Part II

Ānandaraṅgavijaya Campū --- Translation
PART II

English Translation of Ānandaraṅgavijaya Campū

Chapter I

Let the lord Gaṅapati who is pot-bellied and is wearing the crescent moon, protect the universe, holding a sheaf of paddy, white water-lily, rope, lotus and tusk in his left [hands] and a gadā, [a piece of] sugarcane, a bow, a trident, a cakra, a pomegranate with his right [hands] and embracing Siddhalakṣmi and whose trunk is stretched out towards a pot containing the wealth of precious stones the radiance of whose body rivals a thousand rising suns.57 1.

I always pray to Gaṇamukha, who has a big pot-belly and whose lotus feet are surrounded by the host of bees who are drawn by the sweet-smelling flowers on the heads of all the immortals headed by the four faced one (Brahmā) and whose

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कल्लारामबुझागिरिकङहुकोसहादन्तेश्वरायः सर्वकालिको भवानि से भक्तावितोति।

गैरास्याहस्तविन्दुविद्युतकथा देश्य समालिक्षितः

शोभाः शुभमालनं भवतं नित्यं रगेशो महानुः॥
upper garment is shaken by the breeze produced by fanning of the hands of nectar-quaffing ladies. 2.

May Viṣṇu (Śrīkānta) whose sweetly smiling face is forever happy and whose body is dark as the petals of a blue water-lily that is just opening, spread the loveliness that generates all that is auspicious as he clasps to his bosom his radiant consort, who is [bright and slender] like lightning with his arms. 3.

Let the crescent-moon crested (Śiva) shine in my mind forever in company with the daughter of king of mountains (Himavān) by the Agastya-like fire of whose forehead eye the ocean-like pride of the God of love was, it seems, rendered [as insignificant] as a hand-full of water. 4.

Let the light flash before me, which is known as Śoṇācalara, which is spotless, a treasury of compassion, unequalled and immeasurable and whose lotus feet the husband of Indirā was unable to see and whose head Aja. 5

58 अया विषयाः।होतालकोर्कोभुमभाववः। तन्महाविषयायाब स्वभावम्। वद्यादि।
अर्ध जहसांतां ततो वास्याः समुस्ततः। दिट्टलकोर्कोभुमभावव विश्ववर्मणमाहिसम्।
अया।सन्यासस्योपयोध्यायाम्। मायवः। आयसूत्तिनास्मातात्स्वर्गम्।
अनेकोर्कोलिनाना। विकल्पस्य तेजसः। अयस्तत्तमान्यस्यमार्गं। दिस्विनः।
विशालिन्दुवर्यो। विशालसंविक्षणम्। भ्रातृकुप्ता। नेत्रामाधमाशकिदि।
वरसां। रूपस्य। संघर्षधिमुखम्। विश्वनाय। विद्याधरो। विभवदान सर्वपलिति।
अयाक्षत्वव्यवहारम्। विभवदान। शापाभावम्। श्रमाद्यस्यतिः।
अयाक्षत्वव्यवहारम्। विभवदान। शापाभावम्। श्रमाद्यस्यतिः।
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वरसां। रूपस्य। संघर्षधिमुखम्। विश्वनाय। विद्याधरो। विभवदान सर्वपलिति।

59 नर्कोत्तरो न जापेतः। न जनिष्ठवेषस्वम्।

भेष्ट्रं: सर्वभूतानां तत्प्राधानम्। स्मृतः।

For the sake of the beauty of [my] words may the goddess of speech live on the tip of my tongue. Who takes the divine form of spotless speech that is pleasant and true by the means of the flowers of oratory of whose manifest form all noble men live in this world. 6.

I Śrīnivāsa pañḍita whose mind is a bee to the divine lotus feet of the beloved of Śrī am composing with great joy this work Ānandaraṅgavijaya in which all the rasas shine forth for the enjoyment of learned men. 7.

Śrīnivāsakavi who has come from Gaṅgādhārádhvarin, as the moon has come out from the milky-ocean has written this work with all humility. Let the great abandon their jealousy and be happy by appreciating this work. 8.

Here in the world occupied by the kings who quenched the power of the devas by the irresistible and infinite arm power, intoxicated elephant of the lord of all the world which is surrounded by the perfect strength, its [elephants] raised and strong temple was sportively [without much effort] tired by the strong and frightful thunderbolt curved and strong nail of the lion, powerful (climbed on the mountain of arrogance) by getting boon from the grace of Brahmā who was pleased by their worship and hard penance, who were wide-chested as in the heaven even the good (having no evil thought) Brahmmins (gods of earth) having lost their mercy to attack them very often, descending on earth; by whom the ten directions were filled with thousands of armies in which there were more than hundreds of war chariots, hosts of bold elephants large number of quick horses
and foot-soldiers; interested only in pleasure, of censurable character; like the head of demons such as: Śumbha, Niśumbha, Sunda, Upasunda, Madhu, Kaitabha who have the proud pillar like arms that have totally arrested the pride of the array of all the gods. Who are engaged only in torturing the whole world like the clouds of the time of deluge that play without fetters and that have a dark lustre that can suppress the dark colour of the neck of Śiva [kālakāla]; who grow each and every day each like the Mandeha demons⁶⁰ who desire to stop the movement of the just risen sun; whose wealth is arrogance; who never have the thought of death; occupied by the kings such as: Jarāsandha, Śiśupāla, Paundrakavāsudeva, Kālayavana, Mura, Naraka and Karṣa (son of Ugrasena) always afflicted by a burden that is extremely difficult to bear, its body wearied, having no other saviour the goddess earth approached Indra who is engaged in punishing the wicked and bestowing compassion on the good, who removed the distress caused by the demons (group of sons of Diti) by the valour of his arms, mother of the elements went to see Indra (1000 eyed). Next, After starting, she crossed the path made shorter by the female swans who were eager to play in the heavenly river and which had been attracted by the twinkling sound of the jewelled anklets on her delicate lotus feet, her fatigue of travel was being removed by the breeze, cool, gentle and fragrant by its blowing through the garden of nandana, dense with wish-fulfilling trees which bear flowers always. Quickly with extreme effort Vasumatī entered the town of Indra (valabhedanapuṭabhedana)
thickly surrounded by the group of gods the fruits of whose actions is the supreme pleasure produced by ever new divine pleasures, which were constantly being enjoyed; the couples of Siddhas, Gandharvas and Vidyadharas who brim with great and expanding pleasure sing the texts describing the exploitation of Indra. The audience listen it with great attention and think of the greatness of Indra; there was no place to those who are not generous; it has no reach to those who have no meritorious deeds; it is not visible to ill-seers; it is always an abode of all prosperity.

Then Vasumati went to the court of Indra (Agharipu) and informed that enemy of Bala of the trouble caused by the Dānava, and then putting him (Indra) in from she went to Brahma (Caturānana). [He] the lotus-born one, set off surrounded by Devas along with her for the ocean of nectar. 9

Before long that group of sky-dwellers, after traversing a lengthy path, caught sight of the ocean of nectar with its spread of flickering waves, trembling as if out of anger caused by the pounding of the churning mountain (Manthara). 10

[-The ocean which was] roaring with high waves breaking each other's limbs, making the mountain peaks to laugh as if letting out a grooming sound because of the burning pain caused by the (baḍavāgni) fire inside him.11

Seeing the unsteadiness of the ocean the (Svargaukasa) heavenly-dwellers had doubts about [the character of Lakṣmī] his daughter. In the world it is well accepted by the Tāntrikās
who know the *siddhānta* that the qualities of effects arise produced by the qualities. 12

The sequence of high waves of the milky ocean because they were spread out in steps looked like a flight of silver stairs to climb and to approach Murāri (Viṣṇu) 13

The group of those who do not blink keeping the corner of an eye on the sky in order to see him whose weapon is the wheel Rathāṅgāyudha, like an Upanishad in that they praised the superior qualities of Puruṣottama, like a group of peacocks happily looking at a cloud in the rainy season, they shortly beheld in the middle of the ocean Sārasanābha of great fame risen up from his posture of *Yoganidrā* - sleep to protect all the worlds.

There in the ocean of milk intense lustre with the effulgence of a dark cloud, bringing near the peerless [goddess] who has the radiance of gold, as if refuting the theory that darkness is the absence of light, visited the senses of those who had realised the ātman even though [that lustre] was beyond the grasp of the mind 14.

Those [Devas] beheld Aravindanābha (one who has lotus in his navel) lying on the bed of the king of serpents and being attended upon by the king of birds.15

The ocean is a lotus; its bright rows of waves are the spread of its petals; its foam, the pollen; Lakṣmī (kalaśajaladhi) forms its filaments the serpent Śeṣa is its pericarp; the enemy of (the demon) Madhu - (Viṣṇu) is the well-nourished bee who drinks its nectar which is his
happiness. The gods all arrive there in order straight away to shake him. 16

Then the gods, intent on surrender, praised Nārāyaṇa who is [like] a wild fire having the mighty wind as friend capable of burning the expansive forest of bamboo that are verily the family of demons engaged in always attacking the worlds with the irresistible power of their arms that resembled the opulent charming hood of serpent Ananta; having four hands with the intention of giving the four fold objectives of life (namely- dharma, artha, kāma, mokṣa) simultaneously to his own sinless devotees; always lying as if, due to the fatigue of bearing the churning mountain in Kūrma-vatāra (the incarnation of tortoise) that is capable of undertaking the churning of milky ocean. As Ananta the leader of the wind eaters (serpents) finds difficulty in bearing the weight of Viṣṇu since all the worlds are resting in the big belly of the Lord, he (Ananta) breaths deeply with his thousand mouths, his body raises and falls due to the inhaling and exhaling of the air; and (in the meanwhile) Viṣṇu under the pretext of sleeping enjoys the play of swing a favourite pastime; Lakṣmī always embrace him fearing Rāhu, who tries to swallow the beautiful face of Lakṣmī mistaking it for moon; his lotus eyes are closed as if due to the presence of moon which is verily Indira’s face; his pair of feet are shining in the pure and saintly hearts resembling precious throne; the jasmine bud like teeth are blossoming in the sweet and smiling face; a cloth of golden lace shines on his waist; he is accepted by Jalaja (one who born in the water i.e. goddess Lakṣmī) and contemplated by the
group of Ajala/Ajada⁶¹ wise people; though he is the destroyer of the
group of enemies, he is the resort of the wheel (sudarsana) which has
a 1000 forks; even though being Vidhu = moon/controller he causes
the blooming of the lotus⁶²; though he holds the lotus in his hands he
causes lily to blossom;⁶³ like Sumeru mountain he was only refuge
for all the Devas.

O Lord Hari! Solutions to you! O foe of demons your
eyes are verily the blooming lotus, your pair of feet removes
the distress of those who surrender, your glories are extolled by
Śiva the consort of Dākṣāyaṇī and you are the ocean of
compassion. 17

Obeisance to the Lord with a spot less soul! By a small
particle of whose great opulence the world came into existence,
whose orders are received with great regards with bowed heads
by Lord Śiva and others, whose beginning is untraceable like
the imaginary sky flower? 18

Lord of Indirā pleasing Devas with his glances of eyes which
steal the glory of the fresh lotus, spoke as follows to Brahmā, Indra
etc., who made all the quarters resounding by making different kinds
of sounds, interested in rooting out the trees of wicked demons:

O great Gods! Are you happy now? Has the might of
Vajrāyudha destroyed the arrogance of demons? Is the polity
of Devas lead by the intelligence of Bṛhaspati? Capable of
maintaining the Deva’s pride in sustaining the welfare of the
world. 19

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⁶¹ there is no distinction between da and la as evident in the rule dalyorubhedah
⁶² Vidhu = Viṣṇu also causes happiness to Kamalā = Lākṣmī
Hearing these sweet and pleasing words uttered by Him, disciples of Angiras = Devas were very much pleased and with all humility informed this to Nārāyaṇa who was decorated by Arnavakanyā (daughter of ocean i.e. goddess Lakṣmī)

O lord! You, who are interested in protection of all the worlds, always protect us and you are a divine tree fulfilling all the desires of those that bow to your lotus feet, how can there be any misery, but, indeed there is some grief in the mind of nectar eaters.

The demons who were killed by you - the protector of Devas have reborn and with severe penance (pleased) worshipping Brahmā obtained several boons as a result of which becoming arrogant they torture the earth in spite of your existence as the authority. 20

Kālanemi who was killed by you, has reborn as Kaṁsa, with his help the insolent Keśi, Pralambha and others always trouble Brahmins as they troubles the devas adamantly, they destroy sacrificial rituals, they always pounce on cows and Brahmins like a whimsical tiger. 21

The blow of his (Kaṁsa) fist kills the enemies who attain heaven, their wives too as if wishing to attain heaven live by getting handful of alms. 22

O protector of the miserable! Some other demons like Narakā and king Jrāsandha attacking all live as a burden to the earth. 23

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63 causes happiness to the world (kuvalaya = bhūmandala
64 The presence of the term sārdūlavikrīdita at the end of the verse suggests that the verse is composed in the sārdūlavikrīdita meter.
65 Refer kuumarapuraana through sabdakalpadruma for a word muṣṭi.
Thus, they informed all the news of the demons in detail, the lord of Rama replied to the tired Devas with these words:

24

O Jambhaśāsana (killer of the demon Jambha), Ambhojāsana (to whom the lotus is seat) and other Sudhāsanāḥ (nectar eaters), to fulfil your desires I shall be born as the son of Devaki and descend in the family of Dharā and Droṇa who have already descended into the earth according to the instruction of Brahmā and living there assuming the names of Yaśodā and Nandagopa; bestowing their desires; descending the earth I will bring back the prosperity/happiness for all the worlds by killing the Asuras and assuming the human nature live there for a long time enjoying the divine pleasures.

Thus considering the gods and the earth he sent them to their abodes; then Brahmā too ordered the Devas, that they should also be born in the Yādava race to hemp the lord who would incarnate himself to relive the earth of her burden.

As instructed by Brahmā, the Devas were born in the family of Yadu, they spread their wealth of valour even to the other worlds, they were born to help Viṣṇu who was to incarnate with Balarāma, grew gently on earth with great glory.

25

Viṣṇu the big fire to the forest of bamboo of the adamant demons with arms like shining pillars of the high/raised pavilion in the earth, the lotus eyed, the ocean of compassion was born as the son of Devaki and Vasudeva on the night of
the eighth day of the dark fortnight in the month of Śrāvaṇa to save the divinities and Brahmins. 26

As the first six sons of Vāsudeva have been killed by Kṛṣṇa, he (Vāsudeva) carried him (Kṛṣṇa) to Gokula in the mid-night seeing this divine child the precious jewel of the world Yaśodā and Nandagopā became glad. 27

Garga the family pries came to Gokula and performed all the religious rites to Cakrapāṇi and named him as Kṛṣṇa, and also named the incarnation of Seṣā as Balarāma, who was already born as the son of Rohiṇi. 28

Balarāma and Kṛṣṇa mutually attached with great love grew quickly with well-built body, which kindled the passion of the damsels in Gokula. 29

Hari killed Pūtana at night, striking down the haughty Śakaṭāsura, split the twin Arjuna66 (trees), crushed the demons Haya, Baka, Cakri, Vṛṣa (Serpent, crane, donkey and bull); drove away the intoxicated and ill behaved Kāliya and raised/lifted the Govardhana mountain to protect/to give shelter for the cattle and Gopas.

Nārada to Karṁsa informed the story of Kṛṣṇa. The furious Karṁsa sent Akrūra who was always engaged in worshipping Kṛṣṇa, to invite him, Kṛṣṇa as strong as Indra consoling Yaśodā and

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66 पदिवश्योऽसि गच्छत्वमर्थितविहल वेशितः। हायुक्ता च निन्दः कर्म च बकार बुद्धिमिनी।

ल्यासामावथ तस्या ह कर्ममेव उद्देश्यम्। पमलाबुद्धिमेऱे जगम्ब कमलकामः।।

कर्ममालं बुद्धिमेवे हिरीविश्वस्यस्वरूपः। भवाबुद्धिशालायी तेन तै पमलाबुद्धिमी।।

ततं कर्मदलाकमस्य कालं। आलामक कलनो दहो च महादुमी।।

भास्करकम्य नित्यति भास्कर्यां मद्दततो। दद्वा वातपदस्यं बिमतहारश्च बालकम्।।

Nandagopa extremely grieved by the unbearable separation of their son; ascending the chariot courageous (Kṛṣṇa) started from Gokula along with Balarāma where the lotus faces of Gopikas were faded due to the intolerable pain of separation; reached near Mathura town by the chariot drawn by the horses who surpassed the speed of mind and entered the town on foot and he was pleased with the nice words of Kubja (hump-backed) and straightened her limbs and he was infuriated by the harsh words of the washer man and so crushed him with his fist and making happy of garland maker by accepting his presents and the dark complexion of his (Kṛṣṇa) body was doubled by the dark rays from the bee like eyes of the damsels/respectable lady citizens of the town and Kuvalayāpiṭa and elephant by its terrible goring sound which splits the heart of the timid/fearful people which put into shade the thunder of the dense clouds, Kṛṣṇa like a lion pierced its temples with his nails as sharp as the blade of a razor as if playing with that elephant, and defeating the select wrestlers with playful punches on their chin; the furious Kamsa as if he lost his sense asked his men to crush the shepherd boy attacking him together with their fists and staffs, then he (Kṛṣṇa) forcefully dragged the vicious Kamsa from the high throne and killed him like a wolf, killing a young deer and he realised his parents Devaki and Vasudeva from the fetter/imprisonment and fell on their feet who were blowing with affection and he who was the sun, destroyer of the darkness of the wicked enemies pleased all his relatives and anointed Ugrasena as

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67 तत्तता न देहुऽर्जनोभीरहमसाध्यात्मकदेवाः। वधाप्यकेष्यात्मकहर्यज्ञानमो।

the emperor of Mathurā. He made all happy those belonging to the families of Kukura, Vṛṣṇi, Bhojaka and also made Nanda happy and lived in Mathurā.

Krṣṇa with Balarāma approached Sāndipinī and learnt/mastered all the sciences gradually and expelling enemies such as Māgadha (Śiśupāla) made his capital Dwārakā in the sea. 31

He married Rukminī the daughter of Bhīsmaka, Satyabhāma and some others such as Jāmbhavatī. He killed Narakāsura and Murāsura, then he of a strange character enjoyed the life with his wives and also with other 16000 princes. 32

Women of soft and beautiful gait considered him as cupid; beggars as the (wish yielding tree) Kalpavrksa; enemies as cruel god of death; kings as their emperor; solders as a good warrior; some others as magician; gods and sages as the supreme soul; the cause of the universe; good people as their friend. Thus different people saw Krṣṇa who assumed human form for some purpose in different way. 33

He created in the guise of sons as if the outward manifestation of the innumerable beings that live in the big cave of his belly; Krṣṇa adorned with mild smile and interested in the welfare of the world, protected the earth accompanied by Śrī and (his) elder brother (Balarāma). 34

Nanda considered his son Krṣṇa as the real Viṣṇu who is the lone source of this world. He approached him who
provided him with prosperity, which was greater than that of Indra, the lord of gods, and spoke these sweet words. 35

The Yogins engaged in serving your feet try to see you discarding the effect of immense rescience, I am fortunate enough to witness your worth seeing your first figure which is enjoyed by the daughter of ocean. 36

Your prime figure is as dark as the rainy cloud, it has long eyes like beautiful lotus, it is rich with bright earrings and gem-studded crown and it has long garland of fresh flowers. O lord of universe! That figure of yours may always present before my eyes. 37

In this manner he requested him and praised him with several hymns. The lord of universe showed real form to Nanda who was the inhabitant of the place Gokula (grazing place), but whose senses were not on the worldly affairs and spoke to him these words.

