YATIRĀJA-VAIBHAVA

of Āndhrapūrṇa

(Vaṭuka Nambi)

(Text in Sanskrit with English translation)

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PREFACE

The Tatirajavaibhava, which is offered here in Sanskrit-test with a rendering in English, sings the glory of Ramānuja, who is also called Tatiraja. The author of this piece is Vaṭukapūraṇa(-nambi) also known as Āndhrapūraṇa. He was a direct disciple of Ramānuja. He devoted his life in serving Ramānuja by preparing milk for his master. It is said that he did not know any God other than Ramānuja's feet. This spirit is revealed in the following sloka:

रामाजुलाचार्यचरणप्रच्छ परदेववत्।
ब्रह्मचरणमहे वन्ने परशानपयोदितिभव॥

In 114 slokas, the author gives a brief biographical account of the great master. It has no poetic charm to its credit. Its value lies in the fact that, coming from the pen of the immediate disciple of Ramānuja, it deserves to be an authentic record.

It contains defective expressions such as īrya (59 c). The following passages have wrong constructions and do not convey the sense that could have been intended.

निष्प्रदेशाः अष्टि जनवर्गः (97c)
ष्ट्रिकानिधिः रक्षाधाराः॥ (112b)

Other mistakes have been corrected with suitable changes in construction as in 15, 89 c, 99 c, 107 b etc.
This edition is based on the following materials:—

1. Printed text in the Grantha script published in 1914 in the Guruparamparā of the Ahobila Mutt.—marked A.

2. Palm-leaf MS. bearing No. 3075 belonging to the Sri Venkateswara University Oriental Research Institute, Tirupati. Grantha script, legible and complete—marked B.

3. Palm-leaf MS. No. 1311 belonging to the same Library as above. Grantha script, legible and complete—marked C.

4. Palm-leaf MS. No. 1247 belonging to the Kendriya Sanskrit Vidyapeetha, Tirupati. Grantha script, legible and complete—marked D.

My thanks are due to the authorities of the two libraries referred to above. I thank Prof. M. R. Sampatkumaran for evincing interest in popularising this work.

V. Varadacharya.
Salutations to you, Ānḍhapūrṇa of respectable qualities, devoted to serve the eminent sage, Rāmānuja, by offering milk to him.

1. The respectable Śrīśailapūrṇa, who acquired from Yāmunaśārya the purport of the two Vedāntas, 3 who was of a steady mind in carrying out his (Yāmunaśārya’s) command, 4 and who was in search of suitable grooms for his younger sisters, was (living) at the Tirumalai (Veṇkataśāri hills) for the progress (prosperity) of the good, bringing water, flowers and other offerings to God (Viśṇu) there.

2. In the meanwhile, two (young men), Kamalanayana and Keśavasomayājīn, who were permanently settled in Mathura-maṅgala and Bhūtapuri,6 were of noble descent and were learned in the Vedas and their auxiliaries,7 came to him (Śrīśailapūrṇa) with a view to marry them (his sisters).

3. Śrīśailapūrṇa beheld them and felt happy to decide that they were eligible grooms (for his sisters); and at their request, he gave them, who bowed to him, the mantra, marking them with the conch and discus.
10. Then those two (grooms) went, with his permission to their place with their wives and, being of good conduct, worshipped the Consort of Śrī and were happy for long with their beloved (wives), being devoted to the devotees of Hīm (the Lord).

11. Then in the Piṅgala year auspicious for the world, on Suklapaṇcani of the Caitra month on Thursday having the constilation Ardra, and in Śimhalagna, there appeared (was born) in the wife of Keśavasomayājin a receptacle of lustre, which represented a portion of Ādiśeṣā, for indicating the tenets of the Vedic system and for expelling (destroying) the deluded systems of thought, both external and internal (to the Vedic).

12. Then Śrīśailapuṇa came to Bhūlapurā and saw his marvellous (admirable) nepew. He gave him, as a protective measure, the marks of discus and conch and also the name of Ramānuja.

13. To his son who grew up through his (Śrīśailapuṇa’s) gracious looks, the father performed the (first) birthday celebration and tonsure and likewise initiation in learning (Aṅgākṛtyāśa) in the fifth year when the Sativa-guṇa is prominent.
10. With *upanayana* (investiture with the sacred thread) performed by his father and studying *Vedas* and their auxiliary sciences, the respectable Ramānuja became possessed of foremost splendour, his virtuous conduct being hailed by the great.

