CHAPTER THREE

LIFE AND WORKS OF TALAKKULATTUR GOVINDABHATTATIRI

Kerala had made substantial contributions in the field of traditional Sanskrit learning related to Vedas, vedîgas, kîvya, nîgakas, and a number of other ustras like the darîanas, tantras, ùilpa, ùurveda and jyotiâa. The vast literary outputs as well as the profound learning displayed in most of the works, particularly those in the form of commentaries, bespeak this intensity of the learning.

Hindu astronomy (both observational and computational) starts from the siddhîntic period about fourth century AD onwards and continued up to the nineteenth century. Varîhamihira’s Bhajjâtaka is the systematic work on astrology and a number of commentaries are available on it.

Related to the astrology, a number of commentaries are available from Kerala. Among them, Daîidhyîye is the famous and authoritative Sanskrit commentary on Bhajjîtaka of Varîhamihira from Kerala. Govindabhaîatiri, the author of Daîidhyîye was a famous astrologer, astronomer and a Sanskrit scholar.
The date of Govindabhaṭatiri

The date of Govindabhaṭatiri is still in controversy. Scholars are of different views about it. Kottarattil Sankunni considers both Vilvamaṅgalam Svāmiyir (1220 - 1300 AD) and Govindabhaṭatiri as
contemporaries. Some other scholars like Acharya Narendrabhushan attributed that the time of Govindabhaṭṭatiri may be in thirteenth century AD. K. Ramakrishnan says that he was lived in seventeenth century AD. The only convincing evidence documented by Ullur S. Paramesvara Iyer is represented in ‘Kali’ chronogram as ‘*úìÉëÉÁ MÈÉäÈÉxnùÉÉÇò&’ which corresponds to Malayalam year 412 and his death time is also documented by him as kali Chronogram as ‘ÈôÈÉ±ÈxnùÖ È[ÉëÉÖ]ð&’ which can be dated 470 of the ‘kollam era’. Anyhow it may be said that the lifetime of Bhattatiri is supposed to be in between 1237 to 1295 AD.

**Childhood and Education of Govindabhaṭṭatiri**

As a Brahmin, Bhaṭṭatiri gained all classical knowledge related to Sanskrit sources in the traditional method. At the time of childhood he studied Vedas from ‘Kṣ1½2śś’ temple near Thirur in Malappuram district. The name of

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1 Aitihya’a½ile adbhutajyotissuka½ of Kottarattil Sankunni, (article) ‘Talaku½attÉr bhaṭṭatiriym p½Ér pa-ipurayum, D.C Books, Kottayam, p.15
2 Acharya Narendrabhushan, *Hindu Encyclopedia*, p.423
3 Op.Cit., Da3;jdhïyye, in preface, p.vi
the teacher is seen as ‘Otikkon’ which was a general title term of the Vedic teacher. After the Vedādhyayana during childhood Bhaṭṭāṭiri learned kīyas, nājakas, ālaṅkāras, ābdaṣṭra etc.

A number of legends are available about him of which most of them are connected with the astrological predictions of Govindabhaṭṭāṭiri. One of such story is related with his study time.

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5 Anubhavadarpan (mal), of P.S. Nambisan, part I, Panchangam bookstall, Kunnamkulam, p.139
Even in his childhood Bhaṭṭatīrī had a great interest in astrology. Once at the time of education in the traditional method (Gurukula) Govinda (is also called Nṛya-anu, i) and his friends were engaged in playing near teacher's house. When the teacher had gone outside, Bhattatīrī imitated as an astrologer and other friends behaved as inquirers (śuṣṭa). During the praṇa, the friends were arising various questions and Bhaṭṭatīrī had given prompt answers to each question.

When the teacher returned, he heard all the questions by the students and Bhaṭṭatīrī’s answers also. Among the friends, one asked a question that what may be the cause of teacher’s childlessness (āghāṭha). Bhaṭṭatīrī thought for a while and answered that it is because of the curse of the children (adhikāra). As a solution Bhaṭṭatīrī prescribed remedy also, that to offer rice and delicious food items to children. Hearing these conversations of the children, the teacher had provided them with all kinds of delicious food items like pīyasa, la-u etc. Within a short time, the wife of the teacher became pregnant and
delivered a child and the teacher blessed Govinda that ‘he would be a great astrologer’ in future.

