A PRIMER OF INDIAN LOGIC ACCORDING TO ANNAMBHAṬṬA’S TARKASAṂGRAHA by S. Kuppuswami Sastri.
1998 (Reprint). Pages xiii + 282. Price Rs. 150/-

“This fourth edition of the famous first book on Tarka is sure to be welcomed by students and scholars alike. It is in three parts 1. A Historical account of the Nyāya Vaiśeṣika systems 2. The text in Devanāgarī and Roman scripts 3. English translation and notes. His exploration is a masterly commentary on the text.”

K. K. Raja
Adyar Library Bulletin.
GADYAKARṆĀMṚTA of Sakala Vidyacakravarttin: Text and Study by S.S.Janaki.
1981. Pages xiv + 147 + vii + 106 + xxii. Price Rs. 40/-

“In this age of inter-disciplinary education and scientific research-methodology, the importance of the manuscripts, storing as they do the rich and varied as well as valuable heritage of the intelligentisa of the by-gone days in India cannot be gainsaid. ... From this angle, the critical edition of the Gadyakarṇāṁṛta of Sakala Vidyacakravartin, so ably and completely brought out by Dr.S.S.Janaki, is a welcome addition to the meagre number of historically important Sanskrit publications.”

Indian Bookshelf, Vol. 2. No.6
“The present volume is of perennial interest as it contains the reprints of some of the contributions made by Mm. Prof. S. Kuppuswami Sastriar who was indisputably the most outstanding Sanskritist in the South during the first forty years of this century. Some of the reprints included are: Madana’s Brahmasiddhi, Compromises in the History of Advaitic Thought, Highways and Byways of Literary Criticism in Sanskrit, Mukapancasati and the Convocation Address at the Madras University in 1936.

KARPŪRACARITA BHAṆA OF AMĀTYA VATSARĀJA: Text with English translation and critical study by Dr.S.S.Janaki,
1989. Pages xl + 56. Price Rs. 20/-

“Dr.S.S.Janaki has delved into the theory and presentation of the Bhana over decides and has brought out an attractive and handy edition of the Karpūra Carita Bhana. She has traced the vicissitude of the Bhana variety of drama and has presented a thorough and critical study of the Karpūra Carita, with an analysis of its structure, language and appeal.”

P.V.Sivarama Dikshitar
The Hindu, 18.09.1990
“The world of Sanskrit should feel blessed for this publication which will, undoubtedly, prove to be a useful tool in the hands of students and researchers in Sanskrit. The present book is intended to provide researchers in Sanskrit Language and literature information about source-books to which they could turn for the theoretical and practical knowledge they would require in the successful prosecution of their research.”

S. A. Upadhyaya,

_Bharatiya Vidya_, Vol. LIII, No.3-4.
LIFE SKETCHES OF FOUNDERS AND SUCCESSORS:
The Madras Sanskrit College Navaratna Mahotsavam Publication, 1999 (Out of stock)

“This book contain the life-sketches of Sri. V. Krishnaswami Iyer and his two sons Sri. K. Balasubramania Iyer and Sri. K. Chandrasekarn and equally distinguished daughter Smt. K. Savitri Ammal. It also includes the life-sketch of Dr. V. Raghavan.

“This book marks the Navaratna Mahotsavam Celebrations of the Sanskrit College. It gives an idea of how men in public life should function for the benefit of the general public without any selfish motive.”

Foreword by
Bharat Ratna Sri. C. Subramanian.
ŚIVA TEMPLE AND TEMPLE RITUALS: Ed. by S.S. Janaki, 1988 (Out of stock)

“An interested student may find in the present volume how the temple rituals developed, how agamic form of ritual got transformed into Vedic ones; the concept behind the construction of yāgaśāla, the way of conducting different festivals and the like.”

S.Sankaranarayanan


“A timely publication when the younger generation wants to reach out to the foundations of Indian culture to regain a sense, of identity with the Indian ethos in a world of broken images.”

Dr. Prema Nandakumar

Triveni, Vol. 59.3
1993. Pages xxvi + 151. Price Rs. 120/-

The Deśamaṅgalam Vāriyam in Kerela a reputed centre of Sanskrit learning during the middle ages; has produced several generations of scholars who have left substantial writings both original and commentarial. The family had also amassed a large collection of manuscripts in everyone of which they had inscribed their family mudrā. The manuscripts are listed under classified manner and in general way. The book identifies as many as 1640 Deśamaṅgalam manuscripts.