11. Then, having married a girl, he observed the duties of a house-holder. He then went to the Advaita ascetic, Yādavaprakāśa, at Kāñcī for getting trained in the *Pūrvapakṣa* (*prima facie* view) (for his *Siddhānta*).

12. Then once when Yādavaprakāśa, who was at the head (as teacher) and who was not fully conversant with the passage 18 'Sarvaṁ khaḷvīdam' gave the wrong meaning, Ramānuja declared the correct sense and pointed out its implication.

13. The high-minded Yāmunāryya, who was living at Srīrangam, heard the matter (literally, the sense of the passage) explained by Ramānuja, came to Kāñcī and bowed inwardly (in all faith) to God (Varadarāja) and His consort.

14. He then beheld (in that shrine) Yādavaprakāśa amidst (surrounded by) his disciples and Ramānuja shining among them, and imagined that it would be appropriate, if Yādavaprakāśa were to be the disciple of Ramānuja.

15. Yāmunāryya sought with devotion the help of God (Varadarāja), the protector, shining with Mahādevi, praying for the progress of the Śrvaiśṭavas with the words, "Be pleased with me."
16. Thinking that if he (Rāmānuja) were to be engaged (by himself) in talk, his studies would get affected, Yāmunācārya returned to Śrīraṅgām with the band of his disciples without talking to him and Rāmānuja studied further on.

17. The son of the king of that region (Kāñci) was seized by an evil spirit and was incurable through all other mantras. Hearing that he (the son) would be freed (from the evil spirit) through the mantra (uttered by) of Yādavaprakāṣa, he had him (Yādavaprakāṣa) brought to himself.

18. Seeing Yādavaprakāṣa with intimate disciples, the spirit laughed at him (Yādavaprakāṣa) and insulted him much. Taking shelter under the respectable Rāmānuja, it let off the son of the king and became relieved itself of its serious sin.

19. Witnessing that very wonderful occurrence, the king showed his esteem (offered a presentation) to Rāmānuja who offered, with absolute humility, the presents given to him by the king, to his preceptor, Yādavaprakāṣa.

20. Then Yādavaprakāṣa went to Kāñci and seemed pleased as it were, with Rāmānuja, jealousy lurking within him. With a view to examining his (Rāmānuja’s) mind, he indulged from that time in discussing the sense of the passages of Vedāntic import.

21. Once when he was offering the wrong sense for the word23 (Kāhyāṣa), the tears of Rāmānuja who was then applying (smearing) oil to his (preceptor’s) body, scorched his thigh. Seeing this at once, he looked at him excited.
22. When he (preceptor) asked what it was, Rāmānuja told him the correct meaning of the passage (beginning with the word) ‘Kāpyāsa’ and also narrated the episode of Jaimini. The preceptor (then) asked him not to study under him.

23. Then, having held consultations with his confidants and tempting Rāmānuja by some tricks, that evil-minded (teacher) set out to kill him under the pretext of (undertaking) pilgrimage for bathing in the Gāṅgā.

24. While going through a forest, Govindaḥaṭṭa, son of his mother’s sister and his co-pupil, told Rāmānuja of the evil intention (of Yādavapraṅkāśa) and himself followed them.

25. He (Rāmānuja) who was then in the midst of a big forest at night, thought (meditated upon), with a distressed mind, of God (Varadarāja), the protector of the miserable, the refuge and shining with Mahādevi.

26. Thereupon God (Varadarāja), who appeared (before him) with His consort in the form of a hunter, said, ‘O Rāmānuja, well, let us go to Kāṭṭi,’ and went in front with His beloved and, after drinking the water given by him from a well, disappeared there.

27. Beholding then at dawn Puṇyakoṭīvimāna very near (him), Rāmānuja found out that the person who drank water was God (Varadarāja) and felt much surprised.

Y—2
28. Observing Saṃdhya in a clear (good) tank nearby, Rāmānuja worshipped the Goddess and God (Varadarāja) and felt happy. He pleased Him every day by (bringing) the water from the well which was acceptable to Him (received by Him).

29. Govindabhaṭṭa, who came under the influence of the Yādavapraṅkaśa’s plot, went to his village from the banks of Gaṅga with a lingam in his hand and lived at Kālaḥasta, reflecting upon the nature of that place.

