CHAPTER VII

MINOR WORKS

DALAÑGAL

This is a collection of few verses and three critical essays in Malayalam where in R.V.P. opposed some of the views expressed by a couple of authors on the work of Sriharsa and Bhavabhuti. R.V.P. is firm in his convictions and establishes his views with incontrovertible facts.

The verses included in this collection are –

Stotra Nakṣatra Māla, Rāmāyaṇa Kathā and Vārdhakyam Sūktimuktāmanikal. The prose compositions are oru vimarsanam, oru maṇḍanam and swāgatha prasangam. The two aricles, which are critisized, are appended for the ready reference of the readers.

1. Stotranakṣatramāla :

This is a beautiful collection of verses in Nathonnatha Vṛtta in which the poet depicts the ten incarnations of Lord Viṣṇu. He starts by saying that the act of Lord Viṣṇu is described to ward off the evils of the Kailiyuga. The style is simple and lucid. The composition is highly musical for which the metre chosen is vey helpful.
The poet sums up this delightful short account of the Daśāvatāra with an obeisance to Lord Viṣṇu.  

2. Rāmāyaṇa Kathā:

This small composition sums up the story of Rāmāyaṇa up to the coronation of Rama after killing Ravana. The poet begins with the description of the surrender of the Devaloka before a very powerful Ravana, which forces the people of the three world to seek help from Lord Viṣṇu. Hearing their plight, Lord Viṣṇu takes birth as Rama. The rest of the story is narrated very briefly. The style is simple and graceful.

3. Vārdhakyaṁ (Old Age):

This is a small Kāvya wherein the poet whole-heartedly welcomes the old age. He depicts that old age, as a very aged and reverend man who leans on a walking stick, whose skin was wrinkled and dark hair turned white. But none of these was able to rob away his charm and grace.

The poet feels happy that old age has finally come to him. He says that no poet can aptly describe the old age. He adds that the old age has many friends like illness and that there is no place on earth which is out of bound for old age.
The poet then describes the lives of all the beings of the world. Every being has to pass through three stages – Bālya, Thāruṇya and Vārdhakya. The early stage comes first, which is soon followed by youthful age. In this stage, ego and pride lead one to wrong ways. Now it is time for the onset of old age. As soon as the old age enters the abode, Thāruṇya leaves it. It is lost forever and can never come back. The poet says that all the good people respect Vārdhakya.

The poet attributes the good traits like mercy and devotion to vārdhakya. He praises vārdhakya for leading all beings to the supreme bliss - ‘Mokṣapada’.

The poet invites the respected vārdhakya to live with him for sometime. He prays to lord Pūrṇatrayiṣā and requests Vārdhakya to join him in his prayers and derive pleasure from it.4

4. Sūktimuktāmaṇikāl :

A few sonnetes are included under this title. The first, a hymn to Lord Kṛṣṇa is written in the pāna form. The second is in the Gāthā tyle. In both of them, Dvitiyākṣaraapraṣa is observed. The poet has described in these verses the auspicious benefits one derives by reciting the hymns of Lord Kṛṣṇa.
There is another sonnet of ten lines in which the poet tells us the charm of chanting the hymns of Lord Rama. This is an extract from his own work Bhagavannamakaumudi.

These are two slokas. One is a hymn of lord Visnu. The poet prays to the lord to protect him from the ever repeating cycle of life, death and re-birth. The second sloka prays to the Parasakti whom the poet respects as his own mother.  

ESSYAS

5. Oru Vimaršanam:

Sri Anantanarayana Sastrikal has written an article on the principle sentiment of Uttararamacarita. According to Sastrikal the main sentiment of Uttarārāmacarita is Karuna rasa. He had made a deep and thorough study of Uttaramanamcarita and built up his arguments in favour of his thesis. This is published in Navapushpamala. R.V.P. has reproduced it in total in Dalāṅgal.

R.V.P. in his article has opposed the findings of Sāstrikal. He has re-examined the examples given by sastrikal to prove his point.

