

Sayana the trailblazer of *bhashya* (commentary) was born in the 13th century A.D. Besides being a scholar, he was also an able administrator and a brave warrior. He had served the Vijayanagara kingdom as Chief Minister in A.D. 1346. Under his administration Vijayanagara touched its zenith of social, educational and secular set up.

His most important contributions include commentaries on *Yajur-veda*, *Rigveda*, *Taittiriya Samhita*, *Taittiriya Brahmana*, *Taittiriya Aranyaka*, *Aitareya Brahmana*, *Aitareya Aranyaka*, *Samaveda Samhita* etc; and a work on poetics *Alamkarasudhanidhi*. The monograph in nine chapters provides a brilliant study of Sayana as a scholar and an administrator.

Dr. Bhalchandra Raghunath Modak (b. 1929) has a very good academic career in Sanskrit. He has participated and presented a paper on 'The Mystical Connotation of the Vedas' in the Sixth World Conference held in Pennsylvania University, Philadelphia, USA. He was awarded Certificate of Merit for the service rendered to Sanskrit language and literature by the Government of Karnataka in 1988. His major publications include *Svarajyasiddhi* (1976); and *Ancillary Literature of the Atharva Veda* (1993). Retired as Professor in Sanskrit from the Karnatak University, he has completed the project 'Contribution of Karnatak to Sanskrit Literature' recently.



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The sculpture reproduced on the endpaper depicts a scene where three soothsayers are interpreting to King Suddhodana the dream of Queen Maya, mother of Lord Buddha. Below them is seated a scribe recording the interpretation. This is perhaps the earliest available pictorial record of the art of writing in India.

From Nagarjunkonda, 2nd century A.D.

Courtesy : National Museum, New Delhi.

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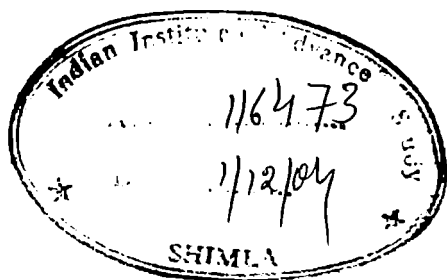
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Historical Background

India has a long and glorious history. Since the Vedic times it developed a culture that was unparalleled in the world. It has reached an advanced stage in civilization when the western countries were still growing in darkness. In the field of religion and philosophy, phonetics and grammar, mathematics and astronomy, medicine and surgery, architecture and sculpture, art and craft it had made considerable progress. There was peace and prosperity on the whole.

In 327 B.C. Alexander, king of Macedona, invaded India. When he reached the river Vipash (Beas) he was forced by his own generals and soldiers to start upon his retreat. He could not go back by the way he came. So he returned by the sea-route.

In 305 B.C. Seleucus, king of Syria, invaded India, when Chandragupta Maurya was ruling. Seleucus concluded a treaty which was entirely favourable to Chandragupta. Seleucus made also a matrimonial alliance with Chandragupta.

In 184 B.C. A Greek force was defeated on the bank of river Sindhu in the reign of king Pushyamitra by the king's grandson Vasumitra.

The invading Scythians (Shakas) were expelled from India by king Vikramaditya in 56 B.C. Chandragupta-II (A.D. 380-414) finally crushed the Shaka power in India.

Aliens like the Kushanas and the Hunas, who invaded India, were either defeated and driven away or assimilated into the Indian society.

Thus India was one of the independent and foremost countries on the surface of this earth till the tenth century A.D. (*The Cambridge History of India*, Vol. I, Chapter 14-15; 18 & 23).

At the beginning of the eleventh century Ghazni Mahmud attacked king Jaipal of Punjab, defeated him and looted much wealth. In 1005 he defeated king Anandpal of Punjab and carried away much loot. In 1014 he plundered the vast treasures and destroyed the idols in the shrine of Thanesar. In 1018 he plundered the city

of Mathura and destroyed the temples there. In 1022 he defeated king Bhimpal and annexed Punjab to his own kingdom. In 1024 he attacked the famous temple at Somnath and plundered much wealth.

Ghori Muhammad invaded India and captured Multan in 1175. He conquered Peshawar in 1179. He attacked Lahore and established a fortress at Sialkot in 1181. He invaded Punjab in 1186. He laid siege in Delhi in 1192, when Prithviraj Chauhan was ruling there. A fierce fight took place at Thanesar, where Prithviraj faced death. In 1193 he attacked Jaichand of Kanauj and killed him in the battle. Several temples at Banares were destroyed and much booty was taken away.

Kutbuddin Aibak, the viceroy appointed by Ghori Muhammad, defeated in 1195 king Bhimdeva of Gujarat and plundered the city of Anhilwar. His commander Ikhtiyaruddin, who had attacked Bihar and defeated king Indradyumna Pala in 1193, attacked Bengal in 1202 and defeated king Lakshman Sen. Thus by the beginning of the thirteenth century almost the whole of north India had come under Muslim rule. (*The Cambridge History of India* Vol III, Chapter 1-3)

In South India the Chalukyas ruled during the eleventh and twelfth centuries. Later their empire disintegrated. To the south of the Vindhya mountain the Yadavas ruled. Devagiri was their capital and their territory extended from the river Narmada in the north to the river Krishna in the south. In the south-east the Kakatiyas ruled. Their capital was Warangal. In the south upto the river Kaveri, Hoysalas ruled. Their capital was Dvarasamudra. To the south of the river Kaveri the Pandyas ruled. Their kingdom extended upto Kanyakumari. Madura was their capital. In addition there were small principalities like Chola, Pallava, Kadamba and Kampili.

Jalaluddin was the founder of the Khalji dynasty, which started ruling Delhi in 1290. His brother's son Alauddin was governing the provinces of Kara and Oudh. In 1294 Alauddin crossed Vindhya with an army of eight thousand soldiers and attacked king Ramadeva of Devagiri. Ramadeva was defeated and he agreed to pay annual tributes. Alauddin returned to Delhi laden with six hundred mounds of pearls, two mounds of diamonds, rubies, emeralds and sapphires, one thousand mounds of silver and four thousand pieces of silk.

Alauddin killed his uncle Jalaluddin and became the king in 1296. As Ramadeva failed to pay the annual tributes, Alauddin sent his commander Malik Kafur in 1306 with a big army. Malik Kafur defeated Ramadeva and sent him to Delhi. Ramadeva made an agreement to pay tributes regularly and returned to Devagiri.

In 1308 Malik Kafur attacked king Pratap Rudradeva of Warangal and defeated him. Pratap Rudradeva agreed to pay annual tributes. In 1310 Malik Kafur attacked king Ballal of Dvarsamudra and defeated him. Ballal agreed to be a vassal and to pay annual tributes.

At this period king Maravarman Kukashekhara of Pandya dynasty expired in Madura and there started a quarrel between his two sons Vira Pandya and Sundara Pandya. The latter sought the help of Alauddin Khalji. Alauddin directed Malik Kafur to help Sundara Pandya. Accordingly Malik Kafur started with a big army and taking the side of Sundara Pandya defeated Vira Pandya. Sundara Pandya did not realize that the foreigners into whose hands he was playing himself, were a people who would not rest content with sending an army to help him. Malik Kafur, now that another opportunity was given to him for the subjugation of the whole of the south, turned his attention to the principality of the Pandyas in the extreme south of the peninsula. He advanced upto Rameshwar and plundered the cities on his way and returned to Delhi with 312 elephants, twenty thousand horses and a very big treasure of gold and jewels.

After the demise of king Ramadeva of Devagiri, his son Shankaradeva succeeded him. He had been guilty of some acts of defiance of the royal authority. Hence Malik Kafur attacked Devagiri in 1313. He killed Shankaradeva and assumed the throne. He appointed a *subbedar* there. Thus the reign of the Yadavas came to an end. Devagiri was renamed as Daulatabad.

Alauddin Khalji expired in 1316 and his son Mubarak succeeded him. At that time Harapala, the son-in-law of Ramadeva of Devagiri proclaimed himself independent and occupied most of the fortified posts. In 1317 Mubarak attacked Devagiri and killed Harapala in a very cruel manner. He appointed a *subbedar* at Gulbarga.

Mubarak was murdered in 1320, and thus the Khalji dynasty came to an end. Then the Tughlak dynasty started ruling at Delhi. Ghiyasuddin Tughlak sent his eldest son Ulugh Khan in 1323 to

attack king Prataparudra-II of Warāṅgal. Ulugh Khan defeated Prataparudra-II, annexed his kingdom and appointed a *subbedar* there. (*The Cambridge History of India*, Vol. III, Chapters 5-6)

During the period from 1294 to 1323 almost all the Hindu kingdoms were conquered and Muslim rule started in south India. Many cities were plundered, many temples were destroyed, many images of deities were broken, innocent men, women and children were killed, houses were set on fire and people were forcibly converted to Islam. Thus Hindus were reduced to a very miserable and pitiable state. Such was the condition of India at the beginning of the fourteenth century when Sayana was born.

The Family

Sayana was born in a Brahmin family which had settled at Hampi on the bank of the river Tungabhadra in Karnatak. The name of his father was Mayana and the name of his mother was Shrimati. His elder brother was Madhava and younger brother was Bhoganatha (also known as Somanatha). He belonged to the *Taittiriya shakha* of *Krishna yajurveda*. His *gotra* was Bharadvaja and *sutra* was Baudhayana¹.

Sayana had his earlier study under the great preceptor Vidyatirtha of Shringeri. This is known from a verse at the beginning of his 'Vedartha-Prakasha'², a commentary in the Rigveda, and also from another verse at the end of the commentary on every *ashtaka* of the *Rigveda*³. Vidyatirtha was the preceptor of his elder brother Madhava also, as can be seen from some of the works of Madhava, later known as Vidyaranya⁴. At Shringeri there is a beautiful temple dedicated to Vidya-Shankara, which stands as a monument to the sacred memory of their preceptor.

After the demise of Vidyatirtha, Bharati-tirtha succeeded to the *Dharma-pitha* at Shringeri. Sayana received instructions from Bharati-tirtha. Madhava also received instructions from Bharti-tirtha, which he has gratefully mentioned in the introductory verses at the beginning of his work *Parashara-madhava*⁵, a work on *Dharmashastra*. Still another preceptor Shrikantha was the *guru* of Madhava, Sayana and Bhoganatha as can be seen from the references in their works⁶.

Madhava, Sayana and Bhoganatha served the Sangama dynasty. Madhava was the minister of Harihara-I and Bukka; Sayana was the minister of Kampa, Sangama-II, Bukka and Harihara-II; Bhoganatha was the pleasure-companion (*narmasachiva*) of Sangama-II.

Madhava, Sayana and Bhoganatha had a sister by name Singala. Her son Lakshmidhara has compared Madhava and Sayana to Balarama and Krishna, and his mother Singala to Subhadra, in Kannada Inscription. (*South Indian Inscriptions* No. 267, and *Mysore Archaeological Report* No. 38 of 1889).

The Sangama Dynasty

When Muslim rule was creating havoc in South India, a new dynasty arose in Karnatak. In the kingdom of the Hoysalas there was a hero Sangama by name. He belonged to the Yadu family and was closely associated with Hoysalas. Sangama was governor under the Hoysala king and was looking after the territory around Shimoga. He was noble, liberal and heroic. He had fought many battles on behalf of the Hoysala king. He had five heroic sons, namely Harihara, Kampa, Bukka, Marappa and Muddappa.

The Hoysala king Vira Ballala appointed Harihara, the eldest son of Sangama as *mahamandaleshwara* (Great Provincial Governor) to look after the northern part of his kingdom. So he started governing ably the northern part of the Hoysala Kingdom.

There is an interesting legend about Harihara as follows : Harihara was fond of hunting. Once he went into the jungle to the south of the river Tungabhadra. He saw a big rabbit and so he directed his hunting dog against it. The dog rushed ferociously, but the rabbit avoided its attack and in return bit it fiercely. As a result the dog turned back. Harihara was wonderstruck at this incident. He urged the dog again, but it did not move. The rabbit disappeared into a bush nearby.

When Harihara was returning, he met a holy man on the way. Harihara got down from his horse and bowed down to him respectfully. That holy person was Madhavacharya (Vidyaranya) the elder brother of Sayana. Harihara narrated to him the whole strange incident. Madhavacharya too was amazed. Harihara took him to the place where the strange incident had occurred. Madhavacharya observed the place and said with intuition — "Harihara, this is a sacred place. You build a city here. It will be the capital of a big empire. By the grace of God Virupaksha there will be happiness and prosperity in this land".

Harihara was delighted to listen to these words of Madhavacharya. He requested Madhavacharya to give him proper guidance. Madhavacharya blessed him and asked him to start the

work immediately. The place south of the river Tungabhadra was well-known as Kishkindha in the *Ramayana*. There are two mountains Hemakuta and Rishyamuka nearby. There is the beautiful Pampa lake also. This region is supposed to be the birth place of Hanuman.

The legend relating to the rabbit and the dog may appear improbable, but it must be remembered that it is woven around a fact, the truth which cannot be denied. The story was built around the fact that Harihara toiled hard to establish the Vijayanagara kingdom and a holy man helped him to do so.

When Harihara started building a new city, the people of nearby places, which were devastated by alien invaders, gladly shifted their residence to this ideal place. Madhavacharya went to Shringeri, met his preceptor Bharati-tirtha, reported to him the whole incident and received his blessings. He returned and personally supervised the construction of the new city. The city was founded in 1336. A very big temple dedicated to god Virupaksha stands as a witness to that great event even today.

The city was named Vijayanagara and Harihara started ruling there. Madhavacharya helped him as his minister. He sent word to the soldiers who had worked earlier in the devastated kingdoms of Devagiri, Warangal and Madura to join the army at Vijayanagara. Harihara got active help of *Shringeri Math* through Madhavacharya. Thus Madhavacharya rightly came to be known as *karnataka-Simbasana-Sthapanacharya* (the founder preceptor of the throne Karnatak).

Harihara conquered the region upto Kaladagi, built a fort at Badami and stationed an officer there to look after that territory. This event took place in 1340.

Harihara attacked the south Kannada region and extended his rule upto the western seashore. His younger brother Marappa helped him in this task. Then Harihara attacked Warangal with a big army. He defeated Imad-ul-mulk, the *subbedar* there and annexed the vast region to the Vijayanagara kingdom.

The Hoysala king Viri Ballala-III who was ruling at Dvarasamudra started with a big army of one lakh soldiers to attack Gyasuddin, the *subbedar* of Madura. Gyasuddin also had a large army. The two armies clashed at Trichanapalli. A fierce battle ensued in which Viri Ballala-III was captured and killed. This battle took place in

1342. The son of Vira Ballala-III also died soon thereafter. Thus the Hoysala dynasty came to an end. With the help of Madhavacharya and Vidyatirtha, Harihara stepped in at the proper time and appointed his younger brother Bukka to govern the region around Dvarasamudra. Thus Dvarasamudra too was annexed to the Vijayanagara kingdom.

Bukka with his grand valour annexed the region around Kolar in 1343, Anantpur and Mysore in 1344. Chitradurga in 1345 and Kadur in 1346. The region around Shimoga was already with Harihara. Thus the Vijayanagara kingdom grew into a vast and strong empire.

Imad-ul-mulk who was driven away from Warangal went to Daulatabad and sent information to Muhammad Tughlak at Delhi that Harihara was creating disturbance in South India and trying to establish his own empire. Hence Muhammad Tughlak himself started from Delhi with a very big army, came to South India and attacked the Vijayanagara empire. When Harihara came to know about this, he too started with a big army. The two armies met and there ensued a fierce fight (A.D. 1344). The army of Harihara fought very bravely and defeated the army of Muhammad Tughlak⁸. He returned to Delhi and never thereafter he even thought of attacking Vijayanagara. (*Epigraphia Indica* Vol. 3, p.25.)

This victory created confidence among the people of the Vijayanagara empire. It removed the inferiority complex which was there in their minds for a long time. Harihara was so far only a *mahamandaleshwara* (Great Provincial Governor). But after the victory he became the master of the region around Dvarasamudra also; Madhavacharya coronated him as the king.

After the grand coronation ceremony was over, Harihara with his four brothers and few relatives visited Shringeri in 1346 to pay homage to the preceptor Bharati-tirtha. He gave a large donation to the temple at Shringeri for its maintenance (*Epigraphia Carnatica*, Vol. 6, p.190).

The Vijayanagara kingdom at that time comprised of the region south of the river Malaprabha. The flag bearing the insignia of *varaha* (the Great Bore) was fluttering proudly over the palaces and forts. The coins of those times have the mark of *varaha* on them.

Harihara was a devotee of god Virupaksha. He re-constructed the temple of Virupaksha at Vijayanagara. He donated a large land

for the maintenance of that temple. He encouraged learning and the developement of fine arts. His brothers were of great help to him. Even to this day the temple of Virupaksha at Vijayanagara stands as a witness to the greatness of Harihara.

