CHAPTER VIII
CONCLUSION

R.V.P. irresistibly reminds us of the renaissance scholars of fifteenth century Europe and the ideals that inspired them. His creed like theirs is that life is for learning rather than living.\(^1\)

The life of R.V.P. was an ideal one – Pure and chaste devoted to learning. He illustrated with his life the four stages of Knowledge – Adhiṭi, Bodha, Ācarana and Prācāraṇa.

He learned all that one can at his age, understood them with clarity, lived according to what he learned and dedicated his life for its propagation. It was perhaps the last that became his passion that he spent most of his time for the propagation of learning.

He was born a prince among riches, but lived as an ascetic amidst them; had always the great men around him but behaved like the humblest; was surrounded by erudite scholars, but learnt from their to the last thought he was the greatest to teach them all.

He was closely associated with power but did not allow himself to be corrupted by it. He abandoned it without any hesitation first at the time of integration\(^2\), then by transferring through senior, the position of
Rājapramukha to his counterpart of Travancore and lastly by rejecting the conveyable international positions in independent India. His parting message to the people on the eve of his relinquishing the royal crown is the declaration of the ideals for which he stood – love and welfare of his people. He was an incarnation, so to say, of all the virtues Kalidasa has enumerated for an ideal king in Raghuvamsa.

He had the highest level of learning at his time. Teaching was always an essential point of his learning. He deemed it his dharma to import to his disciples what ever they wanted to learn from him. He felt it is his sacred obligation to teach for it was part of education to teach as well as to learn. The Sanskrit College and the Śāstra Sadas are the standing monuments of his contributions in this respect. He inspired, encouraged and patronised the scholars. The present status of Sanskrit education in this state comparatively better and safer than in many other states, owe much to the magnanimity of R.V.P.

He was not much inclined to preserve on record what he has learned yet the few who have are the best specimens in their respective fields. The stotras may fall into oblivion, perhaps the prabandhas also; the minor commentaries may fade in our memory. But the one of Ṣakuntala
will last forever. His magnum opus Subodhini will continue to inspire scholars of generations to come.

Kerala has not produced in modern centuries a better scholar than R.V.P. His life has been an outstanding example of width of learning and depth of scholarship – a source of inspiration to all-alike, students and teachers. He devoted his whole life to plain living and high thinking. He endeavored all along to preserve their cultural ties and spiritual bonds, which had in the past knit the people of India into an organic whole.

The life of RVP was a life well-lived, worthy of emotion.
Reference

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