

CHAPTER – IV

HISTORICAL DATA

Historical Works in Sanskrit

The compositions based on history depicting the great personalities and the prominent events connected with them are called chronicles or historical texts.

In Sanskrit literature there are many such works. Some of them are listed below :

e.g *Rāmāyaṇa* of Vālmīki, *Mahābhārata* of Vyāsa, *Raghuvamśa* of Kālidāsa, *Rājatarāṅgiṇī* of Kalhaṇa, *Buddhacarita* of Aśvaghoṣa, *Śiśupālavadha* of Māgha, *Navasāhasāṅkacarita* of Parimala Padmagupta, *Vikramāṅkadevacarita* of Bilhaṇa, *Hammīramahākāvya* of Nayacandra Sūri etc.

In a Historical *Mahākāvya* we get a great deal of information regarding various aspects of the personality of the great kings, the celebrated poets as well as the well known scholars and saints. Some times we also get the knowledge of the contemporary society and the cultural and family life existing in those days. Moreover, through the depiction of topographical features the poet informs us about the palaces, temples, shrines, lakes, bridges built by the talented engineers and architects of the past.

Apart from the literary beauty a historical text comprises of a number of fascinating aspects related to the culture and tradition of a region or the country as it is described in the texts like *Madhurāvijayam*, *Raghunātha-Abhyudaya* and *Vaidyanātha-prāsāda-prasasti*.

Buddhacarita (c. 2nd Century AD) consists of 17 cantos describing the life and teachings of Lord Buddha.

Raghuvamśa of Kālidāsa (c. 4th century AD) consists of 19 cantos narrating the significant episodes in the life of many heroes like Dilīpa, Raghu etc.

Śiśupālavadhā of Māgha (c. 7th century AD) comprises of 20 cantos relating the episode of Kṛṣṇa's slaying of Śiśupāla. The *Rājasūya* sacrifice of Yudhiṣṭhira is described and in it Śiśupāla's misbehaviour, the immediate cause of the conflict, is well delineated.

Navāsāhasāṅkaracarita of Parimala Padmagupta (c. 11th century AD) consists of 18 cantos and throws light on the historical facts describing the *Paramāra* dynasty.

Vikramāṅkadevacarita of Bilhaṇa (c. 11th century AD) consists of 18 cantos. The historical significance of *Vikramāṅkadevacarita* lies in the fact that in this *Mahākāvya* the biographical details of the princes of *Cālukya* dynasty are described. It speaks of the history of the *Cālukyas* in general and of Vikramāditya VI in particular.

Kalhaṇa's *Rājatarāṅgiṇī* (c. 12th century AD) contains eight *tarāṅgas* depicting the historical event of the various dynasties that ruled Kashmir till the days of Kalhaṇa. He very accurately gives the chronological genealogy and the topography of Kashmir. This work is thus regarded as the earliest available source for the history of Kashmir. Aśoka, the great, is the first historical figure portrayed in the *Rājatarāṅgiṇī*.

The *Pr̥thivīrājaviṇaya* of Jayānaka (c. 12th century AD) describes the glorious deeds of the last Hindu emperor of India, Pr̥thivīrāja Chauhāṇa. The *Pr̥thivīrājaviṇaya* contains the short account of the ancestors of Pr̥thivīrāja Chauhāṇa, who ruled from the middle of the 8th century AD till the end of the 12th century AD. *Pr̥thivīrājaviṇaya* too is important not only for the contemporary history of *Rajputanā* but for the history of India in general.

Madhurāvijayam of Gaṅgādevī (c. 14th century AD), in nine cantos, describes the achievements of her husband, king Kampana and narrates the prominent events, which took place in his life and also depicts the first dynasty called the *Sanigama* of the Vijaynagar Empire. The defeat of the

Camaparāya (Śambuvarāya, the ruler of Kanchi) by Kampana and then his expedition towards South are described in details.

Hammīramahākāvyam of Nayacandra Sūri (c. 15th century AD) narrates in 14 cantos the bravery of the *Chauhāṇa* kings with special reference to king Hammīra.

Raghunātha-Abhyudaya of Rāmabhadraṁbā (c. 17th century AD) in 12 cantos depicts the events and episodes which took place in the 17th Century in the city Vijaynagar. King Raghunātha's fight with Colaga, ruler of Devikottah, king of Nepal (Jaffna) and Jaggarāya, the ruler of Karnat Empire are described at great length.

Vaidyanātha-prāsāda-prāśasti of Devakumārikā (c. 18th century AD) in five *Prakaraṇas* (chapters) narrates the heroic deeds of the great rulers of Mewar, starting from Bāppā Rāvala (c. 8th century AD) till *Rāṇā* Saṅgrāmasimha (c. 17th century AD), son of *Rāṇā* Amarasimha and queen Devakumārikā.

In all these works starting from *Rāmāyaṇa* we find the biographical sketches of famous princes and Kings like Rāma, Kṛṣṇa, Dilīpa, Raghu, Siddharāja, Navasāhasāṅka, Vikramāṅkadeva, Pṛthvirāja Cauhāṇa, Hammīra, Kampana, Achyuta and Raghunātha and of course a large number of Kings mentioned in the Kashmir chronicles. In the poetry belonging to the medieval period we find the account of the Dynasties like *Paramāras*, *Cālukyas*, *Cauhāṇas*, *Saṅgama*. Similarly in *Madhurāvijayam*, *Raghunātha-Abhyudaya* and *Vaidyanātha-prāsāda-prāśasti* the history, life and expedition of king Kampana, king Raghunātha, Bāppā Rāvala and his descendents are described.

Glory of Vijaynagar Empire as depicted by Poetess Gaṅgādevī in the *Mahākāvya Madhurāvijayam* :

The city of Vijaynagar is described by the poetess Gaṅgādevī in her poem *Madhurāvijayam*. There are 20 verses in Canto I, which describes

beautifully the city of Vijaynagar. Poetess starts the *kāvya* with the glorification of the city by comparing it with Amarāvātī ruled over by God Indra. The city was situated on the bank of river Tungabhadra. Its *Gopur* (town gate), gardens, palaces are beautifully described at length by the poetess. The beautiful city appeared like broad forehead of the lady in the form of Southern direction. Everyday the musical instruments like *Muraja* or *Mṛdaṅga* would be played in the palace and there was such an impact of this melodious music on peacocks in the Royal garden that they would start dancing by hearing the musical melody appearing like *Meghanāda* (rumbling sound of the clouds) :

तस्यासीद्विजया नाम विजयार्जितसंपदः ।
 राजधानी बुधैश्श्लाघ्या शक्रस्येवामरावती ॥मधुराविजयम्-१.४३॥
 विकसद्वनितावल्ली विलासवनवाटिका ।
 दक्षिणाशासरोजाक्षी फाललीलाललाटिका ॥मधुराविजयम्-१.५१॥
 यत्र सौधेषु संगीत मृदङ्गप्रतिनादिषु ।
 अकाण्डे ताण्डवारम्भं वितन्वन्ति शिखण्डिनः ॥मधुराविजयम्-१.५७॥

The city looked beautiful because of lakes full of blossomed fragrant lotuses and graceful swans :

कमलामोदमधुरैः कलहंसकुलाकुलैः ।
 क्रीडासरोभिस्सहिता मणिसोपानमञ्जुलैः ॥मधुराविजयम्-१.४९॥

The ladies of this city were very beautiful. In some verses the description of the charming faces of the ladies of Vijaynagar city, their eyes, their gait and their breasts are delineated by the poetess in a very charming style:

यदङ्गनामुखाम्भोज लावण्यालाभलज्जितः ।
 कलङ्कच्छन्नना चन्द्रो व्यनक्ति हृदयव्यथाम् ॥मधुराविजयम्-१.६१॥
 यत्र स्त्रीणां कटाक्षेषु यूनां हृदयहारिषु ।
 पुष्पास्त्रसंचये वाञ्छां मुञ्चते पञ्चसायकः ॥मधुराविजयम्-१.६२॥

Foundation of the Vijaynagar Empire and king Bukka :

In the first half of the fourteenth century south India witnessed an epoch making event. It was the foundation of the last empire of the Hindus of the South - the Empire of Vijaynagar. As its name Vijaynagar signifies, it was an empire that became victorious after a relentless struggle against alien forces of the *Mughals*.

As rightly pointed out by Suryanarayan Row “The Vijaynagar Empire was founded by five brothers Harihara, Kampa, Bukka, Mārappā and Muddapā in the second quarter of 14th century. They expanded it on all sides and each ruled over a portion of it. Kumāra Kampana the hero of the *Mahākāvya Vīrakamparāyacaritam (Madhurāvijayam)*, the son of Bukka extended the empire as far as Madhura.” The same information is given by Aiyangar Krishnaswami S., “Thus Vijaynagar was the capital of the later kings but Anagondi seems to have been in existence long before the rise of Vijaynagar. When the *Rāyas* began their career of foreign conquest, they could not have selected a better place for their capital than Anagondi, lying in the midst of rocky and irregular hills and the rocky river Tuṅgabhadra on the east. But as these grew in power and importance they found the extension of Anagondi in the valleys among these hills, difficult and naturally pitched upon an equally secure place on the southern bank of the Tuṅgabhadra, now identified and well known as the magnificent ruins of Vijaynagar or Hampi.”

सुरलोकान्तसंक्रान्त स्वर्णदीमत्सरादिव ।

परिखाकारतां यान्त्या परीता तुङ्गभद्रया ॥मधुराविजयम्-१.४४॥

According to Aiyangar Krishnaswami S, “The city of Vijaynagar is said to have been found about the year (1335-1336 AD). Still, from the accounts of the historians and the inscriptions we come to know that Harihara, was the first ruler of the Vijaynagar Empire. The inscription records that father of Harihara-I, who was named Saṅgama I, had five sons, of these, Harihara was the eldest, and the founder of Vijaynagar Empire”.

At the commencement of the *Mahākāvya* poetess has paid tribute to king

Bukka, the younger brother of Harihara :

आसीत्समस्तसामन्त मस्तकन्यस्तशासनः ।

बुक्कराज इति ख्यातो राजा हरिहरानुजः ॥मधुराविजयम्-१.२६॥

The story starts with Bukkarāya who ruled from 1343 to 1379 AD. He is said to be the founder of Vijaynagar Dynasty. He is mentioned as the brother of Harihara Rāya.

As rightly observed by Dr. Aiyangar Krishnaswami, "In 1336 AD, the great sage Vidyāraṇya played an important role in the foundation of the Vijaynagar Empire. The great task of the foundation of the Vijaynagar Empire was done by Bukka and his brother Harihara who ruled all the territory to the South of the Tūṅgabhadra river nearly 300 years from 1356 to 1377".

It is believed that Vidyāraṇya played an important role in the foundation of the Vijaynagar Empire. Vidyāraṇya remained as a minister and counsellor of the three distinguished Kings of Vijaynagar. He was born about 1314 AD of a pious, learned and prosperous Brahmin family. He acquired proficiency in Grammar, Medicine, Astronomy, Mathematics and other sciences.

In the 14th century AD, the Mohammedan invasion of India was destroying the Indian culture. At this juncture Mādhava, alias Vidyāraṇya, encouraged a king named Bukka to raise a Hindu Army. Mādhava, the chief advisor of the Vijaynagar kings caused many temples to be constructed and was a leading patron of learning and the arts. Thus, we can say that Vijaynagar came into existence for the purpose of saving South India from being completely conquered by the Mohammadans, and to enable Hindus to protect their *Dharma* against the cruelty of enemies.

This fact is supported by the following secondary source.

Aiyangar Krishnaswami states, "Vidyāraṇya was born about 1268 or 1296 AD. He was not only the spiritual preceptor but the bearer of the burden

of sovereignty of Bukka. He was the minister under the early Vijaynagar kings. He was the hereditary preceptor and minister of Bukka-I. Mādhavācārya known to the world as Vidyāranya may be described as the establisher of the Karnatak Empire of Vijaynagar associated with the great Advaitic school of Indian philosophy”.

Venkataramanayya also observes “On the bank of Tuṅgabhadra river, Harihara Rayala built the city of Vijaynagar after the fall of the kingdom of Kampile, made it his capital, and founded the Vijaynagar Empire. In the first half of the 14th century AD the southern India became disintegrated into pieces unable to withstand the Muslim armies and the entire south upto Rameshwaram bounded by the sea fell into Muslim hands. Harihara Rayala and Bukka Rayala began to expand their kingdoms with a view to revive and rehabilitate Hindu Religion. At the behest of Vidyāranya they built Vidyānagar in 1336 AD, as capital and while Harihara Rāya was effectively administering the kingdom, Bukkarāya under the able guidance of his minister Mādhava extended the kingdom. King Bukka, appointed his own son Kumāra Kamparāya, as Governor of the Kolar region with Mulbagal as capital later. *Tondimandalam* and Malbar region of South India also merged in the Vijaynagar Empire.”

According to poetess Gaṅgādevī, king Bukka was generous, valorous and brave king :

आसीत् समस्तसामन्त मस्तकन्यस्तशासनः ।

बुक्कराज इति ख्यातो राजा हरिहरानुजः ॥मधुराविजयम्-१.२६॥

हृदये चन्दनालेपैः कर्णे मौक्तिककुण्डलैः ।

सतां मुखे च कपूरैर्यस्याभावि यशोभरैः ॥मधुराविजयम्-१.३१॥¹

Poetess Gaṅgādevī describes king Bukka, father of prince Kampana, another Indra. Also he is regarded as sage Manu by his subjects :

¹ Other verses are : 1.37,38,42

स तस्याममरावत्यां पुरुहूत इव स्थितः ।
 अशिषद्धयामिव क्षोणी मनवद्यपराक्रमः ॥मधुराविजयम्-१.६७॥
 मित्राभ्युदयशालिन्या भूत्या नीत्या प्रभूतया ।
 मनुमेव पुनर्जातं तममन्यन्त मानवाः ॥मधुराविजयम्-१.६८॥

As a good father he gives advice and teaches Kampana, his son, to shun the vices like attachment to women, gambling, hunting, drinking etc.:

विना फलं जीवितसंशयप्रदां विनोदबुद्ध्या मृगयां भजेत कः ।
 प्रमाद्यतां पार्थिवगन्धहस्तिना मियं हि वारी कथिता विचक्षणैः ॥मधुराविजयम्-३.२९॥
 दुनोति दण्डेन दुरुत्सहेन यः प्रसह्य राष्ट्रं पदमात्मसम्पदाम् ।
 स वृक्षमारुह्य कुठारपातनं करोति मूलोद्दलनाय दुर्मतिः ॥मधुराविजयम्-३.३२॥

Commentator P. S. Shastry states, “Bukkarāya is mentioned only as the brother of Harihara Rāya. Bukkarāya was a *Kṣatriya*. Bukkarāya, was the most renowned king of all the *Rāyas* of Vijaynagar. There are some stories and histories stating that by the time Vijaynagar assumed full shape, Bukkarāya was its *Samrāta*. He held sway over Vijaynagar for a very long time. History shows that Vijaynagar was being called Vidyānagara. But this is not found in this *Kāvya*. Devāyī was the eldest wife of Bukkarāya. She begot three sons, Kampanāḍu, Kampanuḍu and Saṅgamuḍu. Of them first Kampanā is the hero of the *Kāvya*.”

