

The extracts from the book

# The Life of Sri Vyasaraja

written by

**Sri Venkoba Rao**

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Sri Vyasaraja was born on Sunday the 7<sup>th</sup> day of the bright fortnight of Vaishaka in the year Prabhava, according to the tradition crystallized into the following stanza by Sri Vidyaratnakara Swamiji of the Vyasaraja Mutt :-

ರಾಮಾಚಾರ್ಯ ಸುಧೀಮಣೀರ್ಧಯಿತಯಾ ಗರ್ಭೀಧೃತ ಶ್ರಿಮತೋ

ಭ್ರಹ್ಮಣ್ಯಸ್ಯ ಯತೀಶಿತುಃ ಕರುಣಯಾ ಸಂವತ್ಸರೇಷ್ವಾದಿಮೇ

ವೈಶಾಖಾದಿಪಕ್ಷಕೇ ದಿನಮಣೀರ್ವಾರೇ ದಿನೇ ಸಪ್ತಮೇ .

ಪ್ರಹ್ಲಾದೋ ವತತಾರ ಭೂಮಿವಲಯೇ ನಾಗಾಧಿಪತ್ಯಾಂಶಭೃತ್

According to the tables of Mr. Swamikannu Pillay, the date given in the above stanza corresponds to Prabhava, 22<sup>nd</sup> April 1447 A.D. but the week-day is Saturday and not Sunday. Vyasaraya's father's name is given as Ramacharya in the above stanza, but Somanatha says in the present work that Ramacharya was the grandfather's name. Balhana Sumati, the father of the future Vyasaraja, says to Brahmanya Thirtha at Bannur, that his father was Ramadeva of the Kasyapa gotra and that he himself was his sixth son.

This passage shows that Balhana Sumati married a second wife Akkamma in hopes of issue. The nature of the particulars given by Somanatha shows that his version is likely to be the plain unadorned tale. The version of the Vyasa Vijaya is that the dead husband was brought back to life by Sri BrahmanyaThirtha.

The Vyasa Vijaya says that Vyasaraya was the first son of his father and that there was a second son with whom the father was to live, according to Sri BrahmanyaThirtha'a benediction \_\_\_\_\_ According to

Somanatha, the first child was a daughter Bhimakka by name, and the second was a son named Madhva. The third child was a son named Yathiraja who was given to Brahmanya Thirtha and was later ordained as Sri Vyasaraya.

It is quite remarkable that vyasa vijaya purporting to be a work of Srinivasa Thirtha, the disciple and successor of Sri Vyasaraya, makes no reference whatever to the mother of Srinivasa Thirtha who by tradition, was a sister of Sri Vyasaraja, evidently the Bhimakka mentioned by Somanatha.

A recently published work called the BrahmanyaThirtha Vijaya which gives the version of the dead husband coming back to life at the bidding of Brahmanya Thirtha. The BrahmanyaThirtha Vijaya says that Brahmanya Thirtha died, after the grant of Brahmanyapura Village to Sri Vyasaraya which was in 1523 A.D. according to the copper-palte grant (Epigraphica Carnatica , Volume of Bangalore District, Channapatna, 153).

BrahmanyaThirtha's demise is referred to in the following verse.

ವೈಶಾಖಕೃಷ್ಣಪಕ್ಷೇ ಸಾ ವೇಕಾದಶ್ಯಾಂ ಗುರುತ್ತಮಃ

ನಭೋಮಧ್ಯಗತೇರ್ಯಮ್ಹಿಸ್ವರೂಪೇ ಲೀಯತಪ್ರಭುಃ

At the end of the BrahmanyaThirtha Vijaya, there is a verse worded as follows giving the deeds of BrahmanyaThirtha in brief.

ಜಾತೋ ಭಾಸ್ಕರ ಏವ ಪೂಗವನಜಾದ್ರಾಮಾನ್ನ್ ಸಿಂಹಾಖ್ಯಯಾ

ಸೋಪಿ ಶ್ರೀಪುರುಷೋತ್ತಮಾ ದ್ಯತಿರಭೂಬ್ರಹ್ಮಣ್ಯತೀರ್ಥಾಭಿಧಃ

ಕರ್ಣಾಟಂ ಸಸುವೃಷ್ಟಿಭಿಮೃತ ಮಥೋಜ್ಜೀವ್ಯ ದ್ವಿಜಂ ಷಾಷ್ಟಿಕಂ

ಕೃತ್ವಾ ವ್ಯಾಸಮುನಿಂ ತತೋಸ್ಯಸುತಕಂ ಲಿಭೇ ವನೇ ವಿಠಲಂ

Somanatha's version is as follows

Yathiraja who was to be the future Sri Vyasaraya, had the ಚೂಡಾವಿಧಾನ , the ceremony of having his head shaved, duly performed by his father, when he was two years old. He began the study of the alphabet at the age of five :-