*Muttoḻayiram*, the Tamil classic with translations into Sanskrit and English. Comprises of a collection of 108 choice verses found quoted at different places in the anthology entitled *pura-t-tirattu*. All these verses form eulogies on the rulers of the three ancient Tamil kingdoms of Pāṇḍya, Cera, Cola in South India, suggestive of their qualities of love, philanthropy and valour and have a distinct charm of their own.

“*The trans-composition of Muttoḻayiram* is very ‘pleasing and instructive’. The language is handled casually, thus making it simple for the readers. It is hoped that this small but mammoth work will open up avenues of Tamil study to many people of the world.”

S.B. Darsana,

In his *Compromises in the History of Advaitic Thought*, Sastri gave an over view of the accommodations and compromises made by the Advaitins form the Vedic age upto the times of Sri Brahmananda Sarasvati (18th century). In fact the two lectures demonstrate the compromising behaviour as the foundation for uninterrupted continuation of the Indian heritage.


“The Research Institute, founded in his memory, has rendered a signal service to all lovers of our culture by bringing out in a handy form two sets of profound lectures he delivered decades back before elite audiences. Highways and Byways of Literary Criticism in Sanskrit is an address given in 1931 at the Annamalai University.”

Vedanta Kesari, Vol. 82, March 1995

“Sastriyar was a brilliant scholar who knew the highways and byways in all the main branches of Sanskrit learning, and hence he is an excellent guide to the students and scholars alike. His lectures are informative and also inspiring.”

K.Kunjunni Raja
SAMSKR̥TA – VYAVAHĀRA – SPOKEN SANSKRIT:
1995 (2nd edn). Pages xxv + 195. Price: Rs.120/-

“The publication of a second edition of *Spoken Sanskrit* in 1995, just after 5 years of its first edition in 1900, speaks of its utility and popularity. One of the causes of its success is that these lessons were finalised on the basis of the response from the students in the classroom. The eighteen lessons with notes at the end of each lesson are graded and the glossary shall be use for learning the language in translation method.”

*Sri Venkateswara University Oriental Journal*
Vol. 27, Pt. 1 & 2.

“Smt. Jayasree Hariharan has presented in her monograph *Eclipses in Hindu Life and Thought* the concept of eclipse from the points of view of mythology, religion and ritual, carefully collecting materials from the Vedic, epic, puranic, astronomical and ritualistic literatures. Thus it provides a bird’s-eye view of the holistic approach adopted by Indians and of the nature worship from time immemorial.”

“This book is broadly divided into three parts: Preface, Critical Introduction on Harijīvana Miśra and his plays. The subject-matter of the prahasana is very modern and it creates much fun centering on the eating preferences of the brahmins, choice of women, etc. ... Those who are mentally exhausted after going through books of a serious nature are advised to receive some fresh air by enjoying these satires.

The English translation along with notes, given by Dr. Janaki, will help the non-Sanskrit scholars enjoy the taste of the prahasana through its translation.”

Dr. Raghunath Ghosh

SAṂSKṚTA SĀHITYA ITIHĀSAḤ (A History of Sanskrit Literature) by Prof. R. S. Venkatarama Sastri: Golden Jubilee Publication.
1996. Pages viii+ 264. Price Rs. 100/-

“The book opens with the history of Vedic literature in which the time of Vedas, Vedic metres, Vedic rivers, trees, animals, Upaniṣad, etc. have been discussed.

“The next part of the book is devoted to the history of Kāvya (literary form of art), in which the details about time of poets and the contents of their creations have been highlighted. ... A separate section is devoted to the discussion of the historical aspect of Sanskrit drama and dramatists.”

Dr. Raghunath Ghosh
“The Study on Comparative Philology is highly essential for knowing the origin and development of Indo-European languages in general and Sanskrit in particular.

“The author has... dealt with various aspects of comparative philology like phonetic laws, various kinds of phonetic changes, semantic changes etc. ...Not only Sanskritists but also scholars in other languages like English, Hindi, Bengali, Tamil, Telugu, etc. would be much benefited by going through the history of comparative philology.”