Nanda! I shall give you whatever you want please tell it do not hesitate. His compassion is greater than the greatest, and it is the branch of the divine tree granting all the desires (here the first line is Kṛṣṇa’s and the second is that of the poet). 38

Lord of Lakṣmī! Please take your incarnation again in my family as it is now with your main elements that are generous and like a fire to the bamboo forest of powerful enemies. I may always have the devotion to your lotus feet, which helps like a boat all beings to cross boldly the formidable ocean of cruel world full of miseries. 39
Hearing these words uttered by him Kṛṣṇa told thus: father I shall be born in your lineage whenever necessary to protect the good ones and to punish the evil Yavanas (Muhammadens). 40

King Nandagopa with several sons of his got friendship with Brahmins (those who mastered the scriptures) and had a handful of water (with libation of water people use to make dāna) considered himself as the lord of heaven (Indra). 41

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Some Yādava citizens born in his family were very powerful and were as mighty as the mountains and generous. They lived in the three places (near Madras) Mañjīravāṭi, Mañīṭatāka and Nijottamāṅga. 42

One of them Govinda by name went to Ayanavaram. He was famous and fortunate to possess polity, humanity, compassion, wisdom, truthfulness and generosity. His great glory is well known in all the three worlds that of sura, nara, bhujaga (gods, men and serpents). 43

That Govinda of good merits lived there for a long time enjoyed princely pleasures. He sported with women who put to shame the divine damsels with their smiling faces; he had thousands of good cows; interested in the welfare of all beings, he then longed for sons and his mind became a bee at the lotus feet of Kṛṣṇa. 44

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68 Nandana = son as well as Indra’s garden
- There is no clue is available to fix the exact Tamil names of these three places, perhaps the second and the third names are Maṇikkulam and Taṇḍalai.
Then he had a son Vijayanandana by name, well decorated and handsome like cupid; he was prosperous like Visṇu and friendly to scholars like the sun to lotus; he was an abode of all merits; lord of earth; very pious and wise. 45

Once he passed his childhood Vijayanandana son of Govinda, like Kṛṣṇa the son of Nanda playing with several shepherd boys of his age went to a forest land of plenty grass and water and there graced his cattle, at that time there was one Vedāntadesīka who was the classmate of the great logician Veṅkaṭanātha. He was known all over the world, well versed in all the scriptures and a commentator of several Vedic texts. He was very poor and worshipped the goddess of wealth for riches. But evil deeds of his previous birth was obstacle for his getting wealth and the goddess informed him that he cannot become rich in this birth and he will have to take another birth. He was dejected and accepted sanyāsa and came to be known as Vidyāranya. By the practice of Brahmavidyā he became famous, because sanyāsa is the re-birth now the goddess sent all the prosperity to him like a well-decorated smiling bride. Even though Vidyāranya was not prepared to accept her, she followed him like a shadow. Then searching for a suitable man for endorsing that personified goddess of wealth he went to the same forest, there he saw Vijayanandana of majestic personality persuaded him with sweet words and brought him to the bank of Tuṅgabhadrā River. He collected a strong army subdued all the kings and built a beautiful town Vijayanagara with golden walls; it was a cave for the king-lion capable of preventing the rut of the enemy elephants; it had the
wealth of the heaven; it had all the traditional beauty and river Tūṅgabhadrā surrounded it. He gladly crowned Vijayanandana as king there. Vijayanandana brought all the kings to feet and ruled the country with justice for a long time.

Vijayanandana was very pious and had amicable character people loved him very much, the respectable preceptor who knew the past present and future was glad to see him. 46

Thinking thus in his mind he blessed him in several ways and spoke to that noble son of Govinda

O son of Govinda! There will be born in your family five kinds who will be very famous, very handsome like cupid and whom all kings will respect. 47

Then one son of a maid-servant Kṛṣṇarāya by name with a big army over power all the great five brothers and will get this worthy kingdom.

The five valiant sons of Vīraṁśiṁha, Rāma and others will become servant rulers and will live for a long time. 48

The famous Rāmarāya the eleventh after you will be the founder of the dynasty. 49

Hearing this from the mouth of his preceptor Vidyārāṇya, Vijayanandana became glad and continued to serve him. 50

He pleased his subjects with his good policies honouring the groups of scholars, subdued the enemies, earned a good amount of wealth and lived happily with his ladies. 51

79
His progeny flourished like that of sage Saubhari, sole receptacle of Kṛṣṇa’s good will, fruit of Nandagopa’s merits brilliant with good character. 52

Thus ends the first Stabaka of Ānandaṛaṅga-vijayacampū kāvyā (poetry in verse and prose), which was written by Śrīnivāsa kavi born to Śrī Pārvati, and the son of Sri Gangādhara who was a decoration of the clan of Śrīvatsa like the moon was born out of the milky ocean.
In that illustrious lineage was born a wise being, a treasury of knowledge, clever as Bṛhaspati, to whom the wise gave the name Garbhadhāraka since, while still in the womb, he realised the nature of the Supreme being through a very special kind of cognition as a result of having been touched by the compassionate glance from the corner of the eye of Śrīpati [He was] perfect in all attributes like [Rāma,] the elder brother of Lakṣhmaṇa [He was born] to Kalādhara who was desirous of having progeny, whose wife was Kaumudi [This Kalādhara was] the son of Sri Rāmadevarāya who, on leaving for some particular reason Candragiri, the city where his father resided, reached the town called Ayanavaram (near Madras) and for a long time pleased Śrīdharā [there] by worship offered to his lotus feet. It was here that Govindagopa, the father of Vijayanandana, who stood at the pinnacle of the dynasty and was the largest pearl of Nandagopa's race, had lived before. Sri Rāmacandra, Ambadeva, Rājaśekhara, Colanṛsimha, Rāmacandra, Lāṅgalagajapati, Garuḍadeva, Acyutadeva, Vīraṇṛsimha, Rāmadeva, Tirumala,
Srīraṅga, Venkaṭapati, Hemanta, Kṛṣṇarāya, and other great kings adorned this lineage. They possessed strong arms capable of ruling the earth forever, earned more wealth than Indra; They were Kalpavṛkṣa fulfilling the desires to the needful; They were like Srī Rāma surrounded by crowds of bards; who were the one resort the pious; they excelled the spread of light of the rays of the sun by their own most brilliant, peerless might; they were overlords of their territories (maṇḍalādhiśvaraiḥ); their bodies resembled the Cupid in opulence and they always emerged victorious in battles.

The moon like king Garbhadhāraka, grew bestowing happiness to gods/good men; (as Raghavan’s commentary makes clear, a pun is intended in the word sumanas) he descended to this earth to enhance the greatness of the waves of the Nanda clan that is like the milky ocean.

As time passed, youth manifested in him and he became the foremost among nobles; He, who is a great intellect mastered the various branches of learning with his great intellect; he gained mastery in different kinds of worldly knowledge with all its ups and downs; happy in his heart, he married Lakṣmī (Pūnjolai) the daughter of Kusumākara, just as pañcaśara (the god of love) married Rati; he surpassed the four lords of the quarters [namely Indra, Yama, Varuṇa, Soma] by being a treasury of generosity, justice, valour and nobility all occurring simultaneously [in him]; he belittled the lord of wealth (vitteśa) by his ever growing group of new riches; his limbs were
brilliant and auspicious like (Citśeśayārāti) Śiva the foe of Citśeśaya (cupid); like (aṅgaja) cupid he was widely accepted by all in the world; whose greatness was immense (in the cupid's case- one without body); who was an ornament of the earth (in the case of Viśṇu- whose ornament was Kaustubha the divine jewel); even though all his enemies were refuted still he was interested in the welfare of all; he held the bow firmly as Viśṇu holds the Śārṅga; he was filled with strange exploits and thus he ruled the city of Ayanapura for a long time.

Having heard the generosity and fame of the bountiful king in this world, the scholars very often/constantly approached and attained great satisfaction by achieving their desirous objects. 2

Once hearing the glorious attributes of king Garbhadhraka who pleased the whole world like the moon-light with unparalleled fame that pleases the lilies which are verily the eight directions; who was also the only source of fortune of the poets and always attentive to the wise men, eight poets beginning with Kavi Kumuda who resembled the eight Parameśṭhins whose lotus like face was decorated by refined speech, arrived at Ayanavaram from Golkonda (town in Andhrapradesh). Gods and scholars alike for their poetic excellence appreciated these handsome poets who were accompanied by scores of disciples.

Having reached the town being pointed by someone they saw king Garbhadhāraka engaged in picking up the paddy grains that were scattered around in the threshing field. 3
'What shall this fellow provide? (Who is engaged in such an act) but his fame for generosity is well known; hence we shall felicitate him with some good words'- thinking thus they approached him. 4

Sensing there mind a broad smile appeared in the blooming lotus like face of the king later he took them to his residence which resembled Indra’s palace in grandeur. 5

Then he gave them heaps of wealth placed in golden vessels to these poets who were happily seated in the auspicious golden thrones. 6

Seeing this act of great charity the poets were wonder-struck and placed their finger on their nose and the king was prompted to speak as follows:

O great poets! It would have perhaps crossed in your mind again and again that a man who is picking up grains one by one from the threshing flour should be a mean fellow. 7

It is a saying of the wise that every speck of grain is a gem; hence, I did such an act, as (the sayings of) wise men are always authentic. 8

Having said these words he distributed wealth and herds of cows making the minds of the poets happy, just as the moon pleases the blooming lilies with its rays. 9

Then, those great famed poets were honoured by gifting herds of exquisite elephants which were endowed with opulence, and oozing rut-juice (from their forehead), horses capable of moving faster than gandharvas (celestial beings).
and also cows accompanied with calves, became extremely happy by the kings praise and blessed him. 10

Then, Kavi Kumuda and others separately sung the fame of the king Garbhadhāraka with great happiness.

The fame of king Garbhadhāraka said thus: to the kings wealth, O Fortune! You are very much dear to the king as you always stay close to him, but I am away roaming in all directions. To this the wealth replies: O innocent Fame! You are defiantly preferred than me by the king as you are more tasteful to him, I am considered as mere cotton70 (unworthy and white in colour) by him. The opulent king the son of Kalādhara who is referred thus is victorious. 11

O prosperous king Garbhadhāraka you are verily an elephant whose sweet rut-juice is being drunk by the scholar-bees (bees that are scholars) who know the essence. They come from different parts of the world and merrily sing your greatness which is heard in all directions and which is very pleasing to the ears owing to the attractive words. 12

O praiseworthy lord by spreading the net of charity you captures the herds of deer's that are scholars. It is indeed

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70 Since the cotton is white in colour the fame is also treated as white in kavisamaya, his fame which is white in colour spreads all over the world, which describes the poet as cotton.
surprising that you are not endowed with the attributes of the hunter (even though your actions are similar). 13

Your fame, which is endowed with an attractive form, is overcome with fatigue due to constant roaming in all directions, as if to ward off the weariness of self it takes a dip in the heavenly Ganges. 14

O opulent king Garbhadhāraka! O lord of earth! Your fame is verily the full moon, which shines and rejoices the minds of all by its soft resplendent rays. The brilliance of the rays devoid of blemishes whitens the black bee like stars, which are roaming in the lilies blooming in the heavenly Ganges enveloping the path of the moon. 15

O king of kings! You are the best among the benevolent kings. Your fame, which is born out of continuous charity, refutes the attributes (like whiteness etc.) of the foam of the heavenly Ganges. The fame also bears the opulence of the white upper garment of divine damsels. 16

In this manner the group of (eight) poets praised king Garbhadhāraka by various praise-worthy words. The king also decorated and covered them with great wealth, costly cloths, four kinds of ornaments, garlands stringed with pearls and precious stones, diamond ear rings, golden rings, golden waist band and other ornaments. These poets alighted on high bound elephants covered with colourful cloths; chariots which made wonderful sounds and which were pulled by beautifully decorated strong horses. They were gifted with camels, horses and oxen, which bent their neck due to the
heavy load of gold on their backs. Obedient servants who were leading many herds of cows followed them. Their minds were pleasant owing to the richness of the presents. Then they took permission from king Garbha-dhăraka and left the town Ayanavaram and reached City of Golkonda, and these scholars who were well versed in poetry reported all the happenings to king Makarāṅka (Muslim king) who already new him.

The Muslim king who developed a great respect on him after hearing the authentic statement of the scholars that the king Garbhadhăraka refuted the greatness of the divine tree by his attributes and the king with a pleasant mind desired to meet Garbhadhăraka. 17

The king was very respectful towards spotless Garbhadhăraka possessing great fame and whom many scholars praised. Desiring prosperity he wish to invite famous Garbhadhăraka who was sought by all and was also resplendent like Viṣṇu due to the divine gem Kaustubha. 18

Then that Makarāṅka hastily called his own ministers and welcomed (Garbhadhăraka) with great respect to his palace, he reciprocated the respect with great happiness and shared the seat by sitting on the edge of the seats (as mark of respect). He enquired his welfare and was praised by him for a long time. Garbhadhăraka was showered with golden flowers and happily was provided with white royal umbrella and cāmara (the tail of the yak), the four fold army consisting of infantry, horses, elephants and chariots and gifted a town named Vetrapura (Perambur) which was endowed with many
cows, servants, tanks which can provide water for three harvests. It was also nourished by rain and river water due to continuous feeding of the needy, the king was also known as chatrapati. After receiving this he was followed up to a distance and was bid farewell (by the Muslim king). He reached the city of Ayanavaram and was well received and followed by the citizens and by the well-wishers. Like thousand eyed Indra, he was praised by the wise and along with his wife he reached wonderful Vetrapura which turned to be an ornament of his clan and righteously ruled the earth affectionately protecting his subjects for a long time.

From Garbhadhārak to Lakṣhmī were born three sons of equal splendour the first (son) was Colaya and second and third were Uttaradhara (Vaḍamalai) and Sṛīdhara (Tirumalai) respectively. 19

The noble king namely Colaya married Alamelumāṅga, to them were born a pretty child named Bommaya just as lord Kumāra to Śiva and Pārvati. 20

King Bommayya having married Nayana begot two sons who inherited his name namely Pedda Bommaya and Cinna Bommayya. 21

Prosperous elder son of Bommayya settled at Ayanavaram, which was densely populated and younger at, Vetrapura. 22

Beginning with Vasanta (spring) like the six seasons six children were born to Bommayya. 23
Those beautiful lotus eyed children were named Bommayya, Nayana, Kṛṣṇa, Vardhāmana, Rāma and Lakṣmaṇa. 24

A daughter who is generous, intelligent, famous and beautiful like Rati (the wife of Madana) named Maṅgalāvatī was born (to them). 25

Among them Nayana conquered the enemies, Kṛṣṇa was an abode of prosperity and king Vardhamāna shone like a tree giving shelter to creepers that is self-respect. 26

Those Rāma and Lakṣmaṇa shone in the world drawing respect due to their great valour. Good friends surrounded them; they were righteous and charitable towards pious men. (The same verse can also be applied to Sri Rāma and Lakṣmaṇa the sons of Daśaratha)

Those Rāma and Lakṣmaṇa were engaged in conquering the demons, they were very righteous, they made friendship with Sugrīva the descendent of sun, and they were respected by Hanumān the sun of the sun of powerful Vāyu and thus shone in the world. 27

(In this verse the eldest son Bommaya depicted as the incarnation of the bow (Śārṅga) of Śrīpati) The king Bommaya was born in this earth with scores of good qualities, he was very generous and was surrounded always by people who came to seeking alms, which was provided instantly, he collected tax from all he was indeed the incarnation of the famous bow Śārṅga of Śrīpati born on this earth. (In the case of bow) Śārṅga the bow of Śrīpati was well strung with the string, had a
vision fixed in the target was always united with fast moving arrows was carried in the arms. 28

While the opulent, powerful and generous lord Bommayya ruled, the enemies were forced to eat mere grains and the pious born merely performs sacrifices (with Yava a kind of grain being used in ritual in sacrifices). 29

As Pārvati to lord Crescent headed Śiva, the noble lady Rāmanuja born in a great lineage, as the daughter of king Sārāṅga who was an embodiment of righteousness became the wife of Bommaya. 30

The king Bommaya attaining her, just as the Candra (moon) had attained Rohini, bestowed happiness to lilies (subjects in the case of king) by his attributes. 31

To Bommaya who was endowed with such greatness were born in befitting wife two sons by name Veṅkaṭa and Śrīveṅkaṭa endowed with generous qualities. They were inseparable like the Aświni twins, endowed with befitting form and attained great beauty those resplendent personalities were the incarnations of Pāṇcajanya (conch) and Sudarsana (disc) who were born by the order of lord Viṣṇu in order to remove the thorn like enemies bothering pious people and who were capable of smashing the arrogance of the group of wicked kings.

The wife of king Bommaya gave birth to a girl child name Maṅga she was auspicious and amidst all women she was pure and chaste. The daughter of the Bhojaka king (Devaki) gave birth to a child Bhadrā who was married to her
friend’s son Vijaya (Subhadrā marrying Vijaya (Arjuna) is suggested). 32

Among them the opulent king Veṅkaṭa who surpassed Śrīdhara by the brilliance of his form married Sukrtamauktika (Nallamuttu) a very prosperous women just as Cupid was united with Rati. 33

Three children were born to the wife of Veṅkaṭa. They were Śrīdhara, Govinda and Veṅkaṭa they resembled Cupid in their brilliance in order to perform charitable activities continuously made friendship with the divine wish-yielding tree. 34

King Tirumala had three wives endowed with beautiful limbs and resembling fame, prosperity and shyness. They were appreciated and praised for their good conduct by group of wise men. 35

(These three wives were) The golden hued Kanakāmba, Tāna the one decorated with a multitude of good qualities and the resplendent Karatalāmba whose hands, feet and eyes resembled lotuses. 36

A son was born to Tāna famous by the name Venkaṭācala. He was the resort of justice and had an attractive form. He was indeed seen as a personification of Cupid by the good-hearted onlookers. 37

Two gems like girls were born to one among the other two wives; they were endowed with incomparable qualities and were the storehouse of all prosperity like the daughters of the
Sun god (Yamuna and Godavari), the beauty of the two brilliant girls increased gradually. 38

King Govinda had three wives. The first wife gave birth to a son by name Raṅgaswāmi. The other two wives gave birth to a fortunate daughter each. 39

The son of king Bommaya valiant Tiruvenkata grew rapidly for the protection of pious men, he was like the impregnable ocean and was made by the essence of the Himādri (Himalaya mountain), his greatness crossed the borders and he was the incarnation of Disc of Vishnu. 40

That Tiruvenkata dwelt in the city of Vetrapura like lord Indra in the heaven. He gradually grew being endowed with that were throbbing with tender blooming incomparable youth, those eyes were wide like the red blooming lotus; like iksukodanda (like Cupid, the one with sugarcane as a the bow) being store house of the essence of all beauty; his gait resembled to that of an arrogant lion which conquers the elephant that has uprooted the lotus that is dharma (righteousness); (he) possessed powerful arms like bilāsadhipa (the king of serpents that stay in the wholes); he held a sward which was fierce, hard, sharp and capable severing the group of powerful enemies; (he) was prominent and was anointed as an eminent scholar who practised many tongues (like French, Dutch, English etc.) and was well versed in all the subjects; (he) was competent in courtly discussions in the court of opulent kings; (he) had spotless fame as his consort staying with him on this earth surrounded by the four ocean as borders and he was served by four faithful servants such as
generosity, compassion, kindness and self control; (he) perpetuated and protected the lineage by continuously treading in the path of justice; (he) was always seriously engaged in refuting the arguments of lokāyatikas (atheistic group= Cārvākas); (his) vision was fixed only in the results that were visible; (he) fulfilled the wishes of the subordinates; (he) repudiated the disobedient; the food in (his) kitchen was continuously served for the guests; (he) was fiercely resplendent than the brilliant fire god; (he) was the lord of the earth like Puruṣottama (lord Viṣṇu); like mount Sumeru (ratnasānu) (he) was the store/treasure house of gold or scores of auspicious attributes; like the moon (he) possessed nectar or abundant intellect and all the attributes; like Jayanta son of Indra (he) engaged in worshipping lord Hari (Indra /Vishnu); like Purandara (Indra) (his) mind was involved in Sudharmā (the assembly of gods/ good actions) and also was liked by Sumanāḥ (gods/ wise men); though (he) was a devotee of Vishnu (he) was also an enemy to Vishnu or in whom the disc of Vishnu’s essence had manifested; though (he) was like Yudhīśṭhira (he) did not entertain the association of Bhīma and Nara (Arjuna) (who are his own brothers or since (he) was a righteous king (he) did not entertain the association of Bhīmanara or wicked men; though (he) was a practising Yogi (he) indulged in new sensual pleasures or since (he) had the Bhāgya yoga according to astrological tenets (he) had an inclination towards sensual pleasures; though (he) was like Brhaspati the preceptor of gods (he) kept away from gotraghna (Indra) or since (he) was Vācaspati lord of speech an orator he kept away from gotraghnas (men who disregarded and destroyed their clan); though
(he) was like Brhaspati (he) was respectful towards kāvya (Sukracārya) the preceptor of demons or since (he) was scholarly (he) respected and read good poetry.