Devāyī, his chief queen, was the most lovable and prominent queen among all the queens. She is described by the poetess as bearing the sign of pregnancy, who gives birth to princes Kampana, Kampanāḍu and Saṅgama :

देवायी नाम तस्यासीद्देवी वसुमतीपतेः ।
 पद्मा पद्मेक्षणस्येव शङ्करस्येव पार्वती ॥मधुराविजयम्-१.७३॥¹

P. S. Shastry states, “Devāyī was the eldest wife of Bukkarāya. She begot three sons, Kampanāḍu, Kampanuḍu and Saṅgamuḍu. Historians state that Gaurāmbikā was the wife of Bukkarāya and her son the second Harihara

¹ Other verses are 1.74; 2.2,40,42

was the successor of Bukkarāya to the empire of Vijaynagar. By scrutiny of the descriptions given by Gaṅgādevī it will be clear that the descendents of Kamparāya alone were the rulers of Vijaynagar empire and that Kamparāya himself was the next *Samrāta* of the empire”.

King Kampana :

He was the son of King Bukka and Queen Devāyī born on an auspicious day and was rightly named Kampana by his father Bukka, who educated him in military science and made him expert in the science of warfare :

अथ प्रशस्ते दिवसे समस्तैः मौहूर्तिकैस्साधितपुण्यलग्ने ।
 असूत सूनुं नरनाथपत्नी देवी महासेनमिवेन्दुमौलेः ॥मधुराविजयम्-२.१४॥
 आकम्पयिष्यत्ययमेकवीरः संग्रामरङ्गे सकलानरातीन् ।
 इत्येव निश्चित्य स दीर्घदर्शी नाम्ना सूतं कम्पन इत्यकार्षीत् ॥मधुराविजयम्-२.३४॥
 धियः प्रकाशादुपदेशसंभृता त्तमो हि तारुण्यविजृम्भितं जनाः ।
 समुज्झितुं तात भवन्ति पारिता स्तदेतदाकर्णयितुं त्वमर्हसि ॥मधुराविजयम्-३.२१॥

Poetess Gaṅgādevī depicts his personality, generosity, valour and statesmanship :

घनांसपीठौ कठिनारुणाङ्गुली पटुप्रकोष्ठौ परिधानुकारिणौ ।
 महौजसस्तस्य मनोहरौ भुजा वपश्यदाजानुविलम्बिनौ जनः ॥मधुराविजयम्-३.११॥¹

He touched the heartstrings of his people and collected tax in a very gentle manner.

असुहृदां सुहृदामिव मण्डले ष्वजनि तेन न किञ्चिदलक्षितम् ।
 प्रहितचारगणेन विवस्वता प्रसूतदीधितिना भुवनेष्विव ॥मधुराविजयम्-५.४॥
 करपरिग्रहमाचरति प्रभौ मृदुतरं मुदितप्रकृतिर्मही ।
 विविधसस्यविशेषनिरन्तरा पुलकितेव भृशं समरज्यत ॥मधुराविजयम्-५.५॥

As depicted by poetess Gaṅgādevī, other kings ruling over the regions of Magadh, Malav, etc. paid homage to him :

¹ Other verses are 9.14, 15, 27

मगधमालवसेमणसिंहल द्रमिलकेरलगौलमुखैर्नृपैः ।
 अवसरासिपरैरनुवासरं रुरुधिरे प्रतिहारभुवः प्रभोः ॥मधुराविजयम्-५.९॥

King Kampana was also fond of Performing Arts like music, dance etc.:

तरलिताङ्गुलिताडितवल्लकी निरतताननिरन्तरितैस्वरैः ।
 जगुरमुष्य जगत्प्रथितं यशो गमकभङ्गितरङ्गितमङ्गनाः ॥मधुराविजयम्-५.१२॥

P. S. Shastry states, “In this *kāvya* it is indicated that he was functioning as *Yuvarāja*, even during the life time of king Bukkarāya. King Bukkarāya taught Kamparāya lessons in statecraft and diplomacy, handed over his ministers, commanders and trusted subordinate kings. This establishes that even before his invasions, he was holding sway over the Vijaynagar kingdom as a *Yuvarāja*. Recognizing him as his regal representative, emperor Bukkarāya himself adorned Kamparāya with all his royal jewellery, before sending him for the invasion. Poetess describes Kamparāya as “हरिहरात्मजमेव समालिखन्”, thus proving that Kamparāya is also known as Harihara. In 1352 AD Kamparāya raided Kanchi and killed Camparāya, the right hand man of the Sultan of Madhura. It was this Kamparāya that invaded Kerala and Andhra regions. Like his father he had the assistance of able and efficient ministers.”

Conclusion :

King Kampana ruled for 28 years and strove like his father Bukka for the revival of Vedic culture in southern India. The contemporary Muslim rulers like Jalaluddin Hasan Shah and Camparāya, rulers of Kanchi and Madhura, who aimed to root out Hindu culture were defeated by king Kampana with great courage and fortitude.

Rulers defeated by King Kampana :

Poetess Gaṅgādevī describes Camparāya alias Śāmbuvarāya as the enemy king of king Kampana. He ruled over the Tondamaṇḍalam, a portion of Kanchi. King Kampana was ordered by his father to defeat king Śāmbuvarāya. King Kampana prepared himself for the war against

Śambubarāya and by defeating and killing him on the battlefield ruled peacefully over Kanchi :

उपेत्य तुण्डीरमखण्डितोद्यमः प्रमथ्य चम्पप्रमुखान् रणोन्मुखान् ।
 प्रशाधि काञ्चीमनुवर्तितप्रजः पतिर्निधीनामलकापुरीमिव ॥मधुराविजयम्-३.४१॥
 अथ प्रववृते युद्धं सेनयोरुभयोरपि ।
 पतदुत्पतदस्त्रांशु ज्वलितोर्वीनभस्थलम् ॥मधुराविजयम्-४.७०॥

In a single combat, Śambubarāya was defeated by king Kampana :

अथ वञ्चिततत्खड्गं प्रहारः कम्पभूपतिः ।
 अकरोदसिना चम्प ममरेन्द्रपुरातिथिम् ॥मधुराविजयम्-४.८२॥

Commentator P. S. Shastry states, "Champaraju, became the king of the Dravidians administering Tondamandalam from Kanchipuram. He was assisting and playing to the tune of the Muslim ruler. A fierce battle took place at the hill fort of Rājagambhīra. Kamparaju killed Champaraju alias Śambubarāya and reigned over Kanchimandalam with Markathgapuram as capital. Two independent kingdoms were flourishing in the Dravidian region during the time of Bukkarāya. One of them was Śambubarāya in Tondamandalam with Kanchi as its capital. The second was the Sultanate of Madhura. Both of them came into being during the regime of Mohmmad-Bin-Toglak, Emperor of Delhi. In 1335, Śambubarāya was installed as the ruler of Tondamandalam. But he died in 1339 AD within four years. His son Rājanārāyaṇa succeeded him in 1362 AD."

Surathranudu, according to poetess Gaṅgādevī was the Sultan who defeated Pandyas, Colas and Vīra Ballāla :

पराक्रमाधःकृतचोलपाण्ड्यं वल्लालसम्पल्लतिकाकुठारम् ।
 रणोन्मुखं कम्पनृपोभ्यनन्दी द्वीरस्सुरत्राणमुदग्रशौर्यः ॥मधुराविजयम्-९.२७॥

King Kampana killed this Sultāna namely Jalaluddin Hasan Shah ruling over Madhura :

अज्ञातसेवोचितचाटुवादं तुलुष्कसाम्राज्यकृताभिषेकम् ।

दिवौकसामप्यकृतप्रणामं भूमौ सुरत्राणशिरः पपात ॥मधुराविजयम्-१.३८॥

According to commentator P. S. Shastry, “History reveals that in the 14th century before 1340 AD, Jalaluddin Hasan Shah, the commander of the Sultan of Delhi was holding sway over the Pandya kingdom. This Sultan is the last of those who ruled over Madhura. Jalaluddin Hasan Shah ruled only for five years. This *kāvya* establishes that he was the person who killed Veera Ballala. This book enables us to assert that this Sultan Jalaluddin himself is the counterpart of the hero.”

In the *Mahākāvya*, Vīra Ballāla is referred only once by the poetess (as mentioned above IX.27).

According to the commentator P. S. Shastry, he was killed by Sultan of Madhura namely, Jalaluddin Hasan Shah. Vīra Ballāla took it as his duty to protect South India from onslaughts of the Muslims. Very often he resisted the Muslim forces that tried to conquer the south and emerged victorious. He was killed in 1340 AD by the Muslims.

Royal Spiritual Teachers :

Poetess Gaṅgādevī bows down to *Guru Kriyāśakti* (c. 14th century AD), an ardent devotee of Lord Śiva :

असाधारणसार्वज्ञ्यं विलसत्सर्वमङ्गलम् ।

क्रियाशक्तिगुरुं वन्दे त्रिलोचनमिवापरम् ॥मधुराविजयम्-१.४॥

According to the commentator P. S. Shastry, “अस्मिन् काव्ये विजयानरराज-गुरुराचार्यवतंसोऽनयाक्रियाशक्त्याचार्यस्साक्षाच्छिव इति वर्ण्यते ।”

Chandraprabha in her book “Historical Mahākāvyas in Sanskrit” observes “In spite of the later kings of Vijaynagar being served by the Vedantic sage Vidyāraṇya, they did not give up their family priest *Kāśīvilāsa Kriyāśakti Paṇḍita*. This has been well proved by an inscription of the Mysore State, which record that Bukka II, son of Harihara II, made a

grant of land to Vidyāśaṅkara, with the knowledge of Kriyāśakti. From this, it becomes clear that Kriyāśakti was the *Kulaguru* of the kings of Vijaynagar and that he occupied a distinguished position.”

Viśvanātha (1294-1325 AD) was the teacher of poetess Gaṅgādevī :

चिरं स विजयी भूयाद्विश्वनाथः कवीश्वरः ।

यस्य प्रसादात्सार्वज्ञ्यं समिन्धे मादृशेष्वपि ॥मधुराविजयम्-१.१६॥

Krishnamachariar M. in his book “History of Classical Sanskrit Literature” observes “Viśvanātha lived at Warrangal under the patronage of Pratāpa Rudra Deva (1294-1325 AD). Left as an orphan while yet a child, he was educated by his maternal uncle Agastya. He was the author of *Saugāndhikāharāṇa*, a play based on *Mahābhārata* (*Vanaparva*).”

Poets mentioned in the *Mahākāvya Madhurāvijayam*

Poetess Gaṅgādevī mentions Agastya (1294-1375 AD) as the author of 74 *Kāvyas* and a poet of great erudition :

चतुस्सप्ततिकाव्योक्ति व्यक्तवैदुष्यसम्पदे ।

अगस्त्याय जगत्यस्मिन् स्पृहयेत्को न कोविदः ॥मधुराविजयम्-१.१४॥

M. Krishnamachariar observes, “Agastya was the court poet of king Pratāpa Rudra Deva of Warangal (1294-1375 AD) and was probably patronized by King Saṅgama and Bukka I of Vijaynagar. His *Bālabhārata*, a poem in 29 cantos relates the whole story of the *Mahābhārata*, beginning with the origin of the *Kuru* line of kings from the Moon. The poetry is highly musical and the felicity of expression is remarkable. His *Kṛṣṇacarita* is a prose work on the life of Śrī Kṛṣṇa. His *Nalakīrtikaumuḍī* is a poem on Nala’s story available only in 2 cantos. Among his other works are *Lakṣmīśivaṣṭava*, *Lalitāsahasranāma*, *Maṇiparīkṣā*, *Śivasamhitā* and *Sakalādhikāra*.”

Gaṅgādhara (1250-1350 AD) :

स्तुमस्तमपरं व्यासं गङ्गाधरमहाकविम् ।
नाटकच्छन्ना दृष्टां यश्चक्रे भारतीं कथाम् ॥मधुराविजयम्-१.१५॥

According to the commentator P. S. Shastry, his date is 1250 to 1350 AD. Krishnamachariar in his book “History of Classical Sanskrit Literature” states, “Gaṅgādhara, was the son of Agastya’s sister. He is said to have composed a play visualising the story of the *Mahābhārata*. He was probably also the author of the two plays *Candravilāsa*, and *Rāghavābhyudaya*.”