Contemporaries

Kampa and Sayana

Kampa was the second son of Sangama and the younger brother of Harihara. Kampa too was wise and brave. He had been employed by king Vira Ballala-III of Dvarasamudra to govern the eastern part of his kingdom. Harihara was then effectively governing the northern part of the kingdom. Hence the Muslim invaders from north India started coming to the south from the eastern side through Warangal. The road passed through the region of Nellore via the vicinity of the fort at Udayagiri. When Kampa was appointed as the governor of the eastern region, he directed his attention to the fort at Udayagiri. It was then in the possession of Manmeya, who was a small independent king. He had neither the courage nor the strength to check the alien invaders coming from the north. Hence Kampa attacked Manmeya, defeated him and bought Udayagiri fort under his control. Thereby the important regions around Nellore and Cuddappa came under his sway, and the boundary of the Vijayanagara kingdom extended upto the eastern sea. This was a great achievement of Kampa.

Kampa was much impressed by the wisdom, sincerity and efficiency of Madhavacharya, who had been mainly responsible for the development and prosperity of the Vijayanagara kingdom. He requested Madhavacharya to give him the assistance of a similar intelligent person. Sayana, the younger brother of Madhavacharya, had completed his studies and had returned home. Hence Madhavacharya suggested the name of Sayana. Kampa accepted his suggestion and appointed Sayana as his Chief Minister (*mahapradhana*) in 1346 (Henry Heras, 'Beginning of Vijayanagara History,' p.98).

Sayana was then about thirty years old. He was intelligent, energetic and brave. When Sayana was appointed as the minister, he toured the whole of the eastern region. He found that the fort at Udayagiri required heavy repairs and enforcement. He effected the requirements immediately. Thus the path of the northern invaders was blocked. This was the first important task that he achieved.

A few invaders tried to enter the south, but they were effectively checked. Sayana was personally present there on such occasions and exhibited his heroic temperament.

When Sayana was working as a minister under Kampa, he continued his scholarly pursuits also. He wrote a book called *Subhashita-sudhanidhi*, which is a selection of memorable verses⁹. The book is edited by Dr. K. Krishnamoorthy and published by the Karnatak University, Dharwad in 1968.

In the introductory part of the book, Sayana eulogises his master Kampa as follows:¹⁰

1. Heroic Kampa is a moving treasure-house for the wise persons. The world is a ball as it were in the hands of the lady, namely, his fame.

2. He has almost sealed up the enemy kings with his seal. Hence he is called 'Lord of the Seas' and not merely because he rules over the seas (Here is a pun on the word *samudra*).

3. His spotless parasol does not appear white, as it attains a dark colour being tainted as it were by the shade of the earth contained under it, out of respect.

4. Looking at the Wish-fulfilling cow tied down by his virtues in the field of his desire for the sake of gift, the bull in the form of *dharmā* grew strong as it were.

5. The great earth was submerged in the ocean of his fame. It assumed the beauty of the tortoise immersed in the waters.

6. Sayana, the wise son of Mayana is the minister of the king. Due to his counsel the serpents in the form of enemies do not move about (Here is a pun on the word *mantrin* which means a counselling minister and also a snake-charmer).

7. His courtyard is full of mud due to the incessant flow of water that accompanies gifts. Hence the bull (in the form of *dharmā*) is not at all able to raise its foot stuck in it.

8. He has firmly mounted upon the throne of gifts along with Lakshmi (the goddess of wealth). Hence Saraswati (the goddess of learning) is mounted upon the throne in the form of the tongues of the learned men.

(*Upodghata-paddhati*, 2-9).

Subhashita-sudhanidhi is an anthology containing verses selected from *kavyas* and *shastras* and arranged under the four

heads *dharmā*, *artha*, *kama* and *moksha* which are the four recognised values of life in Hindu society. Thus it is a small encyclopaedia of Indian culture.

In the *Subhashita-sudhanidhi* Kampa is described as follows:¹¹

"Good people say that king Kampa is the moon rising from the milky ocean of music; he is the royal swan in the Manasa lake of literature; and he is the manager of the acting (of soldiers) on stage of the battlefield."

"O King Kampa, we think that god Shiva kept in you all his equipment after conquering the (demon of) three cities, as a bow-man in a chariot. His charioteer is turned into your intelligence, his group of horses into your speech, the two wheels of the chariot into your lustre, his bow into your courage, the bow-string into your arms and his arrow into your valour."

(*Arthaparvan*, *Rajachatupaddhati*, verses 58-59).

In the course of time Kampa grew old and weak. When death was approaching him, his son Sangama-II was yet a boy¹². Kampa called his minister Sayana and requested him to look after Sangama-II till he attained maturity. He requested him to protect the territory also. Sayana promised him to do as requested. Kampa died in 1355.

Sangama-II and Sayana

Sayana had now a double duty to perform. He had to protect the kingdom as well as to educate the boy Sangama-II. He brought up Sangama-II by giving him proper education¹³. Harihara died in 1356 at Vijayanagara. He had no male issue. Hence he was succeeded by his second younger brother Bukka. Champa Shambhuvaraya the king of the Chola region thought that this was the best opportunity to attack the Vijayanagara kingdom, and made preparation for it. Sayana came to know about this through his spies. He started with a big army and entered the Chola region. The two armies met at Kanchipuram. A fierce fight ensued. The army of Sayana defeated the army of Shambhuvaraya¹⁴.

(*Mysore Gazetteer*, Vol.2, part 3, chapter 11).

Sayana worked as the chief minister of Kampa from 1346 to 1355 and as the chief minister of Sangama-II from 1355 to 1365 at Udayagiri. In an inscription found at Nellore dated 1364, Sayana is referred to as *mahamandaleshuvara*. (Henry Heras, 'Beginning of Vijayanagara History', p.95).

When Sayana was working as the minister of Sangama-II, he wrote a work called *Alamkara-sudhanidhi*¹⁵. This work is famous in the field of poetics. It defines the nature of poetry, and illustrates various figures of speech. It discusses the opinions of many rhetoricians and finally accepts the view of Anandavardhana that the poetry which contains suggestion (*Dhvani*) is the best one¹⁶. It points out the importance of *rasa* in poetry¹⁷. Appayya Dikshita, a great scholar of rhetorics, has mentioned this work respectfully in his work *Chitramimamsa*.

The works quoted in the *Alamkara-sudhanidhi* are as follows:

Udahanamala, *Gaurinathashika*, *Mahaganapatistava*, *Ramollasa*, *Sbringaramanjari*, *Tripuravijaya*, *Brihatkatha*, *Mahaviracharita*, *Mahimnastotra*, *Malatimadhava*, *Locana* (commentary on *Dhvanyaloka*), *Vakyapadiya*, *Venisambara*, *Vyaktiviveka*, *Sbringaraprakasha* and *Vishvamabanalila*. Of these works, the first six are by Bhoganatha, the younger brother of Sayana.

The illustrative examples in *Alamkara-sudhanidhi* are mostly taken from the work *Udahanamala*. The verses describes the greatness of Sayana as an able administrator, a fearless warrior, a liberal householder and an erudite scholar. The verses show how Bhoganatha held his elder brother Sayana in high respect.

Sayana and Bhoganatha were very close family friends of Sangama-II. This is known from a verse in *Alamkara-sudhanidhi* which states— "King Sangama and his wife had quarrelled in love with each other. Hence they were sad. They were sitting on the same seat but facing opposite directions. At that time neither minister Sayana nor Bhoganatha said anything. The pleasure-companions also did not speak. Even then the king and the queen looked at each other¹⁸. This verse presents a beautiful picture of the lover and beloved. It suggests that they cannot bear separation. The work *Alamkara-sudhanidhi* is not printed. Its manuscript is in the *Oriental Research Institute*, Mysore.

Sayana wrote another work called *Ayurveda-sudhanidhi*. It deals with ancient Indian Medicine¹⁹. The work is mentioned in *Alamkara-sudhanidhi*.

Another important work written by Sayana is *Dhatuvritti*, which relates to Sanskrit grammar. This work too was written when Sayana was working as the minister of Sangama -II²⁰. It points out how nouns, participles and verbs are formed from the roots (*dhatu*). It refers to ancient grammarians like Shakatayana and quotes examples from the works of great poets like Kalidasa. The Book is printed in the *Kashi Sanskrit series* No. 103. It is published by *Oriental Library*, Mysore with the introduction of Kasturi Rangacharya in Sanskrit and Foreword in English by Pandit Mahadeva Shastri. It is edited by Dwarikadasa Shastri for the *Prachya Bharati series-1*.

Yajñatantra-sudhanidhi is yet another work wrote by Sayana. It deals with ritual. It refers to his elder brother Madhavacharya as a performer of great sacrifices²¹. He also wrote another work *Prayashchitta-sudhanidhi*. It is also called *Karmavipaka*. It deals with expiation and atonement for the sins committed by a person²².

Bukka and Sayana

Harihara died in 1356. While on death-bed he had expressed his desire that his second younger brother Bukka should succeed him. During the reign of Harihara, Bukka used to govern the region around Penukonda and Dvarasamudra. Hence he had the necessary experience. Moreover he was wise, brave and had broad outlook.

After the death of Harihara, Madhavacharya retired from political life and went to Kashi to lead a peaceful spiritual life. King Bukka was in dire need of an efficient minister. Hence he went to Shringeri, met the preceptor Bharatitirtha and requested him to direct Madhavacharya to return to Vijayanagara. Accordingly Bharati-tirtha sent a message to Madhavacharya. He returned to Vijayanagara and resumed his duty as a minister. There were some disturbances in Malabar and Warangal. Those were put down with a heavy hand.

The capital Vijayanagara started developing fast. Rich merchants from various places came to Vijayanagara to start their business there. Many artisans, artists and learned men found a happy home

at Vijayanagara. Population of the city increased. Many new houses and temples were constructed. There were broad roads and beautiful gardens. Thus the capital city was prospering.

Madhavacharya was then about seventy years of age. He found that it was difficult for him to bear the responsibility of a chief minister. Hence he requested king Bukka to call Sayana for his help. Sayana was then serving as *mahamandaleshwara* of Sangama-II at Nellore. Accordingly Sayana was invited by the king Bukka in 1365. Thus after serving at Nellore from 1346 to 1365 for Kampa and Sangama-II, Sayana came to the capital Vijayanagara to continue his service as a minister.

While serving as a minister of Harihara and Bukka, Madhavacharya wrote the following books:

1. *Parashara-madhava* — is a commentary on *Parashara Smriti*, a work on *Dharma-Sastra*.
2. *Kalamadhava* — is a work on astronomy and ephemeris. It deals with the proper time for undertaking religious observances.
3. *Jaiminiya-nyayamala-vistara* — this work is related to *Mimamsa-Sastra* of Jaimini. It deals with the performance of Vedic rites.

King Bukka was a lover of learning. He was pleased to see the books written by Madhavacharya. Hence Bukka requested him to give instruction regarding the four values of life viz. *dharma*, *artha*, *kama* and *moksha*. Madhavacharya told him that his learned younger brother Sayana was suited to give the necessary instruction²³. Accordingly Sayana undertook the task and wrote the work *Purusbartha-sudhanidhi*. It has four parts. The first part called *dharma-skanda* contains 45 sections. The second part called *artha-skanda* contains 23 sections. The third part called *kama-skanda* contains 14 sections and the fourth part called *moksha-skanda* contains 19 sections. The book is composed mostly in *anustubh* metre and is written in a simple style. It contains many illustrative and didactic stories selected from various sources like the *Mahabharata* and *Puranas*.

It is stated at the end of the work that king Bukka was highly pleased to read this book²⁴. Incidentally the book shows how the kings and learned men in those days were interested in giving religious, ethical, moral and spiritual instructions to the people in the society.

The greatest contribution of Sayana is his commentary on Vedic literature. The Vedas constitute the earliest recorded literature of India. So they are important from the historical point of view. They contain the oldest form of Sanskrit language. Hence they are important from the viewpoint of grammar and linguistics. As they present a true picture of the beliefs and practices of the then society, they are important from the point of view of sociology. The Vedas occupy a very important position in Indian life as they contain the roots of Indian philosophy, mythology, religion and culture.

It was on this account that king Bukka requested his preceptor and minister Madhavacharya to write a commentary on the Vedas, so that even common people would be able to understand the meaning of the Vedic *mantras*. Madhavacharya told him that his younger brother Sayana was a learned person and hence he should be entrusted with that task. Accordingly Bukka directed Sayana to write exhaustive commentary on the Vedas. Sayana heartily accepted to do that. This is mentioned by Sayana in his introduction to the commentary on the *Taittiriya Sambhita* of *Krishna Yajurveda*. He has mentioned that he is explaining the meaning of the Veda by quoting from the *Brahmanas*, *Kalpa-sutras*, *Mimamsa* and *Vyakarana*²⁵.

Sayana started this work by writing a commentary first on the *Yajurveda*, because it is the Veda of *adhvaryu*, the chief priest in a sacrifice. Moreover Sayana belonged to the *Taittiriya Shakha* of *Krishna Yajurveda*. Then he wrote a commentary on the *Taittiriya Brahmana*²⁶ and the *Taittiriya Aranyaka*²⁷. Thus he completed his service to the *Yajurveda* literature. His name as the commentator is mentioned at the end of every *anuvaka* of the *Taittiriya Sambhita*²⁸, the *Taittiriya Brahmana*²⁹ and the *Taittiriya Aranyaka*³⁰. It is quite significant that he has called his commentary on the Vedas as *Vedantha-prakasha* (Light on the meaning of the Vedas)

Then Sayana turned his attention to the *Rigveda*³¹. The fact that he was the commentator, is mentioned at the end of his commentary on every *ashtaka* of the *Rigveda*³². Sayana has written a long introductory to his commentary on the *Rigveda*. After justifying why he wrote a commentary first on the *Yajurveda* (*Taittiriya Sambhita*) he points out the importance of understanding the meaning of the Vedas. Quoting from Yaska's *Nirukta* he says- "A person who by-hearts the Veda but does not understand its meaning is like a

pillar, which bears a load on its top. He who understands the meaning attains all good. His sins are washed away by knowledge and he attains heaven. When a *mantra* is merely repeated, but not understood it gives no result, just as fuel without fire does not burn". While writing the commentary Sayana has made use of the six Vedangas, namely, *Shiksha* (Phonetics), *Kalpa* (Ritual), *Vyakarana* (Grammar), *Chandas* (Prosody), *Jyotisha* (Astronomy) and *Nirukta* (Etymology). He has quoted from the *Purvamimamsa-sutras* of Jaimini and *Brahma-sutras* of Badarayana. The help of *Jaiminiya Nyayamala* of Madhavacharya and *Vaiyasika-Nyayamala* of Bharatitirtha, *Puranas*, *Dharmashastra* and other ancient works were taken by Sayana. He has referred to Bhatta Bhaskara, the commentator of *Krishna Yajurveda* while explaining the *mantras* of *Rigveda* I.63.4 and I. 84.15. He has mentioned the view of Madhava Bhatta, a commentator of the *Rigveda*, while commenting on *Rigveda* X. 86.1. Sayana also wrote commentaries on the *Aitareya Brahmana* and *Aitareya Aranyaka* belonging to the *Rigveda*³³

After completing his service to the *Rigveda* literature, Sayana turned his attention to the *Samaveda*. He states that as the *Samaveda* depends upon the *Rigveda* (for most of its *mantras* for the purpose of singing) he is commenting on the *Samaveda* after commenting on the *Rigveda*³⁴.

Then Sayana wrote commentaries on all the eight *Brahmanas* of the *Samaveda*. They are as follows:

Tandya Brahmana, *Shadvimsa Brahmana*, *Samavidhana Brahmana*, *Arsheya Brahmana*, *Devatadhyaya Brahmana*, *Chandogya Brahmana*, *Sambhitopanishad Brahmana* and *Vamsha Brahmana*³⁵.

Thereafter Sayana turned his attention to the *Shukla Yajurveda*. There was the commentary of Uvata on the Madhyandina recension of *Shukla Yajurveda*, but there was no commentary on the Kanva recension. Therefore Sayana wrote a commentary on the Kanva recension. His commentary on the first twenty *adhyayas* is published in the *Chowkhamba Sanskrit series*, Varanasi in 1915 and the commentary on the remaining *adhyayas* from 21 to 40 is published by the Sampurnananda Sanskrit Vishvavidyalaya, Varanasi in 1978.

Thus the vedic works written by Sayana during the reign of king Bukka are the commentaries on the following:

- | | |
|-------------------------------|-------------------------------------|
| 1. <i>Taittiriya Sambita</i> | 9. <i>Shadvimsba Brahmana</i> |
| 2. <i>Taittiriya Brahmana</i> | 10. <i>Samavidbhana Brahmana</i> |
| 3. <i>Taittiriya Aranyaka</i> | 11. <i>Arsheya Brahmana</i> |
| 4. <i>Rigveda Sambita</i> | 12. <i>Devatadhyaya Brahmana</i> |
| 5. <i>Aitareya Brahmana</i> | 13. <i>Chandogya Brahmana</i> |
| 6. <i>Aitareya Aranyaka</i> | 14. <i>Sambitopanishad Brahmana</i> |
| 7. <i>Samaveda Sambita</i> | 15. <i>Vamsha Brahmana</i> |
| 8. <i>Tandya Brahmana</i> | 16. <i>Kanva Sambita</i> |

It is obvious that Sayana got inspiration and sought guidance from his revered elder brother Madhavacharya, while writing commentaries on the Vedic works. He has gratefully acknowledged this by adding the word *Madhaviya* in the colophons at the end of his commentaries. Sayana has stated this clearly in the introduction to his commentary on the *Shatapatha Brahmana*³⁶. Even his work on grammar is called *Madhaviya Dhatuvritti*.

