

A NEW SANSKRIT WORK OF KṚṢṆADEVARĀYA*

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(Govt. Oriental Mss. Library, Madras)

"Kṛṣṇadevarāya states in his *Āmuktamālyadā* that he composed some works in Sanskrit, viz *Madālasācarita*, *Jñānacintāmaṇi*, *Sakalakathāsārasaṅgraha*, *Satyāvadhūprīṇana* and *Rasamañjari*. Some verses from the *Rasamañjarī* and *Satyāvadhūprīṇana* are cited in the Sanskrit anthologic work called the *Prapañcadarpaṇa*, (A Ms. of this work was acquired near the border of Orissa for the Madras Government Oriental Mss. Library), in which, however, these works are attributed not to Kṛṣṇarāya himse but to his poet laureate *Allasāni Peddana*. It may, however, be noted that, like other anthologies, the *Prapañcadarpaṇa* also shows a good deal of confusion regarding the authorship of works cited in it

A play ascribed to Kṛṣṇarāya, called the *Jāmbavatīkalyāna* not mentioned in the *Āmuktamālyad* is found in the Sarasvatī Mahal Library at Tanjore. A part of the *prastāvanā* in this play is lost. Bt what remains of the *prastāvanā* and the colophon makes it clear that Kṛṣṇarāya is the author of th work.

शेषश्माधरनायकस्य कृपया सप्तार्णवीमध्यगं
रक्षन् गामिह कृष्णरायनुपतिर्जीयात्सहस्रं समाः ।

A new Sanskrit work of Kṛṣṇarāya has been recently discovered in the Madras Governmei Oriental Mss. Library. The Ms. is a fragment containing only the introductory portion of th work. The names of the work and the author cannot be distinctly made out, but from th verses that are preserved, there can be no doubt that the work was written by Kṛṣṇadevarāy. From the drift of the verses we can make out the name of the work as th *Sakalakathāsārasaṅgraha*. In the *Āmuktamālyadā* it is said that Kṛṣṇadevarāya culled out storie from *Śruti*, *Purāṇa*, *Upapurāṇa* and *Samhitā* and composed the *Sakalakathāsāra- saṅgraha*. Th Ms. mentioned above answers this description. Therefore I have identified it as th *Sakalakathāsārasaṅgraha*.

Kṛṣṇarāya states that he undertook to write this work at the command of his Guru *Vyāsa Tīrth Vyāsarāya* is said to have been a Guru of Kṛṣṇadevarāya according to *Mādhva* literary tradition; b no exact reference to this fact is found in any known historical work. It is noteworthy that this fact explicitly mentioned in this work composed by Kṛṣṇadevarāya himself. The poet *Ayyalarāz Rāmbhadra* began to compose in Telugu at the instance of Kṛṣṇadevarāya a big *Vaiṣṇavoite Praband* called *Sakalakathāsārasaṅgrahamu*, to be dedicated to the king, (This work was intended to be dedicated n to the King Kṛṣṇarāya but to *Bālakṛṣṇa* the Lord whom they worshiped. This correction was given by Śrī Sastrī in his nc "*Bālakṛṣṇa* not *Kṛṣṇadeva*") See Telugumerugulu PP. 143-147 (1948; 1960) (*Parīśiṣṭam-3*) but owing probably to th unexpected death of the *Rāya*, the work was not completed. This unfinished work is available in th Madras Government Oriental Mss. Library. It can be inferred that this Telugu compilation of *Rāmbhad* is an adaption of the *Rāya's* Sanskrit work of the same name, mentioned in the *Āmuktamālyadā*, ar

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ten by the Rāya at the instance of Vyāsārāya as is known from the available fragmentary . There seems to be a similar connection between the Sanskrit *Satyāvadhūprīṇana* of Kṛṣṇarāya i the Telugu *Pārijātāpaharaṇa* of Nandi Timmanṇa, both of which deal with the same story. Though Sanskrit original is not available, its Telugu adaptation is available.

Extracts from the Madras Ms. of the *Sakalakathāsārasaṅgraha* of Kṛṣṇarāya.

स बृहन्माम्बां परिणीय तस्या-

मौदार्यगाम्भीर्यविवेकशौर्यैः ।

दाक्षिण्यकारुण्यनवेश्च युक्तं

लेभे तनूजं नरसक्षितीशम् ॥

स बाल एवावनिमर्णवान्ता -

मत्वर्थ(?)शौर्येण निरङ्कुशेन ।

मान्धातुमुख्यान् महितान् महीपान्

यशोविशेषैरखिलानजैषीत् ॥

बाह्णोर्बलेनार्जितवित्तजातैः

कृतार्थयित्वाखिलमर्थिसार्थम् ।

काशीप्रयागादिमहार्हतीर्थे

महान्ति दानानि मुहुश्चकार ॥

कुलेन शीलेन गुणेन भक्त्या

प्रेम्णानुकुल्येन च संयुतायाम् ।

नागाम्बिकायां नरसक्षितीशः

प्रासूत मां न्यक्कृतवैरिवर्गः ॥

सोऽहं सुतं श्लाघ्यगुणान्वितायां

तिम्माम्बिकायामिह तिमम्भूयम् ।

उत्पाद्य नांमास्य सहार्थजातैः

समार्पयं वङ्कटशैलभर्त्रे ॥

एवं च चेतस्यनवाप्य तृप्तिं

वाचापि पूजां कलये कथं वा ।

श्री वेङ्कटधीशितुरित्युदारं

चित्ते विचारं कलयन्नवात्सम् ॥

उत्साहं मम वीक्ष्य मदुरुरथ श्रीव्यासतीर्थो मुनिः

पर्यालोच्य पुराणशास्त्रविविधान्नायेतिहासादिकान् ।

लब्धास्तत्र कथा हरेः पशुपतेः साम्यं निरूप्या (निरस्त्या) धिकं

विष्णुं कीर्तय सर्वथेत्युपदिशन् मह्यं मुदा दत्तवान् ॥”