While this king was ruling the earth doubt of blemish was found only on the moon (not on the citizens), the planet Rāhu troubled only the moon not the venerable Dwijas (twice born), iron chains were used to fasten the rogue elephants (not criminals as there was no crime). 41

Son of king Sri Veṅkaṭa indeed married Lakṣhmī the noble Colaya’s daughter of a woman of high calibre and great humility, who playfully overcame the she-swan by her sonorous voice and who was acceptable to all. 42

That king endowed with an exquisite body resembling Cupid attained increasing fortunes by marrying that resplendent woman just as in the yore, lord Vishnu by marrying the great goddess of fortune (Lakṣhmī). 43

Then, Once king Sri Veṅkaṭa reached Vṛṣaśaila (near Tirupati) eager to see the Lord to the containment. His retinue followed him in order to absolve the third debt of human beings (namely attainment of progeny) by the grace of Indirā Ramaṇa (lord of Lakṣhmī). (He) was also accompanied by Lakṣhmī (his wife) who was complete with all good qualities, competent in all respects, who was very affectionate breaking all boundaries, who was agreeable to his mind, who had refuted the beauty of the wife (Rati) of (Sambaravairi) lord Śiva’s enemy (Cupid) by her natural exquisite beauty, whose mellifluous voice oozing with nectarine sweetness was capable of teasing the
musical sweet sound of parrots and cuckoos, whose beauty was increasing day by day by new, exquisite and sweet playfulness due to the appearance of (praudha) youthfulness that is different from the first youthfulness which was capable of enlivening and providing happiness to the eyes. Then, having offered prayers to the Lord and presenting the twice born with befitting daksīna (purses) he performed eternal pūrtadharma (charitable actions such as digging of wells and lakes, constructions of temples, creations of gardens etc.) that noble king returned from Vṛṣaśaila.

On his way he saw Nārāyaṇaśaila (Venkaṭa-śaila also at Tirupati) which was occupied by living beings belonging to heaven, earth and antarikṣa (the atmosphere or the part between the earth and heaven), this mountain appeared as if it was created by the creator Brahma in order to announce his competency in creating the three worlds in a miniature, it was decorated by groups of peaks that were white and had shining golden lines like the hood of Ādiseṣa the serpent king which also pierced the clouds of the spring seasons that were accompanied with lightning, it (mountain) was shining like a group of cities endowed with colourful flowery gardens, with high built stone towers, with groves that were enjoyed by the playful damsels of celestial beings, with shining pennons attached with groups of brilliant precious stones emanating bright rays, it (mountain) appeared as if once again the wings had grown due to being covered on both sides by white soundless and expansive clouds that had showered the rains, it seemed as if the twilight rays always shone their in due to augmentation of the group of rays emanating
from the flowers blossoming in fresh Tāmrapuspikā (a tree with red flowers) that were like rubies and other precious stones that were reflecting on the golden walls forming a part of the mountain, it was filled with Tamāla trees in the form of a garland, filled with the expansive Sāla trees, filled with forests of group of Kadamba trees, filled with fresh fragrant Dadhi phala (a fruit also known as Kapittha) that had fallen all over, filled with bunch of blossoming flowers, filled with falling ripe bunch of red Badari fruits accumulated in nearby caves, filled with Bakula flowers united with multitudes of honey-bees, filled with Campaka flowers that cheat the honey-bees (by the absence of honey), filled with Aśoka flowers which removes the sorrow of the travellers, filled with other prominent group trees such as Madhūka, Tindu, Mākanda, Picumanda, Likuca, Punnāga, Nāraṅga, Dahu (a variety of Likuca), Kramuka, Nālikera, its (mountain) parts such as forests, plains, gaps etc. were occupied by huge Vetandas (elephants), Kaṇṭhīrava (lions), Śarabha (a kind of deer?), Śārdūla (tiger), Gaṇḍaka (rhino), Gavaya (forest cow), Croḍa (pig), Sairibha (buffalo), Accaballa (bear), Gopucca (monkey variety) Valīmukha (monkey), Cāmararohisau (a pair of animals) Salyaka (jackal ?), Iihāmrga (wolf), Dhūrtaka (jackal), Gaudheya (small venomous animal), Prshadamśa (cat) etc. occupied all over by group of trees in the branches of which were found continuously singing Śakunta birds the sound of which filled the whole atmosphere, it (mountain) was a treasure house of many minerals such as Hiṅgula (vermilion), Haritāla (talc), Abhraka (mica), Gandhaka (sulphur), Kāṇcanagairikā (a kind of ochre) etc.
though it was very high still it remained an insentient being, though tolerant it (Nārāyaṇa-śaila) was hard at heart.

This king looking at the Nārāyaṇa-śaila rejoiced very much pondering thus: is this Nārāyaṇa-śaila growing high? Greatly desirous of seeing the end of directions or visit for crossing the sky or whether it is to imitate the pastimes of Lord Trivikrama (who measured three worlds) by his expansive peaks. 44

The king thought thus: seeing this mountain king is indeed capable of completely destroying the sins of onlookers, due to its greatness it is splitting the sky by its peaks. 45

Only the creator Brahma is capable of depicting the greatness of this mountain which expands in all directions, it was like the primordial puruṣa who is known with great difficulty with the help of āgamas (scriptures) others merely are incapable to describe the difficult secrets of this mountain" thinking in this manner the king Sri Veṅkaṭa reverentially bowed his head. 46

The mountain radiated with newly blossoming bunch of flowers and ponds with blooming lotuses. The former appeared like (mānavati) a woman angry with her lover when approached by him and the later was like a (dhṛtavati) brave and affectionate woman facing a lover and making him happy. 47

This mountain endowed with many riches that are rare for people devoid of fortune and righteousness appeared
wonderful even for Nidhipati (Kubera the lord of riches). The earth which was held by this mountain Ėsācala appeared superior to Tridaśaviṣṭhapā (the city of gods also known as Amarāvati) and Turagaviṣṭhapā (the city of serpents also known as Bhogavati) due to its richness. 48

The king Tiruvenkāṭa thought in his mind thus: "nothing in this three world is equal to this mountain since Kamalāpati Lord Vishnu dwells here eternally, hence it is the most pious place on the earth". 50

Then Tiruvenkāṭa whose curiosity was kindled by the sight of the above said mountain Nārāyaṇagiri entered Nārāyaṇapura which was situated in the valley near the Nārāyaṇagiri that was great in all respects and which was like the Āgamas (scriptures) that remove ignorance and which was the only instrument for the manifestation of real knowledge that removes the repeated cycle of birth and death of men who are interested in liberation which is nothing but the knowledge of identity of their self with that of the supreme self that is spotless and devoid of birth and death. That Nārāyaṇapura was endowed with gardens which were always moved by the gentle breeze, (which were) attractive, (which were) resounding by the loud sound of parrots, cuckoos and śārikas that were singing out of joy, that were decorated by bunches of wonderful flowers and resplendent creepers, it had ponds wherein flowed springs occurring from nearby mountain that (the pond) had lotuses which deluded the beautiful damsels which (lotuses) inspired longing for the dear ones in the minds of travellers that (the pond) had pairs of swans and cakravākas

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that were playing with the soft auspicious lotus leaves being inspired by love that broke all boundaries, which (the pond) which had banks that were fragrant by the pollens coming out of group of blossoming lotuses by sticking on the feet of honey-bees that were humming due to the joy of continuous drinking of nectar. That (Nārāyaṇapura) expansive wells multitudes of fountains, that had many sequence of expansive fields which were filled with ripe Kalama, Yava, Godhūma and other vegetables and fruits, it appeared as if it was another Kashmir, therein resided Brahmins as if they were the incarnations of brahmārṣis coming to this earth from satyaloka in order to reside therein as that place provided liberation and was very fortunate due to its being the abode of Indirā Ramaṇa (Lord Viṣṇu), it (Nārāyaṇapura) was also filled with many other pious men such as Caranajas (men born from the feet of primordial puruṣa) who always indulged in serving the Brahmins considering them as their only resort, Īrūbhava (men born from the feet of primordial puruṣa) who refuted the opulence of great kings by their great riches and by rājanya (kings) who were fortunate enough in possessing the quality of unparallel charity, it (Nārāyaṇapura) shone with buildings that teased the aerial vehicles belongs to the celestial beings by having two or three huge enclosures, it (Nārāyaṇapura) was decorated with expansive trading centres which had arrays of shops that were filled with many varieties of great valuable objects. Having entered

71 पद्माण चुन्द्रेश्वर, Puruṣasūktā, Ānandāśrama Samskṛta Granthamālā, No. 3, Poona, 1952, p.7

72 अक्षरदत्त पद्मेश्वर, Puruṣasūktā, Ānandāśrama Samskṛta Granthamālā, No. 3, Poona, 1952, p.7
Nārāyanapura he saw the temple having gardens, towers, enclosures and tanks all of which was built by king Garbhadhāraka who was a decoration of his clan and whose praise was sung by people of Nārāyanapura knowing the greatness of his clan. He was very happy at the sight and offered obeisance and worshipped Lord Nārāyaṇa. He also made arrangements by providing funds for the maintenance of the temple for a long time. He received blessings sung by the dharanī-gīrvāṇa (earthly gods) who were satisfied by the riches provided in charity. Accompanied by his wife and being well received by all he once again set out to Vetrapura and reached the city in a few days.

Then, King Tiruvenkaṭa made great efforts along with his wife Lakṣmī and continuously worshipped Muravairi (the foe of demon Mura) who was the ocean of compassion with various rituals desiring in his innermost heart the procurement of a child. 50

Remembering the Nandavaca73 (words of Nanda) Lord Hari determined to become the child of king Tiruvenkaṭa who had attained all auspicious things and who was desirous of progeny. 51.

Thus ends the second chapter of Ānandaraṅgavijayacampū kāvyya (poetry in verse and prose), which was written by Śrīnivāsa

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73 "When ever evil arises you should be born in my clan and punish the wicked" these are Nandas words to Hari
kavi born to Śrī Pārvati, and the son of Śrī Gaṅgādhara who was a
decoration of the clan of Śrīvatsa like the moon was born out of the
milky ocean.
Then in an audacious time the deer eyed, generous Lakṣhmī the wife of Tiruveṅkaṭa who was endowed with all good qualities bore a foetus from king Tiruveṅkaṭa in order to facilitate the birth of the Lord who has taken the vow of protection of the universe. 1

That noble lady with auspicious limbs shone brightly due to the manifestation of a divine light which was capable of removing darkness and which was concealed. She appeared like a grove shining with brilliant and playful creepers due to the presence of Mādhava flowers also Lord Mādhava. 2

Then, Gradually the face of the deer eyed woman glowed and became pale like the Kramuka (the flower of betel-nut tree) flower, like the morning moon with little lustre and also like the delicate Tamāla leaf. 3

Slowly her body started to bend and she wore the ornaments with effort, since naturally her body was delicate like a creeper that was indeed overloaded with flowers. 4

That dear wife of king Tiruveṅkaṭa namely Lakṣhmī attained gifts through the king, she was the foremost among the chaste women, her mind was filled with great happiness and
she was honoured by every one with protective medicines, affectionate blessings of good men and all auspicious practices her beautiful face was bent downwards always. 5

In this manner every day appeared new due to the appearance of signs of pregnancy which were pointed out by noble family woman and was appreciated by widows, old women and women in saffron cloths. (Lakṣhmī) experienced these with great pleasure.

Then, the Lord happily dwelt in the womb of Lakṣhmī the deer eyed woman. His ears were the directions, the two lotus eyes were the two suns, the breath was Nabhaswān (vāyu), his navel was space, his feet the earth, his face fire, his head the atmosphere and all the living beings are in his stomach. He was born to protect the earth and to punish the wicked, since, he was satyapratiññā (a person who keeps his word). 6

Then, they begot a son at the right time in which all the meritorious deeds of past lives became fruitful and all the planetary constellations were conducive producing auspicious results in that time the wife of Tiruveṅkaṭa gave birth to a son who bestowed joy on the heart and eye of all the onlookers just as Kāśyapa’s wife (Aditi) begot Indra, as Kausalyā begot Rāma, as Bhīṣhmaka’s daughter gave birth to Pradyumna and like the Nandinī the divine cow who fulfilled the desirous of homeless beggars.
Her son Ānandavārdhi\textsuperscript{74} (Ānandaraṅga) stayed in the womb with great effort due to lack of space as soon as he was born to this queen with broad and delicate eyes he Ānandhavārdhi grew\textsuperscript{75} playfully and happily. 7

Kamalāpati Lord Vishnu is always engaged in vanquishing his foes, hence, it is befitting that his disc (Tiruveṅkaṭa the incarnation of Sudarśana) accompanied him\textsuperscript{76}. 8

When the new born child arrived all the directions were filled in all sides with expansive brilliant light that were capable of refuting the effulgence of the sun rays.

The mother (queen Lakṣhmī) could not look at the child not only due to great happiness but also of the inability to withstand the rays of light emanating from this resplendent child. 9

The son of Bommaya (king Tiruveṅkaṭa) drank through the pair of ears the nectarine essence of the auspicious exploits of his son again and again and attained great ecstasy continuously and (as a result of this) tears (of joy) gushed out of his eyes. 10

Having reached that place (labour room) with great haste and anxiety the king was told "a son is born" (putroajani). With great happiness the king indeed gifted to the person who

\textsuperscript{74} As he was the incarnation of Lord Vishnu who lies in the milky ocean, which is vast and expansive, the lack of space in the womb is obvious. Later when his brother arrived in the womb his joy knew no bounds.

\textsuperscript{75} Since his brother Tiruveṅkaṭa is an incarnation of Sudarsana the disc of Lord Vishnu who was also a constant companion he was very happy.
told the four lettered gem like words, many cows, riches and precious gems in manifold quantity. 11

Then, at that very moment the place was filled with evident over flowing festivity that was prompted by the birth of prince Ānandaraṅga causing joy to the whole world. (The place was filled) with tumultuous sounds coming out of many musical instruments such as: Mṛdaṅga (drum), Venu (Flute), Veenā (Lute), Nissāna ( ), Paṭaha (tabur), Berī (kettledrum), which were beaten by sticks (kona) which were made of gold. (The place was filled) with auspicious brief and apt words of fruitful blessings uttered by groups of twice born who were shining by their attractive expertise and accurate knowledge of various branches of learning and they were also very resplendent due to their brilliance that is capable of refuting the rays of sun god. (The place was filled) with auspicious mutual conversations made by groups of noble women whose hearts were filled with immense happiness. The whole place was filled with sounds of praises written in the honour of the extensive fame of the king which was read out by the groups of very competent bards of Magadhā who were ecstatic. (The place was filled) with auspicious, well dressed, god like attractive and sweet talking singers who were singing gracefully, (The place was filled) with the dancing of a certain Kaiśikācārya who was an expert in the art of dancing which was performed by harlots who were shining with decorative, attractive, resplendent, mature and graceful bodily gestures, who were wearing pearl necklaces shining in the raised bosom, who had

*It also means that Tiruvenkaṭa was born in the month of Tapasya (Phāluṇa) in the year of Sarvadhāri.*
anklets studded with precious stones that were making a jingling sound due to the movement of their lotus like feet which was following the pace of music, whose eyes were moving to express various emotions, whose lotus like faces were shining with beautiful smiles that had hidden meaning and these harlots were accompanied by lutes that were played by competent lute players who were sitting aside and at the same time sweet songs were being sung that were a treat to the ears, (The place was filled) with onlookers who were endowed with tears in the eyes and horripulation due to the emotions of their hearts caused by the understanding of the inner meaning of the dramatic performance, (The place was filled) with the all knowing well read astrologers who explained the minor and major results by observing the movements of the nine planets at the time of birth of the prince.(The place was filled) with countrymen who had brought many varieties of gifts. (The place was filled) with citizens who had arrived with the large amount of wealth.

Due to the spreading of expansive bunches of wonderful golden flowers on all sides it appeared like a shower of flowers of the wish-yielding tree. These were being plucked from the Nandanā garden by the group of gods who were prompted by the leader of Animiṣā (those who do not blink the eyelids) (Indra) who was happy by the birth of the Ābhanayana (lotus eyed Lord) on the earth. The ecstatic king Tiruvenkāṭa decorated an assemblage of wise men was seen like the king of gods in the company of celestials. The friends, large amounts of wealth, sheaf of grains, innumerable number of cows and valuable cloths surrounded him. He was engaged in charity
by giving away wealth, lands etc. to the *Vasumatīśuras* (gods of earth namely Brahmīns). He was also very well received with great affection and respect by a group of citizens and country heads. Auspicious praises hailing him, were sung by many dependants such as: *Pāṇivāda* (one who claps with his hands), *Vaiṇavika* (flute-player), *Stutipāṭhaka* (panegyrist), *Māgada/Māgadasutipāṭhaka* (panegyrist from Māgadhā), *Gāyaka* (singer), *Naṭa* (dancer), *Vāravadhū* (harlot) and they were satisfied by receiving the gifts given during festive occasions.

Thus the king experienced great joy and shone with his wonderful son like Rāma with Paṅktiratha (one who has 10 chariots i.e. Daśaratha), Indra with Jayanta (son of Indra), Nidhipati with Nalakūbara (son of Kubera). He considered himself extremely fortunate being enthroned in the kingdom of fatherhood (by his son).

By Vijaya (victory) over enemies this child shall certainly attain (happiness) Ānanda in the (battlefield) Adhiraṅga, hence, his father named him as Vijayānandaraṅga.

Then, gradually that child by means of infancy which is capable of attracting hearts of all men, by his babbling which was soft, cool, attractive and sweet owing to the flow of nectarine liquid coming forth from the cloud of foam, by circular movements the delicate lotus like hands playfully got involved in playing with the pair of thighs, like Śaktidhara (Lord Subrahmanya) he shone with his playful and attractive smile he also united with happiness both mother and father and also other people again and again.
In order to increase the clan of Tiruveṅkaṭa (this child) with extensive wealth increased committing playfully the childhood pranks just like a moon with commendable radiance. 13

By the great fortune of king Tiruveṅkaṭa while that (child) was shining like a valuable gem with a divine form and the good attributes shedding its rays and illuminating the directions, since the earth was now endowed with a *ratna* (gem) her (earth’s) name Ratnagarbha (one who had a gem in her womb) was befitting. 14

The prophets who pleased with the hospitality saw in the feet and palms (of the child) auspicious signs of umbrella, disc, conch, *kalaśa*, *payojā* (clouds), *dhvaja* (staff), that were inscribed in lines, having seen these they predicted thus: “This sovereign king shall be the cause for all auspicious prosperity, his fame shall be expansive and great he will have the knowledge of all subjects and by his power he shall protect this universe, such is the strength of his mind”. 15

In this manner Lakṣmī and Tiruveṅkaṭa lead their years like minutes by enjoying with their eyes that were like a pair of *Cakora* birds making sounds caused by the satisfaction of relishing the moonlight of the resplendent *kumudabāndhava* (friend of lilies) who was none other than Vijayānandaraṅga who was decorated by playfulness of wonderful and incomparable infancy.

In the year named Vijaya in the month of *Cāpa* (Dhanus) in the (first day) *Pratipat* of the (white fortnight) *Śuklapakṣa*
on Monday (Sudhākiraṇavāsara) in Tulālagna this lady who was the constant companion of king Tiruvenkaţa begot from him another son who was endowed with good qualities. 16

Like Ādiśeṣa the king of serpent who wanted to genuinely serve the Lord who had come earlier for the sake of protecting the world a brother who was tolerant and a treasure house of knowledge like Brhaspati (the preceptor of gods) was born next to Ānandaraṅga who was called as Veṅkaţa. 17

Later, their mother by the power of fate without completely enjoying the happiness of children passed away on the eleventh day of the fortnight by spreading misery amidst the dear ones. 18

The senseless fate does not sleep (or rest) without putting into danger, those objects that provide happiness to the heart and which are nectarine to the eyes. 19.

The king by seeing her who was very attractive (talodari) and similar to his life passing away in such manner became very melancholic for long time he was affected by heartfelt sorrow which was renewed repeatedly making him lament. 20

In this manner this king was affected by sorrow that had arisen, which did not subside by thoughts which was very sever, very difficult to remove and which was like the wild fire and unable to tolerate the king fell on the ground and throwing glance on the deer eyed (queen) cried again and again pathetically, due to which his eyes turned red and was covered with tears. The citizens and relatives who
had arrived in a great haste who were also equally sorrowful made him understand the (temporary) nature of this world thus: by temperament you are a scholar, courageous, superior and intelligent hence, don't indulge in sorrow this in your mind, in this manner again and again he was consoled and somehow from the ocean of misery he was lead to the coast of courage.