Dr. Raghunath Ghosh

1996. Pages xxii+300. Price Rs. 150/-

“The book edited by Dr. S. S. Janaki contains the proceedings of a seminar on Umāpati Śivam. It consists of two sections, the first one dealing with the research papers presented in the seminar by eminent scholars on Saivism and the second with the traditional biographies on Umāpati Śivam... This book on the whole contains a comprehensive exposition of the contributions of Umāpati Śivacarya to Śaiva religion and philosophy.”

R. Gopalakrishnan, 
The Hindu, 15.7.97.
“This small but important book constitutes the proceedings of the two seminars 1. Sanskrit and Science and 2. Sanskrit and Medical Science held in October 1994 and January 1995 respectively by the KSR Institute as a part of the varied functions marking its Golden Jubilee Celebration. . . . In its three parts, the book touches the relationship of Sanskrit with Astronomy, Computer Science, Ayurdeva, Yoga, Cartography, Svarodaya science of Yoga and Agriculture. . . . High tributes are due to the scholars of the K.S.R. Institute for succeeding in the not so easy task of collecting together scientists and specialists, who are the same time Sankritists, and for presenting to the world their learned observations.”

*The Annals of Bandarkar Oriental Research Institute,*
Vol. 79
“It is a collection of Dr. S. S. Janaki’s writing on a variety of subjects which cover different facets of Sanskrit drama and dramaturgy.

“The essays in this volume can be grouped under three or four categories. In one group, she addresses the issue of working and reworking of a specific theme. The theme which gripped the imagination of Indian writers is the dialogue between Purūravas and Urvaśī which embodies many dimensions. It has a cosmology, ecology, the celestial and the terrestrial world. Janakji reflects on these issues with great sensitivity and insight.

“Another group of essays is devoted to Rāma theme. This is a vast subject and there is an impressive body of scholarship on the subject. Appropriately, she refers to the performance tradition of the Āścaryacūḍāmaṇī, more
specifically Kūdiyāṭtam. From her analysis it is clear that such devices of change of character could not be represented in drama only through the realistic mode (i.e., lokadharma).

“ In another group of essays, Dr.S.S.Janaki shifts her focus to the difficult and complex text of Abhinavabhāratī by Abhinavagupta. The essay on ‘Abhinavagupta’s contribution to Sanskrit Drama Tradition’ makes fascinating reading.

“ The description of the performance of Ratnāvali in Dāmodaragupta’s Kuṭṭanāmata has attracted the attention of many scholars. It is brilliant exposition of the performance traditions of Sanskrit drama. The essays are full of delightful insights supported by close textual analysis.”

Foreword by
Dr. Kapila Vatsyayan,
Chairperson,
IIC-Asia Project, New Delhi.
30.02.05.
“The History of Grammatical Theories in Tamil is a reprint of the book published in 1934. It is a thesis presented to the University of Madras in 1930 by P.S.Subrahmanya Sastri - a versatile scholar in Sanskrit and Tamil with equal proficiency. He has established the Tolkāppiyar of the pre-Christian era was fully aware that Tamil was not related to Sanskrit either morphologically or genealogically. But Tolkāppiyar exploited the ideas contained in the earlier grammatical literature in Sanskrit, particularly the Rkprātiśākhya, Pāṇinīya-sikṣā and Yāksa’s Nīrūkta. He has also refuted the ideas of the later grammarians like the author of the Vīracoliyam who opined close family realtionship between Tamil and Sanskrit.
“He presented the whole discussion in five chapters, namely 1) speech sounds, 2) sandhi, 3) declension of nouns and verbs, 4) compounds and 5) syntax. He also attempted at several innovative conjectures with regard to the origin of several grammatical elements.

“This book remains as a best handbook for the Sanskritists to learn the grammatical tradition of not only Tamil but also of the Dravidian languages.

“Further this book proves beyond doubt that the horizontal and vertical migrations of different speech communities could also be ascertained through the linguistic approach.

“This reprint stands valid even today, for many of the issues discussed by the veteran scholar hold valid even today and demand further inquiry.”

“Darśanopaniṣat advocates non-duality, (Advaita) through the theory and practice of Yoga. It however, does not do away with worship of deities and meditation on them.