Almost the whole of the region to the south of the river Krishna was now under the Vijayanagara empire. But Sultan Alauddin Sikandar was still ruling in Madura. He was a cruel despot, and a cause of distress to the people in that region. He had destroyed the temples and religious institutions at Chidambaram, Shrirangam, Madura and other places. King Bukka received horrid reports of such atrocities perpetrated by the Sultan. Hence he directed his heroic son Kampa to attack Madura. Kampa started with a large army. On the way he subdued Shambhuvaraya who was ruling the areas of Chinglepet, North Arcot and South Arcot districts. Then he proceeded further south. He cut off all help which the Sultan was receiving from the north.

When Sultan Alauddin Sikandar learnt that the army of Kampa was advancing towards Madura, he too started with a large army. The two armies met near Madura and a fierce battle ensued. The army of Kampa fought very bravely and defeated the army of Sultan. The Sultan tried to run away but was chased and killed. The temples which were locked for a long time, were opened and worship was started there as before.

When Kampa proceeded to attack Madura, his wife Gangadevi accompanied him. She was a poetess. She has written magnificent *mahakavya* called *Madhura-Vijaya*. She has given a trust-worthy

account of the conquest. At the outset she has described the city of Vijayanagara. The description gives us a glimpse of the grandeur of Vijayanagara as follows³⁷:

1. The capital of the king Bukka who had earned wealth by his prowess, was Vijayanagara. It was like the city Amaravati of god Indra, and was praised by wise men.

2. It was surrounded by the river Tungabhadra in the form of a moat, as if it was jealous of the heavenly river (Ganga) that had come out from the abode of gods.

3. It was surrounded by a rampart which looked like a basin for the creeper of wealth, and which was beautiful as if like the navel of the lady in the form of the Earth, or like a circular mountain.

4. It was looking beautiful by the turrets, which were like the peaks of the mountain Meru and appeared decorated, as it were, by rainbows due to the rays emitting from the shining jewels.

5. It was surrounded by gardens which provided vernal retreats, pleasant due to the pollen of the trees *champaka*, *ashoka* and *nagakesara* which were in bloom.

6. It was renowned due its sport-mountains having plantain trees, surrounded by musk-deer and had beautiful forts.

7. It had sport-lakes which were pleasant by the fragrance of lotuses, (lakes) which were filled with groups of royal swans and which were beautiful due to jewelled steps (leading to the water).

8. It was bright by the towering buildings, which were white like autumnal clouds, as if due to the fame earned by conquering all other cities.

9. It was a pleasure-grove where the creepers in the form of ladies bloomed, which was as it were the sportive mark on the forehead of the lotus-eyed lady in the form of the southern direction.

10. It had always full-moon nights due to the shining *dvijaraja* (great Brahmins, lit. moon) and had a new divine armour due to the vicinity of the group of *gandharvas* (divine singers).

11. It was like the crown of Rudra where groups of serpents (lit. paramours) reside. It had a girdle of golden mountain where a group of gods (lit. good-minded people) moved.

12. It was like the sport of good fortune, a store-house of all wealth, a necklace of all jewels and the shore of the ocean of merit.

13. The orb of the sun at the top of the palaces appeared like a golden pot to the onlookers.

14. The deer-eyed (ladies) moving about on the terraces of the mansions touched the moon thinking it to be a ball of pearls.

15. When the sound of tabors resounded in its mansions, the peacocks unnecessarily started dancing (thinking it to be the rumbling of clouds).

16. The interiors of the palaces were carved out of rubies. Hence they always looked like the evening clouds.

17. In the evening, streaks of smoke would issue out of the latticed windows, as if they were the darkness frightened by the light of the lamps inside.

18. The pools had flights of steps made of precious stones. Hence the *chakravaka* birds did not suffer separation even at night (as there was light always).

19. The moon was ashamed, as it did not have the beauty of lotus-like faces of the damsels there. Hence it exhibited its heart-pain in the guise of the dark spot.

20. The side-long glances of the ladies there carried away the hearts of youths. Hence cupid had no desire to collect the missiles of flowers.

21. The minds of the swans were attracted by the melodious jingling sound of anklets. Hence they waited upon the ladies as if to get their sportive gait.

22. The ladies there blocked by their plump breasts the sky which was defeated in its desire to attain similarity (of expansiveness).

23. The damsels there had toughness in their round breasts (not in their hearts), crookedness in their massive hair (not in their behaviour) and thinness in their waists (not in their glory)- (*Madhuraavyaya* I. 43-65).

The deplorable condition of the region ruled over by Sultan of Madura is described by the talented poetess Gangadevi in a picturesque manner. The superintending deity of Madura speaks to Kampa in his dream as follows:

1. The city which was well-known in the past as Madhura due to its sweet appearance, has lost its glory and is tormented. It is now properly called Vyaghra-puri (because it is fearful like a tiger).

2. Being afraid that the mass of falling bricks may often disturb god Ranganatha, who is in yogic sleep at Shrirangam, the primeval serpent checks them by his group of hoods.

3. Alas! the spiders are moving over the yarns of the cob-web around the image of Shiva, the destroyer of Gajasura. The temple is in a state as if crushed by wild elephants, and Shiva has no other company (as the worshippers have gone away).

4. The wooden doors of the temples are eaten up by white ants. The central hall is overgrown with grass. The central shrine of many a temple is crumbling. I am grieved to look at such temples.

5. The temples which resounded everywhere by the music of drums in the past, become now fearful by the terrifying howl of jackals.

6. The water of the river Kaveri transgressing its usual boundary is now flowing in a wrong course and is going astray. Alas! it is thus imitating the *turushkas* (as the dams are broken by them).

7. The *agrabaras* which always had the fragrance of sacrificial smoke and the chanting of the Vedas previously, have now the offensive smell issuing from the (roasting of) raw flesh and the harsh sounds of the *turushkas* very much intoxicated by wine.

8. I feel sorry to look at the gardens around Madura, where the groves of coconut trees have been cut down. It is now surrounded by rows of spears on which garlands made of a number of human skulls are dangling.

9. There used to be on the royal roads the very charming jingling sound of the jewelled anklets of ladies. Now there is the tinkling sound of the iron fetters of the *dvijas*. It causes pain to my ears.

10. The cob-webs caused by the intermixture of the yarns of the spiders spreading around are now serving as the silken garments covering the idols on the city-gates.

11. The courtyards of the palaces which used to become cool by sprinkling of water mixed with camphor and sandal-paste, are

now soiled by the tears of the *duijas* held in captivity. They cause pain to my heart.

12. I do not feel as much grieved by the harsh hooting of groups of owls in the devastated gardens, as I do not hear the parrots in the houses of the Yavanas, as the parrots utter in the Persian language.

13. The water of the river Tamraparni which used to be white due to the sandal paste from the breasts of young ladies (bathing in it), now becomes red due to the blood of cows killed around by the ruffians.

14. The earth does not yield crops as before. Indra does not shower rains as before. Yama untimely carries away the men that remain after being killed by the Yavanas in this land.

15. The lips of the ladies are dried up by long sighs. Their hair is loosened and dishevelled. Their eyes are filled with profuse tears. I feel grieved to look at such faces of the Dravida ladies.

(*Madhuravijaya*; sarga 8 Verses 1-15.)

Shrirangapattana, which is near Mysore, was still under Muslim rule. Hence Gopanarya, a commander of Kampa attacked it. The Muslim ruler ran away. Shrirangapattana was captured earlier by the Muslim ruler in 1327. Hence the devotees had taken the image of god Shriranganatha for the sake of safety to Tirupati. Now as the Muslim rule was no longer there, the image was brought back and installed ceremoniously at Shrirangapattana (*Epigraphia Indica* Vol.6, No.33. p. 323).

Sayana, as a minister, was very efficient in administration. If he heard of any disturbance in the kingdom, he immediately did the needful to curb it. Hence the subjects in the Vijayanagara empire were fearless and happy. *Pathashalas* (Schools) were established at many places. Scholars wrote many works in Sanskrit, Kannada, Telegu and Tamil languages. Irrigation brought prosperity to agriculturists. Fine arts got encouragement. In short due to the intelligence, efficiency and sincerity of Sayana the reign of king Bukka became very pleasing to the people.

When Sayana was serving as a minister for Bukka, a quarrel started between the Shivaishnavas (followers of Ramanuja) who were in majority and the Jainas who were in minority. The

Shrivaishnavas claimed that they alone had the right of using five musical instruments in their temples and that the Jainas had no right. Bukka invited the chiefs of the Shrivaishnava sect and the Jaina sect. He said them "All the sects are equally respectable to us. We make no discrimination between them. Our order is that Jainas have the right of using all the five musical instruments in their *Bastis* (places of worship). Nobody should object to it. None should quarrel on this point. An attack on the Jainas is as bad as an attack on the Shrivaishnavas. The followers of Shrivaishnavism should protect the followers of Jainism. In our opinion Shrivaishnavas are not different from Jainas. They are like two parts of the same body. They belong to this society. A person who goes against this order will be treated as a traitor." (*Mysore Gazetteer*, Vol 2, part 3, chapter 11, p. 1483 and *Epigraphia Carnatica*, Vol. 2, Shravanabelgol No. 136).

Harihara-II and Sayana

After the death of king Bukka in 1376, his eldest son Harihara-II succeeded him. Kampa had died in 1374. Madhavacharya was then about eighty years old. Hence he took up renunciation, went to Shringeri and stayed with his preceptor Bharatitirtha. Sayana was already in the ministry of king Harihara-II. Looking to the sincerity, efficiency and long experience of Sayana, king Harihara-II appointed him as the Chief Minister. Hence Sayana is rightly mentioned as *Samrajya-Dburandhara* (bearing the responsibility of the empire).

Bharatitirtha died in 1380 at Shringeri, and Madhavacharya, who named Vidyaranya after he took up renunciation, became the Chief of the *math* at Shringeri. Thus the elder brother, was the religious head at Shringeri and the younger brother was the Chief Minister at Vijayanagara. Religion and politics complemented each other to make the Vijayanagara empire a prosperous state. Vidyaranya continued to be the spiritual guide of king Harihara-II, and Sayana was his political guide. Hence the reign of king Harihara-II became prosperous and happy.

Some disturbance was created by the Kadambas in Konkan and by the Andhras in Warangal. They were immediately put down by king Harihara-II. A rebellion which broke out in the Chola and Pandya regions was also effectively curbed. The western parts of

Dabhol and Kharepatan were captured by the Vijayanagara forces. The northern frontier of the empire extended upto the river Krishna, and Vijayanagara could establish its hold on the western sea coast.

Harihara-II was a very liberal person. He donated much wealth and large land to the temples at Shringeri, Shrirangapattana and Venkatadri, so that the worship could continue there uninterrupted. He had catholicity of mind. Hence he gave financial assistance to the Jainas for building their *Bastis* (Place of worship). He helped the Virashaivas also to build temples. Harihara visited Shringeri and established an *agrabara* there by donating land to maintain 250 persons. The *agrabara* was fittingly called Vidyaranyapura. It catered to the educational and religious needs of the society.

It is interesting to note that a village called Sayanapura near Kampili was gifted by the later Vijayanagara king Krishnadevaraya to his preceptor Vyasaraya in A.D. 1513 (*South Indian Inscriptions*, Vol. 4, p. 72 Inscription No. 277, Line 93).

When Sayana was appointed as the Chief Minister of Harihara-II, he was about sixty years old. At this mature age he not only successfully carried out his political responsibility, but also undertook the heavy task of writing a commentary on the *Atharvaveda*. He had already written commentaries on the other three Vedas, *Rigveda*, *Yajurveda* and *Samaveda*.

In the introduction to his commentary on the *Atharvaveda* Sayana says — From the king Bukka was born Harihara, as the moon is born from the ocean of milk³⁹. He ordered Sayanacharya to illumine the Veda known as *Atharvana*, seeing that it is fundamental. Sayanacharya, who is kind, had first very briefly commented upon the *Purvamimamsa* and *Uttaramimamsa*, and then he started commenting on the Vedas. Having explained the three Vedas, which give otherwordly result (heaven), he wishes to explain the fourth Veda which gives the fruits here (health, wealth happiness, etc.) and hereafter⁴⁰.

At the end of the commentary on the second *kanda* of the *Atharvaveda* it is clearly mentioned that the commentary has been written by Sayanacharya who bears the responsibility of governing the kingdom of king Harihara⁴¹.

Sayana states — "The duty of a *brahmin* priest required for the sacrifices like *darsha-purnamasa*, which lead to otherwordly

result, can be known from the *Atharvaveda* only. The *Atharvaveda* contains many *mantra-s* which are pacificatory in nature. There are also *mantra-s* which are meant for prosperity. Certain other *mantra-s* are meant for royal ceremonies. Some *mantra-s* relate to gifts. The duty of a *purohita* (royal priest) can be performed only by a person who knows the *Atharvaveda*. Thus it gives the fruits here⁴². The *Atharvaveda* contains many philosophical hymns. Hence it can lead one to Brahman, the Highest Reality, hereafter.

When Sayana wrote his commentary on the *Atharvaveda*, Madhavacharya had taken up renunciation and he was named Vidyaranya. This is known from a verse in the introduction of Sayana's commentary on the *Atharvaveda* in which he says—"Being tormented by the Sun of Nescience, I resort to Vidyaranya; because a forest (*aranya*) causes happiness to a person heated by the rays of the Sun⁴³.

After the work of writing a commentary on the *Atharvaveda* was over, king Harihara-II requested Sayana to explain a work that would throw light on the ultimate principle. Hence Sayana undertook the task of writing a commentary on the *Shatapatha Brahmana*, which belongs to the *Madhyandina Shakha* of the *Shukla Yajurveda*⁴⁴. It contains many interesting and illuminating stories regarding cosmogony; it deals with worship of gods and teaches philosophy too.

Still other work written by Sayana while working under Harihara-II is *Yajñatantra-sudhanidhi*. It relates to the performance of sacrifices⁴⁵.

In the introduction to his commentary on the *Taittiriya Sambhita*, the *Rigveda*, the *Samaveda*, the *Kanva Sambhita* and the *Atharvaveda*, Sayana has stated that he has explained very briefly the *Purvamimamsa* and *Uttaramimamsa*. These very brief commentaries on the two *mimamsas* are not available. Possibly they are included in the *Jaiminiya-nyayamala* and *Vaiyasika-nyayamala* ascribed to Madhavacharya and Bharatitirtha respectively, whom Sayana might have helped when they were writing those books.

When Sayana was serving as the Chief Minister of king Harihara-II, there was disturbance created by the Muslim invaders in the Western region around Konkan and Goa. Sayana advised the king to take suitable action. King Harihara-II directed Madhava Mantri,

who was governing the region around Banavasi, to attack the invaders and sent a large contingent to help him. Madhava Mantri knew very well the province around Goa. The army of king Harihara-II entered Goa. A fierce fight ensued and finally the Muslim invaders were driven away or killed. Thus the Muslim rule in Konkan and Goa came to an end, and the whole region from Malvan to Malabar was annexed to the Vijayanagara empire. Now the Vijayanagara empire stretched from the river Krishna in the north to Kanyakumari in the south and from the western ocean to the eastern ocean. Madhava Mantri governed the region around Banavasi and the Konkan region (*Mysore Gazetteer*, vol. II, part 3, chap. 11, p. 1442).

Domestic Life and Personality

Sayana led a happy domestic life. His wife Hemavati was an ideal lady. He had three sons, namely Kampana, Mayana and Shingana. Kampana was a good musician. He attained the title 'sangita-visharada'. Mayana was a renowned poet. He earned the title 'Kavikulashekharā'. Shingana was a great Vedic scholar. He received the title 'Vedavidya-sagara'. Sayana had paid much attention to the education of his sons. This is evident in a verse in *Alamkara-sudhanidhi*⁴⁶.

Sometimes there used to be long discussions on various topics by scholars, who came to the house of Sayana. At other times there would be critical appreciation of poetry or composition of charming poems. Sometimes there would be the music of children learning to play on the *vina*. Thus the home of Sayana was busy in various activities⁴⁷.

Sayana was tall, fair, magnanimous and had a pleasing personality. His behaviour was well-known for modesty. "He was bright like fire and pleasing like the moon". He was heroic as well as liberal. There was hardly a person equal to him⁴⁸.

Young Sayana used to bow down to the feet of his mother and father. He used to worship the cow by giving grass. He used to propitiate God every day⁴⁹.

Sayana used to please his wife by giving her diamond necklace or silken garment awarded to him by the king to celebrate the victory in war⁵⁰.

Personality

The personality of Sayana has been highly prized by his younger brother Bhoganatha, who was a great poet. Leaving a good margin for poetic imagination and exaggeration, one may say that Bhoganatha has presented a fairly reliable picture of his elder brother Sayana, for whom he had high regard.

The greatness of Sayana has been described by Bhoganatha as follows in his work *Udabaranamala* :

O master Sayana, the wealth of the enemies was conquered by your wisdom and valour. But it has been taken away by charity and enjoyment. This is wonderful⁵¹.