These examples are subjected to throughly critical appraisal by R.V.P. Sri Sastrikal tries to prove that Rama is not to be blamed for
leaving Sita in the hermitage of the sage Valmiki. He says it was fate at play. But R.V.P.’s counter argument is that in the 6th act of the Uttarakaracarita.

R.V.P. says that this might not have been noticed by Sri. Sastrikal due to oversight.

R.V.P. does not agree to the view that karuna is the sentiment of Uttararamacarita. He cites suitable examples also.

In his opinion, the main sentiment in Uttararamacarita is Vipralambhasmgara. He requests all connoisseurs of literature to study this problem from a scientific point of view.

6. Oru Maṇḍanam:

This is another essay by R.V.P. This is critical study of sahityasiromani Perumangod’s. The comparision of meaning and aucitya in Literature. In this topic poet compared the verses of Kalidasa and Sriharsa.

The author has quoted from Sriharsa’s Naisadhiyacarita to point out that these verses are illustrations for anaucitya. But R.V.P. doesn’t agree to it.
Perumangod quotes one sloka from Kalidasa’s Raghuvaṃsa. The sloka is starting with Guruniyogat. In this verse the word ‘Sumitrātanaya’ means woman’s son. R.V.P. criticises this point.

Sumitrātanaya (Lakṣmana) has so many virtues i.e. Bhakti, Love, etc. Sita has motherly affection for her.

R.V.P. refutes the points of Sri Perumangod in a dignified manner with scholastic arguments.

His presidential address in the annual conference of Samastakeralasahityaparīṣat held at Ernakulam in 1944 is also included in this collection.

This is the only publication of R.V.P. in Malayalam though there are many essays written by him in periodicals. None of them is collected and published.
BHAGAVANNĀMAKAUMUDI

BNK is a work in Sanskrit by Lakṣmīdharapāṇḍita. This is a work on Mīmāṃsā. The conduct is the communication of meaning in chantering. In three chapters the author tries to answer three questions – i) Does the Purāṇic words have a literary meaning? ii) Whether chanting of the names of Lord is responsible for the loss of sin of its own or being subordinate to something else, and iii) If it is important in itself does it require the help of others like devotion, knowledge etc. though there questions are of several nature and appear to be very simple the treatment is highly scholastic.

RVP has translated this Sanskrit text to Malayalam. It seems that this is the only work he has attempted for translation. It shows his devotions to lord Visnu the chanting of where name will ward off all the evils obstructing our welfare.

The translation is simple and lucid. The verses are rendered in Malayalam metres.

Jalavadhradaniścayattvavicārah also included in his minor works.

This is Nyaya Grantha.
Reference:

1. Dvīkṣaraṁ gaṇam etteṇ̄ṇam onnām Pādathil
   Matteti gaṇam ārāru nilkanām /
   Raṇḍumettāmataksare guru taane ezhuthella
   Missilin per natonnata //

2. महामुर्दक्लिष्टाविश्वासः
   परिसिस्मुिष्म वाचनः ।
   श्रावण श्रावण रामकथा
   कथा: सत्त्वी शान्तिः । |

3. Vārnanceyagaṇākara

   Karnavairisaka Pūrna
   Pūrṇaṁtravinātha Kṛṣṇa

   Namo namaste (Stotranakṣatramāla, p.5)

4. Purnacidānanda Karnavairipriya

   Pūrṇatrayiśa Jāyikkanityam
   Narayana hare nālīkalocana
   Narakanasana nai̊tha pathi

5. Amme ninmeni kānman kāzhivatyanu vanneestumo kālākālam

   Sammodatāl talotum tiruvatikalil moordhāvu muttiykuvānum/
6. 6th Act of Uttarāmacarita

7. लताबलास्यकलकुरुस्तर

प्रसूलमण्डोत्करप्रबलितोहरः  

असेवतान्मु मधुमधवारिणि

प्रणीतलीलापुलवनो वनाजिल // Dalāṅgal – P. 69