Then, offering worshipping/oblation according to the injunction (of scriptures) to the twice born assembled therein, by means of charity of vast riches and cows the courageous king accompanied by kinsmen performed funeral ceremonies. 21

The king envisaged in the protection, nourishment and fondling of the two fortunate sons who were growing day by day under the care of elderly women. The king seeing the two sons playfully immersed the Nectarine Ocean of joy, became the foremost among the self-restrained (men) and renounced sorrow of separation from his dear queen. 22

On a certain day king Tiruvenkaṭa went to Chennapaṭṭaṇa (Madras) accompanied by his army and sons desirous of seeing the city. 23

Therein, (in the city of Chennapaṭṭaṇa) he was received by his citizens who had known the details of the king who was great like Sutrāmā (Indra) like the moon along with the cluster of stars he shone refuting all darkness. 24

King Tiruvenkaṭa endowed with the brilliance of fame, lead to the city of Pondicherry into great heights by becoming
prosperous. Once he set out desirous of seeing his close relatives. 25

The women of the new city possessed breasts the beauty of which was competed by the golden pots that were seen a top the huge buildings as if being punished. Indeed the enmity with the good surely shall result in calamity. 26

The celestial women every moment compare and examine the shape and beauty of their breasts with the golden pots that are kept a top the high raised buildings of the new city. 27

(In that new city) women with smiling moon like faces wander in side the buildings that are basked in the brilliance of gems. When the upper garment of these women fall quickly while they move, a bunch of young men deluded by the cupid employ their hands to free the spotless, brilliant garments around the women's waist. 28

Inside the houses lustful lovers indulge themselves in amorous sports with their beloved ones, in the clear light arising from various wonderful precious stones and their bosom trained? the cool breeze that comes in through the windows separate the light from the lamp made of precious stones. 29

The wind that dances a top of the tall towers indeed provides entertainment daily to the tired horses of the chariot of Sun-god. 30
The fragrant wind like paramour's touches the body parts of the women who are overcome by sleep at the end of intercourse, whose clothes are displaced and who live in the royal palaces. 31.

(In that city) the slim beauty of women refutes cluster of lightning. In no part of their body do their sweat drops stay even for a moment. 32.

The Navīnanagarī (new city i.e. Pondicherry) was causing pleasure or happiness to the people as if the Apsaras the divine damsels always engaged the city of valārī (Amarāvati, the city of Indra) with the music of recreation which is beyond the scope of words, it was also endowed with playfulness of Goddess of fortune (Indirā) and a wonderful variety of Lord Brahmā's creation, the city was continuously resounding with the sounds of Cuckoos (vanapriyā) and of the Cakora birds. 33.

Then, king Tiruvenkāṭa who was resplendent like the Sun god (mitra) set out along with his ministers and saw the lord of Hūṇas (dulivere) who already knew the incessant acts of charity of king Tiruvenkāṭa. 34

The king of Hūṇas knowing him (Tiruvenkāṭa) as very opulent greeted him with all respect, understanding that he (Tiruvenkāṭa) is very competent in planing, policy and decision making the king gladly appointed Tiruvenkāṭa as his saciva (counsel). 35
Even while having a great number of ministers Tiruvenkaṭa attained great confidence of the king (Dulivere). Indeed it is the good qualities which invokes respect (for a person) not intimacy. 36

Tiruvenkaṭa lived there happily without any rivals receiving the hospitality of the king whose great endeavours supervised by himself (Tiruvenkaṭa). 37.

Thus ends the third chapter of Ānandaraṅgavijayacampū kāvyā (poetry in verse and prose), which was written by Śrīnivāsa kavi born to Śrī Pārvati, and the son of Sri Gaṅgādhara who was a decoration of the clan of Śrīvatsa like the moon was born out of the milky ocean.
Then on a certain day king Tiruveṅkaṭa who was endowed with immense greatness, equalling mount Himalaya in courage, acquiring fame, becoming a courtier in the courts of kings due to his natural abilities, who was like the brother of Rāma (i.e. Lakṣmaṇa also an incarnation of Śeṣa the serpent) bowing his head with humility and flawless wished to see his two sons.

He affectionately acquired the permission of his superior officer and removing all obstacles came to Cennakeśavapura (Chennai) to achieve the work of Guruvappiḷḷai, then he was honoured and invited by the ruler through a messenger, being impressed by his abilities of oratory. The king was very pleased after listening to the story of Tiruveṅkaṭa from the mouth of his minister who welcomed Tiruveṅkaṭa (who was) travelling in a ship through the sea route lead by alert sailors sent by the order of the king. Once again he returned along with his family and children to the city of Pondicherry being respectfully invited by the ruler (. The king entrusted him with powers telling ‘you have great capability receive all powers from me’. Thus receiving the royal sign from the ruler's hand Tiruveṅkaṭa justly ruled and pleased all subjects.

He who was the leader of the businessmen of Cennakeśavapura, brought śrī or opulence (prosperity) which
was pleased with his just ways (and came) to the city (Poncherry) as the śrī wanted to serve him for long in his proximity. 1.

The lord of businessmen (Tiruveṇkaṭa) specially honoured all traders with hospitality and protected their interests. He tactfully entrusted them with various works in a proper manner just as marutvān (Indra king of Gods) entrusts work to maruts. 2.

The goddess of fortune indulged on him who was good hearted. It was indeed proper that goddess of fortune was present in him. It is the nature of Padma (lotus or goddess of fortune) to bloom in the presence of sun (or good men) or close itself seeing the moon (or wicked). 3.

The ruler (Tiruveṇkaṭa) shone with a vision of compassion as large as ocean and possessed fortune that was the result of the glance of the goddess of fortune. 4.

Then he built a large pond on the northern side of the Navapuri (Pondicherry) in order to sustain the lives of people who travel on the path reaching***.5.

The lord Tiruveṇkaṭa built a garden that had a forest full of creepers, flowers and fruits that were like windows, stopping the entry of sunlight. 6.

He built various resting-places at the crossroads that had beautiful stones that were lofty and had gardens nearby with flowers served by the gentle breeze. 7.
He righteously built houses filled with cooking utensils and gifted them to Brahmins who were free from deceit. His fame was sung by the celestial women with great respect. 8.

Tiruveñkaṭa the father continuously rejoiced watching his two sons grow. They both were endowed with generosity, learning, humility and beauty. They pleased the ‘ḥāṇa’ king by their good conduct. They were intelligent and competent in actions. 9.

(Among them) Ānandaraṅga was similar to cupid in attractive form and was a kin to Lord Rāma in pleasing people. He always caused joy to his father’s heart by his conduct. 10.

That king (Tiruveñkaṭa) shone brightly with the two sons who had long arms, who respected all the wise men visiting them. Who were sinless and who were equal to Upendra and Indra (the king of gods) in valour. 11.

That high-minded king (Tiruveñkaṭa) enjoyed the bliss coming from the birth of illustrious sons and left to the world of celestials as if desirous only the absolute truth. 12.

King Tiruveñkaṭa endowed with good intellect attained salvation. He distributed fame in all directions happiness was experienced playfully in the ocean of worldly nectar and provided nourishment to the miserable, orphans and scholars. 13.

Accompanied by his younger brother Ānandaraṅga endowed with a great mind performed the last rites of his
father performing to the others world, according to the scriptural injunctions. 14.

Knowing the plight of his father he (Ānandaraṅga) became extremely fatigued. By listening to the worlds of the wise he controlled his mind with great difficulty. 15.

Then, his courage was shattered by misery that was unstoppable, crossing all borders due to the unbearable demise of his father. He along with his brother listened to the words of wisdom from the mouth of the learned who explained the true nature of the world, restraining his mind the brave Ānandaraṅga gave accordingly to priests in charity various object such as houses, wealth, clothes, grains, lands etc. that are instrumental in leading his father to the eternal abode. He performed all periodical rites and received auspicious objects from well-wishers, elders and the wise, who had assembled there. Thus followed by friends, relatives and others made him accomplishment of an object.

Then the ‘Hūṇa’ king happily summoned Ānandaraṅga who was endowed with a compassionate mind and auspicious body. The king honoured him by appointing him as the main official. 16.

Lord Ānandaraṅga shone in the earth with his great genius and oratorical powers. He went beyond all by qualities like humility, purity, straightforwardness, tolerance, charity, power, truthful words, policy, learning, soberness, courage, compassion, valour, enthusiasm and secrecy. 17.
Since there was no compassion (for him) whom should he be likened with? In all objects everywhere there was some similarity. 18.

Indeed all the gods put together could not posses even a small amount of wealth of comparison with him due to his complete attributes and also due to his ability to continuously stay in touch with the earth hence (he could not be compared) with Indra due to his anger, with fire due to his destroying of his own base, with Yama god of death due to inflicting of punishment, with Varuṇa as he protects the waters (or blood), with Śūrya due to his brilliance, with Kubera due to his wealth, with Śiva (one with eight forms) due to his vision of dangers, with Viṣṇu due to his protecting the people, with Brahma due to his being born to Jalaja (lotus) with Candra due to his having royal signs.

He built a new mansion with several rooms that was befitting the kings and which was equal in beauty and opulence to the abodes of Indra and Kubera where in Mukunda and other gods dwelt and were worshipped. 19.

In that superior mansion of Ānandaraṅga embedded with shining silver and decorated with vanishing precious stones, the interiors of which smelt with the fragrance of divine flowers. 20.

Guru - the preceptor of Gods is capable of describing the greatness of the mansion of Lord Ānandaraṅga. It is indeed served constantly by the pious due to its opulence. Women like the celestial nymphs indulge in the praises of their lord (Indra).
And the gods who shine with righteousness constantly wish to dwell therein. 21.

There is the clock resounds wonderfully informing the time, causing happiness to astrologers who wish to know the time constantly. It shines uniquely and suggests fulfilment to the twice born who come to accept various objects from Lord Ānandaraṅga. 22.

This lord Ānandaraṅga shone in that wonderful mansion being generously praised by all the twice born, like the Lord of gods (Indra) is a divine form. 23.

While Ānandaraṅga indulged in playing lute (inside the mansion) the goddess of opulence Lakṣṇī and the goddess of learning Saraswati. The music consoled everyone’s mind that is like a deer.24.

Then on a certain day when the spring descended, when on all sides the inner path of forest was filled with the sweet smell of bunches of Campaka flowers that are moved by the moving youthful wind which is like a lion-cub, spreading itself after striking at the collection of sandalwood forest that blossomed at the bottom of a gigantic mountain. The traveller’s heart were amused by the sound of the cackling of Cakravaka birds that were intoxicated with pride by consuming [chewing] the soft tender leaves of the mango tree which was an aid to the making of a sharp bunch of arrows of the valiant [heroic] cupid, who was engaged in uprooting the pride of a damsel while indulging in love all the intermediate directions were filled with the resonating sound of the bow of cupid who had sent out to

77 feet of gods do not touch the earth
conquer the three worlds while the clan of honey were humming being intoxicated with happiness by consuming the nectar filled in the large golden hued whitish yellow flowers that looked like golden vessels which indeed were the shining incomparable white lotuses, the fragrance of the emotion of love emanating from the couple who were united without separation filled all sides [the four key words — surabhi, haridanta, pathika and sarani].

Madhuśrī— the opulence of the spring catching hold of the moving mango branch placed her feet on the lotus forest, she was endowed with the resounding anklets and desired to reach out to all the blossoming trees. 25.

Lord Ānandarāṅga was carrying the goddess of fortune who was young and fresh, yet he only one wife firmly placed on his heart just as Lord Viṣṇu had goddess Lakṣmī at heart though he carried the earth in order to protect her. 26.

There was a city by name Kokanada (Chingalput) on this earth, which was precious like an incomparable gem. It was endowed with pious and rich people. It shone with many ponds filled with shining fresh lotuses. 27.

In that city was born, a king by the name Šeṣādri who resembled the Sun (the friend of lotus) in brilliance who was very powerful, whose hands were endowed with dāna charity or the rut juice of that of an elephant. He was worshipped even by gods and had great qualities. 28.

A girl by the name Manoramā was born to king Šeṣādri. She was lotus eyed, golden hued and resembled goddess
Lakṣmī who rose from the milky ocean. All like the opulent digit of moon respected her. 29.

That king attained greatness by begetting such a daughter, due to his past merits. Thus the son of Tiruvēṅkaṭa the king Seśāḍri resembled king Janaka the king of Mithila who fathered Sītā. 30.

The father named the daughter as Maṅga, who was endowed with exquisite attributes rarely found in the world. Her hair locks were curled and resembled a bunch of dark bees. She shone like the beautiful elephant, bride of the royal elephant of India. 31.

That Maṅga grew up day by day, by bestowing happiness to all, her limbs were like that of a creeper, she was looked by her father like the growing moon and was the ground of flooding love. 32

In this manner she grew up with her matchless beauty increasing day by day, and was endowed with incomparable attributes. She was revered by Dharmika the virtuous or archers (dhanurdhara) like the bow of the valorous cupid. She was endowed or decorated with youth and vigour that was fresh and was sought by tender flowers. She was a joy of all eyes due to her attractive form. Her lips resembled the red bimba fruit and her glances moved like the arrows of Indra. King Seśāḍri who was respected by the wise men, in order to enjoy the happiness of seeing her marriage, he started to search for a befitting royal bridegroom for Maṅga.
King Ānandarāṅga made up his mind to marry (Maṅga) being pierced by the arrows of cupid just as one wishing a life giving medicine. She was the greatest wonder of the creation of Lord Brahma being the essence of all beauty. She resembled in her beauty with goddess Pārvati and with goddess Lakṣmī in her form. 33

He set out to marry the daughter of king Śeṣādri, being greatly anxious, prompted by his close associate the cupid and along with choicest friends. 34.

Than being propelled by their lord the ministers who were shining with qualities like humility, self-respect and strategies, who were wise reached the city of Kokanada of the pious king Śeṣādri. 35.

Having reached the city they were honoured and lead to the place by the pious and affectionate king Śeṣādri, who inquired and found all their details. They were very happy by the pleasant inquiries of the king who was filled with royal splendour. Thus received, they spoke these words. 36.

‘You have precious gem of daughter whose match is not found in this world even partially. But now king Vijayaraṅga himself wishes to attain her’. 37.

Let your daughter who shined with lineage, character, beauty, age and opulence; be united with the famous and powerful king just as goddess Lakṣmī is united with lord Viṣṇu. 38.
Thus hearing those words of the ministers, which were like nectar, and happily drinking those words with his ears, the king (Śeṣādri) gave his consent to give his beautiful daughter to king Ānandaraṅga. 39.

Having determined the auspicious time for his daughter’s marriage festival, along with his people the pious king sent those ministers after honouring them. 40.

Then those ministers being permitted by that humble king, whose words were never non-productive, returned to the city of puṭabhedana (a town or city) and reported all the incidents to king Ānandaraṅga who was curious to know the happenings after hearing the news of their arrival. He also began the process of obtaining that jewel of woman, the daughter of king Śeṣādri of noble character.

She (the princes) matched Gowri in quality, Lakṣmī in opulence and Rati in beauty, Saraswati in sweet speech and Arundhati in character. 41.

As if longing to live together beauty, wealth, polity, character and speech having found out happily resided in that beautiful woman 42.

Oh! King Ānandaraṅga! What is the use of talking so much? The lotus-eyed daughter of king Śeṣādri is equal of goddess Lakṣmī in respect to every limbs, know her to be as such, whose beauty defies description. 43.

Thus hearing those meaningful words spoken by them the reputed king pondered over it and looked forward to having the alliance after consulting with his relatives. 44.
Then the king happily brought for the great festival through his messengers all his friends, relatives, elders famous for their character or clan and others along with their families. 45.

He announced what was in his mind to the king Hūṇapati, who was accompanied by wise affectionate ministers, having presented him with a gift. 46.

In the scriptures (sṛṭi-s) the king is considered as the father of the subjects. He protects them by restrain and blessings. Hence I am approaching you like father and am requesting you to bestow me with the happiness of marriage. 47.

The king (Hūṇapati) hearing these words from the humble Ānandaraṅga became very happy. He observed the attention and looked with eyes with parental love. 48.

Then the king generously decorated Ānandaraṅga with gold bangles, necklace, precious gems and other rare ornaments and told him thus ‘now you shall proceed to marry’. 49.

Then (Ānandaraṅga) was honoured by Hūṇapati, who was accepted by the pious, who attracted the subjects by his exalted character and was filled with immense greatness that was praised by all. The king presented him with auspicious articles that are desired for the marriage celebration and respectfully asked him to prepare for the arrangements of the marriage festival. The king made his consent evident by sending his favourite ministers. He (Ānandaraṅga)
vanquished all impediments by useful tactics borne of his mind that was aided by good intelligence. He was accompanied by wise men who desired the blessed marriage ceremony to happen without any hindrance and hence they performed auspicious rituals. Efficient joyous men who were sent by the king seeing honoured him that they were competent to control those who would cause hindrance to the present ceremony. He was surrounded by valiant men, was accompanied by people who speedily came from all over, by the retinue following in tall chariots, elephants, horses, by men whose bodies were decorated with rare and attractive jewels, by many vehicles wherein women were seated in the front side, by men with eyes filled with tears with joy, by relatives who sand with affection for his well being, by friends whose faces had lighted up with enthusiasm, and by other courtesans enthusiastic in seeing his marriage festival. He (Ānandaraṅga) was surrounded by men with a pair of long serpentine arms. Just as lord Rāma, the crest jewel of the solar race was accompanied by Lakṣmana, the joy of Sumitra. He (Ānandaraṅga) too was at all times was followed by his brother Vijaya, who defeated the cupid by his natural beauty, who has ascended a platform that was red challenging the rising red Sun. he set out of the city being informed by wise astrologers who were ever alert in observing the proper time to begin the journey. He was surrounded with sound spreading towards all directions emanating from the kettledrums that were constantly beaten. His mind was filled with the joy that was doubled due to the flying of the diving Sakunta bird, which was an omen of auspiciousness as a result of praying the
lotus feet of the lord Śiva, who had a dear in his body. Staying for a couple of days on his way he was welcomed later with respect by the awaiting ministers who were prompted by king Śeṣādri, who was happy to know the arrival of Ānandaraṅga, through the messengers who were sent to the city without delay. Thus reaching the city of Kokanada he was watched by the elderly women of the clan, who had given all other duties and by the citizens, who wondered again and again at the greatness of his opulence. Thus he entered the palace that was made of gold as if by the mental resolve of Viśvakarma, the divine sculptor and which was an object of wonder for the three worlds and which had various mansions with wonderful seats. Thereafter he also entered the endearment of the king.

Then that king Śeṣa arrived and affectionately embraced Ānandaraṅga who had arrived at his home. The content king blessed him when he bowed down at his feet. The king who was surrounded by his men was overjoyed watching Ānandaraṅga again and again and then he spoke these words.

50. ‘O! Ānandaraṅga! My, this daughter had done many meritorious deeds in the part. Hence she has found a great bridegroom befitting her in you. Moreover now my clan has become praiseworthy and my life is also fulfilled’. 51.

Now as Ānandaraṅga is waiting, my wish has been fulfilled as I too am waiting to enjoy myself with great opulent clan that is an ocean of good qualities, praised by great men. 52.
Thus speaking these words with humility the king Śeṣa honoured the reputed and respectable Ānandaranga and with his consent reached his residence. He prayed lord Viṣṇu who has a lotus in his navel in order to fulfil his wishes 53

The bride heard the beauty, auspicious qualities and playfulness of Anandaranga, which was reported in secrecy by the maids. She became ecstatic and still, hearing these, anxious looked forward to the ceremony of accepting of her hand by the bridegroom. 54

Ānandaraṅga along with his brother happily resided in that house having realised his ambition and praying to his family deities. 55

Thus ends the fourth chapter of Ānandarangavijayacampū kāvya (poetry in verse and prose), which was written by Śrīnivāsa kavi born to Śrī Pārvatī, and the son of Śrī Gangādhara who was a decoration of the clan of Śrīvatsa like the moon was born out of the milky ocean
Chapter V

The next day as if wishing to see Vijayānandaraṅga whose body was resplendent by decorations befitting to a very special marriage festival, the sun god arose. He (the Sun god) hastily and with deep love embraced the lotus pond, which was endowed as if with a talk (forehead mark) of fresh Kastūri (musk) appearing in the form of a bunch of bees, her face lit up by the tender touch of her lord (Sun). He (the Sun god) ascended atop the middle of the eastern mountain with his brilliant body covered with a red garment. (Here the Sun and lotus pond are pasteurized as hero and heroine respectively).

He (Ānandaraṅga) woke up from the bed like the Sun from the Udayagiri (eastern mountains) being waited upon by the royal men and bards (Kuśīlava) who were singing sweetly accompanied with various musical instruments that were a joy to the ears. 1.

Then the king bore the goddess of opulence having had an auspicious bath and decorated by sandal paste and valuable shining silk clothes. 2.

Ānandaraṅga was shining like Harihaya (Indra) in the royal court, being served by many kings who were also his
bosom friends, by singers who sand with mellifluous voice, by bards, by various kings and relatives. 3.

In the meanwhile the maids decorated the lotus-eyed daughter of king Śeṣādri with various important decorations. 4.