Earlier celebrated poets mentioned by Gaṅgādevī :

Poetess Gaṅgādevī praises sage Vālmīki (c. 200 BC-200AD), the author of the first Epic (*Mahākāvya*) *Rāmāyaṇa* marking the beginning of composition of *Kāvya* (*Padyanirmāṇa*) :

चेतसोऽस्तु प्रसादाय सतां प्राचेतसो मुनिः ।
पृथिव्यां पद्यनिर्माण विद्यायाः प्रथमं पदम् ॥मधुराविजयम्-१.५॥

Gaṅgādevī glorifies the learned poet Vyāsa (c. 400 BC-400AD), who composed a number of scholarly texts apart from separating and editing the four Vedic texts. His composition *Mahābhārata* is the magnum opus containing 18 chapters (*Parvas*) :

वैयासके गिरां गुम्फे पुण्ड्रेक्षाविव लभ्यते ।
सद्यस्सहृदयाह्लादी सारः पर्वणि पर्वणि ॥मधुराविजयम्-१.६॥

Poetess pays tribute to renowned poets Kālidāsa (c. 4th century AD), Bāṇa (c. 7th century AD) and Bhāravi (c. 6th century AD) in the following verses :

दासतां कालिदासस्य कवयः के न बिभ्रति ।
इदानीमपि तस्यार्था नृपजीवन्त्यमी यतः ॥मधुराविजयम्-१.७॥
वाणीपाणिपरामृष्ट वीणानिक्राणहारिणीम् ।
भावयन्ति कथं वान्ये भट्टबाणस्य भारतीम् ॥मधुराविजयम्-१.८॥

Poetess eulogises the melodious linguistic diction of the poet Bāṇabhaṭṭa and offers homage to the poet Bhāravi, the author of the *Mahākāvya Kirātārjunīyam* :

विमर्दव्यक्तसौरभ्या भारती भारवेः कवेः ।
धत्ते वकुलमालेव विदग्धानां चमत्क्रियाम् ॥मधुराविजयम्-१.९॥

Tikkaya (1210-1290 AD) :

Swami Madhavanand in his book “Great Women of India” informs “This Tikkaya is none other than the famous Tikkanā Somayājī, the author of fifteen out of the eighteen *parvas* (books) of the Telugu *Mahābhārata*.”

तिक्कयज्वकवेस्सूक्तिः कौमुदीव कलानिधेः ।
सतृष्णं कविभिस्स्वैरं चकोरैरिव सेव्यते ॥मधुराविजयम्-१.१३॥

Historical references found in the Mahākāvya Raghunātha-Abhyudaya :

The ancestors of king Raghunātha are described in details in canto six of this *Mahākāvya*.

King Timma (c. 1500 AD) :

He was the first ancestor of king Raghunātha :

तस्यां प्रसूता धरणीमहेन्द्रा महौजसः केचन माननीयाः ।
तेषु प्रतीतेष्वजनि प्रकामं तिमिक्षमाभूतिलकः प्रतीतः ॥रघुनाथाभ्युदयम्-६.३॥

Cinna Cevva (1549-1572 AD) :

Cinna Cevva, the grandfather of king Raghunātha was the son of Timma and Bāyyambikā. In the following verses his works for the society are described :

ततः प्रभावेण तयोरवन्यां प्रमोदहेतुः सकलप्रजानाम् ।
शरीरवान्धर्म इवाजनिष्ट चव्वाभिधानः क्षितिपालचन्द्रः ॥रघुनाथाभ्युदयम्-६.५॥
वियत्तले यो विबुधाग्रसीम्नि नित्यं नटन्त्या निजकीर्तिनट्याः ।
स्तम्भं यथा वृद्धगिरौ चकार स्फुरन्मणीगोपुरमिन्दुमौलेः ॥रघुनाथाभ्युदयम्-६.८॥

श्रीशैलनाथस्य सितांशुमौलेः प्राकारसोपानपरम्परादीन् ।

स्वनामचिह्नान्सकलोपचारांश्चक्रे स्थिरं यो नृपसार्वभौमः ॥रघुनाथाभ्युदयम्-६.९॥

महान्ति दानानि मरुद्वायास्तटान्तिके दैवतमन्दिराणि ।

महाग्रहारांश्च महीमहेन्द्रश्चकार यः शाश्वतधर्मकेतुः ॥रघुनाथाभ्युदयम्-६.१०॥

Krishnamachariar in his book “History of Classical Sanskrit Literature” points out “This Cinna Cevva Naik became the first ruler of Tanjore. He ruled about (1549-1572 AD). He built the big *Gopuram* (towngate) and tank at Tiruvannamalai, the *Dhvajastambha* (Pillar of Victory) at Vriddhachalam and compound wall and steps to the temple of Sri-sailam.”

S. Krishnaswami Ayyangar also observes in his text “Sources of Vijaynagar History” “Cinna Cevva, the second son of Timma, was a great warrior and offered many valuable gifts to the temples of Sri-sailam and Vriddhachalam. He made many offerings (gifts) and established many *Agrahāras* (land given to Brahmins) on the banks of the Kāverī. He married Mūrtyāmbikā, the sister of the Queen of Acyutarāya.”

King Acyuta (1572-1614 AD)

Acyutappā Nāyaka, the father of king Raghunātha married Mūrtyāmbikā who gave birth to Raghunātha, the hero of the *Mahākāvya* :

भार्याभवत्तस्य धरावलारेर्मूर्त्यम्बिका मूर्तिमतीव कीर्तिः ।

आढ्या गुणैरच्युतरायदेव्या सहोदरा श्लाघ्यतरप्रभावा ॥रघुनाथाभ्युदयम्-६.११॥

सतीगुणानां वसतिः सतीव पद्मेव वाणीव जगत्प्रतीता ।

मूर्त्यम्बिका शोभनमूर्तिरस्य भार्याभवद्भव्यतरस्वचर्या ॥रघुनाथाभ्युदयम्-६.२०॥

Like his father Cinna Cevva, king Acyuta was also a generous person who contributed a lot to the development of the society as rightly pointed out by Aiyangar Krishnaswami in his book “Sources of Vijayanagar History”, “Acyutappā is praised by the son of Govinda Dikṣita for his long and beneficent rule, for the destruction of his enemies, and for his liberal patronage of learned men. He gave many villages to the temple of Srirangam, offered a costly diamond throne to the God Raṅganātha, rich

necklace, crown all set with diamonds. He had many *agrahāras* built in his name. He performed many religious services in various temples.”

Henry Heras has also stated the same point in his book “Aravidu dynasty of Vijaynagar”, “Acyuta constructed the beautiful golden *Vimāna* (tower over the chamber) at Srirangam and made many gifts to the God Śiva worshipped at Rameshwaram and restored the many *tīrthas* (holy bathing *ghātas*) of the place which were in ruins. He constructed many temples, granted *agrahāras* and performed gifts like *muktātulāpuruṣa* (weighing himself against pearls and distributing the pearls in charity).”

Rājacūḍāmaṇi, a court poet of king Acyutarāya has also depicted the philanthropic works of his royal patron in his composition *Rukmiṇī-kalyāṇa Mahākāvya* and described king Acyuta, father of Raghunātha as a great donor :

महान्ति दानानि महीसुराणां कुर्वन्नखर्वाशयमानुपूर्व्यात् ।
श्रीरामसेतावनुहायनं यः सिन्धौ शिवायावभृथं व्यधत् ॥ रुक्मिणीकल्याण-१.४१ ॥
दिने दिने दीनकृतानुकम्पो दीनारजातानि दिशन्भृशं यः ।
ग्रामान्पुणग्रामनिकामरामान्पारेसहस्रं प्रददौ बुधेभ्यः ॥ रुक्मिणीकल्याण-१.४२ ॥

Raghunātha Nāyaka (1614-1634 AD)

Raghunātha Nāyaka, the son of King Acyutappā and Mūrtyāmbikā was a great ruler of the Tanjore lines of Nāyaka. By his valour he defeated the *Paraṅgis* and the other alien rulers for the establishment of *Dharma* and Hindu culture. He was a great devotee of God Rāma. In the whole *Mahākāvya* in almost all the cantos we find the depiction of glorious personality, splendid virtues and majestic deeds of king Raghunātha :

इत्यलंकृतिमुपेत्य मञ्जुलां वृत्रशासनसमानवैभवः ।
आसदन्मणिसभान्तरं विभुः सिंहशाव इव शैलगह्वरम् ॥ रघुनाथाभ्युदयम्-५.२० ॥
अमुष्य सौन्दर्यममुष्य धीरताममुष्य गाम्भीर्यममुष्य वैभवम् ।
अमुष्य वैदुष्यममुष्य वर्तनं फणीश्वरो वा भणितुं न हि प्रभुः ॥ रघुनाथाभ्युदयम्-११.१५ ॥

As a King he was capable of protecting his subjects and was called *Janaka*

(father) by his subjects. His subjects enjoyed pleasure and prosperity during his reign :

परीक्ष्य वृत्तं सकलं प्रजानां प्रजा यथा ताः परिपालयन्तम् ।
 ज्ञानेन रक्षाकरणेन नित्यं जनाधिपं यं जनकं वदन्ति ॥रघुनाथाभ्युदयम्-३.४॥
 क्षितिसमुचितयोगक्षेमकृत्याय तस्मिन्प्रभवति रघुनाथक्षोणिपालावतंसे ।
 कृतयुग इव नित्यं केवलं सर्वभोगाननुभवति जनौघः संततानन्दधन्यः॥रघु.-३.५१॥
 निरीति यां शासति नीतिरीत्या रामावतारे रघुनाथभूपे ।
 आरामवाटीमतिवृष्टिरश्रुत्यक्षीण्यनावृष्टिरहो प्रजानाम् ॥रघुनाथाभ्युदयम्-१.४६॥

His court was endowed with learned poets and poetesses as well as erudite scholars. During his reign Tanjore became the great centre of learning and culture in South India. As pointed out in the following verses there were several talented ladies proficient in various forms of art. *Āndhra Rāmāyaṇa* composed by king Raghunātha was translated by his court poetess Madhuravāṇī :

भट्टगौतमकणादपाणिनिव्यासमुख्यकृतशास्त्रवेदिनः ।
 कोविदाः कुशलवाग्विजृम्भणैर्युक्तिशालिनमुपासताधिपम् ॥रघुनाथाभ्युदयम्-५.५३॥¹

King Raghunātha has also written many books like *Pārijāta-haraṇa*, *Vālmīkīcarita*, *Acyutendrābhyudaya*, *Gajendra-mokṣa*, *Nalābhyudaya*, *Rukmiṇī Kṛṣṇa-vivāha*, *Yakṣagāna*, *Rāmāyaṇasāra saṅgraha*.

According to M. Krishnamachariar, "Raghunātha was a poet and musician and discovered a new type of *Viṇā* called after his name. His *Saṅgīta-sudhā* is a comprehensive work on music, including instrumental music and dancing. His *Bhāratasudhā* embraced dancing. Among his other works are *Pārijāta-haraṇa*, *Vālmīkīcarita*, *Acyutendrābhyudaya*, *Gajendra-Mokṣa*, *Nalābhyudaya* and *Rukmiṇī-Kṛṣṇa-vivāha*, *Yakṣagāna*, *Rāmāyaṇasāra-saṅgraha*."

The same information is given by Shridhar Bhaskar Varnekar in his *Sanskrit Vāṅmaya Kośa* and *Madhyakālīna Kośa* of Shastri Chitrao.

¹ Other verses are : 5.54, 57; 11.24; 12.23

Rājacūḍāmaṇi Dikṣita (17th century AD) patronised by king Raghunātha Nāyaka has composed a play called ‘*Ānandarāghava*’ in five acts. Rājacūḍāmaṇi says in the *prastāvanā* of The *Ānandarāghava* :

प्रतिदिनप्रबन्धपरमेश्वरेण रघुनाथनायकमहीनायकेन संहन्धाः पारिजातहरण, नलाभ्युदय प्रमुख

According to Rājacūḍāmaṇi Dikṣita, these works of Raghunātha were dramas. The *Pārijātāharaṇa* was composed in one night. He says in his *Rukmiṇīkalyāṇa Mahākāvya* :

श्रीपारिजातहरणाभिधानो येनैकरात्रेण कृतः प्रबन्धः ।

अन्ये च वाल्मीकिचरित्रमुख्या विश्वप्रतीता विहिताः प्रबन्धाः ॥ रुक्मिणीकल्याण-१.५२ ॥

In the present *Mahākāvya* he is described as helping neighbouring King Veṅkaṭadevarāya, king of Nepal (Jaffna) and also destroying evil kings like Colaga and Jaggarāya :

कर्नाटसिंहासनकार्यभारं निर्वर्त्य सर्वं विनिवर्तमानम् ।

अथाच्युतक्षमापतिरात्मसूनुं प्रत्युज्जगाम प्रमदातिरेकात् ॥ रघुनाथाभ्युदयम्-७.७६ ॥

विना विलम्बं विमताञ्जिगीषुर्महीपतिस्तत्र महाम्बुराशौ ।

तरीभिरेवोत्तरणाय तूर्णमकल्पयत्सेतुमनन्यसाध्यम् ॥ रघुनाथाभ्युदयम्-९.१२ ॥

नियोजितास्तेन नृपालकेन यूथाधिनाथा रणयोग्यवेषाः ।

तरीपथेनैव तदन्तरीपमगुर्विपक्षान्नुतशौर्यधैर्याः ॥ रघुनाथाभ्युदयम्-९.१३ ॥

करुणा तव चोलगे न कार्या नृप कारानिलये निधेहि शीघ्रम् ।

इति विप्रवरैरुदीरितस्तं धरणीपालमणिस्तथा व्यतानीत् ॥ रघुनाथाभ्युदयम्-८.१०१ ॥

V. Vriddhagirisan, in his text “The Nayaks of Tanjore”, observes “He is called the establisher of the Karnat and the Nepal (Jaffna) kings and Neo *Dāśaratī* (Rāma) in building a bridge of boats across the ocean between the main land of India and the Jaffanese coast of Ceylon, in his expedition against his Portuguese enemies. During his rule there was peace, which marked the development of the various cultural activities for which Tanjore has been famous. King Raghunātha himself was a great scholar in various fields. Several poets flourished at Tanjore under his royal patronage.”

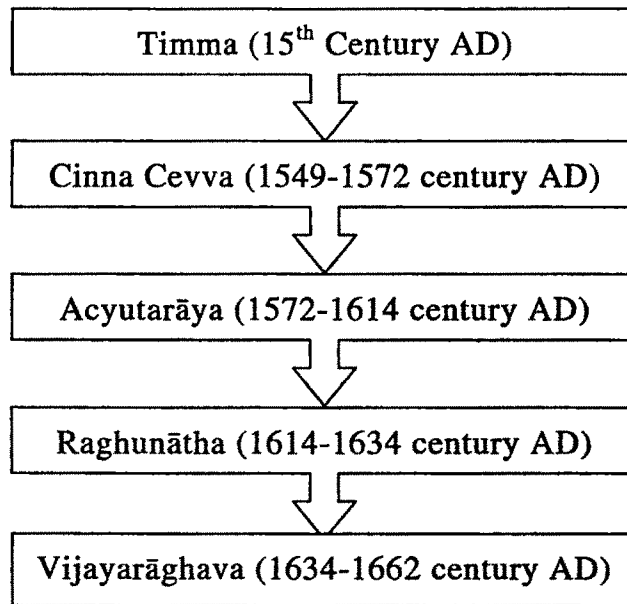
Aiyangar Krishnaswami, in his book “Sources of Vijaynagar History” observes, “He placed Rāma Deva Rāya (Veṅkaṭadevarāya) firmly on the throne of Chandragiri (Penukonda). He married Kalāvatī, the daughter of Vempa Rāja and Lakṣmāmbā and had by her the son Vijayarāghava.”

