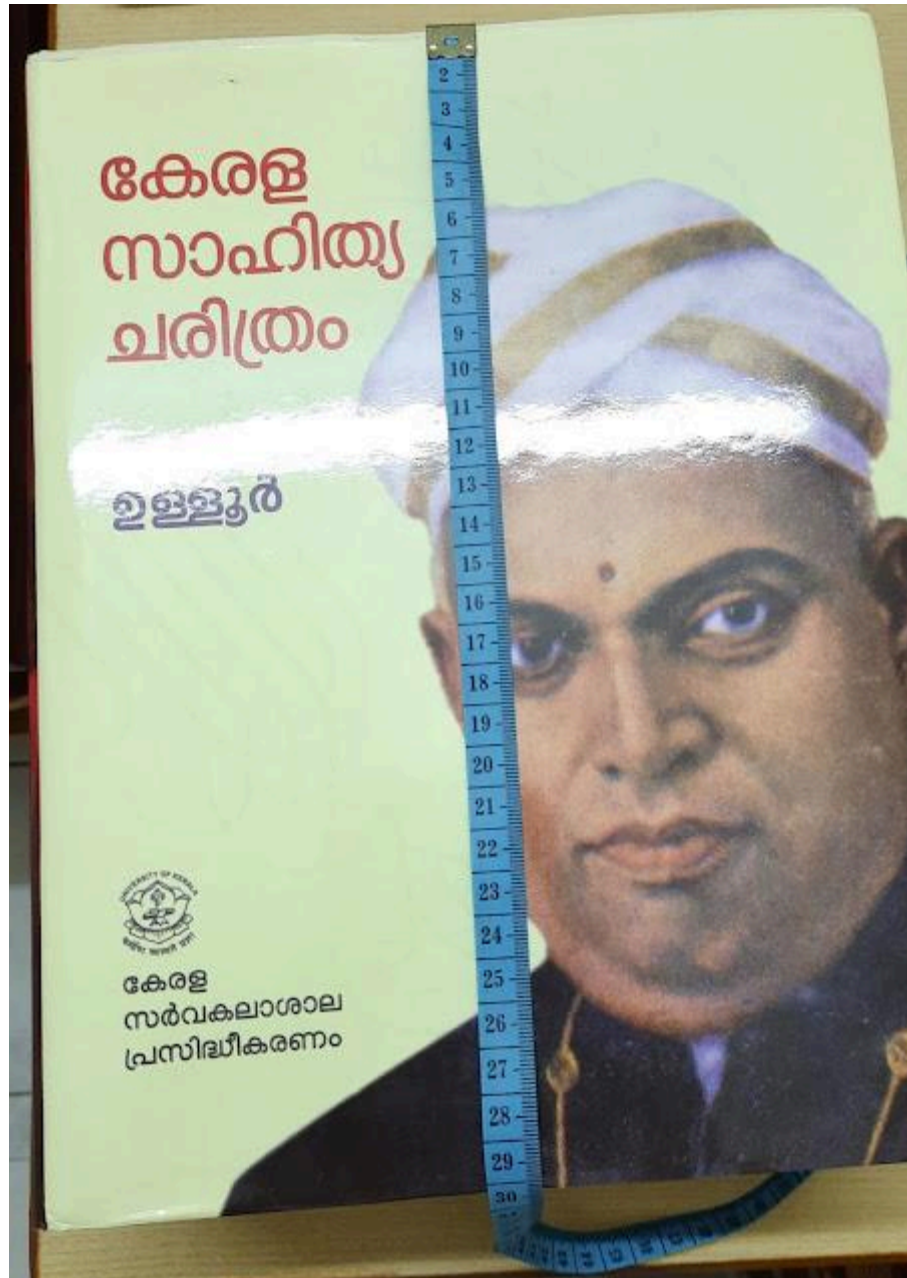


Above pic: Kerala Sahitya Charitram books (Volumes I & II) by Mahakavi Ullor S. Parameswara Aiyar. Book cover with yellow colour background is Vol. I and the pink colour background book cover is Vol. II.

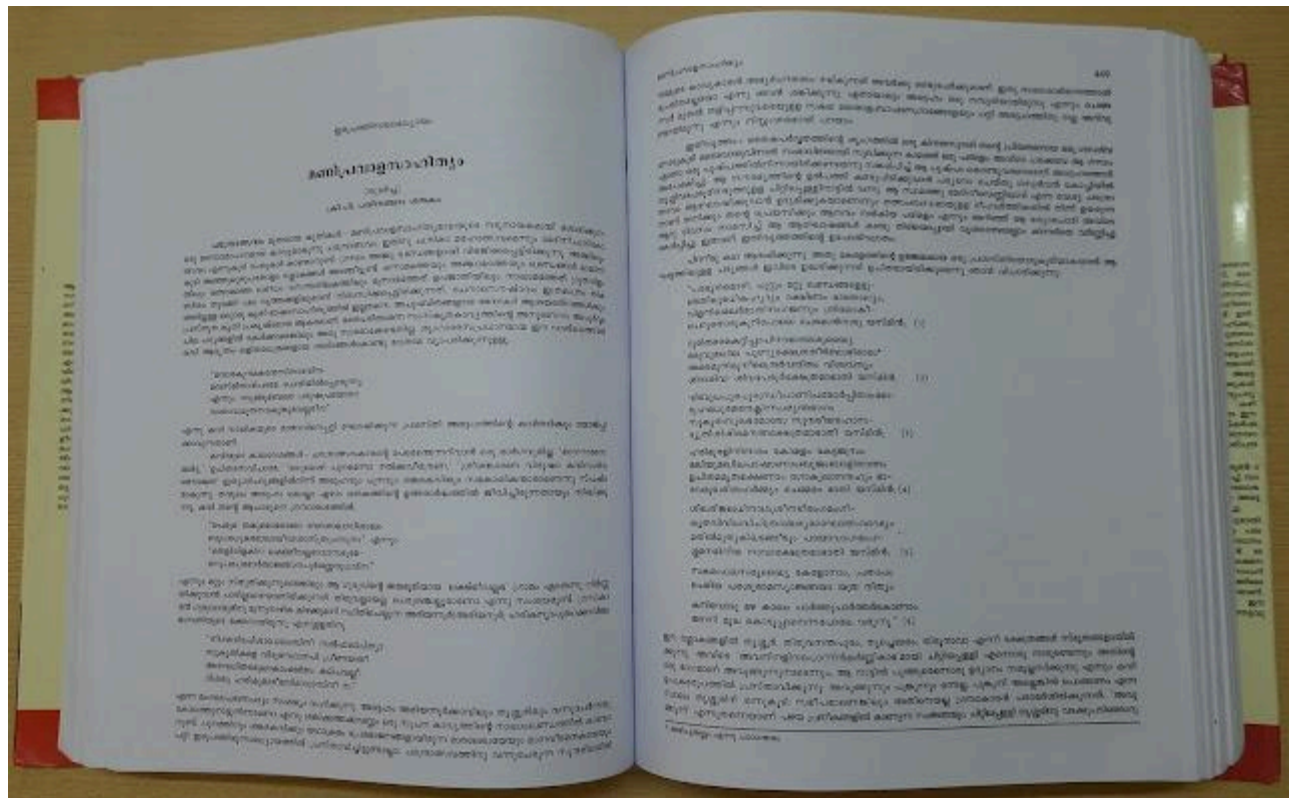


The two volumes together are 12 cms thick.

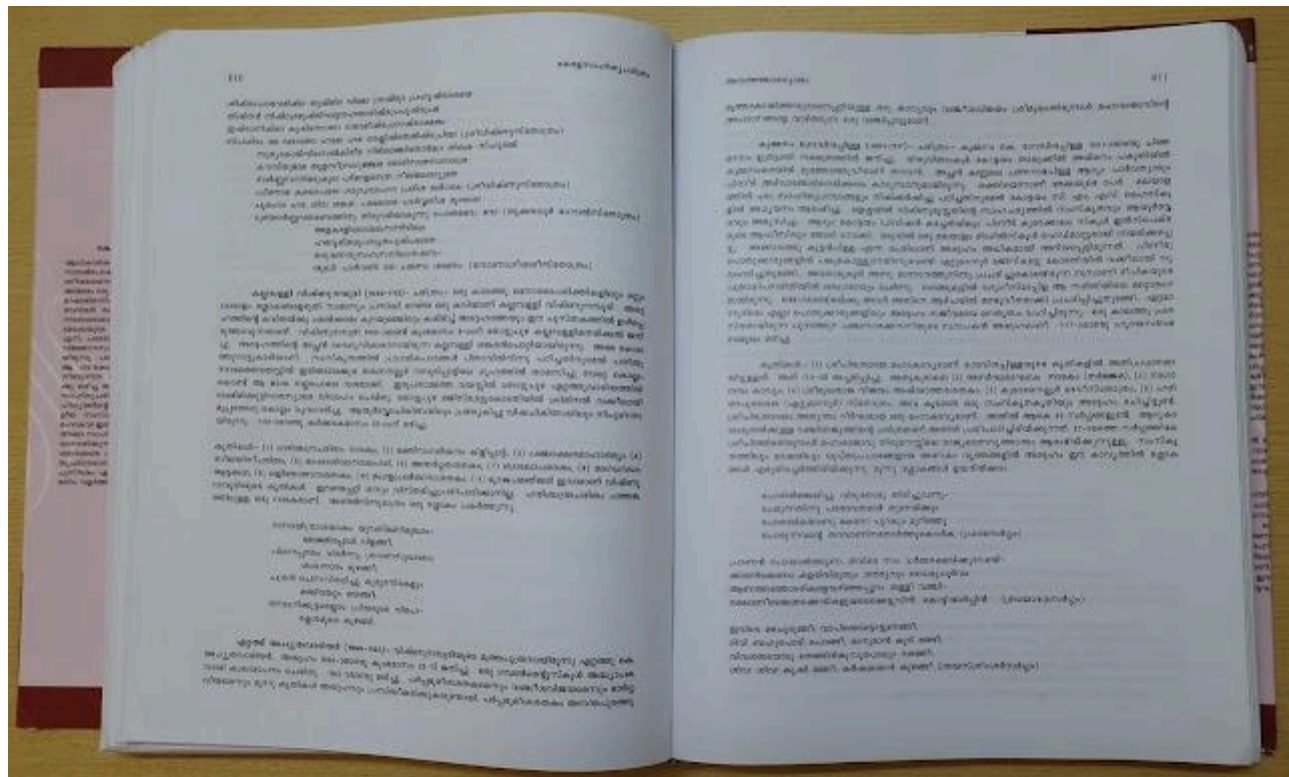




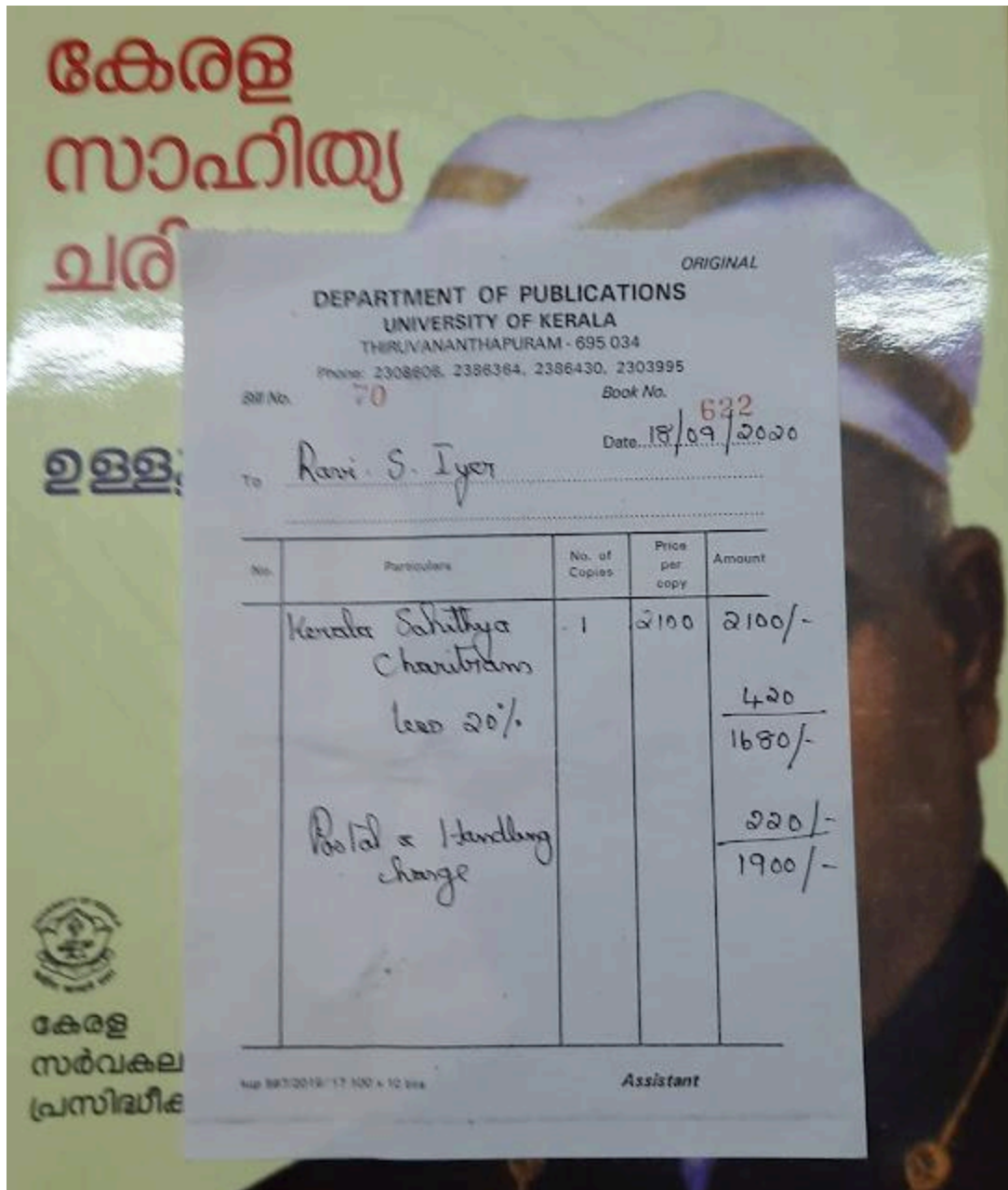
The length of the book is 29 cms.



Sample pages of inner content of Vol. I



Sample pages of inner content of Vol. II



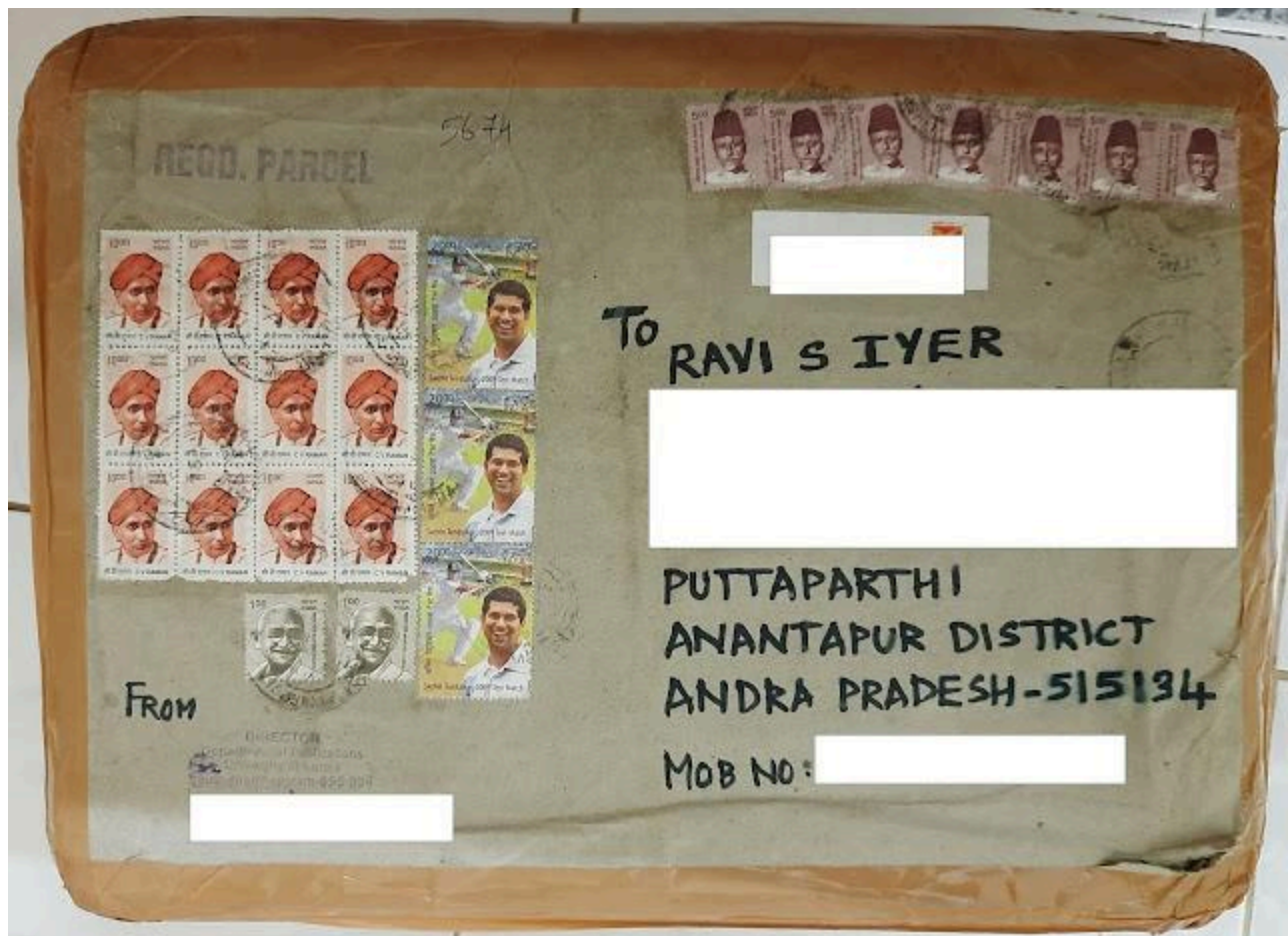
Above pic: Bill for the two books/volumes

The cover page (hardback) of one of the volumes has got almost fully, if not fully, detached from the book. I will need to paste that back myself. But that's OK. It is just a minor issue. Getting the book volumes from Kerala, in these COVID pandemic times, is a great thing, as these books don't seem to be available on Internet book stores like amazon.in.

The books are in Malayalam which I cannot read. I had expected an Index where I could locate any entry corresponding to name(s) of my great-grandfather Thuravoor Narayana Sastrigal as I know how they appear in Malayalam script. But in my first look at the two volumes, I could not find any Index! So that makes the task of checking these two huge books for mention of my great-grandfather name, a much more difficult task.



To know more about my ancestor Thuravoor Narayana Sastrigal, readers may visit my blog post:  
<https://tnarayanasastry.blogspot.com/2023/04/my-great-grandfather-thuravoor-narayana.html> or my (equivalent) Facebook post: <https://www.facebook.com/ravi.s.iyer.7/posts/2367803636769533> .  
 Note that the author of these volumes, Ulloor S. Parameswara Iyer, as reported by wikipedia page of Pandalam Kerala Varma, [https://en.wikipedia.org/wiki/Pandalam\\_Kerala\\_Varma](https://en.wikipedia.org/wiki/Pandalam_Kerala_Varma), had studied grammar and rhetorical figures (along with Pandalam Kerala Varma) under guidance of my great-grandfather Thuravoor Narayana Sastrigal.  
 I have also given the parcel pic below (with some info blanked out) as it has an interesting collection of stamps of famous Indians: C.V. Raman, Mahatma Gandhi, Maulana Abul Kalam Azad and Sachin Tendulkar!



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In response to a comment on my Facebook post, <https://www.facebook.com/ravi.s.iyer.7/posts/2958955514321006>, associated with this blog post, I wrote (slightly edited):

--Name-snipped-- sir, thanks for the very kind words. I think they are just some humble efforts of mine, born out of gratitude, to record contributions made by an ancestor of mine, whose Sanskrit scholarship in his times, surely helped him nurture our family (including my mother and her father) as that scholarship earned patronage from then Travancore kingdom ruler(s). I don't know whether he was mainly (or only) a teacher and a commentator (on Sanskrit literature), or whether he did write works of his own in Sanskrit.

As Ulloor Mahakavi was, as per wikipedia, a student of his for some time, I felt that the right history of Kerala literature to check for mention of my great-grandfather's name & works, is this book, which is said to have coverage of some Sanskrit literature besides Malayalam literature output of Kerala.

If Ulloor Mahakavi's book also does not mention him then perhaps my great-grandfather did not compose any Sanskrit works of his own (different from commentary type articles he seems to have written in journals/magazines of that time on some matters). And that would be fine with me. I just want to know the truthful picture of my great-grandfather's Sanskrit scholarship work, and share that publicly on blog & Facebook.

Note that he was a traditional systems Sanskrit scholar (so he would have probably studied in a Veda Pathashala type system) where research publications may not be stressed so much, which is different from European style scholarship where a scholar has to have research publications. I think my great-grandfather lived at a time when Kerala academic system even for Sanskrit studies, was moving from traditional academic system (Veda pathashala type) to European style academic system, with Prof. A.R. Rajaraja Varma (ARRV), [https://en.wikipedia.org/wiki/A.\\_R.\\_Raja\\_Raja\\_Varma](https://en.wikipedia.org/wiki/A._R._Raja_Raja_Varma), [http://sahitya-akademi.gov.in/publications/pdf/a-r-rajaraja-varma\\_english.pdf](http://sahitya-akademi.gov.in/publications/pdf/a-r-rajaraja-varma_english.pdf), a royal family person and a friend & colleague of my great-grandfather, being educated in/or passing in European style academic system in Madras university (B.A. and M.A.). ARRV was first in his M.A. exam.

ARRV has many works to his name and seems to have been a prolific composer & writer. As I wrote earlier, perhaps my great-grandfather was more of a teacher and did not write/publish books. As per family handed-down history, he is known to have composed at least one Sanskrit poem in honour of the then Travancore king, which he recited in front of him and received gold presents for. But perhaps this poem and any other Sanskrit poems he composed were never published as a book. Perhaps book publication then required a lot of patronage which he could not organize or was not so keen on organizing.

Hope this was not too long a response :-). Thanks again sir for your kind words.

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In response to a comment (over email) about this being a good opportunity to learn to read Malayalam, I wrote (slightly edited):

No time for that bro. However, I can recognize the string of Malayalam characters that make up my gr-grandfather's name. Had there been an index I would have gone through the whole index looking for it as the index would have been some tens of pages but not crossing hundred.

Without an index, we are looking at around 2000 big size (like A4 or letter size) pages! That makes the task a virtually impossible one for me. Somebody who reads Malayalam and thus can guess parts of the book that may have his name and focuses only on those parts, and who can spare the time for this task, is needed. ... Given COVID pandemic, I think, as of now, that too gets into the realm of almost impossible.

But I have the books (which are not available even on Internet book shops and does not seem to have an ebook version) and that is a big step forward in this quest to establish whether my gr-grandfather did publish any books (in Sanskrit or even in Malayalam) that were notable enough to make it to his student's book which seems to have a list of Kerala literature besides other things.

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=====End of Post=====

## **Pics related to my ancestor Turavur Narayana Sastri's Sanskrit-Devanagari transcription work of Vyangyavyakhya in 1915, from K.G. Paulose's related 2013 book; Published: 2023-04-14**

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/pics-related-to-my-ancestor-turavur.html>

*Last updated on 19 Apr 2023*

*Copied with link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on June 21, 2020*

**\*\*\* Blog post update in progress \*\*\***

For background info. readers are requested to read the following previous posts:

1) My ancestor Turavur Narayana Sastri named in 21st century books & journal as 1915 Sanskrit transcriber of ancient Tapatisamvarana-dhvani & Subhadradhananjaya-dhvani (Vyangyavyakhya) Kerala drama commentaries related to Kutiyattam, <https://tnarayanasasthri.blogspot.com/2023/04/my-ancestor-turavur-narayana-sastri.html> , 23rd May 2020

2) Expression of gratitude to Dr. K.G. Paulose for mentioning in his 2013 Vyangyavyakhya book, my family ancestor Thuravoor (Turavur) Narayana Sastri as eminent traditional (Sanskrit) scholar and transcriber of Vyangyavyakhya in 1915, <https://tnarayanasasthri.blogspot.com/2023/04/expression-of-gratitude-to-dr-k-g.html> .

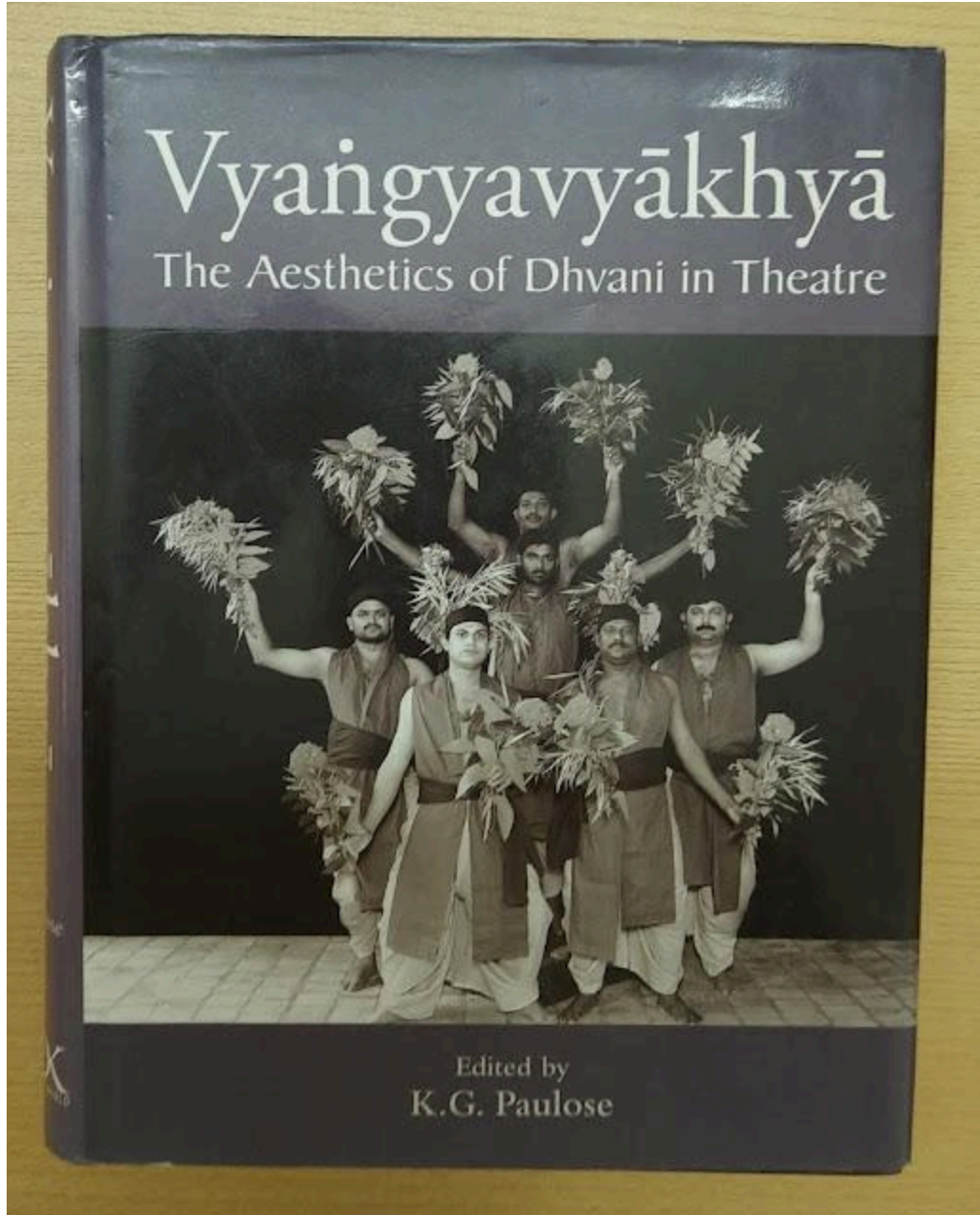
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A few weeks ago, I received a printed copy of K.G. Paulose's related book titled "Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre", published by Rashtriya Sanskrit Sansthan and D.K. Printworld in 2013, <https://books.google.co.in/books?id=LzCNzSTekCEC>, <https://www.amazon.in/Vyangyavyakhya-Aesthetics-K-G-Paulose/dp/8124606994>. I had ordered the book on amazon.in.

Given below are a few pics of this book which are related to Turavur (Thuravoor) Narayana Sastri (TNS) and his Sanskrit-Devanagari transcription related work. Note that TNS is my great-grandfather.

*[To open pic in larger resolution, right-click on pic followed by open link (NOT image) in new tab/window. In new tab/window you may have to click on pic to zoom in.]*





Above pic: Book and its front cover page

The reference to TNS comes in beginning of Part II, "Performance Text" of the book, with sub-title "Vyāṅgyavyākhyā" "1 Dhananjayadhvani" (Page 65).

Page 66 and 67 introduces this part, giving pics of the early Malayalam script palm leaves for

the Dhananjayadhvani part of Vyangyavyakhya. Note that Dhananjayadhvani seems to be a short form of Subhadradhananjayadhvani.