ಇತ್ಥ ಮಾತಿವಾಹಿತಿವ್ವಿಹಾಯನೋ ಗುರುಣಾ ವಿಧಿವದನುಷ್ಟಿತ

ಚೂಡಾವಿಧಾನೋ ಯತಿರಾಜಃ ಪಂಚಮೇವಯಸಿ

ಚಲಾಚಲಶಿಂಖಡಕೈರ್ಬಾಧವಕುಮಾರೈಸ್ಸವಯೋಭಿ ರನವದ್ಯಾ

ಮತಿಹೃದ್ಯತಮಾಂ ಲಿಪಿ ವಿದ್ಯಾಂ ಪರಿಚಿತುಮಾರಭತ

In the seventh year, Yathiraja had his upanayana performed by his father, and he was then sent to live in Gurukula for four years.

At home , Yathiraja who was now eleven years old explained to his loving parents what all he had done in the Gurukula.

There, in the house of his parents, he learnt Kavyas and Natakas with Alankara, from learned men to whom beauty of literature had become an second nature, and the science of grammer had become the saliva of their mouths.

Then Brahmanya Thirtha sent a disciple as his representative, to bring the boy from his parents, according to the promise made by the parents before the

birth of children. Here Somanatha gives an illustration which after his manner, was probably significantly used. Like Visvamitra approaching Dasaratha to ask for SriRama, the representative of Brahmanya Thirtha approached Ballana Sumati to ask for Yathiraja. Taking this illustration with the previous description of studies after return from the Gurukula, the boy appears to have been about 16 when Brahmanya Thirtha asked for him. BrahmanyaThirtha indeed appears to have been scrupulously fair according to Somanatha, in taking Yathiraja and giving Sanyasa to him. While promising progeny to Ballana Sumati, BrahmanyaThirtha said that he would be pleased if he could have the second son, and attempted no coercion or hard bargaining by insisting on the gift of the first born son. And even the second son, Brahmanya Thirtha appears to have taken only after he arrived at the age of discretion. It will be remembered that according to Hindu Law, sixteen is the age of majority.

The following was the benediction of BrahmanyaThirtha, When he offered to the parents of Sri Vyasaraya, in three

parts, the remnants of the sacred oblation to the God of Fire:-

“By the use of this sacred food, you will have three children like fires from the sacred sacrificial wood, for your merit , lasting fame and great prosperity; and only for the pleasure of God by giving your second son, you and your wife will please me.”

When BrahmanyaThirtha said this, Ballana Sumati looked at the face of his wife, and remembering the words of Vyasa in the dream which could not be transgressed, agreed to what BrahmanyaThirtha said.

ಇತ್ಯಭಿಹಿತಮಾತ್ರ ಏವ ಮೇಧಾವೀ ಪ್ರಸಾದಸೂಚಿತಾನುಮತಿಃ

ಪ್ರಿಯತಮಾವದನಮವಲೋಕ್ಯ ದುರ್ಲಭಂ ಸಂಸ್ಕರನ್ ವಚನಂ

ವ್ಯಾಸದೇವಸ್ಯ ತತ್ತಥೇತ್ಯುದಿತವಾನ್

When BrahmanyaThirtha sends his representative with a letter to Ballana Sumati, BrahmanyaThirtha appears to refer to the agreement and ask for its fulfilment :-

ಸದ್ಯ ಏವ ಸಂಧಾನಿರ್ವಹಣಜಾಗರೂಕೇಣ ಭವಿತವ್ಯಂ

The mother of Yatiraja when she hears of BrahmanyaThirtha's letter gives way to grief

Next day the father and the mother start with the boy Yatiraja to the hermitage of BrahmanyaThirtha The sense of duty had triumphed over personal feelings. The boy Yathiraja knew and was willing

When Ballana Sumati went and presented Yatiraja to BrahmanyaThirtha , the latter was overjoyed and said to Ballana Sumati

“There were great men like Harischandra who would not swerve from their word; but even they are not like you who have willingly surrendered and ocean of intelligence like this boy.”