Bha¶¶atiri took primary education from his native place. But it is assumed that his higher studies on jyotiÀa might have been from out of Kerala. Ullur says that KujannEr A½vîr was the teacher of Bha¶¶atiri on astrology and Bha¶¶atiri became a worshipper of lord Vatakkunnıtha of Thrissur for a long time to make betterment in
astrology’. According to Acharya Narendrabhushan the name of the teacher of astrology of Bhagatiri is ‘Tajvar Aavir’.

**Personal details of Govindabhaagatiri**

We have no clear evidences about the personal details of Govindabhaagatiri. The only informations available are through legends only. He was a Brahmin and some scholars like P.S. Nambisan say that his name was ‘Nirayanan’, and his native place is at Talakkattur near Thirur in Malappuram District. Presently the place Talakkattur is identified as ‘Talakkaattur’.

Talakkattur family was situated at Niramarur near Tirur by ten kilometers. Some members of the family of Bhagatiri are surviving even now at that place. In a written record of Aycuta Menon of Uzhujil who was the Muncif of Thirur, it is stated that “he is the last member of the family”. This is the only

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2 Op.Cit., Hindu Encyclopaedia, p. 423
4 Ibid., p.139
written record related to Bhatiri. His parents, family members and his name of family also are in controversy. Talakkuattir illam and their properties were merged into ‘Eamarattumana’ family later. The family of ‘Eamarattumana’ still exists near Thirur in Malappuram district.

Sridevi Antarjjanam (81 years old) of Eamarattumana has provided some information about the genealogy of this family in this regard. She quotes that recently one Raman Nair had referred to the
words as ‘Naflammusamarpiccu’, ‘Nallacchan’ ‘Amma’ etc as commands of God at the time of yearly functions of the family deities  pEj ceremony conducted at their illam temples. Both words ‘Nallacchan’ and ‘Amma’ were corresponded to their family God Siva and Bhagavate respectively. This pEj ceremony had been conducted to Talakkattatt Gods that was followed by them yearly without any change even now. Sridevi Antarjjanam opines that the word ‘Na-uvattu’ (Na-uvattusamarpiccu) must have been the name of Bhagatiri’s illam.

Two temples are famous at Talakkatt near Bhattachar’s Illam. One of them is a Bhagavate temple situated in the compound of his decaying Illam and other one is a Siva temple situated around one kilometer of the same Illam. The temple is called now ‘Maattala’ Siva temple.

Above said Goddess Bhagavati must have been the worshipping deity of his family. The same temple still exists as a souvenir because there is no daily pEji ceremonies. An arrow (Elam) and a pejham are seen inside this temple.

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1 Interview conducted on 6-7-2007 (Eamaratt Mana at Manchery in Malappuram)
Family details of Govindabha Jatiri

There are no convincing evidences about the family members and parents of Bha Jatiri. Kottarathil Sankunni, the author of Aitihyam, provides some details about Bha Jatiri’s family background. He has further referred to the cause of outcast of
Bhagatiri also. At the time of youth he had been married as a part of the gṛhaustrama and bring forth to a son. But the son accidentally passed away.

Bhagatiri discussed the details of the horoscopy of his son from his preceptor Taµcvi'r A½vï'r. The preceptor realized its cause from that horoscope and Bhagatiri’s carelessness on astrological application also was indicated. He insisted first as to be a good worshipper of the God as expiation. After this incident Bhagatiri worshipped lord Vaµakkuntha at Thrissur for a long time to make betterment in astrology.

**Cause of outcast of Govindabhaµµatiri**

Various stories or legends are connected with Pµr family and the outcaste of Bhagatiri. One of them is that Bhagatiri was aware of his future ‘outcast’ according to his horoscope. Hence he conducted a journey from temple to temple to overcome this destiny and at last he arrived at the Siva temple of Piravam near Pµr in Ernakulam district. At the moment of the period of that yoga he conducted a voyage in a boat single handed to overcome that yoga.
On account of rainy season His boat was wrecked and he arrived in a kaṅzapura or outhouse of Pṛśṛr kaṭiyṛ family and he laid down there in a cot in the portico. But accidentally Bhaṭṭatiri engaged in sexual intercourse with a woman of that kaṭiyṛ family at that night. Later on that woman knew that it was not her husband. But Bhaṭṭatiri realized the greatness of astrological theory and he consoled her that she will give birth a son who should be a great astrologer in future. Bhaṭṭatiri also predicted his time of death as at the age of twelve of his son.
After these incidents he had conducted journey to sacred temples and places namely Kasi, Ramesvara etc. Ko¶¶¡rattil Sankunni says that the great astrologer U½½amûJayîn the author of JyotiÀau½½amûJayîn may be the son of Bha¶¶atiri from the relation of another ¿£dra woman in P¡¸·ya region. Some others say that U½½amûJayîn is the disciple of Bha¶¶atiri’.