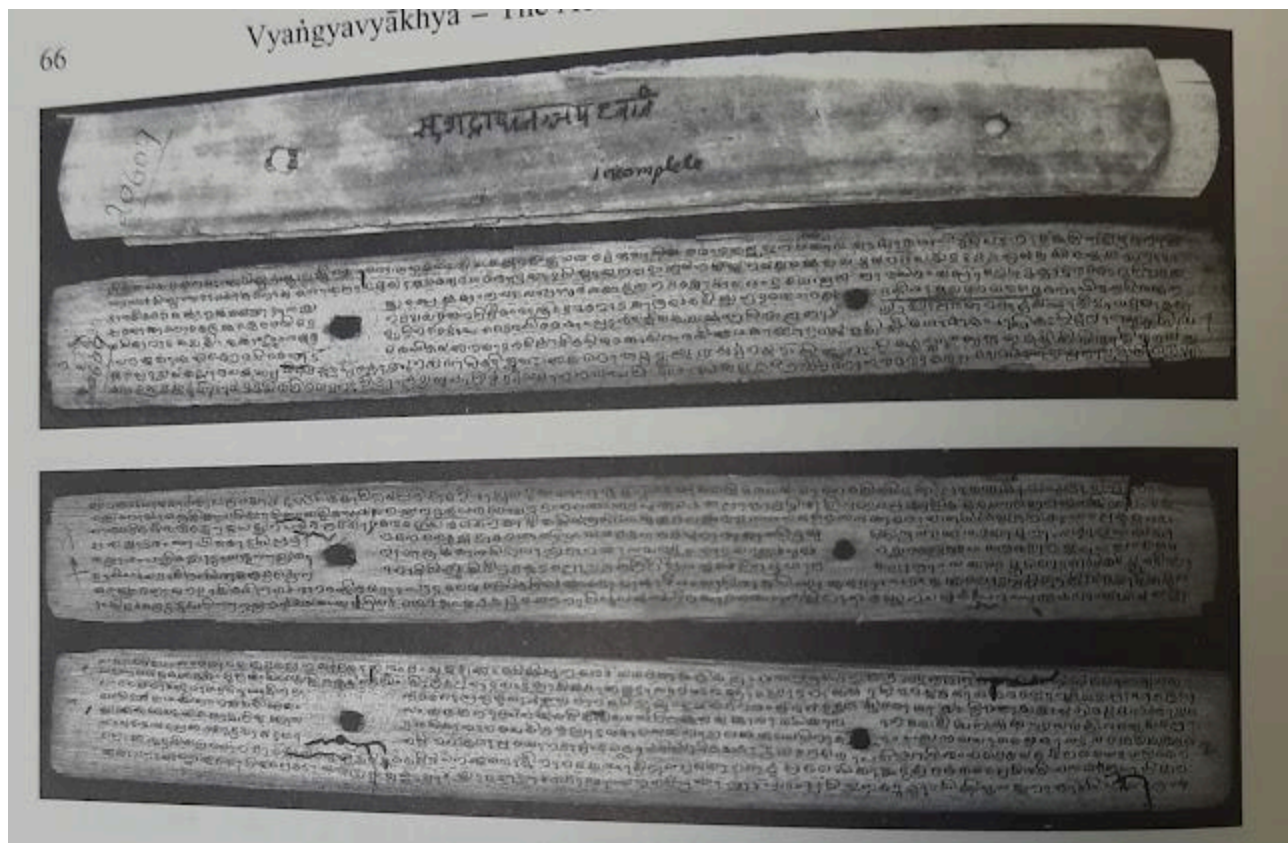
In these pages, SD refers to Subhadradhananjaya (drama) and TS seems to refer to Tapatisamvaranam (drama).

It is in page 67 that we have the reference to TNS. The related sentences are: "The only Ms available to us of these text is the one owned by Kailasapurathu Govinda Pisharoti in the palace library (No. 67) in Thiruvananthapuram. This palm-leaf Ms, in early Malayalam script is very old and is worn-out in many places. Turavur Narayana Sastri, an eminent traditional scholar of the last century transcribed this in paper in Devanāgarī script for the Oriental Manuscript Library Thiruvananthapuram in 1915 CE (ME 1090)."

I have given below pics of pages 66 and 67, along with additional pics of only the palm leaf manuscript pics on these pages (with higher resolution than the full page pics).

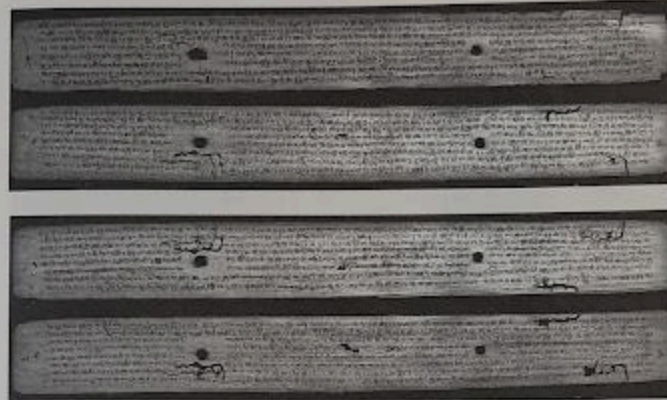


Above pic: Page 66



Above pic: Only palm leaf manuscript pics part of page 66

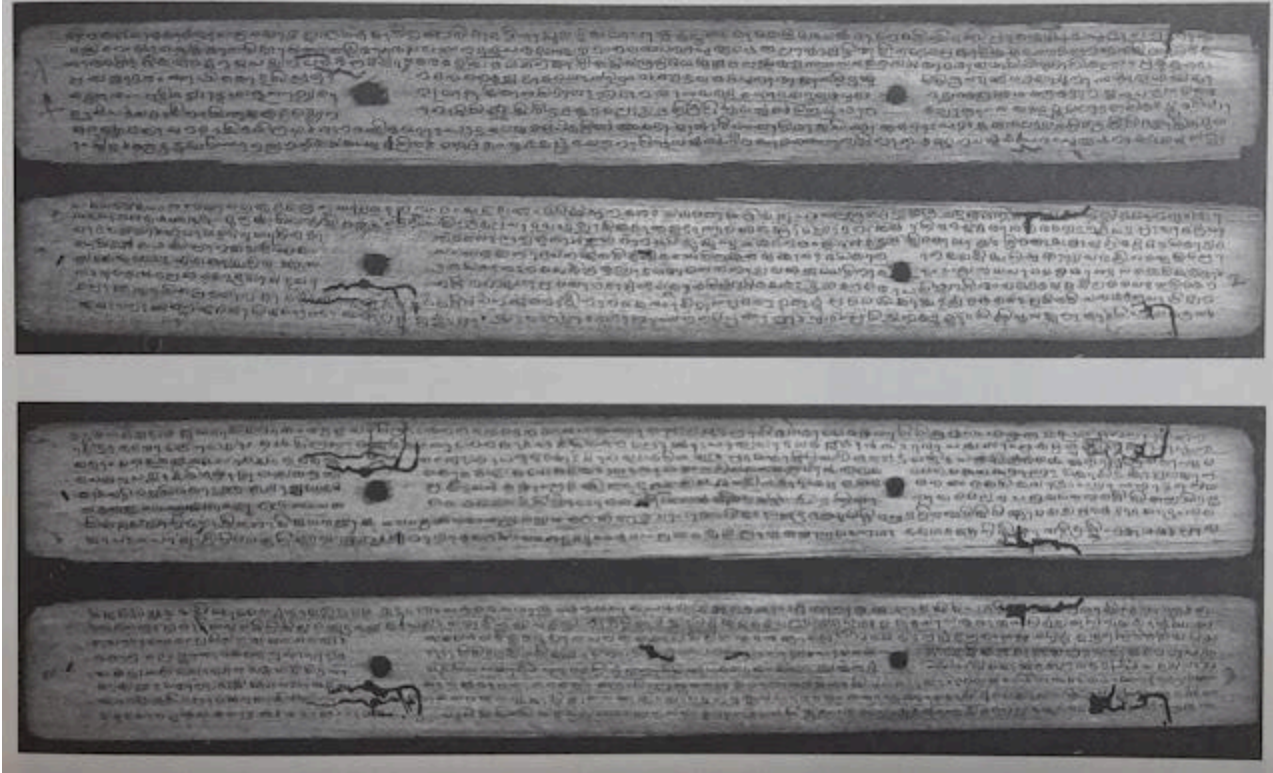




The only Ms available to us of these texts is the one owned by Kailasapurathu Govinda Pisharoti in the palace library (No. 67) in Thiruvananthapuram. This palm-leaf Ms, in early Malayalam script is very old and is worn-out in many places. Turavur Narayana Sastri, an eminent traditional scholar of the last century transcribed this in paper in Devanāgarī script for the Oriental Manuscript Library Thiruvananthapuram in 1915 ce. (sn. 1090). The text is in 310 pages – 1 to 124 Dhanāñjayadhvani and 125 to the end Samvaranadhvani. The common title for the two texts in the codex is Dhanāñjayasamvaranadhvani. The reason for reversing the sequence of composition remains to be explained.

This edition is based on the above (Mss T 281), preserved in the Oriental Manuscript Library of Kerala University. The scholar-scribe left out the worn out parts as such. I too keep them blank, leaving the challenge to our young scholars to search for other Mss to fill up the gaps. Mahāmahopādhyāya T. Ganapati Sastrikal, the renowned curator, provided a much sophisticated title to the text – *Vyañgyavyākhyā*, juxtaposing the meanings of the two enchanting epithets of Śivarāma, *vyañgyarūpa* iha *cārutarorthaḥ* and *vyākṛtaḥ*. The name soon gained acceptance in the academic circles. The name, though not supported by Mss, is retained here. The order of the performance text in the Mss is faithfully followed in this edition.

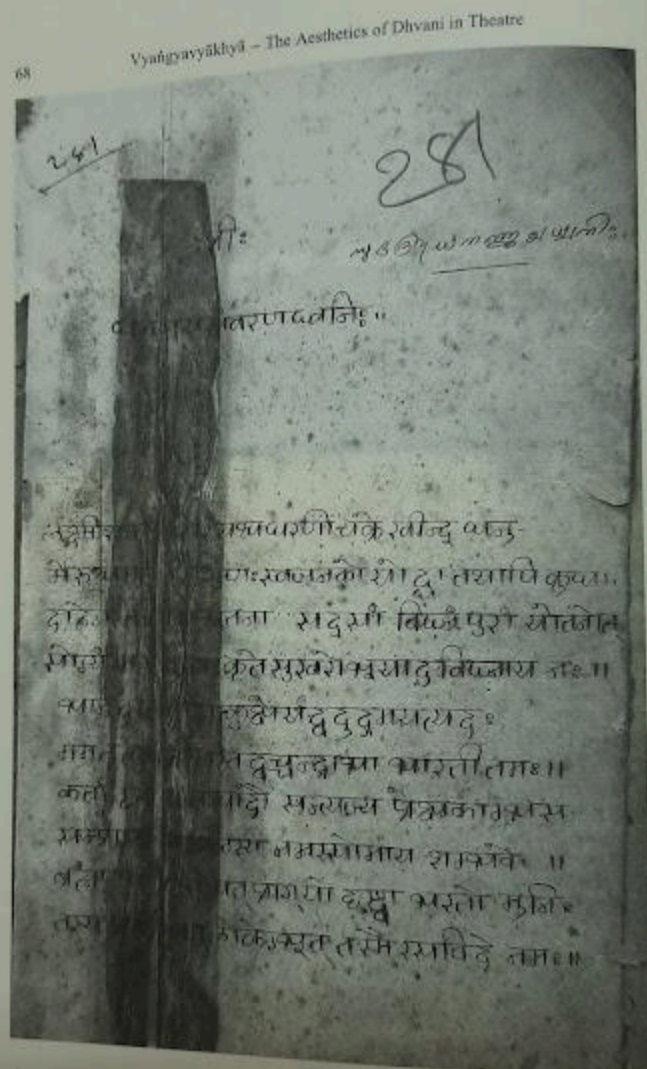
*Trivandrum Palace Library* – No. 1604, Cata. P 2635-37. Palm leaf size 14½"x2". Leaves 43. 8-9 line per page and 58-66 letters per line. Script Malayalam.



Above pic: Only palm leaf manuscript pics part of page 67

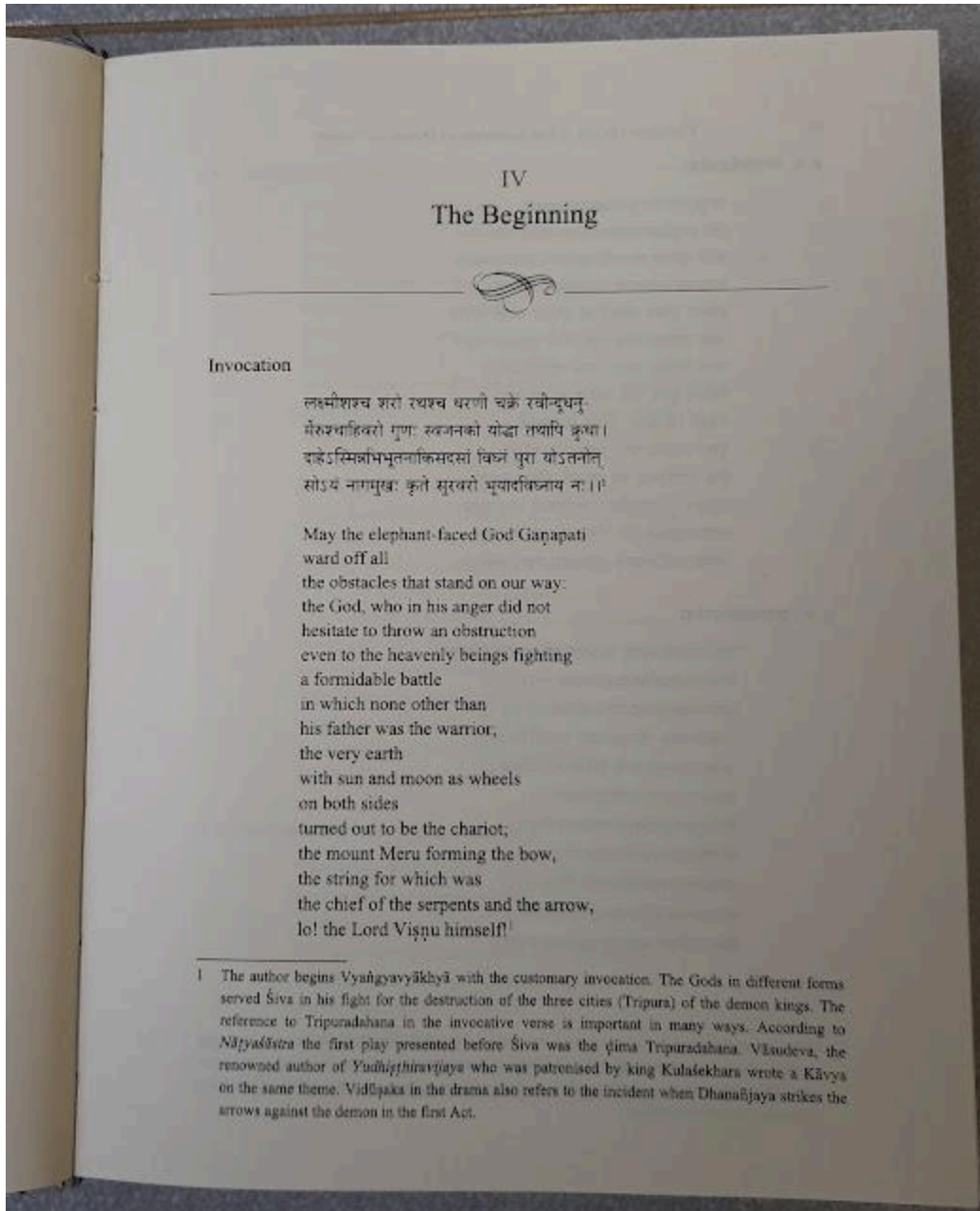
These pics give us good background on the work done by TNS in this context. The palm leaf manuscript (perhaps a few centuries old in 1915) had Sanskrit language text written in early Malayalam script. TNS read this and wrote (same, one presumes) Sanskrit language text but in Devanagari script on paper in 1915. Note that TNS had retired from Maharaja's Sanskrit college Trivandrum in 1911 as principal and, as per *Kēraḷasāhityacaritraṃ*, Volume 5, Uḷḷūr Es Paramēśvarayyar (see <https://tnarayanasthri.blogspot.com/2023/04/results-of-google-books-search-for.html>), continued to teach Sanskrit to students at his home in Trivandrum (near Padmanabhaswamy temple, I believe). Perhaps out of his love for Sanskrit, TNS may have taken up this task of transcribing the early Malayalam script Sanskrit language palm leaf manuscript text into handwritten Devanagari script Sanskrit language on paper (in 1915), thereby making a vital contribution to enhancing longevity for these ancient text(s). [Dr. K.G. Paulose dates original composition of these texts, referred to as *Vyangyavyakhya* (VV) by him, as "ninth century CE" - see page viii, in above mentioned *Vyangyavyakhya* book. Also page 66, whose pic is given above, has Dr. Paulose stating, "Walking in time, now we knock at the doors of the last century of the first millennium, the golden age of the Ceras. As explained, the *Natyasastra* - scholar recorded the performance text for the two dramas as desired by the royal dramatist, ...". In other

Page 68 shows us the first page of the Devanagari Sanskrit text transcribed by TNS. I presume that he may have written the Devanagari script Sanskrit text himself on paper. If so, then we get to see the superb Devanagari script handwriting of TNS in page 68 of the book. Pic below is of page 68.





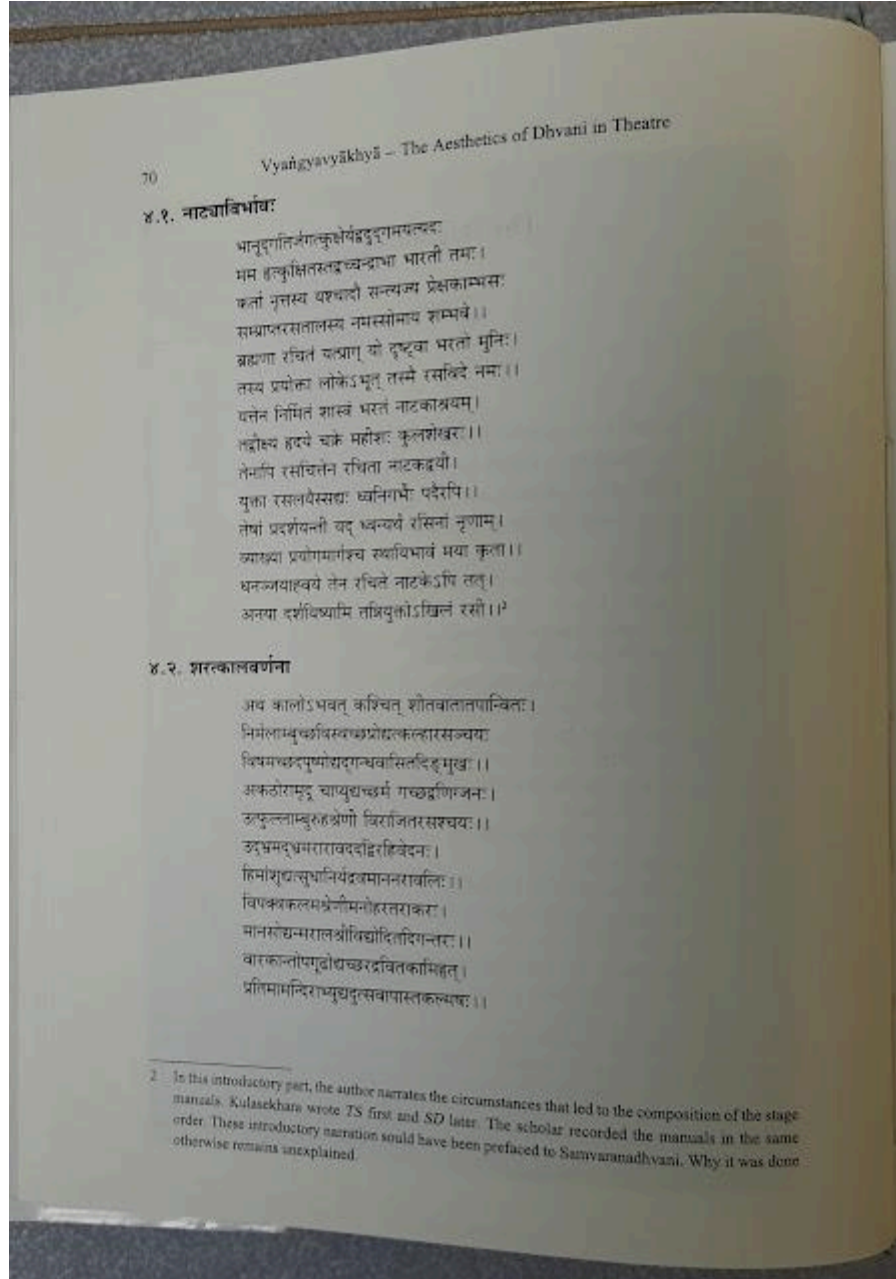
Page 69 reproduces (cleanly) with printed Devanagari font, the first four lines of the Devanagari handwritten Sanskrit text of manuscript pic shown in page 68. It then provides the English translation of it. Pic below shows page 69. Note that I can read Devanagari script as it is the common script for Hindi & Marathi (languages that I can understand well - Hindi - or to some extent - Marathi), as well as Sanskrit (of which I have very limited understanding).



Page 70 has printed Devanagari text of remaining lines of manuscript shown on page 68 as well as other lines which seem to be from later part of the manuscript and page 71 has the



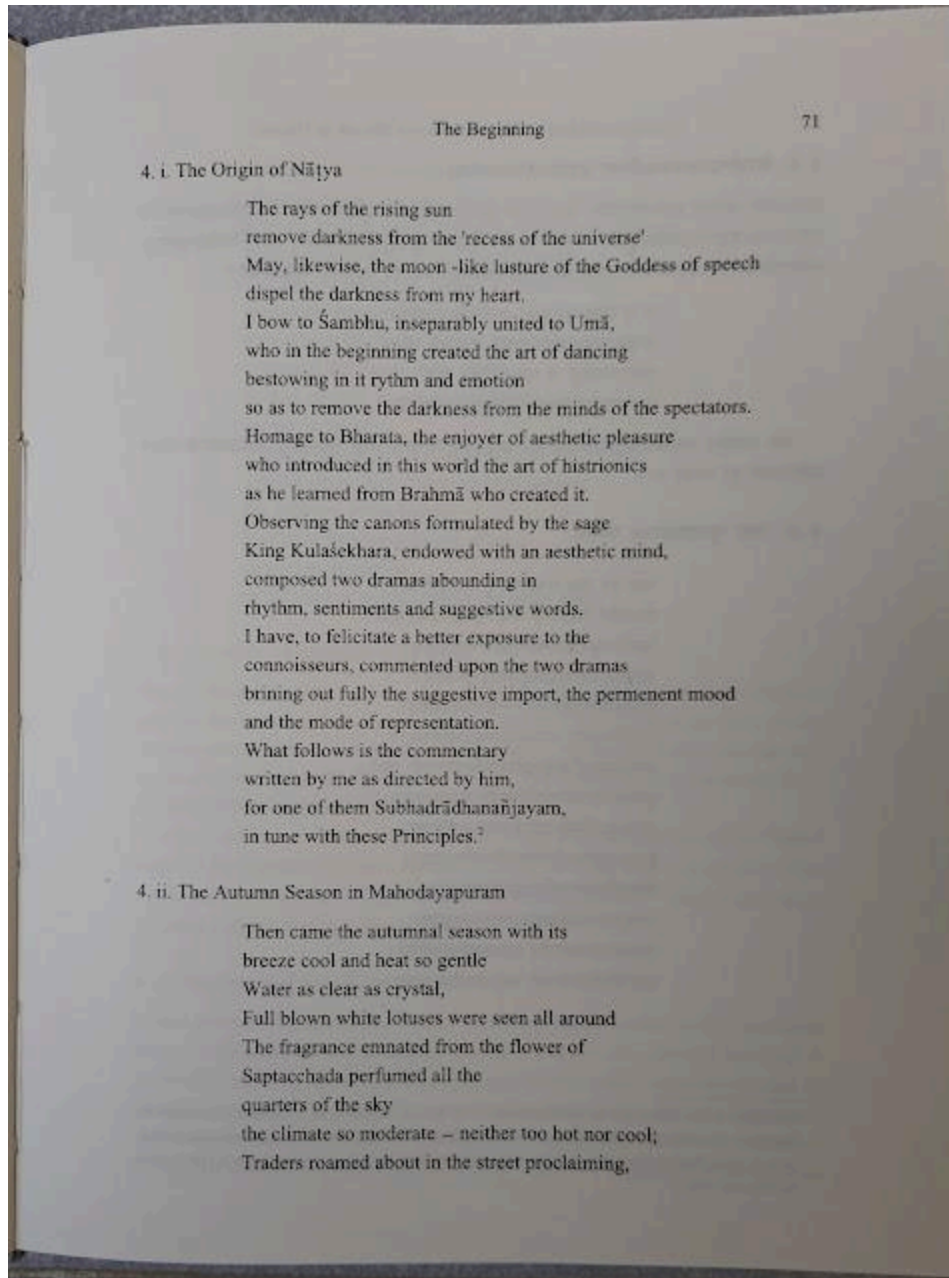
English translation of it. First 6 Devanagari script lines (excluding verse title) of Page 70 are of remaining lines of manuscript part shown in page 68.



Above pic: Page 70

First 11 English translation lines (excluding verse title) of Page 71 seem to correspond to first 6 Devanagari script lines (excluding verse title) of Page 70, which are of remaining lines of

manuscript part shown in page 68.



Above pic: Page 71

Pages 70 and 71 are followed by further similar pages. There are no more pics of the paper handwritten Devanagari text transcribed by TNS (like in page 68 above).

Index page 542 has this entry, "Narayana Sastri, Turavur 67". So it seems that there is only one mention of TNS in the book (on page 67 given earlier in this post).

*[I thank publishers and author (Dr. K.G. Paulose) of Vyangyavyakhya book mentioned in this post, and have presumed that they will not have any objections to me sharing few pics of their book related to my great-grandfather Turavur (Thuravoor) Narayana Sastrigal, on this post which is freely viewable by all, and does not have any financial profit motive whatsoever.]*

=====End of Post=====

## **Results of Google Books search for ഇറവൂർ നാരായണ ശാസ്ത്രി - Malayalam script name of my ancestor Thuravoor Narayana Sastri - and variations; Published: 2023-04-14**

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/results-of-google-books-search-for.html>

*Last updated on 19 Apr. 2023*

*Copied with link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on May 30, 2020*

*[13th June 2020 Update: Shri Uchampally Preman of Dombivli, Maharashtra, who is an old family friend, was our neighbour in Bandra (East), Mumbai as well as in Dombivli, and who was close to my mother, grand-daughter of TNS, made great efforts to go through the snippets below and provide English translation of most of them. I take this opportunity to express my gratitude to Shri Preman for this vital contribution of his, in digging up information about TNS. end-Update]*

Yesterday night (29th May 2020) / today (30th) early morning, I tried out searching Google Books and Google (all of web), for Malayalam script name of my great-grandfather Thuravoor Narayana Sastrigal - ഇറവൂർ നാരായണ ശാസ്ത്രി - as provided by <https://www.easynepalotyping.com/type-malayalam>, and which matches with one known Malayalam book reference of Thuravoor Narayana Sastrigal (TNS).

ആർ. നാരായണ ശാസ്ത്രി - I think is R. Narayana Sastri

തുറവൂർ ആർ . നാരായണ ശാസ്ത്രി - I think is Thuravoor R. Narayana Sastri

ശാസ്ത്രികൾ - I think is Sastrikal.

I have given the results below of Google Books search. I did not find any additional useful information in Google (all web) search in the limited time that I spent on it. As I do not read Malayalam, I do not know, as of now, which of the searches below are references to my great-grandfather TNS, and which are references to somebody else perhaps with a similar name. I hope to gather information on this using input from Malayalam script reading friends and correspondents, at which time I will update this post. I may also try using Google Translate but I will not view such results as definitive and will wait for confirmation of any such results that may be indicated by Google Translate, from my friends and correspondents who read Malayalam script.

1) "Ē. Ār. Rājarājavarmma - Volume x" with x being 1, 2 or 3. The author is listed as "M. Bhagirathy Amma Thampuran".

[Additional info.: I think the book is also known as A.R.Raja Raja Varma (Volumes I to III) by BHAGIRATHY AMMA THAMPURAN(M) & RAGHAVA VARMA RAJA (M). They seem to be son and daughter of A.R. Rajaraja Varma.]

Given below are related Google Books cropped screenshots

*[To open pic in larger resolution, right-click on pic followed by open link (NOT image) in new tab/window. In new tab/window you may have to click on pic to zoom in.]*



## Ē. Ār. Rājarājavarmma, Volume 1



M. Bhagirathy Amma Thampuran  
vitaranam: Nāṣanal Bukkṣṭāl, 1961  
★★★★★  
0 Reviews

### From inside the book

തൂറവൂർ  Search

2 pages matching തൂറവൂർ in this book

Page 66

ഉണ്ടാക്കി. ശ്രീപാദത്തേ കളത്തിൽ കളികഴിഞ്ഞു  
\* ശ്രീ തൂറവൂർ നാരായണശാസ്ത്രി.

Page 166

1056-മാണ്ടുതന്നെ രാജരാജവർമ്മയുമൊന്നിച്ചു  
തിരുവനന്തപുരത്തേക്കു പോന്നിരുന്ന തൂറവൂർ നാരായണ  
ശാസ്ത്രികൾ അപോഭേഷം ഒരു നല വൈയാകരണനും

[Where's the rest of this book?](#)

Results 1-2 of 2

Page 66 above: Seems to be only a footnote about Thuravoor Narayana Sastri with the snippet NOT showing the part that made the reference. English translation of Page 166 snippet above (this includes additional information about page 166 given later on in this post): In 1056 year (seems to be Malayalam calendar year), Thuravoor Narayana Sastri went with A.R. Rajaraja Varma to Thiruvananthapuram. By that time Thuravoor Narayana Sastri was a knowledgeable & famous person in the field of (Sanskrit) literature and grammar.

## Ē. Ār. Rājarājavarmma, Volume 2



M. Bhagirathy Amma Thampuran

vitaranam: Nāsanai Bukkṣṭāl, 1961

★★★★★

0 Reviews

### From inside the book

2 pages matching തൂറവൂർ in this book

Page 27

കേസരിയുമായിരുന്ന ശ്രീ. തൂറവൂർ ആർ. നാരായണ  
ശാസ്ത്രികൾ സംസ്കൃതപണ്ഡിതനായും നിയമിക്ക  
പ്പെട്ടു. മലയാളത്തിൽ ഒരു സഹകാരിയെ ചേർക്കണമെന്നും

Page 410

അദ്വൈതമെന്നപോലെ അദ്വൈതം അല്ലെങ്കിൽ അദ്വൈതപരമായ  
യിലേ ഹൈന്ദവമാണ് ആയ ബ്രഹ്മശ്രീ തൂറവൂർ ആർ.  
നാരായണശാസ്ത്രികൾ അഭിപ്രായഭേദങ്ങളിലെല്ലാം  
എന്നോട് എതിർക്കുന്ന യോജിപ്പ് എന്നേ ചെയ്യൂ

[Where's the rest of this book?](#)

Results 1-2 of 2

English translation of Page 27 snippet above and some more info. on Page 27 snippet given later on in this post: The famous Shri Thuravoor Narayana Sastrigal was appointed as Sanskrit pandit. The motive for appointing (him as) Sanskrit pandit was to have a person who (may promote?) Malayalam. [Thuravoor Narayana Sastrigal seems to have said that he wanted to teach Sanskrit classes himself.] English translation of Page 410 snippet above (and perhaps with more info. from elsewhere in this post): Thuravoor Narayana Sastrigal was Sanskrit headmaster also. In the event of a difference of opinion, Thuravoor Narayana Sastrigal gave full support and courage (encouragement) to (?? Shri A.R. Rajaraja Varma??).