“The reader will find it easy to comprehend the texts as the Sanskrit Slokas are in Devanagari and are then transliterated into Roman. The English Translation is given on the opposite page. An Appendixin the form of notes and references and tables at the end of the book is useful.”

Swami Satyamayananda.

*Vedanta Kesari, 2007*
L.S. Rajagopalan’s book “attempts a history of women as performers in ancient times, but does not present any evidence that women actually performed on the stage along with men...While dealing with the history of the Nangiars, the book is more focused, presenting useful information (to lay reader) on the social situation of the Nangiars in the context of the matriarchal system of Kerala.

“With its lucid translation and detailed treatment of even minor details of the action of Nangiar Kuttu, this book will be a help to the non-Malayali theatre goer interested in understanding the complicated grammar of the Nangiar Kuttu and Kudiyattam. The glossary and bibliography add value to the publication.”

Sudha Gopalakrishnan,

TOLKÄPIYAM (Vol. I) ELUTHATIKÄRAM (With a short commentary in English) by P.S.Subrahmanya Sastri. 1999. Pages xxiv+ 106. Price Rs. 100/-

“Tolkäpiyam consists of three volumes — ‘Ezhuthu’, ‘Col’ and ‘Porul’. ... In this book, the author has presented a lucid commentary in English to all the 482 aphorisms of ‘Ezhuthatikäram’ . . . . In the first chapter, the name, number and classification-cum-order of phonemes are defined. The next chapter describes their distribution in the word. In the third, the organs of speech and modes of articulation in producing speech sounds are explained. In the remaining six chapters, exhaustive rules for morpho-phonemic changes are legislated.”

S.N. Kandaswamy.

The Hindu, 27.06.2000
KŪḌIYĀṬṬAM : PRELIMINARIES AND PERFORMANCE
by L. S. Rajagopalan.
2000. Pages xxx+251. Price Rs. 250/-

“This is the second book on Kūḍiyāṭṭam prepared under the A. C. Rangarajan Endowment for Indological studies by L. S. Rajagopalan and published by KSRI.

The central part of this volume is a detailed account of the Torṇaṇayuddha scene from Abhiṣekanāṭaka, one of the so-called Bhāsa Plays. It is a sequel to his earlier book Women’s Role in Kūḍiyāṭṭam. Rajagopalan discusses all practical and theoretical aspects of the performance on the stage. A glossary and appendices on Akkitta and Araṅgutali, have been added. It is an excellent work.”

K. K. Raja

Adyar Library Bulletin, Vol. 64.

“This work contains 10 Research papers presented in the seminar under theme ‘Saiva Rituals and Philosophy’. Saivism is a universal religion and the most ancient one. It never looks down the people who follow other paths. Another interesting thing of this religion is it does not differentiate between man and woman in the religious matters.”

_Sri Venkateswara University Oriental Journal_, Vol. 45, Pts. 1 & 2

“Dr. Vasundhara Filliozat has made a useful study of Śaivism in medieval Karnataka. By concentrating on certain temples in Dharwar, their architecture, iconography and aspects of inscriptions, she has brought out some of the interactions of the Kālāmukha and Pāśupata yogi-s, as setting the religious standard for the region as a whole.

“A grotesque and terrible form of Kālāmukha and Pāśupata yogi-s is given here with Purānic quotations in English translation.”

 Adyar Library Bulletin, Vol. 65

“The work also gives the details of Kālāmukha and Pāśupata Temples and Purānic information. The work is not only excellent compendium for Indologists but it also opens new horizons for furtherance of research.”


“Dr. P.S.S. Sastri who has done yeoman service to the study of ancient Tamil grammar and literature, has in this volume given to this world his commentary on three chapters of ‘Porul-Athikāram’ i.e., Kalaviyal, Karpiyal and Poruliyal, all of which deal with marriage in the old Tamil country among its indigenous folk and the life of people after marriage. They form the basis for later poetical compositions in the land and as such regarding the principles of literary criticism.

“Dr. Sastri’s work is important for two reasons, i.e., its appearance in English and its preparation based on comparison with Sanskritic literary and grammatical studies.

*The Hindu, 11.10.1953*
“Ramabhadra Dikshita was the court poet of Sahaji, the Maratha king who ruled Tanjavur during 1684-1712 A.D. Sahaji was a great patron of scholars.