The encomium was deserved. It was after all a gift made for the love of the Lord. And like Harischandra, Ballana Sumati may have backed out of his original promise by expressing unwillingness. But Ballana Sumati was like Harischandra, a man of his word, and he would not back out.

The natural version of Somanatha is in no way less inspiring tha the suprenatural version of the Vyasa Vijaya; and the BrahmanyaThirtha Vijaya is a modern

devotional work on which no historical reliance can be placed. BrahmanyaThirtha could not possibly have lived up to so late a year as 1523 A.D. . the year of the copper-plate grant which was given to Sri Vyasaraya, and not BrahmanyaThirtha. As regards the Vyasa Vijaya which is not a contemporary work, according to its own use of the words even now, more will be said hereafter.

Somanatha continues :- BrahmanyaThirtha treated the boy with a fondness, than which his father could not have shown more, Seeing more than once the range of the boy's intellect which knew no barriers, his learning which knew no blemish, his eloquence which knew no impediment, his good conduct which betrayed no ill-breeding, his modesty which arose from no defect, his form which showed no imperfection, his courage which knew no check, his dignity which knew no depth, and his commanding presence which would compel the respect of rulers of men, BrahmanyaThirtha meditated giving Sanyasa to the boy, in order to stem the rising tide of growing unbelief and hold up aloft the Life of the Vedic Law.

Then the shrewd Yatiraja guessed what was passing in the mind of BrahmanyaThirta, and on a hot midday with boyish unsteadiness of mind, pensive in mood, he left the hermitage unobserved for the place of his parents. The boy felt fatigued soon in the journey in the noonday sun. He lay down under a great banyan tree with overspreading branches. Sleep soon overcame him and composed his conflicting thoughts. Then a beatific vision came to him. Vishnu descended from Heaven on Garuda, accompanied by Lakshmi and adored by the celestial sages, and informed the boy what high mission he had to fulfil in the world. The boy woke up refreshed and inspired , and went back to the hermitage, as if he had gone out on some other business.

BrahmanyaThirta did not force his will on the boy. He explained to the boy the difference between the different Asramas and the boy himself asked for the Sanyasa Asrama, for fulfilling the wish of BrahmanyaThirtha and for the well-being of the world.

BrahmanyaThirtha gave the name of Vyasa to Yathiraja after giving him the Sanyasa Asrama. The taking of Sanyasa by Sri Vyasaraaya from BrahmanyaThirtha,

looked like the taking of light by the Sun God. in the morning from the God of Fire who keeps the Light in safe custody for the night.

Somanatha begins a new chapter , the Fourth, with a picture of the Youthful Sri Vyasaraya by the side of BrahmanyaThirtha in the Hermitage of the latter.

Then, in due course Sri Vyasaraya whose inherent strength of mind was great, undertook a tour in India. He passed cloud-topped mountains, thickly wooded forests, rivers flowing in charming scenery, cities with palaces, and mutts which were the seat of wonderful austerities. Finally he arrived at the celestial place Kanchi.

God Varadaraja of Kanchi on the Elephant Hill is described.

ಸುರಕರನಲಿನಾನಾಂ ಧೋರಣೀಚಂದ್ರಭಾಸಾಂ

ಕಲಶಜಲಧಿಕನ್ಯಾ ಕಾಮಪೂಜಾಫಲಶ್ರೀಃ

ಮರಕತಮಣಿಸಾನೌ ವಾರಣಾಧೀಷ್ಟರಾದ್ರೀಃ

ಪ್ರವಿಕಸತಿ ವಿಧಾತುಃ ಪ್ರಾಕ್ತನೀಪುಣ್ಯಮುದ್ರಾಃ

God Ekamranatha of Kanchi is described, with the serpent, the moon, Parvati and the mango tree

To the young Sri Vyasaraya keen to learn and argue, even the six systems of Philosophy which resemble mountains, were as the first morsel of food in the banquet.

ಮಾನ್ಯಸ್ಯ ತಸ್ಯ ಮಹತೋ ಮಹತಾಂ ಸಕಾಶೇ ಷಡ್‌ದರ್ಶನಾನ್ಯಪಿ

ಧರಾಧರ ಸನ್ನಿಭಾನಿ

ವಿದ್ಯಾಬುಭುಕ್ಷಿತವತೋ ಧೀಷಣಾಮಹಿಮ್ನೋ ಪ್ರಾಣಾದಿಮಾಹುತಿ ದಶಾಂ

ಪ್ರಥಮಂ ಪ್ರಜಗ್ಮುಃ

To Sri Vyasaraya who was showing his learning in all systems of philosophy like this, some jealous rival who was a Brahmana only by name, gave poison concealed in food.