## Ē. Ār. Rājarājavarmma, Volume 3



M. Bhagirathy Amma Thampuran  
vitaranam: Nāṣanal Bukkṣṭāl, 1963

★★★★★

0 Reviews

### From inside the book

2 pages matching തൂറവൂർ in this book

Page 145

അച്ചുതന്ന നിരവധി സൂചനകൾക്ക് അറിയാൻ  
തന്ന അച്ചുകൊടുത്തു. ചങ്ങല്ലോക്കുപുരം ഏഴി  
യർ ഉറ സേഹിതന്മാരായിരുന്ന ചരകം ചില

Page 188

വ്യാകരണത്തിൽ അതിനിപുണനും ചരീത്രനായ  
കന്റെ സൂചനയും ആയിരുന്ന തൂറവൂർ നാരായണശാസ്ത്രി  
കൾ ഒരു രണ്ടാംഭാഗവും നാലാം ഭാഗവും വായിക്കുക

Where's the rest of this book?

Results 1-2 of 2

Page 145 snippet above seems to not have any reference to TNS. English translation of page 188 snippet above: In grammar, Thuravoor Narayana Sastrigal was an authority (knowledgeable person). Thuravoor Narayana Sastrigal was friend of (some) historian.---

[One Google snippet: Ē. Ār. Rājarājavarmma - Volume 2 - Page 27

തൂറവൂർ ആർ . നാരായണ ശാസ്ത്രികൾ സംസ്കൃതപണ്ഡിതനായും നിയമിക്കപ്പെട്ടു . മാലയളത്തിന് ഒരു സഹകാരിയെ വേണമെന്നും സംസ്കൃതം ക്ലാസ്സുകൾ തന്നിരിക്കുന്ന പഠിപ്പിക്കണമെന്നും ...

M. Bhagirathy Amma Thampuran - 1961 - Snippet view]

[Another Google snippet from another Google Books search for "തൂവൂർ നാരായണ":

Ē. Ār. Rājarājavarmma - Volume 1 - Page 166

... തിരുവനന്തപുരത്തേക്കു പോന്നിരുന്ന തൂവൂർ നാരായണ ശാസ്ത്രികൾ അപ്പോഴേക്കും ഒരു നല്ല വൈയാകരണനും പണ്ഡിതനുമായിക്കഴിഞ്ഞിരുന്നു. സാഹിത്യപരമായും വ്യാകരണസംബന്ധമായും ...

M. Bhagirathy Amma Thampuran - 1961 - Snippet view]

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*[27 Feb. 2023 Update: The section below has been made obsolete by my post: Few significant occurrences of Thuravoor (തൂവൂർ) Narayana (നാരായണ) Shastri name in Part 5 of Ulloor Kerala Sahitya Charitram,*

*<https://tnarayanasasthri.blogspot.com/2023/04/few-significant-occurrences-of.html> , published on 16 Feb. 2023. end-Update.]2) [Please see above update comment] Kēraḷasāhityacaritraṃ, Volume 5, Uḷḷūr Es Paramēśvarayyar,*

Tiruvitāṅkūr Sarvakalāśālā Pṛasiddīkaraṇavakuppā, 1965 - Malayalam literature

[From Google snippet: Kēraḷasāhityacaritraṃ - Volume 5 - Page 233

1097വരെ അവിടെ സാൻസ് ക്രിറ്റ് അസിസ്റ്റന്റ് എന്ന നിലയിൽ തൂവൂർ നാരായണ ശാസ്ത്രിയുടെ അനന്തരഗാമിയായി പണി നോക്കിയപ്പോൾ വയഃക്ലപ്തിനിയമമനുസരിച്ചു സവീസ്തിൽനിന്നു ...

Uḷḷūr Es Paramēśvarayyar - 1965 - Snippet view]



## Kēraḷasāhityacaritraṃ, Volume 5



Uḷḷūr Es Paramēśvarayyar

Tiruvitāṅkūr Sarvakalāśālā P̄rasiddikaraṇavakuppā, 1965 - Malayalam literature

★★★★★

0 Reviews

### From inside the book

തുറവൂർ നാരായണ ശാസ്ത്രി

2 pages matching തുറവൂർ നാരായണ ശാസ്ത്രി in this book

Page 233

ആ ഉദ്യോഗം ഉപജ്ഞിച്ചു. 1൦൯7 (൧൦൯൭) ആണ്ടു സാന്നിദ്ധ്യം ക്രിസ്ത് അസിസ്റ്റൻ്റ് എന്ന നിലയിൽ തുറവൂർ നാരായണ ശാസ്ത്രിയുടെ അനന്തരഗാമിയായി പണിനോക്കിയപ്പോൾ വയസ്സുകഴിഞ്ഞുവെന്നു സ്പെഷ്യൽനിന്നു പിരിയേണ്ടി വന്നു. പലരേയും ഗൃഹത്തിൽവെച്ചു സംസ്കൃതം പഠിപ്പിപ്പിക്കുവാൻ തീരുമാനിച്ചു. അതിനായി തുറവൂർ നാരായണ ശാസ്ത്രി

Page 430

സംഗ്രഹങ്ങൾ ൧൦  
സംഗീതമാലിക 90, 93, 103, 104  
സംഗീതാത്മാവരി 40  
സംഗീതപ്രകാശ 155  
സംഗീതപരിചയചരിതം 4-6, 7  
സംഗ്രഹം 318, 319, 322  
സംഗ്രഹം 333  
സംഗ്രഹപ്രകാശ 225

സംഗീത (മാസിക) 323  
സംഗീതവിഭാഗം 148  
സംഗീതകുലാലം (എ. ആർ. നാ. നാ. വർമ്മ) 53  
സംഗീതകുലാലം (തുറവൂർ നാരായണ ശാസ്ത്രി) 53  
സംഗീതപ്രകാശ 360  
സംഗീതപ്രകാശ 205

Where's the rest of this book?

Results 1-2 of 2

English translation of page 233 snippet above: In 1097 (Malayalam calendar possibly) Thuravoor Narayana Sastrigal retired and some person who was a Sanskrit assistant took over as successor of (official position of) Thuravoor Narayana Sastrigal. Even after retirement, Thuravoor Narayana Sastrigal used to teach Sanskrit from his house. English translation of page 430 snippet above (line having reference to TNS): Sahityakutuhalam (Thuravoor Narayana Sastrigal) 53


[Another Google snippet: Kēraḷasāhityacaritraṃ - Volume 5 - Page 430

വർമ്മ) 53 സംഗീതകുലാലം ശാസ്ത്രികൾ) 53 സംഗീതപ്രകാശ 360 സംഗീതപ്രകാശ 205 ... കെ. (തുറവൂർ നാരായണ സംഗീതദാസൻ, എം. ആർ. നായർ നോക്കുക) സംഗീതനിക്ഷേപം 360 സംഗീതപ്രണയികൾ 407 സത്യനാദകാഹളം 388 പണിക്കർ) 13 430 കേരളസംഗീതചരിത്രം.

Ullūr Es Paramēśvarayyar - 1965 - Snippet view]

[30th May 2020, late evening update: I was informed over email that in the Index of a more recent edition of this vol. 5 there are more references than in the 1965 scanned edition of vol. 5 Index. The more recent edition Index gives pages 46, 53, 230 and 233 against name of TNS, as per the email message. What this means is that procuring a copy of **latest edition** of this book, "Kēraḷasāhityacaritraṃ, Volume 5, Ullūr Es Paramēśvarayyar", will be very helpful to verify and share the references to TNS in it. Note that the Index pages of the book seem to have got updated in later edition(s), and so it is important to get the latest edition of the book so that we have an updated Index page with at least the above 4 references to pages in the book referring to TNS. I think I have found where Ullur's Kerala Sahitya Charitram Vol. 5 is sold. It is mentioned as the latest edition but I don't know whether it is the latest edition. It is sold by the Department of Publications, University of Kerala, <https://www.keralauniversity.ac.in/publications>. The link provides contact info. as well. There is a 2 volume version of the book mentioned on above page but that can be ignored from our needs point of view. The entry for Volume 5 (along with other volumes) is on this webpage: [https://www.keralauniversity.ac.in/images/publications/malayalam\\_publications.pdf](https://www.keralauniversity.ac.in/images/publications/malayalam_publications.pdf). It is stated as "Kerala Sahithya Charithram (V Volumes, IV edition)

Mahakavi Ulloor S Parameswara Aiyer". The price of Volume 5 is mentioned as Rs.65 and number of pages is mentioned as 438. All 5 volumes are listed as available.

	<p><b>Kerala Sahithya Charithram (V Volumes, IV edition)</b> <b>Mahakavi Ulloor S Parameswara Aiyer</b> An authoritative Malayalam literary history by Ulloor S Parameswara Aiyer. The book is in five volumes and the latest is the IV edition. Gives a detailed description of the developmental history of Malayalam language and literature, and the literary history of Sanskrit as well.</p> <p>Pages: 522, 752, 718, 850, 438 Price : 80, 115, 110, 130, 65 Availability: Available.</p>
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end-update.]=====

3) Smaraṇamaṇḍalaṃ, P. K. Narayana Pillai

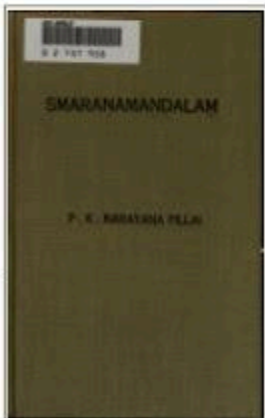
Sāhitya'apṛavarttika Sahakaraṇasaṅghaṃ, 1964 - 175 pages

[From Google snippet: Smaraṇamaṇḍalaṃ - Page 137

കോയിത്തമ്പുരാൻ തിരുമേനിയെ മാതൃഭാഷാസൂപ്രണ്ടായും , എന്നെ അദ്ദേഹത്തിന്റെ മലയാളം അസിസ്റ്റൻറായും തുറവൂർ നാരായണ ശാസ്ത്രി അവർകളെ സംസ്കൃതം അസിസ്റ്റൻറായും നിയമിച്ചു .

P. K. Narayana Pillai - 1964 - Snippet view]

## Smaranamandalam



P. K. Narayana Pillai

Sāhitya'ap̥ravar̥ttaka Sahakaran̥asāṅgham, 1964 - 175 pages

★★★★★

0 Reviews

### From inside the book

തുറവൂർ നാരായണ ശാ:

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1 page matching തുറവൂർ നാരായണ ശാസ്ത്രി in this book

Page 137

തിരുമേനിയെ മാതൃഭാഷാസൂപ്രണ്ടായും, എന്നെ അദ്ദേഹത്തിന്റെ മലയാളം അസിസ്റ്റൻറായും തുറവൂർ നാരായണ ശാസ്ത്രി അവർകളെ സംസ്കൃതം അസിസ്റ്റൻറായും നിയമിച്ചു. എന്റെ ജോലി പ്രാധാന്യേന കാളേജിൽത്തന്നെ

Where's the rest of this book?

Results 1-1 of 1

English translation of Page 137 snippet above: (Some person) was appointed as Malayalam assistant (of/by) Koil Tampuran. Simultaneously Thuravoor Narayana Sastri was appointed as Sanskrit assistant. [Some person] was appointed as Mother Tongue (Malayalam) Superintendent.=====

#### 4) Pantaḷattinte tiraññeṭutta kṛtikaḷ, Volume 2 Pantaḷaṃ Kēraḷavarṃma

Mahākavi Pantaḷaṃ Kēraḷavarṃma Janmasatavārṣikāghōṣa Svāgatasāṅghaṃ, 1979

[From Google snippet: ... മഹാകവി ഉള്ളൂരമൊന്നിച്ച് അദ്ദേഹം തുറവൂർ നാരായണ ശാസ്ത്രികൾ എന്ന പണ്ഡിതന്റെ കീഴിൽ വ്യാകരണ മഹാഭാഷ്യവും അലങ്കാരശാസ്ത്രത്തിലെ ഉപരിഗ്രന്ഥങ്ങളും പഠിക്കുകയുണ്ടായി.

Pantaḷaṃ Kēraḷavarṃma - 1979 - Snippet view]

### Pantaḷattinte tiraññeṭutta kṛtikaḷ, Volume 2



Pantaḷaṃ Kēraḷavarṃma

Mahākavi Pantaḷaṃ Kēraḷavarṃma Janmasatavārṣikāghōṣa Svāgatasāṅghaṃ, 1979

★★★★★

0 Reviews

#### From inside the book

തുറവൂർ നാരായണ ശാ:

Search

1 page matching തുറവൂർ നാരായണ ശാസ്ത്രി in this book

ഈ കാലത്തു് മഹാകവി ഉള്ളൂരമൊന്നിച്ച് അദ്ദേഹം തുറവൂർ നാരായണ ശാസ്ത്രികൾ എന്ന പണ്ഡിതന്റെ കീഴിൽ വ്യാകരണ മഹാഭാഷ്യവും അലങ്കാരശാസ്ത്രത്തിലെ ഉപരിഗ്രന്ഥ

Where's the rest of this book?

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*English translation of above snippet(s): Mahakavi Ulloor (and Pandalam Kerala Varma) under guidance of Thuravoor Narayana Sastrigal, studied advanced grammar and rhetoric.*

=====

5) Kēraḷapāṇinīyavimarśaṃ: vyākaraṇapaṭhanaṃ

Sāhityapṛavarttaka Sahakaraṇasaṅghaṃ, 1981 - Bhāṣāpōṣiṇi - 139 pages

Critiques, 1897-1900, from Vidyāvinōdini, and Bhāṣāpōṣiṇi, Malayalam literary journals, on Kēraḷapāṇinīyaṃ, Malayalam grammar, by A.R. Rajaraja Varma, 1863-1918; includes his response.

[From Google snippet: Kēraḷapāṇinīyavimarśaṃ: vyākaraṇapaṭhanaṃ - Page 16,

... അദ്ദേഹം ചച്ചചെയ്ത് മനസ്സിലാക്കിയിരുന്നു. പ്രൊഫ സർ സുന്ദരൻപിള്ള, ചിഫ് ജസ്റ്റീസ് കൃഷ്ണസ്വാമിറാവു, തുറവൂർ നാരായണൻ സംസ്കൃതവ്യാകരണങ്ങളിലെ സഹായികൾ. കിട്ടാവുന്ന എല്ലാ ...

1981 - Snippet view]

## Kēraḷapāṇinīyavimarśaṃ: vyākaraṇapaṭhanam



Sāhityapṛavarttaka Sahakaraṇasaṅghaṃ, 1981 - [Bhāṣāpōṣiṇi](#) - 139 pages

★★★★★

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Critiques, 1897-1900, from Vidyāvinōdini, and Bhāṣāpōṣiṇi, Malayalam literary jo his response.

### From inside the book

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Page 16

തൂറവൂർ, മ.വ. ജഗദീശ്വരൻ കൃഷ്ണപാമനാഭൻ, തൂറവൂർ - നാരായണ  
സ്വാമിശാസ്ത്രികൾ എന്നിവരായിരുന്നു യഥാക്രമം തമിഴ്-തെലുങ്ക്-

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[Above snippet has limited information and so English translation has not been provided.]=====

6) Kēraḷavarṃma kathakaḷ: paṭhanavum kathakaḷum

Tikkurīśśi Gaṅgādharaṇ

Tikkurīśśi Gaṅgādharaṇ, 1982 - 210 pages

[From Google snippet: Kēraḷavarṃma kathakaḷ: paṭhanavum kathakaḷum - Page 41

അരിപ്പാട്ടുകൊട്ടാരത്തിൽ തടങ്കലിൽ താമസിച്ചിരുന്നപ്പോൾ അനന്തരവനായ എ. ആർ. രാജരാജവർമ്മ, രവിവർമ്മ കോയിത്തമ്പുരാൻ, തുറവൂർ നാരായണ ശാസ്ത്രി എന്നിവരുടെ ഗുരുസ്ഥാനംവഹിച്ചു. കാവ്യ ...

Tikkurīśśi Gaṅgādharaṇ - 1982 - Snippet view]

## Kēraḷavarmma kathakaḷ: paṭhanavum kathakaḷum



Tikkurīśśi Gaṅgādharaṇ

Tikkurīśśi Gaṅgādharaṇ, 1982 - 210 pages

★★★★★

0 Reviews

### From inside the book

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Page 41

അന്നപ്പോൾ അനന്തരവനായ എ. ആർ. രാജരാജവർമ്മ,  
രവിവർമ്മ കോയിത്തമ്പുരാൻ, തുറവൂർ നാരായണ  
ശാസ്ത്രി എന്നിവരുടെ ഗുരുസ്ഥാനംവഹിച്ചു. കാവ്യ  
നാടകാദികളും വ്യാകരണം, അലങ്കാരം എന്നിവയും  
അദ്വൈതപ്രതിപദ്യകൾ, ഭാഗവതപരിഭാഷണം അവരും

Where's the rest of this book?

Results 1-1 of 1

English translation of page 41 snippet above: In Haripad (palace?), Ravi Varma - Koil Tampuran's nephew, Rajaraja Varma, (?Ravi Varma Koil Tampuran himself?), Thuravoor Narayana Sastri were taught by Koil Tampuran. [He taught] drama in form of poetry (poetic

*drama?), grammar, rhetoric, ..=====*

7) Kēraḷavarṃmayuṃ Malayāḷagadyavum: gaveṣaṇa prabandham

Tikkuṛiśśi Gaṅgādharaṇ

Tikkuṛiśśi Gaṅgādharaṇ, 1984 - 241 pages

Study of the contribution of Kēraḷavarṃma, 1844-1917, Malayalam and Sanskrit scholar, to Malayalam prose literature.

[From Google snippet: Kēraḷavarṃmayuṃ Malayāḷagadyavum: gaveṣaṇa prabandham

രാജരാജവർമ്മ , രവിവർമ്മ കോയിത്തമ്പുരാൻ , ചെമ്പോൽ കേരളവർമ്മത്തമ്പുരാൻ , തുറവൂർ നാരായണ ശാസ്ത്രി എന്നിവരായിരുന്നു പ്രധാന ശിഷ്യന്മാർ . കാവ്യം , നാടകം , വ്യാകരണം , അലങ്കാരം എന്നിവ ...

Tikkuṛiśśi Gaṅgādharaṇ - 1984 - Snippet view]

## Kēraḷavarmmayuṁ Malayāḷagadyavuṁ: gaveṣaṇa prabandham



Tikkuṟṟṟṟi Gaṅgādharaṇ

Tikkuṟṟṟṟi Gaṅgādharaṇ, 1984 - 241 pages

★★★★★

0 Reviews

Study of the contribution of Kēraḷavarmma, 1844-1917, Malayalam and Sanskrit s

### From inside the book

തൂറവൂർ നാരായണ

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ണ്ടായി. എ. ആർ. രാജരാജവർമ്മ, രവിവർമ്മകോയിത്തമ്പു  
രാൻ, ചെമ്പ്രോൽ കേരളവർമ്മത്തമ്പുരാൻ, തൂറവൂർ നാരായണ  
ശാസ്ത്രി എന്നിവരായിരുന്നു പ്രധാന ശിഷ്യന്മാർ. കാവ്യം,  
നാടകം, വ്യാകരണം, അലങ്കാരം എന്നിവ വലിയകോയി  
ത്തമ്പുരാൻ അഭ്യസിപ്പിച്ചവ. ഫ. അറിനെ ഇംഗ്ലീഷ്

Where's the rest of this book?

Results 1-1 of 1

English translation of page 183 snippet above: Rajaraja Varma, Ravi Varma Koil Tampuran, Chembol Kerala Varma Tampuran, Thuravoor Narayana Sastri were prominent students (??of Kerala Varma Valiya Koil Tampuran??). Kavya (poetry), Natakam (drama), Vyakarana (grammar), (??Alankarana??) (rhetoric?) etc. (were taught) by Valiya Koil Tampuran.

=====

8) Ai. Si. Cākkō

M. O. Joseph



Ai. Si. Bukkā Haus, 1975 - Authors, Malayalam - 174 pages

[From Google snippet: Ai. Si. Cākkō: - Page 77

രാജരാജവമ്മ തമ്പുരാൻ : “ അതു കാളിദാസൻ തന്നെ രചിച്ചതുപോലെ ഇരിക്കുന്നു ’ ’ എന്നും അന്നും സംസ്കൃത കോളേജ് പ്രിൻസിപ്പൽ ആയിരുന്ന തുറവൂർ നാരായണ ശാസ്ത്രികളോടു പറയുകയുണ്ടായി .

M. O. Joseph - 1975 - Snippet view]

## Ai. Si. Cākkō



M. O. Joseph

Ai. Si. Bukkā Haus, 1975 - Authors, Malayalam - 174 pages

★★★★★

0 Reviews

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1 page matching തുറവൂർ നാരായണ in this book

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രാജരാജവമ്മ തമ്പുരാൻ : “ അതു കാളിദാസൻതന്നെ രചിച്ചതുപോലെ ഇരിക്കുന്നു ’ ’ എന്ന് അന്ന് സംസ്കൃത കോളേജ് പ്രിൻസിപ്പൽ ആയിരുന്ന തുറവൂർ നാരായണ ശാസ്ത്രികളോടു പറയുകയുണ്ടായി. മാത്രമല്ല, അതു മുഴുവൻ പരിഭാഷിതമായിട്ടുണ്ട്.

Where's the rest of this book?

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*English translation of page 77 snippet above: Then and (??right now also??) Thuravoor Narayana Sastrigal was the Sanskrit college principal. [Shri Rajaraja Varma remarked to Thuravoor Narayana Sastrigal that (some work) seemed to be like Kalidas's work.]=====*

In my Facebook post, <https://www.facebook.com/ravi.s.iyer.7/posts/2856799624536596>, associated with this blog post, in response to positive comment about documenting family heritage and that hopefully it may inspire younger generation of family members, I wrote (slightly edited): Thanks for the kind words. My cousins who share the same great-grandfather TNS are happy to know all this. My niece has also expressed interest in the matter. I think they may share it with their children at an appropriate time.

----

=====End of Post=====

## **Expression of gratitude to Dr. K.G. Paulose for mentioning in his 2013 Vyangyavyakhya book, my family ancestor Thuravoor (Turavur) Narayana Sastrigal as eminent traditional (Sanskrit) scholar and transcriber of Vyangyavyakhya in 1915; Published: 2023-04-14**

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/expression-of-gratitude-to-dr-k-g.html>

*Copied with link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on May 28, 2020*

Thuravoor (Turavur) Narayana Sastrigal (TNS) was a noted Sanskrit scholar and grammarian of late 19th century and early 20th century, who was principal of Maharaja's Govt. Sanskrit College, Thiruvananthapuram (Trivandrum) from 1909-1911. He was also my great-grandfather. For more on him, please see my

post: <https://tnarayanasasthri.blogspot.com/2023/04/my-great-grandfather-thuravoor-narayana.html> .

The above mentioned post shares some references to TNS in books and articles written in the 20th century.

From [https://en.wikipedia.org/wiki/K.\\_G.\\_Paulose](https://en.wikipedia.org/wiki/K._G._Paulose), "K. G. Paulose is a Sanskrit scholar specialized in the dramaturgy of the Natya Shastra and Kooditaatam."

In Dr. K.G. Paulose's book, Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre published in 2013, (the same) Turavur (Thuravoor) Narayana Sastri (TNS) has been mentioned as 1915 Sanskrit transcriber from Malayalam palm leaf manuscripts of originally 9th/10th century possibly, commentaries (dhvanis) - Tapatīsaṃvaraṇa-dhvani and Subhadrādhanañjaya-dhvani - on two dramas - Tapatīsaṃvaraṇa and Subhadrādhanañjaya - of same time period, all of which were created in ancient Kerala. Note that the plot of both the two dramas (not commentaries/dhvanis) are said to be taken from associated stories in the Mahabharata epic. There seems to be just one mention of TNS name in Dr. Paulose's above book.

On page 67 of the above Vyangyvyakhya book of Dr. Paulose, (as per Google Books) we have the following paragraph:

The only Ms available to us of these text is the one owned by Kailasapurathu Govinda Pisharoti in the palace library (No. 67) in Thiruvananthapuram. This palm-leaf Ms, in early Malayalam script is very old and is worn-out in many places. Turavur Narayana Sastri, an eminent traditional scholar of the last century transcribed this in paper in Devanāgarī script for the Oriental Manuscript Library Thiruvananthapuram in 1915 CE (ME 1090).

--- end paragraph from Paulose book ---

This reference to TNS has been, in turn, referenced by other books and articles published in 2017, 2019 and 2020. [For more on it, please see my post: <https://tnarayanasasthri.blogspot.com/2023/04/my-ancestor-turavur-narayana-sastri.html> .]

So it is Dr. Paulose's above mentioned book that has brought the name of TNS, as an eminent traditional scholar and Devanagari script (Sanskrit) transcriber of Vyangyavyakhya, to a few books and articles in this early 21st century, and which mention can also be discovered through Google search and Google Books search! That is a matter of joy for us descendants of TNS.

On behalf of descendants of Thuravoor (Turavur) Narayana Sastrigal, of which I am one such descendant, I express our heart-felt gratitude to Dr. K.G. Paulose for this service he has done to our family.

I had the pleasure and privilege of speaking to Dr. K.G. Paulose on phone on two occasions recently, with the last conversation being today (28th May 2020) afternoon. Over phone, I have expressed my, and our TNS descendants family's, heart-felt gratitude to him. Dr. Paulose received those words very graciously. I felt it appropriate to also record this gratitude via this written post.

=====End of Post=====

## **Sanskrit drama author Bhattasri Narayana Sastri (1860-1911/1918) IS NOT my ancestor Thuravoor Narayana Sastrigal (TNS); Published: 2023-04-14**

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/sanskrit-drama-author-bhattasri.html>

*Last updated on 19 Apr. 2023  
Copied with link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on May 27, 2020*

Previously as explained in the section, "Is Bhatta Sri Narayana Sastri same as Thuravoor Narayana Sastrigal?" in my blog

post: <https://tnarayanasasthri.blogspot.com/2023/04/other-names-of-my-ancestor-thuravoor.html>

, due to close match in name and in period, I had thought that the Sanskrit drama author Bhattasri (or Bhatta Sri) Narayana Sastri (1860-1911/1918) was perhaps another name/reference to my great-grandfather Thuravoor Narayana Sastrigal.

I had noted that Bhattasri (or Bhatta Sri) Narayana Sastri was mentioned in the following books:

a) 1959 Sahitya Akademi Contemporary Indian Literature Symposium 2nd Ed., in Sanskrit literature chapter by V. Raghavan

b) Encyclopaedia of the Hindu World, Volume 1 By Gaṅgā Rām Garg, first published 1992

Both the references mentioned that he had composed 90 odd Sanskrit dramas and reference b) dated him as (1860-1911). Reference a) simply referred to him and a few others as recent South (India) writers.

I later found that no such drama attributed to Thuravoor Narayana Sastri seems to be listed in books having author indexed list of (notable) Kerala Sanskrit literature. For example, the book: Sanskrit Literature of Kerala by Dr. E. Easwaran Nampoothiri, Lecturer, Department of Sanskrit, University of Kerala, First published 1972, Second Reprint 1977, <https://archive.org/details/in.ernet.dli.2015.142461> (has PDF view/download link), seems to have just one mention of my great-grandfather, which is as follows:

In Page 86 in paper book (page 98 in PDF)

under RAJARAJAVARMA KOIL TAMPURAN - A.R. (1863-1918 A.D.)

1. Devimangalam Stotra(s) composed in 1878 A.D. included in the 'Sahityakutuhulam'. Published with an introduction by Turavur Narayana Sastri from Palaghat, 1890.

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But there does not seem to be any entry in this book, for any Sanskrit publication of Turavur (or Thuravoor) Narayana Sastri himself!

A family friend who reads Malayalam script, volunteered to go through Kerala Sahitya Charitram by Ulloor S. Parameswara Iyer, [https://en.wikipedia.org/wiki/Ulloor\\_S.\\_Parameswara\\_Iyer](https://en.wikipedia.org/wiki/Ulloor_S._Parameswara_Iyer), which seems to have been first published in 1960s (after death of Ulloor S. Parameswara Iyer who died in 1949), to see if Bhattasri Narayana Sastri is mentioned there with the drama names. Note that the book has a history of Malayalam literature but also covers Kerala Sanskrit literature to some extent, and is in Malayalam script (which I cannot read). He has finished one volume and had gone through some part of the second (and final) volume, without finding Bhattasri Narayana Sastri name for Sanskrit drama. My guess is that he may not find it in the rest of the second (and final) volume.



Now Ulloor S. Parameswara Iyer, as reported by wikipedia page of Pandalam Kerala Varma, [https://en.wikipedia.org/wiki/Pandalam\\_Kerala\\_Varma](https://en.wikipedia.org/wiki/Pandalam_Kerala_Varma), had studied grammar and rhetoric (along with Pandalam Kerala Varma) under guidance of TNS. So if TNS was Bhattasri Narayana Sastri and had written 90 odd Sanskrit plays, one presumes that surely Ulloor S. Parameswara Iyer would have mentioned that in his above two volume book.

Absence of TNS name in the book which seems to be almost certain now, clearly indicates that TNS was not Bhattasri Narayana Sastri, author of 90 odd Sanskrit plays, and that Bhattasri Narayana Sastri was NOT from Kerala.

Some hours ago, as I did some intense Google search and Google Books search to resolve this issue, I came across references to a Bhattasri Narayana Sastri Sanskrit scholar and drama author of the 1860 to 1911/1918 period who was based in what is now Tamil Nadu (in Kumbhakonam/Tanjore).

Given below are two of these references:

1) In the book: Encyclopaedia of Indian Literature: Devraj to Jyoti, Volume 2, edited by Amaresh Datta, Sahitya Akademi, First edition: 1988, <https://books.google.co.in/books?id=zB4n3MVozbUC>, on page 1107, a reference is made to plays Maithiliya and Kalividhunana by Narayana Sastri (1860-1918), described as an author of 92 Sanskrit plays. Please see pic of relevant paragraph of book below as shown in Google Books preview (cropped screenshot to show only small amount of text).