30. That Yādavapraṅkaśa, who then returned to Kānci, saw Rāmānuja (there) and came to know (heard) of the way in which he arrived (there). He called him (Rāmānuja) (with a view) to lead him astray and gave him instruction along with his disciples.

31. When a contrary meaning was given (by the preceptor) for the Vedic passage, "O good one, this was only existent", Rāmānuja offered and taught the appropriate sense and then left him (Yādavapraṅkaśa).

32. Yamunācārya heard that the gem of marvellous lustre called Rāmānuja was discarded by the monkey Yādavapraṅkaśa and that he had become dear to the Lord of the Elephant-hill and felt delighted.

33. He then ordered his pupil, Mahāprīṇa, to bring Rāmānuja to him. He (Mahāprīṇa) thereupon went to Kānci and pleased him (Rāmānuja) with the Sottratna and (himself) became happy.
34. Proceeding to Śrīraṅgam along with Mahāpurṇa to worship Yamunācārya, Rāmānuja saw, on the Kaveri, group of wise men,

रामानूजयायोङ्गि स यामुनार्थे संस्तवितू रक्षणीय महिमन्।
प्राण्यं महापूर्णयुतं कबेरकन्यातै छोरिणं ददशी॥ ३४॥

35. Raṅgēsa33 and other men beheld those two and, having communicated (the news of Yamunācārya’s death and pointed out) the closed fingers of Yamunācārya to Rāmānuja and Mahāpurṇa, became composed,

रक्षणामुख्या ब्रह्मण्युतस्तै सरलस्तै महापूर्णयुताय तत्त्वम।
रामानूजायोङ्गी नवेन्य शान्ता: धीयमुनायुतंनुजयुतंद्रिकांक्षा॥ ३५॥

36. Saying, “I shall expound the sūtras of Vyāsa (Brahma-
sūtras), and give the name of his father (Parāsara) and the name of Śaṭṭhāri (Namāzhwār) to two persons appropriately,” Rāmānuja bowed at his lotus-feet.

श्रणेन तस्याभिं तस्य तस्यानामापित शाठिनाम।
साक्षीं विजायस्यायनक्षेरतिव रामानूजोवाचनतं तर्पदाप्ने॥ ३६॥

37. In a moment, his (Yamunācārya’s) three fingers became (straight) as before. All the people noticed it and said: “This person (Rāmānuja) will surely become the leader for establishing the (Vaishnava) Siddhānta.”

तत्त्वसंस्तवितू रक्षणाथामाग्यम काँचीं चरलो प्रणम्य।
तिरीक्षे तत्त्वोक्तं कस्तत्त्वं तत्त्वाभिमतितीव दुश्य॥ ३८॥

38. Without worshipping God (Raṅganātha at Śrīraṅgam), he returned to Kāṇci and bowed to God (Varadarāja). He remained there rendering services to HIm such as bringing water. One day he reflected upon the course he should pursue.

तत्त्वमूं चर्द्वान्तरक्ष्यमध्यमाचारविधयाकेकतम।
सम्प्रायोपितकांतमाथां जान्यं कार्याण्यि देशांक्षेति॥ ३९॥

39. He requested (Tirukkacchi) Nambi (Kāṇciyār) who was there, and who fixed the conduct (of people) according to the castes and orders (in life) (with the words), “O Preceptor, (guide me). Please find out from the Lord of the Elephant-hill the (correctness of the) ideas that fill my mind and tell me.”
40. “Myself with Śrī is the highest reality. Difference (between the self and Myself) is the doctrine acceptable to Me. Self-surrender is the infallible means (for mokṣa). Remembrance (of Me) during the last moments (of one’s life) is not necessary. Release from bondage (is certain) at the end of life (to those who have taken to propatti). Mahāpūrṇa is the respectable Ācārya.”

41. Then that Pūrṇa (Kāṇcipurṇa) who conveyed the secret doctrines, told Rāmānuja the sixfold doctrine as instructed by Varadarāja and therefore, his name become respectable to Rāmānuja,

42. While proceeding (thereafter) to Śrīraṅgam. Rāmānuja worshipped at Madurāntaka the Lord with Śrī, Bhūmi, Nīlā and others, and also Śrī Rāma, the protector of the lake (there).

43. Luckily beholding Mahāpūrṇa, who arrived there at the bidding of his co-pupils, Rāmānuja felt joyous and bowed at his lotus-feet. He (Mahāpūrṇa) too had his eyes filled with tears (of joy).