The well-decorated bride was shining like the brilliant victory of lord cupid, having had an auspicious bath, wearing a sweet smile and pure silk clothes. 5.

The hair-lock falling on her sides bore the brilliance of the blue lotus pond, which was suffering from the separation of moon like face. 6.

Thereafter the king Ānandaraṅga attaining the bhadrapītha (auspicious seat) that was shining like the western mountains prepared desiring to marry the beautiful daughter of king Śeṣādri shining like the heavenly jewel. 7.

As if destroying the darkness of night her hair was black and the moon wanted to defeat it by desiring at his heart the similarity of her face (bhadrapiṣhe upavasatisma). 8.

At that moment he (Ānandaraṅga) knew the auspicious hour by the resounding announcement made by the eminent astrologer who was beating the jallari (drum) and all over many musical instruments were being played. King Śeṣādri was ready to give away his well decorated daughter to Ānandaraṅga telling that ‘I am waiting for your highness’ and he was accompanied by humble and respectful maids of the bride, joyous respectable men rich with incomparable generosity, by friends whose eyes blossomed like lotuses seeing the sun, by men with character who had adorned garments that made them look like the thousand eyed Indra, by group of married women
going in the front holding golden vases in their lotus hands that were filled with many objects like Vermilion, Sandal paste, Silk clothes, auspicious garlands made of fresh flowers. Hearing this Anandaranya prayed 'bless me thus' and being pleased with all his humility sat on the palanquin that was placed in the royal road which was lit up by hundreds of brilliant lights and was fit to be seen being wide as the earth.

He moved slowly honoring by his looks the graceful dancing of the maids of the bride whose bosoms were shining with garlands made of precious jewels dangling across their body. He was showered with flowers fragrant and fresh, which were thrown by lotus hands of a group of women of the city, standing at the windows of high raised buildings on both sides. He was scented by the smoke of the incense emanating all over like a silver line from a garlands of towers that were shining with hundreds of beautiful and wonderful pillars equal in height. He attained the decorated stage set for marriage, which was filled with thousands of auspicious seats that were brilliant with the light emanating from many large gems arranged in a line wherein seated kings who were defeating the grandeur of divinities such as Indra, Kubera etc. by their huge arms that were like the serpent Ananta, arriving from various countries, the stage was also shining with thousands of lamps held by beautiful women with lotus feet that were well decorated and resounded with moving anklets, the stage also had many fruits such bananas, jack fruit, lime, pomegranates and coconuts that were fresh large fragrant and ripe. He who had auspicious qualities sat on the auspicious seat
well decorated and placed out. The marriage stage, which had a golden bowl, filled with nine cereals watered by the wise women of the clan, who also had well prepared materials useful for the ceremony as required by the priest. Accompanied by joyous Brahmins, and which was coloured with newly spread rangoli (coloured designs). He (Anandaraṅga) sat on the stage along with daughter of king Śeṣādri whose name was Maṅga, whose looks bore the tenderness of flower petals, who had incomparable good qualities like Sītā, was submitted with humility by her father having his heart's wish fulfilled by obtaining a great bridegroom, whose cheeks were decorated with the falling earrings, whose hair-locks attracted a bunch of bees greedy of the fragrance emanating from the flowers, decorative who were a soft garment shining on her back like the form of the nectarine ocean reflecting from her own lustrous body and who was accompanied by a group of joyous friends.

Then according to the injunction of the scriptures, accompanied by intimate twice born priests, having placed the sacred fire in his front on the stage and worshipping it with malaya and other such flower he (Anandaraṅga) himself offered the oblations of clarified butter into the kindled fire along with his consort. 9.

King Ānandaraṅga whose grandeur attracted all, took the hand of the bride being witnessed by the joyful well kindled sacred fire just as Indra the king of gods took the hands of Śacī.

10.
Then that Maṅga was shining with Ānandaraṅga wearing a large gem studded garland, which was adorning her bosom just like goddess Lakṣmī with lord Hari wearing the Vanamālā. 11.

He Ānandaraṅga helped by his bride went around the brilliant fire thrice, thereafter he offered puffed rice into the fire with his arms appearing like long sugarcane decorated with white pearls. 12.

As if wanting to surpass the hardness of her breasts the stone that was lying in front of them was stepped by her feet uplifted by the king causing happiness to all. 13.

The twice born showered flowers like water drops and their blessings on the couple as the kettle drums were sounded, the bards sand sweetly, others looking at the festivity shouted victory to the king while Ānandaraṅga held the daughter of king Śeṣādri in his hands. 14.

Having given his daughter to Ānandaraṅga king Śeṣādri was ecstatic just as king Janaka after giving his daughter Sītā to lord Rāma the crest jewel of solar race. 15.

During that great grand festival, all men beginning with twice born obtained various kind of wealth to their hearts content while that king Śeṣādri-performed charity. 16.

The king gave away wealth dowry to his beloved daughter who was endowed with humility and character, whose breasts and back were heavy and who had attained Ānandaraṅga now. 17.
Ānandarañga bestowed befitting gifts on the kings who had arrived with due hospitality and respect. He was surrounded by his kith and kin and was respected by his father-in-law. Thereafter he went to his palace resembling that of Indra the king of gods along with his consort.

He (Ānandarañga) entered the famous residence along with his happy wife, royal men, other joyous folks following him, group of ministers sent by the king, men adorning various garlands and decorations on their bodies and ascending palanquins, horses, chariots and tall haughty elephants.

Having entered his own residence and receiving auspicious blessings along with his wife from learned twice born, later he with a generous mind gave befitting presents to all who came.

The complete king like the personifications of cupid indulged in pleasures along with that young lady according to time place might nature emotions etc.

That chaste young lady gave joy to lord Ānandarañga like Rati the consort of cupid, by giving him tasty betel leaves, cloves, betel nuts, camphor, carious fruits and divine garlands.

Due to immense richness they enjoyed all happiness, anointing themselves with sandal paste, vermilion etc. on their bodies. Thus Mangä and that great king among human being enjoyed like Indra the king of gods and his consort Indrāṇi.
Thus daily this wise and complaint king with restraint and purity enjoyed sensual pleasures without incurring sin along with his wife. 24.

On a certain day the joyous Hūṇa king told Āṇandaraṅga, who was always alert in fulfilling the king’s wishes and who was competent in achieving the king’s objectives said the following words: - 25.

‘Since you are always involved in various works that brings happiness to the people and also you are thoughtful of their welfare, I have attained great happiness just as Indra by seeing Upendra the store house of good qualities. 26.

Now you may take large amount of wealth and go to Hūṇakeṭa or Parangipettai, which is a mine of wonderful commodities. There you may indulge in various commercial activities and increase the wealth’. 27.

Thus hearing those words (of the Hūṇa king) Āṇandaraṅga took permission and wealth in order to reach the Hūṇapura after appointing efficient men to perform his duties. 28.

Then his brother the competent king Tiruveṅkaṭa a man of character, justice, compassion, wisdom and face playfully reigned the subjects and obtained pleasure and respect of the Hūṇa king. 29.

That valiant proud (Tiruveṅkaṭa) like the mountain Himālaya was a resort to pious sages, like the ocean was the source of the clan of Kalādhara (his father or moon) like Śiva had the bull as his sign,
like Kṛṣṇa was interested only in the welfare of the pious men such as Arjuna, like Druhiṇa he always stood firmly in satya (truth or satya yuga), like the spring season, was well known in the earth. Though like Indra he was not a drunkard, though indulging in pleasures was not an addict, though resembling the moon he was not polluted, though overcome by foes he constantly eliminated them, though carrying a Śakti (sharp weapon) he was not crooked in movement, though pure like the summer he does not have red trees, he removed all blemishes, is the ocean of many precious qualities, outwits all and has a great reputation, ruling thus he invoked joy in the subjects for a long time.

Ānandaraṅga reputed for his character, implemented the order of the Hūṇa king with the aid of helpful ministers without wavering from his duty like the invincible Indra, the king of gods. 30.

Always well decorated with beautiful ornaments and cloths, indulging his mind in melodious songs sung by the court singers, listening to the various stories from the epics narrated by the wise poets, he (Ānandaraṅga) the best among generous, happily attained great fame. 31.

He pleasantly passed his time by giving joy to all like the moon, wisely and faithful towards twice born, preceptor and gods, protecting his subjects and attaining many valuable objects. 32.

Then Ānandaraṅga accompanied by the chieftains having accomplished all objectives, started to his own city after
consoling the citizens who were unable to bear the separation.

Then Anandaranga who was intelligent like Seṣa, the king of serpents and having accomplished his dealings with the merchants, approached the Hūṇa king who was served by the merchants spoke thus! 34.

'O king! Oh one whose wealth is self-respect! I have carried out your orders completely; please accept this wealth that was acquired through just means.' 35.

Thus having heard the news, the resplendent Hūṇa king who removed the fears of his subjects, smiled and spoke to Anandaranga- 36.

'Your brother Tiruveṅkaṭa has been appointed by me to take care of the city. Since you know the well being of the citizens do take all steps to ensure the same'. 37.

Always wise, humble and united Tiruveṅkaṭa and Anandaranga, carried out the orders of the king without wavering. 38.

Seeing his brother disinterested in marriage ceremony that king Anandaranga created interest in such affairs by quoting conducive and just scriptures. 39.

Then by means of his ministers, king Anandaranga searched for a befitting bride for his brother in various countries. 40.
The daughter of Śeṣādri thought thus 'my brother-in-law is suitable to my uncle's daughter' then she reported this to her husband presently involved in searching (of bride). 41.

Oh lord! You are following the way of a person searching for ghee in the cattle farm. While carrying butter in his hands. Even though my uncle's daughter is available as bride you are searching for one. 42.

Listening to the nectarine wards of that beautiful dyed wife with pleasant and smiling face, he requested his pretty wife. 43.

The pleasant king Śeṣādri immediately instructed his relatives to bring his brother's daughter in order to give her in marriage to the brother of king Ānandaraṅga. 44.

Along with his kith and kin who were specially invited, ascending on elephants, horses and chariots, accompanied by his minister and brother Ānandaraṅga reached Kokanada happily with his retinue. 45.

The single minded and joyous king Śeṣādri gave his brother's fortunate daughter to the brother of Ānandaraṅga and that Veṅkaṭendra, having attained that beautiful auspicious incomparable bride, who was brilliant like gold, shone like Kartikeya famous for his great attributes along with his consort Devasena. 46.

That Ānandaraṅga very well performed the auspicious ritual of marriage ceremony of his brother, bowed by all subjects. 47.
Having honoured all the friendly kings who were ecstatic by watching a wonderful festival, king Ānandaraṅga having fulfilled his desire reached his own palace along with the bride and groom. 48.

Those two (bride and groom) who were the treasure house of chastity, who were united, who were the ocean of good qualities such as character, majesty etc. who were feeling deep love to one another resembling cupid and his consort Rati enjoyed all the happiness. 49.

King Ānandaraṅga in the meanwhile begot a beautiful gem of a daughter in his wife (Alamelumaṅga). This child was loved by all subjects and was brilliant like a blue sapphire (IndrāṅIPA)\textsuperscript{78}. 50.

Then with great happiness resembling Kṛṣṇa, the son of Sun god, in great charity, he generously distributed precious gems to all guests and people making them happy. 51.

Then on a certain day, the rainy season occurred looking at Ānandaraṅga who was verily a cloud, enjoying daily various extraordinary pleasures and fulfilling the wishes of his subjects who were verily the Cātaka birds, happily watching him shower mountains

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\textsuperscript{78} Vālavadāya is another name of vaudārya and the ancients believed that it was the hill vālavāya or the region about it that produced these gems and they were refined or polished at Vidāru

Kātyāyanas thus justifies the use of the two terms - वालवायी विद्वृत व प्रकृत्यान्तरेव वा। न है त्वतिः प्रेत "मधुमक्खिकीप्रेमप्रदेेदः"। (i.e as merchants call the city of Vārānasi by the name jivurt) See Malli. On Śī. III 45. For the idea of

मनोरथसृष्टिमातामहस्तिः स्मृत्तभावविचलयः राजाः ह।

पथम् चित्रदक्षतमेष्ठिरस्मर्पस्य गमनोत्पथयस्य रजस्वलकणाम् मुने॥
golden showers capriciously wishing to be like him the rainy season too adventurously provoked love fight between proud clouds that were filled with thunder and showering rain filling all sides as if uniting the directions, wishing well being of the peacocks, covering the full moon, causing joy to the watching travelers who were under the spell of the cupid whose valour increased by the blowing of the wind that was enjoying the humming of the honey bees that were intoxicated by the fragrance of the blossoming of *malati*, *kuṭaja*, *ketaka* and *kurabaka* flowers.

During that (monsoon) there was pitch darkness all over filling the directions, creating passions in the minds of women whose minds were indulging in excess without creating doubts in the minds of their husbands. The low flowing river waters surged up like the minds of the proud men who had become instantaneously rich.

The moon though spotless could not shine due to the dense darkness just as the counsel of the wise gets lost in the bragging of the fools. The rainbow flourished in the sky without a string just as the wicked flourishes in the court of thee foolish king.

The rain causing mud spray all over covered the brilliance of the earth just as the good manners are covered by wicked men, just as the friendliness of the evil men direction towards the good, the lightning failed to firmly stay on the sky. As the wise men’s words are covered with flowery words the path became unclear, covered by tender grass.
All that season while peacocks were ecstatic, Ānandaraṅga greatly enjoyed all the pleasures with his consort. 52.

The monsoon season which was endowed water filled beautiful clouds, decorated with the blue sky, blossoming with flowers, lustful, having chirping birds around, and smelling with the fragrance of ketaka flowers, like a damsel made the opulent Ānandaraṅga happy. 53.

During that (prāvrī) time lord Ānandaraṅga built wonderful mansions, filled with food grains in order to protect the good nature twice born (Brahmins) who were devoid of good residence. The wise Ānandaraṅga also provided the needy with many good woolen and silk cloths. 54.

The autumn season like a maid arrived with the playful gait of the swan happily moving in the ponds, wearing fine garments, having a blooming lotus face for giving happiness to the king Ānandaraṅga. 55.

Seeing the young women with lotus stalk like breasts, autumn approaching the king Ānandaraṅga, the monsoon women with exhausted (lambapayodharā) breast left the king as if in anger. 56.

Like king Ānandaraṅga the clouds wanted to provide water to all but since it could not do, it had as if in shame. Indeed it is impossible for the dull to imitate the great men. 57.

Like the mind of king Ānandaraṅga the sky became spotless, the opulence the fields became rich with crops, the
swans therein the subjects rejoiced and the clan of peacocks were like the enemies who had lost their wealth. (The peacocks are happy in rainy season). 58.

In this manner, when Ānandaraṅga was shining amidst the chieftains who were vying with each other for supremacy, vasumati, his wife decorated with various special ornaments shone with a smile resembling the brilliant moon in the sky.

During that time, he engaged the wise, capable and evident ministers in all the works, he (Ānandaraṅga) along with his wife enjoyed the happiness as if Śakra (Indra) with Śaci. 59.

The king Ānandaraṅga who had accomplished his objectives by just policies, had three daughter (Pāppāl, Ponnachi and Nannachi) endowed with tender bodies and beautiful hair like Damayanti, the wife of king Nala. 60

Then Tiruvenkaṭa who shone with great prowess protecting the wise and conquering the wicked with strategies, begot a cupid like son by the blessings of Śiva just as Indra the king of gods begot Jayanta. 61.

He also begot a beautiful daughter whose eyes resembled the lotus by the name Tripurasundarī who was addressed as sādhvī the good one, by all men due to her good qualities. 62.

Then providing happiness to both father and mother with his playfulness, like the moon the son gradually grew up. He was constantly looked after with affection by all and by name and action he resembled his illustrious father. 63.
Thus enjoying various incomparable sensual pleasures, Anandarāṅga like Śrī Kṛṣṇa constantly channelised his efforts to accomplish the desires of the subjects who were solely dependent on him, like the huge desire giving divine tree, he always indulged in providing happiness to the good, he was accompanied always by his consort Maṅga, who was decorated in various colourful garments, ornaments, flowers, sandal paste, Vermillion, indulging in civet, camphor and other fragrant objects resembling Umā, in serving Lord Śiva and was always happy to accompany him like Lakṣmī following Viṣṇu. Though he had attained all desires he was not thoroughly pleased as his son had not yet risen as expected and hence he spent his days and nights in observing various religious vows, worshipping the twice born, praying to Lord Rāma who is the desire fulfilling tree of gods, for his grace.

In the month of Caitra, with the counsel of elders the husband and wife worshipped Lord Rāma with great devotion wishing to obtain a valiant son. 64.

In the city (of Pondicherry) there lived a twice born named Rāja, who was the seat of great intelligence, who surpassed the divine preceptor in oratory, who was a master of all arts and was endowed with great character. 65.

On that night (fifth day of Śuklapākṣa) the white fortnight of Caitra month) Lord blue hued Rāma along with Hanumān appeared on the dream of Rājā, the twice born and spoke thus: 66.
'Oh! Best among the wise, go to the house of Ānandaraṅga and give these empowered unbroken blessed rice (mantrākṣatā) to him, this will fulfill all desires'. 67.

Thus having spoken these words Lord Rāma gave him the auspicious blessed rice, through Hanumān endowed with strong body. Then Lord Rāma who was verily the desire fulfilling celestial tree for the devotees disappeared. 68.

Then waking up with a happy disposition owing to the pleasant dream reported it to king Ānandaraṅga who was seated along with his consort. 69.

Hearing the news of the blessing of Lord Rāma from the twice born, king Ānandaraṅga who resembled Kubera in wealth became extremely happy and honoured the twice born with praises and wealth. 70.

On that day (the fifth day of the white fortnight of Caitra month) the queen of king Ānandaraṅga bore a child causing happiness to all and increasing the clan of Lord Śrī Kṛṣṇa. 71.

Thus ends the fifth Stabaka of Ānandaraṅgavijayacampū kāvya (poetry in verse and prose), which was written by Śrīnivāsa kavi born to Śrī Pārvati, and the son of Sri Gaṅgādhara who was a decoration of the clan of Śrīvatsa like the moon was born out of the milky ocean.
Chapter VI

In order to increase the ocean like mind of Ānandaraṅga, from the womb of the queen Maṅga the daughter of king Śeṣādri, which resembled the intermediate directions, causing pleasure to the lotus like pious then the moon like son of Ānandaraṅga appeared. 1.

While the son of Ānandaraṅga was being born, all the directions were pleasant, the breeze was blowing gently, the sun was shining brightly and going around recoverably, all the planets were in auspicious positions. 2.

The moon in (Mīna) Jupiter, Venus and Rāhu in Makara, Mars in Kumbha, Mercury and Sun in Dhanus, Saturn in Tula and Ketu in ascendant Lagna, Sun was the planetary position at the time of his birth. 3.

Providing happiness and well being to king Ānandaraṅga, the son who was a storehouse of good qualities was born in the year of Prabhava. 4.

The king Ānandaraṅga whose lotus like heart bloomed at the opportune moment of the rising of moon like son whose birth was eagerly awaited for a long time, he considered the gain of son as gaining the sovereignty over the whole earth. His spotless fame
covered the bosom of the damsel of directions, he was honoured by the large groups of citizens who had come to watch that great festivities following the son’s birth, he pleased people of all races by giving charity, grains wealth which was spread all over. That scholarly king Ānandarāṅga invited wise pious Brahmin known as Subrahmaṇya who was a crest jewel among the astrologers who had a penetrating intellect like Bṛhaspati, the celestial preceptor, who lived in the village of Nyāsagrāma (Vaippur). The king slowly pointed out the time of his son’s birth and the Brahmin observed the planetary position during the birth time as follows: planet ketu was in kanaka seated in the royal throne, covered with a soft bright garment, wearing a pure garland of precious gem on his bosom, tying a belt studded with gems on his hip, holding a staff in his lotus like hands decorated with bangles, wearing a crown on head studded with precious stones shining like the bright sun, defeating all the enemies in battles and thereby being pleasant due to the surging inner happiness rising from the mind that is proud with the mastery of the world, devoid of foes, facing the northern direction, endowed with malicious sight, providing salvation being on ascendant lagna, observing the eyes that were compassionate and a little angry looking at his dependents lined on the right side.

The son of son god planet Saturn was in tula, wearing a blue garment and a golden belt around the hip, wearing a bright golden garland in the palace of comfort (4th from ascendant lagna) facing the eastern direction, placing the left foot in front, and observing the eagerness to attaining the crowing ceremony. The planet sun was in
Dhanus wearing a bright cloth, staying on the position of enemy, wearing a garland and crown, alighting on a horse and moving towards the west filling the direction with the sounds of anklets and hence observing it was nighttime.