“Dikshita was one of the seven outstanding scholars held in high admiration by him. The period in which Dikshita flourished is normally considered to be one of literary decadence.

“The present study is thorough in all respects. Various facets of the genius of Dikshita — as a devotional poet, a Mahakavi, a dramatist, a grammarian and a literary critic — have been brought out very well.”

M. Narasimhachary

The Hindu, 11.11.03
“Vāmana (pre 9th Cent. A. D.), the author of Kāvyālāṅkāra sūtra and its Vṛtti, was the proponent of Rīti school in poetics. In five Adhikaraṇas that are further divided into Adhyāyas, this treatise on Alankāraśāstra deals with the various facets of it, such as – purpose of poetry, definition of poetry, Rīti and its sub-divisions, the division of poetry, the subsidiary aids to poetry, the Dosas or defects and Guṇas or merits of poetry, treatment of Alankāras, and poetic conventions.

“Dr. K. K. Raja has made many valuable contributions to Sanskrit Literature. One such contribution is his translation of the Kāvyālāṅkārasūtra-vṛtti, for the benefit of graduate and post-graduate students.
"Aṣṭāṅga Nighaṇṭu, is an Ayurvedic Lexicon with English and Tamil translation. Dr.Priyavrata Sharma, the editor of the text, hails from a family in Bihar devoted to Sanskrit and Āyurveda. One of the branches of Āyurveda in which Dr.Sharma had been working is the Nighaṇṭus which give the materia medica. The Hṛdaya-dīpaka Nighaṇṭu of Bopadeva was edited by him in 1969. He has now offered in the following pages, an edition of a lexicon of drugs etc., called the Aṣṭāṅga Nighaṇṭu. The text as constituted and offered here has 408 verses.

"The text edited here, follows Ganas of the Aṣṭāṅga-hṛdaya and has been quoted by Indu (13th Cent.), commentator on Aṣṭāṅga-samgraha."
“Of the Ayurvedic *Nighanta* edited so far, special mention may be made of the large *Rajanighantu* (*Abhidhānacūḍāmaṇi*) of Narahari of Kashmir, which includes a description of the *guna* of each drug and carries the editor’s long alphabetical index of drugs extending to 164 pages.

“It is interesting to note that the text refers to the Prākrit names and names current among the people and the usefulness of sources of information like the shepherds and forest-dwellers.”

Preface, Dr. V. Raghavan
Hon. Director/ Editor,
K.S.R.I, 22.6.73.
“This volume originally planned as S.S.Janaki Felicitation volume (Saptati) is now published as S.S.Janaki Commemoration Volume because of the untimely sad demise of Dr. Janaki in May 1999.


K. K. Raja

“One need not get frightened while opening the first page. It is in Sanskrit, but the language of Agnihotram Thathachariar is pellucid and conveys clearly the importance of the Vedas for contemporary life. According to him the problem of sidelining the Vedas is due to mutual ignorance. The modern scientific mind does not know what has been imbedded in the Veda; traditional Vedic scholarship has no idea of the scientific world of today. The eminent scholar points out how the four Vedas remain focused on a total view of life while not turning away from details like global unity, domestic harmony and the nation’s polity. C.R. Swaminathan expresses anguish that Maharashtra and kerala which were once in the forefront of traditional knowledge have been lax in upholding Vedic studies in recent times.
The moment the term ‘Veda’ is mentioned we see scenes of sacrifices performed under the aegis of mantras. Vidhyadharshastri Bhide deals with certain Vedic terms and their interpretations by Sayana as performing mantras. Highly technical essays by Balasubramanya Ghanapati, Viswanatha Srauti and K. Balasubramania Iyer are a researcher’s delight. Going through the essays (in Sanskrit or English) one comes across very interesting information. We learn from T.N. Makarabhushanam Iyengar that the Talavakara Sakha of Sama Veda alone has the sound ‘zha’ which is said to be unique to the Tamil language.

Among individual Vedic terms taken for interpretation, Indra is O.K. Anantalakshmi’s choice. Skillfully drawing upon the fact that Indra has the maximum space in the mantras she sees him as the Self or Spirit of man ‘(atman-breath)’. It may be pointed out here that Sri Aurobindo had drawn to a like interpretation by observing in Indra the ‘illumined thinker within’, dhiyesito viprajutah (on the Veda).