Luckily Sri Vyasaraya was apprised of an antidote in a dream, and the use of the antidote brought back Sri Vyasaraya even to more than his ordinary health. It was

like Gajendra coming out of the clutches of the crocodile in the classic story.

ಗ್ರಾಹಮುಕ್ತ ಇವ ಗಜಯೂಥನಾಥಃ ಪೂವ್ರಾಪ್ಯಧಿಕಮಶೋಭತ

After a long stay in Kanchi, Sri Vyasaraya took leave of God Varadaraja, and went to Mulbagal here called Mulva Nagari.

Mulbagal was then a great centre of learning . Lakshminaraya Yogi, otherwise known as Sri Sripadarajaru, the great Vaishnava Scholar of the Madhwa School, made Mulbagal his permanent residence, and the fame of his teaching attracted large numbers of students.

As soon as Sri Sripadarajaru heard that Sri Vyasaraya was coming , he felt delighted.

ಸಕೃದಾಕರ್ಣಿತ ನಿಜಾಗಮನಪ್ರಸಂಗ ಪುಲಕಿತಮಾನಸಂ

Sri Vyasaraya prostrated himself before Sri Sripadarajaru and was warmly welcomed. There Sri Vyasaraya learnt from Sri Sripadarajaru all the secrets of Vedantic lore:-

ವಿದುಷಾಂಗವೇಷಣೀಯ ಮಶೇಷೇಣ ತಸ್ಮಾ ತ್ರಯೀಶಿಖರತತ್ಪರಹಸ್ಯ  
ಮಸಾತ್ಮೀತ್

Sri Vyasaraya remained at Mulbagal for a long time, engaged in study and meditation, being pleased with the charm of the country, the holiness of the tanks, the greatness of the company, the kindness of the Teacher, the calmness of the mind in the surroundings and the proximity of God Sri Narasimha whose full presence was vouchsafed there:-

ಸ ಚ ಪ್ರಶಸ್ತತಯಾದೇಶಸ್ಯ , ಪವಿತ್ರತಯಾ ಮಹಾತಿರ್ಥಾನಾಂ,  
ಭೂಯಿಷ್ಠತಯಾ ಮಹತ್ಸಂಘಸ್ಯ, ವತ್ಸಲತಯಾ ವಿದ್ಯಾಗುರೋಃ,  
ಪ್ರಶಾಂತತಯಾ ಮನಸಶ್ಚ, ಸಮಗ್ರಸನ್ನಿಧಾನವೈಭವಸ್ಯ ಭಗವತೋ  
ನೈಸಿಂಹಸ್ಯ ಕಾಂಕ್ಷಮಾಣಃ ಕರುಣಾಂ ಭೂಯಸೀ - - - - -  
ತಪಸ್ತಪನ್ಮಹನೀಯಂ ತತ್ರೈವ ಚಿರಮವಸತ್

It was here and at this time that Sri Sripadarajaru requested Sri Vyasaraya to go to the Court of Saluva Narsimha I as already related. Sri Sripadarajaru said to Sri Vyasaraya:-

We find in the world only one excellence in each, all learning in Sarada, all skill in meeting opponents in

Bhargava, all keennwss of intellect in Brihaspati, all brilliance in the sun, all charm in the moon, all sense of purity in the god of Fire, all courage in the lord of mountains, all liberality in the heavenly tree, and all wonderful deeds in the Lord Vasudeva. But in you, all these excellences are combined and are at their best:-

ಸಮಸ್ತಮೇತತ್ಸು ಸಮೇಧಮಾನಂ

ತ್ವಯ್ಯೇಕವಾಸ್ತವ್ಯತಯಾ ಸಮಿಂಧೇ

Sri Sripadarajaru continues his speech to Sri Vyasaraya :-

To the elephant of Vedic life who, like the lotus plant at the close of day, has gone to sleep for long, drugged by the allurements of the unrighteous, you like the sun, are able to bring wakefulness. As the king is the protecting dam for all righteousness, it becomes your duty to stay always at the court of the king. You know that great men like Dattatreya, in spite of their detachment from the world, adorned the courts of kings in former times for rendering service to humanity.