V. Vriddhagirisān in his book “The Nāyaks of Tanjore” states, “King Raghunātha was married to a *Pāṇḍya* princess. While the author of *Sāhityaratnākara*, Yajñanārāyaṇa Dīkṣita says that he married a number of princesses. In the text *Uṣapariṇayam* it is found that his queens were Chenchā Lakshmanā and Kalāvatī. Vijayarāghava Nāyaka was his son by his Chief Queen Kalāvatī. The *Raghunātha-Abhyudaya Nāṭakam* by Vijayarāghava Nāyaka calls Kalāvatī as *Paṭṭam purāṇi*. Raghunātha had a number of wives is mentioned in all the literary works of different court poets in his kingdom.” Poetess Rāmabhadrāmbā in the *Mahākāvya Raghunātha-Abhyudaya* calls herself as one of his numerous consorts :

वरं रघूणां गुणवैभवे यं वदन्तु सर्वे रसिका वयं तु ।

सहस्रकान्ताजनसामरस्ये कृष्णावतारं हृदि तर्कयामः ॥रघुनाथाभ्युदयम्-३.५॥

THE TANJORE LINE OF NĀYAKAS (A.D. 1500-1662)



King Raghunātha is appropriately compared with God Rāma, the king of Ayodhyā who was kind, generous, brave, considerate, and righteous. He practised Dharma and protected it. During his reign, there was perfect happiness, and prosperity prevailing all over the earth as stated in the following verses of *Rāmāyaṇa* composed by sage Vālmīki :

इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः ।
 नियतात्मा महावीर्यो द्युतिमान् धृतिमान् वशी ॥बालकांड-१.८॥
 धर्मज्ञः सत्यसंधश्च प्रजानां च हिते रतः ।
 यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यः समाधिमान् ॥बालकांड-१.१२॥
 न चानृतकथो विद्वान् वृद्धानां प्रतिपूजकः ।
 अनुरक्तः प्रजाभिश्च प्रजाश्चाप्यनुरज्यते ॥अयोध्याकांड-१.१४॥
 तथा सर्वप्रजाकान्तैः प्रीतिसंजननैः पितुः ।
 गुणैर्विरुरुचे रामो दीप्तः सूर्य इवांशुभिः ॥अयोध्याकांड-१.२७॥

King Raghunātha was endowed with the virtues like those of God Rāma. Poetess Rāmabhadraṁbā has depicted the personality of king Raghunātha as a prominent emperor who ruled over the western part of Southern India during 17th century AD. He was endowed with several commendable virtues like self-confidence, faith in the supreme Reality and interest in different walks of life :

तामावसत्यब्जदलायताक्षीतारुण्यभाग्योदयधन्यजन्मा ।
 विश्वत्रयीविश्रुतबाहुधामा रामावतारो रघुनाथभूषः ॥रघुनाथाभ्युदयम्-३.१॥
 शतं पदानां शनकैस्तदा व्रजञ्जपन्स रामायणसारसंग्रहम् ।
 ततः प्रसादं तुलसीदलं हरेरचर्वदुर्वीपतिराहतव्रतः ॥रघुनाथाभ्युदयम्-११.८८॥

Like God Rāma, he constructed the bridge across the ocean while fighting against the Portuguese ruling over Jaffna (Srilanka) :

विच्छिद्य सेतुं विशिखासनेन परैरगम्यं पयसां निधानम् ।
 चकार रामः स पुरेति सिन्धुबन्धुं विभुर्नोत्सहते स्म बन्धुम् ॥रघुनाथाभ्युदयम्-९.१०॥

Just as God Rāma gave back the reign of Srilanka to Vibhiṣaṇa, the brother of Rāvaṇa, similarly king Raghunātha restored the region of Nepal

(Jaffna) :

सिन्धौ कृत्वा दुष्करं सेतुबन्धं जित्वा शत्रुं सत्वरं श्रीसमेतम् ।
 रामं साक्षादीश्वरं क्षमाधुरीणं जानीमस्त्वां सांप्रतं भूमिजाने ॥रघुनाथाभ्युदयम्-८.९९॥
 विधाय विद्वेषिवधं स्वयोधैर्विभीषणं राम इवात्मभक्तम् ।
 नेपालभूपं रघुनाथनेता तदास्पदे तत्र समभ्यषिञ्चत् ॥रघुनाथाभ्युदयम्-९.२३॥

The verses from *Rāmāyaṇa*¹ are :

विभीषणमिमं सौम्य लङ्कायामभिषेचय ।
 अनुरक्तं च भक्तं च मम चैवोपकारिणम् ॥युद्धकांड-१००.९॥
 एष मे परमः कामो यदिमं रावणानुजम् ।
 लङ्कायां सौम्य पश्येयमभिषिक्तं विभीषणम् ॥युद्धकांड-१००.१०॥

In the present *Mahākāvya Raghunātha-Abhyudaya*, poetess Rāmabhadraṁbā who was also a consort of king Raghunātha has revealed her genuine affection and reverence for the emperor by rightly comparing him with God Rāma. She has beautifully portrayed his powerful personality, impressive spiritual growth and splendid philanthropic deeds.

Kṛṣṇappā and Colaga (1600 AD) :

Kṛṣṇappā was the king of Tundir (the region of Kanchi) who was imprisoned by Veṅkaṭadevarāya in 1586. King Raghunātha, after his Penukoṇḍā campaign, fought with Veṅkaṭadevarāya on his behalf and released Kṛṣṇappā Nāyaka :

इति बुवन्सादरमेव योग्यान्भूमीभुजे वाहनभूषणादीन् ।
 विश्राणयन्वेङ्कटदेवरायो बलाढ्यमेनं बहु मन्यते स्म ॥रघुनाथाभ्युदयम्-७.७१॥
 तदात्व एवार्तधराधिनाथरक्षैकतानो रघुनाथभूपः ।
 कारास्थितं कृष्णपनायकं तं व्यमोचयद्वेङ्कटदेवरायात् ॥रघुनाथाभ्युदयम्-७.७३॥

During the fight against Raghunātha, Colaga, ruler of Devikottah region, asked the help of Kṛṣṇappā Nāyaka :

¹ Vālmīki Rāmāyaṇa — Critical Edition, Oriental Institute, Vadodara, 1992, page 821

अवार्यशौर्यादवनीवलारेः शूरोऽपि भीतो हृदि चोलगोऽस्मात् ।

अयाचतासैरथ कृष्णभूपं बलैः समेतं प्रघने सहायम् ॥रघुनाथाभ्युदयम्-८.७८॥

अरिवशं गतवत्यथ चोलगे गलितधीरथ कृष्णपनायकः ।

अधिकभीरधिरुह्य हयोरसं पवनवेगमतीव पलायितः ॥रघुनाथाभ्युदयम्-८.९६॥

The same point is depicted in the book “The Nāyaks of Tanjore” by V. Vriddhagirisana and “The Aravidu Dynasty of Vijaynagar” by Rev. Henry Heras.

King of Nepal (Jaffna in Srilanka) :

In the *Mahākāvya Raghunātha-Abhyudaya*, king of Nepal asks king Raghunātha to help him in the combat against *Paraṅgis* (Portuguese) and narrates how his ancestors were assisted formerly by the forefathers of king Raghunātha in the same task :

अथ वेत्रिजनोऽवदन्महीशं नृप नेपालनृपालकोऽतितूर्णम् ।

भवनाङ्गणमेत्य बन्धुवर्गैः समयं संप्रति वीक्षते त्वदीयम् ॥रघुनाथाभ्युदयम्-८.१३॥

महीपते मम कुलजैर्महाभुजैः पराजिताः समिति परङ्गिवंशजाः ।

तदादि ते मनसि दृढं विरोधितां प्रदर्शयन्त्यवमतिपङ्कुरुषिताः ॥रघुनाथाभ्युदयम्-८.१८॥

इति धरणिधवेऽस्मिन्नीरयत्यात्मवृत्तं सदसि स रघुनाथक्षमापतिः प्रत्यवादीत् ।

अरिवशमपि भूयोऽप्याधिपत्यं समस्तं निजकरगतमेवावेहि नेपालभूप ॥रघु. -८.३२॥

King Raghunātha concedes to help the king of Nepal in regaining back his kingdom and starts his campaign against Colaga, the ruler of Devikottah, the *Paraṅgis* (Portuguese of Jaffna) and Jaggarāya, the ruler of Karnat empire :

सिन्ध्वन्तरीपगतचोलगशिक्षणं च नेपालदेशनृपशात्रवनिग्रहश्च ।

कर्णाटभूपतिनवीकरणं च सर्वमापाद्यमेव मम दिग्विजयापदेशात् ॥रघुनाथाभ्युदयम्-८.३४॥

विधाय विद्वेषिवधं स्वयोधैर्विभीषणं राम इवात्मभक्तम् ।

नेपालभूपं रघुनाथनेता तदास्पदे तत्र समभ्यषिञ्चत् ॥रघुनाथाभ्युदयम्-९.२३॥

J. B. Chaudhari therefore rightly observes and states, “The King of Nepal is the ruler of the island of Jaffna. This cannot be modern Nepal as it is described as

an island accessible by a bridge of boats. Raghunātha calls himself “*Nepāla-bhūpāla-sthāpanācārya*” in his “*Bhārata-saṅgraha*”.

V. Vriddhagirisan in his book “The Nayaks of Tanjore” states, “The army crossed the channel with the aid of wooden floats. Raghunātha offered battle to the Portuguese, who finding themselves exhausted in spite of the furious change of their guns, fled for their lives, while a large number of them escaped by the sea in small ships. Raghunātha inflicted another crushing defeat upon the Portuguese and reinstated the Jaffnese ruler on his throne. This victory over the Portuguese of Jaffna must have happened before the battle of Topur and immediately after the capture of the fort of Devikottah and hence the date of this campaign may be fixed approximately towards the close of AD 1615 or in the beginning of the year AD 1616. Nothing more is known about this expedition and the internal evidence does not throw any light as to who was the Jaffnese king that sought the help of Raghunātha in his endeavour to regain his lost throne.” [Nepal is identified with Jaffna as it is said that the country was surrounded by ocean and other particulars of the description of this country satisfy this identification] “The *Paraṅgis* (Portuguese) had on several occasions been defeated by his ancestors and they had been waiting to wreak their vengeance upon the king of Nepal.”

Colaga (1600 AD) :

Colaga was the feudatory king of Kṛṣṇappa Nāyaka and his capital was Devikottah :

अधिपयोधि दशास्य इवापरः प्रबलबाहुबलः परदुःसहः ।

जगदशेषमिदं जगतीपते क्षुभितमेव करोति स चोलगः ॥ रघुनाथाभ्युदयम्-८.८ ॥

कथमिदं कथयाम कृपानिधे शृणु नृपाल स चोलगरावणः ।

प्रतिदिनं हरते पतिदेवताः परवधूरनिवार्यपराक्रमः ॥ रघुनाथाभ्युदयम्-८.९ ॥

King Raghunātha defeated Colaga on the battlefield and by capturing him put him in prison :

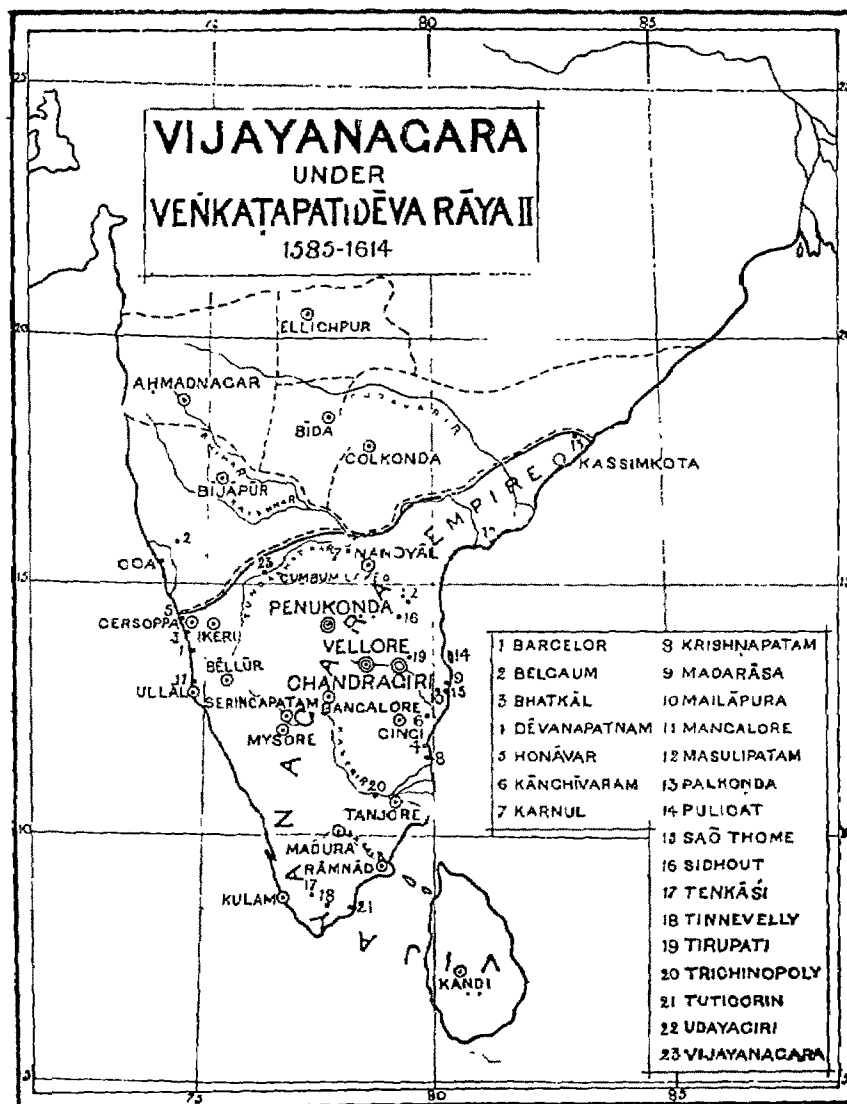
पारेपरार्थं क्षितिपाकशासनाः प्रौढा रणे येन पुरा पराजिताः ।
 सद्यः स एवावनिपाल चोलगो बन्दीकृतस्त्वत्सविधे पदातिना ॥रघुनाथाभ्युदयम्-८.९८॥
 करुणा तव चोलगे न कार्या नृप कारानिलये निधेहि शीघ्रम् ।
 इति विप्रवरैरुदीरितस्तं धरणीपालमणिस्तथा व्यतानीत् ॥रघुनाथाभ्युदयम्-८.१०१॥

According to V. Vriddhagirisan, “Colaga was feudatory king of Kṛṣṇappā Nāyaka of Gingee and he is compared with Rāvaṇa for his misdeeds. Colaga was the ruler of the south eastern portions also of the kingdom of Gingee and his capital was Devikottah (Tirukottah) also called Jalkota by the historians meaning surrounded by water an island fort at the mouth of river Coleroon.”