44. Delighted on enquiring each other’s commission, he (Rāmānuja) attained Mahāpūrṇa as his Guru in the vicinity of that Lord (Śrī Rāma), treating that place having the shade of the Vakula tree as the Supreme Place (Parama Pada).

45. At that place, he (Mahāpūrṇa) gave to Rāmānujacārya the marks with conch and discus, the sectarian mark, the method of worship, the Mantras together with their meaning, the great Mantra and also other Mantras.
46. Thereafter, the preceptor went to Kānci along with his disciple from from that holy place possessed of such glory, bowed to God (Varadarāja) realising His name (the Giver of Boons) to be meaningful, and reached the residence of Rāmānuja.

47. He (Mahāpūrṇa), who was (then) much pleased, taught him (Rāmānuja) the three thousand hymns39 (of the Āzhvārs) and the meaning of Śūrās of Vyāsa (Brahmasūtras). Rāmānuja too worshipped the preceptor and his wife daily by leading a desirable (worthy) way of life.

48. Then once, when Rāmānuja had gone to Bhūtapuri (Sriperumbūḍūr) on some work, Mahāpūrṇa got angry with his wife who became enraged at the demeaning words uttered by his (Rāmānuja’s) wife insulting her.

49. Mahāpūrṇa then went (away) to Śīraṅgam with his wife. Rāmānuja heard of that incident and became very angry. Actuated (filled) by his devotion to the preceptor, he took his wife to her mother’s abode.

50. He, who became free from passion (attachment), abandoned his wife and bowed to God (Varadarāja) and got from Him the fourth order (śaṅkhyāśrama) in life. That Lord too gave him the name, ‘Yatirāja’.

51. Then Rāmānuja, the chief among the ascetics, held the triple staff, had the tuft, sacred thread and saffron-robe and muttered the best Mantra (Mūlamāntra). He became well-known (shone) as the practiser of the conduct of (enjoined for) (his) caste and order (in life),
52. There at (Kānci) itself, Kūrattāzhvān, Vātsyānātha and Vadhūlanātha came (as disciples) to him. The eminent ascetic, Rāmānuja, gave them the marks with conch and discus and the Mantra.

53. Then, Yādavaprakāśa, who became purified by the gracious looks of Yāmunācārya, became the disciple of Yatīrāja with the name of ‘Govindayogī’. He composed a work on the duties of ascetics.

54. Sriraṅgārya went then to Kānci and bowed to God (Varadarāja). He set out to proceed to Sriraṅgam, taking the eminent ascetic, Rāmānuja, with him.

55. Then Yatīrāja who set out with the intimate disciples headed by Kūratiāzhvān and other pupils, worshipped the Lord of Śrī at Madhurantakam and reached Sriraṅgam with the intention of serving the respectable persons (there).

56. Welcomed and respected by Mālādhīsa and others at the command of God (Raṅganātha), the eminent ascetic worshipped Śrī and then God (Raṅganātha) and discharged the responsibility of carrying out the holy work (there in that shrine).

57. Considering that Lordship over the two worlds of the Lord and all other things as acquired by him through the gracious looks of Mahāpūraṇa, he (Rāmānuja) served the pair of his (preceptor’s) lotus-like feet and remained (doing his duties) under his authority.
...

58. Then, at the command of his preceptor, Mahāpūrṇa, he bowed at the feet of Gosthipūrṇa. He learnt from him (the latter) the meaning of the Mantra and the best (prominent) sloka. Then he taught them to many people.

59. Then Gosthipūrṇa, who understood his (Rāmānuja’s) mind, thought highly of the eminent ascetic (Rāmānuja). He was pleased to note that this was his (Rāmānuja’s) system of thought (which he could preach) and cast his gracious looks on it (which became known) as the system of Lakṣmaṇa (Rāmānuja).

60. Then the eminent sage, Rātānura, bowed to his preceptor, Mahāpūrṇa, who ordered him then to learn specific doctrines from Rāgīśa.

61. He studied from him (Rāgīśa) the last composition, (Tiruvvimochi) of Saṭṭhakopa (Nammāzhār) and the composition of the eminent poet representing its essence and the two Statras together with their specific meaning, and came back to Mahāpūrṇa.

62. Commanded again by his preceptor, Yatirāja of great intelligence acquired from the great Māladharaśārya, the sense of the composition of Saṭṭhakopa and the thousand stanzas of Parakkāla (Tirumānagai Āzhvār).