ಅತೋ ದಿನವಿರಾಮೇಣೇವ ಖಲಜನವಯೋವ್ಯಾಮೋಹಚೂರ್ಣನ  
 ಸರೋಜಿನ್ಯಾಇವ ಚಿರೇಣ ನಿದ್ರಾಣಾಯಾಃ ವೈದಿಕಾಚಾರಮಂದ್ರಾಯಾಃ  
 ದಿನಕರ ಇವ ಭವಾನ್ ಪ್ರತಿಬೋಧನಕರ್ಮಣಿ ಭವತಿ , ತತ್ರ  
 ಸರ್ವೇಷಾಮಪಿ ಧರ್ಮಾಣಾಂ ರಾಜಾ ಸೇತುರಿತಿ ನ್ಯಾಯೇನ ಭವತಾ  
 ಸರ್ವದಾ ತದಾಸ್ಥಾನೀಸ್ಥೇಯುಷಾ ಭವಿತವ್ಯಂ, ಪುರಾಕಿಲ ಯೋಗಿನೋ  
 ನಿಸ್ಸಂಗಾ ಅಪಿ ಮಹಾಂತೋ ದತ್ತಾತ್ರೇಯಾದಯಃ ಜಗದುಪಕರಣಾಯ  
 ರಾಜನ್ಯಸಭಾಲಂಕಾರಾ ಬಭೂವುಃ

God Srinivasa, in the combined city of Chandragiri and Tirupati to which Sri Vyasaraya went at the suggestion of Sri Sripadaraja, is described.

Seeing the unbounded wealth of many kings which is such as to cause wonder even to Brahma who could create only one Kubera with great effort, it is understood why the breast of Vishnu has only Kaustubha and not Lakshmi on it. The reference is evidently to the story that Lakshmi is residing away from God Srinivasa of Tirupati Hill. The story by the way is Puranic, not Vedantic. According to the Vedanta, Lakshmi is never separate from her Lord Vishnu . In the first stanza of the Amukta Malyada,

Krishnadevaraya describes God Srinivasa of Tirupati Hill with Lakshmi on His Breast.

Consideration is necessary, of the following description of Saluva Narasimha I when he sits in Court at the time when a minister brings tidings of the arrival of Sri Vyasaraya.

Saluva Narasimha I was seated on a great dais with his eyes resting on the learned men of his Court with pleasure, and with wise and popular ministers sitting in front of him on suitable seats. The seat of the king was adorned by the dark splendour of his sword which was slightly emerging from the scabbard like a great snake. The dark splendour was like the fumes of smoke arising from the fire of valour of the sovereign who was about to start again on a campaign of conquest. The dark splendour also resembled the black clouds that bring plenty to the Earth, the dark tresses that adorn the goddess of Valour, the curls that impart charm to the goddess of Empire and the

dark Yamuna that flows into the Ganges of bright fame.

Somanatha was writing with the best information and we know how adept he is in the use of language, in expression, suggesstion, illustration, expansion, condensation and even silence. The description of Saluva Narasimha I with a sword by his side in Court, appears to be significant and recalls the description of him in the Devalupalli plates (Epigraphica Indica, Vol. VII , p.೨೪).

There is a tradition that Sri Vyasaraya visited Srirangam and delimited the boundaries between the temples of Srirangam and Jambukesvaram, on the principle that, as far as he could run holding his breath, was the jurisdiction of the temple of Srirangam. The Vyasa Vijaya embodies the tradition in verse. It begins by saying that, after a tour in the North of India, to Kasi, Gaya, Ganges and the Badari hermitage. Sri Vyasaraya proceeded to Srirangam.

ಅಥ ಕಾಶೀ ಗಯಾಂ ಗಂಗಾ ಸೇತುಂ ಬದರಿಕಾಶ್ರಮಂ

ಅನ್ಯಾಂಶ್ಚಕೇಮಶೋ ಗತ್ವಾಂ ರಂಗಕ್ಷೇತ್ರ ಮುಪಾಗಮತ್

At Srirangam , the worshippers of Siva were defeated in arguments by Sri Vyasaraya; but they adopted a stratagem. When Sri Vyasaraya went with retainers and with a drum on an elephant to visit God Ranganatha in the temple the Saivas closed the door.

The Saivas said when questioned, that the place was not to be entered by Vaishnavas, as Jambukesvara was also there. Sri Vyasaraya made an agreement with them that he would hold his breath and run, and that as far as he could so run, should be the jurisdiction of God Ranganatha and the remaining area the jurisdiction of God Jambukeshwara. Sri Vyasaraya then ran holding his breath, and exhaled it very near the temple of Jambukesvara. The point up to which Sri Vyasaraya ran holding his breath became a Vaishnava holy place. Thereafter Sri Vyasaraya entered the temple of Srirangam in state and worshipped Sri Ranganatha.