An important contribution for our societal good comes from T.R. Venkatrama Sastri who categorically states after studying the relevant Rig Vedic mantra (X. 18. 8) that there is ‘no warrant for Sati in the Vedas.’ Equally felicitous is the choice of Prof. Louis Renou’s ‘Vedic Study – Its History and its Future’ for republication after sixty years. C.S. Sundaram’s pointed essay, ‘Vedic Studies in Ancient Tamil Nadu’ deserves a wider dissemination in
view of the myopic Aryan invasion theory which is still being spouted by certain groups to gain political mileage. The attention-grabbers for the younger generation are the studies on plant science and cytogenetics by V. Kameshwari and K.S. Balasubramaniam respectively. The world of Vedic scholarship had definitely been enriched by the very well produced *Vedas:” Traditional and Modern Perspectives.”*

Prema Nandakumar

*The Vedanta Kesari, Vol. 83, Feb. 2010*

“Dr. V. Raghavan, an eminent Indologist was respected for his thoroughness in whatever he said and wrote about in Sanskrit. . . . The book deals with a topic that was considered unknown to Indians by Western scholars. It is as if to dispute that charge, Dr. Raghavan had culled information from the Vedic age downwards to the later classical periods. He had presented the diverse views on the essentials of beauty along with the aesthetic thought in the various descriptions of Literature. . . . The theory of rasa brings in the concept of appreciation and Sahridaya – the connoisseur enters into the game. The author discusses the themes like Pure Art, Rasa and Beauty and in the end the holistic view of Sanskrit Aesthetics.”

R. N. Sampath

*The Hindu*, 01.01.91
TATTVĀNUSANDHĀNAM: Ed. with Eng. Tr. by Prof. R. Sankari, revised by Dr. T.V. Vasudeva and Dr. K. Srinivasan. 2008. Pp. xxxii + 292. Price Rs. 300/-

"Tattvanasandhanam" written by Mahadevananda Sarasvati is a book on Advaita Vedanta philosophy. This book is edited with an English translation by Professor R. Sankari.

I would like to say that it is not an easy job. Moreover, one can know the English version of the Vedantic terms. Those who do not know Sanskrit but endeavour to have first-hand knowledge of Vedanta should study this book."

Minati Kar

Bulletin of the Ramakrishna Mission Institute of Culture,
July 2010
ADVAITĀRAKOPANIŚAT: with Roman Transliteration and Eng. Tr. by Dr. K.S. Balasubramanian and Dr. T. V. Vasudeva. 2009. Pages x + 19. Price: Rs. 25/-

“The second book in the series of K.S.R.I Yoga Granthamālā, is the present edition of the text Advaitārakopaniṣat, along with English translation and Roman transliteration. Explanation of terms and concepts are also provided wherever necessary.

The Advaitārakopaniṣat, deals exclusively with the means to achieve Rājayoga, the means being Tāraka Yoga. This leads to the experience of Brahma, who is non-dual. Hence the title of the text Advaya Tāraka Upaniṣat”

PREFACE
AMRTANĀDOPANIŚAT: with Roman Transliteration and Eng. Tr. by Dr. K.S. Balasubramanian and Dr. T. V. Vasudeva, 2009. Pages viii + 21. Price: Rs. 25/-

“Amṛtanādopaniśat, the present publication of the Institute is the third work to be brought out under the K.S.R.I Yoga Granthamālā series. The present edition of the Upaniṣat also carries English translation and Roman transliteration along with explanatory notes in some places that need them.

The text prescribes saḍaṅga yoga and is unique in describing new technique in Prāṇāyāma, Dhāraṇa and Samādhi. The description of the colour of each of the pañcaprāṇa is another salient feature of this text.”

PREFACE
“The text, Nandikeśakāśikā (-kārika) (NK) also known as Nandikesvarakāśikā or Kāśikāstava or Ādisūtrakāśikā consists of twenty seven verses containing mystical interpretation of the Śivasūtras or the Pratyāhārasūtras of Pāṇini’s Aṣṭādhyāyī.

The present edition by the Institute is mainly based on the GOML edition, in consultation with the Tanjore edition. This edition also carries both the Roman transliteration and English translation of the texts and commentary, for the first time.”