Following the traditional patterns we have, in the 17th and 18th centuries, such plays as *Vasumatichitrasena* by the grandson of Appaya Dikshita, *Bhavanapurushottama* on the life of king of Jinji by Ratnakheta Dikshita, *Anandaraghava* and *Kamalinikalahamsa* by his son Rajachudamani Dikshita. Teachers of Sanskrit and curators of manuscript libraries have utilized their leisure for composing plays. **Narayana** Shastri (1860-1918), particularly, is an author of 92 plays, which range from one-act to ten-act compositions. His *Maithiliya* dramatises the whole *Ramayana* and *Kalividhunana*, the Nala story in ten Acts. S.V. Ramanujacharya from Madras composed ten plays to illustrate the dasharupaka or the ten composition-al patterns originally conceived by Bharata.

2) In the book: Sanskrit Theatre by Biswajit Sinha, Raj Publications, 2005 - Sanskrit drama - 898 pages, searching within the book for "Bhattasri Narayana" gave very useful results, <https://books.google.co.in/books?id=B5MHAQAAMAAJ&dq=%22Narayana+Sastri%22+Trivandrum&focus=searchwithinvolume&q=%22Bhattasri+Narayana%22> . It showed 3 page snippets which together conveyed that Bhattasri Narayana Sastri belonged to Tanjore district (which is in Tamil Nadu NOT Kerala), had carved a niche for himself in Sanskrit drama, had an output of 92 dramas, and bore the titles 'Bhattasri' and 'Balasarasvathi'. It mentioned that he lived from 1860-1911, and mentioned Mithiliyam and Kalividhunanam as two plays written by him.

The relevant cropped pic is given below.

[To open pic in larger resolution, right-click on pic followed by open link (NOT image) in new tab/window. In new tab/window you may have to click on pic to zoom in.]

"Bhattasri Narayana"

Search

5 pages matching "Bhattasri Narayana" in this book

Page 312

all his properties his residential house and the capital of his business. He also direct the field should be delivered to Kātyāyana as a reward for his having the discovery to the notice of the king."

**Kalividhvananam**

This is the title of a Sanskrit play in ten acts, written by Bhattasri Narayana

Page 452

**नारायण सास्त्री, धर्मदास**

Born in 1860, Bhattasri Narayana Sastri carved a niche for himself in the field of Sanskrit drama. He belonged to Tanjore district and bore the title 'Bhattasri' and 'Balasarasvati'. His dramatic outputs comprise of ninety two dramas with

Page 621

banishment of Sita up to final re-union with Rama.

- (5) Mithiliyam is the title of a modern ten-act drama on the story of Rama, composed by Bhattasri Narayana Sastri (1860-1911), who belonged to Tanjore district.
- (6) Dinnaga's Kundamala.

Where's the rest of this book?

Results 1-3 of 5

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That I think just settles the issue. Bhattasri Narayana Sastri of 90 odd Sanskrit dramas fame, mentioned in Sahitya Akademi published books (prestigious matter), was based in Tamil Nadu, and is a DIFFERENT person from my great-grandfather Thuravoor Narayana Sastri (TNS) who was based in Trivandrum (Thiruvananthapuram), Kerala as a Sanskrit teacher and scholar (grammarian).

The above covers what TNS was NOT.

[26 Feb. 2023 Update: The section below is now made almost fully, if not fully, obsolete by my post: Summary info. about Thuravoor Narayana Shastri, Sanskrit scholar and eminent grammarian of late 1800s and early 1900s from Kerala, <https://tnarayanasthri.blogspot.com/2023/04/summary-info-about-thuravoor-narayana.html> , 26. Feb. 2023. end-Update]

**What we now know for sure that TNS (Thuravoor Narayana Sastrigal) was, is as follows:**

a) A celebrated scholar in Sanskrit grammar (grammarian) who became principal of H.H. Maharaja's Govt.Sanskrit College, Trivandrum (Thiruvananthapuram) in 1909, continuing till 1911. Reference: History of Maharaja's Govt. Sanskrit College, Thiruvananthapuram, <http://61.0.248.125/dcekerala/sktpalayam/history-of-the-college/>.

b) TNS was referred to by the famous Sanskrit scholar, Prof. A.R. Rajaraja Varma (ARRV), [https://en.wikipedia.org/wiki/A.\\_R.\\_Raja\\_Raja\\_Varma](https://en.wikipedia.org/wiki/A._R._Raja_Raja_Varma), in the preface of his book Laghu Paniniyam, as his "fellow-student, former colleague and friend, Brahmasri R Narayana Sastriar, the present head of the local Sanskrit College". ARRV also (graciously) thanked ARRV's mentor, the very famous Kerala Varma, and TNS for advice and encouragement in writing the book. Ref: Laghu Paniniyam by ARRV, <https://archive.org/details/LaghuPaniniyamARRajarajaVarma>.

c) ARRV's Sahitya Kutuhalam book "is a collection of some of the early poems of A.R. published with suitable notes by the scholar Thuravoor Narayana Sastrikal" (TNS). Ref: Page 49 of the book: A. R. Rajaraja Verma by K.M. George, Publication date 1979, <https://archive.org/details/in.ernet.dli.2015.219616/page/n1>.

d) The well known Kerala literary figures, Pandalam Kerala Varma, [https://en.wikipedia.org/wiki/Pandalam\\_Kerala\\_Varma](https://en.wikipedia.org/wiki/Pandalam_Kerala_Varma), and Ulloor S. Parameswara Iyer, [https://en.wikipedia.org/wiki/Ulloor\\_S.\\_Parameswara\\_Iyer](https://en.wikipedia.org/wiki/Ulloor_S._Parameswara_Iyer) "learnt grammar and rhetorical figures under the guidance of Thuravoor Narayana Shastri" (TNS).

Ref: [https://en.wikipedia.org/wiki/Pandalam\\_Kerala\\_Varma](https://en.wikipedia.org/wiki/Pandalam_Kerala_Varma), and within that wikipedia page:

[1] A. Mohanakshan Nair (2013). Mahakavyas of Pandalam Kerala Varma: A Study. [The

hyperlink provided is: <http://shodhganga.inflibnet.ac.in:8080/jspui/handle/10603/7532> which shows that it is a Ph.D. thesis by now Dr. A. Mohanakshan Nair submitted in 1993 to Mahatma Gandhi University, Department of Malayalam Literature. The thesis is available for download (in parts) and seems to be mainly in Malayalam.]

e) TNS has been named as the 1915 Sanskrit transcriber from Malayalam palm leaf manuscripts of originally 9th/10th century possibly, commentaries (dhvani) - Tapatīsaṃvaraṇa-dhvani and Subhadrādhanañjaya-dhvani - on two dramas - Tapatīsaṃvaraṇa and Subhadrādhanañjaya - of same time period, all of which were created in ancient Kerala. Ref: K.G. Paulose's book, Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre published in 2013, <https://books.google.co.in/books?id=LzCNzSTekCEC> , <https://www.amazon.in/Vyangyavyakhya-Aesthetics-K-G-Paulose/dp/8124606994>.

**What TNS may have been but about which we are not sure as of now:**

i) A poet who composed perhaps some small poems. Family handed-down accounts state that he composed and chanted/sang verses in praise of the then king of Travancore (in modern-day Kerala), and was rewarded for it with gold ornaments.

ii) [26 Feb. 2023 Update: TNS does not seem to have been the person mentioned in this point. For more, see my post: *Other names of my ancestor Thuravoor Narayana Sastrigal like R. Narayana Sastri and Turavur Narayana Sastri, and books mentioning them*, <https://tnarayanasthri.blogspot.com/2023/04/other-names-of-my-ancestor-thuravoor.html> , last updated on 25 Feb. 2023 end-Update.] Young lad Krishnamoorthy (born in Tamil Nadu in 1871) who later became Swami Swayamprakasa Brahmendra Saraswathi, <http://anantahimalayas.blogspot.com/2014/12/shri-swayam-prakasha-avadootha-swamigal.html>, seems to have been taught Sanskrit in Thiruvananthapuram by TNS. TNS was reported to be an "expert in Sanskrit, Veda sastra & advaita philosophy" and an editor of "brahmavidya" magazine where he wrote about sanadhana (sanathana) dharma. Ref: <http://www.learnkolam.net/2015/04/ava-dootha-swamigal-sri-dattatreya.html>.

iii) TNS is reported to have contributed article(s) to Sanskrit journal/magazine Vijnanacintamani, Pattambi.

iv) TNS may be the author of "Mārkaṇḍēya caritam" by "E Nārāyaṇa Śāstri", <https://www.worldcat.org/title/markandeya-caritam/oclc/749999887>, published by "Calicut : L.S. Ramaier, 1910." and held in the British Library, St. Pancras, London. [The E initial



in the author name could be a mistake for R.] The contents are described as "Sanskrit songs and slokas in Malayalam script with translation into Malayalam", which I think would fit in very well with the known profile of traditional (Vedic) Sanskrit scholar that TNS was, and I am quite sure TNS would have been fluent in Malayalam too.

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When I shared an earlier version of above contents of blog post with a former Professor of Mechanical Engineering of IIT Madras, he wrote me (and was OK with public sharing of it):

Extensive study and search. Highly zealous inquiry. You have to tell today's research scholars how to do literature search. If you think fit you can write a book on this. Great effort.

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I responded (slightly edited):

Sir, your words are very encouraging and valuable to me. Thank you so very much. I think that as you are a former Professor of Mechanical Engineering from IIT Madras, you have an appreciation of the effort involved in this Internet-based literature search that I had to do. I think the zealousness and motivation needed to do such literature search can only be properly appreciated by those who have done similar literature search either as part of their academic research work, or as part of non-academic research work like my research work in the field of spirituality & religion in general, and in this case on my traditional Sanskrit scholar (sastrigal) ancestor.

I was thinking about your book suggestion about TNS including the way in which I searched for information about him. It is a very interesting one. After some thought, I feel that before seriously considering a book on TNS, a next phase or phases of research are needed, in his native place of Thuravoor, and in physical book libraries in Kerala, and perhaps elsewhere too if a book related to him is available there. *[BTW recently I had established contact with a descendant of TNS living in Thuravoor and broached possibility of exploring for more information on TNS with his family elders.]* Now in this COVID-19 pandemic, these other phases cannot be taken up properly, even if somebody is willing to do the groundwork. After the COVID-19 pandemic comes under control, I will explore the possibility of somebody/others helping me by doing the groundwork part of that work. If that works out successfully and we get some reasonable additional information about TNS, including some pic(s) of his and some poems or other works of his, perhaps, that would be the right stage to consider writing a book on him and how we got the information on him, I think. Thanks sir for your valuable suggestion, which led me to consider this possibility in the future.

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=====End of Post=====

# **Dr. Christophe Vielle of UCLouvain - Institut orientaliste, Belgium, provides key answers to my questions on my ancestor Turavur Narayana Sastri's Sanskrit/Devanagari transcription work on Vyāṅgyavyākhyā; Published: 2023-04-14**

Post link (URL) on blog:

<https://tnarayanasthri.blogspot.com/2023/04/dr-christophe-vielle-of-uclouvain.html>

*Last updated on 29th May 2020*

*Copied with link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on May 26, 2020*

The background to this post is my recent post: My ancestor Turavur Narayana Sastri named in 21st century books & journal as 1915 Sanskrit transcriber of ancient Tapatisamvarana-dhvani & Subhadrādhanañjaya-dhvani (Vyāṅgyavyākhyā) Kerala drama commentaries related to Kutiyattam,

<https://tnarayanasthri.blogspot.com/2023/04/my-ancestor-turavur-narayana-sastri.html> .

As mentioned in the above post, Dr. Christophe Vielle (of UCLouvain - Institut orientaliste, Belgium, <http://www.cbs.ugent.be/node/553>) has reviewed Dr. K.G. Paulose's book, Vyāṅgyavyākhyā: The Aesthetics of Dhvani in Theatre, published in 2013, in an article in 2017 Cracow Indological Studies, Theatrical and Ritual Boundaries in South Asia journal.

Dr. Christophe Vielle kindly and quickly responded to my mail to him having some questions about my great-grandfather Turavur (Thuravoor) Narayana Sastri's (TNS) Sanskrit/Devanagari 1915 transcription work of Tapatisamvarana-dhvani & Subhadrādhanañjaya-dhvani (referred to by TNS as Dhanañjayasamvaranādhvani, and which seems to be more well known now as Vyāṅgyavyākhyā) mentioned in Dr. Paulose's book.

He also sent me (privately) a picture of the page of Dr. K.G. Paulose's book, Vyāṅgyavyākhyā

..., having a picture of the first page of this TNS transcribed Sanskrit paper manuscript. I was very happy to see this picture.

As I have mentioned later in this post, I have ordered a copy of this book of Dr. Paulose. Once I get it, I will try to take a high-resolution pic of this page of the book, and provide that pic (to be taken by me) in this post. As the manuscript itself would surely be out of copyright under Indian law (as it is over 100 years old), and as it would be very appropriate to provide credit to the book in which it appears, I plan to publicly share that pic (to be taken by me) on this post.

The vital text clarifications, confirmations and explanations (besides private pic mentioned above) that I got from Dr. Christophe Vielle's mail are:

a) "The text is in 310 pages - 1 to 124 Dhanañjayadhvani and 125 to the end Samvaranadhvani. The common title for the two texts in the codex is Dhanañjayasamvaranadhvani." - These sentences seem to be in page 67 of Dr. Paulose book (Vyangyavyakhya ...) and refers to transcribed in Sanskrit manuscript text written by TNS.

b) Dr. Vielle confirmed that the whole Sanskrit text of VyangyaVyakhya (Dhanañjayasamvaranadhvani) is given in Dr. Paulose book.

c) He mentioned that the book has only one picture of the transcript manuscript.

d) I clearly understood Dr. Vielle's explanation to me that Sanskrit was written in Malayalam script (in the palm-leaf manuscript), and so TNS only changed the writing script from Malayalam to Devanagari, and therefore was only the transcriber (with no translation done by him).

e) Dr. Vielle informed me that the transcripts made at that time are at the University of Kerala (Kariavattom campus). While I personally, due to some issues, do not travel now, once the COVID-19 pandemic comes under control in India, I will surely explore the possibility of requesting somebody to visit the campus, and, after acquiring due permission from the authorities, see this particular script transcribed by TNS and take a pic of the part of it (say at the end of the manuscript) that mentions that TNS is the transcriber.

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Based on Dr. Vielle's clarifications, confirmations and explanations, I am now sure that this book authored by Dr. K.G. Paulose will be a valuable heirloom for the family and so have placed a pre-paid order for one copy on Amazon India, <https://www.amazon.in/dp/8124606994/>. Total price for it (including shipping to my residence in Puttaparthi) is Rs.1087.

I profusely thanked Dr. Christophe Vielle over email, for his email response referred above. I take this opportunity to publicly thank Dr. Christophe Vielle for the great help he has provided in this matter.

As an aside, I had spent a year or slightly more in Brussels in the mid 1980s, on my first foreign software assignment (from a Bombay based software company), to a company called Wang International Telecommunications Research Centre (ITRC) in Brussels, with HQ in USA (Wang Laboratories, [https://en.wikipedia.org/wiki/Wang\\_Laboratories](https://en.wikipedia.org/wiki/Wang_Laboratories)). I have very fond memories of my stint in Brussels and my interactions with Belgian as well as many other European people there. So I am very glad, and also quite astonished, that a researcher with a Belgian university has provided these clarifications, confirmations and explanations to me about Sanskrit/Devanagari transcription work done by my great-grandfather in Trivandrum (Thiruvananthapuram), Kerala, over a century ago!

*[Just in case some readers want to have a quick look at my hastily written account of my Belgian stay in mid 1980s (part of it is related to computer technology but good part of it is about my general life in Brussels then and my views on it), they may have a look at pages from around page 80 to 99 in this part-autobiography book PDF (Google Drive) Download link (4 MB): [https://drive.google.com/open?id=1\\_dFuX\\_oNd9iUy7z7fqAXbuyMRtPJr2U](https://drive.google.com/open?id=1_dFuX_oNd9iUy7z7fqAXbuyMRtPJr2U) .]*

=====End of Post=====

**My ancestor Turavur Narayana Sastri  
named in 21st century books & journal  
as 1915 Sanskrit transcriber of ancient  
Tapatisamvarana-dhvani &  
Subhadradhananjaya-dhvani**

# **(Vyangyavyakhya) Kerala drama commentaries related to Kutiyattam; Published: 2023-04-14**

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/my-ancestor-turavur-narayana-sastri.html>

*Last updated on 19th Apr. 2023  
Copied with link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on May 23, 2020*

In K.G. Paulose's book, Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre published in 2013, my great-grandfather Turavur (Thuravoor) Narayana Sastri (TNS) has been mentioned as 1915 Sanskrit transcriber from Malayalam palm leaf manuscripts of originally 9th/10th century possibly, commentaries (dhvanis) - Tapatīsaṃvaraṇa-dhvani and Subhadrādhanañjaya-dhvani - on two dramas - Tapatīsaṃvaraṇa and Subhadrādhanañjaya - of same time period, all of which were created in ancient Kerala. Note that the plot of both the two dramas (not commentaries/dhvanis) are said to be taken from associated stories in the Mahabharata epic. There seems to be just one mention of TNS name in Dr. Paulose's above book.

This reference to TNS has been, in turn, referenced by an article by Christophe Vielle in 2017 Cracow Indological Studies, Theatrical and Ritual Boundaries in South Asia journal, and two seemingly similar articles by Manu V. Devadevan in 2019 book titled, Two Masterpieces of Kutiyattam : Mantrankam and Anguliyankam, edited by David Shulman and Heike Oberlin, and book authored by Manu V. Devadevan titled, The 'Early Medieval' Origins of India, published in 2020. All these three articles mention the name: Turavur Narayana Sastri.

Hmm. This is a happy result of my rather intense Internet based search work on TNS, over the past few weeks. I had not anticipated 21st century books and a journal referring to my great-grandfather by name, even if the reference is limited (typically only once) and as a Sanskrit transcriber. I am really glad to see TNS name in these 21st century books! [For more details about TNS please visit my post: My great-grandfather Thuravoor Narayana Sasthri, noted Sanskrit scholar in grammar, and principal of Govt. Sanskrit College, Thiruvananthapuram (Trivandrum) from 1909-1911, <https://tnarayanasasthri.blogspot.com/2023/04/my-great-grandfather-thuravoor-narayana.html> .]

The sections below give the details of the references to TNS in these books and a journal.



## K.G. Paulose book: Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre

From [https://en.wikipedia.org/wiki/K.\\_G.\\_Paulose](https://en.wikipedia.org/wiki/K._G._Paulose), "K. G. Paulose is a Sanskrit scholar specialized in the dramaturgy of the Natya Shastra and Kooditaatam." He was born in 1946 and currently seems to be editor in charge of publication division of Arya Vaidya Sala, Kottakal.

From <https://en.wikipedia.org/wiki/Koodiyattam>, "Koodiyattam, also transliterated as kutiyattam, is a traditional performing art form in the state of Kerala, India. It is a combination of ancient Sanskrit theatre with elements of koothu, an ancient performing art from the Sangam era. It is officially recognised by UNESCO as a Masterpiece of the Oral and Intangible Heritage of Humanity."

K.G. Paulose authored the book titled "Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre", published by Rashtriya Sanskrit Sansthan and D.K. Printworld in 2013, <https://books.google.co.in/books?id=LzCNzSTekCEC>, <https://www.amazon.in/Vyangyavya-khya-Aesthetics-K-G-Paulose/dp/8124606994>.

This book refers to my great-grandfather Turavur (Thuravoor) Narayana Sastri (referred to as TNS hereafter). On page 67 of the book (as per Google Books), we have the following paragraph:

The only Ms available to us of these text is the one owned by Kailasapurathu Govinda Pisharoti in the palace library (No. 67) in Thiruvananthapuram. This palm-leaf Ms, in early Malayalam script is very old and is worn-out in many places. Turavur Narayana Sastri, an eminent traditional scholar of the last century transcribed this in paper in Devanāgarī script for the Oriental Manuscript Library Thiruvananthapuram in 1915 CE (ME 1090).

--- end paragraph from Paulose book ---

Given below are two pics from Google Books search related to the above.

*[To open pic in larger resolution, right-click on pic followed by open link (NOT image) in new tab/window. In new tab/window you may have to click on pic to zoom in.]*



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## Vyāṅgyavyākhyā: The Aesthetics of Dhvani in Theatre



K. G. Paulose

Rashtriya Sanskrit Sansthan and D.K. Printworld, 2013 - [Aesthetics](#) - 546 pages

★★★★★

0 Reviews



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### From inside the book

Samvaranadhvani Turavur

1 page matching **Samvaranadhvani Turavur** in this book

Page 67

The only Ms available to us of these texts is the one owned by Kailasapurathu Govinda Pisharoti in the palace library (No. 67) in Thiruvananthapuram. This palm-leaf Ms, in early Malayalam script is very old and is worn-out in many places. **Turavur** Narayana Sastri, an eminent traditional scholar of the last century transcribed this in paper in Devanāgarī script for

[Where's the rest of this book?](#)

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Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre "in 1915 CE (ME



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## Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre - Page 67



The Aesthetics of Dhvani in Theatre K. G. Paulose ... Narayana Sastri, an eminent traditional scholar of the last century transcribed this in paper in Devanāgarī script for the Oriental Manuscript Library Thiruvananthapuram in 1915 CE (ME 1090).

K. G. Paulose - 2013 - Snippet view

The preview in Google Books being very limited and me not having access to the above book of K.G. Paulose, limited the info. I could get on TNS from the book to the above. I am considering whether I should purchase K.G. Paulose's book (available only in hardcover for Rs.1088 on above Amazon India link).

[Update on 26th May 2020. Dr. Christophe Vielle has confirmed to me that the book has Sanskrit text transcribed by TNS. He also clarified that the earlier palm-leaf manuscript had Sanskrit words written in Malayalam script, and therefore TNS's work was transcription of that to Devanagari script without any translation. For more on this, please see my post dated 26th May 2020: Dr. Christophe Vielle of UCLouvain - Institut orientaliste, Belgium, provides key answers to my questions on my ancestor Turavur Narayana Sastri's Sanskrit transcription work on Vyangyavyakhyā,

<https://tnarayanasthri.blogspot.com/2023/04/dr-christophe-vielle-of-uclouvain.html> .]

I think if the book contains pictures of Sanskrit text transcribed by TNS on paper OR even has typed Sanskrit text copied from Sanskrit text transcribed/translated by TNS on paper, then it will certainly be worth buying and treasuring as a family heirloom, for me and perhaps other descendants of TNS, as we currently are not able to find any document of TNS in the family. As the grandchildren of TNS (my parents' generation) migrated to Bombay/Mumbai from Kerala, and also faced financial challenges, and later as their children (my generation) moved residence, TNS related written material/records/documentation has sadly disappeared from the family. I have captured the oral information about TNS that was available/orally handed down in the family, when I did some digging up on the matter over the past few years, in posts on this blog (see

<https://tnarayanasthri.blogspot.com/2023/04/my-great-grandfather-thuravoor-narayana.html> and links mentioned in it).

Note that later on in this post, we see that Christophe Vielle writes that this K.G. Paulose book has the complete text of what seems to be the Sanskrit transcript written by TNS! If that is the case (if my understanding of Vielle's words is right), then I will surely buy the hardcover book!

The Hindu article: Art of

theatre, <https://www.thehindu.com/features/friday-review/theatre/art-of-theatre/article5170444.ece>, 26th Sept. 2013, updated on 10th Oct. 2013, has the sub-title: "K.G. Paulose explains why Vyangyavyakhyā: The Aesthetics of Dhvani in Theatre, a book on theatre edited by him, is important to understand theatre forms of Kerala." The article also has a pic of Paulose with the book.

The reference to TNS in above mentioned K.G. Paulose book has been picked up by other researchers and mentioned in their works with some of that being accessible on the Internet! That provides additional background info.

### **Review of K.G. Paulose book by Christophe Vielle in 2017 Cracow Indological Studies, Theatrical and Ritual Boundaries in South Asia journal**

In page 142 (pdf page 183) of Cracow Indological Studies, Theatrical and Ritual Boundaries in South Asia. Part I, VOL. XIX, No. 1, Edited by Elisa Ganser and Ewa Dębicka-Borek, KRAKÓW 2017, <https://www.zora.uzh.ch/id/eprint/150340/1/29bddf3eca7aa95cc523668afca0b607.pdf>, there is a reference to TNS as Turavur Narayana Sastri. *[Note that Cracow is in Poland.]*

This reference comes in the chapter/article titled, "The So-called Vyaṅgyavyākhyā: Selected Remarks for Reading It Philologically—A Review of K. G. Paulose (ed.). Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre. pp. xvi + 546. New Delhi: Rashtriya Sanskrit Sansthan—D.K. Printworld. 2013.—By Christophe Vielle (Oriental Institute, Louvain-la-Neuve)."

In the above mentioned chapter, Vielle refers to two distinct commentaries (vyakhyas) - Tapaṭisaṃvaraṇa-dhvani and Subhadrādhanañjaya-dhvani - by an unnamed Brahmin Pandit (scholar) on the plays Tapaṭisaṃvaraṇa and Subhadrādhanañjaya composed by the Kerala king and dramatist Kulasekara, with both the king and Pandit being contemporaries (perhaps in 9th or 10th century CE).

First let us understand what are the above two plays, before we proceed to the commentaries (vyakhyas) on them.

1) Tapathisamvaranam of Kulashekharavarma (King of Mahodayapura, from dynasty of rulers of ancient Kerala, 9th/10th CE perhaps), [https://archive.org/stream/Trivandrum\\_Sanskrit\\_Series\\_TSS/TSS-011\\_Tapathisamvaranam\\_of\\_Kulasekharavarma\\_-\\_TG\\_Sastri\\_1911](https://archive.org/stream/Trivandrum_Sanskrit_Series_TSS/TSS-011_Tapathisamvaranam_of_Kulasekharavarma_-_TG_Sastri_1911) [published in 1911]

From the preface by T. Ganapati Sastri (Editor of Trivandrum Sanskrit Series, [https://en.wikipedia.org/wiki/T.\\_Ganapati\\_Sastri](https://en.wikipedia.org/wiki/T._Ganapati_Sastri)): "The play Tapathisamvarana derives its name from Tapati and Samvarana, the heroine and the hero. The plot of the play is taken from the story of Samvarana, the father of Kuru and husband of Tapati described in chapters 171-173 of the Adiparva of the Mahabharata. The edition of the drama is based on four manuscripts 2 or 3 centuries old obtained from the Palace Library."

2) Subhadradhananjayam of Kulashekharavarma (King of Mahodayapura, from dynasty of rulers of ancient Kerala, 9th/10th CE perhaps), [https://archive.org/stream/Trivandrum\\_Sanskrit\\_Series\\_TSS/TSS-013\\_Subhadradhananjayam\\_-\\_TG\\_Sastri\\_1912](https://archive.org/stream/Trivandrum_Sanskrit_Series_TSS/TSS-013_Subhadradhananjayam_-_TG_Sastri_1912) [published in 1912]

From the preface by T. Ganapati Sastri: "The book which is now published as its name correctly indicates, narrates in dramatical form, the romance of Subhadra and Dhananjaya described in the celebrated epic, the Mahabharata".

Now let us move back to Vielle's article.

Vielle refers to above mentioned Dr. K.G. Paulose's book, Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre, published in 2013, which, Vielle states, for the first time provides the complete text of both commentaries which have been "copied from the codex T.281 of the Oriental Research Institute & Manuscripts Library of the University of Kerala". Vielle then writes, "This devanāgarī transcript on paper was made by a pandit of the Department for the publication of Sanskrit manuscripts/Curator's Office Library, Trivandrum, in 1915 (date given by Paulose p. 67, supposedly from the transcriber-notice usually found at the end of such codices)."



Note that the text in Paulose's book are the commentaries (dhvanis/vyakhas) on the plays and not the plays themselves.

Vielle writes, "It is the T.281 transcription that has combined the two texts, which were separate in the original manuscripts, and presented them with a common title (dhanañjayasaṃvaraṇadhvaniḥ written on the first page of the transcript reproduced by Paulose p. 68), as if they were forming a single work. The transcriber (viz. the pandit Turavur Narayana Sastri according to Paulose) would have been encouraged to do so following the use of the singular Vyaṅgyavyākhyā as a common title, created by T. Gaṇapati Śāstrī to designate both works in the introduction to his edition of the Tapatīsaṃvaraṇa published in 1911 (Trivandrum Sanskrit Series no. 11)." *[Ravi: This seems to be the same Tapatisamvarana book whose archive.org link has been provided earlier in this post.]*

From the above, we can understand that TNS transcribed the palm leaf Malayalam script version of the two commentaries (vyakhyas/dhvanis), to paper Sanskrit version, and he combined the two commentaries into one single vyakhya/dhvani. But did this transcription also involve translation from Malayalam into Sanskrit? In which case, why is TNS referred to as transcriber and NOT translator? Note

that [https://en.wikipedia.org/wiki/Transcription\\_\(linguistics\)](https://en.wikipedia.org/wiki/Transcription_(linguistics)) states, "Transcription in the linguistic sense is the systematic representation of language in written form. The source can either be utterances (speech or sign language) or preexisting text in another writing system. Transcription should not be confused with translation, which means representing the meaning of a source-language text in a target language (e.g. Los Angeles into City of Angels) or with transliteration which means representing the spelling of a text from one script to another."

But what exactly is dhvani in this context? An extract from <https://en.wikipedia.org/wiki/Anandavardhana> is given below

Ānandavardhana (c. 820–890 CE) was the author of Dhvanyāloka, or A Light on Suggestion (dhvani), a work articulating the philosophy of "aesthetic suggestion" (dhvani, vyañjanā). The philosopher Abhinavagupta (c. 950 – 1016 CE) wrote an important commentary on it, the Locana, or The Eye.

Ānandavardhana is credited with creating the dhvani theory. He wrote that dhvani (meaning sound, or resonance) is the "soul" or "essence" (ātman) of poetry (kavya)."[1] "When the poet writes," said Ānandavardhana, "he creates a resonant field of emotions." To understand the poetry, the reader or hearer must be on the same "wavelength." The method requires sensitivity

on the parts of the writer and the reader.[1] The complete Dhvanyāloka together with Abhinavagupta's commentary on it has been translated into English by the eminent Sanskritist Daniel H.H. Ingalls and his collaborators.[2]

[References:

1. Premnath, Devadasan; Foskett (Ed.), Mary; Kuan (Ed.), Kah-Jin (15 November 2006), Ways of Being, Ways of Reading: Asian American Biblical Interpretation, Chalice Press, p. 11, ISBN 978-0-8272-4254-8

2. Anandavardhana; Abhinavagupta; Daniel H.H. Ingalls; J.M. Masson; M.V.Patwardhan, The Dhvanyaloka of Ānandavardhana with the Locana of Abhinavagupta, Harvard Oriental Series]

--- end extract from wikipedia ---

This dhvani (aesthetic resonance/suggestion) was applied to the two dramas Tapatīsaṃvaraṇa and Subhadrādhanañjaya in the commentary works Tapatīsaṃvaraṇa-dhvani and Subhadrādhanañjaya-dhvani, with the dramas and the dhvanis dated by some scholars as 9th/10th century CE.

