

श्री गोपालकृष्णो विजयते ।

श्री व्यासयोगिचरितम् !

सोमनाथकविप्रणीतं ।

THE LIFE OF  
SRI VYASARAJA

A Champu Kavya in Sanskrit

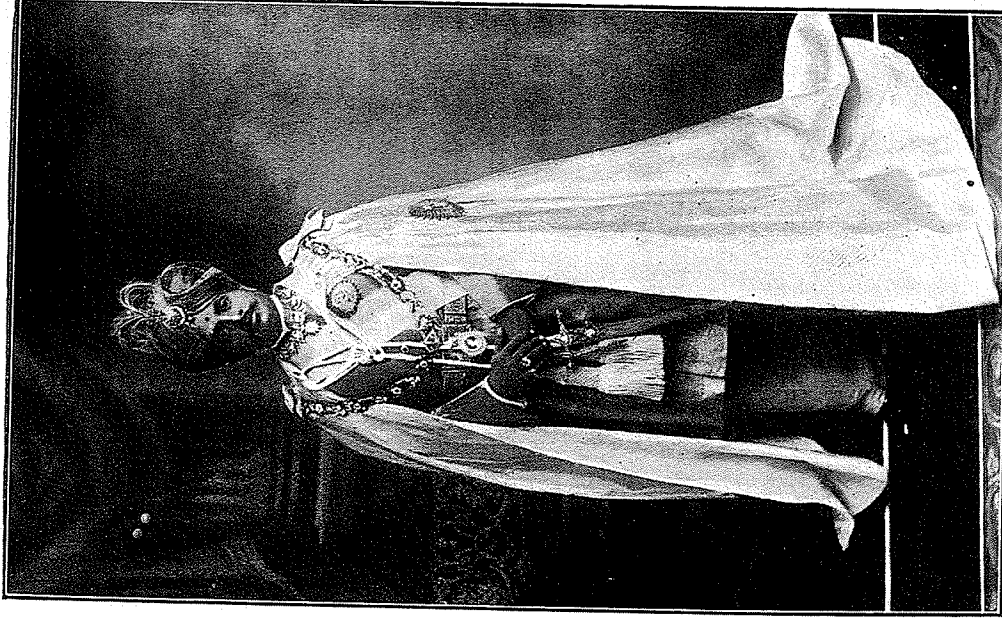
BY

POET SOMANATHA  
(a Contemporary)

With a Historical Introduction in English

BY

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HIS HIGHNESS  
SIR SRI KRISHNARAJA WADIYAR BAHADUR, G.C.S.I., G.B.E.  
MAHARAJA OF MYSORE

“अथ यो संज्ञे संज्ञे वेद स सर्वमायुरेति ॥”

—(श्रुतिः)

“He who knows history at every step,  
attains everlasting life.”

—The Veda. (See para 168 of the Introduction.)

Respectfully Dedicated  
by Gracious Permission

to

His Highness

Sir Sri Krishnaraja Wadiyar Bahadur

G.C.S.S., G.B.E.

Maharaja of Mysore.



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## SYNOPSIS OF THE INTRODUCTION.

### SECTION I.—

Preliminary. *The Little Known Chapter of Vijayanagar history is the well-known period when Sri Vyasa-  
raya did worship at Tirupati. The period of worship at  
Tirupati was probably from 1486 to 1498 A.D. Vyasaraya  
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Sri Vidyaratnakara Thirtha's date 1500 A.D. for the  
installation of Hanuman idols justified.*

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### SECTION II.—

The life of Sri Madhvacharya. Mr. Padmanabha-  
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Jalaluddin that the Acharya met. The Acharya probably  
toured in Bengal and met Dhanuj Rai. Jayasimha was  
probably King of Travancore and the father of Ravi  
Varma who was crowned in Kanchi. Narahari Thirtha  
probably went to Udipi from Kalinga on account of  
Sultan Mubarak's invasion of the Deccan in 1317 A.D.

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### SECTION III.—

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retires to the Bahmani Kingdom. Vidyaranya meets  
Jayathirtha on his return from Benares, within the limits  
of the Bahmani Kingdom in about 1356 A.D. Jayathirtha  
visits Srirangam after 1370-71 A.D.

Pages xxxv to xliii.

## SECTION IV.—

The life of Somanatha. The imagery in his description shows that he is younger than Ananta Bhatta. He was probably the son of the sister of Ananta Bhatta. The Vyāsayogi Charita was probably written in about 1535 A.D. The Harihara who patronized Somanatha's paternal grandfather Bhatta Gayamukti Bhaskara was probably Harihara III. Somanatha resembles Paes and Bana but for whom, Krishna Devaraya and Sri Harsha respectively, would have been imperfectly known to us. But for Somanatha, Sri Vyasaraya would have been a shadowy figure.

Pages xliii to lxx.

## SECTION V.—

Particulars of Sri Vyasaraya's life gathered from all sources. He was probably born in 1446 A.D. Brahmanya Thirtha died in 1467 A.D. Vyasaraya toured in Northern India after 1467 A.D. and probably met Pakshadara in Mithila before returning to South India. Saluva Narasimha probably placed Sripadaraja on his throne in 1471 A.D. Sri Vyasaraya probably met Saluva Narasimha I about the year 1476 A.D. and accompanied him to Jambukesvaram and Udipi. Saluva Narasimha I was probably anointed before Virupaksha at Hampi in 1485-86 A.D. He probably thereafter defeated Yusuf Adil Shah. There was a peace after this, when evidently Manavadurga was returned to Mussalmans. The *Saluvabhūdayam* speaks of Saluva Narasimha I being the protector of the Parasika king, probably Sultan Mohammad Shah of Bahmani, and says that Narasimha took the honour of the green umbrella

and had a camel corps. The origin of the Brahmanya Thirtha Mutt discussed. The great Vaishnava faith of Bengal is due to Sri Vyasaraya. Rai Sahab Dinesh Chandra Sen quoted.