**Legends connected to Govindabha¶¶atiri**

One legend was took place when he had been serving Va¶akkunn¡tha in a vow of silence (˚É ÈÈÈÈ). At that time God’s ornaments were missed. The administrators conducted pra¿na to find out that missed ornaments. In the pra¿na they proclaimed the thief’s name is composed of two letters and the first letter is ‘k¡’ and other letter is also ‘ka’.

In the temple there was a servant by name ‘K¡kku’. All the people gathered there believed that he is the thief and put him to the prison. After the completion of ‘maunavrata’, Govinda Bha¶¶atiri hearing the news ascertained that theft was

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1 Op.Cit., Aitihya´´a½ile adbhutajyotissuka½, p.17
done not by ‘Kıkku’ but ‘kıkka’ i.e., crow. Later ‘Kıkku’ was released by Bhaṭṭatiri’s interpretation and it was found correct.

Another story is narrated in Malayāḷagranthasamuccaya of Govinda Pillai, connected with Bhaṭṭatiri’s outcaste\(^1\). He had a child in kaṟṟu woman and he blessed her as the prediction on astrology of

\(^1\) Malayāḷagranthasamuccaya of Govinda Pillai.
that family should be correct. This family is known as ‘Pähr ka,iyř’ family.

There are many legends connected with Bhäätiri with many scholars like Vilvama’galam, Taikki Namputiri, Tiruvit’kër Mahërja, Klidisa, Pulimukhattupotty etc. But these legends are in contradictions with each other.

**Govindabhaätiri and Pähr pağıpura**

Talakužattër illam and Pähr pağıpura are closely connected with each other. More information is available in this connection but is only through legends. The legends are very important in historical study. Such legends are connecting Bhäätiri with Pähr pağıpura. But there are some evidences that connecting Bhäätiri and Pähr pağıpura. According to one of them the body of Bhäätiri is buried there and kept it as a sacred thing.

One of the Pähr family member, Surendran (present astrologer), says that Bhäätiri’s body kept there in the form of sacred altar and they are doing astrological predictions sitting near to that samđhi. The body of Bhäätiri is said to have buried there. The following verses taken from the inscription of that samđhi:
Another legend is that the planets Budha (Mercury) and Sukra (Venus) are situating in the entrance of Pa[ipura. Hence the prediction would not become futile.

Ullur observes that Bhavatiri’s mother’s house was Pa[ipura and so some are saying that his education also must have been there. Surendran, present astrologer of Pa[ipura, says that “this house (presently existing in the form of old Illam) had been a Namputiri illam namely ‘Mulla’eri illam’.

After the birth of ka,iyir son the illam and properties were handed over to that ka,iyir family. It can be seen that presently the nineteenth generation of that ka,iyir family is there with the symbols of past eighteen generations of their family in the form of statues. Pa[ipura family or astrologers have some dealings with Eamaratt illam (the last generation of Talakkattattlillam) even now.

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1 Interview held on 10-05-2007 (From Pa[ipura at Piravam in Ernakulam district)
2 Informations got from Eamaratt Mana, near Thirur in Malappuram district.
Ka,iyar family of Kerala

In Kerala, ka,iyar families are dealing with astrology more or less as a profession. Ka,iyar family is known in Kerala by various names among which ka,iyin, ka,iyr, ga,aka, ka,i¿a, ka½aripa,ikkar, gurukka½ are famous.

One of the important factors is that the name ka,iyr is originated from the Sanskrit word ‘ga,aka”. It was considered as a grade or title among astrologers. All ancient astronomers were known

\[^1\] Amarako¿a(p¡rame¿vari), kÀatriyavarga, verse. 14. p.544
themselves generally as ga,aka. In Vi,upur,i, a the usage of the word ga,aka is seen as: *ÉxjÉ´ÉävÉÉnùxÉÉ YÉÉiÉÆ *ÉnÂùmÉÔVÉÉ MéhÉÈdóÉÉ**

**Govindabha¶¶atiri as a devotee of God Siva**

While examining the family details and legends of Bha¶¶atiri, some clear picture about him and his devotedness towards Gods and Goddesses are known.