Vielle writes, "Hence, even if the title Vyaṅgyavyākhyā (henceforth VV) is artificial, the way according to which the two texts have been put together by the 'pre-editor'/transcriber is not at all meaningless". [Ravi: The combined dhvani text in Sanskrit was named, as mentioned earlier, dhanañjayaśaṃvaraṇadhvaniḥ, probably by TNS. This is also referred to as Vyaṅgyavyākhyā (name used by T. Ganapati Sastri), and is now better known with this Vyaṅgyavyākhyā name.]

### **Kutiyattam article by Manu V. Devadevan in 2019 and 2020 books**

The following books have similar articles by Manu V. Devadevan with one book's article titled: Knowing and Being: Kutiyattam and Its Semantic Universe.

1) Two Masterpieces of Kutiyattam : Mantrankam and Anguliyankam

Edited by David Shulman and Heike Oberlin

published by Oxford University Press, 11th September 2019.

<https://global.oup.com/academic/product/two-masterpieces-of-kutiyattam-9780199483594>

## 2) The 'Early Medieval' Origins of India

By Manu V. Devadevan

Cambridge University Press, published in May 2020

<https://www.cambridge.org/core/books/early-medieval-origins-of-india/8E935BD91FEECD81CD48537B5A678BC7#>

A draft version of the article is available here (full text is available): [https://www.academia.edu/29536350/Knowing\\_and\\_Being\\_-\\_Kutiyattam\\_and\\_Its\\_Semantic\\_Universe.pdf](https://www.academia.edu/29536350/Knowing_and_Being_-_Kutiyattam_and_Its_Semantic_Universe.pdf).

Both the articles/chapters in above books refer (in reference/notes section of a page), to Dhanañjayasamvaranadhvanih (also called Vyangyavyakhya), being transcribed in Sanskrit by TNS from Malayalam palm leaf manuscript in 2015.

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## Notes

1. Browsed the net for Christophe Vielle and found that he is a Professor at "UCLouvain - Institut orientaliste" in Belgium, <http://www.cbs.ugent.be/node/553>. Hmm. Interesting!

I found a youtube video of Dr. Vielle inaugurating a November 2018 conference on science and technology in Sanskrit organized by Research Forum Sahitya and Department of Sanskrit Sahitya in Sree Sankaracharya University of Sanskrit, Kalady, Kerala: <https://www.youtube.com/watch?v=kAgqCRCS6cU>, 12 min. 21 secs.

2. <https://uni-tuebingen.de/en/faculties/faculty-of-humanities/departments/aoi/indology-and-comparative-religion/mitarbeiter/heike-oberlin-moser/> is the faculty page for Prof. Heike Oberlin (Moser) from "Institute for Indology and Comparative Religion", Tübingen University, Germany. She has published an online book in 2011 titled, "Bibliography of Kūṭiyāṭṭam" which can be viewed & downloaded from [https://www.academia.edu/26631385/Bibliography\\_of\\_K%C5%AB%E1%B9%ADiy%C4%81%E1%B9%AD%E1%B9%ADam](https://www.academia.edu/26631385/Bibliography_of_K%C5%AB%E1%B9%ADiy%C4%81%E1%B9%AD%E1%B9%ADam).

Her above faculty page states, "From 1995 to 2001 she studied and performed Kūṭiyāṭṭam and Naṅṇyār-Kūttu with P.N. Girija and Painkulam Rama Chakyar at Kerala Kalamandalam in India. Since then she is also involved in studying and teaching the Malayalam language."

3. Manu V. Devadevan is faculty in the School of Humanities and Social Sciences, IIT Mandi, Himachal Pradesh, India. More about him can be seen on his faculty page: <http://faculty.iitmandi.ac.in/~manu/>.

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In response to a comment on my Facebook post, <https://www.facebook.com/ravi.s.iyer.7/posts/2851089081774317>, associated with this blog post, that my family are educated and scholarly, I wrote:

Well, I think it is only my great-grandfather TNS who, in the immediate past generations of my family, was a scholar. Most others (males usually as in my parents' generation and earlier generations about whom we have some idea, females played more of a home maker and family nurturing role with one clear exception of a lady who was a school teacher) were educated either in traditional Hindu Vedic education systems or later in modern Indian education systems, but I think had to focus on earning a livelihood in non-scholarly occupations, to maintain their families. Note that some may have been teachers but not scholars who wrote/composed scholarly articles, books, plays and/or poems. And so TNS stands out as the only ancestor of my family that I (or our larger family) know of, as far as I know, as having been a scholar with some compositions to his credit but about which not much is known now in the family, due to any family records about his works that may have been there, having been lost.

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*[I thank Wikipedia, publishers and authors of Vyangyavyakhya, Cracow Indological Studies and CONTEMPORARY INDIAN LITERATURE - A SYMPOSIUM, and have presumed that they will not have any objections to me sharing the above extract(s) from their website (small extracts from Vyangyavyakhya, Cracow Indological Studies and CONTEMPORARY INDIAN*

*LITERATURE - A SYMPOSIUM) on this post which is freely viewable by all, and does not have any financial profit motive whatsoever.]*

=====End of Post=====

# **Other names of my ancestor Thuravoor Narayana Sastrigal like R. Narayana Sastri and Turavur Narayana Sastri, and books mentioning them; Published: 2023-04-14**

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/other-names-of-my-ancestor-thuravoor.html>

*Last updated on 21 Apr. 2023*

*Copied with link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on May 18, 2020*

27th May 2020: Please see my post: Sanskrit drama author Bhattasri Narayana Sastri (1860-1911/1918) IS NOT my ancestor Thuravoor Narayana Sastrigal (TNS); What we now know for sure about

TNS, <https://tnarayanasasthri.blogspot.com/2023/04/sanskrit-drama-author-bhattasri.html> . This post states, "Bhattasri Narayana Sastri of 90 odd Sanskrit dramas fame, mentioned in Sahitya Akademi published books (prestigious matter), was based in Tamil Nadu, and is a DIFFERENT person from my great-grandfather Thuravoor Narayana Sastri (TNS) who was based in Trivandrum (Thiruvananthapuram), Kerala as a Sanskrit teacher and scholar (grammarian)."

This post is split into a summary section first followed by a details section. Some readers may want to read only the summary and just browse through the details or skip it.

## **Summary**

***Major revision was made on 27th May 2020 where some incorrect points were removed from below list.***

Over the past few days I have done a lot of intensive Internet based search mainly using Google search and Google Books search on other names of Thuravoor Narayana Sastrigal, my great-grandfather [For more details about him please visit my



post: <https://tnarayanasasthri.blogspot.com/2023/04/my-great-grandfather-thuravoor-narayana.html> ]. The findings of this work are given below.

1) A.R. Rajaraja Varma in his Laghu Paniniyam preface has referred to TNS using the name "Brahmasri R Narayana Sastriar". The R in the name may be Ramachandran as it is a name handed down to male descendants in the family.

2) Book on A.R. Rajaraja Varma titled, "Ē. Ār. Rājarājavarmma - Volume 3" with author listed as "M. Bhagirathy Amma Thampuran", 1963 as publication date possibly, with National Bookstall (Nāṣanal Bukkstāl) as the distributor or publisher (vitarāṇaṁ) seems to have picture of group including R. Narayana Sastrigal (TNS) on page 192. The pic caption seems to be: "Sitting Left to Right : A. Krishna Pisharati, T. Raman Nambisan, R. Narayana Sastrigal, A. R. Rajaraja Varma, C, N, A. Ramayya Sastri, K. Parameswaran Pillai."

3) TNS is referred to as Turavur Narayana Sastri in the following books:

- KERALA VARMA AND HIS WORKS by Dr.Poovattoor Ramakrishna Pillai
- Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre by K.G. Paulose, published in 2013
- Glimpses of Sanskrit Research: A Collection of Research Papers in Sanskrit and English

4) TNS is NOT the following persons and should NOT be confused with them

- Bhatta Sri Narayana Sastri (of Trivandrum) who was the Sanskrit teacher and guru of Sri.Krishna moorthy (Sri.Swayamprakasa Swamygal's poorvasira name).
  - R. Narayana Sastrigal from Radhamangalam, Prof. of Vyakarana in Trivadi college (possibly in Tamil Nadu), and author of Nagesasaya Nirṇaya Part I, published in 1913.
  - Bhattasri Narayana Sastri (1860-1911/1918) of 90 odd Sanskrit dramas fame, mentioned in Sahitya Akademi published books (prestigious matter), was based in Tamil Nadu.
  - Bhattasri Narayana Sastri from Tamil Nadu possibly (same person as above entry person?) who is said to have authored a "Sankara Vijaya" book under name of Madhava. This is mentioned in the book: Age of Sankara by T.S. Narayana Sastry, first published in 1916.
  - Above mentioned T.S. Narayana Sastry (1869-1918), <http://worldcat.org/identities/lccn-n79128593/>, [Full name seems to be Tandalam Sankara Narayan Sastry or Sastri]
  - Narayana Sastri Khiste, Chowkhamba Sanskrit Series Office (Varanasi), seems to have been active in publications in early 1900s.
  - Narayana Bhatta is how some documents & books refer to the very famous Kerala Sanskrit scholar, Melpathur Narayana Bhattathri (1560 - 1646/1666).
  - Narayana Pandita in Kerala Sanskrit scholar context typically refers to Narayana Panditacharya (14th century -1300s - most probably), biographer of Madhavacharya.
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## Details

**Book on A.R. Rajaraja Varma by Bhagirathy Amma Thampuran seems to have picture of group including R. Narayana Sastrigal (TNS)**

As mentioned earlier in this post, in the Preface of his book Laghu Paniniyam, the author A.R. Rajaraja Varma has referred to Thuravoor Narayana Sastrigal as "Brahmasri R Narayana Sastriar". So R. Narayana Sastri (or Sastrigal or Sastriar) is another way in which Thuravoor Narayana Sastri (or Sastrigal or Sastriar) was referred to.

I searched on the Internet for R. Narayana Sastrigal and got this Google Books link:

<https://books.google.co.in/books?id=X4ARAQAAIAAJ&q=R.+Narayana+Sastrigal&dq=R.+Narayana+Sastrigal&hl=en&sa=X&ved=0ahUKEwjdh4KJiLTpAhWCzjgGHZ4JCusQ6AEIVjAG>

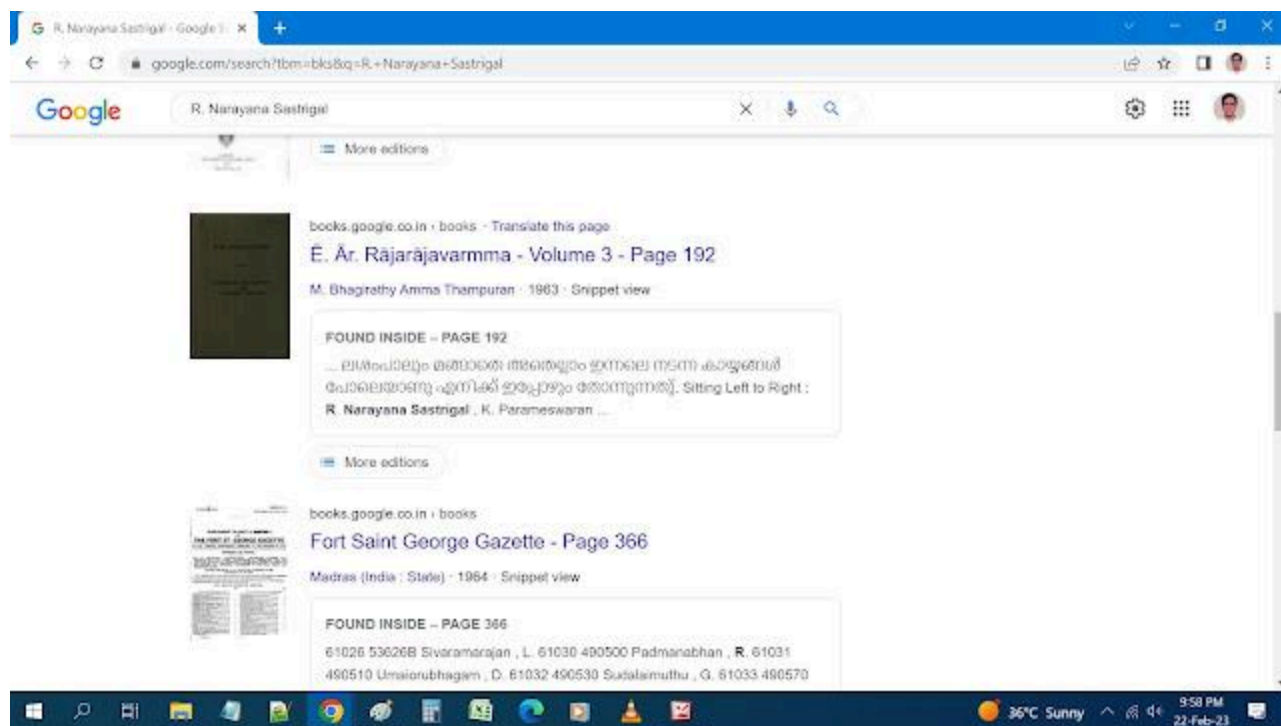
The Google result also shows this info. along with above link:

Sitting Left to Right : A. Krishna Pisharati, T. Raman Nambisan, R. Narayana Sastrigal, A. R. Rajaraja Varma, C, N, A. Ramayya Sastri, K. Parameswaran Pillai. അതെല്ലാം ഇന്നലെ നടന്ന കായ്യങ്ങൾപോലെയാണു് എനിക്കു് ...

M. Bhagirathy Amma Thampuran - 1963 - Snippet view - More editions

This seems to refer to picture in the book of a group including A.R. Rajaraja Varma (on whom the book is written) and R. Narayana Sastrigal (TNS)!

[22nd Feb. 2023 Update: I searched for same term in Google today but did not get the above result! However searching in Google Books gave me something similar (or same). See below pic:



-end-Update]

Visiting the link, leads to a info. about book titled: "Ē. Ār. Rājarājavarmma - Volume 3". The author is listed as "M. Bhagirathy Amma Thampuran". 1963 seems to mentioned as the publication date, with National Bookstall (Nāṣanal Bukkstāḷ) as the distributor or publisher (vitarāṇam).

The page further states, "1 page matching R. Narayana Sastrigal in this book" and shows a picture of small part of page 192. Unfortunately the picture only shows some text (perhaps caption of picture) with "a Sastrigal" visible in it. I think this must be part of scanned image of page 192 of this book.

The lower part of the page states:

"Original from the University of California

Digitized 2 Jun 2009"

I checked out the other "editions" of the book on Google Books. <https://books.google.co.in/books?q=editions:LCCNsa64003929&id=X4ARAQAAIAAJ> lists all "editions".

Actually, they are a mix of different volumes (1 to 3), and perhaps different editions/re-prints.

But one additional info. that is clearly provided by above list is that M. Raghava Varma Raja is a co-author of the book. In fact, the Volume 3 link given above has a front page pic which when magnified shows that there are two authors though the names are not clearly visible. But they seem to match the names of M. Bhagirathy Amma Thampuran and M. Raghava Varma Raja.

I searched for downloadable PDF or other format ebook of this book but did not get suitable results.

But it seems that the physical book copy is available at some libraries. Details are given below:

1) In Connemara Public Library at Egmore in Chennai, Tamil Nadu, India

A.R.Raja Raja Varma-III

by BHAGIRATHY AMMA THAMPURAN(M) &RAGHAVA VARMA RAJA (M)

<http://central.tnopac.gov.in/cgi-bin/koha/opac-detail.pl?biblionumber=20122>

2) <https://www.worldcat.org/title/e-ar-rajara-javarmma/oclc/19759265> lists many USA libraries with the book (volume(s)).

3) USA Library of Congress entry for the book: <http://id.loc.gov/resources/works/7515125.html>

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More info. on the above book including Google Books snippets are available in this post of mine: Results of Google Books search for തുറവൂർ നാരായണ ശാസ്ത്രി - Malayalam script name of my ancestor Thuravoor Narayana Sastri - and variations, <https://tnarayanasthri.blogspot.com/2023/04/results-of-google-books-search-for.html> , created on 30th May 2020, last updated on 14th June 2020.

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Full text of "Whos Who Of Indian Writers", Sahitya Akademi, New Delhi, First published 1961 [...The compilation of the volume was taken in hand in October

1955. It was then decided to include only such writers as were

living at the time of the inauguration of the Sahitya Akademi, that

is, on 12 March 1954....]

[https://archive.org/stream/in.ernet.dli.2015.278465/2015.278465.Whos-Who\\_djvu.txt](https://archive.org/stream/in.ernet.dli.2015.278465/2015.278465.Whos-Who_djvu.txt) has the following:

Bhagirathi Amma Thampuran, M. (Smt.);

b. 23.4.1890, Mavelikara; mt. Malayalam;

Katha Kusumanjali (stories) 1942; Vana-

vasa Smaranakal (reminiscences) 1942;

Sabarigirisa Stavam (poem) 1948; Kana-

kam (drama) 1951; A.- R. Raja Raja

Varma, 1953; tr. Indiyile Mahan-

mar, 1953 (both biographies); Add.

Sarada Mandiram, Mavelikara, Kerala

State

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[http://www.universityofcalicut.info/SDE/SM\\_VI\\_sem\\_BA\\_Sanskrit\\_General\\_Essay.pdf](http://www.universityofcalicut.info/SDE/SM_VI_sem_BA_Sanskrit_General_Essay.pdf) states, "Later he (A.R. Rajaraja Varma) passed the examination .He married Mahaprabha Swati Tirunal Princess of Mavelikkara. M.Bhagirathi Thampuratti was the daughter and the son, Raghavavarma thampuran ." So the book mentioned above (Ē. Ār. Rājarājavarmma) seems to be authored by his son & daughter and published in 1963.

K.M. George's book on ARR V (in 1978), [http://sahitya-akademi.gov.in/publications/pdf/a-r-rajaraja-varma\\_english.pdf](http://sahitya-akademi.gov.in/publications/pdf/a-r-rajaraja-varma_english.pdf) acknowledges help from "Prof. R. Raghava Varma, son of A.R. Rajaraja Varma for clearing certain doubts regarding domestic and literary matters."

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***[25 Feb. 2023 The section below has undergone a major update now including change in section title]***

**Sri Narayana Sastri, Sanskrit scholar of Trivandrum who edited Brahmaavidya magazine seems to have been another person and not Thuravoor Narayana Sastri**

In February 2023, I came across a key statement relevant to this matter in Part 5 of Mahakavi Ulloor's Kerala Sahitya Charitram (KSC), under section, "ഏ. ആർ. രാജരാജവർമ്മ കോയിത്തമ്പുരാൻ (1038–1093)" (Google English Translation of name: A. R. Rajarajavarma Koithampuran). The years following the name, are M.E. (Malayalam Era or Kollam era) 1038-1093 which I think roughly corresponds to CE (Common Era) 1863-1918. I am using the acronym ARR V to refer to A. R. Rajarajavarma Koithampuran.

The statement is under sub-section, "58.4 സംസ്കൃതകൃതികൾ" (Google English translation: "58.4 Sanskrit works"). The statement refers to what seems to be an article authored by ARR V. The statement in Malayalam is: "അതു "ബ്രഹ്മവിദ്യാ" എന്ന പത്രഗ്രന്ഥത്തിന്റെ പ്രവർത്തകനായിരുന്ന ശ്രീനിവാസശാസ്ത്രികളുടെ അനുജനും മഹാകവിയുമായ ഭട്ടശ്രീനാരായണശാസ്ത്രികളുടെ ജിജ്ഞാസ ശമിപ്പിക്കുന്നതിന് എഴുതിയ ഒരു ലേഖനമാണ്." Its Google English translation is: 'It was an article written to satisfy the curiosity of Bhattasrinarayanashastri, the younger brother of Srinivasashastri and great poet, who was the author of the book "Brahmaavidya".' Note that the Google translated word book can perhaps be journal or magazine.

Further note that the above Ulloor KSC book has references to Thuravoor Narayana Sastri (TNS) using his full name including Thuravoor. For more, please visit my blog post: Few significant occurrences of Thuravoor (തറവൂർ) Narayana (നാരായണ) Shastri name in Part 5 of Ulloor Kerala Sahitya

Charitram, <https://tnarayanasasthri.blogspot.com/2023/04/few-significant-occurrences-of.html> ,  
16 Feb. 2023.

Bhattasrinarayanashastri, the younger brother of Srinivasashastri seems to be different from TNS as others Ulloor's book which has used Thuravoor (തൂറവൂർ) Narayana (നാരായണ) Shastri name a few times in book, would have used the same name or indicated it is the same person, in some way.

Also Bhattasrinarayanashastri is said to be the author of the book "Brahmavidya" (in Ulloor's KSC book).

Given below is an extract about the person who may be Bhattasrinarayanashastri referred to in above KSC book.

<https://sites.google.com/site/orgdatta/paramaguru>

An extract: His Holiness SWAMI SWAYAMPRAKASA BRAHMENDRA SARASWATHI

Swami Swayamprakasa Brahmendra born as Krishnamoorthy to Ramaswami Sastrigal, a pious Vedic scholar and a poor but respectable Brahmin, and Janaki, a woman of high-souled purity, in the village of Kalpattu in the district of South Arcot, Tamil Nadu, on Tuesday, the 28th of November 1871. He was educated in three places: Thiruvaidaimardur, Kumbakonam and Thiruvananthapuram. He passed the Matriculation Examination and took to the study of Sanskrit in right earnest. He studied under Bala Saraswati Bhatta Sri Narayana Sastrigal, an erudite scholar.

[Similar account  
in <https://www.esamskriti.com/e/History/Great-Indian-Leaders/Lives-of-Indian-Saints-11.aspx> , <http://www.dattashramam.org/Guruparampara.html>]

....

From <http://www.learnkolam.net/2015/04/ava-dootha-swamigal-sri-dattatreya.html>

Sri.Krishna moorthy(Sri.Swayamprakasa Swamygal's poorvasira name)was born to Sri.Ramaswamy Sastrigal & smt Janaki on 28.11.1871,Tuesday as a 4th son.He had 3 elder brothers & 2 sisters . Their village name is "Kalpattu" around 11 kms from Thiruvannainallur( Where our Sundaramoorthy nayanmar was blessed by Lord.Shiva.).Ramasamy sastrigal was an expert in Vedhas & Sastra.In those days , they don't have permanent salary for teaching vedhas.Due to failure of rain, famine struck & Sastrigal has to migrate to Aduthurai near Tiruvidaimarudur.Krishnamoorthy studied at a school in Tiruvidaimarudur.Later he studied in a high school at Kumbakonam.He learnt English there .He completed matriculation at Tiruvanandapuram.As he felt sanskrit he has learnt in the school is not sufficient, he was in search of a good Sanskrit scholar & with God's grace he got Sri.Narayana sastri as his Guru.He was an expert in Sanskrit,Veda sastra & advaita philosophy.He was also expert in some other languages.He was also good orator.He was an editor of magazine called "brahmavidya" in which he wrote about sanadhana dharma.Krishnamoorthy studied Sanskrit & sastras very well & got cleared all doubts that arose during his studies .Knowing his involvement in studies of sastras & his high level of obedience,The Guru taught him very well.He also studied Devaram,Thiruppugazh,Thayumanavar songs ,Thirukkural & Thiruvartuppa.It is said that a student acquires one fourth of knowledge from his teacher,one fourth from his own effort,one fourth from students studying with him.Another one fourth in course of time.While his affection towards God & vairagya for leading saintly life was growing,his parents wanted their son to get a GOVT.job.He was an ardent admirer of Lord Nataraja.

--- end extract ---

In one of the above extracts, Sri.Krishna moorthy(Sri.Swayamprakasa Swamygal's poorvasira name) is said to have "studied under Bala Saraswati Bhatta Sri Narayana Sastrigal, an erudite scholar." In the other extract, it is said that Sri Krishna moorthy "with God's grace" "got Sri.Narayana sastri as his Guru" (at Tiruvanandapuram). Sri.Narayana sastri was an "expert in Sanskrit,Veda sastra & advaita philosophy." and he 'was an editor of magazine called "brahmavidya" in which he wrote about sanadhana dharma.'

I think in all probability both the extracts refer to the same Sanskrit scholar and that his name was "Bala Saraswati Bhatta Sri Narayana Sastrigal" but was also referred to as "Sri.Narayana sastri". The Ulloor KSC book talks of Bhattasrinarayanashastri. The "Bala Saraswathi" words are honorific titles. Sastrigal is a more respectful version of Shastri or Sastri. Both Ulloor KSC book and one of the two above extracts refer to "Brahmavidya" magazine or book.

Therefore, in all probability, the Sanskrit teacher and guru of Sri.Krishna moorthy(Sri.Swayamprakasa Swamygal's poorvasira name) was Bhatta Sri Narayana Sastri (of Trivandrum), who was a different person from Thiravoor Narayana Sastri (TNS).

Note that previously I had written that 'Perhaps the Sanskrit teacher in Tiruvananthapuram (Tirvanandapuram), Sri Narayana Sastri, is the same as TNS. Note that the above content states that Sri Narayana Sastri was editor of a magazine called "brahmavidya"!'. Now my previous view seems to be wrong.

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KERALA VARMA

AND HIS WORKS

by dr.poovattoor ramakrishna pillai [available on archive.org]

Page 23

"He taught two brilliant pupils,

A R. Rajaraja Varma (1863-1918), his nephew, and Turavur

Narayana Sastri, with some other pupils.[64] These two later

distinguished themselves as great scholars." *[Ravi: should be distinguished; footnote 64 has a Sanskrit shloka.]*

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Page 337

[SELECT BIBLIOGRAPHY] [III ARTICLES] [(c) Sanskrit]

Narayana Sastri, 'Sastipurtimangalam' Vijnanacintamani,

dated 1-8-1080 M. E., Pattambi.

Page 342

[Reference]

"Narayana Sastri, Turavur 23"

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Visakhavijaya, a Study

Poovattor Ramakrishna Pillai

Poovattor Ramakrishna Pillai, 1990 - 299 pages

0 Reviews

Study of Viśākhavijaya, Sanskrit epic by Kēraḷavarmma, 1844-1917.

mentions TNS on page 288 (Index?) as Narayana Sastri Turavur

<https://books.google.co.in/books?id=c-FjAAAAMAAJ&dq=Turavur+Narayana&focus=searchwithinvolume&q=Turavur>

and on page 277 as Narayana Sastri

<https://books.google.co.in/books?id=c-FjAAAAMAAJ&dq=Turavur+Narayana&focus=searchwithinvolume&q=%22Narayana+Sastri%22>

[22nd Feb. 2023 Update:

Today when I used above two links they returned 0 results!!! I tried manually searching for Turavur but that also gave 0 results.

I recall I had searched extensively for Vijnanacintamani (magazine) then (in 2020) but did not come across any print or ebook of it.

Today (22nd Feb. 2023) as I was searching for something else related to TNS, I came across this reference to

Vijnanacintamani: <https://ssus.ac.in/files/233/Journals/1620/Prathyabhijna-2021-July-December.pdf> (downloads a pdf). The document states it is: Pratyabhijna journal, Research Journal of Department of Sanskrit Sahitya, Sree Sankaracharya University of Sanskrit, Kalady. It also provides journal issue identification as "Vol. VIII, Issue. II", "July 2021-December 2021".



Pdf page 6 states, "Preetha P V writes about the first Sanskrit journal of Kerala Vijnanacintamani." Note copy-paste did not copy the accent characters correctly. Vijnanacintamani should be read as Vijnanacintamani (without accent characters). Preetha P.V.'s article starts on pdf page 185 and goes on till pdf page 194. I read the whole article but did not come across TNS name. However I came across names of TNS contemporaries including ARRV.

**Some extracts from the article are given below which tell us about the magazine and also that its archival copies are preserved in some libraries in Kerala!**

The article states that Vijnanacintamani journal is the first Sanskrit journal in Kerala started in 1883 by Punnasseril Neelakantha Sarma, a Sanskrit scholar who "lived in Perumudiyoor, near Pattambi, Palakkad district in Kerala, in the latter half of the 19th century and first half of the 20th century" .

It states that due to negative economic after-effects of First World War, the journal was converted into a magazine.

Very notably it states that Sree Neelakantha Govt. Sanskrit College Pattambi preserved the available copies of the journal. It states, "Finally, it is re-published. Now it is preserved as Photostat copies and they are available in libraries of Trippunithura Sanskrit College, Sree Neelakantha Govt. Sanskrit College Pattambi and Appan Tampuran Memorial library, Ayyanthole".

So this means that there is a possibility that the "Narayana Sastri, 'Sastipurtimangalam', Vijnanacintamani, dated 1-8-1080 M. E., Pattambi." reference (article reference in all probability) mentioned in above extract of the book, KERALA VARMA AND HIS WORKS by Dr. Poovattoor Ramakrishna Pillai, could be in one of the archival copies mentioned above! Note that Malayalam Era date of 1-8-1080 would roughly correspond to 1-8-1905 CE (adding 825 to M.E. year). As the date of the magazine issue and the article title and author are known, it should be not very difficult to manually go through the photostat copies and check if that issue is found and if so, whether this article in that issue is found.

The article also names some of the people who have written in the journal. It does not mention TNS but mentions Kerala Varma Valiya Koyi Tampuran and A.R.Raja Raja Varma.

BTW I recall coming across, in 2020 itself or around that time, a reference to Vijnanacintamani magazine archival copies in some Kerala library. But like now, I was not in a position then to get anybody to visit those libraries and go through the archival copies looking for any TNS article(s).

[https://en.wikipedia.org/wiki/Vallathol\\_Narayana\\_Menon](https://en.wikipedia.org/wiki/Vallathol_Narayana_Menon) also has a referent to Vijnanacintamani magazine.  
end-Update]

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To know more updated information about this section, please see my blog posts: Pics related to my ancestor Turavur Narayana Sastri's Sanskrit-Devanagari transcription work of Vyangyavyakhya in 1915, from K.G. Paulose's related 2013 book, <https://tnarayanasthri.blogspot.com/2023/04/pics-related-to-my-ancestor-turavur.html> , 21 June 2020, and My ancestor Turavur Narayana Sastri named in 21st century books & journal as 1915 Sanskrit transcriber of ancient Tapatisamvarana-dhvani & Subhadradhananjaya-dhvani (Vyangyavyakhya) Kerala drama commentaries related to Kutiyattam, <https://tnarayanasthri.blogspot.com/2023/04/my-ancestor-turavur-narayana-sastri.html> , 23 May 2020.