Introduction
Pages xxxii + 327. Rs. 300/-
Pages xxxvi + 380. Rs. 400/-

“Lecture on Patañjali’s Mahābhāṣya” by Dr. P.S. Subramanya Sastri, are invaluable contributions to the Sanskrit studies, specially to the branch of grammatical studies. The author was not only an erudite Sanskrit scholar but also a knower of many other Indian and foreign languages. As a teacher of Panini, he demonstrates a unique mastery over the subject in his large eight volumes on the Patañjali’s Mahabhashya. Volumes VII and VIII of the book under review contain Āhnikas (sections) 29-34 and Āhnikas 35-41 respectively. Each sutra with bhashya is quoted first and then its English translation is given in remarkably simple words that go well with Patañjali’s simpleness.”

Dr. Satchidananda Dhar

Bulletin of the Ramakrishna Mission Institute of Culture,
March 2011
“This issue of The Journal of Oriental Research is unique in that it commemorates the birth centenary of Professor V. Raghavan, a doyen of Indological Studies.

Professor Raghavan – to commemorate whose birth centenary this volume is brought out – was a multifaceted personality having proficiency not only in Sanskrit literature but also in different areas of learning, like music, fine arts, sculpture and architecture. So, the articles, excellent in nature and diverse in subject-matter, are undoubtedly the best flowers of the mental gardens of the scholars by which they have paid their homage to the immortal soul of Professor Raghavan.”

Sitanath Acharya

Bulletin of the Ramakrishna Mission Institute of Culture,
LECTURES ON PATAÑJALI’S MAHĀBHĀŚYA
Pages. xcvi + 364. Price Rs. 400/-
Pages. xlv + 396. Price Rs. 400/-
Pages. xcviii + 399. Price Rs. 500/-
“In the few pages of this little book the philosopher will see impressive illustrations of cause being followed inevitably by effect of the strange beliefs passing under the names of Karma, rebirth and destiny, of the curious blending of piety and superstition, morality and custom, this world and the next, and of the generalisations of experience in proverbs, apophthegma and rules of chivalry and statecraft, which indicate millennia civilisation behind.

“To turn ideas from one language to another while preserving their spirit and true quality is recognised as one of the rare triumphs of scholarship. These and other similar considerations must not be lost sight of in appraising Mr. Sastri’s performance.”

Rt. Hon. V. S. Srinivasa Sastri.
THE MAHĀBHĀRATA – Condensed in the Poet’s own words: by Pandit A.M. Srinivasachariar, Tr. by Dr. V. Raghavan, 2012 (Reprint). Pages xxxii + 470, Price: Rs. 200/-

“The Mahabharata is, perhaps, the greatest of the epics of world literature. As the book itself claims: ‘What is here may perhaps be found elsewhere also. But, what is not here cannot be found anywhere else.’ The text itself is huge, running to a little more that 1,00,000 verses!

It is not a condensation of the story, but a judicious selection of the verses, without in any way introducing distortions. It is a condensation of the original text itself, culling out appropriate verses, which tells the essential story without breaking its continuity in any way. All the eighteen Parvas have been covered in their essentials.

For those who have already read the original text, the book serves as a handbook for ready recollection of the incidents. For those who have not yet read the original text it is an excellent entry point for a more detailed study.”

N.V.C. Swamy

The Vedanta Kesari, March 2010
SRIMAD BHĀGAVATA – Condensed in the Poet’s own words: by Pandit A.M. Srinivasachariar, Tr. by Dr. V. Raghavan, 2012 (Reprint). Pages xxxii + 444, Price: Rs. 200/-

“The Kuppuswami Sastri Research Institute of Chennai has published condensed versions of these three voluminous texts for the use of the modern reader. They serve as a pleasant entry into the full text for those interested in a deeper study. The book Bhagavatam presented in the form of a small book of about 450 pages.

This kind of condensation of a large text into a small book faces several difficulties. The biggest problem is: what can be left out and what should not be left out. The judgement is mostly subjective and can attract criticism. Therefore, it is with a sense of satisfaction that one can say that Dr. Raghavan has done a commendable job in keeping the spirit of the text during the abridgement.

The book was first published in 1937 and has seen three reprints. It is sure to see many more reprints, if only the publishers were to consider subsiding the price of the
book. But the book is worth preserving, because it can be used to refurbish one’s memory occasionally. The book has been published in an attractive format and is sure to become popular and useful.”