Veṅkaṭadevarāya (1614 AD) :

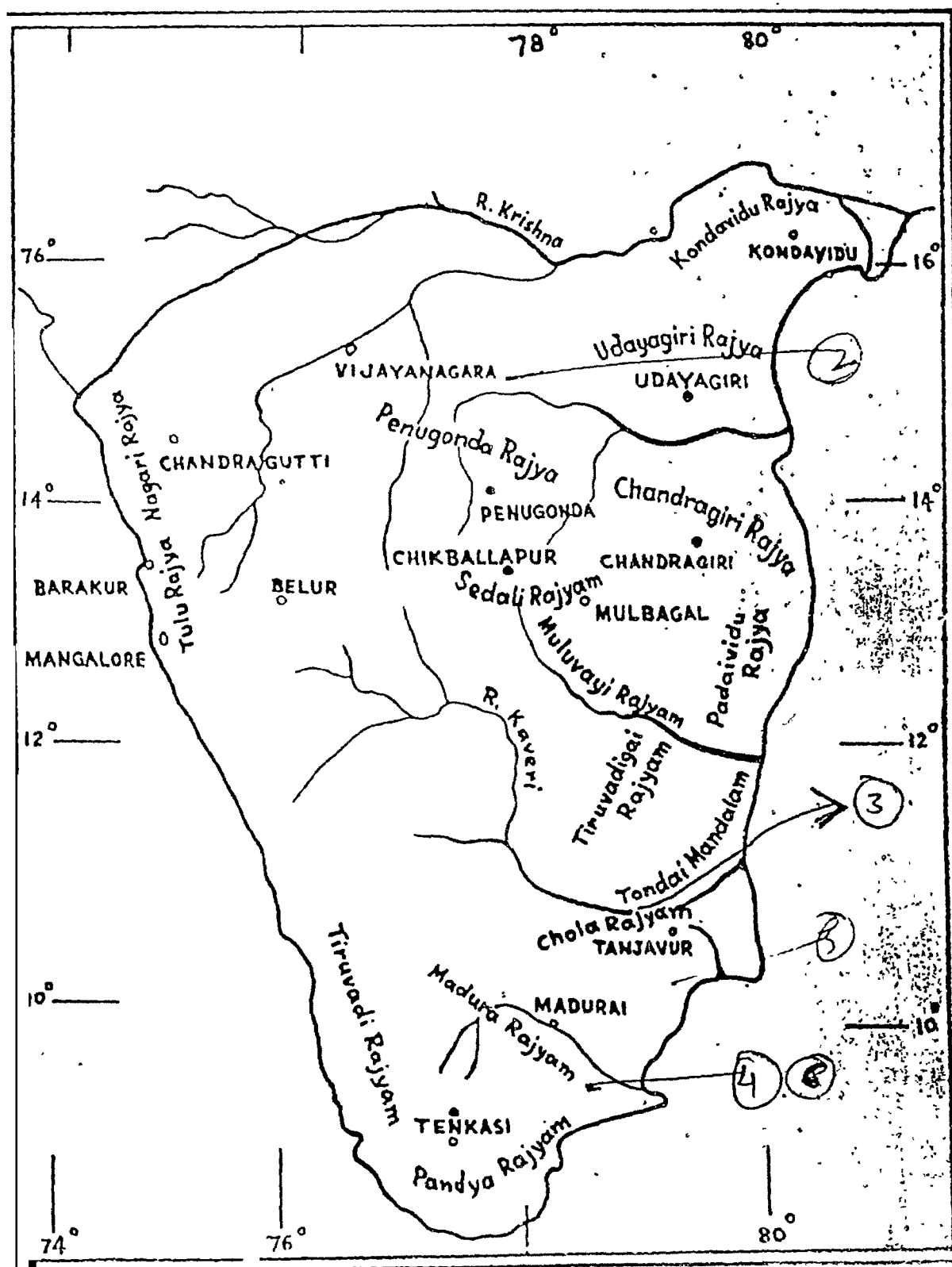
Veṅkaṭadevarāya, the ruler of Karnat Empire, asked king Acyuta to lend the services of his son prince Raghunāṭha to fight against *Pārasikas* (Muslim rulers) :

अतिप्रगल्भैरथ पारसीकैः समं प्रवृत्ते सति संपराये ।
 कर्णाटरक्षाकरणे नितान्तं विचारवान्वेङ्कटदेवरायः ॥रघुनाथाभ्युदयम्-७.४३॥
 पयोरुहाक्षांशभवं विनान्यैर्वार्या न ते भूपवरैर्महीन्दो ।
 तस्मात्सहायं तनयं प्रयच्छ रामावतारं रघुनाथभूपम् ॥रघुनाथाभ्युदयम्-७.५१॥
 कर्णाटसिंहासनकार्यभारं निर्वर्त्य सर्वं विनिवर्तमानम् ।
 अथाच्युतक्षमापतिरात्मसूनुं प्रत्युज्जगाम प्रमदातिरेकात् ॥रघुनाथाभ्युदयम्-७.७६॥

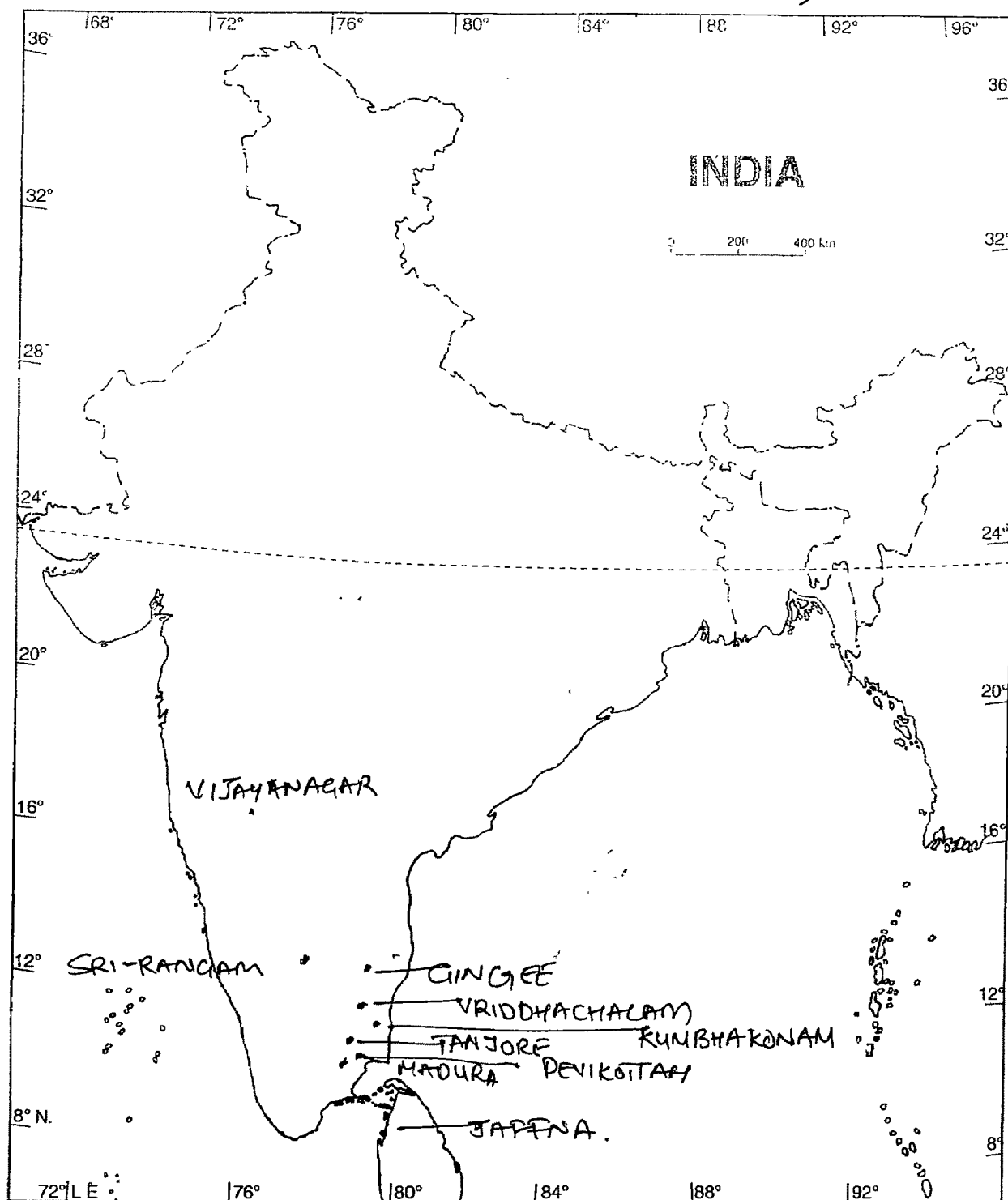


XIV. The Empire of Vijayanagara under Venkata II

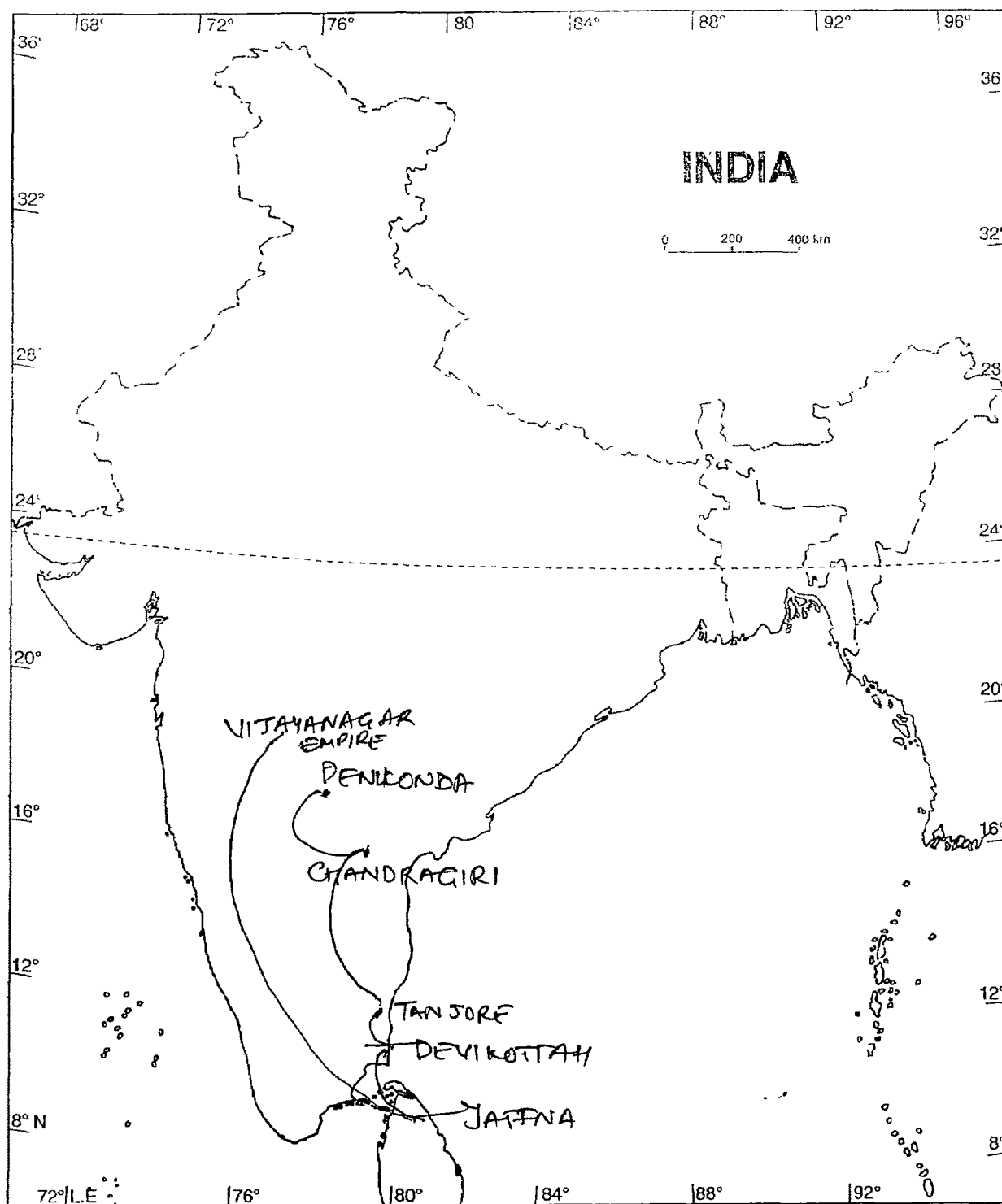
RAJYAS UNDER RAGHUNATHA NAYAKA IN THE VIJAYANAGARA EMPIRE



CAPITAL CITIES OF THE FEUDATORY KINGS DURING THE REIGN OF KING RAGHUNATHA (1614-1634 AD)



ITENARY OF KING RAGHUNATHA



Historical Information found in the Text *Vaidyanātha-prāsāda-prāśasti*:

The period from the 8th century to the 12th century was marked by different types of political activities particularly in the field of social, religion and cultural movements in Rajasthan. The central part of *Marwar* was ruled by the *Parmāras*, Southwest *Marwar* by the *Solankīs* and Chittod by the *Guhilots* who made efforts for the upliftment of the contemporary society.