Give below is an extract from one of the two blog posts mentioned above:

K.G. Paulose authored the book titled "Vyaṅgyavyākhyā: The Aesthetics of Dhvani in Theatre", published by Rashtriya Sanskrit Sansthan and D.K. Printworld in 2013, <https://books.google.co.in/books?id=LzCNzSTekCEC>, <https://www.amazon.in/Vyangyavyakhya-Aesthetics-K-G-Paulose/dp/8124606994> .

This book refers to my great-grandfather Turavur (Thuravoor) Narayana Sastri (referred to as TNS hereafter). On page 67 of the book (as per Google Books), we have the following paragraph:

The only Ms available to us of these text is the one owned by Kailasapurathu Govinda Pisharoti in the palace library (No. 67) in Thiruvananthapuram. This palm-leaf Ms, in early Malayalam script is very old and is worn-out in many places. Turavur Narayana Sastri, an eminent traditional scholar of the last century transcribed this in paper in Devanāgarī script for the Oriental Manuscript Library Thiruvananthapuram in 1915 CE (ME 1090).

--- end paragraph from Paulose book ---

--- end extract ---

The contents below were written before I got the K.G. Paulose Vyaṅgyavyākhyā book, and had only stumbled across references to the book and to the mention of TNS in it.

...

Small extract from KNOWING AND BEING: KUTIYATTAM AND ITS SEMANTIC UNIVERSE (In David Shulman & Heike Oberlin, Anguliyankam and Mantrankam, forthcoming)

Manu V. Devadevan

DRAFT PAPER. NOT TO BE CITED.

[https://www.academia.edu/29536350/Knowing\\_and\\_Being\\_-\\_Kutiyattam\\_and\\_Its\\_Semantic\\_Universe.pdf](https://www.academia.edu/29536350/Knowing_and_Being_-_Kutiyattam_and_Its_Semantic_Universe.pdf)

[From Page 6]

"The staging of plays involved elaborate practice and preparations. It is likely that performance was based on instructions carried in manuals meant for the purpose. Two such manuals are known from the early period, the Dhanañjayadhvani and the Samvaranadhvani. The two, however, are regarded as a single text. This is the epoch-making Dhanañjayasamvaranadhvani, whose impact on the performance of Sanskrit drama in Kerala has been foundational. The Dhanañjayasamvaranadhvani is better known today as the Vyangyavyakhya. We owe this name to T. Ganapati Sastri.[21] The text appears to have lived out its historical destiny quite early in time, for all that survives is a solitary manuscript.[22] This palm-leaf specimen in Malayalam script is preserved at the Thiruvananthapuram Palace Library.[23]

[References:

21 Paulose 2013: 67.

22 Heike Oberlin (personal communication) informs that another manuscript of the text is preserved in the private collection of Killimangalam Mana.

23 A transcript of this manuscript was prepared in Devanagari script on paper by Turavur Narayana Sastri in 1915. This copy is now held by the Oriental Manuscripts Library, Thiruvananthapuram.]"

...

The above draft seems to have got published in the final book titled:

Two Masterpieces of Kutiyattam

Mantrankam and Anguliyankam

Edited by David Shulman and Heike Oberlin

published by Oxford University Press, 11th September 2019.

<https://global.oup.com/academic/product/two-masterpieces-of-kutiyattam-9780199483594>

The Table of

Contents, <https://global.oup.com/academic/product/two-masterpieces-of-kutiyattam-9780199483594>, lists the article with same title as in above mentioned draft, "16: Knowing and Being: Kutiyattam and Its Semantic Universe, Manu V. Devadevan".

Google Books Search Inside in this book for 'Turavur Narayana Sastri' lists a small part of the page having the name (it is not part of preview). Here's the link: <https://books.google.co.in/books?id=RmmtDwAAQBAJ&dq=Two+Masterpieces+of+Kutiyattam&q=Turavur+Narayana+Sastri#v=snippet&q=Turavur%20Narayana%20Sastri&f=false>

<https://uni-tuebingen.de/en/faculties/faculty-of-humanities/departments/aoi/indology-and-comparative-religion/mitarbeiter/heike-oberlin-moser/> is the faculty page for Prof. Heike Oberlin (Moser) from "Institute for Indology and Comparative Religion", Tübingen University, Germany. She has published an online book in 2011 titled, "Bibliography of Kūṭiyāṭṭam" which can be viewed & downloaded from [https://www.academia.edu/26631385/Bibliography\\_of\\_K%C5%AB%E1%B9%ADiy%C4%81%E1%B9%AD%E1%B9%ADam](https://www.academia.edu/26631385/Bibliography_of_K%C5%AB%E1%B9%ADiy%C4%81%E1%B9%AD%E1%B9%ADam).

Her above faculty page states, "From 1995 to 2001 she studied and performed Kūṭiyāṭṭam and Naññyār-Kūttu with P.N. Girija and Painkulam Rama Chakyar at Kerala Kalamandalam in India. Since then she is also involved in studying and teaching the Malayalam language."

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The 'Early Medieval' Origins of India

By Manu V. Devadevan

Cambridge University Press, published in May 2020

<https://www.cambridge.org/core/books/early-medieval-origins-of-india/8E935BD91FEECD81CD48537B5A678BC7#>

Google Books Search Inside in this book for 'Turavur Narayana Sastri' lists page 231 which is very similar to contents of above draft paper's reference to 'Turavur Narayana Sastri'.

Link: <https://books.google.co.in/books?id=exzhDwAAQBAJ&printsec=frontcover&dq=The+%E2%80%98Early+Medieval%E2%80%99+Origins+of+India+By+Manu+V.+Devadevan&hl=en&sa=X&ved=0ahUKEwir6uLcjcXpAhX2wTgGHVWWDzsQuwUjAA#v=onepage&q=Turavur%20Narayana%20Sastri&f=false>

The reference number has changed to 24 from 23. That seems to be the only difference. Pages 230 and 231 were viewable to me in above preview.

The chapter for page 231 seems to be titled, "Knowing and Being: The Semantic Universe of the Kūḍiyāṭṭam Theatre" [Going by <https://www.cambridge.org/core/books/early-medieval-origins-of-india/knowning-and-being-the-semantic-universe-of-the-kudiyattam-theatre/8021A2F525E540B4B7AE50A59F8F9241> as the chapter title page was not part of the Google Books preview for me].

The relevant text in Page 231 is: "This palm-leaf specimen in Malayalam script is preserved at the Thiruvananthapuram Palace Library.[24]"

The Reference section in Page 231 has the following entry: "24 A transcript of this manuscript was prepared in Devanagari script on paper by Turavur Narayana Sastri in 1915. This copy is now held by the Oriental Manuscripts Library, Thiruvananthapuram."

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Page 142 of Cracow Indological Studies, Theatrical and Ritual Boundaries in South Asia. Part I, VOL. XIX, No. 1, Edited by Elisa Ganser and Ewa Dębicka-Borek, KRAKÓW 2017, <https://www.zora.uzh.ch/id/eprint/150340/1/29bddf3eca7aa95cc523668afca0b607.pdf>, there is reference to Turavur Narayana Sastri in the same context but with some speculation about the transcription work.



This reference comes from a work of K.G.

Paulose. [https://en.wikipedia.org/wiki/K.\\_G.\\_Paulose](https://en.wikipedia.org/wiki/K._G._Paulose) states, "K. G. Paulose is a Sanskrit scholar specialized in the dramaturgy of the Natya Shastra and Kooditaatam." Paulose was born in 1946.

The work of K.G. Paulose that is referred is: Vyangyavyakhya: The Aesthetics of Dhvani in Theatre. Hard Cover

book: <https://www.amazon.in/Vyangyavyakhya-Aesthetics-K-G-Paulose/dp/8124606994>. The description in the amazon.in link says, "The doctrine of dhvani, expounded by Anandavardhana (ninth century ce) in Kashmir though contested by his contemporaries at home, received sound acclamation in Kerala. A royal dramatist Kulasekhara of the same century applied dhvani to the theatre. His performance text is known as Vyangyavyakhya (VV), meaning interpreting the implied. This was an epoch-making event in the history of Indian theatre. This innovation in performative practices marked a deviation from Bharata's national tradition and laid down the foundation for classical forms like Kutiyattam, Kuchipudi, Kathakali and Mohiniyattam."

The Sanskrit manuscript of Vyangyavyakya seems to have been transcribed by Turavur (Thuravoor) Narayana Sastri.

...

Art of

theatre, <https://www.thehindu.com/features/friday-review/theatre/art-of-theatre/article5170444.ece>, 26th Sept. 2013, updated on 10th Oct. 2013, has the sub-title: "K.G. Paulose explains why Vyangyavyakhya: The Aesthetics of Dhvani in Theatre, a book on theatre edited by him, is important to understand theatre forms of Kerala."

It also has a pic of Paulose with the book.

The article covers how 'Samvaranadhvani' and 'Dhananjayadhvani' (drama manuals I think), together known as Vyangyavyakhya, were written in the 9th century as per Kulashakera (King/ruler, scholar and playwright) of Chera dynasty directions to a Brahmin writer.

But this article does not refer to TNS.

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Glimpses of Sanskrit Research: A Collection of Research Papers in Sanskrit and English

by E. Easwaran Nampoothiry

Kerala Samskritam Publications, 1995 - Sanskrit literature - 148 pages

mentions Turavur Narayana Sastri on page 96.

... Goda Varma Vidvan Ilaya Tampuran of Koduhriallur Palace (1800- 1851), Kilakkepullattu Sahkaran Muttatu (1827-1888), Kumbakonam Krsna Sastri and Turavur Narayana Sastri were some eminent grammarians in the 19th century.

<https://books.google.co.in/books?id=RetjAAAAMAAJ&dq=Glimpses+of+Sanskrit+Research%3A+A+Collection+of+Research+Papers+in+Sanskrit&focus=searchwithinvolume&q=Turavur+Narayana>

[22nd Feb. 2023 Update: Below screenshot (most probably taken on 26th May 2020 or slightly earlier) shows above search result:



end-Update]

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Cultural Heritage of Kerala A. Sreedhara Menon - 2008 - No preview [in Google Books, I presume]

has a match for: "Turavur Narayana"

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Is the book "Mārkaṇḍēya caritam" by "E Nārāyaṇa Śāstri", <https://www.worldcat.org/title/markandeya-caritam/oclc/749999887>, published by "Calicut : L.S. Ramaier, 1910." and held in the British Library, St. Pancras, London that authored by my great-grandfather Narayana Sastri (TNS) with E being a wrong initial instead of R?

29th May 2020 Update: Dr. Christophe Vielle informed me that this book is by another Nārāyaṇa Śāstri, cf. Gaur, Albertine. Catalogue of Malayalam Books in the British Museum. London: British Museum, 1971, col. 240:

"Of the Zamorin College, Calicut. Mārkaṇḍēya-)caritam : A series of Sanskrit verses and prose passage on the legend of Siva's rescue of his young votary Mārkaṇḍēya from death, with Malayalam renderings? pp. iv, 136, Calicut, 1910"

--- end 29th May 2020 update ---

Other details of the book from the above link are as follows:

Language Note: Sanskrit songs and slokas in Malayalam script with translation into Malayalam.

Notes: Songs and ślōkas on the life of Mārkaṇḍēya, a young votary of Śiva.

Description: iv, 136 pages ; 18 cm

Responsibility: brahmaśrī E. Nārāyaṇa Śāstrikaḷāḷ mūlaślōkaṇṇaḷōṭum artha tātparyaṇkaḷōṭum bhaktirasamāya kīrtanaṇṇaḷōṭumkūṭi elutappetta[ta'].].

----

Given the above description, and that in my Internet searches I could not find an E. Narayana Sastri (Sastrikal) Sanskrit & Malayalam author who was active in 1910, I do think that there is a good possibility that the above book is by TNS. Also see note below about Narayana Sastri Ekasambekara.

[Note that there seems to have been an Narayana Sastri Ekasambekara active Sanskrit scholar-writer in 1890 who seems to have been associated with Anand Ashram, Pune, <http://www.aanandashram-sanstha.org/>. Here is a book edited by him titled "The Brahma Sūtrās of Śrīmat Krishna Dwaipāyana: with the Bhāshya of Śrīmat Śankarāchārya and its commentary by Śrīmat Ānandajñāna, Part 2", published in 1890, [https://books.google.co.in/books/about/The\\_Brahma\\_S%C3%BBtr%C3%A2s\\_of\\_%C5%9Ar%C3%AEmat\\_Krishna.html?id=rdn7zAEACAAJ&redir\\_esc=y](https://books.google.co.in/books/about/The_Brahma_S%C3%BBtr%C3%A2s_of_%C5%9Ar%C3%AEmat_Krishna.html?id=rdn7zAEACAAJ&redir_esc=y). But he does not seem to be knowledgeable in Malayalam and nor does he seem to be referred to as Sastrikal. So I don't think the E. Narayana Sastri mentioned above is Narayana Sastri Ekasambekara who had published books edited by him through Anand Ashram Press, Pune.]...

From [https://archive.org/stream/IndiaOffice\\_CatalogueOfSanskritBooks/Nath%20and%20Chaudhuri\\_Catalogue%20India%20Office%20Sanskrit%20Books%20K-R\\_1953\\_djvu.txt](https://archive.org/stream/IndiaOffice_CatalogueOfSanskritBooks/Nath%20and%20Chaudhuri_Catalogue%20India%20Office%20Sanskrit%20Books%20K-R_1953_djvu.txt)

Markandeya : —

Candrasckhara-stotra [attributed]

Siva-stotra [attributed]

Markandeya-carita by Narayana Gastrin . . . E. Narayana Sastri-  
kalal mula-slokahhalotum arttha tatparyannalotum bhaktirasamaya  
klrttanahnalotum elutappettataya Markandeya caritam.

Malayalam char, pp. [1], iv, 136. 18x12 cm.

Vidya-vilasa Press : Calicut, 1910. 3419

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A quick search for the book on Google did not list other matching entries besides the above. So the above book may be a rare copy which is mentioned on the Internet.

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Book by another person from probably Tamil Nadu with same name R. Narayana Sastrigal as TNS but who is different, as he is from Radhamangalam and was associated as Sanskrit



Professor of Vyakarana in Trivadi college (which seems to have been a college in Tamil Nadu).

<https://archive.org/details/in.ernet.dli.2015.368470/page/n1/mode/2up>

Nagesasaya Nirnaya Part I by Narayana Sastrigal

Publication date 1913

Topics RMSC

Collection digitallibraryindia; JaiGyan

Language Sanskrit

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This book does not seem to be by TNS

From <https://www.worldcat.org/title/yatra-prasanga/oclc/254535238>

Title: Yātrā-prasaṅga

Author: R Narayana Sastrigal

Publisher: Srirangam : Sri Vani Vilas Press, 1911.

As the publisher is from Srirangam, I think this would be the Radhamangalam Narayana Sastri of Tamil Nadu.

=====

Age of Sankara by T.S. Narayana Sastry, first published in 1916, has a reference to "Bhattasri Narayana Sastri" which seems to be to another person who is said to have published a "Sankara Vijaya" book under the name, Madhava. This Bhattasri Narayana Sastri seems to have been based in Tamil Nadu (and was in Madras for at least some time).

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Narayana Sastri Khiste is a different Sanskrit scholar from TNS. He seems to have been associated with Chowkhamba Sanskrit Series Office (Varanasi), <https://chowkhambasanskritseries.com/about>. Here is one book edited by him: Kavyaprakash by Mammata Charya: With a commentary called "Sudha Sagara" by Bhimasena Dikshita. Edited by Narayana sastri Khiste, [https://books.google.co.in/books/about/Kavyaprakash\\_by\\_Mammata\\_Charya.html?id=lc3jMAAACAAJ&redir\\_esc=y](https://books.google.co.in/books/about/Kavyaprakash_by_Mammata_Charya.html?id=lc3jMAAACAAJ&redir_esc=y) published in 1924.

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Note that a famous Kerala Sanskrit scholar of past centuries, Melpathur Narayana Bhattathiri, [https://en.wikipedia.org/wiki/Melpathur\\_Narayana\\_Bhattathiri](https://en.wikipedia.org/wiki/Melpathur_Narayana_Bhattathiri), (author of famous Narayaneeyam in Sanskrit which is reported by his wiki page to be a summary of Bhagavata Purana, and many other Sanskrit works), is referred to as Narayana Bhatta. He lived from 1560 to 1646/1666.

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Another famous Kerala Sanskrit scholar of past centuries is Narayana Panditacharya, [https://en.wikipedia.org/wiki/Narayana\\_Panditacharya](https://en.wikipedia.org/wiki/Narayana_Panditacharya), who is also referred to as Narayana Pandita. He is the author of Madhwa Vijaya a biography of the great Madhavacharya of Dvaita school of philosophy. Narayana Pandita is the son of a direct disciple of Madhavacharya (1238 - 1317 CE). So Narayana Pandita would have most probably been active in the 1300s (14th century).

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Given below are some responses of mine over email:

Sai Ram sir! Thank you so much for the kind words. As I understand it, an important part of the mission of Bhagavan Sri Sathya Sai Baba, Kali Yuga Avatar, is to revive belief and reverence in Hindu Sastra and Sanathana Dharma. Through such posts of mine, I am trying to do my small contribution to add reverence and respect to those who have contributed to learning and teaching Hindu Sastra and Sanathana Dharma along with paying my respect as a great-grandson to my great grandfather Thuravoor Narayana Sastrigal. I am so happy that you have shared in my happiness on this matter, sir. Jai Sai Ram!

....

Note that the Sanskrit word Sastra means (Hindu) scripture, and Sastri or Sastrigal (when not used as simply a surname handed down to descendants) is a title indicating that the person (typically male) is knowledgeable about Hindu scripture and additionally, in most cases, is a teacher of it. Part of the social role & duty of Brahmin caste persons (which includes my great-grandfather and descendants including me) in \*\*\*past\*\*\* Hindu society (say from 100 years back to beginning of Hinduism which is going back many millennia) was to act as guardians of Hindu scripture and practice of Dharma, and also as transmitters of Hindu scripture & Dharma practice to future generations (as if future generations did not carry it forward, it would die). That Hindu scripture and Dharmic practices have survived for many millennia is, in part, a testimony to how the Brahmin caste people have dedicated themselves, across millennia, to this sacred task & duty allotted to them in the \*\*\*past\*\*\* Hindu caste based society.

Now in our early 21st century times, of course, Hinduism has evolved and moved away from such caste based roles. Any person, even a non Hindu, who is interested in Hindu Sastra can easily access it and even become a teacher of it. This includes many Western people, including a very interesting Australian white guy called Rami Sivan. Here's him conducting a vedic ritual as a Hindu priest (which is what I think my great-grandfather would have been doing quite regularly over a hundred years ago, in addition to being a scholar of Hindu scripture), [https://www.youtube.com/watch?v=if4yxv4z\\_PA](https://www.youtube.com/watch?v=if4yxv4z_PA). Rami Sivan also seems to be quite well read on Hindu scripture.

There are also Dalit (former suppressed classes in Hinduism) Hindu spiritual leaders and Dalit Hindu priests today which I think is a wonderful and great reformative accomplishment of modern day Hinduism.

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## **Flawed past analysis retained as a record of how one can get misled in such (non-academic) research work**

What we clearly know now (27th May 2020) is that "Bhattasri Narayana Sastri of 90 odd Sanskrit dramas fame, mentioned in Sahitya Akademi published books (prestigious matter), was based in Tamil Nadu, and is a DIFFERENT person from my great-grandfather Thuravoor Narayana Sastri (TNS) who was based in Trivandrum (Thiruvananthapuram), Kerala as a Sanskrit teacher and scholar (grammarian)."

### **Summary**

1) Bhatta Sri Narayana Sastri mentioned in 1959 Sahitya Akademi Contemporary Indian Literature Symposium 2nd Ed., in Sanskrit literature chapter by V. Raghavan, seems to be Thuravoor Narayana Sastrigal (TNS).

2) In Encyclopaedia of the Hindu World, Volume 1 By Gaṅgā Rām Garg, first published 1992, TNS seems to be referred to as "Bhatta Sri Narayana Sastri (1860-1911), author of 92 dramas".

### **Details**

*[The details section is mostly a quick and rough log where I jotted down stuff as I was doing Internet search and following up on search results.]*

**Bhatta Sri Narayana Sastri (Thuravoor Narayana Sastrigal?) mentioned in 1959 Sahitya Akademi Contemporary Indian Literature Symposium 2nd Ed., in Sanskrit literature chapter by V. Raghavan**

The title and key information about the vital book or collection of essays on contemporary Indian literature (in 1950s) that has references to Bhatta Sri Narayana Sastri in the chapter dealing with Sanskrit literature, is given below.

CONTEMPORARY INDIAN LITERATURE

A SYMPOSIUM

Second Edition, Revised & Enlarged

SAHITYA AKADEMI

NEW DELHI

First Published, January 1957

Second Edition, April 1959

PUBLISHED ON BEHALF OF THE SAHITYA AKADEMI BY THE DIRECTOR, THE  
PUBLICATIONS DIVISION, MINISTRY OF INFORMATION AND BROADCASTING, DELHI-8

<http://dspace.wbpublibnet.gov.in:8080/xmlui/handle/10689/12910> shows the main page for this  
symposium book.

<http://dspace.wbpublibnet.gov.in:8080/xmlui/bitstream/handle/10689/12910/Title%20Page.pdf?sequence=1&isAllowed=y> shows the Title page (scanned document).

The entry for Chapter 12 (which has references to Bhatta Sri Narayana Sastri) in the main page  
is as follows:

Name:Chapter 12\_201-25 ...

Size:4.337Mb

Format:PDF

Description:SANSKRIT LITERATURE

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and the link to open it

is: [http://dspace.wbpublibnet.gov.in:8080/xmlui/bitstream/handle/10689/12910/Chapter%2012\\_201-252p.pdf?sequence=15&isAllowed=y](http://dspace.wbpublibnet.gov.in:8080/xmlui/bitstream/handle/10689/12910/Chapter%2012_201-252p.pdf?sequence=15&isAllowed=y) (scanned document)

This seems to be Chapter 12 Sanskrit Literature by V. Raghavan.

<https://sanskritdocuments.org/articles/SanskritLiteratureVRaghavan1959FromContemporaryIndianLiterature.pdf> seems to searchable text of this same Chapter 12 document.

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V. Raghavan seems to be this person, [https://en.wikipedia.org/wiki/V.\\_Raghavan](https://en.wikipedia.org/wiki/V._Raghavan) -

"Venkataraman Raghavan (1908–1979) was a Sanskrit scholar and musicologist. He was the recipient of numerous awards, including the Padma Bhushan and the Sahitya Akademi Award for Sanskrit, and authored over 120 books and 1200 articles.[1]" [Ref 1: Kapila Vatsyayan wants scholars to emulate Dr.

Raghavan, <https://www.thehindu.com/todays-paper/tp-national/tp-tamilnadu/Kapila-Vatsyayan-wants-scholars-to-emulate-Dr.-Raghavan/article15288476.ece>, 24th Aug. 2008.]

The wiki additionally states, "After a brief Superintendship of the Sarasvati Mahal Manuscript Library, joined the research department of his Alma Mater, Madras University where from the position of a Research Scholar, he rose to that of Professor and was Head of the Department of Sanskrit till 1968.[6]" [Ref 6: "Dr.V.Raghavan". www.drvraghavancentre.com. Retrieved 7 April 2017.]



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<http://dspace.wbpublibnet.gov.in:8080/xmlui/bitstream/handle/10689/12910/Index.pdf?sequence=21&isAllowed=y> seems to be the Index page of above symposium book.

Page 12 has the entry "Narayana Sastri, Bhatta Sri 207, 234". A previous entry is: "Narayana Sastri, 228".

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From Chapter 12 Sanskrit Literature by V. Raghavan, <https://sanskritdocuments.org/articles/SanskritLiteratureVRaghavan1959FromContemporaryIndianLiterature.pdf>

From page 7:

"As the traditional form of Sanskrit learning has been continuing, Pandits steeped in the older tradition continue to compose long and short poems, hymns, plays, religious works, commentaries and Sastraic and other technical treatises in the old style. We have had recently in the South writers like Bhatta Sri Narayana Sastri who wrote ninety-three plays, Radhamangalam Narayana Sastri, author of hundred and eight works,(.) and Kavyakantham Ganapati Sastri who was equally prolific; and there have been similar writers in other centres of learning."

Page 28: "Simanlini (VII) by Narayana Sastri"

Page 34: "Of the serious drama, the traditional type on old themes has been produced in large numbers and it is enough to indicate here that there have been writers like Bhattasri Narayana Sastri who had written ninety-three plays and that to this day such plays are being regularly composed."

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## Is Bhatta Sri Narayana Sastri same as Thuravoor Narayana Sastrigal?

[Incorrect conclusion,

see <https://tnarayanasasthri.blogspot.com/2023/04/sanskrit-drama-author-bhattasri.html> .]

In his book Laghu Paniniyam, at the end of the Preface on page 3 of the book, Prof. A.R. Rajaraja Varma says, "It only remains to me to acknowledge with much gratitude the constant assistance encouragement and advice I have received from my revered uncle and preceptor, M R. Ry Kerala Varma Avl. C.S.I., the doyen of Sanskrit scholarship in South India, and from my fellow-student, former colleague and friend, Brahmasri R Narayana Sastriar, the present head of the local Sanskrit College".

It is 'signed' (name of author is printed) "A. R. Rajaraja Varma" with date and place as "TRIVANDRUM, 3rd August 1911". [For more details see my post: My great-grandfather Thuravoor Narayana Sasthrigal, noted Sanskrit scholar in grammar and poetry, and principal of Govt. Sanskrit College, Thiruvananthapuram (Trivandrum) from 1909-1911, <https://tnarayanasasthri.blogspot.com/2023/04/my-great-grandfather-thuravoor-narayana.html> .]

There is no doubt that the Brahmasri R Narayana Sastriar mentioned above is Thuravoor Narayana Sastrigal, as the latter was principal of Trivandrum Sanskrit College in 1911, and was fellow-student and former colleague of Prof. A.R. Rajaraja Varma (see above mentioned blog post for details).

But how about the initial R and not T? Well, either it could be a typo OR the R could stand for Ramachandran which name has been handed down to male descendants as is the naming tradition in our family. Thuravoor is the name of the place he hailed from in Kerala. So perhaps the full name would have been Thuravoor Ramachandran Narayana. The suffix Sastri or Sastriar / Sastrigal is a honorific one for Hindu scriptural knowledge masters.

How about Brahmasri? That is a honorific prefix which Prof. A.R.Rajaraja Varma seems to have felt he should use for Narayana Sastri.

Narayana Sastri seems to be a simple form of the name Brahmasri R Narayana Sastriar, and similarly Narayana Sastri is a simple form of the name Thuravoor Narayana Sastrigal.

<http://61.0.248.125/dcekerala/sktpalayam/history-of-the-college/> gives the history of H.H.Maharajas Govt.Sanskrit college. It states, "Sri A. R Raja Raja Varma was appointed the First Principal of the institution by Sri Mulam Tirunal Rama Varma, Mahamahopadyaya Dr. T. Ganapathi Sastri succeeded him as Principal in 1899. On Sri Sastri's retirement, Sri Thuravoor Narayana Sasthrigal, the celebrated scholar in Sanskrit grammar, became the Principal of the institution. When Sri Narayan Sastri left service Sri Krishna Sastrigal became the Principal."

So the history of the Govt. Sanskrit college document itself refers to Thuravoor Narayana Sasthrigal additionally as Sri Narayana Sastri!

Note that Sri is a common honorific like Mr. in English.

How about Bhatta in the name: Bhatta Sri Narayana Sastri?

In the book: Kerala History and its Makers By A. Sreedhara Menon, first published March 1987, on page 94, <https://books.google.co.in/books?id=wnAjgihc1VcC&pg=PA94&lpg=PA94> , it is written: "It has been the practice in ancient Kerala to confer the title Bhatta on those learned Brahmins who engaged themselves in indepth studies spread over a period of twelve years in any of the following branches of knowledge, viz., Prabhakara Mimamsa, Bhatta Mimamsa, Vedanta and Vyakarana. The title was even applied to their descendents as a matter of hereditary honour."

So it is quite probable that Narayana Sastri name, after application of honorofics, became Bhatta Sri Narayana Sastri.

Now let us see an extract from: Encyclopaedia of the Hindu World, Volume 1 By Gaṅgā Rām Garg, first published 1992

[Google Books

link: <https://books.google.co.in/books?id=w9pmo51IRnYC&printsec=frontcover&dq=inauthor:%22Ga%E1%B9%85g%C4%81+R%C4%81m+Garg%22&hl=en&sa=X&ved=0ahUKEwi9xebO5aHfAhVPX30KHd8LABYQ6AEIKjAA>]

Page 59 of the above book mentions, "Those who wrote in the traditional style are: Acyutaraya Modak (fl. early 19th cent.), author of some 30 works, Mudumbai Venkatrama Narasimhacharya (1842-1928), author of 114 works, Keralavarma Valiya Koil Tampuran (1845-1915), called 'Kerala Kalidasa', who composed 37 works, Bhatta Sri Narayana Sastri (1860-1911), author of 92 dramas, Medhasri Narayana Sastri (1882-1932), author of 108 works, which included 24 plays, ...".

The lifetime period given of 1860 to 1911 seems to fit in well with possible lifetime of Thuravoor Narayana Sastrigal who was principal of Trivandrum Sanskrit College from 1909 to 1911. Perhaps he passed away in 1911. As he was a fellow-student of Prof. A.R. Rajaraja Varma, his birth year would have been close to Rajaraja Varma who was born in 1863, [https://en.wikipedia.org/wiki/A.\\_R.\\_Raja\\_Raja\\_Varma](https://en.wikipedia.org/wiki/A._R._Raja_Raja_Varma). So it is very probable that Thuravoor Narayana Sastri was born in 1860.

**[Incorrect**

**conclusion,** see <https://tnarayanasthri.blogspot.com/2023/04/sanskrit-drama-author-bhattasri.html> .]

Given this background, I think it is highly probable that the Bhatta Sri Narayana Sastri (1860-1911) reference in Ganga Ram Garg's book is to Thuravoor Narayana Sastrigal. Further, it is highly probable that V. Raghavan in his above mentioned Chapter 12 Sanskrit Literature in Contemporary Indian Literature Symposium book, has used the name Bhatta Sri Narayana Sastri (without birth & death years) to refer to this same Thuravoor Narayana Sastrigal.