The planet Buddha was also there (along with sun) wearing a yellow garment, white long iron chain, elephant skin, sacred thread, a bow and arrow in hand moving towards the direction of Saturn, sun and observing such exalted position of these celestial beings.

The planet Jupiter was in Makara, providing the sovereign with compassion, looking at Ketu in a very conducive manner, protecting the pious shining with a pure body, following the consort (being in the 7th place) leading the gods, tying a turban on his head, staying on Saturn's abode, leading Indra the king of gods, seated happily observing the direction of Ketu.

The planet Venus was in Makara seated on a bed made of precious gems placed in the side of mansion facing south, wearing a turban on his head and beautiful garment over his right shoulder, accompanied by his consort, smearing sandal paste over the body making it lustrous, riding on an elephant befitting the royal mansion and with a blooming mind owing to the increase of opulence, the scheme of ways to conquer the foes and there after clearing all doubts from mind and thoughtfully lifting his eyebrows.

The planet Rahu was in Makara with dark red eyes, engulfing all opulence in anger, with the form of man till the neck and below that of a serpent, moving towards the direction of wind by spreading the head and placing the tail towards the direction of fire, looking at
ketu with cruel intention of destroying, creating trouble to all planet
with a mind filled with pride, by good fortune being divided into two
parts and having wounds in the body, rāhu was unable to even breath
of move properly and hence was determined as motionless.

The planet mars was in kumbha, wearing red hued garment
which is his own colour, wearing a crown embedded with a precious
gem as large as amla (gooseberry fruit), placed on the ninth place was
Saturn, servitude of the son of earth (mars) signifying this being the
position of life span also signifying longevity as a result of this he
was observed as one waiting to lift the auspicious palanquin of
Saturn.

The moon was in mīna, wearing a cohere garment seated on a
pleasant seat on a podium that was filled with the sounds of kettle
drums, and brilliant golden pots, on a side he (moon) was honoured
by a group of divine damsels who were adept in music and exotic
dance forms, on the other side he replied to the remarks made by
great astrologers, mathematicians, punishing the wicked with the
royal staff and protecting the good, on both sides were gathered heaps
of silver, in front were heaped large quantity of grains, as ketu was on
lagna and also on the second place, denoting brother hood and
reported it as moving towards western direction placing soft large
cloths on the end, staying in the zodiac in mīna, wearing a belt
studded with precious stones resembling his fame, understood that
the time was come to salute the new born.

Like a mirror he was looked by all again and again, while all
star like men in the royal court were listening eagerly to the
astrologer, Subrahmanya, who spoke pleasant praiseworthy words in this manner.

This child born in ascendant of *kāṭaka* is brilliant like of Lord Rāma the scion of Raghuvamśa, he is also the fruit of the wish-yielding tree that is verily Lord Rāma, your son Oh! King will give happiness to all by protecting his subjects and kings who surrender unto him by bowing their heads decorated with beautiful crown. 5.

Moreover - since the sun and other planets are in auspicious positions, he shall attain great fame as a child, shall conquer all enemies in his youth-hood with his innovative ideas, this brave boy justly shall rule this earth with many countries enjoying various pleasures he shall live on this earth for seventy three (73) years. 6.

More than you, he will be famous and shall be handsome like cupid. He shall be charitable towards the wise and pious twice born. He shall be compassionate and rich like Kubera the richest among celestials. Your son will acquire great name and fame. 7.

Thus the future of the prince, was reported by Subrahmanya the chief of astrologers. King Ānandarāṅga who was like a crest jewel to the twice born, the sun among the lotuses in the lotus pond of the clan of Tiruwenkata, the wish-yielding gem of twice born honoured him (Subrahmanya, the scholar) with necklace, earrings, golden bracelet, belt, ring, gem studded ring and other ornaments, with coat, turban, overcoat, woolen shawl, silken armament and other
innumerable clothes, with sufficient wealth the yearning all objects was also warded off.

People of all classes were satiated by charity that spread throughout the world reaching till Ārthika (Karna) by using large containers used in festivals. He also outshone the fame of budha the friend of Sun god; king Dadhīci, Sibi and Karna. Thus by the lotus faced king Ānandaraṇga, all were made happy on the incomparable festive occasion of his son’s birth.

8.

The son was born during Hemanta (autumn) by the grace of Lord Rāma and Sīta. King Ānandaraṇga meditated the all-powerful lord in his heart and indulged in nurturing the child who was a storehouse of good qualities. 9.

Then the child started to grow day by day like the attractive growing moon, giving happiness to the lotus like eyes watching him again and again being named as Muddu Vijaya Ānandaraṇga by the twice born considered as the celestials of the earth, like the handsome Kumāra (Skanda) causing happiness to the mind of Lord Śiva, like the attractive Pradyumna stealing the mind of Lord Viṣṇu, like the first day of the week dedicated to the enhancement of Mitra (sun) or friends, like a bunch of flowers enslaving the dependent beer or subjects, by his birth and wonderful pastime he continuously provided everyone with joy and success true to his name Vijayānanda.
The couple greatly enjoyed the childish pranks and sweet-talking of the moonlike son born in the ocean-like clan of Ānandaraṅga. 10.

After this another child was born to Ānandaraṅga. The wealth of his beauty put to shame even cupid, moon and Viṣṇu. 11.

Having begotten a child the abode of king Ānandaraṅga improved like that of Indra having got the wish-yielding tree in his garden. King Ānandaraṅga lived happily with fulfillment and great opulence providing happiness to all good men. 12.

The generous, just king shone with artists, poets, preceptors acquiring perfection in all arts. 13.

Lord Ānandaraṅga was Kubera in richness, sage Mārkaṇḍeya in longevity, Viṣṇu in generosity, Karna in charity, moon in causing happiness, cupid in beauty, the scion of Raghu Rāma the lord of the daughter of the earth, Sīta in fame thus the opulent wise Ānandaraṅga was shining on this earth. 14.

There lived a wise man by name Hīra (Hidayat Mohiudd-din Khan or Muzaffar Jung) the minister of king of Delhi, whose lotus feet was lighted up by the rays of the precious stones studded in the corners of the crowns of many kings. 15.

That brave powerful king Hīra, who was the crest jewel of honest soldiers, who aided his own strong arms and brilliance, overcame the pride of his detractors. The great king of Delhi who had great strength instructed Hīra as follows: - 'the son of Āsaf jah (Nasir
Jung) who himself is issueless is always irritating by proud armed appraisals and arrogance. His wealth is unconquered and his enemy. Though he is the son of your sister, without affection or compassion he slew your father. He insults my sovereignty, hence subdue him and conquer the entire region starting from Setu (Rameswaram) to Narmada. Thus ordered Hīra reached Adoni with great army.

Then the minister Hīra, seeing the strong uprising enemy, became worried and thought how to conquer them. 16.

The king is capable of attaining the desired object covered with obstacles only with the help of proper aid. In the darkness even an otherwise clean object is seen only with the aid of light. 17.

Though a competent person does not attain his objective without help. The rice grain is not separated from paddy husk all by itself. 18.

Thus pondering in his mind the wise, conqueror minister Hīra leader of army searched for an intelligent well-wisher to attain his objective which was to conquer the enemy. 19.

In the meanwhile a king by name Chandra (Chanda Sahib) with his minister Sesha Rao, was endeared by minister Hīra who was practical and lofty in character. In order to fulfill his objectives they took resort to Ānandaraṅga who was like the celestial wish-yielding tree. 20.

He (Chanda Sahib) indeed long ago being the recipient of the blessings of Lord Śiva became adorable to all, provided joy to the whole world watching him, like the moon he pleased the celestials
with his kalā digits or expertise in fine arts like the cupid he had an attractive form, like Karṇa he always indulged in charity leading to the well being of others, lived in Arkaṭika which was the ornament of Kāṇchi, with his fine army.

By this king (Chanda Sahib) great power was acquired. He was proud like Duryodhana the son of Subalā’s daughter (= Gāndhari), intelligent like Brhaspati the divine preceptor, aided by Sesha the twice-born minister he conquered his enemy (queen Meenakshi) at Tiruccirappalli and attained the throne.

He while ruling a large portion of land angered the greedy Marathas by not paying tax due to them, who in turn engulfed the borders of his land and sized him following the battle. Being caught alive by the powerful arrogant enemies (Radhoji and other Marathas) Chandra was jailed in their palace (Sattarapura) consequently his family members begged for help to the Hūna king, the best among kings and Ānandaraṅga vowed to help those who surrender and with a king heart Ānandaraṅga protected them.

Moreover seeing them suffering in that manner for a long time, free from enmity and compassion being request by Ānandaraṅga, who was petitioned by the family members, all the due wealth was sent with the message to free Chandra. The Maratha king (Sahaji) was invited and honoured with respect with many gifts. Later minister Hira who had started preparing for war called upon and asked to fulfill his work and sent a huge army to help him.

\[\text{Subala the king of Gandhara and the father of Šakuni and the wife of Dhṛtarāṣṭra = Gāndhāri}\]
Then between that minister Hīra and Chandra who became intimate with purpose affection grew just as in between Rāma and Sugrīva. 21.

Then king Hīra told him with lofty character for information after welcoming him affectionately - ‘you have got enough help and good luck for shining upon me’. 22.

(Hīra said) O Chandra! The powerful king Nazar is my maternal uncle. He is in the enemy group. How shall we vanquish him? 23.

O generous one! If we get towards the south without conquering him (Nazar) there we shall find (Anwar uddin) who is another powerful enemy. 24.

The southern border shall not be ours without conquering that powerful war mongering proud king who valour is praised by many men. Hence, pleasant tell me a solution to this. 25.

When told thus by him (Hīra) that wise Chandra replied after thinking well in his mind in a pleasant manner the plan by which achieving the objectives and conquering the enemy would be possible. 26.

There is a very opulent friend (Ānandaraṅga) who had won even Kubera in wealth, who is scholarly, who resembles the sun in brilliance and who is a fire to the proud enemies. 27.

By continuously taking resort in his immaculate, fruitful might of the arms of this great man, the great Hūṇa king in the
new city (Navapurī = Pondichery) abides happily like Lord Viṣṇu. 28.

Moreover-

The British (English) who were like whales were trapped in his firm net of intelligence. By whose might power the Hūṇa king controlled them with his long arms. 29.

By attaining the friendship of that powerful and friendly Ānandaraṅga who is the minister of Hūṇa king, Duplix, you shall conquer all the enemies and obtain all your objectives shortly. 30.

Then having spoken these nectarine words the Yavana king Hīra, like the ocean, ascending heights of greatness, accompanied by the wise Chandra, who was competent in accomplishing tasks and endowed with the knowledge of six tactics (sandhi etc.) seeking the well being, send wise humble competent and intimate messengers to Ānandaraṅga the chief minister of the Hūṇa king and the resort of all valour, residing in Pondicherry with the request to aid him in warfare. He also sent a handwritten message, garments, ornaments and other valuables with messengers who were adept in good speech and born in illustrious families. Later he started with a mighty impenetrable army of Chandra, as well as his own army consisting of four auxiliaries (caturaṅga) and removing all the enemy kings on his way by conquering various fortress and armies he reached a fortress known as Āmūru (Ambur).
The messengers were inspired by that king Hīra. In order to please him without dishonouring him and carrying his orders in their hearts, they reached Puṭabhedana (Pondicherry). 31.

Then entering the court, the messengers with all their humility, carrying the message saw the ever-blissful Ānandaraṅga seated along with well-seated courtiers. 32.

Later offering obeisance and respects to him, the servants of king Hīra presented the letter, precious stones, garments and other valuables to that king (Ānandaraṅga). 33.

Having heard the news of his friend Chandra who was also the friend of Yavana king Hīra, through the words of the messengers, Ānandaraṅga was greatly pleased. Thereafter he fulfilled the wishes and spoke pleasant words to them. 34.

Rāzā, the son of Chandra accompanied by soldiers who raised fear in the army of arrogant enemy, moved as if breaking the sky by the thunderous sound emanating from the horses, elephants and kettle drums, fearlessly and swiftly he reached the fortress of Āmbur, to meet Hīra blocking the sky and earth with his huge array of army. 35.

In the meanwhile sending Hīra proceeding towards the southern part king Anvardhi was appointed by the prominent king Nazar instructing him to control Hīra immediately. 36.

That king Anvardhi honouring the instructions of the king with great respect approached Hīra endowed with incomparable valour and arms capable of conquering the powerful. 37.
King Hira observing the angry king Anvardhi along with his army made his mind to fight the war immediately. 38.

The very next day early in the morning both the valourous army camps announced the commencement of war by beating drums creating a melee causing the whales in the ocean to wonder. 39.

While both the armies moved out of their respective camps resembling an up roaring ocean, the Sun god ascending his chariot fastened by the swift horse moved on to the clear horizon. 40.

The Sun god pondered thus:- ‘these soldiers will cut across the solar domain to reach the heaven’. Thinking thus he reflected on their ornaments and swards as if to blocks their way. (It is said that the soldiers in the front line of the battlefield shall attain heaven by breaking the solar domain). 41.

Thus while both the armies were fighting enthusiastically in the battlefield, the strange combat between king Hira and Anvardhi began. 42.

Then by the instructions of king Hira, all the directions were dumbstruck by the resounding kettle drums, beaten all over softening the clouds the fierce army blocked the battle field by swift horses and cluster of chariots that depicted the luster of Sun emanating from various precious stone studded on them. The faces of the directions were covered by horses men resembling the waves of the ocean due to their carrying of shining sharp array of weapons, the horizon was
filled with luster of the great armies resembling that of the celestial elephant Harivata enlightened by the rays of Sun reflecting upon the army lords who were shouting thunderously 'Strike Strike' the path of the vision of the soldiers were covered by dust difficult to see through symbolizing the limbs of the arriving of death god and also by the red dust spread by fierce wind and arising from the earth trampled upon by the group of horses fastened to swift chariot, in front lines were seen the army of the Hūṇa like the clouds were send by Ānandaraṅga who resembled Indra praised by Guru, the preceptor of gods and celestials, and the men carried long guns emanating fire and sound like the lightning on all sides coloured dust were pouring due to the swift movement of the resounding soldiers. The thunderous roar produced by the clashing clouds resulting in thunderbolts at the time of dissolution were subdued by the harsh sounds of groups of cannons that were continuously out large bodies of fire balls, scorching like wide spread forest fires, that proud war lord Anvardhi having fought the battle for a long time, saw his men greatly annoyed through their limbs were intact, fumbling down from horses, troubled on elephant tops, heaving their weapons destroyed, the infantry had lost all its large forces, thus he (Anvardhi) like the Trishanku was involved in sacrifice leading to his death precipitated by Viswamitra the sage or all his enemies, he resembled the moth which burns its body by falling into the fire which in this case is the valorous king Hīra and attain his heavenly abode.

When that Anvardhi was killed in the battle by Hīra just as Vritra was killed by Indra, all the horses and elephants
scattered and the army ran to a distance devoid of weapons and the turbans of its men falling. 43.

Killing the powerful arrogant enemy in the war along with his ministers the king with kindness watched his subordinates along with his army happily reached Arcot fortress decorated with the victory flag and was welcomed by Mrityajit. 44.

The opulent Hīra whitened by fame, thankfully and happily appointed Chandra as the king of Arcot. He also having attained his desired wealth with a pleasant hearts welcomed the heroic Hīra, and shone like Sugrīva along with Lord Rāma. 45.

Then king Hīra said to the content Chandra who was standing aside remembering the help done by Ānandaraṅga and also was curious to meet him. 46.

Oh! Chandra by your association I have attained a friend like Ānandaraṅga, this indeed is well known in the world that (such a friendship) is available only to meritorious. Now having vanquished the foes and getting back your borders, tell me what is next as your known is to be done. 47.

Chandra with humility, hearing those words, pleasantly replied with a sweet rising moon like smile. 48.

Oh! King, now king Ānandaraṅga should be propitiated through special effort; also your friend has to be seen now. Further in future he has to help us who are wishing to vanquish
our foes, you too a hero should listen to the greatness of that ocean like Ānandaraṅga. 49.

While this Ānandaraṅga is prevailing upon this earth, to destroy the British, in order to attain their masters (who are killed in war) many ariel vehicles had arrived competing with each other from heaven decorated with wonderful decorations and divine damsels, the whole atmosphere was filled with them without any space even for a needle. 50.

By that victorious Ānandaraṅga, who won over the British (in 1948) many ornaments such as necklaces, golden staff etc., were received from the king of Paris. Moreover he also got a precious stone studded turban as a gift for providing help in a proper fashion. 51.

Then Hīra congratulated that Chandra who had spoken thus, who was the god of death to the great enemies, who had known the inner most of his thoughts and whose character was never slighted. For Ānandaraṅga who had a lofty and character, who provided help in war, who was unconquerable for foes, who was great, who had set his hear in following the *. Like a rut elephant, who was always surrounded by dependent (or bees) around him, he (Hīra) who was the Sun for the darkness of enemies send costly gifts with great happiness, generously wearing a gem studded garland, the king Hīra along with his chief minister Rāza Sahib and fearless Chandra, went on a victory lap with the army greatly rejoicing surrounded by the four sections of the Hūṇa army consisting of wonderful elephant that were seen with tired looks due to the efforts taken in battle by the
soldiers who were satisfied by the various gifts provided generously by him, thoroughly enthusiastic in seeing his friend Ānandaraṅga who was overcome with unqualified joy by hearing about his arrival he set out to reach the city of Pondicherry filled with high mansions and roads that were being decorated by the royal men as per the royal decree of the Hūṇa king.

Hīra’s army lead by the chief Timiri on the fore, which was conducive towards twice born who were living opulently in Arani, strengthened by the power of Mir Azad who was ruling the place called Chetput, followed king Hīra like the river Ganges. 52.

Having known that Hīra reached the house of Ānandaraṅga through the messenger who had arrived swiftly with the news, the Hūṇa king rejoiced greatly. 53.

Later that (Hīra) vanquishes of foes like the Sun god, subduing the dark forces by his brilliance like the Himalayas mightier than all other kings (mountains) was ordered affectionately by the Hūṇa king who nourished many noble men, and whose feet was served by young men always ready and willing to take part in the festival of continuous battle, set out along with his minister resembling Lord Viṣṇu who is never forfeited by the goddess of wealth.

Then there itself on all sides hundreds of kettle drums were beaten uproariously echoing on the windows of the many mansions of the presiding deities of all directions, a great force following behind Hīra was welcomed by garlands and other proper hospitalities by Ānandaraṅga whose heart was filled with joy by their arrival at the
borders of Pondicherry. As they reached the doors of outer walls of the palace, the Hūṇa king whose valour and other qualities were praised by the bards, followed by a group of servants and others who hastily held their turbans in their hands (as a mark of respect) welcomed to his home those two great heroes Hīra and Chandra, who were famous for their incomparable qualities, sitting on a podium set on the back of a she-elephant, looking at the beautiful town of Navīnanagarī (Pondicherry) shows by Chandra’s elder son Rāza who was humble and had arrived from home, by means of various, wonderful unearthly valuable garments and ornaments the Hūṇa king honoured both the men.

The opulent hero Hīra, observing the greatness of the Hūṇa king like that of Indra the full-blown intellect and power of Ānandaraṇaṅga rejoined verily at the sight of the city of Navapura (Pondicherry) endowed with huge mansions teasing even the city of gods. 54.

Chandra too going near Ānandaraṇaṅga happily embraced him firmly with affection being honoured by Ānandaraṇaṅga he sat along with him and spoke sweetly lofty words. 55.

O friend! Now by your grace that fulfills the wishes of your sub-ordinates, I have attained all wealth and great fame of being your friend. 56.

O compassionate one! Whatever you had done unto me cannot be reciprocated due to my incompetence. Do the people help back the clouds that help them grow? 57.
To him who was brilliant by success and who was speaking generously thus king Ānandaraṅga with a generous disposition, having helped him just as Lord Kṛṣṇa helped Arjuna? he too respectfully spoke. 58.

I am not the cause of all these, but it is only the king’s well known might, indeed the echo of the roar of lion vanquishes the rut elephant. 59.

Thus honouring each other by the garland of flowery speech. Both Chandra and Ānandaraṅga immersed in ecstasy. 60.

Thus ends the sixth Stabaka of Ānandaraṅgavijayacampū kāvya (poetry in verse and prose), which was written by Śrīnivāsa kavi born to Śrī Pārvati, and the son of Sri Gaṅgādhara who was a decoration of the clan of Śrīvatsa like the moon was born out of the milky ocean.
Chapter VII

Then with the prominent Hūṇa king as well as the wise Ānandaraṅga, Hīra and Chandra discussed the plan and in order to vanquish Pratāpasimha set out to Tanjore. 1.