63. On occasions (of learning them from Māladhara), Yatirāja declared that the sense of the kind (which he then suggested) could be appropriate (for some of the passages). Māladhara, who listened to this, told both (Mahāpūrṇa and Gosthipūrṇa) Pūrṇas of this. Yatirāja was applauded (for this) by them and also by him (Māladhara).
64. Thus Yatiraja studied, under the group of preceptors, the Vedanta as having specific esoteric meaning. He lived at Srtraâgam happily with his disciples headed by Kûrattâzhvân and Naâdadûr Abzhvân.

65. Then Prañatârtihara of the Atrey family came (as a disciple) to the lotus-feet of Yatiraja and introduced to him Píllân, the son of Srîsailapûra and of his father’s sister.

66. He further informed Yatiraja of his (Srîsailapûra’s) son’s good conduct right from his birth, devotion to Yatiraja and the desire to serve him (Yatiraja), and told him also of the message of Srîsailapûra, “Worship the Lord of Ve nkâçdri.”

67. He (Yatiraja) beheld that boy (Píllân). That very time, he offered to Prañatârtihara all the Mantras together with their meaning. He (Prañatârtihara) too became from that time the custodian of his (Yatiraja’s) auspicious and charming body.

68. Then, at one time, knowing the food (bhikṣa which an ascetic should receive from others) was mixed up with poison, Yatiraja fasted for three days. On hearing this, the two eminent preceptors (Goṣhtipûra and Mâhâpûra) reached Strtraâgam quickly from Goṣhtipura.

69. Those two preceptors asked Yatiraja who welcomed and bowed to them to accept daily the food certified (purified) by Prañatârtihara who had great concern (took care of) his body. He (Yatiraja) too did accordingly.
The persons, sent by him (Yatiraja) for training the mind of Govindabhaṭṭa, returned to him and reported thus: “Govindabhaṭṭa has thrust way the liṅga and has become the bee at the lotus-feet of Śrīśailapūrṇa.”

Yatiraja then composed the Vedaṭhasaṅgraha, and the Vedāntasāra, Vedāntadīpa, and Śrībhaṣya for the Vedānta-(Brahma-) sūtras and a gloss on the Gītā and taught them to Vāyasya and others.

By composing a genuine commentary for the sūtras of Vyāsa with (through conveying) unsublated meanings for the Vedas (lit. those which have imperishable expressions), Yatiraja carried out quickly the first wish of Yāmunācārya.

Then, once on the (day of the) Uttaraphaṅguni asterism in the Phālguna month, Yatiraja sought joyously the protection of (announced his self-surrender to) Goddess Raṅganāyikā and God (Raṅganātha), who had been bathed in the sacred waters, and composed (uttered) the Gadyaṭrīyā.

Yatiraja taught through his composition called ‘Nitya’ the service (to God) to be undertaken till the end of one’s life by one who has understood Reality through study of (his) Bḥāṣya and other texts, and has surrendered himself to the Lord of Śrī by reciting the Gadyas (composed by him) and leads the life of a praṇāna.

Then Yatiraja reached the prominent Veṅkaṭa hill with devotion through Kāṇci along with many disciples. Respected (or honoured) there, he bowed to Śrīśailapūrṇa.
76. Receiving his (Sriśailapūra's) gracious looks, Yatirāja surrendered himself to God (Śrīnivāsa) and lived there for one year and studied, from that eminent Sriśailapūra, the Rāmāyāṇa with its various significant meanings.

77. The two sons of Sriśailapūra sought (became disciples of) Yatirāja at the command of their father and acquired (from him) all the matters (to be learnt). Sriśailapūra gave him (Yatirāja) his younger son (to become) the worthy recipient of his (Yatirāja's) esteem.

78. Receiving him who was called Pillān and who was offered by him (Sriśailapūra), and Govindabhaṭṭa for whom he had (Yatirāja) made a request, Yatirāja felt satisfied and reached Sriṛaṅga through Kāñcī.

79. Finding Govindabhaṭṭa to be free from attachment (to the world), he (Yatirāja) made him an ascetic with the name 'Embar'. Through the grace of God (Rāmānātha), a son was born to Kṛiṇārāvīṇī and he was the good Bhaṭṭa.

80. Yatirāja gave the name Paṅcabhaṭṭa to that child. Celebrating (lending support to) the Bhaṭṭa written by him (Paraśarabhaṭṭa) on the (Viṣṇu) Sahasranāma, he (Yatirāja) carried out the second wish of Yamunācārya.