ತತ್ಸರ್ವಂ ವೈಷ್ಣವಂಸ್ಥಾನಂ ಕೃತ್ವಾಥಮುನಿಶೇಖರಃ  
 ಶ್ರೀರಂಗದರ್ಶನಾರ್ಥಂತು ಭೇರೀತಾಡನಪೂರ್ವಕೈಃ, ಛತ್ರಚಾಮರಸಂಧೈಶ್ಚ  
 ವೇದಘೋಷಾದಿಭಿಸ್ತಥಾ ವಿಭವೈರ್ಬಹುಭಿಯುಕ್ತೋ ಯಯೌ  
 ದೇವಾಲಯಾಂತಿಕಂ

ಅಥೋಜಗನ್ಮೃಗಲ ಮಂಗಲಾಂಗ ಪದಾನಮದ್ದೇವ ವರೋತ್ತಮಾಂಗಂ,  
 ಭಂಗೀಕೃತಾಶೇಷ ಜನಾಘಾಸಂಘಂ ನನಾಮ ಭಕ್ತ್ಯಾ ಶಿರಸಾ ಸ ರಂಗಂ.

Sri Vyasaraya after bathing in the Cauvery and doing worship , left for Sri Sailam in due course. On the way he came to Tirupati where as the archaka had just then been killed by the king for an offence, the puja of God Srinivasa was offered to Sri Vyasaraya which he accepted . Sri Vyasaraya did puja at Tirupati for ೧೨ years, according to the mode of worship enjoined in the Tantrasara of Sri Madhwacharya.

After the boy came of age, who was born of the pregnant woman who was not killed by the King at the time of the punishment of the archakas. Sri Vyasaraya handed over the worship of the God Srinivasa to the boy.

## Sri Vyasaraaya in Vijayanagar Empire

Sri Vyasaraaya overcame his opponents in a great assembly at Vijayanagar in King Narasas time. The chief opponent was one Basava Bhatta from Kalinga. After obtaining victory in the assembly , Sri Vyasaraaya treated Basava Bhatta very well, and this made Basava Bhatta blush all the more.

It is believed that it is from this Basava Bhatta that Sri Vyasaraaya Swami obtained the linga of Shiva that is worshipped on Mahashivaratri days in the Mutt to this day. The idol of God Srinivasa in the Mutt is also a souvenir of the days when Sri Vyasaraaya was worshipping God Srinivasa on Tirupathi Hill. And on Tirupathi Hill itself, there are special honours paid to the Vyasaraaya Mutt in memory of the stirring days of old, when Hindu Civilization was saved and Sri

Vyasaraaya Swami was the Gaurdian Saint of the Vijayanagar Empire.

The abhisheka Sri Vyasaraaya was undertaken by Sri Krishnadevaraya as a worship of the Guardian Angel of Vijayanagar; for , as such, Krishna Devaraya looked upon Sri Vyasaraaya swami. The representative of Krishna Devaraya in inviting Sri Vyasaraaya for the abhisheka, said:-

‡The king wishes to bathe you himself in gems today, like the Parijata tree which rains its flowers on the peak of a guardian mountain. By coming to comply with his desire, kindly favour the devotion of him who looks upon every inch of your holy self as a Guardian Angel.

Sri Vyasaraaya thought for a moment and accepted the invitation , on account of kindness to the Sovereign.

There was a great procession form the Mutt to the Palace.

In the Emperor's Palace, Krishna Devaraya seated Sri Vyasaraaya on the seat of gold given by himself like

seating a Rajahamsa on a lotus in the season of Autumn.

A Rajahamsa is a royal swan as well as a royal ascetic. The reference to the Autumn by Somanatha whose delicacy of touch in the choice of words in superb, may mean that the war was over and not impending.

When Sri Vyasaraaya took his seat on the seat of gold, men of learning first prostrated themselves before him, and then the warriors.

Then , while music was played and Vedic hymns were chanted, Krishna Devaraya himself took a gold bowl and bathed Sri Vyasaraaya in gems.

It was as if, before the gods who churned the Ocean, the Moon bathed with his charming beams, the region of the Crown of Lakshmi who was also like himself descended from the Ocean.