The opulent Ānandaraṅga then by the orders of the king happily sent three prominent Muslim soldiers belonging to the army of the reputed Mujabar Khan, two Hūṇa soldiers by the name of M de a Touche and M Law, armed with weapons and Hūṇa army, for vanquishing the foes of Hīra and Chandra. 2.

Then, conquering Yuvaraṅga (Odayarpalayam) Hīra along with Malava plundered the fortunes of Pratapasimha by grabbing his neck. 3.

Then that city of (Pondicherry) was chocked by the order of king Hīra by the huge army resounding with thunderous uproar earnestly getting ready for the war, inspired by the sounds of numerous kettledrums creating confusion amidst the citizens who were running a mock filling all the directions with their cries and as if from the inside the city of the sea falling upon the shore of Hāra’s army resembling waves that were reaching high, those soldiers with great pomp slighted the Marathas though they were well protected by armours riding upon horses lead by Manoji Abba the army chieftain of the Marathas, finally were forced to run out of fear, though his
name was Mana, he was the foremost of the proud arrogant warriors, and was now running with fear being surrounded by the Hūṇa army fighting with guns and canons, that were capable of crushing the high raised walls of the fort and in a short while the fleeing army was trapped inside the city of Tanjore.

Then, the wise Pratapasimha seeing his army in danger after observing the enemy forces full of chariots, elephants and horses blocking his fortress from all sides, understood Āṇandaraṅga to be his only resort. 4.

Then, offering tax to the invincible Hīra, that king depending on the mercy of Āṇandaraṅga abandoned the strange misery he underwent. 5.

Hīra happily along with Chandra with the Hūṇa army, made up his mind to set out to Pondicherry. 6.

In the meanwhile-

The son of Asabjha, Nazar thought thus. Hīra killed Anvardhi, who was a soldier of priceless value, later insulting me (Nazar) he took all the land by force, now he stays fearlessly thinking thus the wicked Nazar set out to destroy Hīra towards the southern direction. 7.

Nazar who was filled with arrogance and moved by anger accompanied his army without humility or strategy, was noticed by the emperor of Delhi, who subdued all by his powers and spoke to the determined ministers. 8.

O ministers! Look at the foolishness of Nazar and his mighty pride, not only did he do undesirable acts but in trying
to kill my men out of anger, and hence, the foolish fellow shall perish for enmity with the master shall result in difficulty for all. 9.

Thus speaking those words angrily the king of Delhi, like Lord Śiva who set out swiftly to destroy Dakṣa who wished to perform the sacrifice he ordered the brave fiercely powerful Ānandaraṅga along with the Hūṇa king of Pondicherry to destroy Nazar. 10.

The angry and most wicked Nazar went along with fearless fierce strong kings with well-prepared armies, filling the directions with heavy particles of dust to the city of Chengam that turned white like the ropes of the Lord of Death. 11.

Then, at that very moment, the angry Nazar along with his minister hearing the news of approaching Hīra, through the alert spies who were placed by him amidst the travelers seeing a chance ordered the warriors Murāri-Mora Paṇḍit and Jānoji, along with their respective armies. Hīra pounced upon these men in the middle of the way, aided with a huge army sent by Ānandaraṅga who was updated with the latest happenings by swift spies along with Chandra destroyed all enemies and gradually reached the outskirts the city of Abinavanagara (Pondicherry) well protected by thousands of soldiers of Hūṇa army.

That Hīra and Chandra reaching Ānandaraṅga and the Hūṇa king, reported the matter and being reassured left to their respective camps. 12.
The wise Ānandaraṅga counseling with the king and fearlessly observing Nazar who was invading all invoking fear ordered the able powerful Hûṇa soldiers carrying guns to protect Hîra by taking position, in places like doors, bushes etc.

13.

Hîra set out bravely to vanquish the enemies, having Chandra and his son besides him, observing that he was well protected by the army filled with soldiers carrying weapons.

14.

Then, that Nazar though advised by his army chieftains to eradicate all obstacles, without heeding to their counsel, ventured to cross the ocean like army of the Hûṇas wherein resided the fierce crocodile Hîra who indulged in attacking the enemy elephants. The angered Nazar overcome with vanity, surrounded by warriors who stood on the boards of ship with huge masks, ropes and innumerable canoes, accompanied by Salhad-jung, Azad-jung, Baslad-jung, Nazam Ali, Shah Nawaz and other ministers, united with Ramadoss, Mora Pandita and other prominent twice-born men, difficult to be defeated, surrounded by the numerous kings Chandrasena, Hanumanta Rao, Ramaraja Gadwal, Ahmed Bahadur Khan, Abdullah and others arrived as if to dry out the ocean enveloping the Hûṇa city with the dust arising from the movement of his huge army breaking all the sides, causing the hills nearby to fall with the thunderous noise of the war drums, moving the earth with foot soldiers, of his huge army as if eager to attain the ocean of Hûṇa army, Nazar's army resembling a river increased its speed and branched out into many,
spreading like the heavenly Ganges, camping near Bilwavana (Villiyanallur) situated on the banks of river Kola (Varāha or Chenji) aided by king Kameswara the Lord of queen Kokilāmbā, Nazar prepared for the war.

The camp of king Nazar was fit to be seen as angry, fierce soldiers were beating the drums creating thunderous noise moving the elephants protecting the directions thus causing the earth to shake (it is believed that the diggaja-s bear the earth) a high raise pillar with a large golden flag was flying (at the camp) 15.

At that moment, king Hīra hearing the thunderous uproar of the enemy's army, resembling the clash of the four oceans at the time of dissolution, remained unmoved like lion with increased valour and anger, like Indra the king of gods accompanied by brave army chieftains on both sides led by Chandra's son in front, ready to face the battle and followed by Chandra, prepared for the war and thus Hīra the best among warriors stood on a place suitable for the purpose.

He saw the awe-inspiring fierce huge army of the enemy in front appearing like a snow-clad forest owing to the covering of the dust. 16.

Seeing that ocean like enemy forces and wishing to cross it the powerful Hīra placed his sight on his own ship-like army, the army was also endowed with the clan of great kings and it seemed ever possible to defeat, to the king of Delhi. 17.
He arrived then and there with a huge Hūna army and swiftly met the foe just as ocean meeting another ocean. 18.

As the fierce sound similar to a lion was made by the soldiers who carried variety of weapons in their arms, and made the frontier of the army up and down, at that moment king Nazar asked loudly ‘where? Where is Hira?’ and the army chieftains resolved firmly in their minds to fight. 19.

Then, the wise army chieftains Hasan Ud-in Khan, Muzafar and M. de la Touche, M. Law who were endowed with the opulence of victory in their arms that resembled the long serpent Ananta, being supported by Ānandaraṅga, for a long time and enthusiastically seeing an opportunity to pay back the debts they considered their lives as mere straw unheeding the possibility of death in battle and carrying sharp weapons in their hands, started attacking their enemies Syed Sherif Khan, Nasrat, Bommaraj and Kanaka Naik who were leading large armies with elephants oozing rut juice and resembling Irāvata carrying the forest dwellers (Niṣadha) and accompanied by foot soldiers who filled the whole place. Thereupon they spotted king Nazir and looked upon the elephants like mere bulls, the horses like dogs, the infantry like dust and the blows like flower showers, the arrows like covering cloths, though attacked opening their eyes with great enthusiasm, pounced upon the enemies like a lion on a flock of deer, like eagle on a bunch of snakes, like elephants inside a plantain garden, like forest fire on a bamboo forest, falling
upon the army of Yavana king Nazar, armed with swords, spears, axes, knives, daggers, stances, ploughs, ropes, guns and cannons thus slaying the enemies destroying elephants, horses and infantry creating rivers of blood, pleasing wolves, jackals, foxes, vultures and not satisfied even after the destruction of numerous soldiers, they created severe turmoil in the enemy camp.

In this manner till noon the fierce fight continued between Nazar and Ānandaraṅga’s army frightening the cowards. 20.

Seeing the army with camels, elephants and horses, crushed many headless trunks, the infantry falling on the ground being hit by arrows, king Nazar set out for truce with king Ānandaraṅga in the battle knowing that his forces and immaculate fame shall be destroyed soon. 21.

Then, that king though was like a lion to the enemy elephants looked at Shanvaz his army chief standing pitifully besides him and spoke anticipating danger from the strong army of Hūṇas resembling a group of hunters. 22.

O army chief! It is appropriate for us to fight with the Hūṇa army that is full of brave, powerful good obedient soldiers? Alas! By ignorance, this foolish person (himself) had endeavored to conquer the enemy and by the way the armed forces were sacrificed in the fierce forest fire of Hūṇas. 23.

Speaking thus with all his courage drained, Nazar through his ministers wrote a message wishing truce. 24.
The lion like Hira accompanied by a small force, fought in a place with soldiers carrying weapons. 25.

There came angrily taking resort to cunningness, the honourable, wicked dull witted minister of Nazar (Serdilshker syed laskhar syed) swiftly fighting in front of Hira, caught him alive and took him to Nazar, who seeing the enemy became extremely happy. 26.

By the orders of Ānandaraṅga the Hūna soldiers angrily blocked the army of Nazar, the citizens became happy as various conflicting rumours spread amidst group that the war will be severe, as Nazar has caught Hira alive. 27.

Moreover, the wicked Nazar in the guise of truce cheated and caught Hira alive. As he had offended Ānandaraṅga, the people debated that he (Nazar) is going to last long. 28.

While Hira had gone under the control of foes, due to carelessness Chandra and other army chiefs went to Navyapura (Pondicherry) perturbed. 29.

Hearing from Chandra, the news of careless Hira imprisoned, Ānandaraṅga pledged in the court that soon he will severe the head of that enemy. 30.

Thereafter, then itself observing the invincible foe just as the Sun god is persecuted by the planet Ketu, and his dark forces, that are the foes, surrounded by emanating sparks of fire, destroy the foes as if to catch the deer flock that were verily the enemies by means of net of affliction refuting the message sent by the enemy as insignificant
straw hearing the news of swiftly approaching army by the order of Ānandaraṅga, the son of Tiruveṅkaṭa and the provider of happiness to his subordinates for destroying Nazar stating that let all the force be used in vanquishing the enemy. The whole army be equipped with various sharp weapons just like Lord Rāma readied his army to destroy the clan the demons and also hearing the fierce vow by Hūṇa king to destroy Nazar, though with hand feeling helpless pulling all his army, being pointed by all his ministers of the impending danger and fixing the mind in the Lord of death, the Son of Asab Jhah, Nazar, reached Arcot.

The soldiers of Hūṇa king set out happily from Abhinavanagarī (Pondicherry) as the lions go out of their caves sharpening their various weapons in order to destroy the herd of elephants that are enemies (Nazar’s army). 31.

In the meanwhile, the various Mohammed son of Anvardhi, by the king order came out to fight his enemies. 32.

Though protected by thirty thousand soldiers with horses and guns sent out by the king of Patalipatnam (Cudalur) the son of Anvardhi defeated by arrogant soldiers the war and swiftly reached his lord (Nazar) with his face down with shyness. 33.

Placing their forces in their respective places on their way destroying the enemy soldiers swiftly and conquering the land lords the happy army of the Hūṇa king ordered by the determined Ānandaraṅga, attained Chenji filled with the army of the foes desiring to fight. 34.
Destroying the Chenji army from backside and attacking further the outer walls, the powerful army of Hūnas lead by Mujabur Khan foisted the white flag in the high raised fort and placed their feet desiring to conquer the foe. 35.

Seeing his army chief (Mohman Ali) whom he had sent to fight defeated, Nazar set out to fight without heeding to the words of the well meaning ministers and being cheated upon by his wicked followers. 36.

Not heeding to the bad omens that were clearly showing up, prompted by anger that pervaded his heart, losing rationality Nazar started to persecute people as if it is the end of the world, blind by wealth and power. 37.

Then, being robbed of his intellect by the forceful fate (destiny) merely helped by Azad and few other Muslims and being told by them that it is unwise to nurture enmity with the mighty Ānandaraṅga, the son of Tiruveṅkaṭa, the ruler of Vetrapura, who bestows the wishes of his pious subordinates, who cuts the dense creepers that are the enemy soldiers. Moreover, it is unbecoming to hate such a powerful person so disburse the kingdom to your nephew and pacify the Hūna king. We shall return unharmed and be happy. We shall see our sons' wives and friends. We shall live for a while. Though advised in this manner refuting them and leaving behind those reluctant followers, followed by thousands of intimate powerful friends who could foresee the impending danger but were still loyal thinking of past affection and unable to abandon being controlled by loyalty and gratitude accompanied by scores of ministers like Shah
Nawaz Khan and Moro Pandit along with their respective armies and who could not impress upon their king Nazar as though wishing to envelope the Hūṇa army and destroying all borders inflicting fear on the foes just as the hunter frightens the creatures forcing all enemies to run a mock by slaying their forces continuously without kindness and not allowing to escape, men armed with axes, hunting the enemies the Marathas like mean creatures, engulfing all like the submarine fire, finding that life is coming to an end still filled with pride, prompted by the Lord of death covered by the strings of death, seeing all directions filled with resounding noise of drums and war cries that lion like Nazar ordered his army to take shelter in the caves of the city of Chengi on its outskirts.

Ānandaraṅga seeing the arrival of the army of Nazar keen for fighting, hearing the arrival of group of forces and determining to destroy them, the fierce minded brave, Ānandaraṅga assembled all the forces of Hūṇa king and involved with more vigour in the fight. 38.

Then the army of the Hūṇas shining with hoards of fierce well-covered forces, resembling to the surging waves of the ocean, approached swiftly desirous of destroying the enemies. 39.

The soldiers of the Hūṇa king entered into the army of the opposite side in a moment from all sides. 40.

In a moment the army of Nazar was blocked from all sides, by the soldiers of the Hūṇa, who carried fierce guns
capable of piercing through lives, creating fear in the hearts that had lost all courage. 41.

At that moment, seeing the powerful Hūṇa army enthusiastic to fight on all sides the angry Nazar losing his temper placed Shah Nawaz capable of defeating the foe on the front row, along with Gadwal who carried a huge sword and on his sides were placed with their respective armies, the chieftains Himmat Bahadur and Abdullah who resembled the mighty wind and fire gods. And on their back were the chieftains Janoji, Chandrasena and other Maratha kings. Nazar himself climbed on a mighty elephant capable of crushing the enemy forces and by his order angry warriors swiftly wearing armors and mounting swift horses and huge elephants carrying numerous weapons like bows arrows quivers and raising their eye-brows in a crooked manner, lifting sharp swords, vowing the remain in the battle field till the end, filling the sky with the sound of bow strings, breaking the hearts of the cowards with uproars cutting the heads of the enemy soldiers, attacking the horses and elephants, with weapons turning the Hūṇa army like ocean at the time of total dissolution. Attacking the army chieftain Mujbur who was on the war front and slaying him like the Lord of death and injuring every one in their army and capturing Hīra alive thus attaining an uproarious victory.

Hearing that king Ānandaraṅga like the lord of death at the time of dissolution, set out with dense forces of the Hūṇa army to destroy the enemy. 42.

In the meanwhile,
As it to help the brother of Indra (Viṣṇu i.e. Ānandaraṅga) who had set out to destroy the enemy forces that were persecuting Brahmins and cows, the rains appeared with thunderous clouds covering all direction like the fierce death, accompanied by lightning resembling weapons. 43

Battered by the constant heavy shower, the elephants, camels, horses and infantry scattered, thus the army of enemy Nazar lost all control and direction being blocked from all sides. 44.

Moreover, the friends of Indra, the clouds wishing to help Ānandaraṅga arose suddenly amidst the army of the foe. 45.

The cloud (the messenger of Indra of the king of Gods) unable to bear the fearsome actions of the warriors of Ānandaraṅga in the battlefield, swiftly moved over the arrogant enemy foes throng the right and left domains, drenching the whole forest with showers, pouring showers that resembled pieces of hard stones for a long time, causing birds such as cranes, crows, cuckoo, pigeons etc. to flutter as they were covered by the rising dust, straws and dry leaves resounding greatly amidst the sky resembling the fierce sound of the falling of heavenly Ganges on the matted locks of Lord Śiva appearing like the time of dissolution, falling upon the horses and crushing them like dry leaves, destroying the chariots just as the forest dweller cuts the trees throwing the elephants like stones, away from the ground, destroying the enemy camps, uprooting the enemy flat staffs, causing the group of camels to fall, crushing the infantry,
frightening the army chieftains, the whole army was let to complete chaos.

And also, seeing that the Hūna soldiers who were hard to fight, who resembled the raging fire, who were like tornadoes that hit hard, the ministers (of Nazar) saw that their army was destroyed by the might of Ānandaraṅga and they also saw their own master’s wickedness and unwillingness to heed to advise. Hence, in order to save themselves and attain well-being they resolved to hold discussions. 46.

Thus, while observing the master (Nazer) to be unheeding and childish, arrogant and angry, the sub-ordinates, also tortured by the incessant clouds, again and again put off by the cruel orders of their king being indifferent, losing self respect, and becoming sad, merely with a desire to survive, while the enemy army chieftains, Himmat Bahadur and others surrendered to the compassionate Ānandaraṅga and his associates, while the son of Tiruvenkaṭa who is capable of making the impossible into possible, thought of indulging in the third strategy of warfare, knows as ‘bhedaE or diversion.

The Hūna’s army wherein arrows were smeared with blood and meat, which was filled with fierce horsemen once again started to fight the enemies. 47.

Then, early in the morning while the Hūna soldiers carrying swords, alighting horses, shooting the enemies with long barrel guns, accompanied by swift moving infantry breaking the vital organs with heavy blows on the heads of
hundreds of enemies arrived, and in a moment the enemy forces became shattered. 48.

Then being persecuted in this manner, from all sides though accustomed to victory in wars, he (Nazar) appeared as if not accustomed in using weapons, as if not familiar with army, like a herd of elephants and monkeys, looking miserable and clapping his hands, thinking of bad omen befalling his army, (taking to himself 60 what powerful destiny, what kind of war is this, who are these Hūṇa soldiers, Alas! How these soldiers are running away from fighting, what use are these ministers, what kind of relatives are these, even a person like me is sufferingō, crying aloud in this manner with a contaminated mind, uttering harsh wards, riding on a sturdy elephant, he was attacked by the Muslims Himmad Bahadur who was abused severely and who was prompted by Ānandaraṅga that Nazar was sent to the city of Lord of death by severing his head with a sharp weapon.

When Mora (Moro Pandit) was swayed far away as the forces on horses were destroyed, and as Mira (Mir Dayus Ali Khan) who resembled a strong wind disappeared from sight, the thunderous laughter of the Hūṇa army manifested like the sound of all the oceans uniting at the time of dissolution. 49.

The confused chieftains ran towards all directions losing hope in war, prompted by the heart rendering sound of battle-drums of the foes, resembling cotton that is swayed by the hurricane of the Hūṇa army enthusiastic in blocking the path of the hoards of soldiers running out of fear. 50.
The battlefield was filled with sounds of misery emanating from injured elephants, horses and soldiers who broke their legs, who fell, who were scared, who were doomed, unconscious wounded and confused. 51.

The battlefield was filled with dog eating low castes, who searching for the ornaments that were abandoned by the enemy soldiers who ran for protection of their lives. Alas! In a moment the soldiers of the Hūṇa army looted the wealth of precious stones of the vanquished soldiers. 52.

Then Hīra with the help of Ānandaraṅga shone like the Sun, filling the whole world with his spotless fame, hoisting hog the flag of victory, blessed by the good, obtaining all opulence and vanquishing all enemies in the battle. 53.

Then, on earth all the valiant men happily talked about the famous extensive exploits of Ānandaraṅga. 54.

In such an ocean of the army of the powerful enemies, filled with waves of weapons and water creatures that are the army chieftains, though verily immersed therein in the bravest of men king Hīra depending on the strong ship of wisdom of Ānandaraṅga the son of Tiruvaṅkaṭa, crossed it swiftly. 55.

That great lord of the earth Mohammed Sha (King of Delhi) made his pledge made to Hīra threatened by the enemies, meaningful and true, Ānandaraṅga too rescued Hīra just as Lord Viṣṇu carrying his disc weapon rescued the elephant (Gajendra) and attained fame in the world as one who keeps his promise. 56.
The father of Nazar who by his oratorical powers attracted groups of kings, but Nazar without deeding to the world of king of Delhi persecuted the citizens and was conquered by Ānandaraṅga as he deserved no pity. 57.

The emperor of Delhi, himself controlled thousands of kings who were invincible in battle field, event at emperor though revered by all was afraid of Nazar constantly but the heroic Ānandaraṅga treated the enemy like insignificant as grass. 58.