**[Incorrect**

**conclusion,** see <https://tnarayanasthri.blogspot.com/2023/04/sanskrit-drama-author-bhattasri.html> .]

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=====End of Post=====

**I am looking for help from Malayalam script readers to see if my**

# great-grandfather name is mentioned in a history of Kerala literature book; Published: 2023-04-14

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/i-am-looking-for-help-from-malayalam.html>

Last updated on 21 Apr. 2023

Copied with link update from ravisier.blogspot.com on 14 Apr. 2023, first published there on May 13, 2020

[1 Mar. 2023 Update: The Vadakkumkur Rajarajavarma Raja book related section of this post has been updated and is current. But the Kēraḷasāhityacaritraṃ book section(s) below have been made obsolete by my post: Few significant occurrences of Thuravoor (തറവൂർ) Narayana (നാരായണ) Shastri name in Part 5 of Ulloor Kerala Sahitya Charitram, <https://tnarayanasasthri.blogspot.com/2023/04/few-significant-occurrences-of.html> , published on 16 Feb. 2023. end-Update.]

30th May Update: References to TNS have been found in Kēraḷasāhityacaritraṃ, Volume 5, (by) Ullūr Es Paramēśvarayyar. Please see entry 2) in my blog post: Results of Google Books search for തറവൂർ നാരായണ ശാസ്ത്രി - Malayalam script name of my ancestor Thuravoor Narayana Sastri - and variations, <https://tnarayanasasthri.blogspot.com/2023/04/results-of-google-books-search-for.html> . end-Update.

29th May 2020 Update: Dr. Christophe Vielle mentioned over email that he found one mention (only) in "Vaṭakkumkūr Rājārājavarṃmārājā, [Vadakkumkur Rajarajavarma Raja], Kēraḷasāṃskṛtasāhityacaritraṃ [History of Sanskrit Literature of Kerala], 6 vols, 1938-55: repr. 1997, vol. 6, p. 116" where there is "one line in a section devoted to the author Keśava Śāstri of Karamana (in Trivandrum), where TNS is presented as an accomplished (prasiddha) paṇḍit." The pic of that page is given below:

1059-ൽ 5 രൂപ ശമ്പളത്തിൽ ഡിവിഷൻ കച്ചേരിയിലും 1060-ൽ കണ്ടുകൃഷികച്ചേരിയിലും ഗുമസ്തന്റെ ജോലിയിലിരിക്കേണ്ട സ്ഥിതി ശാസ്ത്രീയമായി ഉണ്ടായി. 1064-ൽ കോട്ടയം ഡിവിഷൻ കച്ചേരിയിലേയ്ക്കു മാറ്റം കിട്ടി. അതു 50 പണം ശമ്പളമുള്ളതല്ലാത്തതുകൊണ്ടാണ്. ആ കൊല്ലം കേരളവർമ്മ വലിയകോയിത്തമ്പുരാൻ നടത്തിയ സംസ്കൃതപരീക്ഷയിൽ കേശവശാസ്ത്രീ വിജയിയായി. അപ്പോൾ അദ്ദേഹം തിരുവനന്തപുരം സംസ്കൃതപാഠശാലയിൽ അധ്യാപകനായി നിയമിക്കപ്പെട്ടു. സാഹിത്യരസികശിരോണിയായ കേശവശാസ്ത്രീയുടെ കാവ്യനാടകാദികൾ പഠിപ്പിക്കേണ്ട ജോലിയാണ് കിട്ടിയത്. അത് ആനയ്ക്കു കരിമ്പു കിട്ടുന്നതുപോലെ അദ്ദേഹത്തിനു സന്തോഷകരമായി. അനന്തരം 1084-ൽ ചാലൂക്യർ ഇംഗ്ലീഷ് ഹൈസ്കൂളിൽ പണ്ഡിതനായി നിയമിക്കപ്പെട്ടു. 1096-മാണ്ടു 54-മത്തെ വയസ്സിൽ 100-150 രൂപ ശമ്പളത്തിൽ കാളേജിൽ പണ്ഡിതന്റെ ഉദ്യോഗം അദ്ദേഹത്തിനു ലഭിച്ചു. പ്രസിദ്ധ പണ്ഡിതനായ തുറവൂർ നാരായണശാസ്ത്രീയുടെ അനുഗാമിയായിട്ടാണ് അദ്ദേഹം കാളേജിൽ ജോലി നോക്കിയത്. 1097-ൽ 55-ാമത്തെ വയസ്സിൽ അദ്ദേഹം ഉദ്യോഗത്തിൽനിന്നു പിരിഞ്ഞു.

കേശവശാസ്ത്രീ പലരേയും സ്വീകൃതം പഠിപ്പിച്ചിട്ടുണ്ട്. അദ്ദേഹത്തിനു പഠിപ്പിക്കുക രസകരമായ ജോലിയാണ്. പ്രസിദ്ധകവി അഴകത്തു പത്മനാഭക്കുറുപ്പ് ശാസ്ത്രീയുടെ ഒരു ശിഷ്യനാണ്. അതുപോലെ വേറെയും ചില ശിഷ്യന്മാരുണ്ട്.

കേശവശാസ്ത്രീ കോട്ടയത്തു ഡിവിഷൻ കച്ചേരിയിൽ ഉദ്യോഗസ്ഥനായി ഇരുന്നിട്ടുണ്ടെന്നു പറഞ്ഞുവല്ലോ. അക്കാലത്താണ് ഭിഷക്കുകളിലും കവികളിലും മുഖ്യനായ വയസ്കരആര്യൻ നാരായണൻ മുമ്പുണ്ടായി പരിചയപ്പെട്ടത്. ശാസ്ത്രീ കൂടെക്കൂടെ മുമ്പുണ്ടായി ഇല്ലത്തു പോകുകയും സാഹിത്യവിഷയങ്ങളെപ്പറ്റി സംഭാഷണം ചെയ്യുകയും പതിവാണ്. ശാസ്ത്രീയുടെ കവനപാടവത്തെ മുമ്പു അഭിനന്ദിച്ചിട്ടുണ്ട്.

വയസ്കരആര്യൻ നാരായണൻമുമ്പു കേശവശാസ്ത്രീയെപ്പറ്റി നിർമ്മിച്ച ഒരു അഭിനന്ദനപദ്യം ഇവിടെ ചേർക്കാം:

സർവ്വ കേശവശാസ്ത്രീതാ ഖലു തവൈവേതി പ്രതിജ്ഞാ യതാ  
കൗമാരകൃഷ്ണലാപി ചേഷ്ടിതതതിർപ്പാതാം ശ്രമാ നനക  
ശാത്രം ഹൃച്ഛ സുദർശനം പുനരിദം ശാർദ്ദം ച തൌണ്ഡം മതേ  
കിഞ്ചോദഞ്ചതി പാഞ്ചജന്യചി തൽ പരമാർജ്ജവം തിളജ്ജനം.

--- end 29th May 2020 Update ---

1 Mar. 2023 Update

I sent Shri D.K.M. Kartha a cropped version of above pic which highlighted the sentence with TNS name with red bars in the left and right margin, requesting him to translate it to English. That pic is given below:



1059-ൽ 5 രൂപ ശമ്പളത്തിൽ ഡിവിഷൻ കച്ചേരിയിലും 1060-ൽ കണ്ടുകൃഷികച്ചേരിയിലും ഗുമസ്തന്റെ ജോലിയിലിരിക്കേണ്ട സ്ഥിതി ശാസ്ത്രീക്ക് ഉണ്ടായി. 1064-ൽ കോട്ടയം ഡിവിഷൻ കച്ചേരിയിലേയ്ക്കു മാറ്റം കിട്ടി. അതു 50 പണം ശമ്പളക്കൂതലോടുകൂടിയാണ്. ആ കൊല്ലം കേരളവർമ്മ വലിയകോയിത്തമ്പുരാൻ നടത്തിയ സംസ്കൃതപരീക്ഷയിൽ കേശവശാസ്ത്രീ വിജയിയായി. അപ്പോൾ അദ്ദേഹം തിരുവനന്തപുരം സംസ്കൃതപാഠശാലയിൽ അധ്യാപകനായി നിയമിക്കപ്പെട്ടു. സാഹിത്യരസികരിരമാണിരുന്ന കേശവശാസ്ത്രീക്കു കാവ്യനാടകാദികൾ പഠിപ്പിക്കേണ്ട ജോലിയാണിരിക്കിട്ടിയത്. അത് ആനയ്ക്കു കരിമ്പു കിട്ടുന്നതുപോലെ അദ്ദേഹത്തിനു സന്തോഷകരമായി. അനന്തരം 1084-ൽ ചാലയിൽ ഇംഗ്ലീഷ് ഹൈസ്കൂളിൽ പണ്ഡിതനായി നിയമിക്കപ്പെട്ടു. 1096-മാണ്ടു 54-മത്തെ വയസ്സിൽ 100-150 രൂപ ശമ്പളത്തിൽ കാളേജിൽ പണ്ഡിതന്റെ ഉദ്യോഗം അദ്ദേഹത്തിനു ലഭിച്ചു. പ്രസിദ്ധ പണ്ഡിതനായ തുറവൂർ നാരായണശാസ്ത്രീയുടെ അനുഗാമിയായിട്ടാണ് അദ്ദേഹം കാളേജിൽ ജോലി നോക്കിയത്. 1097-ൽ 55-ാമത്തെ വയസ്സിൽ അദ്ദേഹം ഉദ്യോഗത്തിൽനിന്നു പിരിഞ്ഞു.

കേശവശാസ്ത്രീ പലരേയും സ്സകൃതം പഠിപ്പിച്ചിട്ടുണ്ട്. അദ്ദേഹത്തിനു പഠിപ്പിക്കുക രസകരമായ ജോലിയാണ്. പ്രസിദ്ധകവി അഴകത്തു പത്മനാഭക്കുറുപ്പ് ശാസ്ത്രീയുടെ ഒരു ശിഷ്യനാണ്. അതുപോലെ വേറെയും ചില ശിഷ്യന്മാരുണ്ട്.

കേശവശാസ്ത്രീ കോട്ടയത്തു ഡിവിഷൻ കച്ചേരിയിൽ ഉദ്യോഗസ്ഥനായി ഇരുന്നിട്ടുണ്ടെന്നു പറഞ്ഞുവല്ലോ. അക്കാലത്താണ് ഭിഷക്കുകളിലും കവികളിലും മുഖ്യനായ വയസ്കരആര്യൻ നാരായണൻ മുമ്പുപറഞ്ഞു പരിചയപ്പെട്ടത്. ശാസ്ത്രീ കൂടെക്കൂടെ മുമ്പുപറഞ്ഞു ഇല്ലത്തു പോകുകയും സാഹിത്യവിഷയങ്ങളെപ്പറ്റി സംഭാഷണം ചെയ്യുകയും പതിവാണ്. ശാസ്ത്രീയുടെ കവനപാടവത്തെ മുമ്പു അഭിനന്ദിച്ചിട്ടുണ്ട്.

വയസ്കരആര്യൻ നാരായണൻമുമ്പു കേശവശാസ്ത്രീയെപ്പറ്റി നിർമ്മിച്ച ഒരു അഭിനന്ദനപദ്യം ഇവിടെ ചേർക്കാം:

സത്യം കേശവശാസ്ത്രീതാ ഖലു തവൈവേതി പ്രതിജ്ഞാ യതം  
കൌമാരകൃഷ്ണലാപി ചേഷ്ടിതതതിർപ്പാതാം ശ്രമാ നനകം  
ഗാത്രം ഹൃദയം സ്വദർശനം പുനരിദം ശാർദ്ദം ച തൌര്യം മേഘം  
കിഞ്ചമാദഞ്ചതി പഞ്ചജന്യമപി തൽ പരമാർജ്ജവം തമുജ്ജനം

Shri Karthaji provided the following English translation of the sentence: "In the college, he (Keshava Shastri) worked as an assistant under the famous scholar Thuravoor Narayana Shastri."

I thank Shri Karthaji for his help in above translation.  
--- end 1 Mar. 2023 Update ---

27th May 2020 Update: Please see my post: Sanskrit drama author Bhattasri Narayana Sastri (1860-1911/1918) IS NOT my ancestor Thuravoor Narayana Sastrigal (TNS); What we now

know for sure about

TNS, <https://tnarayanasasthri.blogspot.com/2023/04/sanskrit-drama-author-bhattasri.html> . This post states, "Bhattasri Narayana Sastri of 90 odd Sanskrit dramas fame, mentioned in Sahitya Akademi published books (prestigious matter), was based in Tamil Nadu, and is a DIFFERENT person from my great-grandfather Thuravoor Narayana Sastri (TNS) who was based in Trivandrum (Thiruvananthapuram), Kerala as a Sanskrit teacher and scholar (grammarian)."

--- end 27th May 2020 Update ---

Kerala Sahitya Charitram by Ulloor S. Parameswara Iyer, [https://en.wikipedia.org/wiki/Ulloor\\_S.\\_Parameswara\\_Iyer](https://en.wikipedia.org/wiki/Ulloor_S._Parameswara_Iyer), which seems to have been first published in 1960s (after death of Ulloor S. Parameswara Iyer who died in 1949), has a history of Malayalam literature but also covers Kerala Sanskrit literature to some extent.

The book is in Malayalam script which I cannot read.

I was wondering if the name of my great-grandfather Thuravoor Narayana Sastri (Sastrigal/Sastrikal) who also seems to be known as Bhatta Narayana Sastri (Shastri) and whose life period seems to be roughly from 1860 to 1911, has been listed in this book in the context of some Sanskrit dramas that he is said to have written.

Note that the wiki page [https://en.wikipedia.org/wiki/Pandalam\\_Kerala\\_Varma](https://en.wikipedia.org/wiki/Pandalam_Kerala_Varma) states "During this period, he (Pandalam Kerala Varma) along with Ulloor S. Parameswara Iyer learnt grammar and rhetorical figures under the guidance of Thuravoor Narayana Shastri." So Ulloor S. Parameswara Iyer learnt some possibly Sanskrit grammar and rhetorical figures under my great-grandfather (referred from now on as TNS).

Therefore I think there is a possibility that Ulloor S. Parameswara Iyer may have mentioned TNS's name and mentioned the Sanskrit dramas that he had written, in the above mentioned book.

The pdf files for volumes 1 and 2 of the Kerala Sahitya Charitram book are available for download at:

<http://books.sayahna.org/ml/pdf/ulloor-vol-1.pdf>

<http://books.sayahna.org/ml/pdf/ulloor-vol-2.pdf>

Suggestions on how to search for name of TNS in these books

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I think an easy way to do so is to search for Narayana (in Malayalam script) in these pdfs, using the Find facility of the pdf reader program (including browsers like Chrome). Some results will surely be there as there are some great Kerala literature figures whose name has Narayana. E.g. a) Melpathur Narayana Bhattathiri (also referred to as Narayana Bhatt), [https://en.wikipedia.org/wiki/Melpathur\\_Narayana\\_Bhattathiri](https://en.wikipedia.org/wiki/Melpathur_Narayana_Bhattathiri) who lived from 1560–1646/1666.

b) Narayana Pandita (of Kerala) This person seems to have been either a contemporary of Melpathur Narayana Bhatt or perhaps lived a little later.

If Thuravoor comes immediately before Narayana (Thuravoor Narayana)

OR

Sastri (or Shastri or Sastrikal or Sastrigal) comes immediately after Narayana (Narayana Sastri)

then such occurrences of Narayana are the ones that I would like to dig deep into.

I need the page numbers where they were found, the volume (1 or 2), and a copy-paste of the sentence in which they were found. That would become enough material for me to dig deeper.

If no occurrence of Thuravoor Narayana or Narayana Sastri are found in the two pdfs (volumes) then I think we can presume that the probability of TNS being mentioned (some form of his name) in the book is very low (close to zero).

Any help rendered would be greatly appreciated :-).

Thanks.

P.S. More about my great-grandfather can be seen in my blog post:

<https://tnarayanasasthri.blogspot.com/2023/04/my-great-grandfather-thuravoor-narayana.html> .

=====End of Post=====

## **My great-grandfather Thuravoor Narayana Sasthri, noted Sanskrit scholar in grammar, and principal of Govt. Sanskrit College, Thiruvananthapuram (Trivandrum) from 1909-1911; Published: 2023-04-14**

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/my-great-grandfather-thuravoor-narayana.html>

*Last updated on 21 Apr. 2023  
Copied with link update from ravisiyer.blogspot.com on 14 Apr. 2023, first published there on December 16, 2018*

*Note: This post follows up on my previous post: Trying to get more information about my great-grandfather, Sanskrit scholar Thuravoor Narayana Sasthri of Kerala, <https://tnarayanasasthri.blogspot.com/2023/04/trying-to-get-more-information-about-my.html> , created on 26th Nov. 2018.*

**H.H.THE MAHARAJA'S GOVT SANSKRIT COLLEGE**  
**THIRUVANANTHAPURAM**  
**SUCCESSION LIST OF PRINCIPALS**

- 1 Prof A.R RAJA RAJA VARMA, M A. 1889-1899
- 2 Dr T.GANAPATHY SASTHRIGAL 1899-1909
- 3 THURAVOOR NARAYANA SASTHRIGAL 1909-1911
- 4 Sri KRISHNA SASTHRIGAL. 1911-1917
- 5 Sri V.KRISHNAN THAMPI, B.A 1917-1934
- 6 Sri N.NEELAKANTA PILLAI, M.A 1934-1935
- 7 Dr K.GODAVARMA, M.A, Ph. D. Lon 1937-1939
- 8 Sri N.GOPALA PILLAI, M.A 1939-1957
- 9 Dr.P.K.NARAYANA PILLAI, M.A, Ph. D 1957- 1963
- 10 Prof.K.BALARAMA PANICKER, M A, 1963-1965
- 11 Sri V.S.V.GURUSWAMI SASTHRIGAL Prof -in Charge March to October 1965
- 12 Sri K.RAGHAVAN B.A (Hons) L.T. 1965-1968
- 13 Sri V.VENKATARAJA SARMA, M.A, Prof-in charge 13-8-1968 to 11-10-1968
- 14 Sri M.G.PURUSHOTHAMAN NAMPIATHIRI, M.A. From October 1968 to 1974
- 15 Sri KARUNAKARAN, M.A. (Prof-in Charge 1971)
- 16 Sri N.RADHAKRISHNAN M.A. (Prof-in Charge) 1-3-1974 to 14-5-1974
- 17 Sri V.VENKATARAJA SARMA 15-5-1974 to 5-10-1974 & From 29-4-1975 to 31-3-1986
- 18 Prof O.VISWANADHAN ACHARY Prof-in-Charge (From) 1-4-1986 to 1-7-1986
- 19 Sri T.A DHANAPALAN (From) 2 7 1986 to 31 3 1995
- 20 Sri O.VISWANADHAN ACHARY (From) 1-4-1995 to 31-5-1996
- 21 Sri P.MADHAVAN NAIR 1-6-1996 to 31-3-2000
- 22 Dr.K.G.POULOSE 13-7-2000 to a deputation





*[To open pic in higher resolution, right-click on pic followed by open in new tab/window. In new tab/window you may have to click on pic to zoom in.]*

In the above pics of Succession List of Principals board put up in Govt. Sanskrit College, Thiruvananthapuram (Trivandrum), Kerala, Shri Thuravoor Narayana Sasthrigal (TNS) is shown as the 3rd principal, serving as principal from 1909 to 1911.

***I thank Dr. K.Unnikrishnan, current principal of this college, for his co-operation with me over phone, and with an elder Sai devotee friend who visited the college to make the inquiries in person, and took the above pics. I also thank the elder Sai devotee friend for this valuable service to me and my family.*** We were not able to locate, with certainty, a portrait of TNS. So, I am sorry to say, we do not have a pic of TNS to put up on this post, as of now.

Some relevant extracts from [http://gsctvpm.ac.in/?page\\_id=412](http://gsctvpm.ac.in/?page_id=412) (Govt. Sanskrit college, Thiruvananthapuram) are given below:

H.H.Maharajas Govt.Sanskrit college was founded in 1889 by Sri Mulam Thirunal Rama Varma, one of the most renowned rulers of the States of Travancore. The Maharaja went on a



pilgrimage to Banarse and he had occasion to visit the Sanskrit College, there imparting in various Sastras, Being impressed by the College, he on his return invited celebrated scholars in Sanskrit from different parts of India to start a new institution on the model of the Sanskrit College at Banaras. Thus in 1889 the Sanskrit College, took shape in a temple at Mitranandapuram, housed within the Fort area and was run under royal patronage. The institution enjoyed the protection of the 'Rajashri' for a long period of 35 years.

...

Sri A. R Raja Raja Varma was appointed the First Principal of the institution by Sri Mulam Tirunal Rama Varma, Mahamahopadyaya Dr. T. Ganapathi Sastri succeeded him as Principal in 1899. On Sri Sastri's retirement, Sri Thuravoor Narayana Sasthrigal, the celebrated scholar in Sanskrit grammar, became the Principal of the institution.

--- end extracts from gsctvpm.ac.in web page ----

## **Our Family ties to TNS**

Thuravoor Narayana Sasthrigal's (TNS) son was Narayana Ramachandran, who was a First Class Magistrate in the District and Sessions Court in various locations in Kerala and finally, before he retired, he served in the State Secretariat in Trivandrum. N. Ramachandran was B.A., B.L. (Bachelor of Law). His Gotra was Kaundinya, Sutra was Apastamba and Shaka (branch of Veda) was Yajurveda. Note that the Gotra, Sutra and Shakha would have been/is/will be the same for TNS and also N. Ramachandran's male lineage. *[Pic of N. Ramachandran and some more info on him is available*

*here: <https://ravisier.blogspot.com/2020/10/pic-of-my-grandfather-mothers-father.html> .]*

N. Ramachandran's son was Late R.L.Narasimhan (Narasu) who worked in Tata Mills in Bombay as Cost Accountant. N. Ramachandran's daughters are Late Lakshme Paravathi (my mother) who was married to Late Shri V.M. Suryanarayanan (my father), Accounts Officer, Central Railway, Bombay, and Krishnambal (only one alive among N. Ramchandran's children) who was married to Late Shri Venkitachalam who worked in a private company in Bombay.

Me, my siblings and cousins are the next generation from the above. In other words, Thuravoor Narayana Sasthrigal is our great-grandfather. *[Sasthrigal typically means Hindu priest or somebody who is well versed in traditional Hindu knowledge/scriptural knowledge.]*

## **References to TNS in literature and in Wikipedia**

1) In **Laghu Paniniyam** book by **A.R. Rajaraja Varma** published around 1911.

First we need to know about A.R. Rajaraja Varma (ARRV).

ARRV, [https://en.wikipedia.org/wiki/A.\\_R.\\_Raja\\_Raja\\_Varma](https://en.wikipedia.org/wiki/A._R._Raja_Raja_Varma), was the first principal of Govt. Sanskrit college, and seems to be a much revered Sanskrit and Malayalam academic icon in Kerala today. He became a regular academic Professor, and has many published works to his credit. The introduction from his wiki page is given below:

A. R. Raja Raja Varma or A R. Rajaraja Varma (Malayalam: എ.ആർ. രാജരാജവർമ്മ) (1863–1918) was an Indian poet, grammarian and Professor of Oriental Languages at Maharaja's College (present University College), Trivandrum. Rajaraja Varma Koyi Thampuran was born in February 1863 at the Changanachery Lakshmipuram Palace to mother Kunjikkavu Thampuratti and father Vasudevan Namboodiri from the Pattial Illam. He wrote widely in Sanskrit and Malayalam. He is known as Kerala Panini for his contributions to Malayalam Literature.[1] A mixed effect of the influence of the study of British Romantic poets of the 19th century and a renewed interest in the real classics of Sanskrit literature can be seen in his poems. His essays are fine examples of excellent prose. His important works are Kerala Panineeyam, Bhashabhooshanam, and Vritha Manjari. Bhangavilaapam and Malayavilasam are his poems. Bhasha Megha Dootu, Bhasha Kumara Sambhavam, Malayala Sakuntalam, Malavikagnimitram, and Charudattam are among his translations.[2] Varma was the moving spirit behind the great literary renaissance in Kerala in the Golden Age of Malayalam literature. Says Ulloor of A.R. Rajaraja Varma, "While others embellished the walls of the mansion of Malayalam literature with their paintings and drawings, A.R. worked both on its foundation and dome and made it a long enduring and imposing structure for the benefit of the people of Kerala. His fame rests on this architectural accomplishment and is bound to last for ever".[3]

[Wiki References:

1. George, K. M. (1994). Modern Indian Literature, an Anthology: Plays and prose. Sahitya Akademi. p. 394. ISBN 978-81-7201-783-5.

2. <http://www.india9.com/i9show/A-R-Rajaraja-Varma-26811.htm>

3. "Archived copy". Archived from the original on 2011-07-16. Retrieved 2010-08-27.]

--- end wiki extract ---

Now we can see references to TNS in Laghu Paniniyam by ARRV.

<https://archive.org/details/LaghuPaniniyamARRajarajaVarma> has download links for Laghu Paniniyam book for all formats. PDF download is 32.5 MB in size and can be downloaded for free. The book is 445 pages long.

At the end of the Preface on page 3 of the book (pg 6 in PDF file), Prof. A.R. Rajaraja Varma says, "It only remains to me to acknowledge with much gratitude the constant assistance encouragement and advice I have received from my revered uncle and preceptor, M R. Ry Kerala Varma Avl. C.S.I., the doyen of Sanskrit scholarship in South India, and from my fellow-student, former colleague and friend, Brahmasri R Narayana Sastriar, the present head of the local Sanskrit College"

It is 'signed' (name of author is printed) "A. R. Rajaraja Varma" with date and place as "TRIVANDRUM, 3rd August 1911".

See below pic having screenshot of the associated book page

The different typographical and other devices, adopted to emphasise the relative importance of various Sūtras are described in a separate note, and the principles on which I have interpreted and commented on Pāṇini are expounded, in the Sanskrit introduction, and in the first few pages of the book itself. It only remains to me to acknowledge with much gratitude the constant assistance, encouragement and advice I have received from my revered uncle and preceptor, M. R. R. Kerala Varma A. V. C. S. I., the *doyen* of Sanskrit scholarship in South India, and from my fellow-student, former colleague and friend, Brahmaśrī R. Narayana Sastry, the present head of the local Sanskrit College.

TRIVANDRUM, } *A. R. Rajaraja Varma.*  
3rd August 1911. }

Ravi: The great ARR.V himself mentions TNS (named as R. Narayana Sastry) as his fellow-student, former colleague and friend, acknowledging his assistance, encouragement and advice (along with that of their common revered preceptor Kerala Varma)!

2) Book: **Kerala Varma by P. K. Narayana Pillai**, Sahitya Akademi, 1988, "On the life and works of Kēraḷavarṃma, 1844-1917, Malayalam and Sanskrit litterateur."

Note that Kerala Varma Valiya Koil Thampuran is a noted figure in Kerala and was uncle of A.R.RajaRaja Varma. Here's his wiki page: [https://en.wikipedia.org/wiki/Kerala\\_Varma\\_Valiya\\_Koil\\_Thampuran](https://en.wikipedia.org/wiki/Kerala_Varma_Valiya_Koil_Thampuran). An extract from it:

Kerala Varma Valiya Koil Thampuran CSI (Malayalam: കേരളവർമ്മ വലിയ കോയിത്തമ്പുരാൻ; 19 February 1845 – 22 September 1914) also spelt Kerala Varma Valiya Koilthampuran and known as Kerala Varma, was a Malayalam-language poet and translator who had an equal facility in writing in English and Sanskrit from the Indian state of Kerala.[1] He was part of the royal family of erstwhile Parappanad, Malabar. Kerala Varma is also known as the Kalidasa of Kerala.[2]

Kerala Varma has been called "a colossal Renaissance figure in 19th century Kerala" and

"perhaps the first of the major [Malayalam language] writers who consciously and deliberately began to absorb and celebrate the Western influence" on his native literature. He advocated resuscitation of Malayalam literature by absorbing selected Western influences combined with native Sanskritic elements in poetry, drama and prose.[1]

...

[Wiki References:

1. Paniker, Ayyappa, "Modern Malayalam Literature" chapter in George, K. M., editor, ' 'Modern Indian Literature, an Anthology' ', pp 231, 236 published by Sahitya Akademi, 1992, retrieved 10 January 2009

2. Sreedhara Menon, A. Cultural Heritage of Kerala. p. 199.]

--- end wiki extracts ---

Page 35 and Page 44 of the book, Kerala Varma by P. K. Narayana Pillai, mention Thurvaoor Narayana Sastri

[Google Books

link: [https://books.google.co.in/books/about/Kerala\\_Varma.html?id=zFkOAAAYAAJ&redir\\_esc=y](https://books.google.co.in/books/about/Kerala_Varma.html?id=zFkOAAAYAAJ&redir_esc=y)]

Unfortunately, the Google Books entry shows only small portions of the two pages. I am not able to locate the book on sale in amazon.in or other famous web stores.

This is what I got as the text in these 2 pages wrt TNS

Page 35:

At Harripad, Kerala Varma used part of his time to teach a few youngsters including A.R. Rajaraja Varma and Thuravoor Narayana Sastri who later on distinguished themselves as great scholars. He taught them Kavyas and Natakas first and then Vyakarna and Alamkara.

Page 44 [Text in square brackets prefixed with Ravi: is my insertion.]:

.. Subba Dikshitar and Viraraghava Achary as members for making the proposal to set up the institution. On the basis of the recommendations of the committee, the College was established and it started functioning in 1889 [*Ravi: seems to refer to setting up of Govt. Sanskrit College, Trivandrum*]. The syllabus for the courses at the institution prepared at the instance of Kerala Varma by A.R.Rajaraja Varma and Thuravoor Narayana Sastrikal was scrutinized and approved by him with the necessary modifications. The question papers for the examination used to be set up and answer scripts valued under his supervision. It was indeed a great privilege for him to see that his favourite students Rajaraja Varma and Narayana Sastrikal become principals of the college.

=== end extracts that I could get from Google Books Free Preview =====

Note that the author of the book, P.K.Narayana Pillai himself seems to have been the 9th principal of Govt. Sanskrit College from 1957 to 1963. He is listed as M.A. Ph.D. [Here's a 22 page chapter on him: [http://shodhganga.inflibnet.ac.in/bitstream/10603/160718/7/07\\_chapter%202.pdf](http://shodhganga.inflibnet.ac.in/bitstream/10603/160718/7/07_chapter%202.pdf)]

[Update on 22nd Feb. 2023: Now I think the book may have only the above two TNS references and so not so important for getting more info. on TNS end-update.] I think this book on Kerala Varma by P.K. Narayana Pillai is vital for getting more history about TNS. From the above excerpts itself, it gets confirmed that ARRV and TNS were students of the renowned scholar Kerala Varma (Valiya Koil Thampuram)! So the association of ARRV and TNS was right from their student days under Kerala Varma to them becoming teachers and principals of Govt. Sanskrit College, Trivandrum!