Mayana's son Sayana, who has kindly rendered fearless the kingdom, governed by the moon in the form of Kamparaja, is victorious, as he makes beautiful decorations in the provinces⁵².

See king Sangama's kingdom entrusted to the minister Sayana. Its enjoyment is much appreciated by the wise men, who take delight in learning and entertainment.

This indicates that as the kingdom was under the able protection of Sayana, it was free from disturbance. As there were not enemies, the king was free from anxiety. He had leisure to enjoy poetry and drama. Hence scholars resorted to him and received rewards from him for their literary work⁵³.

It is true that when you, noble Sayana, are governing the land, all the people attain enjoyment and happiness. But their enemies, afflicted by hunger and heaving long sighs, imatiate in the mountains and forests⁵⁴.

Sayana was not only a learned scholar, but also a brave warrior. His heroism is described by Bhoganatha as follows :

When angry Sayana starts to conquer the land, the eight directions are crushed by the dashing of the herds of trumpeting strong elephants that are difficult to conquer. All othe sounds are merged in the loud neighing of the horses. The sky is covered by the massive dust raised by the brave soldiers, who are eager to crush (the enemy) by their attack⁵⁵.

(The enemy kings say —) We have lost our land and wealth due to the impetuousness of the great minister Sayana, who is bent upon securing great empire for the brave king Sangama. We are secretly moving about in the forests and caves. What is the use of these very tall, intoxicated and loudly trumpeting elephants or of the neighing horses for us⁵⁶.

Looking at Sayana, who has put down on the battle-field the rising pride of the enemy with (the strength of) his arms, Narasimha who killed the enemy by the tips of his nails, or Shiva who burnt the enemy simply by (the glance of) his eye, shining like the petal of a fresh louts, would be very much wonder-struck⁵⁷.

Having heard the sound of your war-drums the lions in the forest wake up from their sleep and attack even the elephant painted in a picture (in the palace) of the enemy king⁵⁸. (This suggests that the enemy king has run away from the palace along with his retinue, as he is frightened.)

O Sayana, your sword which bears the reflection of the opposing army on the battle-field, sports like god Vishnu, carrying on his chest the three worlds, in the ocean⁵⁹.

He (Sayana) always gives wealth to the learned and a good fight to the enemies. This leads to his well-being and fame⁶⁰.

The pleasing personality of Sayana is described as follows :

"O Sayana, having seen you, who have a smiling lotus-like face, broad eyes, long arms reaching upto the knees, incomparable form and bright lustre, my broad eyes too become fruitful⁶¹.

Here is a conversation of two ladies :

"Young friend, I have heard that dear Sayana is going out for a military conquest".

"Tell me, friend, the time of his departure".

"I cannot say that".

"What will happen if you tell?"

"I don't know that".

"May there be victory in his military expedition. May he go happily, when I am asleep;" (so that his departure does not become painful to me.)⁶²

O friend, is he the vernal season, or Moon or Cupid incarnate? The minister, Sayana by name, is truly not merely a man⁶³.

Even ascetics desiring to know the Ultimate Reality resort to the learned master Sayana and become happy by realising the *paramatman*. Please tell me whether this Sayana is a loving person enjoying the company of his beloved, an erotic or a person having a liking for music and literature⁶⁴."

The all-round perfection and greatness of Sayana are described by Bhoganatha as follows :

Is it due to your good fortune, meritorious as you are, or is it due to the power of your *mantra* (charm or political wisdom)

that the following divinities have come to you of their own accord as the master, O great minister Sayana. Lakshmi (the goddess of wealth), Saraswati (the goddess of learning), Vasumati (the goddess of Earth), Kirti (fame) and Niti (polity) do not feel jealous of one another. They in fact are complementary to one another⁶⁵.

Sayana's second son Mayana (the Kannada form of Madhava) has written a work called *Smṛiti-Ratna* on *Dharmashastra*. In the introductory verses of this work he has praised Sayana as follows⁶⁶ :

While creating the world, god Brahma produced the various Vedas etc. in due order, but was worried every minute as regards their protection. Therefore, I think, he created from a portion of himself, Sayana the great minister who decorates the earth, and thus Brahma has attained happiness.

Vishnu had incarnated himself in the Yadu race to do his duty. Now he is born in *dvija* family as Sayana. Otherwise who would in this *Kali* age occupy the position of a minister and work to make the learned men happy for the sake of *dharmā* ?

Shiva, the consort of Parvati, has now truly become the great minister Sayana to enjoy the kingdom on this earth. Otherwise how could the divinities be in his speech, and how could there be omniscience? It is strange that he is inclined to give gold, etc., every day for the prosperity of the learned men.

(*Descriptive Catalogue of Sanskrit manuscripts* in the Madras Govt. Oriental Manuscripts Library, Vol XXVII, 1937, P.P.S. Shastri's introduction, p.iii and text p. 10085).

Mayana (alias Madhava) has written the popular work *Sarva-darshana-samgarha*⁶⁷. In this book there is no chapter on Shankara-darshana at all in a number of manuscripts. The book ends with Patanjala-darshana. Some manuscripts contain the Shankara-darshana and the authorship of this *darshana* is ascribed to Sayana⁶⁸.

It appears strange that in Theodor Aufrecht's *Catalogus Catalogorum*, Part I. pp. 711-12 hundred and ten works are listed under the name of Sayana. The list includes all the works ascribed to Madhavacharya and Vidyaranya as well. Sayana's commentary on the *Vajasaneya Samhita* is mentioned in *Catalogus Catalogorum*, Part II, p.233.

The Contribution of Sayana

The greatest contribution of Sayana is in the field of Vedic exegesis. At the beginning of his commentary on every hymn Sayana first states the name of the *risbi*, the divinity, the metre, and its application in a particular rite or sacrifice. He paraphrases each and every word in the text, pointing out its grammatical peculiarity and gives etymological derivations of difficult words. When a word is obscure, he generally gives two or more meanings. He quotes relevant aphorisms from Panini's *Ashtadhyayi*. He refers to many other works such as *Brihaddevata* and *Sarvanukramani*. He fully quotes the explanations of Yaska. He narrates many legends in the course of his commentary. He mentions the view of earlier commentators also. While explaining the famous Hiranyagarbha hymn (*Rigveda* X-121) Sayana has given four different interpretations for the word *kasmai* ⁶⁹. Thus Sayana has tried to make his commentary as complete and perfect as possible.

It is probable that Sayana received help from various scholars while writing commentaries on the Vedas⁷⁰. This is suggested by the fact that king Harihara-II donated lands to three persons, namely Narayana Vajapeyaji, Narahari Somayaji and Pandari Dikshita. The copper plate grant dated 1386 refers to the scholars as *chaturveda-bhashya pravartaka* (promoters of the commentary on the four Vedas) (*Mysore Archeological Report* for 1914-15. para 59).

Sayana must have found out the great scholars in different fields of learning, he must have invited them to Vijayanagara and made arrangement for their stay as well as maintenance, he must have had intelligent discussions with them and must have encouraged them to study further and write books; he must have improved upon their writing and must have engaged himself sincerely in writing important works. All this was possible because Sayana had the strong support and help of king Bukka and Harihara-II.

There is a copper plate grant dated 1377, in which it is stated that king Harihara-II created an *agrabara* called Bukkarayapura

consisting of fourteen villages (in Krishnarajapete Taluk of Hassan District) and divided it among sixty persons. The first two donees are Sayanacharya and his son Shingana who was a Vedic scholar.

In the year 1378 king Harihara-II set up another *agrabara* called Bonnalapura in memory of his mother. His minister Mudda-dandesha divided it among thirtysix persons. The first name among the donees is that of Sayanacharya. It is interesting to note that Sayanacharya did not keep it for himself. He donated it to Ramachandra Bhatta, belonging to *Vishvamisra Gotra* and *Apastamba Sutra* (*Mysore Archaeological Report* for 1914-15, para 42).

Western Critics of Sayana

When western countries came in contact with India, the attention of western scholars was attracted to Sanskrit literature, especially the Vedas.. Prof. Max Muller of the Oxford University collected many manuscripts of the *Rigveda* with Sayana's commentary, collated them and published them after working hard for twentyfive years (1849-1874). The finance for this purpose was provided by the East India Company.

In the preface to the sixth volume of the *Rigveda* (p.27) Max Muller says— "Sayana refers but seldom to former commentators on the *Rigveda*. Those whom he does mention do no longer exist, or at all events no MSS. of them have ever yet reached Europe. It is more than doubtful, even whether any of them were real commentaries on the *Rigveda*."

Max Muller said this in 1871-72 when other commentaries on the *Rigveda* were not available. But now the commentaries on the *Rigveda* by Skandasvamin, Udgitha, Venkatamadhava and Mudgal are available. They are edited by Vishvabhadhu Shastri and published by the *Vishveshvarananda Vedic Research Institute*, Hoshiarpur in seven volumes. The commentary on the first *ashtaka* of the *Rigveda* by Madhava is published by Dr. C. Kunhan Raja at Adyar (Madras).

Max Muller says further — "When I resolved to devote my leisure to a critical edition of the text and commentary of the *Rigveda* rather than to an independent study of the text, it was chiefly from a conviction that the rational interpretation of the *Rigveda*, as embodied in the commentary of Sayana and other works of a similar character, could not be neglected with impunity, and that sooner or later a complete edition of these works would be recognised as a necessity. It is well-known to those who have followed my literary publications that I never entertained any exaggerated opinion as to the value of the traditional interpretation of the Veda, handed down in the theological schools of India, and preserved to us in the great commentary of Sayana. More than twenty years ago, when it required more courage to speak out than now, I expressed my opinion on that subject in no ambiguous language, and was

blamed for it by some of those who now speak of Sayana as a mere drag in the progress of Vedic scholarship. Even a drag, however, is sometimes more conducive to the safe advancement of learning than a whip; and those who recollect the history of Vedic scholarship during the last five and twenty years, know best that, with all its faults and weaknesses Sayana's commentary was a *sine qua non* for a scholar-like study of the *Rigveda*. I do not wonder that other who have more recently entered on that study are inclined to speak disparagingly of the scholastic interpretations of Sayana. They hardly know how much we all owe to his guidance in effecting our first entrance into the fortress of Vedic language and Vedic religion, and how much even they, without being aware of it, are indebted to that Indian Eustathius. I do not withdraw an opinion which I expressed many years ago; and for which I was much blamed at that time, that Sayana in many cases teaches us how the Veda ought not to be, rather than how it ought to be understood. But for all that, who does not know how much assistance may be derived from a first translation, even though it is imperfect, nay how often the very mistakes of our predecessors help us in finding the right track? If now we can walk without Sayana, we ought to bear in mind that five and twenty years ago we could not have made even our first steps, we could never, at least, have gained a firm footing without his leading strings. Therefore we can see further than he could, let us not forget that we are standing on his shoulders (*Vedic Hymns* Part I, Preface pp. xxix-xxx).

H.H. Wilson, Professor of Sanskrit in Oxford University, translated the whole of *Rigveda* following the commentary of Sayana. He says— "Although the interpretation of Sayana may be occasionally questioned, he undoubtedly had a knowledge of his text far beyond the pretension of any European scholar and must have been in possession, either through his own learning or that of his assistants, of all the interpretations which had been perpetuated by traditional teaching from the earliest times. (*Rigveda*, English Translation, Vol.I. Introduction p. xlix)

Some of the Western scholars like Roth and Grassmann think that as Sayana had only traditional learning, and as he was removed from the Vedic times by about three thousand years, he cannot give proper meaning of the Vedas. It is true that from the age

of the *Brahmanas* to that of Sayana the pattern of ritualistic interpretation has not much changed. It is equally true that though there is a gap in the literary record, there has been absolutely no gap in the transmission of the Vedic tradition. The effort made by Western Indologists for explaining the Vedas with the help of comparative philology and comparative mythology is, no doubt, praiseworthy. But the fact remains that they are farther removed from the Vedic times as well as from the Vedic tradition.

Moreover the Western scholars and the Indian scholars differ in many respects in their outlook on life and literature. Hence it often becomes impossible for a Western scholar to enter into the spirit of India, which remains unapproachable and baffling to him. However, German scholars like Pischel and Geldner have given due credit to Sayana, fully recognizing the value of his commentary to Vedic interpretation. They have expressed in unequivocal terms their opinion that in the matter of Vedic exegesis greater reliance ought to be placed on the orthodox Indian tradition represented by Yaska, and Sayana, than on modern philological methods. Linguistics may help one to understand the bare meaning of a Vedic word, but the spirit behind that word will not be adequately realised without due appreciation of the indigenous tradition (*Vedische Studien*, Vol. I, Intro. p. 6).

According to A.A.Macdonell (*History of Sanskrit Literature*, p. 275) the Vedic commentaries have a composite authorship. He says— "In concluding this account of Vedic literature, I cannot omit to say a few words about Sayana, the great mediaeval Vedic scholar, to whom or to whose initiation we owe a number of valuable commentaries on the *Rigveda*, the *Aitareya Brahmana* and *Aranyaka*, besides a number of other works. His comments on the two *Sambhitas* would appear to have been only partially composed by himself and to have been completed by his pupils".

It is opined that Sayana was the general editor whose function was to co-ordinate as far as feasible the work done by the scholars independently. Thus in the opinion of some scholars the commentaries are an outcome of the combination of the efforts made by various persons, to whom portions of the great work were assigned. Such a plan is not without its disadvantages. All co-operative enterprises of this kind involve some discrepancy.

W.D. Whitney (Introduction to *Atharvaveda Sambhita*, p. 1xviii) opines that there are some discrepancies in the commentary on the *Atharvaveda*. Hence the commentator of the *Atharvaveda* may be different from Sayana, the commentator of the *Rigveda*. But such need not be the case. The so-called discrepancy can be explained as due to the different context and different application (*viniyoga*) of the *mantra*-s.

Special Features of Sayana's Interpretation

Sometimes Sayana gives an interpretation different from the one given by Yaska. For example, Sayana explains *Rigveda* x.164.32 as follows :

"Birth preceded by the painful stay in the embryo is indicated here and to avoid it, it is taught that Atman should be realised. He who in ordinary life studies the Vedas or engages himself in agriculture or commerce does not know the Atman. Atman is different from the mountain, river, ocean, relatives etc. seen by him. Being covered by the placenta he suffers in the womb, as he reincarnates again and again. To overcome this (cycle of birth and death) Atman should be realised. This is the meaning intended by those who have realised Atman⁷¹."

Yaska has interpreted the *mantra* as referring to the natural phenomena of cloud, lightning and rain (*Nirukta* II.9).

When Sayana comments on a philosophic hymn, he interprets it according to the view of *Advaita Vendanta*. Thus he explains *Rigveda* I.86.10 as follows :

"Destroy the positive ignorance which is in the cave (heart) of the body. Remove all the desire, anger etc. which devour the values of life. (*Purusartha*). Give the light of knowledge in the form of the realisation of the Highest Reality."⁷²

While commenting on the Creation Hymn (*Rigveda* x.129) Sayana explains the word *asat* as, 'indescribable like the horn of a hare' and he explains the word *sat* as 'which can be described as existent like the Atman'. The word *svadha* is explained as *maya* (Cosmic Power).⁷³

While commenting on the *Vagambhrini hymn* (*Rigveda* x.125, *Atharvaveda* IV. 30) Sayana says— "Seer Ambhrina's daughter Vak, who had realised her identity with Brahman, which is the basis for the idea of the whole world, and which is of the nature of existence, knowledge, bliss, describes herself as being the self of all". Here the mystical experience is explained in terms of the *Advaita Vedanta*.⁷⁴

Sometimes Sayana gives alternate meanings. Thus for example while explaining the *mantra*, *Rigveda* II.23.15 he first gives the higher spiritual significance as follows :

"O Brihaspati, born of Rita (the Cosmic Law), give us the brilliant wealth in the form of *Brahman*—lustre, which a noble person honours, and which shines brightly with knowledge among the people."

Then Sayana gives the lower mundane meaning— "A noble person honours very much the wealth given by you. It shines brightly among the people and helps them in their work. By the abundance of food etc., it brightens the person possessing it. Give us such great wealth."⁷⁵

Sayana has quoted the *Aitareya Brahmana* (4.11) which supports the higher spiritual significance.

Conclusion

At the begining of the fourteenth century A.D. Indian culture was at stake in South India. There was no security for life and property, and the very values cherished by the people appeared to collapse. When everything indigenous looked like getting annihilated, Karnataka saw the rise of Vijayanagara empire. The establishment of Vijayanagara empire was an event of great importance that affected not only the political history of South India, but also its religious and cultural history. The credit of freeing South India from the devastating effects of Mohammedan occupation goes to the Vijayanagara kings. The establishment of Vijayanagara empire led to the renaissance of Hinduism.

The Vijayanagara empire fostered to a great extent literary activity. Scholars like Madhavacharya and poets like Bhoganatha flourished during the initial period. Compendia on traditional knowgedge, which might have been otherwise lost, were prepared such as *Ayurveda-sudhanidhi*, *Yajnat Tantra-sudhanidhi*, *Prayashchitta-sudhanidhi*, *Alamkara-sudhanidhi*, *Purushartha-sudhanidhi* and *Subhashita-sudhanidhi*. Commentaries on the Vedas were written. Vijayanagara encouraged all religious sects and patronised all kinds of fine art. Huge temples were built provided with strong enclosures and tall *gopura*-s.