At the front of the Bha¶¶atiri’s decaying illam there is a small Bhagavati temple. This Deity may be Bha¶¶atiri’s kuladevat¡. He was also a devotee of God Siva because he had admired the God Siva as kuladevat¡. That temple is popularly known as Ma,attala Siva temple situating at Niramaruter near Thirur in Malappuram district.

The new generation of TalakkuvattEer illam is staying near Niramaruter namely ‘E¶amaratt Mana’. The members of that family informed the background story of Bha¶¶atiri’s family and duties of his family. They are conducting yearly pEj¡ ceremonies for the TalakkuvattEer illam dieties even now. Education of

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1 Op.Cit., Prabarthaśa’graha, p.80
Bha¶¶atiri also was conducted at K¡½¡¶¶ Siva temple, Ma¸attala Siva temple and T¤pra´´o· Siva temple.

T¤pra´´o· Siva temple is very popular and an old one in Malappuran district. K.Ramakrishna Menon indicates that the word ¿vet¡ra¸yavih¡ra is corresponding to Ve½äakk¡¶¶ Mana in Malayalam characters. But there is no evidence to prove that argument historically. The verse is given below:
The above verse is a Sivastuti. The word \( \text{vētira,yavihira} \) of above said verse indicates to \( \text{Tepra'ō} \) in Malappuram district. Ullur documents some verses to convince that \( \text{vētira,yavihira} \) is properly corresponding to \( \text{Tepra'ō} \).

\[ \text{ÊGE} \]

\[ \text{EEa VÉEMEiE VÉMÉi|EEdEGÉEEhEE EE Oú &} \]

\[ |EEdEGÉa Eú &** \]

\[ \text{iEóÉ, EOúE TÉČnáù EEĐEP{iÉÉa EEČSEÉ EE}iÉÉxÉÉpOU½h &} \]

\[ \text{ÉáiEEúhSÉE} \]

\[ \text{EEÉa iÉMÉ EEoÉa EE} \]

\[ \text{EEg*EEa} \]

1 Dañdhyô trans.by Harjyant Namputiritpa, Mathrbhumi, Calicut.1994, p.591
3 Ibid., K.S.C, vol. II p. 316
Ullur provides clear picture about प्रेत्रयास्तुतिः and he documents some passages to prove that Bhaṭṭatiri was a great devotee of तप्रायोगि Siva as:

‘...जयसुज्ञयमहादेवस्मपि अविनाशितस्य सिद्धिमे देवता तपस्यात्...’

From these informations it can be safely concluded that the word प्रेत्रययाविष्टिः must have been representing to the place तप्रायोगि and the deity of तप्रायोगि Siva.

**Works of Govindabhaṭṭatiri**

Although Bhaṭṭatiri’s knowledge had been spread out on many areas of knowledge he contributed only some astrological works. But he has included several philosophical thoughts and viewpoints throughout in his works.
His works are five in number. They are Daśādhyāyī commentary on Bṛhajjītaka of Varāhamihira, Muhārttaratna, Govindapaddhati, TimaranallEr bhṛjAj and Muhārttapadave.

Daśādhyāyī commentary

Daśādhyāyī is the most important and authoritative Sanskrit commentary on Bṛhajjītaka of Varāhamihira. The Bṛhajjītaka from time immemorial has been considered as the standard textbook on astrology. The Daśādhyāyī commentary written by him was meant only for his disciples and so the language and style are simple but comprehensive with all sections of astrology. Bhagatiri says:

"xEEE {EEiib+iEE|EEfE]oxEE*EEEiEE, oEE*EEEMEiEEEEEEEE-xlAE
ExnAEOrExEA EGEiEE*EEa[Ena*]OoEy*E**"²

The work Daśādhyāyī is the unique commentary among other commentaries of Bhagjolpala and Rudra’s Vivara,a. Bhagatiri wrote this commentary only for ten chapters but that was sufficient to interpret the total text of Bṛhajjītaka. This commentary is rightly valued in the verse:

2 Ibid., p.391
**Muhérttaratna**

*The Muhérttaratna*¹ is a work of Bhagatiri which deals with only muhértta section of astrology. In this work the editor provides no