The *Mewar* chiefs called *Rāṇās* were the descendents of the solar race. (*Sūryavamśī*).

Poetess Devakumārikā has highlighted the glorious personalities of some of the kings of Mewar in the text *Vaidyanātha-prāsāda-prāśasti*:

The first chapter contains 48 verses which enumerate the powerful kings like Bāppā Rāvala, Bhīmasimha, Kṣetrasimha, Kumbhakarṇa, Amarasimha, Jagatasimha, Saṅgrāmasimha-II. The whole family lineage is given as below :

- 1) Bāppā Rāvala (c. 781-810 AD)
- 2) Rāhappa Rāṇa (1201 AD)
- 3) Narapāla (1300 AD)
- 4) Dinakara (1300 AD)
- 5) Yaśaḥkarṇa (1300 AD)
- 6) Nāgapāla (1300 AD)
- 7) Pūrṇapāla (1300 AD)
- 8) Pṛthavīmalla (1300 AD)
- 9) Bhīmasimha (died 1303 AD)
- 10) Jayasimha (c. 1300 AD)
- 11) Lakṣmaṇasimha (1314 AD)
- 12) Arisimha (c. 1314 AD)
- 13) Hammīra (1327-1365 AD)

- 14) Kṣetrasimha (1365-1382 AD)
- 15) Lakṣā (1382-1397 OR 1422 AD)
- 16) Mokala (1397 OR 1422 AD)
- 17) Kumbhakarṇa (1433-1468 AD)
- 18) Rāyamalla (1474-1509 AD)
- 19) Saṅgrāmasimha I (1509-1530 AD)
- 20) Udayasimha II (1537 OR 1541-1575 AD)
- 21) Pratāpasimha (1571-1597 AD)
- 22) Amarasimha (1597-1620 AD)
- 23) Karṇasimha (1621-1628 AD)
- 24) Jagatasimha (1628-1654 AD)
- 25) Rājasimha (1654-1681 AD)
- 26) Jayasimha (1681-1699-1700 AD)
- 27) Amarasimha II - Devakumārikā (1699-1712 AD)
- 28) Saṅgrāmasimha II (1711-1734 AD)¹

Poetess Devakumārikā in her text *Vaidyanātha-prāsāda-praśasti* has furnished detailed information regarding the celebrated ancestors of her glorious family beginning with valorous emperor Bāppā Rāvala, the founder of the *Guhilot* dynasty. He performed a number of righteous deeds meant for the well being of the subjects and it added to the glory and splendour to the *Rāṇā* family. This tradition of performing various noble works useful to the family and to the people at large was maintained and continued by the descendents of Bāppā Rāvala as nicely depicted by poetess Devakumārikā. According to the poetess by the blessing of Lord *Ekaliṅga* these *Rāṇā*'s were ruling on the earth who belonged to the solar race and were blessed by God Śiva alias *Ekaliṅga* :

स भूयाद् एकलिङ्गेशो जगतो भूतये विभुः ।
यस्य प्रसादात् कुर्वन्ति राज्यं राणा भुवः स्थिरम् ॥वैद्यनाथ प्रा.प्र.-१.४॥

¹ Chaudhary J. B. — Sanskrit Poetesses, page 15

सूर्यान्वयोऽसाविव तिग्म रश्मिः प्रतापसंशोषितकर्दमारिः ।

समुच्छसत्स्वीयमुखाम्बुजश्रीदूरीभवद्दृष्ट खलान्धकारः ॥वैद्यनाथ प्रा.प्र.-१.९॥

These *Rāṇā*'s acquired the title *Rāṇa* (*Rāṇapada*) from the ancient king Rāhappa, who ruled for 38 years in Chittod and since they were skilful in warfare they were called *Rāṇa* (रणं जानातीति राण).

अथाभवद् राणपदं वितन्वन् राहप्पराणः प्रथितः पृथिव्याम् ।

तदादि तद्वंशभवा नरेन्द्रा “राणे”ति शब्दं महितं भजन्ते ॥वैद्यनाथ प्रा.प्र.-१.१०॥

रणे स्थिरत्वन्तु तदा नृपाणां दिनाधिनाथान्वय सम्भवानाम् ।

चतुर्दिगन्त प्रथितं हि राणपदं हि तत् सार्थकतामवाप्तम् ॥वैद्यनाथ प्रा.प्र.-१.११॥

Ranchod Bhatt (1654-1681 AD) was patronised by *Rāṇā* Rājasimha. He has composed two *Mahākāvyas* namely *Rājaprasāsti* and *Amarakāvyam* explaining the glorious personalities of the rulers of Mewar and their activities.

Ranchod Bhatt in his *Mahākāvya Rājaprasāsti* has explained the term *Rāṇā* :

रानाविरुदलाभेन रानेत्युक्तोखिलैर्बभौ ।

वंशस्याग्रे भविष्यति रानाविरुदिनो नृपः ॥राजप्रशस्ति-३.३३॥

According to Ranchod Bhatt sons of *Gahilot* were called *Gṛhāditya* among which the eldest one was called *Bāppā* :

ग्रहादित्यसुताः सर्वे गहिलौताभिधायुताः ।

जाता युक्तं तेषु पुत्रो ज्येष्ठो वाष्पाभिधोभवत् ॥राजप्रशस्ति-३.६॥

After *Bāppā Rāvala*, the poetess has mentioned the nine princes viz., *Narapāla*, *Dinakara*, *Yaśakarna*, *Nāgapāla*, *Pūrṇapāla*, *Prthvīmalla*, *Bhuvanasimha*, *Bhīmasimha* and *Lakṣamaṇasimha* who are nicely depicted in the present text *Vaidyanātha-prāsāda-prasāsti*. Poetess *Devakumārikā* depicts each one of them in a charming diction :

She starts with Narapāla (c. 1200 AD) :

राहप्य राणानरपाल आसीद धनुर्भूतां मुख्यतरः पृथिव्याम् ।
जितारि वर्गः परमप्रधानः सुश्राव्य कीर्तिनरवन्तरेन्द्रः ॥वैद्यनाथ प्रा.प्र.-१.१२॥

Then comes Dinakara (c. 1200 AD), who was so called because he was endowed with lustre like that of the Sun :

दिनकरस्तु ततोऽप्यभवत् सुतो दिनकर द्युति भाङ्गरपालतः ।
अवनिमण्डलभूपति मण्डलीमुकुटरत्नविराजित पत्कजः ॥वैद्यनाथ प्रा.प्र. १.१३॥

The *Rāṇā Yaśakarṇa* (c. 1200 AD) (was so named) because his reputation pervaded in the whole earth :

यशकर्ण इहाभवत्ततो यशसैवातिसमुज्ज्वलां भुवम् ।
बुभुजे युगदीर्घबाहुभृन्निजवीरत्वमवन् द्विषत्स्वपि ॥वैद्यनाथ प्रा.प्र.-१.१४॥

Nāgapāla (c. 1200 AD), who had might of innumerable elephants is again beautifully described by the poetess Devakumārikā :

ततस्तु नागपालोऽभून्नागायुतबलोत्कटः ।
सशास वसुधामेतां प्रजाधर्मेण पालयन् ॥वैद्यनाथ प्रा.प्र.-१.१५॥

Pūrṇapāla (c. 1200 AD), was the next ruler who governed his kingdom for the complete happiness of people :

ततोऽभवत् पूर्णमनोरथोऽयं कृपाणपाणिः किल पूर्णपालः ।
पूर्णसुखैः पालयतीति विश्वं तत्पूर्णपालत्वमधायितेन ॥वैद्यनाथ प्रा.प्र.-१.१६॥

Pr̥thvīmalla (c. 1200 AD) was the next ruler after Pūrṇapāla who vanquished all his enemies resembling elephants in might :

तस्मादभूदुग्रतरश्च पृथ्वीमल्लोऽरिहस्तिष्विव हस्तिमल्लः ।
ये युद्ध मल्ला बलदर्पनद्धातस्मादवापुः खलु भङ्गमेव ॥वैद्यनाथ प्रा.प्र.-१.१७॥

Bhuvanasiṃha and Bhīmasiṃha were brave kings, who possessed the might of elephant :

तस्माद् भुवनसिंहोऽभूद् धराधीशो महेन्द्रवत् ।
युधि भूपाल मातङ्गाः पलायन्ते यदीक्षिताः ॥वैद्यनाथ प्रा.प्र.-१.१८॥

Jayasimha's name itself suggests the permanent victory, which is essential for every ruler :

तदङ्गजन्मा जयसिंह राणो भुवं समग्रां प्रथितः शशाम ।
जयो हि यस्मिन् स्थिरतामुपेत्य पुनर्न कस्मिन् स्थिरतां बभाज ॥वैद्यनाथ प्रा.प्र.-१.२०॥

Lakṣmaṇasimha (1313 AD) was so called because he resembled Rāma's younger brother Lakṣmaṇa who defeated his enemies resembling Meghanāda :

तदात्मजः सागरधीरचेता नाम्ना ततो लक्षणसिंह आसीत् ।
यो मेघनादं सुविजित्य गोभिः स्थितो हि रामानुजवन्नरेन्द्रः ॥वैद्यनाथ प्रा.प्र.-१.२१॥
तस्य पुत्रो नरपती रानास्य जसकर्णकः ।
तत्सुतो नागपालोस्य पुण्यपालः सुतोस्य तु ॥राजप्रशस्ति-४.२॥

Poet Ranchod Bhatt in his *Mahākāvya Rājaprasasti*, too mentions these rulers viz. Narapati, Jasakarna, Nāgapāla, Pūrṇapāla, Pṛthvīmalla, Bhuvanasimha, Jayasimha, Lakṣmaṇasimha. These nine princes are said to have ruled within a time period of 50 years according to the poet Ranchod Bhatt :

पृथ्वीमल्लः सुतस्तस्य पुत्रो भुवनसिंहकः ।
तस्य पुत्रो भीमसिंहो जयसिंहोस्य तत्सुतः ॥राजप्रशस्ति-४.३॥
लक्ष्मसिंहस्त्वेष गढमंडलीकाभिधोस्य तु ॥राजप्रशस्ति-४.४॥

Arisimha and Hammira (1327-1365 AD) :

तस्मान्महीयानरिसिंहभूपो भूमण्डलाखण्डलतां जगाम ।
लसद्विषत् कुञ्जरमस्तकोद्यन् मुक्ताभिराकीर्णपदाग्र भूमिः ॥वैद्यनाथ प्रा.प्र.-१.२२॥

Ranchod Bhatt in his *Mahākāvya Rājaprasasti* mentions Arisimha to be the elder brother of Ajayasimha and the son of Rāṇā Lakṣmaṇasimha.

ज्येष्ठ सुतः पितुः संगेयो हतस्तत्सुतो दधे ।
राज्यं हमीरो दानींद्रो मूर्ध्गंगा प्रदर्शकः ॥राजप्रशस्ति-४.९॥

King Hammira, son of Arisimha ruled from 1327-1365 AD. He was brave

and adventurous ruler, who fought successfully against the Muslim ruler like Akbar :

ततोऽरिसिंहादभवद्हमीरः समिद्धतेजा इव शम्भुरीह्यः ।
शिरस्खलत्स्वर्धनिसुप्रवाहपवित्रिताशेषजगज्जनौधः ॥वैद्यनाथ प्रा.प्र.-१.२३॥

According to James Tod, "Hammīra succeeded in 1301 AD and had sixty four years granted to him to redeem his country from the ruins of the past century, where period had elapsed since India ceased even the permanent sway of war active princes. Hammīra died leaving a name still honoured in Mewar as one of the wisest and most gallant of the princes and bequeathing a well established and extensive power to his son Kṣetrasimha".

Kṣetrasimha, son of Hammīra ruled from 1364-1384 AD. He captured Ajmer from Lila Pathan and vanquished the Delhi monarch Humāyun :

हमीर देवादलभत् सुरश्रीर्यः क्षेत्रसिंहः पितुरेव राज्यम् ।
यस्मिन् महीं शासति वीरवर्ये स्थिता श्रुतौ तस्करता प्रजासु ॥वैद्यनाथ प्रा.प्र.-१.२५॥

Ranchod Bhatt observes :

मूर्ति चतुर्मुखीमेतां श्यामां श्यामायुतां ततः ।
क्षेत्रसिंहस्ततो लाखा लक्षयो भोक्लस्ततः ॥राजप्रशस्ति-४.९॥

Lakṣā ruled from 1382-1422 AD. According to the poetess Devakumārikā Since he made gift of Lakh (*lakṣa*) of coins and defeated his enemies hundred thousand i.e. lakh times, so he is called Lakṣā. He ascended the throne of Chittod in 1362 AD and fought against Mohammad Shah Lodi :

लक्ष्य व्यधान् योधगणान् विधत्ते लक्षावधि द्राग् धनमत्र दत्ते ।
यो लक्षवारं विबभञ्ज शत्रूँल्लक्षाभिधोऽस्मादुदभून्नरेन्द्रः ॥वैद्यनाथ प्रा.प्र.-१.२६॥

मूर्ति चतुर्मुखीमेतां श्यामां श्यामायुतां ततः ।
क्षेत्रसिंहस्ततो लाखा लक्षदो भोक्लस्ततः ॥राजप्रशस्ति-४.९॥

Mokala reigned from 1397-1433 AD, an important era in the history of India. He was called Mokala because both Viṣṇu and Śiva reigned

supreme in his heart :

मकारवाचो खलु विष्णुशब्द उकारवाचो किल शम्भुशब्दः ।

तौ चेतसि स्वे कलयत्यभीक्ष्णं तस्मान्नृपो मोकल इत्यभाणि ॥वैद्यनाथ प्रा.प्र.-१.२७॥

Kumbhā, the son of Mokala, ruled from 1433-1468 AD. According to the poetess he was more powerful than Kum̐bhakarṇa, the brother of Rāvaṇa. he was skilled in donating numerous strong elephants :

यः कुम्भकर्णादपि युद्धशाली यः कुम्भकर्णारिमनाः सदैव ।

यः कुम्भदानेधृतचित्तवृत्तिः स कुम्भकर्णेत्यभिधां बभार ॥वैद्यनाथ प्रा.प्र.-१.२९॥

He is so called *Kum̐bhakarṇāri* because like the elephant, emitting ichors, this king used to generously give gifts to the needy people :

कुम्भिनो दानम् इव दानं तस्मिन् ।

According to Ranchod Bhatt, he ruled for 35 years and constructed a fort *Kum̐bhalameru*.