81. Once when Yatirāja in the maṭha was reflecting upon the meaning of a divine composition (the work of an Āzhvār), the son of Sriśailapūra (i.e., Pillān) saw him and said that the matter contemplated upon (by Yatirāja) was a particular one (thus identifying it).
82. On hearing the matter (meaning) said by him (Pillān) to be that thought of by himself, Yatirāja became much astonished. Considering that he (Pillān) knew it thus by being a descendant of Nathamuni, he (Yatirāja) embraced him, calling him as (his) spiritual son.

83. He who became reputed as the spiritual son and sandals of Rāmanuja, the lord of ascetics, commenced upon the well-known last composition of Śaṭhārī (i.e., Tīrūvāyōmchi).

84. Yatirāja made (Pillān) get the name Kurukeśvara and celebrating (lending support to) the composition of 'six thousand' made by him as the commentary (on Tīrūvāyōmchi) carried out the third wish of Yāmunācārya.

85. Then there commenced at Śrīraṅgam a debate between Yatirāja and Yajñāmūrti for eighteen days stipulating that he who was vanquished should accept the philosophical system of the victor.

86. Looked at graciously by God (Varadarāja) in a dream, Yatirāja vanquished Yajñāmūrti, an upholder of the mayā doctrine (i.e., Advaita) and made him have the name of Varada and his own name also. That pupil too became delighted at this.

87. Then Yatirāja went to various places with many disciples for winning over the people (living in the regions) in all directions. Vanquishing (the exponents of) all other systems, he reached Sarasvatipitha.
88. Goddess Saraswati took the Bhāgya composed by him, placed it on her head and saying, "You are the author of an excellent commentary (which should be called) the Śrī Bhāgya," gave him the Bhāgya and also an idol of Hayagrīva (God as worshipped by her).

89. Receiving Hayagrīva after prostration, and offering worship daily to Him and (the idol of) Varadarāja whom he obtained from his family, he defeated (the followers of) other systems and again reached (on his return journey) Veṅkaṭādri.

90. When the Saivas indulged in a dispute maintaining that Śrīnīvāsa whose emblems of conch and discus had been taken by a devotee, was only Śiva and none else, Yatīrāja declared the truth about Him (identified Him).

91. As the result of an agreement, all the people placed inside the temple the conch, discus and trident and closed the door. Opening it, early in the morning, they looked all together (or eagerly) (into the shrine).

92. The Saivas, who beheld Śrīnīvāsa holding the conch and discus after having broken the trident, were made by Rāmānuja to run away (from there) quickly. Śrīsailapūrṇa too felt very much pleased.

93. Receiving the grace of the preceptor (Śrīsailapūrṇa), Yatīrāja came then to Śriṅgām with all his disciples and became the leading exponent on the tenets of Vedānta, the followers of other systems feeling envious of him.
94. Then, wrongly advised, the Cola King compelled good men to write on a leaf, "There is nothing greater than Siva", and called Yatiraja (to come to him) through spies: and this became known to his disciples.

95. Kūrattāzhvān, wearing the saffron robes and holding the triple staff, went there (to the court of the Cola King) with Mahāpūraṇa. Yatiraja went in the western direction in white robes along with Vatsyeśa and others.

96. Somewhere there, Yatiraja took again, in accordance with the gāthis rules, the saffron robes, staff and other things which were offered to him by those who were (became) his disciples and devoted himself to regular worship (of God).

97. A certain King and some eminent Brahmans resorted there to Yatiraja (as his disciples). The Jains there had their bodies bruised (through persecution). The great glory of Yatiraja was made widely known.

98. Nārāyaṇa appeared in the dream of Yatiraja and said to him: "I am here in the Yādava hill beneath the ground. Install me and take the white mud."

99. Thereupon, Yatiraja, who became highly delighted, bathed in the Kālyāṇatirtha and, remaining pure, made the installation of Nārāyaṇa in the good hall (vimāna), after verifying their characteristics.
100. Along with the disciples, he took the white mud and wore it. Then he searched for the idol of Rāmapiyā, which was in the house of the daughter of the King of Dīr. And (having gone there,) said to it (that idol), ‘O Śaṃpatkumāra (Precious child), come to me.’