Vijayanagara was the national state in every sense of the term. It was national in its origin, national in its aims, objects and inspiration were national in its spirit and performance. On the political plane itself it fulfilled the urge and need of independent living and freedom from alien bondage, intensively longed for by myriads of humanity not only in Karnataka and South India, but also in the Indian sub-continent as a whole The founders, it is clear, were not actuated by the narrow, self-centered motive of personal ambition or family and group domination. Thus it was an all-embracing movement. ... The movement was truly representative in character, sponsoring the cause of the entire Indian Nation of hoary traditions, *Bharata varsha*, *Bharata Rashtra*.

The Vedic mind of true Hindus transcends the narrow barriers of region, race and religion and attaches supreme importance to man as the noblest creation of providence, believing in the universality and brotherhood of mankind. Thus the foundations of Vijayanagara were as widely laid as the boundaries of India and as deeply as the Vedic life and culture. That Vijayanagara lived up to these sublime ideals of *Bharata Rashtra* is borne out by its incessant practices and unmitigated performances.

(Dr. P.B. Desai, *A History of Karnataka*, pp. 398-99)

Sayana served the Vijayanagara kingdom when it was in its formative period. He was a unique personality. He was an erudite scholar, a brave warrior, a liberal householder and an able administrator all rolled into one. Sayana worked as minister in the Vijayanagara kingdom for more than forty years. Out of this long period he devoted about twenty years of his fruitful life to the exposition of the Vedic Literature.

Following is a complete list of works written by Sayana:

- | | |
|---------------------------------|--------------------------------------|
| 1. Subhashita-sudhanidhi | 13. Aitareya-aranyaka-bhashya |
| 2. Prayasichitta-sudhanidhi | 14. Samaveda-bhashya |
| 3. Ayurveda-sudhanidhi | 15. Tandya-brahmana-bhashya |
| 4. Alamkara-sudhanidhi | 16. Shadvimsha-brahmana-bhashya |
| 5. Purushartha-sudhanidhi | 17. Samavidhana-brahmana-bhashya |
| 6. Yajnatantara-sudhanidhi | 18. Arsheya-brahmana-bhashya |
| 7. Madhaviya-dhatuvritti | 19. Devatadhyaya-brahmana-bhashya |
| 8. Taittiriya-samhita-bhashya | 20. Chandogya-brahmana-bhashya |
| 9. Taittiriya-brahmana-bhashya | 21. Samhitopanishad-brahmana-bhashya |
| 10. Taittiriya-aranyaka-bhashya | 22. Vamsha-brahmana-bhashya |
| 11. Rigveda-bhashya | 23. Shatapatra-brahmana-bhashya |

12. Aitareya-brahmana-
bhashya

24. Kanva-samhita-bhashya

25. Atharvaveda-bhashya

The list shows that Sayana was well-acquainted with classical Sanskrit literature, *Dharmashastra*, *Alamkara-shastra*, *Mimamsa*, *Vyakarana*, *Ayurveda*, Vedic literature and Vedanta.

The exact dates of the birth and death of Sayana are not known. According to Theodor Aufrecht, Sayana died in 1387 (*Catalogus or Catalogorum*, Part I, p. 711).

In the absence of the commentaries of Sayana, it would have been very difficult to understand the meaning of the Vedas. Hence as long as the Vedas exist, the name of Sayana will be greatly remembered.

Appendix - I

Sayana has described the greatness of king Bukka and his own elder brother Madhavacharya as follows in the introduction to his *Purushartha-sudhanidhi*. (Reference No. 23, verses 1 and 2):

King Bukka follows the one vow of truth. His intellect is two-fold : mundane and transcendental. He respects the three values of *dharmā*, *artha* and *kama*. He knows the four aspects of wealth, namely, earning, protecting, increasing and using. He practises the five-fold instruments of action, namely, *sahaya* (help) *upaya* (means), *kala-desha-vibhaga* (deciding the proper time and place), *vinipata* (calamity) and *pratikara* (counter-action). He knows the six-fold polity of *samadhi* (truce), *vigraha* (war), *yana* (attack), *asana* (remaining steady at one place), *dvaidha* (creating dissension in the enemy's side) and *ashraya* (taking the refuge of a friend). He has all the seven requirements of a kingdom, namely, *svami* (kingship), *amatya* (ministers), *subriti* (friends), *kosha* (treasure), *rashtra* (country), *durga* (forts) and *bala* (army). He is *amsa* (part) of god Shiva who has eight aspects of *prithvi* (earth), *apa* (water), *tejas* (light), *vayu* (air), *akasha* (space), *surya* (sun), *chandra* (moon) and *yajna* (sacrifice). He possesses the nine types of wealth known as *mahapadma*, *padma*, *shankha*, *makara*, *kacchapa*, *mukunda*, *kunda*, *nila* and *kharva*. He develops the activities of the ten *indriyas* namely, the five senses and the five organs of action. He bears the responsibility of prospering the followers of *smriti*. May he be victorious.

Indra had Brihaspati and his preceptor. Nala had Sumati, Shaihya had Medhatithi, Yudhishtira had Dhaumya; Vainya (Prithu) had Svauja, Nimi had Gautama, and holy Rama had Vasistha, the introvert sage as his preceptor. Similarly, the king (Bukka) has Madhavacharya as his family-preceptor and minister.

Appendix-II

EFFECTS OF MUSLIM INVASION

(A)

1. Those early decades of the 14th century were full of political confusion with the army of the Delhi Sultans attacking with fury and destroying the fabric of society. There was no security for life and property and much more than all the very values cherished by the people of the south appeared to collapse.

(*Karnatak State Gazetteer* Part I, p. 278)

2. Khvaja Jahan then entered Kampli and carried off the principal inhabitants including the dead *raja's* eleven sons into slavery. The Hindu princes were forced to accept Islam, but were otherwise treated with the distinction due to their high birth and their father's valour.

(*The Cambridge History of India*, Vol. III, p. 140)

3. The year A.D. 1346, marks a new era in the history of Southern India. It saw the land rise out from a period of eight and sixty years of struggle, during which the intrepid hoofs of alien soldiers had defiled the country in all directions, into an age when the new rulers did all they could to make the people more happy and peaceful than they had ever been before. After half a century of humiliation the people at last realized the need of winning freedom from alien rulers in order to protect their homes and their ancient heritage.

(Dr. B.A. Saletore, *Social and Political Life in the Vijayanagara Empire*, p. 18.)

4. The destruction of Hindu temples and the atrocities committed by the Muslim invaders hastened the starting of a movement for the liberation of the South from the hands of the Muslims.

(Dr. P.B. Desai, *A History of Karnataka*, p. 288.)

(13)

1. From Deogir he (Malik Naib) took the direct route to Dvaravatipura, the capital of the Hoysala Ballalas, called by Muslim Historians Dhorasamundar, the ruins of which are still to be seen at Halebid, in the Hassan district of the Mysore state. ... Malik Naib advanced to Madura, which Vira had evacuated, plundered and destroyed the great temple, and then marched eastwards to the coast.

(*The Cambridge History of India*, Vol. III, p. 116.)

2. During these Mahomedan days ... the general of the king of Mysore named Kampanudiaver, a native of Carnata, having conquered the Mahomedans, took possession of the kingdom. He opened the Siva and Vishnu temples, which had been locked (throughout the country). He opened the God's temple at Madura; and obtained a personal view of the god.

(Dr. B.A. Saletore, *Social and Political life in the Vijayanagara Empire*, p. 16.)

3. Kampana next proceeded further south against Madura which was then under Muhammadan potentates. This sultanate of Madura proved a source of endless annoyance and distress to the people of the region. Muhammadans there had wrought havoc with temples and religious institutions at Chidambaram, Srirangam, Madura and other places. Horrid reports of such atrocities impelled Kampana to advance against Madura. On the way he released the intervening territory from Muhammadan tyranny. In the final encounter Kampana defeated and killed the sultan of Madura and brought to an end the abominable misrule of these governors in that region, in about A.D. 1371

(Dr P.B. Desai, *A History of Karnataka*, p. 346.)

Appendix - III

MINORITIES PROTECTED

"One event of Bukka's reign which has assumed national importance on account of its magnitude in the socio-religious plain was the Jaina-Ramanuja conciliation. The dispute between the Jainas and the Shrivaishnavas (the followers of Ramanuja) over the rights and privileges in respect of their religious performances assumed serious proportions at this time. The Jainas who were in a state of minority were harassed by the Shrivaishnavas who formed a majority. The Jainas therefore appealed to the Vijayanagara sovereign for justice. In the presence of the representatives of the two communities and the general public who had assembled in his court, Bukka gave his verdict which may be styled the Jaina-Ramanuja award. According to the terms of the award, the majority community was held responsible for safeguarding the rights, privileges and interests of the minority. In other words, it was the proclamation of a royal charter of rights granted in favour of the minorities in the state.

Instances are rare in history of such an equitable decision in religious disputes. This exemplary award stands testimony to the wisdom of the great monarch who conferred it. It proved effective as it helped to establish goodwill among the various communities, classes and sections in the empire. This catholic outlook outlined the general policy of all Vijayanagara kings who, following Bukka, transcended the narrow barriers and conferred equal rights and benefits to their subjects belonging to different religions and faiths, be they Hindus of different sects or Muslims or even Christians."

(Dr. P.B. Desai, *A History of Karnataka*, p. 356).

Appendix - IV

PUBLISHED AND UNPUBLISHED WORKS OF SAYANA

(A)

Published Works

1. *Rigveda-Bhashya*. Edited by Max Muller and published at Oxford from 1849 to 1874. Edited also by *Vaidika Samshodbhāna Mandala*, Pune from 1933 to 1951.
2. *Aitareya-Brahmana-Bhashya*. Edited by Kashinath Shastri Agashe and published by the *Anandashram Sanskrit series* at Pune in 1931.
3. *Aitareya-Aranyaka-Bhashya*. Edited by Babashastri Phadake and published by the *Anandashram Sanskrit series* at Pune in 1943. Reprint 1981. Edited also by Munishwar Deva and published by *Vishveshvarananda Vedic Research Institute* at Hoshiarpur in 1992.
4. *Taittiriya-Samhita-Bhashya*. Edited by T. N. Dharmadhikari and published by the *Vaidika Samshodbhāna Mandala*, Pune in 1985.
5. *Taittiriya-Brahmana-Bhashya*. Edited by Narayana Shastri Godbole and published by the *Anandashram Sanskrit series* at Pune in 1898.
6. *Taittiriya-Aranyaka-Bhashya*. Edited by K.V. Abhyanker and Ganesh Shastri Joshi, published by *Anandashram Sanskrit series* at Pune in 1969, Reprint 1981.
7. *Shukla-Yajurveda-Kanva-Samhita-Bhashya*. *Adhyayas* 1 to 20 edited by Madhava Shastri and published by *Chowkhamba Sanskrit series* at Benaras in 1915.
Adhyayas 21 to 40 edited by Chintamani Mishra Sharma, Divakaradasa Sharma and Gopalachandra Mishra, published by *Sampurnananda Sanskrit Visbavidyalaya* at Varanasi in 1978. Edited in Tull by B.R. Sharma and published by *Vaidika Samshodbhāna Mandala*, Pune in 1988.
8. *Shatapatha-Brahmana-Bhashya*. Printed by Laxmi Venkateshwara Steam Press at Bombay in 1940.

Reprint by *Rashtriya Sanskrit Sansthan*, New Delhi in 1990. The name of the editor is given in the catalogue (p. 15) as Sarva, Vidyānidhāna Kavindracharya Saraswati Shri. Hariswami.

9. *Samaveda-Bhashya*. Published by *Shruti-Smṛuti-Purana Prakashana Samiti*, 49 Bazullah Road, T. Nagar, Madras, in 1983.
10. *Tandya-Mahabrahmana-Bhashya*. Edited by Chinnaswami Shastri and Pattabhirama Shastri, published by *Kashi Sanskrit series* at Benaras in 1936.
11. *Shadvimsa-Brahmana-Bhashya*. Edited by Jivananda Vidyasagara Bhattacharya and published at Calcutta in 1881. Edited also by B.R. Sharma and published by *Kendriya Sanskrit Vidyapeetha*, Tirupati in 1967.
12. *Samavidhana-Brahmana-Bhashya*. Edited by Jivananda Vidyasagara Bhattacharya and published at Calcutta in 1881. Edited also by B.R. Sharma and published by *Kendriya Sanskrit Vidyapeetha*, Tirupati in 1964.
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23. Alamkara-Sudhanidhi. The manuscripts of this work are in the *Oriental Research Institute* at Mysore and *Bhandarkar Oriental Research Institute* at Pune.
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25. Ayurveda-Sudhanidhi. This work is mentioned in the List of Sanskrit Manuscripts in Private Libraries of Southern India" by Gustav Oppert, Vol. II, 4483 (Madras 1885).

Śhrishailanatha states in his medical work 'Prashnottara-mala' that his grand father wrote a compendium on Ayurveda-Sudhanidhi at the instance of Sayanacharya. The verse runs thus—

एकाम्रनाथो यत्तातः सायणामात्य-चोदितः ।
समग्रहीत् सुबोधार्थम् आयुर्वेदसुधानिधिम् ॥

This verse is quoted by R. Narasimhachar in his article 'Madhavacharya and his younger brothers' published in *Indian Antiquary*, Vol. XLV (1916), p. 22.

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Pronunciation

Adhyaya	Adhyāya
Akasha	Ākāśa
Alamkara	Alamkāra
Amaravati	Amarāvati
Amatya	Amātya
Ambhrina	Ambhṛṇa
Amsha	Amśa
Anushtubh	Anuṣṭubh
Anuvaka	Anuvāka
Apa	Āpa
Apastamba	Āpastamba
Aranya	Aranya
Aranyaka	Āranyaka
Arsheya	Ārṣeya
Asana	Āsana
Ashraya	Āśraya
Ashtaka	Aṣṭaka
Atharvana	Ātharvaṇa
Atman	Ātman
Ayurveda	Āyurveda
Balaram	Balarāma
Baudhayana	Baudhāyana
Bharadvaja	Bhāradvāja
Bharata	Bhārata

Bharati-tirtha	Bhāratī-tīrtha
Bhashya	Bhāṣya
Bhaskara	Bhāskara
Bhatta	Bhaṭṭa
Bhimadeva	Bhīmadeva
Bhoganatha	Bhoganātha
Brahmana	Brāhmaṇa
Brihad-devata	Brhad-devatā
Brihaspati	Bṛhaspati
Brihat-Katha	Bṛhat-Kathā
Chalukya	Cālūkya
Chandogya	Chāndogya
Chandra	Candra
Chitra	Citra
Darshana	Darśana
Desha	Deśa
Devatadhyaya	Devatādhyaṃya
Dharma-pitha	Dharma-pīṭha
Dhatu-vṛtti	Dhātu-vṛtti
Dhvanyaloka	Dhvanyāloka
Dikshita	Dīkṣita
Dvara-samudra	Dvāra-samudra
Gajasura	Gajāśura
Ganga	Gaṅgā
Gaurinatha-Shataka	Gaurīnātha-śataka
Gopanarya	Gopaṇarya
Hanuman	Hanumān
Harapala	Harapāla

Hemakuta	Hemakūṭa
Hemavati	Hemāvati
Jaiminiya	Jaiminīya
Jyotisha	Jyotiṣa
Kakatiya	Kākatīya
Kala-jnana	Kāla-j āna
Kalidasa	Kālidāsa
Kama	Kāma
Kanda	Kāṇḍa
Kanva	Kāṇva
Kanyakumari	Kanyākumārī
Kaveri	Kāverī
Kavi-Kula-Sekhara	Kavi-Kula-Śekhara
Kirti	Kīrti
Kishkindha	Kiṣkindhā
Kosha	Koṣa
Krishna	Kṛṣṇa (river)
Lakshmana	Lakṣmaṇa
Lakshmidhara	Lakṣmīdhara
Lochana	Locana
Madhava	Mādhava
Madhavacharya	Mādhavācārya
Madhaviya	Mādhavīya
Madhura	Madhurā
Madhyandina	Mādhyaandina
Maha-ganapati-stava	Maha-gaṇapati-stava
Maha-mandaleshwara	Mahā-maṇḍaleśvara
Maha-padma	Mahā-padma
Maha-pradhana	Mahā-pradhāna