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¹ Prañamṛga, 1-32,  
² Muhérttaratnam, ed.by Sripadabhatta, Varahamihira publication, Thiruppathi, 1999
information about Bhagatiri and he agrees only that the work belongs to Bhagatiri as

\[ \text{Bhagatiri} \]

\[ \text{Diag.ita system, Paramesvara of VaJja\j\jiti has commented on it. His work} \]

\[ \text{Acj\j\j\jgra\jha mentions that as} \]

\[ \text{Ibid., IV-232, p. 290} \]
Another verse indicated in the same context proves the authorship of Muherttaratna as:

Ullur also opined that the work Muherttaratna is belonging to the authorship of Govindabhaṭṭaṭī.¹

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¹ Ibid., Introduction
² Ibid., p.x, xi
The Muhérttaratna is divided into four chapters explaining auspicious time with astrological background. One of the important factors is that Bhaṣṭatiri has explained the method of ‘adhimśṣñayanakarma’ in the first chapter in verses 132 to 138 with the accurate astronomical calculations.
In the second chapter he explained major twenty poruttas related to horoscope matching of astrology. But he did not mention any where in Dañidhyiye about these major poruttas. It can be assumed that this work may be written by him after Dañidhyiye

Language skillness, application of anuprṣa, subject specialization etc are sincerely done by Bhaṭatiri carefully throughout in this work. Above all, he had much awareness on various customs (acīras) of marriage, other ominous ceremonies of different places etc. He introduces P1, ya and Co½a acīras and their

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2 Ibid., II- 43
marriage ceremonies while interpreting the good time for marriage. The work starts with a verse as-

Parameśvara the commentator of Muhérttaratna has documented about Govindabhaṭṭatiri as 'ÍÉiÉΣÉÉÉÉiÉÉA ÉuùVÉÉOjÉÉxÉ

Another work

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3 Ibid., chapter. II
4 Ibid., 1-1&II, p.1
5 Ibid., 1-2, Ppi-2
by name Muhñrttaratna is attributed by Ullur to Govindasvami who was prior to Parameñvara of Vaññajñeri.

TjmaranallEr bhñjñj

Ramakrishna Panikkar of Peringad refers to one of the works of Bhaññatiri namely TjmaranallEr bhñjñj (14\textsuperscript{th} century AD) written in Sanskrit. But he gives no details about this work and only informs that Bhaññatiri wrote the work for one Njñjya, a Namputiri of Cellñr\textsuperscript{2}. The authorship of this work is in controversy. The work is also popularly known as Muhñrttam bhñjñj.

Muhñrttapadave

Four muñrtta works are available by name Muhñrttapadave in Kerala. Ullur informs that two of them are unique and similar and one among them may be attributed to Talakkuñsatñjñr Bhaññatiri\textsuperscript{3}. It also deals with muñrtta part of astrology.

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\textsuperscript{1} Op.Cit., K.S.C, vol-II p.107,108
\textsuperscript{2} Jyotiññjstramudham,Ramakrishnapanikkar,Srikrishna Jyotishanidanam, Guruvayur,1994,p.170
Govindapaddhati

Govindapaddhati is an outstanding work on both astrology and astronomy. Sankaran Namputiripad of KåippayyEr has written a Malayalam commentary on it and published it in 1935 AD. In it the commentator has mentioned the authorship of this work to one Govinda of Kerala. Although the title of his commentary is as Balapi,avum ṣyurddiyavum he refers its original name as
Govindapaddhati¹. The work is of much importance and is valuable one in the field of astrology because of its accuracy in astronomical calculation.

The great astrologer Takkajiyer Acyutapijri, preceptor of Njrya,abhagatiri of MelputtEr, has documented a verse as: ‘MEEAEXnEu {EEuEEuEEu EE}’ in his work SphuJanir,aya. He has referred to ‘Govinda’ as the author of Govindapaddhati who may be identical with TalakkuattEr Govindabhañatiri.

In the preface of Srepatipaddhati commentary, P.S. Purushothaman Namputiri agrees the authorship of Govindapaddhati to Govindabhañatiri. He says that the planetary calculations of Srepati are imitated well by Govindabhañatiri².