According to James Tod, “*Mahārājā* Kumbhā was great warrior and a patron of art and music. He was not only a great king, administrator, warrior, politician, poet, but also a great architect with high aesthetic taste. Besides fortresses, he also erected Temples. Kumbhā *Rājā* was also a poet. He composed a *ṭīkā*, or appendix to the ‘Divine Melodies’ in praise of Kṛṣṇa (*Gītagovinda*). Out of the 84 fortresses for the defence of Mewar, 32 were erected by Kumbhā. He built 32 fort in Mewar of which the forts of Kumbhalgarh, is the most famous. Kumbhā’s place in the Annals of Rajasthan and India as a builder, writer and a military commander is imperishable.”

His manifold qualities gave Mewar a good administration. Rajasthan will ever remember this great son with gratitude. During the struggle against the Mughal forces, *Mahārājā* Pratāpa’s main base was Kumbhalgarh. From this fort he marched towards Haldighati to meet the armies of Salim and Mānasirṇha. Even after the battle of Haldighat, the fort remained the

centre of his activities.

Rāyamalla ruled from 1474-1509 AD and had three sons, Sāṅgā, Prthvirāja and Jaimalla :

स रायमल्लो गुरु कुम्भकर्णादि भुवं समग्रां विधिवच्छशास ।
यं रायमल्लं प्रति मल्लयोद्धा धरातलेस्मिन् न बभूव कश्चित् ॥वैद्यनाथ प्रा.प्र.-१.३०॥

Saṅgrāmsimha-I alias Sāṅgā, son of Rāyamalla ruled from 1509-1530 AD. *Mahārāṇā* Saṅgrāma, is also known in the Annals of Mewar as Sāṅgā who defeated the forces of Ibrahim Lodi twice and fought with Babar in 1526 AD. In all, *Mahārāṇā* Saṅgrāma won eighteen battles against the Sultans of Delhi and Malwa and in the end controlled either directly or indirectly the great part of Rajasthan :

तदङ्गजन्मा भुवनप्रकाण्डः संग्रामसिंहो भुवमन्वशासीत् ।
म्लेच्छाधिपं योधगृहीतमुक्तं चकार कारुण्यरसाभराद् यः ॥वैद्यनाथ प्रा.प्र.-१.३१॥

Udayasimha ascended the throne of Chittod in 1541 AD. The significant work which *Mahārāṇā* Udayasimha undertook was the foundation of Udaipur town. He also constructed a lake known as Udaisagar, which is well known even today :

पार्थिवात् समभवत्ततः परं दीप्तिमान् उदयसिंहभूपतिः ।
येन विश्ववलयैकभूषणं भूभूतोदयपुरं विनिर्मितम् ॥वैद्यनाथ प्रा.प्र. १.३३॥

Ranchod Bhatt in his *Mahākāvya Rājaprasasti* states :

तद्भ्राता विक्रमादित्यो भूपोभूतस्य सोदरः ।
राणा उदयसिंहोथ स दिव्योदयसागरम् ॥राजप्रशस्ति ४.१७॥
पूर्णं तु षोडशशते शुभकारिवर्षे द्वाविंशतिप्रमितिके किल माधवे वा ।
पक्षे सिते उदयसिंहनृपस्तृतीयामध्येकरोदुदयसागरप्रतिष्ठाम् ॥राजप्रशस्ति-१६.१॥

Pratāpasimha, the celebrated hero, the glory of the Medieval India, son of Udayasimha ruled Chittod from 1571-1597 AD. He became the protector of religion and stood strongly against the Muslim Emperor Akbar. The most famous battle which took place during the reign of *Mahārāṇā* Pratāpa

was on the plains of the Haldighāti about 40 miles north of Udaipur. Both Kumbhalgarh and Udaipur were occupied by Mughal forces. Later *Mahārāṇā* Pratāpa succeeded in recovering Kumbhalgarh and many other fortified forts and took back whole of Mewar. Devotion, sacrifice, bravery and nationalism were the four pronged virtues of *Rāṇā* Pratāpa. Despite ill condition he resisted the might of the great grand Mughal Akbar, till his last breath :

प्रतापसिंहोऽथ बभूव तस्माद्धनुर्धरो धैर्यधरो धरित्र्याम् ।

म्लेच्छाधिपैः क्षत्रकुलेन मुक्तो धर्मोऽप्यथैनं शरणं जगाम ॥वैद्यनाथ प्रा.प्र.-१.३४॥

Rāṇā Pratāpa, was a successful administrator and an able General who planned his strategies in a manner as to resist onslaught of the mighty Akbar. Though defeated in the battle of Haldighati by the combined forces of Akbar and *Rājā* Mānasimha of Amber, he subsequently regained most of his territory and brought back the honour of Mewar.

Amarasimha, the eldest son of *Mahārāṇā* Pratāpa ascended the throne in 1597-1620 AD :

अशेष भूमण्डलमण्डलश्रीः समग्रभूमावमरेन्द्र कल्पः ।

आसंस्तु तनैव कृताः सुमार्गा भूपः स्व वंश्यरैपि येषु चेले ॥वैद्यनाथ प्रा.प्र.-१.३६॥

J. B. Chaudhari rightly states, “The repeated attacks of the Mughal Emperors wrecked the fortune and forces of Chittod so much that Shah Jahan, attacked again in 1613 AD. Amarasimha could not defend him.”

Karṇasimha ruled from 1621-1628 AD :

तस्माद्भूत कर्णसमानदानप्रवाहभूद भूभृदिहैव कर्णः ।

ततो जगतसिंह धराधिपाऽभूद भाग्याधिपोऽसावमरेन्द्र-कल्पः ॥ वैद्यनाथ प्रा.प्र.-१.३७॥

L. P. Mathur in his book “Forts and Strong holds of Rajasthan” states that he built the Jagamandira in 1622 AD. According to Ranchod Bhatt, “He had the foot sign of lotus and was generous like Karṇa and hence named Karṇasimha” : पद्मलक्ष्मांद्रिकमलः कर्णदानपराक्रमः ॥राजप्रशस्ति-१२॥

Jagatasimha succeeded his father Karṇasimha in 1628 AD and ruled from 1628-1654 AD :

तेनार्जिता षोडशदानमाला मान्धातु तीर्थादिवरेषु तेने ।

राजाङ्गनस्याग्रत एष विष्णोः प्रासादमभ्रंलिहमाततान ॥वैद्यनाथ प्रा.प्र.-१।३८॥

Ranchod Bhatt states, “Jagatasimha performed the donation of silver by praising the *Jyotirlinga* of Omkareshwar, which was worshipped by Māndhātā” :

ज्योतिर्लिङ्गं तु मांधातृसेव्यमोङ्कारमीश्वरम् ।

सुवर्णस्य तुलां चक्रे अथ प्रत्यब्दमातनोत् ॥राजप्रशस्ति ५.३६॥

In the following verse we find that he has constructed the idol of Lord Jagannātha in a beautiful temple on *Vaiśākhī Pūrṇimā* :

अस्मिन्वर्षे पूर्णिमायां वैशाखे श्रीजगत्पतिः ।

श्रीजगन्नाथरायं सत्प्रासादे स्थापयन्बभौ ॥राजप्रशस्ति-५.४८॥

James Tod also observes, “*Rāṇā* Jagatasimha built the palace on the lake called *Jagnivāsa* on which is Jagamandira.”

J. B. Chaudhari rightly states, “Karṇasimha reigned for 26 years peacefully after the death of his father Jagatasimha 1628 AD. The beautifully carved Jagadīśa temple of Lord Viṣṇu in the town of Udaipur is worth visiting.” Besides L.P. Mathur in his book “Forts and Strongholds of Rajasthan”, says that among the several temples of Udaipur the Jagadīśa temple is worth a visit. It was built in 1651 AD.

Rājasimha ruled from 1654-1681 AD. He succeeded his father Jagatasimha in 1654 AD and built the famous lake called Rajsamand at Kankroli to save his subjects from famine :

ततोऽभवद् भूमिपतिः पृथिव्यां धराधिराजः किल राजसिंहः ।

येनेह पृथ्वीवलयैकरूपं सरः समुद्रोपममन्वबन्धि ॥वैद्यनाथ प्रा.प्र.-१.३९॥

While Rājasimha was going to Jaisalmer to get married, he saw on the way a place for constructing a lake and thus decided to build a dam and

after five days on an auspicious day king Rājasimha named the lake as 'Rajsagar' which is also called Rajsamudra :

ग्रामाणां सीमि दृष्ट्वा क्ष्मां तडागकरणोचिताम् ।
 स्वमनः स्थापयामास बद्धुमत्र जलाशयम् ॥राजप्रशस्ति-९.७॥
 तदैनां वीक्ष्य वसुधां तडागं बद्धुमुद्यतः ।
 पुरोधसाकरोन्मंत्रं कार्यं स्यादिति सोवदत् ॥राजप्रशस्ति-९.१०॥
 नामास्य वाच्यं त्विति तत्पुरोधसा नामोक्तमेकं त्विति राजसागरः ।
 नानापरं राजसमुद्र इत्यतो नृपस्तडागस्य तु जन्मनाम वै ॥राजप्रशस्ति-१५.२९॥
 इत्युक्त्वानेव हि राजसागरस्तदुत्तरं राजसमुद्र इत्यपि ।
 नामास्य चक्रे दिनपंचकोत्तरं दिव्ये मुहूर्ते त्विति भूमिनायकः ॥राजप्रशस्ति-१५.३०॥

Jayasimha, son of Rājasimha, ruled from 1671-1699 AD :

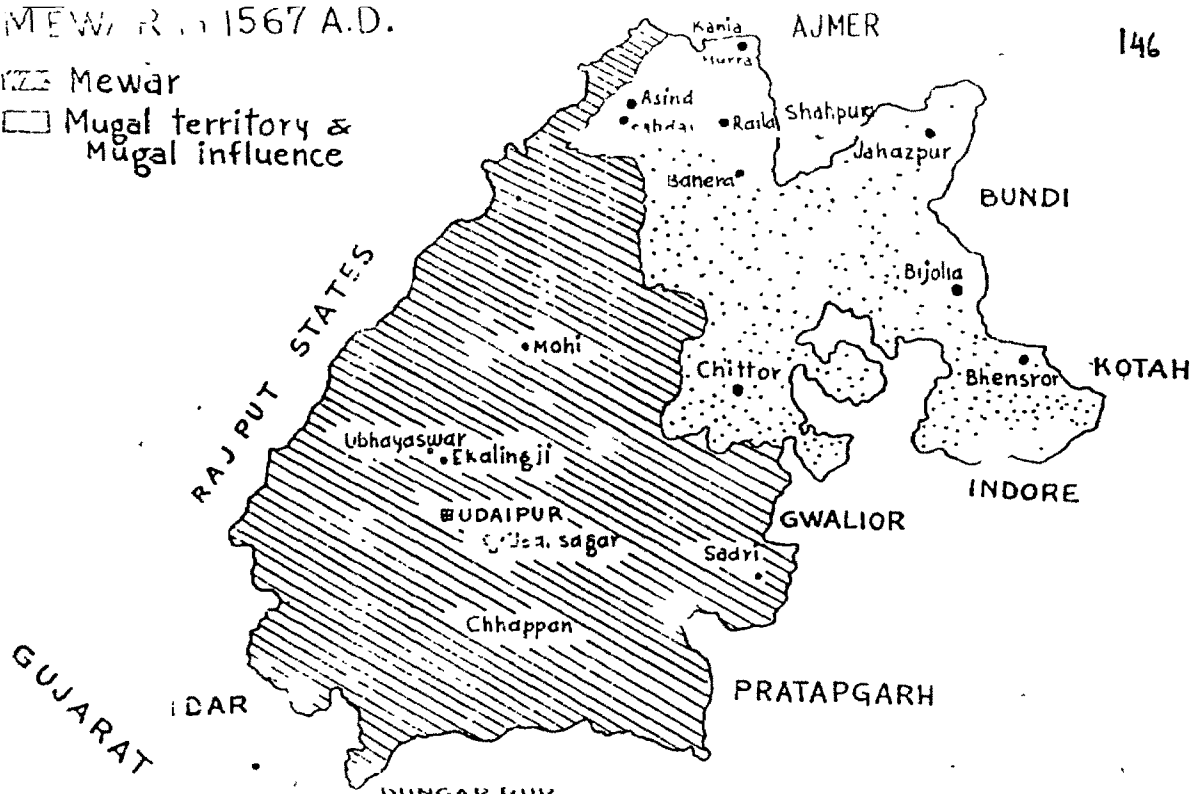
तदङ्गजन्मा जयसिंह राणो धुरं धरित्र्या विभराम्बभूव ।
 यो दानदाक्षिण्य गुणैकसिन्धुर्भाग्याधिको बुद्धिमतां वरिष्ठः ॥वैद्यनाथ प्रा.प्र.-१.४१॥

Amarasimha, son of Jayasimha and the husband of poetess Devakumārikā ruled from 1699-1711 AD. He offered many donations and was the foremost among all the kings. He captured Malpur on the Ajmer frontier that belonged to the Emperor of Delhi (Shah Jahan) :

अमरनरपतिस्तत्सूनुरेवाभवद यः सकलनरपतीनामेष मूर्धन्य आसीत् ।
 विधिविरचितरेखां यो दरिद्रो भवेति स्वविहितबहुदानैरर्थिनामावमार्ष्टि ॥वै.प्रा.प्र.-१.४३॥
 पित्राऽथ दत्ता सबलेन राज्ञा वराय योग्यामरसिंहनाम्ने ।
 भीष्मेण कृष्णाय महीग्रधाम्ने धामाभिरामा किल रुक्मिणीव ॥वै.प्रा.प्र.-४.१७॥