Mahavira-charita

Māhāvīra-carita

Malaprabha

Malaprabhā

Malati-madhava

Mālatī-mādhava

Maravarman

Māravarman

Mathura

Mathurā

Maya

Māyā

Mayana

Māyaṇa

Medhatithi

Medhātithi

Mimamsa

Mīmāṃsā

Moksha

Mokṣa

Narayana

Nārāyaṇa

Nila

Nīla

Niti

Nīti

Nyaya-mala

Nyāya-mālā

Pampa

Pampā

Pandya

Pāṇḍya

Panini

Pāṇini

Parashara

Parāśarā

Patanjala

Pātañjala

Pathashala

Pāṭhaśālā

Prakasha

Prakāśa

Pratapa-rudra

Pratāpa-rudra

Prayashchitta

Prāyaścitta

Prithu

Pṛthu

Prithvi

Pṛthvī

Prithvi-rajā

Pṛthvī-rāja

Purana

Purāṇa

Purushartha

Puruṣārtha

Purva

Pūrva

Raja-chatu-puddhati

Rāja-cāṭu-paddhati

Ramadeva	Rāmadeva
Ramayana	Rāmāyaṇa
Rameshwara	Rāmeśvara
Ramollasa	Rāmollāsa
Rashtra	Rāṣṭra
Rigveda	Rgveda
Rishi	R̥ṣi
Rishyamuka	R̥syamūka
Sahaya	Sahāya
Sama-veda	Sāma-veda
Samavidhana	Sāmavidhāna
Samhita	Samhitā
Samhitopanished	Samhitopaniṣad
Sangita-visharad	Samgīta-viśārada
Sarasvati	Sarasvatī
Sarvanukramani	Sarvānukramaṇī
Sayana	Sāyaṇa
Sayanacharya	Sāyaṇācārya
Shadvimsha	Śaḍvimsā
Shaibya	Śaibya
Shaka	Śaka
Shakatayana	Śakāṭāyana
Shakha	Śākhā
Shambhuvaraya	Śambhuvarāya
Shankara	Śāṅkara
Shankha	Śankha
Shastra	Śāstra
Shatpatha	Śatapatha
Shiksha	Śikṣā
Shiva	Śiva

Shrikantha	Śrīkaṇṭha
Shrimati	Śrīmatī
Shringara-manjari	Śrīṅgāra-mañjarī
Shringara-prakasha	Śrīṅgāra-prakāśa
Shringeri	Śrīṅgeri
Shrivaishnava	Śrīvaiṣṇava
Shukla	Śukla
Simhasana	Simhāsana
Smriti	Smṛti
Somanatha	Somanātha
Somayaji	Somayājī
Sthapanacharya	Sthāpanācārya
Subhadra	Subhadrā
Subhasita	Subhāṣita
Sudhanidhi	Sudhānidhi
Suhrit	Suhṛt
Surya	Sūrya
Sutra	Sūtra
Svadha	Svadhā
Svami	Svāmī
Taittiriya	Taittirīya
Tamraparni	Tāmrapaṇī
Tandya	Tāṇḍya
Tungabhadra	Tuṅgabhadrā
Udaharana-mala	Udāharaṇa-mālā
Upaya	Upāya
Upodghata	Upodghāta
Uvata	Uvaṭa
Vagambhrini	Vāgāmbhṛnī

Vaiyasika	Vaiyāsika
Vajapeyayaji	Vājapeyayājī
Vak	Vāk
Vakyapadiya	Vākyapadīya
Vamsha	Vamśa
Varaha	Varāha
Varsha	Varṣa
Vasishtha	Vasiṣṭha
Vasumati	Vasumatī
Vayu	Vāyu
Vedanta	Vedānta
Vedārtha	Vedārtha
Veda-vidya-sagara	Veda-vidyā-sāgara
Venisamhara	Venīsamhāra
Vibhaga	Vibhāga
Vidyaranya	Vidyāraṇya
Vidya-shankara	Vidyā-śa kara
Vidya-tirtha	Vidyā-tīrtha
Vinipata	Vinipāta
Vipash	Vipāś
Virashaiva	Vīraśaiva
Virupaksha	Virūpākṣa
Vishama-bana-lila	Viśama-bāṇa-līlā
Vishvamisra	Viśvāmitra
Vyaghra-puri	Vyāghra-purī
Vyakarana	Vyākaraṇa
Yadava	Yādava
Yajna-tantra	Yajña-tantra
Yana	Yāna
Yaska	Yāska
Yudhishtira	Yudhiṣṭhira

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सायणः सोमनाथश्च मनोबुधी सहोदरौ।।
यस्य बौधायनं सूत्रं शाखा यस्य च याजुषी।
भारद्वाजं कुलं यस्य सर्वज्ञः स हि माधवः।।
पराशरमाधव, प्रस्तावना, श्लोक 6-7
2. यस्य निःश्वसितं वेदा यो वेदेभ्योऽखिलं जगत्।
निर्ममे तमहं वन्दे विद्यातीर्थ-महेश्वरम्।।
-वेदार्थप्रकाश
3. वेदार्थस्य प्रकाशेन तमो हार्दं निवारयन्।
पुमर्थाश्वतुरो देयात् विद्यातीर्थ-महेश्वरः।।
-वेदार्थप्रकाश
4. अन्तःप्रविष्टः शास्तेति अन्तर्यामिश्रुतीरितः।
सोऽस्मान् मुख्यगुरुः पातु विद्यातीर्थ-महेश्वरः।।
-अनुभूतिप्रकाश
जीवन्मुक्तिविवेकेन तमो हार्दं निवारयन्।
पुमर्थमखिलं देयात् विद्यातीर्थ-महेश्वरः।।
-जीवन्मुक्तिविवेक
प्रणम्य परमात्मानं श्रीविद्यातीर्थरूपिणम्।
जैमिनीय-न्यायमाला श्लोकैः संगृह्यते स्फुटम्।।
-जैमिनीय न्यायमाला
5. सोऽहं प्राप्य विवेकतीर्थ-पदवीमाम्नायतीर्थं परं
मज्जन् सज्जनसंगतीर्थनिपुणः सद्वृत्ततीर्थं श्रयन्।
लब्धामाकलयन् प्रभावलहरीं श्रीभारतीतीर्थतो
विद्यातीर्थमुपाश्रयन् हृदि भजे श्रीकण्ठमव्याहृतम्।।
-पराशरमाधव
6. श्रीमायी जननी पिता तव मुनिर्बौधायनो मायणो
ज्येष्ठो माधवभट्टभूष्णरनुजः श्रीभोगनाथः कविः।
स्वामी संगमभूपतिः कविवरः श्रीकण्ठनाथो गुरुः
भारद्वाजकुलेश सायण गुणैस्त्वत्तत्त्वमेवाधिकः।।

मन्दारश्च तरुः परेऽपि तरवो मेरुश्च शैलः परे-
 ऽप्याः शैलाः कमलागृहस्थशयनं चाब्धिः परेऽप्यब्धयः।
 श्रीकण्ठश्च गुरुः परेऽपि गुरवो लोकत्रयेऽप्यद्भुतम्
 भक्ताधीन भवांश्च दैवतामहो सर्वेऽप्यमी देवताः॥
 -भोगनाथकृत-महागणपतिस्तव

7. तुङ्गभद्रां नदीं तीर्त्वा दक्षिणे दिग्विभागके।
 विपिने तु परिश्रान्तं दृष्ट्वा क्षुद्रमृगं पुनः॥
 शशस्य ग्रहणार्थाय भटाः श्वानचयं ततः।
 अमुञ्चंस्तेष्वभिग्रस्तो मृगयानभ्यदुद्रवत्॥
 प्रपल्लाय गताः श्वानाः स मृगोऽन्तर्दधे पुनः।
 तदाश्चर्यं मन्यमाना मृगयाजीविनो भटाः॥
 भूपालयोः समाचख्युः तद्वृत्तान्तं तु तत्र तौ।
 विज्ञापयत अर्याय गुरवे विश्रुताय च॥
 -विद्यारण्य-कालज्ञान

8. तत्र राजा हरिहरो धरणीर्माशिषच्चिरम्।
 सुत्रामसदृशो येन सुरत्राणः पराजितः॥
 -Epigraphia Indica, Vol. 3, p.25

9. इति पूर्वपश्चिमसमुद्राधीश्वर-अरिरायविभाल-श्रीकम्पराज-महाप्रधान-
 भारद्वाजवंशमौक्तिक-मायणरत्नाकरसुधाकर-माधव कल्पतरु सहोदर-
 श्रीसायणाचार्य विरचिते सुभाषिते सुधानिधौ धर्मपर्व समाप्तम्।
10. वीरश्रीकम्पराजोऽस्ति विदुषां संचरन्निधिः।
 यत्कीर्तिकामिनीहस्ते ब्रह्माण्डं कन्दुकायते॥
 समुद्रामुद्रितान् कृत्वा प्रायः प्रत्यर्थिपार्थिवान्।
 समुद्राधिपतिर्योऽभूत् नाम्बुधीशतया परम्॥
 यस्यातपत्रं विमलं श्यामाकारमलक्षितम्।
 तदन्तर्वर्तिवसुधाच्छायाछन्नमिवादरात्॥
 यत्कामकणमध्ये तु बद्धां त्यागाय सद्गुणैः।
 कामधेनुं समालोक्य वृषः सत्त्व इवाजनि॥
 यस्य कीर्तिपयाराशौ मग्नं भूमण्डलं महत्।
 तदन्तर्वारिलीनस्य कूर्मस्य श्रियमावहत्॥

मतिमांस्तस्य राज्ञोऽभूत् मन्त्री मायणसायणः।
 यन्मन्त्रेण न सर्पन्ति नित्यं शत्रुविलेशयाः॥
 यस्य दानाम्भासां पूरैः पङ्क्तिर्ले प्रङ्गणे मुहुः।
 लग्नं पदमिवोद्धर्तुं न शक्नोति वृषः क्वचित्॥
 दानसिंहासनारूढे यस्मिन् लक्ष्म्या सह स्थिरम्।
 तद्धारती च विदुषां जिहासिंहासने स्थिता॥

—सुभाषितसुधानिधि, उपोद्घातपद्धति, श्लोक 2-9

11. कम्पक्षितीशमनिशं कथयन्ति सन्तः

सङ्गीतदुग्धजलधेरुदितं सुधांशुम्।
 साहित्य-मानस-सरोवर-राजहंसं
 संग्राम-रङ्गनटन-स्थितिसूत्रधारम्॥
 जित्वा यत्र पुरत्रयं सरथिको धन्वी न्यधात् साधनं
 सर्वं कम्पमहीप निश्विनुमहे त्वय्येव देवश्विरात्।
 सूतं चेतनया तुरङ्गनिकरं वाचा रथाङ्गे रुचा
 चापं धीरतया भुजेन च गुणं बाणं प्रतापेन च॥

—सुभाषितसुधानिधि, अर्थपर्वन्, राजचाटुपद्धति, श्लोक 48-49

12. संगमेन्द्र नरेन्द्र त्वय्यकृतास्त्रपरिग्रहे।

विधायोर्वीधुरमगात् स्वाराज्यं कम्पणः कथम्॥

—अलंकारसुधानिधि

13. लोकोद्वेगकरद्विषद्विहतये प्राबोधयस्त्वं प्रभो

प्रार्थं प्रागधुनाऽप्यपार्थसुमनः कारुण्यविच्छित्तये।
 बाल्येऽपि प्रतिबोधयस्यविहितं श्रीसंगमक्षमापतिं
 बोधैकास्पद सायणार्यं भगवद्व्यासावतार स्वयम्॥
 आन्वीक्षिक्यामधिकविहृतौ हर्षशोकव्युदासे
 मार्गोल्लेखं विदधति नृणां मानवे धर्मशास्त्रे।
 सम्यक् शिक्षां सचिव गमितः शैशवे सायणार्यं
 प्रौढिं गाढां प्रकटयति ते संगमेन्द्रः प्रयोगे॥

—अलंकारसुधानिधि

14. जगद्वीरस्य जागर्ति कृपाणः सायणप्रभोः।

किमित्यन्ते वृथाटोपा गर्जन्ति परिपन्थिनः॥

दिष्ट्या दैष्टिकभाव-संभृतमहासंपद्-विशेषोदयं

जित्वा चम्पनरन्द्रमूर्जितयशाः प्रत्यागतः सायणः।।

-अलंकारसुधानिधि

15. इति श्रीमत्-बुक्कराजप्रथमदेशिक-माधवाचार्यानुजन्मनः
श्रीमत्-संगमराज-सकलराज्यधुरंधरस्य सकलविद्यानिवासभूतस्य
भोगनाथाग्रजन्मनः श्रीमत्सायणामात्यस्य कृतौ अलंकार-
सुधानिधौ काव्यमार्गप्रतिष्ठापनं नाम प्रथम उन्मेषः।

16. तद्व्यङ्ग्य एव वाक्यार्थः काव्यजीवितमिष्यते।
वाक्यार्थवित् सहृदयः ग्राह्यः पक्षोऽयमेव हि।।
प्राधान्येव ध्वनिकृता तदेवं स्थापितो ध्वनिः।
निरस्य मतमन्येषामालंकारिक-मानिनाम्।।
प्रधानगुणभूताभ्यां व्यङ्ग्यस्योत्तमध्यमे।
काव्ये ध्वनिगुणीभूतव्यङ्ग्यमित्युदिते उभे।।
तस्यास्फुटत्वेऽलंकारप्राधान्ये काव्यमिष्यति।
चित्रशब्दार्थ-विषयमधमं चित्रमित्यपि।।

यस्मिन् काव्ये वाच्याद्व्यङ्ग्यस्य प्राधान्यं तत् काव्यम् उत्तमध्वनिरिति
च व्यपदिश्यते। यत्र पुनर्व्यङ्ग्योवाच्यादेरुपसर्जनीभवति तन्मध्यमं
गुणीभूतव्यङ्ग्यमिति चोच्यते। यत्र तु व्यङ्ग्यस्यास्फुटत्वं चित्रशब्दार्थविषयालंकारा
प्रधान्यवत् तत् काव्यमधमम्।

-अलंकारसुधानिधि।

17. दोषा गुणा अलंकाराः सर्वेऽपि रसगोचराः।
काव्यस्यात्मा रसो यस्मादात्मधर्माश्च ते यतः।।
माधुर्योजःप्रसादाख्यास्त्रय एव गुणा इह।...
त्रैगुण्यमेतदवलम्ब्य गुणान्तराणा-
मुत्पत्तिमूलमुपकल्पित-वैश्वरूप्यः।
आत्मा रसध्वनिरनाकुलयन्नाभिर्यां
लोकोत्तरः स्फुरति काव्यमये शरीरे।।

-अलंकारसुधानिधि

18. अन्योन्यप्रणयापराध-निभूतव्यापार-दीनात्मनोः
देवी-संगमयोः पराङ्मुखतयाऽप्येकासने तस्थुषाः।

मध्ये सायणमन्त्रिणा न भणितं श्रीभोगनाथेन वा
नाक्तं नर्मसखीजनं च तदप्यन्यान्मुद्गीक्षितम्।।

—अलंकारसुधानिधि

19. आयुर्वेद-सुधानिधि-व्यसनिभिः श्री सायणार्योदितं
भैषज्यं च भिषग्वरैर्न गणयत्युत्कूलबाष्पाकुला।

—अलंकारसुधानिधि

20. अस्ति श्रीसंगमक्षमापः पृथ्वीतल-पुरंदरः
यत्कीर्ति-मौक्तिकादर्शो त्रिलोक्या प्रतिबिम्ब्यते।
तस्य मन्त्रिशिरोरत्नमस्ति मायणसायणः
यः ख्यातिं रत्नगर्भेति यथार्थयति पार्थिवीम्।।
तेन मायणपुत्रेण सायणेन मनीषिणा।
आख्यया माधवीयेयं धातुवृत्तिर्विरच्यते।।

—माधवीय-धातुवृत्ति, मङ्गलाचरण

21. (संगमस्य) तस्याभूदन्वयगुरुस्तत्त्वसिद्धान्तदर्शकः।
सर्वज्ञः सायणाचार्यो मायणार्यतनूद्ववः।।
उपेन्द्रस्येव यस्यासीदिन्द्रः सुमनसां प्रियः।
महाक्रतूनामाहर्ता माधवार्यः सहोदरः।।

—यज्ञतंत्रसुधानिधि

22. (संगमस्य) तस्य मन्त्रिशिरोरत्नमस्ति मायणसायणः।।
तेन मायणपुत्रेण सायणेन मनीषिणा।
ग्रन्थः कर्मविपाकाख्यः क्रियते करुणावता।।

—प्रायश्चित्तसुधानिधि

23. सत्यैकव्रतपालको द्विगुणधीस्त्र्यर्थो चतुर्वेदिता
पञ्चस्कन्धकृती षडन्वयदृढः सप्ताङ्ग-सर्वसहः।
अष्टव्यक्तिकलाधरो नवनिधिः पुष्यद्दशप्रत्ययः
स्मार्तोच्छ्राय-धुरंधरो विजयतां श्रीबुक्कक्षमापतिः।।
इन्द्रस्याङ्गिरसो नलस्य सुमतिः शैब्यस्य मेधातिथिः
धौम्यो धर्मसुतस्य वैन्यनृपतेः स्वौजा निमैर्गौतमः।
प्रत्यग्दृष्टिररुन्धतीसहचरो रामस्य पुण्यात्मनो
यद्वत्तस्य विभोरभूत् कुलगुरुर्मन्त्री तथा माधवः।।