The work Govindapaddhati is divided in two parts as Balapi, Ayurdìya. Balapi,a part enumerates calculations of lagnasphuJa, bhìvasphuJa, dìgì, ceìbala, uccabala, kìlabala, digbala etc. And Ayurdìya part explains

² Jtakakarmapaddhati or Srepatipaddhati of P.S. Purushothaman Namputiri, T. Tennatt Redyar, Suvarnaprakasini press, Kollam, in preface, p. 2
calculations of \( am\dot{\dot{a}}kada\dot{\dot{a}}i, \) uccanecanisargada\( \dot{\dot{a}}i, \) Jeva\( \dot{\dot{a}}rmada\dot{\dot{a}}i, \) da\( \dot{\dot{a}}ikrama, \) apah\( \dot{\dot{r}}racchidra \) etc. Explanations are given in Sanskrit verses. Keralite astrologers are frequently following these rules and regulations of Govindapaddhati for planetary calculations.

**Followers of Govindabha\( \dot{\dot{a}}\)jatiri**

One of the significant characteristics of Kerala astrology is related to the regular continuity of traditional distribution of knowledge from father to son or teacher to disciple in succession. Some of these known lines of tradition were extended through several centuries. It can be seen that such a line of tradition is extended from thirteenth century to nineteenth countries. Among them Parame\( \dot{\dot{v}}\)vara of Va\( \dot{\dot{a}}\)j\( \dot{\dot{s}}\)eri, K\( \dot{\dot{k}}\)\( \dot{\dot{a}}\)kan\( \dot{\dot{a}}\)in, are famous.

**Parame\( \dot{\dot{v}}\)vara of Va\( \dot{\dot{a}}\)j\( \dot{\dot{s}}\)eri**

Parame\( \dot{\dot{v}}\)vara of Va\( \dot{\dot{a}}\)j\( \dot{\dot{s}}\)eri (1360–1455 AD), the great astronomer and astrologer founder of D\( \dot{\dot{a}}\)gg\( \dot{\dot{a}}\)ita system of Kerala, is one among the traditional student of Bha\( \dot{\dot{a}}\)jatiri. He says that his grand father was a disciple of
Govindabhaṭṭatiri of Talakkuṭṭer and he himself was a pupil of Rudra I and Mīdhava of Saʿgamagrama. Parameśvara expresses that in his Acīrasaṅgraha as

\[ \text{MÄÉä ÉxnùxÉÉ ĖÖÉ É& } \]

In Muhṛttaratna also there is a verse that proving above referred context as

\[ \text{MÄÉä ÉxnùÉÉÉÉ ĖÖÉ ĖÉÈä ÉÉÈÉÉÉ } \]

Kañčan (1756-1812 AD) was born in the family of Nejiumpayil at Thiruvalla in Kottayam district in Kerala as the son of an erudite astrologer named Ramanñsan. He studied jyotisha under his father and also under Sulapanivariyar of Kozhikode. Hitherto unknown work of Kañčan is a commentary in Malayalam prose on the Aryabhata Jeya. The commentary is elucidative and quotes several

1 Quoted, P.S. Nair, forwarded to Daśāṅghyayi, Vidyarabham publishers, Alapuzha.1998.p.xi
authoritative quotations from Bhaskara’s Laghubhāskareya, Sa’gamagr̥mamāḍhava, Parameśvara of Vaśīṣṭhi, Kara,apaddhati, and one Prakāśika. He had great admiration towards the traditional teacher, Govindabhaṭatiri, as expressed in Bhājīkaphaddhati ‘nūṣEEvEE*EO*EtEE SētEnOūEEvEE*EtEE iEE* *’.  

Though there are many commentaries on Bhājīkā, Kāpurī has considered only the Daśādhyāyī commentary authoritatively. It signifies that the Daśādhyāyī commentary is a valuable one than other commentaries.

Horīyım arthabhūhyıt

saEEyayaaEE valutivarum.

Daśādhyāyım viśēAiccum

vakraśabdattinarthavum.

Vakracāręgrāhīceti

saEEyayaaEE tertturakkayıł.

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1 Bhājīkaphaddhati,of Kochukrishnasaran, Bhagya Book house,Thiruvananthapuram.1685, p.29
Conclusion

Legends may or may not mislead from the original themes. But the legends are of some historical importance recently. In this context one of the important factors is that the legends connected to Bhaṭṭatiri are not identical. Anyhow it can be concluded that Govinda Bhaṭṭatiri was a great astrologer lived at Talakkudattār near Tirur in Malappuram district, who had some relation to Pṛṣṭipura. He was a great devotee of Siva. His time may be in between 1237 to 1295 AD. He was a scholar on astrology and his samādhi is situated in Pṛṣṭipura at Piravam in Ernakulam District. He is still living through his everlasting works like Daṇḍhiyam.

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1 Ibid., p. 29