Surrounded by the many coloured brilliant gems with which he had been bathed and which he was going to distribute, Sri Vyasaraaya looked like a new Sun

surrounded by the halo which presages the fall of beneficent rain.

Then the distribution of the gems took place which has already been described when, with the five fingers outstretched, Sri Vyasarayya made presents of handfuls of precious stones to the learned men in the assembly, he seemed to say that the precious stones given were sufficient for them to live upon, for five lives on earth.

After the distribution, people said that it truth and sincerity, Krishna Devaraya was indeed the worthy son of his father King Narasa.

From the versus of Sri Vidyaratnakara Swami, the astrologically inauspicious time known as the kuhuyoga occurred to Krishna Devaraya on the new-moon day at the end of the lunar month of Magha in the year Vikrama, and Vyasasamudra was granted to Sri Vyasarayya at the end of the same year in the month of Phalguna. The Kuhu occurs on the new-moon tithi on which the moon is not visible. There is

a definition of Kuhu given in the Namalinganu Sasana of Amarasimha. The Kuhuyoga occurs when, at the end of such a new-moon tithi, there is Thyajya, the moon being invisible, and the Sun, Mars, Saturn and Rahu are in conjunction in the 9th sign from the Lagna. Mahavidwan Mandikal Rama Sastri, the court poet, at the present time of His Highness the Maharaja of Mysore, says this in his Megha Prati-Sandesha quoting the authority of the Jyotissara Sangraha.

Now the sign of birth of Krishna Devaraya is not known, but the conjunction of the Sun, Mars, and Saturn with Rahu at the end of a new-moon day is a phenomenon rare enough to give a definite date, if it could be computed astronomically. The devoted labours of the late lamented Dewan Bahadur Mr. Swamikannu Pillay in the field of India Chronology have made it easy to make a computation of this kind. Using the methods and the tables of Mr. Swamikannu Pillay's Indian Chronology, I find that the Kuhuyoga

as defined , occurred at about sunset, on Thursday, the 7th february 1825 A.D. It was the new-moon day at the end of the lunar month of Magha in the year Svabhanu. There was Thyajya of the Nakshatra Satabhishaj at the ending moment of the Amavasya Thithi. There must have been a Solar Eclipse on that day according to the cannons of Eclipses given by Mr. Swamikannu Pillay as visible in India. The true longitude of the sun at the ending moment of the new-moon Thithi was  $20^{\circ} 45' 30''$  and the true geocentric longitudes of Mars and Saturn were  $21^{\circ} 20' 00''$  and  $21^{\circ} 05' 00''$  respectively. The mean longitude of Rahu was  $20^{\circ} 30' 00''$  . The conjunction was in the sign of Kumbha.

Saturn the Sun Mars and Jupiter in the 11<sup>th</sup> , 12<sup>th</sup> or the birth sign cause danger to life , abandonment of country, and loss of wealth. The planets in the verse may be taken distributively.

Another grant to Sri Vyasaraaya which however he kept for himself, was on the seventh day of the bright

fortnight of Magha in the year Svabhanu, only a few days before the great Kuhuyoga on the new-moon day of Magha. This grant is recorded on a stone in front of the Vyasaraya Mutt on the hill of Tirupati (No. ೭೪ of the Madras Epigraphist's collection for ೧೮೮೯) the date is given Tamil.

The day corresponds to ೧೨<sup>th</sup> January ೧೫೨೪ A.D. The sun was then in Makara. It was the bright half of the month of Magha.

Sri Vyasaraya was evidently praying for the prosperity of the Empire and worshipping God on Tirupati Hill in the inauspicious years of the Kuhuyoga.