तं सर्वविद्यानिलयं तत्त्वविदबुक्कभूपतिः।
 सत्कथाकौतुकी हर्षादपृच्छद्राजशेखरः॥
 श्रुतानि त्वन्मुखादेव शास्त्राणि विविधानि च।
 पुराणोपपुराणानि भारतं च महामते॥
 सर्वाण्येतानि विप्रेन्द्र गहनान्यल्पमेधसां।
 ज्ञातुं क्वचिन्न शक्यन्ते पुरुषार्थार्थिनामपि॥
 तस्माद् व्याख्यानरूपेण सुखोपायानि सुव्रत।
 पुरुषार्थोपयोगीनि व्यासवाक्यानि मे वद॥
 तस्य तद्वचनं श्रुत्वा युक्तार्थं बुक्कभूपतेः।
 प्रशस्य तं मुदा युक्तो माधवः प्रत्यभाषत॥
 शृणु त्वं भव्यया बुद्ध्या वाचं मे पुरुषार्थदाम्।
 अयं हि कृतिनामाद्यः सायणार्यो ममानुजः॥
 पुराणोपपुराणेषु पुरुषार्थोपयोगिनी।
 उपदिष्टा मया राजन् कथां ते कथयिष्यति॥
 इति प्रसाद्य राजानं सायणार्यमुदैक्षत।
 सायणार्योऽग्रजेनोक्तः प्राह बुक्कमहापतिम्॥
 साधु साधु महाप्राज्ञ बुद्धिस्ते धर्मदर्शिनी।
 वदामि व्यासवाक्यानि लोकानां हितकाम्यया॥
 उपाख्यानानि कृष्णेन कथितान्यतिविस्तरात्।
 तान्येवात्रोपयुक्तानि संक्षिप्य कथयाम्यहम्॥
 अयं वेदार्थसमितिः पुरुषार्थसुधानिधिः।
 भुक्तिं मुक्तिं च कुरुते शृण्वतां पठतामपि॥

24. य इमं शृणुयान्नित्यं पुरुषार्थसुधानिधिम्।
 स हि सर्वपुराणार्थ-श्रवणस्य फलं लभेत्॥
 इत्येवं नैमिषारण्ये सत्रो द्वादशवार्षिके।
 विप्रेभ्यः शौनकादिभ्यः सूतेनोक्ताः कथा इमाः॥
 पुरुषार्थोपयोगिन्यः पुरुषार्थ-सुधानिधेः।
 त्वया तत्त्वावबोधार्थम् अनुयुक्तोऽहमञ्जसा॥
 प्राक्तवानस्मि ते राजन् पुरुषार्थ-सुधानिधिम्।
 संसारानल-तप्ताङ्गान्! अनन्यशरणान् भुवि।
 आप्यायते सदा जन्तून् पुरुषार्थ-सुधानिधिः॥

इत्युक्तं सायणार्येण पुरुषार्थ-सुधानिधिम्।
 श्रुत्वा श्रीबुक्कभूपालः प्रहर्षं प्रत्यपद्यत।।
 उवाच च महात्मानं सायणं स्वगुरुं तथा।
 त्वत्कथागौरवेणाहं कृतार्थोऽस्मि सतां वर।।
 पुरुषार्थप्रदाश्चैव ज्ञातवानस्मि सत्कथाः।
 त्वामुपेन्द्रमिवेन्द्रस्य भुवि पुण्यकृतां वर।।
 अनुजं माधवार्यस्य मन्ये माहात्म्यदायकम्।
 श्रुत्वा त्वयोदितं विद्वन् पुरुषार्थ-सुधानिधिम्।।
 कृतार्थोऽस्मि द्विजश्रेष्ठ इति राजा तमब्रवीत्।।
 य इदं श्रुणुयान्नित्यं पुरुषार्थ-सुधानिधिम्।
 अनायासेन तस्यैव करस्थाः सर्वसिद्धयः।।

25. तत्कटाक्षेण तद्रूपं दधद्बुक्कमहीपतिः।
 अन्वशान्माधवाचार्यं वेदार्थस्य प्रकाशने।।
 स प्राह नृपतिं राजन् सायणार्यो ममानुजः।
 सर्वं वेत्त्येष वेदानां व्याख्यातृत्वे नियुज्यताम्।।
 इत्युक्तो माधवार्येण वीरबुक्कमहीपतिः।
 अन्वशात् सायणाचार्यं वेदार्थस्य प्रकाशने।।
 ये पूर्वोत्तरमीमांसे ते व्याख्यायातिसंगहात्।
 कृपालुः सायणाचार्यो वेदार्थं वक्तुमुद्यतः।।
 ब्राह्मणं कल्पसूत्रे द्वे मीमांसां व्याकृतिं तथा।
 उदांहत्याथ तैः सर्वैः वेदार्थः स्पष्टमीर्यते।।
 -तैत्तिरीयसंहिताभाष्य-उपोद्घात

26. व्याख्याता सुखबोधाय तैत्तिरीयक-संहिता।
 तद्ब्राह्मणं व्याकरिष्यं सुखेनार्थ-विबुद्धये।।
 -तैत्तिरीयब्राह्मणभाष्य-उपोद्घात

27. व्याख्याता सुखबोधाय तैत्तिरीयक-संहिता।
 तद्ब्राह्मणं च व्याख्यातं शिष्टमारण्यकं तथा।।
 -तैत्तिरीय-आरण्यकभाष्य-उपोद्घात

28. इति श्रीसायणाचार्यविरचितं माधवीयं वेदार्थप्रकाशं कृष्णयजुर्वेदीय-
 तैत्तिरीयसंहिताभाष्यं प्रथमखण्डे प्रथमप्रपाठकं प्रथमोऽनुवाकः।

29. इति श्रीमद्वीरबुक्कण-साम्राज्यधुरंधर-श्रीमत्सायणाचार्य-विरचिते माधवीये वेदार्थप्रकाशे कृष्णयजुर्वेदीय-तैत्तिरीयब्राह्मणभाष्ये प्रथमकाण्डे प्रथमप्रपाठकः समाप्तः।
30. इति श्रीमत् सायणाचार्यविरचिते माधवीये वेदार्थप्रकाशे कृष्णयजुर्वेदीय-तैत्तिरीयारण्यकभाष्ये प्रथमप्रपाठके प्रथमोऽनुवाकः।
31. आध्वर्यवस्य यज्ञेषु प्राधान्याद् व्याकृतः पुरा।
यजुर्वेदोऽथ होत्रार्थमृगवेदो व्याकरिष्यते।।
-ऋग्वेदभाष्य-प्रस्तावना
32. श्रीमद्राजाधिराजपरमेश्वर-वैदिकमार्गप्रवर्तकबुक्कभूपाल-साम्राज्यधुरंधरेण सायणाचार्येण विरचिते माधवीये वेदार्थप्रकाशे ऋक्संहिताभाष्ये प्रथमाष्टकेऽष्टमोऽध्यायः समाप्तः।
33. तदर्थमृगवेदोऽस्माभिः षडङ्गानुसारेण व्याख्यायते। मन्त्रब्राह्मणात्मके वेदे ब्राह्मणस्य मन्त्र व्याख्यानोपयोगित्वादादौ ब्राह्मणमारण्यकाण्डसहितं व्याख्यातम्। अथ तत्र तत्र ब्राह्मणोदाहरणेन मन्त्रात्मकः संहिताग्रन्थो व्याख्यातव्यः।
-ऋग्वेदभाष्य-प्रस्तावना
- (Vaidika Samshodhana Mandala, Pune, Vol. 1, p.31)
34. यज्ञं यजुभिरध्वर्युर्निर्मिमीते ततो यजुः।
व्याख्यातं प्रथमं पश्वादृचां व्याख्यानमीरितम्।।
साम्नामृगाश्रितत्वेन सामव्याख्याऽथ वर्ण्यते।
अनुतिष्ठासुजिज्ञासावशाद् व्याख्याक्रमो ह्ययम्।।
-सामवेदभाष्य-प्रस्तावना
35. प्रौढादिब्राह्मणान्यादौ सप्त व्याख्याय चान्तिमम्।
वंशाख्यं ब्राह्मणं विद्वान् सायणो व्याचिकीर्षति।।
-वंशब्राह्मणभाष्य-प्रस्तावना
36. अनेन चे स्वज्येष्ठभ्रात्रा माधवाचार्येण प्रेरितस्य श्रीपरमेश्वर-वैदिकमार्गप्रवर्तकस्य सम्राजः श्रीबुक्कमहाराजस्य आज्ञया वेदेषु भाष्याणि विलिख्य तानि ज्येष्ठभ्रातुरादरार्थं माधवीयानि इति विशेषणेन भूषयित्वा प्रसिद्धिं नीतानि।
-शतप्रथब्राह्मणभाष्य-उपाद्घात

37. तस्यासीद् विजया नाम विजयार्जितसंपदः ।
 राजधानी वुधैः श्रद्धया शक्रस्यैवामरावती ।। 1 ।।
 सुरलोकान्तसंक्रान्त-स्वर्णदीप्तसरादिव ।
 परिखाकारतां यान्त्या परीता तुङ्गभद्रया ।। 2 ।।
 लक्ष्मीलतालवालेन क्षमावधू-नाभिशोभिना ।
 चक्राचलप्रकारेण प्राकारेण परिष्कृता ।। 3 ।।
 स्फुरन्मणि प्रभाहूत-पुरुहूतशरासनैः ।
 सुमेरुशृङ्गसंकाशैर्गोपुरैरुपशोभिता ।। 4 ।।
 उत्फुल्लचम्पकाशोक-नागकेसरकेसरैः ।
 वसन्तवासभवनैरारामैरभितो वृता ।। 5 ।।
 कस्तूरी हरिणाक्रान्त-कर्पूरकदलीतलैः ।
 मनोभवमहीदुर्गेर्महिता केलिपर्वतैः ।। 6 ।।
 कमलामोदमधुरैः कलहंसकुलाकुलैः ।
 क्रीडासरोभिः सहिता मणिसोपानमञ्जुलैः ।। 7 ।।
 यशस्तोमैरिवाशेष-नगरीविजयार्जितैः ।
 सौधैः प्रकाशितोत्सेधा शरदम्भोदपाण्डरैः ।। 8 ।।
 विकसद्वनितावल्ली-विलासवनवाटिका ।
 दक्षिणाशा सरोजाक्षी-फाललीलाललाटिका ।। 9 ।।
 द्विजराजसमुल्लास-नित्यराकानिशीथिनी ।
 गन्धर्वगणसान्निध्य-नव्यदिव्यवरूथिनी ।। 10 ।।
 भुजङ्गसंघसंवास-भूतेशमकुटस्थली ।
 सुमनः स्तोमसंचार-सुवर्णगिरिमेखला ।। 11 ।।
 लीलेव दृष्टिवृद्धीनां शालेव सकलश्रियाम् ।
 मालेव सर्वरत्नानां वलेव सुकृताम्बुधेः ।। 12 ।।
 यस्यां प्रासादशृङ्गेषु लग्नं मार्ताण्डमण्डलम् ।
 संधत्ते वीक्षमाणानां सौवर्णकलशभ्रमम् ।। 13 ।।
 यत्सौधचन्द्रशालासु विहरन्त्यो मृगेक्षणाः ।
 शशाङ्कमवलम्बन्ते मुक्ताकन्दुकशङ्कया ।। 14 ।।
 यत्र सौधेषु संगीत-मृदङ्गप्रतिनादिषु ।
 अकाण्डे ताण्डवारम्भं वितन्वन्ति शिखण्डिनः ।। 15 ।।

पद्मरागोपलोत्कीर्ण-प्रासादप्रान्तवर्तिनः।
 सन्ततं यत्र दृश्यन्ते सान्ध्या इव बालाहकाः ॥16॥
 संध्यासु यत्र निर्यान्ति जालेभ्यो धूपराजयः।
 अन्तः प्रदीपिकालोक-चकितध्वान्तसन्निभाः॥17॥
 यद्दोर्धिकासु माणिक्यमयसोपानचारिभिः।
 क्षणदास्वपि चक्राहैर्विरहो नानुभूयते॥18॥
 यदङ्गनामुखाम्भोज-लावण्यालाभलज्जितः।
 कलङ्कच्छदना चन्द्रो व्यनक्ति हृदयव्यथाम्॥19॥
 यत्र स्त्रीणां कटाक्षेषु यूनां हृदयहारिषु।
 पुष्पास्त्रसंचये वाञ्छां मुञ्चते पञ्चसायकः॥20॥
 मरालैर्मञ्जुमञ्जीर-शिञ्जिताकृष्टमानसैः।
 लीलागतमिव प्राप्तुं संव्यन्ते यत्र योषितः॥21॥
 यत्रावलग्नसादृश्य-वाञ्छाविमतमम्बरम्।
 प्रायः पयोधरोत्सर्धैर्निरुन्धन्ति पुरन्ध्रयः॥22॥
 यत्र वामभ्रुवामेव काठिन्यं स्तनमण्डले।
 कौटिल्यं कबरीभारे काश्यं मध्ये च दृश्यते ॥23॥
 -मधुराविजय 1-43-65

38. मधुराकृतिभावभावितात्मा
 मधुरेति प्रथिताह्वया पुरी या।
 नगरी व्यथिताधुना गतश्रीः
 प्रथते व्याघ्रपुरीव सा यथार्थम्॥1॥
 अधिरङ्गमवाप्तयोगनिद्रं
 हरिमुद्वेजयतीति जातभीतिः।
 पतितं मुहुरिष्टकानिकायं
 फणिचक्रेण निवारयत्यहीन्द्रः॥2॥
 तततन्त्वनुधूर्णदूर्णनाभं
 वनवेदण्डविमर्दिनीमवस्थाम्।
 विरतान्यपरिच्छदप्रपञ्चो
 भजते हन्त गजप्रमाथिताथः॥3॥
 घृणजग्धकवाटसम्पुटानि
 स्फुटदूर्वाङ्कुरसन्धिमण्डपानि।

श्लथगर्भग्रहाणि वीक्ष्य दूये
 भृशमन्यान्यपि देवताकुलानि॥१४॥
 मुखराणि पुरा मृदङ्गघोषैः
 अभितो देवकुलानि यान्यभूवन्।
 तुमुलानि भवन्ति फेरवाणां
 निनदैस्तानि भयङ्करैरिदानीम्॥१५॥
 अतिलङ्घ्य चिरन्तनीं स्वसीमाम्
 अपदेष्वापितजीवनप्रवृत्तिः।
 मुहुरुत्पथगामिनीं तुरुष्कान्
 अधुना हाऽनुकरोति सत्यकन्या॥१६॥
 सतताध्वरधूमसौरभैः प्राङ्
 निगमाद्घोषणवद्विरग्रहारैः।
 अधुनाजनि विस्ममांसगन्धैः
 अधिकक्षीबतुलुष्कसिंहनादैः॥१७॥
 मधुरोपवनं निरीक्ष्य दूये
 बहुषः खण्डित नालिकेरषण्डम्।
 परितो नृकरोटिकोटिहार-
 प्रचलच्छूलपरम्परापरीतम्॥१८॥
 रमणीयतरो बभूव यस्मिन्
 रमणीनां मणिनूपुरप्रणादः।
 द्विजशृङ्खलिकाखलत् क्रियाभिः
 कुरुते राजपथः स्वकर्णशूलम्॥१९॥
 परितस्तत-तन्तुवायतन्तु-
 व्यतिषङ्गाज्जनिनितानि जालकानि।
 पुरगोपुरसालभञ्जिकानां
 दधते चीनपटावगुण्ठनत्वम्॥२०॥
 हिमचन्दनवारिसेकशीता-
 न्यभवन् यानि गृहाङ्गणानि राज्ञाम्।
 हृदयं मम खेदयन्ति तानि
 द्विजबन्दीनयनाम्बुदूषितानि॥२१॥
 न तथा कटुघूत्कृताद्व्यथा मे
 हृदि जीर्णापवनेषु घूकलोकात्।
 परिशीलितपारसीकवाग्भ्यो
 यवनानां भवने यथा शुकंभ्यः॥२२॥

स्तनचन्दनपाण्डु ताम्रपर्ण्याः
 तरुणीनामभवत् पुरा यदम्भः।
 तदसृग्भिरुपैति शोणिमानं
 निहतानामभितो गवां नृशंसैः॥13॥
 सुवते न यथापुरं वसूनि
 क्षितयो वर्षति पूर्ववन्न शक्रः।
 शमनोऽपि जनं नयत्यकाण्डे
 विषयेऽस्मिन् यवनैर्हतावशिष्टम्॥14॥
 श्वसितानिलशोषिताधराणि
 स्तथशीर्णायतचूर्णकुन्तलानि।
 बहुबाष्पपरिप्लुतेक्षणानि
 द्रमिडानां वदनानि वीक्ष्य दूये॥15॥