Then at that very moment the respectful kind Hīra welcomed by various gifts provided by several groups of territorial kings, who were prostrating with humility and awe, received it all compassionately listening to the trumpets, sounded for the victory in war, worshipped by his pious ministers, who were ecstatic at his victory bearing his kingship, welcomed with the resounding canons fired at the behest of the Hūṇa king and Ānandaraṅga, who were very happy hearing the news of the demise of Nazar, who was a formidable obstacle, through the messengers, sent by Hīra, who resembled Indra, the king of gods, and whose valour was admired by all gods, wise men, he being invited by Ānandaraṅga whose vows never fail and refuting the brilliance of sun having arrived with his army to the city of Pondicherry as the whole city was decorated by high raised flags, he reached the palace of the Hūṇa king having huge wide spread walls, and that appeared as the resort of goddess of fortune (Lakṣmī) in beauty and decoration.
With the arrival of king Hīra who was filled with love at heart, along with his happy army and army chieftains the city of Navīnanagarī (Pondicherry) shone like the sky decorated with rainbow and clouds containing arrows of water drops. 59.

He (Hīra) along with his happy kids, wife and mother lived in that house honoured by Ānandarāṅga resembling Indra the king of gods, shining with the garland of the flowers (i.e. success) of the divine wish fulfilling tree and damsels endowed with graceful movement happily. 60.

The cakora bird like soldiers of the Hīra's army who were scorched by the heat generated by the enemies, became very enthusiastic and happy by the rising of the shining round full moon like Ānandarāṅga. 61.

All the kings saw with wonder the great qualities of Ānandarāṅga who was adept in protecting the dependents in danger, who was like a lion to the arrogant elephant like powerful enemy soldiers. 62.

The kings who had arrived happily spent the nights, by listening to the hearty poems praising the brilliant qualities of Ānandarāṅga. 63.

In order to dispel the darkness that is the Yavanas, Lord Viṣṇu came as the incarnation of Ānandarāṅga endowed with great brilliant luster, thus the company of the good understood the reality and attained happiness. 64.
Thus ends the seventh Stabaka of Ānandaraṅgavijayacampū kāvya (poetry in verse and prose), which was written by Śrīnivāsa kavi born to Śrī Pārvati, and the son of Sri Gaṅgādhara who was a decoration of the clan of Śrīvatsa like the moon was born out of the milky ocean.
Chapter VIII

Then the next day Ānandaraṅga being awaken by the singing bards at an appropriate time, looking at the large set of spotless mirrors that appeared like the cheeks of goddess of victory, the face glowing with the ear rings studded with blue sapphires, eyes wide spread like lotus petals, offering salutations, (obeisance) to the cow that was brought well decorated to the door step, endowed in his soft feet with a pair of sandals, that were studded with precious stones, with a pleasant disposition, walking with a slow gait, reaching the kūpa (well) situated in the garden, which was surrounded by a lawn with thick creepers endowed with attractive flowers that were appropriate for the women of his household, the water of which was cold, due to being covered from the rays of the Sun by various tall trees that have grown around thickly and it was fragrant due to the present of the filaments of the many flowers that were falling because of the slow morning wind blowing from the Malaya mountain, the well also had a spotless white wall of lime stone resembling the lunar domain, their being seated on a seat with four corners that was prepared by the subordinates who were immersed in various duties ordained to them and by these men he was bathed happily and offered a soft, white, valuable silk garment decorated with various ornaments, moisturizing the hands with sandal essence mixed with camphor, deer musk etc. praying Lord Viṣṇu in his heart for a while,
joyfully that Ānandarāṇga like the moon born of the milky ocean that is the clan of Yādavas, approached the exterior of the residence that was filled with the walking gods of the earth, the twice born who were gracefully uttering auspicious Vedic blessings as well as an array of kings alighting on the palanquin that was open on all sides (to facilitate easy visibility) brilliant like thousands of Suns that have arisen at the same time decorated with a cloth having borders of gold, being sent affectionately by Kubera the lord of treasures, his names, accolades and songs of praises were sweetly sung in the sonorous voice by bards who were well dressed, being decorated with a pearl necklace the aura of which spread all around, having the wide spread umbrella that resembled the moon filled with the essence of nectar that was dropping through the sharp jaws of the angry planer Rāhu and causing happiness to the onlookers, following a rut elephant on which a man resounded the kettle drum, the lord of the city of Pondicherry and the son of king Tiruvenkata, being saluted by several kings looking for an opportunity to please him and staying near the pillars, moving through the royal streets that were filled with street players, dancers, horsemen and foot soldiers, the onlookers were perturbed by men beating their bodies with golden whips to make room, since on both sides the waves of the rays of the side glances of the curious damsels who wishes to see his delightful face through the windows made of precious stones framed in gold, he crossed these like a string of blue lotuses on his way and gradually moved through the royal road. He then reached the outer gates of the palace, wherein stood numerous valiant men with swords in their hands resembling
the messengers of God of death, accompanied by the Hūṇa soldiers, who were so brilliant that they put even the submarine fire to shame, with gigantic forms, wearing red hued copper-made armors, placing guns and bullets on their widespread arms the decorated hair lock falling on their foreheads, youthful and wearing dark turbans, sword dangling from hips, shining brilliantly like the red hued ruby, tall like the palm trees, touching the dark blue clouds, interspersed with Indian soldiers wearing large ear rings and resembling the peaks of mount Himalayas in whiteness, shining and destroying the enemy clan, the Hūṇa soldiers also accompanied by the black (Negra) soldiers who heard the incomparable exploits, valour and greatness therefore being pleased and being ordered by their king who wishing to attain the heavenly sovereignty prompted them to serve Ānandaraṅga and hence they arrived through the sea well prepared and resembling the giants, they were scrambling for the mere glance of Ānandaraṅga, offering respectful regards to him, the carfare soldiers able in the art of warfare, resembling the bears of the Aṇjana mountain, filled many compartments in the palace of the Hūṇa king and Ānandaraṅga having entered that palace that amused all in the three worlds in beauty, descending from his vehicle walked after wearing the sandals, fitting well on his feet that were brought by the servants getting closer to the Hūṇa king who was informed by the door keepers about the arrival hearing which the king swiftly stood from his throne, amidst the court that was decorated by a large piece of cloth that was shining with golden flowers embedded upon it, putting the autumn moon to shame, wherein large group of attractive
tall golden pillars where seen, as if trying to outshine the celestial court Sudharma, it seemed to be made on earth, wherein numerous seats in various colours were arranged, which (court) resembled the bed of the ocean, on all sides of the court golden walls were seen decorated with groups of precious stones reflecting the forms of great men seated therein on high raised thrones, and decorated with spotless silk cloths, whose wealth was self respect, seeing Ānandaraṅga they stood from their seats with great respect and the Hūṇa king was served by wise swift ministers who were close to him, ascending on a golden throne decorated with colourful precious stones, who received the services of men who stood near by with all humility fanning him with cāmara (the tail of camarī deer, a hairy animal) and palm leaves, with great affection and respect Ānandaraṅga was received by being bathed by the rays of incessant flow of pity that came from the large eyes of the Hūṇa king, being directed by him, the pleased Ānandaraṅga sat on a high raised throne that defeated the brilliance of sun rays being decorated with numerous gems.

Then ascending the throne king Ānandaraṅga shone more brightly, like the Sun ascending Mount Meru and worshipped by the humble siddhas. 1.

Then, the Hūṇa king and the knowledgeable Ānandaraṅga who were the foremost among the wise, did a secretive meeting in the court for the well being of Hīra who was their dependent. 2.
Hīra along with a group of confidents arrived at the court of Hūna king, which resembled a lion's den, being invited by the prominent messengers sent by Ānandaraṅga. 3

He (Hīra) saw lord Ānandaraṅga resting just as the manthara mountain in the milky ocean, wearing a turban tied well going around the head resembling his fame, endowed with the brilliance of the goddess of victory. 4.

Hīra with humility coming close to Ānandaraṅga in the court, was received and congratulated by the standing ministers, Hūna king and Ānandaraṅga affectionately. He (Hīra) happily sat on the seat that was pointed and then looking towards Hīra the Hūna king, brilliant like the Sun spoke these auspicious words. 5.

'O! Hīra!' Today all the meritorious deeds of the past have fructified, the purpose of birth is fulfilled the mind is pleasant my valour has become praiseworthy; the well-known efficiency of this Ānandaraṅga's counseling is meaningful, moreover O friend! By good fortune you too have returned unharmed having vanquished the foe. 6.

Further, O Hīra! This king Ānandaraṅga thinking of your well being gave up both sleep and food day and night concerned. He lead the enemy to death in the battle field, who else could have competently done all this in this earth other than the able? (Ānandaraṅga). 7.

O! Hīra! You are the slayer of the Nazer who defied all; Ānandaraṅga has provided you with well being, O generous
He like Viṣṇu the lord of Lakṣmī stood upon his pledge of protecting you. Now you may attain the opulence of the kingdom along with your confidents.

Thus listening to the words of the king who was brilliant like the Sun, the royal court that always held the valiant men with respect became increasingly awe struck.

Ānandaraṅga by the consent and order of the king, coroneted Hīra through the preceptor accompanied by the noble men and ministers.

While that valiant Hīra was coroneted in the kingdom, all the assembled kings saluted happily, the kettledrums were beaten on all sides and the canons were resounded by the Hūṇas creating awe in hundreds of creatures continuously.

Honoured by Ānandaraṅga and attaining great opulence praised by the happy scholars, causing happiness to his army capable of beating strong enemies, Hīra shone like Indra the king of gods with great fame sung by all.

With the flags hoisted high, the paths cleaned with water, flowers decorated all over, women shining all over in a golden hue and singing songs in a mellifluous tone the city of Pondicherry shone.

All the people blessed Ānandaraṅga thus, having killed Nazar the enemy, with his circle of army Ānandaraṅga caused Hīra to regain his kingdom just as Lord Kṛṣṇa the son of Devaki enabled Arjuna to defeat the Kauravas. Let that Ānandaraṅga live long happily with all fortune.
Then, there in the court (Hīra spoke) while the wise Hūṇa king was listening along with the assembly of great wise ministers, while the friendly kings listened with rapt attention, with all humility bowing and looking at Ānandaraṅga, the the son of king Tiruveṅkaṭa, who is compassionate at heart and conducive towards the affectionate subordinates who appeared like the manifestation of his own good fortune, who was loving by nature, who was valiant and generous, towards the Āryas (noblemen or Pārvati) just like the mount Himalaya that wise king Hīra untiredly having all his miseries removed spoke sweetly thus:

(Hīra spoke thus to Ānandaraṅga) my tree of good fortune is victorious bearing the wonderful fruit of kingdom, blossoming with the flowers of your fame of defeating the enemies, the stems of which is your brilliant secretive discussions, the water trench of your courage, it is nourished by the nectar of compassion born of your eyes. 15.

O merciful Ānandaraṅga, king of the world, by you I have become prominent amidst my relatives in this world. Hereafter let your friendship that bestows fortune shing upon me by which I shall remain the lord of the earth enjoying all well-being. 16.

O compassionate one, Ānandaraṅga, this friend of mine Chandra (Chanda Sahib) like a true soldier had stood in the

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battle field as you who as a brilliant Sun may protect him continuously with your immense wisdom. 17.

Please allow these kings to return from here to home along with their forces by offering the desired gifts with a pleasant mind. 18.

Then, the pleased Ānandaraṅga blessing Hīra along with the Hūṇa king a Mujabur followed with his huge army, a short distance. The happy local kings too followed with humility and increased fortune. Thus along with all the pious men Ānandaraṅga send Hīra to Ādavanti (Adoni). 19.

Then, while Hīra had left with his army and other chieftains, Ānandaraṅga felt great happiness for having crossed the ocean that is the objective of his friend Hīra. 20.

In the meanwhile---

The emperor of Delhi becoming immensely happy by hearing through his ministers that Nazar who was loose like an arrogant horse had been forcefully vanquished just as Dakṣa who defeated by Lord Śiva in the battle by Ānandaraṅga the wise son of Tiruvaṅkaṭa. 21.

Then, (the sovereign king of Delhi) whose feet was placed on a seat that was engulfed by the great brilliance of the group of invaluable precious stones that refuted the radiance of many Suns and that were embedded upon the crown of many kings, who had arrived from near and far, and who were paying their obeisance to him. Having huge powerful arms, that were capable of bearing the heavy burden of the earth, which is borne with great difficulty by Ādikūrma
(Viṣṇu in the form of tortoise) and Ādiśeṣa (the serpent bed of Viṣṇu) persecuting all those creating impediments, in the battle, victorious in wars like Lord Rāma having all attributes of Dharma being the recipient of blessings by aged twice born men, like Śiva possessing irrefutable opulence, a treasure house of valour, like Kubera the lord of riches, famous for great generosity by which the reputation of the celestial wish giving trees of heaven, were refuted due to continuously giving away the wishes to his subordinates. By distributing his vast amount of wealth and defeating the cupid by the exquisite beauty of his body and a sweet voice resembling the thunder, whose greatness was acknowledged by great scholars, having the name Ahmad Shah, whose body was filled with inner ecstasy, having heard that words uttered by the Lord Ānandaraṅga, endowed with incomparable force fortune and friends, by which he reduced the enemy Nazar, the son of Nizam (who earlier was a friend) into a mere name and he (the king) also pleasantly addressed the saluting ministers who were swiftly brought in by his various attendants and resembled Indra addressing the gods seated in the celestial assembly he (the king) spoke pleasing meaningful words to the gathering.

O ministers! You have known we requested everything regarding Hīra who was sent by us to the south where he was attempted to be killed by Nazar whose destruction by us to Ānandaraṅga, the king of Pondicherry in the battle. 22:

Going from here to the south the wicked son of Nizam (Nazar) destroyed the southern states and their armies.
Anandaraṅga killed him just as a lion would kill an elephant in a fierce fight and doing so, he helped me and bravely protected Hīra. 23.

O ministers! What shall I say about the power of strategy (of Anandaraṅga) due to which the powerful and invincible foe Nazar with limitless forces was reduced to a mere name as desired by me. 24.

Moreover Anandaraṅga like Indra, slayed of demon Vṛtra with incomparable attributes as minister, how is it not possible for the Hūṇa king to attain whatever he desires on this earth? 25.

After praising him (Anandaraṅga) in many ways in the royal court along with the ministers, the courageous wise king spoke for the sake of honouring Anandaraṅga. 26.

Since he (Anandaraṅga) is the chief of all ministers, has gained great fame let Vijayānandaraṅga be knows by the title “Vajāratharāya” in this world from now onwards. 27.

Further being thankful O ministers! With love I shall offer 5000 horses to my friend Anandaraṅga who is like the brilliant Sun. 28.

To Muddu Vijayānandaraṅga who is the son of Anandaraṅga whose valour is fruitful, who is enterprising, full of opulence, who greets all, we shall provide the honour of having 500 horses. Let him attain great fame during my reign right here by also receiving the Kokanada (Chingalput) fort
filled with wealth rivers and large borders, as is being praised by all like the moon. 29.

King Hūṇa, whose aide is Ānandaraṅga my favorite, may be honoured with 7000 horses. 30.

Today I shall give away happily the land filled with many forts that are worth of 27 lakh gold to the Hūṇa king who is accompanied by his adept minister Ānandaraṅga. 31.

In this manner the courtiers, very much appreciating the nectarine words of the sovereign king Ahmad Shah who was served well with humility, always enthusiastic in fulfilling the wishes, who had sent various gifts, who was like the elephant Sārvabhauma (the guardian deity of directions) in charity, and therefore constantly surrounded by many, who had enticed Kubera the Lord of wealth, like Lord Brahma one who had attained great fame, who sent the numerous gifts such as elephants, horses, expensive garments, incomparable precious stones, invaluable musical instruments and various titles, through the kings, ministers and royal messengers, he also sent various presents befitting the occasion and a Title of Honour that was authentically revered by all wise men like the infallible Vedic scriptures, like the goddess of royal earthly opulence that fulfilled all wishes, like the goddess of fortune depending on a beautiful script, like the personification of one's good fortune, attain that (Title) through the swift messenger who spoke of the good news, the Hūṇa king along with his ministers, friends, business men and subordinates arose at once and met those prominent men, welcoming them and receiving the gifts, taking all those men who had arrived by
the order of the sovereign king of Delhi around the decorated city on royal elephants that were as tall as mountains, entered the royal court. Ānandaraṅga accompanied by the resounding kettle drums that proclaimed his fame, entered the court and being well seated, accepted the blessings of the brilliant, well dressed twice born men, served by the ministers and other royal men who were close by constantly, flattered by friends, saluted by the noble men, conversing with elderly men, being observed by all good men ecstatically, honoured by the prominent business men, praised by the court singers (bards), resembling the celestial wish giving tree to his subordinates, like Lord Indra very pleased in his mind by the possession of two Nandanas (sons), **decorated with the beautiful pearl on his forehead that was sent as a gift by the sovereign king of Delhi**, appropriately honouring all the subordinates with respective gestures, Ānandaraṅga decorated with the Title of VAJARATARAYA, presenting all courtiers with various garments, ornaments, vehicles etc. as per their wishes, accompanied by his brother who was naturally endowed with humility, wisdom and affection, blessed by king Tiruveṅkaṭa, causing happiness to thee yes of onlookers, like Lord Rāma always loved by his subordinates, experienced a great festival.

The Hūṇa king too thought that with the help of Ānandaraṅga he had attained great fame and gifts from the emperor of Delhi and all other happiness. 32.
The Hūna king stayed in contentment by living the responsibility of ruling the earth on Ānandaṛaṅga who is wise like Bṛhaspati, brave and well known. 33.

The wise citizens were obedient as earth was reigned responsibly by Ānandaṛaṅga who was praised by the divine preceptor Bṛhaspati, and everyone were well protected and were happy. 34.

The people moved hearing the fame of Ānandaṛaṅga who ruled the earth with tolerance strategy and wisdom. 35.

Just as Indra the king of gods protected them so too Ānandaṛaṅga the great, protected all citizens leading them to prosperity. 36.

Then, observing Ānandaṛaṅga who was ever conducive towards the good men, whose authority was never at question, who ruled everyone, who was very dear to the king always engaged in the welfare of his subjects, prominent among the men of action, who possessed incomparable greatness, who had no trait of mental laxity, by the immense effulgence who appeared like store house of fortune, residence of learning, birth place of character, boon of the educated, untouched by ignorance, forgetfulness, pride, lust or hatred, endowed with extraordinary generosity, the foremost among the donors, dwelling of all auspicious qualities, like mount Meru the worshipped by Indra, Bṛhaspati, Śukra and other prominent gods, like the Mount Malaya, decorated by sandalwood and enjoyments, having pleasant attributes, pleasing women with a pleasant deposition and a body that resembles the Cupid, endowed with the honourable Title
VAJARATARAYA, seeing such an Ānandaraṅga, Saraswati the Goddess of learning, finding that her consort Lord Brahma is tirelessly preoccupied in his mind, day and night with the duties of creating all the worlds and also immersed in the practice of reciting the Vedas, always associating himself with the twice born who are observed with purity, not heeding her at all at any time, and therefore angered, through he is Four faced turning her face away from him, leaving behind his domain and coming down to earth, as if wishing to attaining one who is adept in all arts, searching just as Urvasi searched for Pururava, finally attained Ānandaraṅga happily.

The goddess Saraswati along with Lakṣmī attained Ānandaraṅga at once and danced with graceful steps with fine decoration. These two (music & literature) were fulfilled by many able scholars adept in the arts and they were shining in golden hue while Ānandaraṅga reigned the earth. 37.

Ānandaraṅga was victorious on this earth befitting to his name like Indra the king of gods who was friendly with the waves of the heavenly Ganges, that danced in the matted locks of Lord Śiva and who (Indra) bestowed happiness to celestials by his playful speech, who (Indra) was honoured by the poetry of the compassionate master Bṛhaspati and who was attractive like the Moon. 38.

This work was done in the honour of Ānandaraṅga who is decorated by the necklace of good qualities and the precious stone like good fortune. May this poem provide happiness to
the just to the good to the pious just as a special flower garden shall do. 39.

The father of the poet Gaṅgādhara is victorious in the earth being the form of Lord Śiva who is the embodiment of Vedas. His lotus feet shine verily with the brilliance of the precious stone that decorates the heads of great poets. 40.

The poet Śrīnīvāsa composed Ānandaraṅgavijaya Campū with great joy in the Kali era 4854. 41.

Thus ends the eighth Stabaka of Ānandaraṅgavijayacampū kāvya (poetry in verse and prose), which was written by Śrīnīvāsa kavi born to Śrī Pārvati, and the son of Sri Gaṅgādhara who was a decoration of the clan of Śrīvatsa like the moon was born out of the milky ocean.