101. Taking Rāmapiyā who came to him (from there) and making (calling) Him (by the name of) Nāśyā and worshipping (Him) through (i.e., by making Him the processional idol of Nāśyā,) festivals and other ways, he (Yatirāja) became delighted. The daughter of the King of Delhi came to Him and disappeared there (i.e., within Him).

102. Hearing the loss of vision for Mahāpūrṇa and Kūrattāzhvān, Yatirāja became much afflicted with grief. He felt happy on hearing that Kūrattāzhvān became quickly freed from his ailment and that the King of the Cola country met with an unhappy death.

103. The holy tank became Kāśī. The prominent town acquired the name, ‘Nāśyā.’ The Lord of Śaṃpatkumāra. That place became then the place of victory for Yatirāja. Moreover, the holy Yatirāja gave his image (idol) to be worshipped for the well being of the people who had resorted to his feet. Therefore Yādavagiri obtained the name, ‘Yatigiri.’

104. Having bowed to Śaṃpatkumāra who was Nāśyāna with Lakṣmi of Yadugiri, Yatirāja commanded his disciples to
remain there (itself) and went, with a few good disciples, to Srīraṅgam. He bowed (there) to God (Raṅganātha) with tearful eyes and felt much happy. The people there (at Srīraṅgam) then told him that the festival in which the compositions of Nāmāḻvār (are recited) remained obstructed (was prevented from being held).

105. There the holy Yatirāja installed an idol of Nāmāḻvār and conducted, with that idol, the Adhyayana festival for God (Raṅganātha) for twenty days. Later, he combined, with that composition, the compositions of the Āzhvārs and also that composition which dealt with himself and had them recited before God (Raṅganātha). He then performed the installation of other Āzhvārs and Āṇḍāl.

106. Likewise, he installed the idols of those Āzhvārs and Āṇḍāl in the holy places of great glory and also had the Adhyayana festival conducted everywhere. The great Rāmānuja-cārya offered plentiful ghee, rice mixed with ghee, milk and jaggery for the delight of the Lord of Vṛṣabhagiri (Tirumāliruṇḍi or Azhakar hills near Madurai) and was much honoured by the gracious looks of Āṇḍāl.

107. Yatirāja installed, in the slopes of Veṅkaṭādri, the idol of Gopinda-rāja which was taken there secretly from its place (Citrakūṭa or Cidāmbaram) and also the idols of worship for the group of Ācāryas like Nāmāḻvār. Then he went to Srīraṅgam with the host of his disciples and made those who belonged to other creeds (or systems of thought) take to himself (as their guru). He classified some of his disciples in some order and became much happy, by being free from anxiety.
108. The great Ramanujacārya, the chief among the ascetics and Ācāryas, made some (seventy-four) persons as the heads of religious seats known as seventy-four chief persons. Even among them, he made four persons as the chief persons for the chair of Śrībhāgavat and his spiritual son (Pillān), among them, as the foremost chief for both the Vedaántas.

109. Yātrāja, of marvellous splendour, had with him seventy-four chiefs of religious heads, seven hundred ascetics and many others numbering twelve thousand exclusively devoted to God. Beholding the elders like Kurattāzhvān, his own younger brother (Embar) and his spiritual son regarded as his own son, who were (all) his ardent disciples, he was much delighted.

110. That chief of ascetics who had a host of disciples who were governed by śāstras and codes of good conduct, and well known for their good behaviour, was proffered a request by some (among them). And (hence) Yātrāja embraced three idols (of his) and ordered that they should be installed at Sṛtrāṅgam, Sripurumbūdur and Yadugiri (Melkote), giving them (idols) to them. May he, who is protecting the entire world, protect me with his glances.
111. "Since you have driven me away from every place and have deprived me of a residence, I shall disturb your system when the time arrives (for it). This I swear"—on hearing this utterance of Kali, the lord of ascetics sought refuge with (repaired to) the Foremost Lord, the Spouse of Śrī, and said to Him, "May my system remain victorious without any impediment." May he (Yatirāja) protect me with his (gracious) glances.

112. May the lord of ascetics remain victorious, a store-house of glory acquired through (the grace of) Yāmuna, and Mahāpurṇa, Gosṭhipūra, Sṛśailapūra, Raṅga (Tiruvarangappurumāl Araiyar) and Māladvāra who were great through his (Yāmuna's) grace—he (Yatirāja) who gave to his spiritual son (the idols of) Varada, worshipped (by his ancestors) from ancient times and Hayagrīva got by him from the goddess of learning and who became the ornament of the three worlds,

113. May he, the illustrious lord of ascetics, who assigned some work to some of his close disciples as restricted to each one of them, and to me the servant, most undeserving, and restricted to him alone, the work of (preparing) milk (for him), who made me the servant of the servants bent before his feet, as his ardent devotee, as if I was the source of his welfare—may he be protecting me for ever.