Pages lxx to cxxvi.

## SECTION VI.—

When Sri Vyasaraya became powerful at Vijayanagar, other Vaishnava Mutts moved their Headquarters into the Empire. Narasa's thithi of death shows that he could not have got murdered Immadi Narasimha. The theories of Mr. Sewell and Sir Vincent Smith criticized. Green umbrellas and camels were probably presented to Sri Vyasaraya at Vijayanagar by the ambassadors of the Adil Shah and of Babar. The Kuhuyoga discussed. There was Kuhuyoga at the battle of Raichur. There was the great Kuhuyoga at sunset on the 4th Feb. 1524 A.D.

The bathing of Sri Vyasaraya in precious stones by Krishna Devaraya was probably just before or after the battle of Raichur. The latter probability is the greater. The birth, coronation, and death of Tirumala Devaraya, the son of Krishna Devaraya. Sri Vyasaraya moves from Vijayanagar to Vyasasamudra. Krishna Devaraya probably goes on a pilgrimage leaving Aliya Rama Raja and Achyuta Devaraya at Vijayanagar. Krishna Devaraya returns to Vijayanagar and makes a grant to Vyasaraya on 5th November 1527 A.D. Saluva Gundaraja was probably reconciled to Krishna Devaraya by the influence of Vyasaraya. Krishna Devaraya's demise. Reflections on Krishna Devaraya. The Paryayas at Udipi were started in Sri Vyasaraya's time. Achyuta Devaraya probably visited Udipi in the Paryaya

d  
of Vadiraja Swami in 1532-33 A.D. when Sri Vyasaraaya was there. The demise of Sri Vyasaraaya in 1539 A.D. Pages cxxxvi to clxxv.

SECTION VII. —

Reflections on Sri Vyasaraaya's life-work. Reference to subsequent history. Dewan Purnaiya's gift of a gold-covered mantap to the Vyasaraaya Mutt.

Pages clxxv to clxxix.

SECTION VIII. —

Acknowledgments. Conclusion.

Pages clxxix to clxxxiv.

SYNOPSIS OF SRI VYASAYOGI  
CHARITAM.

CHAPTER I.—

Invocation of the ten Avatars. Praise of Vedavyasa, Kalidasa, Bana and Vyasaraaya. The description of the hermitage of Vedavyasa on the Himalayas. Ascetics complain to Vedavyasa of evil times on Earth. Vedavyasa in reply prophesies the birth of Vyasaraaya at Bannur on the Cauvery River as the son of Lakshmi and Ballana Sumati. Vedavyasa says to the ascetics that Vyasaraaya will re-establish all Dharmas on Earth. The ascetics then retire satisfied.

Pages 1 to 13.

CHAPTER II.—

Ballana Sumati and his wife at Bannur bewail their lot in having no children. The lady has a dream. Vedavyasa gives her a gold plate with moonlike radiance on the plate, and says that Brahmanya Thirtha would soon arrive and fulfil their desires. Vedavyasa advises her that she and her husband should follow implicitly the instructions of Brahmanya Thirtha. The lady wakes up and relates the dream to her husband. Brahmanya Thirtha arrives, is worshipped, gives sacred food to Ballana Sumati, asks for the gift of the future Vyasaraaya, obtains the desired promise, and goes to his place in Channapatna. Ballana Sumati has thereafter a daughter and a son.

Pages 13 to 26.

## CHAPTER III.—

The future Vyasaraaya is born. Description of his childhood and studies. Brahmanya Thirtha sends a messenger. The father goes and leaves the boy with Brahmanya Thirtha. Brahmanya Thirtha ordains the boy as an ascetic and gives him the name Vyasa.

Pages 26 to 37.

## CHAPTER IV.—

Then in due course Vyasa Thirtha makes a long pilgrimage, reaches Kanchi, stays there for a time, goes to Mulbagal, stays there with Sripadaraja for a time, at his request goes to Saluva Narasimha I at Chandragiri and Tirupati, and after the demise of Saluva Narasimha I stays at the Court of his son Thamaraya for years.

Pages 37 to 53.

## CHAPTER V.—

Narasa's ministers invite Vyasaraaya to Vijayanagar from Tirupati. Description of Vijayanagar. The reception of Vyasaraaya at Vijayanagar and his installation as guardian saint. The challenge by learned men and Vyasaraaya's victory in the assembly. Narasa honours Vyasaraaya ; and after his time, Vira Narasimha and Krishna Devaraya worship him. Krishna Devaraya vows to devote all that he has, to the worship of Sri Vyasaraaya.

Pages 54 to 71.

## CHAPTER VI.—

Krishna Devaraya bathes Sri Vyasaraaya in precious stones in the palace. Vyasaraaya then constructs the tank, *Vyasaamudram*. Description of *Vyasaamudram*. Krishna Devaraya takes the blessings of Vyasaraaya and

goes to Heaven. Description of Achyuta Devaraya. Narayana Yati invites Somanatha to Vyasaraaya's Court. Somanatha goes and prepares a life of Vyasaraaya which is admired. Description of Somanatha's family.

Pages 71 to 84.