▨ Mewar

□ Mughal territory & Mughal influence



CHAPTER IV

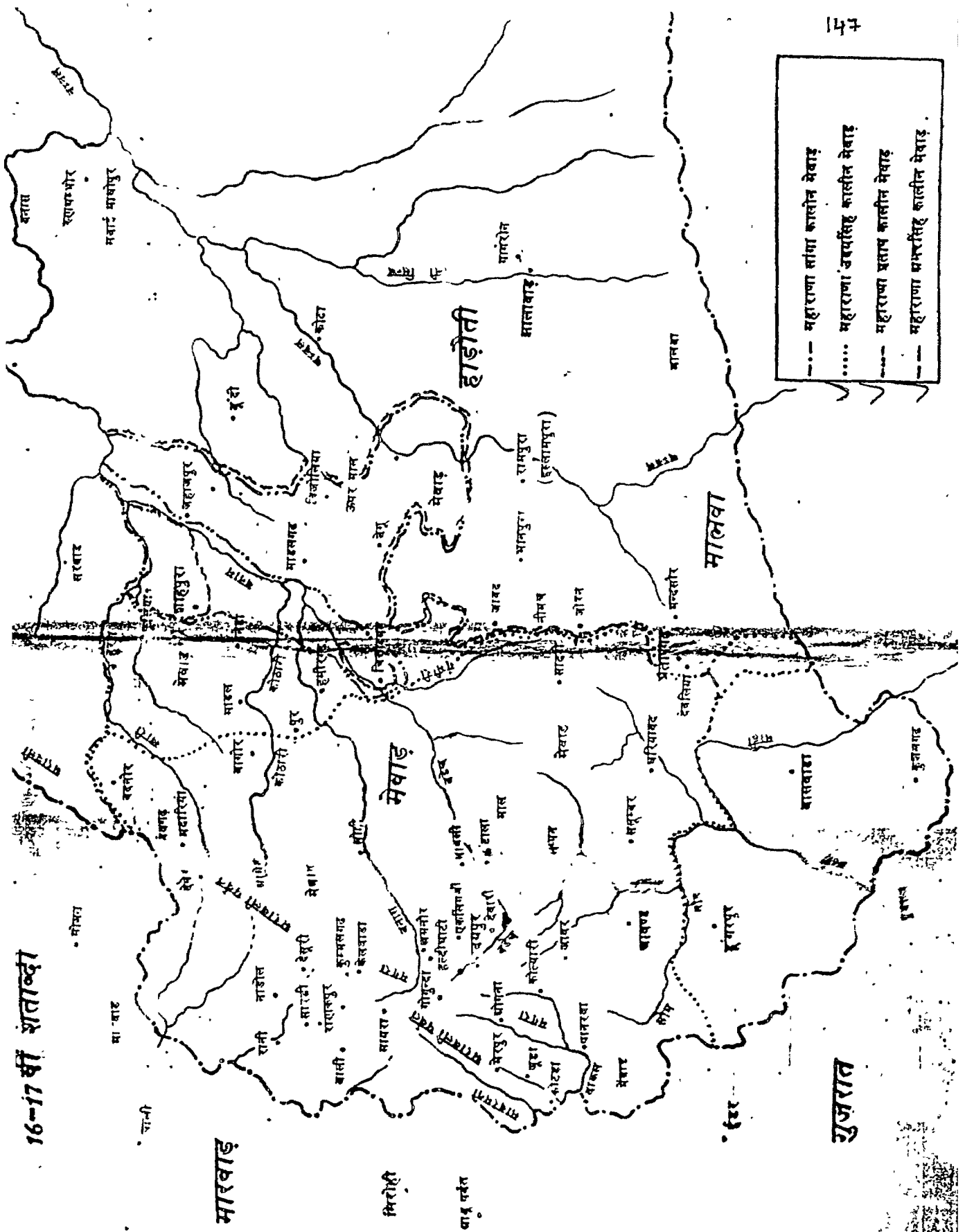
UDAI SINGH AND AKBAR : THE TRAGIC END OF CHITOR.

(1536—1572 A. D.)

A great change had come about in the position of Mewar and in the spirit of the Mughal power, during the period between the events we have just related and the tragedy to which we are coming. Vikramaditya's continued offensive and arrogant attitude terminated in his murder by the nobles who raised Vanbir, an illegitimate son of heroic Prithviraj to the throne of Chitor in 1536 A. D. But Vanbir realized that he would not succeed in perpetuating his rule unless the heir-designate Uday Singh, who still commanded the respect and esteem of the nobility, was got rid of. Therefore, one night, he managed to have access to the palace where the prince was sleeping. But before he arrived the prince had been removed to a place of safety by the cautious and daring action of his nurse Panna, a woman of great resourcefulness and sterling devotion to the persons of her royal ward. Vanbir gave a blow of his sword to the sleeping boy who was no other person than Panna's own son who had been intentionally placed on the heir-apparent's bed. The murderer thought that he had despatched Uday Singh.

The news of the ghastly murder spread like wildfire throughout the town of Chitor and made people

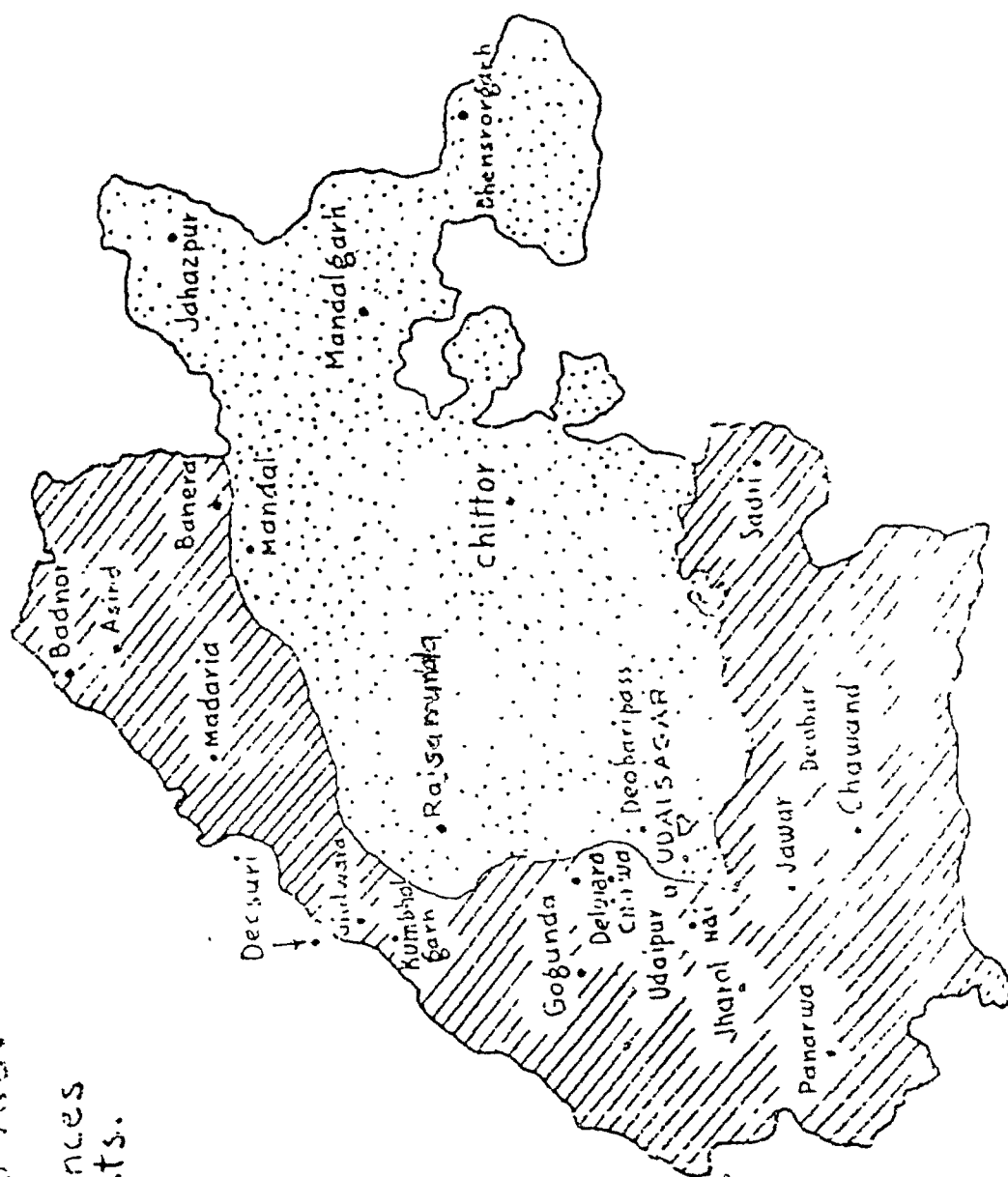
The old palaces of Uday Singh where his foster mother left her son to be murdered are still to be seen and are called Panna's palace at Chitor. Panna's name has become proverbial for devotion to her royal ward.



— -- महाराणा सांगा कालीन मेवाड
..... महाराणा! अबयसिंह कालीन मेवाड
— -- महाराणा प्रताप कालीन मेवाड
— -- महाराणा अमरसिंह कालीन मेवाड

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Maharana Pratap on Chetak

Sage Hārīta, Guru of Bāppā Rāvala and his descendents :

Guru was given the highest place and honour in those days and king used to receive the *Guru* warmly with utmost courtesy. Sage Hārīta the teacher of the royal family of Bāppā Rāvala is mentioned by poetess Devakumārikā in her *Khaṇḍakāvya Vaidyanātha-prāsāda-prāśasti* :

तदा मुनीनां प्रवरस्तपस्वी हारीतनामा शिवभक्तासीत् ।
 स एकलिङ्गं विधिवत्सपर्याविधेरतोषिष्ट शिवेष्ट निष्ठः ॥वै.प्रा.प्र.-१.६॥
 तस्योपदेशेन समग्रसिद्धेर्वापानृपस्याथ बभूव सिद्धिः ।
 आराधनात्तुष्टिमतोऽस्य शम्भोस्तदेकलिङ्गस्य विभोः प्रसादात् ॥वै.प्रा.प्र.-१.८॥

Ranchod Bhatt in his *Mahākāvya Rājaprasasti* states :

हारीतराशिः सुमुनिश्चण्डः शंभोर्गणोभवत् ।
 तस्य शिष्योभवद्वाष्पस्तस्याज्ञातः प्रसादतः ॥राजप्रशस्ति-३.८॥

Sage Hārīta, was a great devotee of Lord Śiva alias *Ekaliṅga*, due to whose grace Bāppā Rāvala ruled peacefully as rightly pointed out by poet Ranchod Bhatt :

सप्तमीदिवसे बाष्पः स पंचदशवत्सरः ।
 एकलिङ्गेशहारीतप्रसादाद्भाग्यवानभूत् ॥राजप्रशस्ति-३.१२॥

The Guru like sage Hārīta was revered by the kings of Mewar and they used to work for their subjects under his guidance and blessings.

Rājapurohita Sukharāma :

Sukharāma was generous and truthful Royal Priest in the court of Rāṇā Saṅgrāmasimha (17th century AD). Dr. Chandrashekhara Purohit in his book “*Mewāḍa kā Saṁskṛta Sāhitya*” has quoted the following verse which is taken from “*Saṅgrāmasimha Mahodaya Kāvya*” written by Tripathi Bihari (which is not available at present) :

सौख्यप्रदः सर्वजनेषु शश्वदुदारचित्तोद्धत कीर्तिपुञ्जः ।
 प्रपूरिताशेषदिगंत भागो विश्वाभिरामः सुखराम एषः ॥संग्रामसिंहमहोदयकाव्यम्-२५॥

अथ युधिष्ठिरयज्ञसभाजनप्ररुषितस्य तु चेदिमहीशितुः ।
निधनमाशु विधाय ययौ पुनर्यजनतो जनतोषकरो भवान् ॥ सन्तानगोपाल-३.४३ ॥

The same episode is found in *Bhāgavata Purāṇa* :

तावदुत्थाय भगवान् स्वान् निर्वाय स्वयं रुषा ।
शिरं क्षुरान्तचक्रेण जहारापततो रिपोः ॥ भागवतपुराण-१०.७४.४३ ॥

Poetess Nalini Shukla too portrays God Kṛṣṇa in her compositions titled “*Natavaradhyānam*”, “*Kṛṣṇakeligītā*”, “*Vrajakiśorastavanam*”, “*Gopīkṛṣṇalīlā*” and “*Rādhānunaya*”.

Poetess delineates God Kṛṣṇa endowed with a crown shining with the feather of peacock and his waist portion jingling with Kīṅkiṇī (small bells) :

मुक्ताहेममयूरापिच्छमकुटं रत्नावलीसंयुतम्
नानापुष्पलताकुलं नटवरं वन्यस्रगाभूषितम् ।
कट्यां काञ्चनकिङ्किणीपरिवृतं पीताम्बरालङ्कृतम्
कालिन्दीतटरासकेलिकलितं गोपालमेवाश्रये ॥ भावाञ्जलिः ॥

In the five verses of *Kṛṣṇakeligītā* Poetess Nalini Shukla asks Yaśodā to observe the activities of child Kṛṣṇa :

क्षणमवधानं देहि यशोदे!
अयि निजपुत्रं पश्य सुमुग्धं करमुखधृतनवनीतम् ।
मधुरसहासं ललितविलासं कुसुमायुधजयशीलम् ॥
कलरवमग्नं मा नय विघ्ने !
क्षणमवधानं देहि यशोदे! ॥ भावाञ्जलिः ॥
कृतकरतालं झङ्कृतहारं क्षणमुल्लासमेतम् ।
भ्रमरनिवेशं कुञ्चितकेशं मञ्जुलवेशमुपेतम् ॥
सखि कृतपुण्ये नन्द सुधन्ये !
क्षणमवधानं देहि यशोदे! ॥ भावाञ्जलिः ॥

In the *Vrajakiśorastavanam* the poetess praises Lord Kṛṣṇa as a *Vrajakiśora* and depicts his exploits as a child :

विलुलितचिकुकुरेणाच्छादितास्यांसदेशं श्रमजलकणिकालीमौक्तिकायासलीलम् ।
व्रजपरिसखत्सान् पुच्छतः कृष्टवन्तम् रजकणधवलाभं धावमानं स्मरामि ॥ भावाञ्जलिः ॥