—मधुराविजय 8.1.15

39. तत्कटाक्षेण तद्रूपं दधतो बुक्कभूपतेः।
 अभूद्धरिहरो राजा क्षीराब्धेरिव चन्द्रमाः॥
 —अथर्ववेदभाष्य-प्रस्तावना।
40. व्याख्याय वेदत्रितयमामुष्मिकफलप्रदम्।
 ऐहिकामुष्मिकफलं चतुर्थं व्याकरिष्यति॥
 —अथर्ववेदभाष्य-प्रस्तावना
41. इति श्रीमद्राजाधिराजपरमेश्वर-श्रीवीरहरिहरमहाराज राजधुरंधरेण
 सायणाचार्येण विरचिते माधवीये अथर्ववेदप्रकाशकं द्वितीयकाण्डे
 षष्ठोऽनुवाकः। समाप्तं द्वितीयं काण्डम्।
42. तदेवम् आमुष्मिकफलेषु दर्शपूर्णमासादिषु अयनान्तेषु त्रयीविहितकर्मसु
 अपेक्षितं ब्रह्मत्वम् अनन्यलभ्यत्वात् अथर्ववेदैकसमधिगम्यम् इति
 स्थितम्। तद्वदेव ऐहिकफलानि शान्तिपौष्टिकानि कर्माणि राजकर्माणि
 अपरिमितफलानि तुलापुरुषादिमहादानानि च अथर्ववेद एव
 प्रतिपादितानि। पौरोहित्यं च अथर्वविदैव कार्यम्।
 —अथर्ववेदभाष्य प्रस्तावना
43. अविद्याभानुसंतप्तो विद्यारण्यमहं भजे।
 यदर्ककरतप्तानामरण्यं प्रीतिकारणम्॥
 —अथर्ववेदभाष्य प्रस्तावना

44. विजितारातिन्नातो वीरः श्रीहरिहरः क्षमाधीशः।
 धर्मब्रह्माध्वन्यः समादिशत् सायणाचार्यम्।।
 ऋग्यजुः सामशाखानामेकैका व्याक्रता त्वया।
 तावता तत्समानार्था ज्ञातुं शक्यास्ततः पराः।।
 वासना विशदा यत्र तन्मन्त्राणामशेषतः।
 प्रायेणाध्वर्यवं कर्म पूर्णं शाखान्तरैर्विना।।
 करामलकवद्यत्र परं तत्त्वं प्रकाशितम्।
 या काचित्तादृशी शाखा त्वया व्याख्यायतामिति।।
 सर्वतः सायणाचार्यो विमृश्योदीरितान् गुणान्।।
 माध्यंदिने शतपथे ब्रह्मणे व्याकरोति तत्।।

-शतपथब्राह्मणभाष्य प्रस्तावना

इति श्रीमद्राजाधिराजपरमेश्वर-वैदिकमार्गप्रवर्तक-श्रीहरिहरमहाराज
 साम्राज्य धुरंधरेण सायणाचार्येण विरचिते माधवीये वेदार्थप्रकाशे
 माध्यन्दिनीय शतपथब्राह्मण भाष्ये प्रथमकाण्डे प्रथमाध्याये चतुर्थ
 ब्राह्मणम्। प्रथमाध्यायश्च समाप्तः।

45. इति श्रीमद्राजाधिराजपरमेश्वरहरिहरमहाराज-सकलसाम्राज्यधुरधरस्य
 वैदिकमार्गस्थापनाचार्यस्य सामयणाचार्यस्य कृतौ यज्ञतन्त्र-सुधानिधौ....

46. वत्स व्यञ्जय कम्पण व्यसनिनः संगीतशास्त्रे तव
 प्रौढिं मायण गद्यपद्यरचनापाण्डित्यमुन्मुद्रय।
 शिक्षां दर्शय शिंगण कर्मटाचर्चासु वेदेष्विति
 स्वान् पुत्रान् उपलालयन् गृहगतः संमोदते सायणः।।

-अलंकार-सुधानिधि

47. क्वचिद् व्याख्यातृणां विविधपदवाक्यादिपदवी
 विमर्शः काव्यानां क्वचन सरसानां विरचितम्।
 क्वचिद्वीणावाद्यव्यसनि-शिशुशिक्षाविलसितं
 कथं वाचां भूमिर्भवति भवनं सायणविभोः।।

-अलंकारसुधानिधि

48. मेरुणा सद्गुणं रूपं सत्यं सायणमन्त्रिणः।
 तव रूपमिवाचार आचार इव ते यशः।।

पावकस्य यथा तेजः प्रसाद शशिनो यथा।
 तथा तवापि मन्यन्ते सायणार्य मनीषिणः॥
 त्यागे भोगे तथाचारप्लाहवेषु हवेषु च।
 सायणार्यसमो लोके सायणार्यो न संशयः॥

—अलंकारसुधानिधि

49. मातर्मानय पादपद्मरजसा मौली मामाश्लिष्यतां
 तात त्वं च समेधयालकगतां प्रीतिं नख-ज्योत्स्नया।
 अम्ब त्वं कपिले ग्रहाण यवसग्रासान् ममार्घ्यानुगान्
 इत्याराधयतीश्वरं गुरुजनं गां चान्वहं सायणः॥

—अलंकारसुधानिधि

50. समरविजयवृद्धौ संगमेन्द्रेण दत्तां
 कलय मणिविभूषां कातरे कण्ठपाशे।
 किमिव मलिनवासाः क्षौममेतद्गृहाणे-
 त्यनुनयति सरोषां प्रेयसी सायणार्यः॥

—अलंकारसुधानिधि

51. लक्ष्मीस्ते मन्त्रशौर्याभ्याम् अहितेभ्यः समाहिता।
 आहता त्यागभोगाभ्याम् अद्भुतं सायणप्रभो॥

—अलंकारसुधानिधि

52. मुक्तकम्पमनुकम्पयन्महीं
 कम्पराजरजनीशपालिताम्।
 मण्डलेषु कृतचारुमण्डनः
 सायणो जयति मायणात्मजः॥

—अलंकारसुधानिधि

53. सायणसचिवायतं संगमराजस्य पश्य राज्यमिदम्।
 विद्याविनोदरसिकैः विद्वद्भिर्बहुमताभागम्॥

अत्र विद्याविनोदरसिकानां विदुषां बहुमाननीयभोगत्वेन सचिवायतत्वेन
 च राज्यनिरान्तकत्वम्। तेन च राज्ञो निःशेषक्षपितविमतत्वम्। तेन च
 सचिवन्यस्तभारस्य राज्ञो व्यापारान्तरवैधुर्यं नाटयदर्शनादि-विनोदरसिकत्वम्।
 तेन च रसिकानाम् आश्रयणीयत्वम् आश्रितानां विपद्द्वार्तनिभञ्जत्वम्
 अधिसंपत् प्राप्तिश्च व्यज्यते।

—अलंकारसुधानिधि

54. सत्यं महीं भवति शासति सायणार्ये
 संप्राप्तभागसुखिनः सकलाश्व लांकाः।
 तद्वैरिणस्तदपि शैलवनान्तरेषु
 शुष्यन्त्यमन्दमुख निःश्वसिताः क्षुधार्ताः॥
 -अलंकारसुधानिधि

55. गर्जद्-दुर्जयगन्धसिन्धुरघटासंघट्टनष्टाष्टदिक्
 क्रुद्धः सान्द्रतुरंगहेषितरवैर्ग्रस्तान्यघोषोदयः।
 धाटीमोटनलम्पटोद्वटभटव्याधूतधूलीभर-
 च्छन्नव्योमपथो विनिर्जिगमिषत्तुर्वीजये सायणः॥
 -अलंकारसुधानिधि

56. शौर्योच्छ्रंखल-संगमेश्वर-महासाम्राज्यसंपादन-
 प्रोद्यत्सायणमन्त्रिवर्य-रभसक्षुण्णक्षमासंपदाम्।
 गूढं काननगहरेषु चरतामस्माकमत्युन्नतैः
 एभिः किं घनगर्जितैर्मदगजैः किं वा सहेषैर्हयैः॥
 -अलंकारसुधानिधि

57. अमुं शमितशात्रवस्थिरभुजावलेपोदयं
 समीक्ष्य युधि सायणं समधिको भवेद्विस्मयः।
 नखाग्रहतवैरिणो नरहरेर्हरस्याथवा
 नवाम्बुजदलोल्लसन्नयनमात्रदग्धद्विषः॥
 -अलंकारसुधानिधि

58. आकर्ण्य यात्रापटहप्रणादान्
 अपोढनिद्रैस्तव सायणार्य॥
 अरण्यसिंहैरिभूपतीनाम्
 आहन्यते चित्रगतोऽपि हस्ती॥
 -अलंकारसुधानिधि

59. समरे सपत्नसैन्यं सायण तव बिम्बितं वहन् खड्गः।
 क्रीडति कैटभरिपुखि बिभ्रत् क्रोडे जगत्त्रयं जलधौ ॥
 -अलंकारसुधानिधि

60. येन निर्मायते नित्यं धनैरायोधनैरपि।
 श्रेयसे यशसे दानं विदुषां विद्विषामपि॥

61. आविस्मितानन-सरोरुहमायताक्षम्
आजानुलम्बभुजमप्रतिमानरूपम्।
आलोक्य सायण भवन्तममन्दकान्तिम्
अक्षणोरुपैति फलमायतयोर्यमापि।
-अलंकारसुधानिधि
62. बाले वल्लभसायणस्य विजयप्रस्थानवार्ता श्रुता
वक्तव्यं सखि तस्य यानसमयः प्रस्तावनीयो न मे।
प्रस्तावे सति किं भविष्यति तदेत्येतन्न विज्ञायते
यात्रायां विजयोऽस्तु यातु सुमनाः स्वापावकाशे मम।।
-अलंकारसुधानिधि
63. किमयं वसन्तसमयः किं वा सोमः किमङ्गवान् मदनः।
सायणनामा सचिवः सत्यं सखि नैव केवलो मनुजः।।
-अलंकारसुधानिधि
64. यं त्व्वार्थबुभुत्सयैव यतयोऽप्याश्रित्य विज्ञानिनं
वर्तन्ते परमात्मबोधसुखिनः सोऽयं विभुः सायणः।
कान्तः किं प्रतिपद्यतां प्रियतमासंभोगलीलापरः
शृङ्गारी किमु कामतः कृतिमतिः संगीतसाहित्ययोः।।
-अलंकारसुधानिधि
65. सौभाग्यं तव किन्विदं सुकृतिनः किं मन्त्रशक्तिः परा
यत् त्वां सायण मन्त्रिवर्यं सुभगं प्राप्ताः स्वयं वल्लभम्।
लक्ष्मीर्वागधिदेवता वसुमती कीर्तिः क्रमान्नीतयो
मात्सर्यं न विभावयन्ति रचयन्त्यन्योन्यसाहाय्यकम्।।
-भागनाथकृत-उदाहरणमाला
66. स्रष्टा सृष्टिविधौ विधाय विविधा वेदादिविद्याः क्रमात्।
तत्संरक्षणतत्परः प्रतिकलं पर्याकुलश्चिन्तया।
क्षोणीमण्डलमण्डनायितमहामन्त्रीन्द्रमात्मांशतो
मन्ये मायणसायणार्यमधुना निर्माय शर्माभजत्।।
पुरा सोऽयं विष्णुर्यदुषु नृपवेषः कृतिकृते
स एवायं जातो द्विजवरकुले सायणविभुः।
न चेत् धर्मप्रीत्यै पुनरधिवसन् मन्त्रिपदवीं
सुखीकुर्वन्नास्ते विबुधजनतां कः कलियुगे।।

भाक्तुं राज्यसुखं सुखेन गिरिजाजानिर्महीमण्डले
भूत्वा सायणमन्त्रिशोखरमणिः सत्यं समुज्जृम्भते।
नोवेदस्य गिरि स्थितिः सुमनसां सर्वज्ञता स्यात् कथं
तच्चित्रं विबुधश्रिये प्रतिदिनं हेमादिदाने रतिः॥

—मायणकृत-स्मृतिरत्न

67. श्रीमत्सायणदुग्धाब्धिकौस्तुभेन महौजसा।

क्रियते माधवार्येण सर्वदर्शनसंग्रहः॥

—Ishwarachandra Vidyasagar ed. Calcutta, 1858

68. इति श्रीसायणाचार्यविरचितं सकलदर्शनशिरोलंकाररत्नं श्रीमत्-शाङ्करदर्शनं समाप्तम्॥

—Anandashram Sanskrit series (Poona 1906), p. 174

69. कस्मै। अत्र किशब्दोऽनिज्ञातस्वरूपत्वात् प्रजापतौ वर्तते। यद्वा सृष्ट्यर्थं कामयत इति कः। कर्मेऽप्रत्ययः। यद्वा कं सुखं। तद्रूपत्वात् क इत्युच्यते। अथवा इन्द्रेण पृष्टः प्रजापतिः मदीयं महत्त्वं तुभ्यं प्रदायाहं कः कीदृशः स्यामित्युक्तवान्। स इन्द्रः प्रत्यूचे यदीदं ब्रवीषि अहं कः स्यामिति तदेव त्वं भवेति। अतः कारणात् क इति प्रजापतिराख्यायते। 'इन्द्रो वै वृत्रं हत्वा सर्वा विजितीर्विजित्याब्रवीत्' (ऐ. ब्रा. ३. २१) इत्यादिकं ब्राह्मणमत्रानुसंधेयम्।

—सायणभाष्य, ऋग्वेद 10.121.1

70. गङ्गायां निवसन्ति ये मुनिवराः श्रीसायणार्यप्रभो

तेऽपि त्वत्कसभास्तरैर्विदधते स्पर्धां न पुण्याधिकैः।

एते ते द्विजपुङ्गवास्त्रिचतुरान् वेदान् षडङ्गान्वतान्

व्याख्यातुं प्रभवः पृथक् पृथगितो वेदान्तविद्या अपि॥

—अलंकारसुधानिधि

71. य ई चकार न सो अस्य वेद य ई ददर्श हिरुगिन्नु तम्मात्।

स मातुर्योना परिवीतो अन्तः बहुप्रजाः निर्वृतिमाविवंश॥

—ऋग्वेद 1.164.32

अत्र गर्भवासक्लेशपूर्वकजननप्रतिपादनेन तत्परिहाराय आत्मा ज्ञातव्यः इत्यर्थात् प्रतिपद्यते। यः संसारावस्थायां कृषिवाणिज्यवेदाध्ययनादिकं चकार सोऽस्य न वेद लोकान्तरे जन्मान्तरे वा। तथा यः ददर्श गिरिनदीसमुद्रबन्धादिकं जीवनसमये तस्मात् दृष्ट्वा हिरुगिन्नु पृथगेव।

सः जनन्याः योनौ उत्त्वजरायुभ्यां वेष्टितः सन् बहुजन्मभाक् एवं गर्भदुःखमनुभवन् निर्ऋत्याभिधानं प्रदुःखमनुभवति यावत् स्वरूपभूत-आत्मज्ञानम्। अतः तत्परिहाराय आत्मा ज्ञातव्यः इत्युक्तं भवति। एवम् आत्मविदाम् अभिप्रेतोऽर्थः।

-सायणभाष्य, ऋग्वेद 1.164.32

72. गूहतां गुह्यं तमो वि यात विश्वमत्रिणम्।
ज्यातिष्कर्ता यदुश्मसि।।

-ऋग्वेद 1.76.20

शरीरान्तर्गतगुहारूपे भवं भावरूपाज्ञानं विनाशयत।
पुरुषार्थस्यात्तारं कामक्रोधादिकं सर्वं विनिर्गमयत।
यज्जोतिः परतत्त्वसाक्षात्काररूपं ज्ञानं कामयामहे तत् कुरुत।

-सायणभाष्य, ऋग्वेद 1.76.20

73. यद्यपि असङ्गस्य ब्रह्मणः तथा (मायया) सह संबन्धो न
संभवति तथापि तस्मिन् अविद्यया तत्स्वरूपमिव संबन्धोऽप्यध्यवस्यते
यथा शुक्तिकायां रजतस्य। एतेन सद्रूपमपि तस्याः प्रत्याख्यातम्।
-सायणभाष्य, ऋग्वेद 10.129.2

74. सर्वजगत्कल्पनास्पदं सच्चित्सुखात्मकं परं ब्रह्म स्वात्मत्वेन विदुषी
अभ्यूषणाख्यस्य महर्षेर्दुहिता वाङ्मानी ब्रह्मवादिनी स्वात्मानं सर्वात्मभावेन
तुष्टाव।

-सायणभाष्य, अथर्ववेद 4.30

75. बृहस्पते अति यदर्यो अर्हाद् द्युमहिभाति क्रतुमज्जनेषु।
यद्दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम्।।

-ऋग्वेद 2.23.15

ऋतप्रजात सत्येनोत्पन्न हे बृहस्पते आर्यः श्रेष्ठो ब्राह्मणः सर्वान्
कामानतीत्य यत् ब्रह्मवर्चसं तेजः अर्हात् पूजयेत्। जनेषु ब्राह्मणेषु द्युमत्
दीप्तियुक्तं क्रतुमत् ज्ञानोपेतं यत् ब्रह्मवर्चसं विभाति दीप्यते यत् च
शवसा बलेन स्वाश्रयं जनं दीदयत् दीपयति। चित्रंचायनीयं तत्
ब्रह्मवर्चसरूपं द्रविणम् अस्मासु धेहि निधेहि। यद्वा अर्य उदारोऽपि
त्वया दत्तं धनम् अतीवार्हात् श्रद्दधीत। यच्च त्वद्दत्तं धनं जनेषु
तव स्तोत्रं कुर्वाणेषु दीप्तियुक्तं कर्मसाधनं च विभाति यच्च धनं
शवसा अर्जुनसमृद्ध्या दीदयत् स्वाश्रयं दीपयति तादृशं धनमस्मासु
धेहि।

-सायणभाष्य, ऋग्वेद 2.23.15