N.V.C. Swamy

*The Vedanta Kesari*, May 2010
“The present work Sadratnamālā pertains to a class of mathematic-astronomical works written by scholars of yore in present-day Kerala, known earlier as Malayālam (meaning ‘hillocks and valleys’) roughly dated from the middle of the 14th Century to the middle of the 19th Century.

A unique feature about Sadratnamālā is a procedure given only here for extraction of square roots and cube roots of natural numbers. It is somewhat like the bisection method of present day approximation theory but differs from it significantly in the sense of ignoring remainders.”

M.S. Rangachari

Foreword
SAMSKRŢA AND SAṄGĪŢA: by Dr. S. S. Janaki, 2012 (Reprint). Pages x + 338, Price: Rs. 400/-

“It was in 2005 that the Kuppuswami Sastri Research Institute (KSRI) brought out “Some Aspects of Sanskrit Drama and Dramaturgy”, a collection of 20 articles (published and unpublished) by Janaki who had served as its Director for many years and contributed remarkably to the field of Indology. The volume under review is the second, published in commemoration of Janaki’s ‘Satabhishekam’.

Janaki’s profound scholarship in astrology comes across clearly in the way she brings out the intricate nuances of Dikshitar’s ‘Navagraha kritis’, as for instance the insight she provides into the vocabulary and compounds Dikshitar has employed.

_Samkrita and Sangita_ is indeed a treasure-house of information and knowledge on music as well as literature, and will enhance the value of any collection.”

Pappu Venugopala Rao

_The Hindu, 2012._
BĪJAPALLAVA OF KṚṢṆA DAIVAJṆA – Algebra in Sixteenth Century India – A Critical Study: by Dr. Sita Sundar Ram, 2012 (Reprint). Pages xxiv + 287, Price: Rs. 400/-

“The importance of the Bījapallava has long been recognized but hitherto it has only been studied in parts that too, to a very limited extent. Dr. Sita’s study is the first to treat the work comprehensively, in its entirety. It provides us with a clear image of Kṛṣṇa’s Algebra dwelling on his merits as well as short-comings. . . . A researcher of the history of mathematics is not a treasure-hunter: he/she should be a geologist capable of unraveling the different historical layers, . . . Dr. Sita is qualified to the History of mathematics.”

Takao Hayashi
Foreword

“Falling short of an exhaustive translation of Bījapallava, the present book is a comprehensive critical study of the work. . . . Dr. Sita has done full justice to the work and has shown her mettle, as the contents of the book reveal.”

M.S. Rangachari

“Dr. Janaki’s book ‘Dhvaja-Stambha’ is highly informative and thoroughly interesting and bound to inspire like-minded dedicated scholars to undertake further researches onto the unknown realms of Hindu philosophy.”

Indian Express, Chennai, 22.09.88.

“Dr. Janaki has collected a lot of relevant information pertaining to the dhvaja-stambha from various sources. The learned author has noted certain important features in the dhvaja-stambha that are not mentioned in the Saiva āgama texts and this may as well as open the door for further research study on the nature of the relationship between the temples and the āgamas.”

“This commendable work on a hitherto unsurveyed constituent of a temple-complex is certainly a welcome addition to the literature bearing on Śiva temples in South India.”

PRATIMĀ NĀṬAKA of Mahākavi Bhāsa: Text and English translation. Dr.V.Raghavan and Dr.S.S.Janaki. 1986. Pages. 90 + 61. Rs.16.

“The Pratimanataka begins with the death of Dasaratha and Bharata’s return to Ayodhya and takes up upto the slaying of Ravana and Rama’s triumphant return to Ayodhya. The drama has seven acts and derives its name from the fact that the Pratima or statue of the deceased Dasaratha is introduced in it.”

“Bhasa is an elusive playwright in Sanskrit literature. His style is simple in diction and remarkably direct in expression. He avoids the undramatic use of long compounds – thus being more effective on the stage. But, there are notable peculiarities; a proper understanding of the grammatical problems in the concerned context, is therefore, necessary for correct appreciation and evaluation.”

“The appreciation of the play will vary with individual tastes, but the ingenuity displayed by Bhasa in several places will compel attention from all.”

Indian Express,
10.09.86