ರಾಗ ಪೂರ್ವಿ. ಆದಿತಾಳ

ನಿನ್ನ ನೋಡಿ ಧನ್ಯನಾದೆನೋ || ಹೇ ಶ್ರೀನಿವಾಸ || ಫಲ್ಲ ||

ನಿನ್ನ ನೋಡಿ ಧನ್ಯನಾದೆ || ನೆನ್ನಮನದಿ ನಿಂತು ಸುಪ್ಪ ||

ಸನ್ನದಯಮಾಡಿ ನೀನು | ಮುನ್ನಿನಂತೆ ಸಲಹಬೇಕು || ಅ.ಪ ||

ಲಕ್ಷ್ಮೀರಮಣ ಪಕ್ಕಿವಾಹನ | ಕಕ್ಕ ನಿನ್ನದಲ್ಲೆ ಪಾಂಡು |

ಪಕ್ಕದೈತ್ಯ ರಶಿಕ್ಕ | ರಕ್ಕಿ ಸೆನ್ನಕಮಲಾಕ್ಕ || 1 ||

ದೇಶದೇಶವನ್ನು ತಿರುಗಿ | ಆಶೆಬದ್ಧನಾದೆಸ್ವಾಮಿ |

ಪಾಶನನ್ನ ದಲ್ಲಜಗ | ದೀಶಕಾಯೋ ವಾಸುದೇವ || 2 ||

ಕಂತುಜನಕ ಕೇಳೋ ಯೆನ್ನ | ಅಂತರದಸೇವೆಯನ್ನು |

ಅಂತರವಿಲ್ಲದೆ ಸಲಹಬೇಕು | ಹೊಂತಕಾರಿ ಮುದ್ದುಕೃಷ್ಣ || 3 ||

Blessed am I in having seen you

Stay in my heart and sustain us as before (chorus)

Lord, is not our side yours? you are the friend of the Pandavas and the enemy of the Danavas- I have travelled over many lands and come back with prayers- and yet the prayers are not for me-

Lord of the Universe, dear Krishna, accept my inward prayer and save us form peril.

The personal risk that Krishna Devaraya encountered at the battle of Raichur. appears to account for the dread with which Kuhuyogas were subsequently looked forward to. According to Ferishta , the war with the Adil Shah was not of Krishna Devarayas seeking. He says It must have been that Krishnadeva went to repel a possible attempt at the capture of Raichur by the Adil Shah. At one stage in the batte of Raichur he was about to lose the battle and handed

over the ring to one of his pages. so that he might show it to his queens in token of his death, that they might burn themselves according to custom. Then he mounted a horse and moved forward with all his remaining divisions. commanding to slay without mercy every man of those who had fled. it was after this , that the battle of Raichur was won.

Sri Vyasaraya continued in Vijayanagar , and installed the image of the God Yoga Varada Nrisimhaswami in the court yard of the Vittala temple at Hampi.

Sri PurandaraDasaru the disciple of Sri Vyasaraya and the well known author of famous Kannada devotional songs, has left on record in a song , the date and place of Sri Vyasarayas demise.

ವಿಳಂಬವತ್ಸರದಲ್ಲಿ ವಿಜಯನಗರದಲ್ಲಿ ಫಾಲ್ಗುಣ ಬಹುಳ ಚವುತಿಯಲ್ಲಿ  
ಸ್ಥಿರವಾರದಲ್ಲಿ

The song is quoted in the Rev. Kittels Nagavarmana Chandassu and is also otherwise traditionally known. The date corresponds to Saturday, ೮<sup>th</sup> March ೧೫೩೯ A.D Sri Vyasaraya Swami reposes in the Nava

Brindavana, an island in the Tungabhadra, near Vijaynagar.

With the demise of Sri Vyasaraaya, an epoch came to an end. Somanatha , with his fine insight, has said that , in that epoch, it looked as if the Sun in the course of his Heavenly motion had entered the bed of the Celestial Ganges.

Sri Vyasaraaya was no mere doctrinaire. He was large-hearted . If he was at home on the heights of the intellect, he was no less at home in the depths of sympathy, love and Bhakti. He sang of the Lord as the Saviour of the Fallen.

If , by focussing scattered rays of light from various sources, this endeavour has, in any small degree, made a contribution to Indian History and made clearer than before, the picture of Sri Vyasaraaya and his times. I shall feel my labours amply rewarded , remembering the saying of Sri Vyasaraaya in the Nayayamrita :-

ವಿಕ್ಲಿಪ್ತ ಸಂಗ್ರಹಾತ್ಕಾವ್ಯಪಿ ಕ್ವಾಪ್ಯುಕ್ತಸ್ಯೋಪಪಾದನಾತ್ |  
ಅನುಕ್ತ ಕಥನಾತ್ಕಾವ್ಯಪಿ ಸಫಲೋಯಂ ಶ್ರಮೋ ಮಮ ||

Bangalore

B. Venkoba Rao

April, ೧೯೨೬.

|| ಶ್ರೀವ್ಯಾಸರಾಜಗುರ್ವಂತರ್ಗತ ಶ್ರೀವಾದಿರಾಜಗುರ್ವಂತರ್ಗತ  
ಶ್ರೀಮಧ್ವೇಶಾರ್ಪಣಮಸ್ತು ||