3) The book: **A. R. Rajaraja Varma by K.M. George**, Publication date 1979

Archive.org link: <https://archive.org/details/in.ernet.dli.2015.219616/page/n1>

PDF file is 68 pages and is of size 7.08 MB and can be downloaded for free from above link.

This book refers to two works of ARRV where TNS review/suggestions are specifically mentioned:



a) Manideepika - Page 38 in text (39 in pdf).

[22nd Feb. 2023 update: The Manideepika mention of TNS is much bigger than what is given below. For more, see my post: A.R. Rajaraja Varma's high appreciation for Thuravoor Narayana Shastri in Mani Dipika / Manideepika (4th ed., 1934) Sanskrit study guide preface, <https://tnarayanasasthri.blogspot.com/2023/04/ar-rajaraja-varmas-high-appreciation.html> , 19th Feb. 2023). end-update]

The book is said to have simple grammar of Sanskrit written in Malayalam and seems to have been published in 1908. The relevant sentence referring TNS is "The script was seen by grammarian Thuravoor Narayana Sastrikal and approved by Kerala Varma to whom it was dedicated." [The University of Calicut library record for this work seems to be: <http://library.uoc.ac.in/find/Record/82203>]

b) Sahitya Kutuhalam - Page 49 in text (50 in pdf).

"This is a collection of some of the early poems of A.R. published with suitable notes by the scholar Thuravoor Narayana Sastrikal. It contains Saraswatistavam (1890), Vinashtakam (1887), Ragamudrasaptakam (1889), Vimanashtakam (1891), Hindupadavyutpatti (1890) Pitrupralapam (1892) and Devidandakam (1888). All the poems show the ability of our author as a craftsman ; but Pitrupralapam according to poet Ulloor, is a fine piece of poetry in every way."

This seems to be Sanskrit poems. TNS seems to have been roped in by ARRV to review and provide suitable notes to ARRV's Sanskrit poems in this book.

I could not get any ebook download for either Manideepika or Sahitya Kutuhalam. But we can be sure that both these books were published. If somebody who knows Sanskrit and/or Malayalam digs into the libraries of Govt. Sanskrit College, TVM or other such libraries, I am sure they will be able to locate physical book copies of these two books. The second of these books, in all probability, \*\*\*will have the name\*\*\* of TNS in it, along with his notes on ARRV's poems.

[26 Feb. 2023 Update: A few days back, we checked out whether this book has Sahitya Kutuhalam: AR Raja Raja Varmayude Sampoorana Krithikal Volume1,2,3,4,5 "Complete Works of A.R. Raja Raja Varma" [Long URL of https://keralabookstore.com/](https://keralabookstore.com/). The bookshop people provided me pics of the contents (in Malayalam) of the 5 volumes. Mr. D.K.M. Kartha helped me

by looking at them and confirming that Sahitya Kutuhalam is not listed in them. I communicated the same to the bookshop and told them that if they find the Sahitya Kutuhalam book elsewhere and inform me, I would be glad to buy it. They did not respond to that, so far.

A 2020 Sanskrit research paper by Polish author refers to Sahitya Kutuhalam by ARR.V and mentions TNS as editor in references section. The paper: Poetry at the Threshold. A.R. Rajaraja Varma and the New Sanskritism, by Hermina Cielas of Jagiellonian University in Kraków, Gołębia 24, 31-007 Kraków, Poland, in the journal: Studia Litteraria Universitatis Jagiellonicae Cracoviensis » 2020 » Volume 15, Issue 3 . The article

abstract: <https://www.ejournals.eu/Studia-Litteraria/2020/Volume-15-Issue-3/art/16775/> , itself mentions the reference as: "Rajaraja Varma A.R., Sāhitya Kutūhalam. A Collection of Minor Works by A.R. Raja Raja Varma [SK], ed. R. Narayana Sastrā, Trivandrum 1925." The article PDF link is provided in the abstract link. I think the author meant R. Narayana Sastrigal when she/he wrote "R. Narayana Sastrā".

The article PDF repeats the reference but does not directly refer to TNS. The text that makes the reference is on page 4 of the PDF and has page 182 printed on it. The text is as follows: Looking for unusual solutions, Rajaraja Varma paid tribute to English literature by composing a poem based on Shakespeare's Othello. <sup>15</sup> Uddālacaritam, The adventures of Uddāla (1898)<sup>16</sup>, described by George among Rajaraja Varma's translations<sup>17</sup>, is a prose composition inspired rather by Lamb's Tales from Shakespeare than by the original. In the author's opinion it served as an exercise for the English reading student to whom Sanskrit is fast growing to be more alien than a foreign tongue, and partly as a means of a tongue conveying to the mind of the orthodox Pandit some idea of the marvellous creative imagination of the Western Poet.<sup>18</sup>

The references at the bottom of the page include this entry:

<sup>18</sup> A.R. Rajaraja Varma, *Sāhitya Kutūhalam. A collection of minor works by A.R. Raja Raja Varma*, ed. R. Narayana Sastrā, Trivandrum 1925, p. 1.

The Bibliography repeats the above entry. There are no other references to TNS ("R. Narayana Sastrā") in this paper.

*end-Update]*

So the towering figure seems to be ARR.V who seems to have been part of the Travancore royal family then, had English education and so could interact with European scholars and be accepted as an academic in European academic traditions.

TNS may have limited himself largely to traditional Sanskrit scholarship role instead of moving into European style academic role where publishing articles and books are very important. In contrast, some other traditional Sanskrit scholar(s) (e.g. T. Ganapati Sastrigal, 2nd principal of Govt. Sanskrit College, Trivandrum) seem to have adapted and become noted Sanskrit (European style) academics with many published works bearing their name as author or editor.

#### 4) Wikipedia reference to TNS

[https://en.wikipedia.org/wiki/Pandalam\\_Kerala\\_Varma](https://en.wikipedia.org/wiki/Pandalam_Kerala_Varma) is wiki page of Pandalam Kerala Varma (NOT to be confused with Kerala Varma Valiya Koil Thampuran who taught ARR and TNS). From this wiki page:

Kerala Varma (January 1879 – June 1919), most commonly known as Mahakavi Pandalam Kerala Varma, was an Indian poet, scholar, and publisher. He was born at Pandalam, and belonged to the Pandalam Royal Family. He wrote two mahakavyas, more than a hundred narrative poems, translations, and children's poetry.[1]

...

Kerala Varma married Ammukutty Amma in 1905. The couple had two sons and three daughters.[1] In 1914, he joined SMV High School, Thiruvananthapuram as language teacher. He also bought a house at Kaithamukku and settled in Thiruvananthapuram. During this period, he along with Ulloor S. Parameswara Iyer learnt grammar and rhetorical figures under the guidance of Thuravoor Narayana Shastri.[1]

[Ref. 1 is: A. Mohanakshan Nair (2013). Mahakavyas of Pandalam Kerala Varma: A Study. The hyperlink provided is: <http://shodhganga.inflibnet.ac.in:8080/jspui/handle/10603/7532> which shows that it is a Ph.D. thesis by now Dr. A. Mohanakshan Nair submitted in 1993 to Mahatma Gandhi University, Department of Malayalam Literature. The thesis is available for download (in parts) and seems to be mainly in Malayalam which I cannot read.]

--- end wiki extracts ---

## 5) Encyclopaedia of the Hindu World, Volume 1 By Gaṅgā Rām Garg

[22nd Feb. 2023 update: Bhatta Sri Narayana Sastri is NOT TNS. For more, see my post: Sanskrit drama author Bhattasri Narayana Sastri (1860-1911/1918) IS NOT my ancestor Thuravoor Narayana Sastrigal (TNS); What we now know for sure about TNS, <https://tnarayanasthri.blogspot.com/2023/04/sanskrit-drama-author-bhattasri.html> , published May 2020. end-update]

[Google Books

link: <https://books.google.co.in/books?id=w9pmo51IRnYC&printsec=frontcover&dq=inauthor:%22Ga%E1%B9%85g%C4%81+R%C4%81m+Garg%22&hl=en&sa=X&ved=0ahUKEwi9xebO5aHfAhVPX30KHd8LABYQ6AEIKjAA>]

Page 59 of the above book mentions, "Those who wrote in the traditional style are: Acyutaraya Modak (fl. early 19th cent.), author of some 30 works, Mudumbai Venkatrama Narasimhacarya (1842-1928), author of 114 works, Keralavarma Valiya Koil Tampuran (1845-1915), called 'Kerala Kalidasa', who composed 37 works, Bhatta Sri Narayana Sastri (1860-1911), author of 92 dramas, Medhasri Narayana Sastri (1882-1932), author of 108 works, which included 24 plays, ...". Is Bhatta Sri Narayana Sastri (1860-1911) a reference to Thuravoor Narayana Sastrigal (using North Indian style reference with Bhatta also being common in Kerala in corrupted form of Pattar to refer to Tamil Brahmins like TNS who settled in Kerala)? [22nd Feb. 2023 Update: Bhatta Sri Narayana Sastri is NOT TNS. See update above.]

=====

7th May 2020 Update

The following book also has a reference to TNS.

International Encyclopaedia of Indian Literature

Vol. I : Part 1 (A— M)

Sanskrit, Pali, Prakrit & Apabhramsa

GANGA RAM GARG, M.A.,Ph.D.

First published in 1982

Revised and Enlarged Edition, 1987

Its text version is available here:

[https://archive.org/stream/in.ernet.dli.2015.170566/2015.170566.International-Encyclopaedia-Of-India-Literature-Vol-I-Part-I\\_djvu.txt](https://archive.org/stream/in.ernet.dli.2015.170566/2015.170566.International-Encyclopaedia-Of-India-Literature-Vol-I-Part-I_djvu.txt).

I have given below relevant extracts. I think 'Bhatta Sri Narayana Sastri' references below may be to TNS.

After Page xxxii

Sanskrit Literature from 1801 to 1981 :

...

Those who wrote in the traditional style are : Achyutaraya Modak (9. early 19th cent.), author of some 30 works, Mudumbai Venkatarama Narasimacharya (1842-1928), author of 114 works, Keralavarma Valiya Koil Tampuran (1845-1915), called 'Kerala Kakdasa' [Ravi: Kerala Kalidasa?], who composed 57 works, Bhatta Sri Narayana Sastri [Ravi: Sastri?] (1860-1911), author of 92 dramas, Medhasri Narayana Sastri (1882-1932), author of 108 works, which included 24 plays, Kunnikuttan Tampuran (1865-1913), called 'Kerala Vyasa', who, apart from translating the whole of the Mahabharata into Malayalam in a short period, wrote Sanskrit dramas, stotras, lyrics and biography of Sahkaracharya, Madhusudana Sarnia, author of 108 works, Sri Upanishad Brahmendra Sarasvati, who wrote Sanskrit comms., on the 108 Upanishads, Annadacharana, Kavyakantham Ganapati Sastri and Mathuranatha, equally prolific and the poetess Triveni (1817-83), the foremost among women contributors.

...

After page xxxvi

Dramas :

Besides Bhatta Sri Narayana Sastri, who wrote 92 plays and Medhasri Narayana Sastri, the author of 108 works, which included 24 plays, the other dramatists, who wrote on traditional themes are: Jaggu Vakuiabhushana, the author of Prasanna-kasyapiya (1951), in which Dushyanta and Sakuntala, along with young Bharata, pay a visit to Kanva's Asrama, J.T. Parikh, who has also written a drama on the, same theme, C. Venkataramanayya, the author of an allegorical drama, Mahalinga Sastri, the author of several plays, e.g., Prati-rajasyam (on Durvodhana's Rajasya) and Kaliprddurbhava , Sundaresa Sarma ( Prema-vijaya ), Narayana Sukla (Vainayakam in 7 Acts on the story of Gapesa), Durgadatta Shastri, author of Vatsala (1978), etc.

--- end extracts from Ganga Ram Garg book ---

[22nd Feb. 2023 Update: Bhatta Sri Narayana Sastri is NOT TNS. See update above.]

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Given below are three books which seem be in Sanskrit and/or Malayalam which list literary works of Kerala and which may have references to work of TNS. As of now, I am not in a position to organize procurement and searching for TNS references in these books. I am recording it in this blog as it may be of help in future.

1) Kerala Sahitya Charitram by Ulloor S. Parameswara Iyer - apparently it covers some Sanskrit literature too though focus is on Malayalam literature. It is in Malayalam.

[22nd Feb. 2023 Update: Above book's main TNS references are given here: Few significant occurrences of Thuravoor (തൂറവൂർ) Narayana (നാരായണ) Shastri name in Part 5 of Ulloor Kerala Sahitya Charitram, <https://tnarayanasasthri.blogspot.com/2023/04/few-significant-occurrences-of.html> , published on 16th Feb. 2023. end-update]

[This may be pdf file (it is mostly in Malayalam): <http://books.sayahna.org/ml/pdf/ulloor-vol-1.pdf>  
<http://books.sayahna.org/ml/pdf/ulloor-vol-2.pdf> ]

<https://find.uoc.ac.in/Record/231373>

2) Sanskrit Literature of Kerala by Dr. E. Easwaran Nampoothiri, Lecturer, Dept. of Sanskrit, University of Kerala, first published in 1972 [PDF download is available from: <https://archive.org/details/in.ernet.dli.2015.142461/mode/2up> ]

[22nd Feb. 2023 Update: I searched the text version of above book, [https://archive.org/stream/in.ernet.dli.2015.142461/2015.142461.Sanskrit-Literature-Of-Kerala\\_djvu.txt](https://archive.org/stream/in.ernet.dli.2015.142461/2015.142461.Sanskrit-Literature-Of-Kerala_djvu.txt) , for Narayan and got 41 results none of which were about TNS. Search for Turavur gave 0 results. Search for Thuravoor gave 0 results. So this book, most probably has no mention of TNS. There is a very remote possibility that digitization of book did not convert some



*words properly with Turavur or Thuravoor being one of such words, but I think that probability may be so remote that we can ignore it. end-update]*

3) Samskritha Sahithya Charithram by Krishna Chaitanya, Language: Malayalam, Published: Kottayam N.B.S. 1968 (also saw another entry for 1962 publication), (22nd Feb. 2023 update: link broken) <https://find.uoc.ac.in/Record/226173> .

The above book was suggested by Dr. Mohanakshan Nair when I contacted him on phone in or around April 2020. I would like to record my gratitude to him for this suggestion.

Krishna Chaitanya seems to be this person: [https://en.wikipedia.org/wiki/Krishna\\_Chaitanya](https://en.wikipedia.org/wiki/Krishna_Chaitanya). "Krishna Chaitanya was the pen name of Krishnapillai Krishnankutty Nair (24 November 1918 – 5 June 1994), known as K.K. Nair. He is an author of about 40 books[1] on the subjects of art, literature, philosophy and education, and an art critic, musicologist and photographer."

*[22 Feb. 2023 Update: I found an archive.org entry for this book: <https://archive.org/details/newhistoryofsans0000unse/page/n9/mode/2up> (entry says it was published in 1962), which shows a few preview pages of the book but does not have download options. It also says "14 day loan required to access EPUB and PDF files." I think I will see if and how I can do that on archive.org. I tried search for Thuravoor and Turavur but got 0 results for both of them. Search for Narayana gave 11 results none of which were references to TNS. I don't know if the search option works for the whole book or only part of the book. If I get the PDF (by borrowing it) then I can be more sure of whether the book has any reference to TNS. end-Update.]*

The English version of above book seems to be: A new History of Sanskrit Literature by Krishna Chaitanya, [https://books.google.co.in/books/about/A\\_new\\_history\\_of\\_Sanskrit\\_literature.html?id=UTEmAQAAMAAJ&redir\\_esc=y](https://books.google.co.in/books/about/A_new_history_of_Sanskrit_literature.html?id=UTEmAQAAMAAJ&redir_esc=y) (entry says published in 1962)

This seems to be the Hindi version: <https://www.exoticindiaart.com/book/details/new-history-of-sanskrit-literature-by-krishna-chaitanya-NZE823/>

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Readers may want to read the following additional posts on TNS:

- My family history and how we moved from traditional South Indian Brahmin occupations to others over generations, <https://ravisiyer.blogspot.com/2016/07/some-info-and-speculation-about-my.html>.
- I am looking for help from Malayalam script readers to see if my great-grandfather name is mentioned in a history of Kerala literature book, <https://tnarayanasasthri.blogspot.com/2023/04/i-am-looking-for-help-from-malayalam.html>.
- Other names of my ancestor Thuravoor Narayana Sasthri like R. Narayana Sastri, Bhatta Sri Narayana Sastri and Turavur Narayana Sastri, and books mentioning them, <https://tnarayanasasthri.blogspot.com/2023/04/other-names-of-my-ancestor-thuravoor.html>.

Note that the post: Trying to get more information about my great-grandfather, Sanskrit scholar Thuravoor Narayana Sasthri of Kerala, <https://tnarayanasasthri.blogspot.com/2023/04/trying-to-get-more-information-about-my.html>, has already been mentioned at the top of this post.

*[I thank wikipedia, A.R. Rajaraja Varma, P.K. Narayana Pillai, K.M. George and Ganga Ram Garg, and have presumed that they will not have any objections to me sharing the above extracts from their website or books (small extracts from books) on this post which is freely viewable by all, and does not have any financial profit motive whatsoever.]*

=====End of Post=====

## Trying to get more information about my great-grandfather, Sanskrit scholar Thuravoor Narayana Sasthri of Kerala; Published: 2023-04-14

Post link (URL) on blog:

<https://tnarayanasasthri.blogspot.com/2023/04/trying-to-get-more-information-about-my.html>

*Last updated on 28th May 2020*

*Copied with link update from ravisiyer.blogspot.com on 14 Apr. 2023, first published there on November 26, 2018*

Update: Readers may want to see my later post: My great-grandfather Thuravoor Narayana Sasthri, noted Sanskrit scholar in grammar, and principal of Govt. Sanskrit College, Thiruvananthapuram (Trivandrum) from 1909-1911,

<https://tnarayanasasthri.blogspot.com/2023/04/my-great-grandfather-thuravoor-narayana.html> , 16th Dec. 2018, last updated on 28th May 2020. I am trying to get more information about my mother's father's father - my great-grandfather - Thuravoor Narayana Sasthri, who, I have been given to understand, was a noted Sanskrit scholar in the late 19th and early 20th century in Travancore kingdom which is now part of Kerala state.

Relatives have told me that he was associated with Govt. Sanskrit college, Trivandrum/Thiruvananthapuram, as senior faculty/teacher.

I have dug up some information from the Internet about Govt. Sanskrit college, Thiruvananthapuram (Trivandrum) and his position there.

1) Contact number of the college: 0471 232 2930

2) Facebook page: <https://www.facebook.com/sanskritcollege/trivandrum>. This page has some pics of the college.

3) It seems that the college does not have a website that is currently online.

4) Google search gives the page below which seems to be an archived page. Unfortunately as the college does not seem to have an official website, it is pages from such unverified sites whose information we need to rely on, when it comes to Internet based search on the college.

<http://61.0.248.125/dcekerala/sktpalayam/succession-list/> has a page title seen on printing it: "Succession List – H.H.The Maharaja's Government Sanskrit College".

It shows a list of principals where the 3rd entry is:

"Thuravoor Narayana Sasthri ( 1909-1911)"

The bottom of the page indicates that the page was developed by DCE - Directorate of Collegiate Education (Kerala). It also mentions a 2018 copyright. So this seems to be information that continued to be put up in this year 2018.

5) <http://61.0.248.125/dcekerala/sktpalayam/> has a page title seen on printing it: "H.H.The Maharaja's Government Sanskrit College – Palayam,Thiruvananthapuram,Pin:695 034"

Some of the text on the page which seems to be a Home page is as follows (slightly edited to fix mostly punctuation and small grammatical possibly typo errors):

The institution was founded in 1889 by Sri Mulam Thirunal Rama Varma, one of the most renowned rulers of the state of Travancore. The Maharaja went on a pilgrimage to Banaras and he had occasion to visit the Sanskrit college there, imparting instruction in various sastras. Thus in 1889, the Sanskrit College took shape in a temple at Mitrandapuram, housed within the Fort area and was run under royal patronage. The institution enjoyed the protection of the 'Rajashri' for a long period of 35 years. Sri Chithira Thirunal Balarama Varma who succeeded him took great interest in the promotion and propagation of Sanskrit studies. A new building with adequate facilities was built for the College by the Government during his regime.

॥विद्ययाऽमृतमश्नुते॥

**Attains immortality through knowledge**

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥

(ईशावास्योपनिषत् – II)

**Principal's Message**

*[Then it is followed by a pic of the principal - a lady named Dr. B. Prasannakumary. Note that the lady seems to have been succeeded as principal by another person in April 2016 and that the*

current principal seems to be Dr. K. Unnikrishnan (from 27th Sept. 2016), as per <http://61.0.248.125/dcekerala/sktpalayam/succession-list/>. Text after the pic of Dr. Prasannakumary is as follows (slightly edited to fix mostly punctuation type possibly typo errors):]

Education is all about creating an environment of academic freedom, where bright minds meet, discover and learn. One would experience and learn all about Sanskrit college, Trivandrum. The relentless methodological process, support and positive attitude of the teaching faculties are the key to the success of this institution. We offer UG and PG Courses for five different branches of Sanskrit language namely Jyothisha, Nyaya, Sahithya, Vedanta and Vyakarana. I warmly welcome all to learn this divine language here in this prestigious institution having a history of 125 years.

[The bottom of the page indicates that the page was developed by DCE - Directorate of Collegiate Education (Kerala). It also mentions a 2018 copyright. So this seems to be information that continued to be put up in this year 2018.]

--- end text of what seems to be an archived Home page ---

For more about Sri Mulam Thirunal Rama Varma, founder of above Sanskrit college, please see his wikipedia page here: [https://en.wikipedia.org/wiki/Moolam\\_Thirunal](https://en.wikipedia.org/wiki/Moolam_Thirunal). He was the ruler of Travancore state, a Hindu kingdom in what is now part of Kerala state of India, between 1885 and 1924. I believe that Travancore kingdom was a protectorate of the British during this period. Here's the wiki page of the successor of Sri Mulam Thirunal Rama Varma, namely Sri Chithira Thirunal Balarama Varma, [https://en.wikipedia.org/wiki/Chithira\\_Thirunal\\_Balarama\\_Varma](https://en.wikipedia.org/wiki/Chithira_Thirunal_Balarama_Varma), who is also mentioned as a patron of the college in the above archived Home page.

My family elders have talked of King Mulam Thirunal Rama Varma presenting a gold ornament of some sort to my great-grandfather Thuravoor Narayana Sasthriyal, when the latter chanted Sanskrit poem/verses composed by him in honour of the King, in front of the King. As the family in later generations and years, got into some financially challenging times, that gold present seems to have got lost or got sold to help the family financially (perhaps to meet expenses of one of the daughters' marriages).

**About the Isavasyopanishad shloka shared in the Home page**

After Chandogya upanishad, the Isavasyopanishad has been a very important scriptural guiding light for me. In particular in 2010, I was able to have a more knowledgeable understanding of a part of it which led to clearing up a major doubt that I had with respect to Upanishads vis-a-vis the other great collection of Hindu scripture which is the accounts of the Avatars captured in Bhagavat Purana, Ramayana and Mahabharata. For Sathya Sai devotees like me, authentic Shirdi Sai literature and Sathya Sai literature are also accounts of Avatars namely, Shirdi Sai Avatar and Sathya Sai Avatar.

I am very happy to note that what seems to be the Home page of Govt. Sanskrit College, Thiruvananthapuram, is having a shloka (verse) from the Isavasyopanishad. It is verse 11 (not verse 2). To confirm see Isavasyopanishad in Sanskrit with Shankara commentary in Sanskrit, [https://sanskritdocuments.org/doc\\_upanishhat/Isha\\_bhaashhya\\_Shankar.html](https://sanskritdocuments.org/doc_upanishhat/Isha_bhaashhya_Shankar.html). The verse can be put in Latin (English) script as:

*Vidyaam cha avidayaam cha yasthathdvedobhayam sahaAvidyayaa mrityum theerthva vidyayaamrutamashrute*The English meaning of it as per Swami Krishnananda, [https://www.swami-krishnananda.org/disc/disc\\_186.html](https://www.swami-krishnananda.org/disc/disc_186.html), is:

He who knows these two – vidya and avidya – together, attains immortality through vidya, by crossing over death through avidya. In the above context, I think the right translation of vidya is eternal knowledge whereas the right translation of avidya is worldly knowledge which is ephemeral/not eternal when viewed in a larger context of cycle of life and death. In this context, I do not think that avidya being translated as ignorance is a correct interpretation/translation.

Here is wikipedia's take on vidya and avidya words in Isavasyopanishad: [https://en.wikipedia.org/wiki/Isha\\_Upanishad#Vidya\\_versus\\_Avidya](https://en.wikipedia.org/wiki/Isha_Upanishad#Vidya_versus_Avidya). An extract from this section is given below:

Mukherjee states that Isha Upanishad in verse 11 is recommending that one must pursue material knowledge and spiritual wisdom simultaneously, and that a fulfilling life results from the harmonious, balanced alignment of the individual and the social interests, the personal and the organizational goals, the material and the spiritual pursuits of life.

[Ref: S Mukherjee (2011), Indian Management Philosophy, in The Palgrave Handbook of Spirituality and Business (Editors: Luk Bouckaert and Laszlo Zsolnai), Palgrave Macmillan, ISBN 978-0230238312, page 82.]



--- end wiki extract ---

Ravi: I find Mukherjee's statement above to be a good comment/interpretation of Verse 11.

The college's motto seems to be "Attain immortality through knowledge" and which seems to be derived from this verse of Isavasyopanishad. The knowledge referred to here, it seems to me, is Vedantic knowledge or spiritual knowledge based on Vedanta/Upanishads.

### **What I am looking for**

1) A confirmation that Thuravoor Narayana Sasthrigal (who I am told is my great-grandfather) was principal of Govt. Sanskrit College, and for the period mentioned above (1909-1911).

2) I am keenly interested in knowing whether Thuravoor Narayana Sasthrigal wrote any books (whatever language: Sanskrit or Malayalam or something else) and if so, whether those books are available with Govt. Sanskrit College, Thiruvananthapuram. Even if they don't have the books but have information about any of his books like book title, publisher, year of publication etc., it would be of great interest to me.

3) I also would like to know if, by any chance, a picture/portrait of Thuravoor Narayana Sasthrigal is available with Govt. Sanskrit College, Thiruvananthapuram. If such a picture/portrait is available, I would be very interested in having good pictures of it, taken say by a decent smartphone camera.

I request any readers who can help me in this regard to please do so.

Today, 26th Nov. 2018, I tried to call up Govt. Sanskrit College, Thiruvananthapuram at above mentioned contact number sometime in the late afternoon but there was no response. I intend to try again in the coming days in the morning and early afternoon.

Today, I also sent a Facebook message to its Facebook page but that message has not been marked as read, let alone responded to, so far.

I will update this post with information that I get on this matter. Thanks.

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### **27th Nov. 2018 Update**

My cousin, whose late father's grandfather is Thuravoor Narayana Sasthrigal wrote me over email, "My father used to say that a portrait of his grand father was put up in the College."

Ravi: This is very useful information. Person(s) who are able to visit the college should be able to use this info. to request college staff to help them locate the portrait and then take pics of it. I thanked my cousin for the info.

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I called up Govt. Sanskrit College twice today, 27th Nov. 2018, around noon and around 3.30 PM, at their contact number mentioned above in this post, but did not get any response.

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A file of interest from Google Search for Thuravoor Narayana Sasthrigal is <http://www.govtsanskritcollegevm.ac.in/wp-content/uploads/2017/08/SSR-pdf.pdf>. However trying to access the link gives an error "This site can't be reached" and "www.govtsanskritcollegevm.ac.in took too long to respond."

But I was able to access the cached copy that Google had of this document in HTML format. Here's the link to that on my browser (hopefully it will work for others too): <http://webcache.googleusercontent.com/search?q=cache:orF7mlggMqwJ:www.govtsanskritcollegevm.ac.in/wp-content/uploads/2017/08/SSR-pdf.pdf>

This document is of around 200 pages. The cover page states the following (slightly edited):

GOVERNMENT SANSKRIT COLLEGE

THIRUVANANTHAPURAM, KERALA

SELF STUDY REPORT FOR ASSESSMENT  
AND RE-ACCREDITATION

Submitted to

NATIONAL ASSESMENT AND ACCREDITATION COUNCIL

(NAAC)

MARCH 2017

--- end cover page text ---

Ravi: So it is a report submitted to NAAC which is a UGC funded accreditation body for universities and colleges administered by UGC in India. UGC is the top higher education administration body for Science, Arts and Commerce higher education institutions in India. The Sanskrit college, I think, would be viewed as an Arts stream higher education institution.

The report is dated 30th March 2017 and is submitted to NAAC by the Principal, Dr. K.Unnikrishnan.

Under a section titled, "HISTORY OF THE COLLEGE", the report states on Page 8 as follows:

"Renowned scholars such as Prof. A. R Raja Raja Varma, Dr.T.Ganapathi Sasthrigal, SriThuravoorNarayana Sasthrigal, Sri Narayan Sastri and many other famous scholars served as the principals of the college."

Ravi: Presuming that this is the report submitted by Principal, Dr. K. Unnikrishnan of Govt. Sanskrit College, Thiruvananthapuram, Kerala to national accreditation body NAAC, in March 2017, we can then confirm that Sri Thuravoor Narayana Sasthigal was indeed the Principal of the college, and that he was a renowned Sanskrit scholar then.

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### **Further Update on 27th Nov. 2018**

I was able to establish contact with Dr K. Unnikrishnan, Principal, Govt. Sanskrit College, Thiruvananthapuram, Kerala. He is out-of-town now and expected to be back at the college in a few days time. Once he gets back to the college, he has kindly agreed to help me regarding information about my great-grandfather Sri Thuravoor Narayana Sasthigal's association with Govt. Sanskrit College as its Principal.

*[I thank Government Sanskrit College, Thiruvananthapuram, Kerala and have presumed that they will not have any objections to me sharing the above extracts from what seems to be archived pages from their website on this post which is freely viewable by all, and does not have any financial profit motive whatsoever. I also thank swami-krishnananda.org and wikipedia for the short quote/extract I have shared from their websites on this post.]*

=====End of Post=====

=====End of Book-part=====