114. Those who study this Yatirājavibhava which shines embellished by the Lord of Śrī and preceptors and removes the defects (or evils) of Kaliyuga are really the rulers of the two worlds of glory (Nityavibhūti and Līlāvibhūti of the Lord).
NOTES by the Editor:

1. Stanza 1: The second line reads Namo Vaṣṭukāpurṇāya in A.

2. B C D, have the following śloka before the first:

Tasmāi Rāmānujaṁyāya paramayogine
Yaḥ śrutismitśūdrāpām antarjāvaram aḍḍham

"Salutations to the great yogin, Rāmānuja-cārya, who removed the internal contradictions (incompatibility which is held by some to exist) between the Vedic passages, Smṛtis and Vedānta-śūtras."

This stanza is found as the fourth in the introductory verses in the Sūtrapraśāsīka of Sudarśanaṃśū. It is not clear how it could find room in this work written by a direct disciple of Rāmānuja, if it was composed by Sudarśanaṃśū. It must have been prefixed to this work by a later writer in honour of Rāmānuja.

3. The word ‘Vedānta’ means the concluding portions of the Veda. It refers to the Upaniṣads. It is used to denote the system of thought (darśana) that is based on the Upaniṣads. The Vaishāvā religion derives its support from the Upaniṣads and the Nālāyiradivyaaprabandham, the Tamil compositions of the divine saints, the Āzhvārs. The latter is treated as Vedānta in Tamil. Thus arose the concept of two Vedāntas, that is, Udbhava-vedānta, in Vaishnavism.

4. The command refers to the bidding of Yāmunācārya that Śrīsāilapūrṇa should devote his time to serving the Lord at Tirumalai.

5. Mahyalamaṅgala C D. (Stanza 2)

6. Madhurāṁgala and Bhūtapuri (now known as Śrīperumbūdūr) lie between Madras and Kāñcipuram.

7. The auxiliaries are six under the names of śikṣā, phonetics; nyākaṇa, grammar; chanda, prosody; nirukta, etymological science; jyotiṣa, astronomy; and kalpa, manual of rituals and ceremonials.

8. samudikṣāya A (Stanza 3)

9. The marks referred to here are those which a preceptor makes on the shoulders of his disciple with small heated emblems of conch and discus made of metals like copper and silver. The mantras are the Mīlamantra, Dvaya and Caramaśloka. The giving of the marks and the teaching of the mantras form part of the initiatory rite called Pañcasamāskāra, the other three being pūndra (wearing the vertical tilaka on the forehead), yāga (the method of worship) and dāsyanāma (the bestowal of a name on the disciple by his preceptor).

10. cānuyātām A (Stanza 3)
11. muditāvabhūtām A
12. Piṅgaladē A, B
13. devyāḥ B
14. This Piṅgala year corresponds to 1017 A.D.

15. The systems of thought are of two kinds, namely, āstika and nāstika. The former denounces the authority of the Vedas and the latter upholds it. To the former belong the system of Čārvāka, Baudhā and Jēna. The Nyāya, Vaiśīṣṭika, Śāṅkha, Yoga, Pūrvamīmāṁsā and Vedānta systems come under the second group. Here it is said that both the former, called ‘bāhya’ (outside the Vedic fold) and the latter called ‘āntara’, (included within the āstika group) are deluded. What is meant here is that all these mislead people. Some schools of Vedānta such as Śaṅkara’s, Bhāskara’s and others are also defective.

16. It is said here that Śrīśālaṇḍapūraṇa gave the child the markings with discus and conch for protecting the child. This is a reference to the custom of putting a string or necklace around the waist or neck of the child having small emblems of conch and discus. This is intended to avoid the evil eye and effects of evil spirits. Śrīśālaṇḍapūraṇa would not have branded the shoulders of the eleven-day old child with the heated emblems of conch and discus.

17. Stanza 10: samābhāyavan is a participle form of the root ‘as’ of the I conjugation with the prepositions ‘sam’ and ‘abh’.

20. Stanza 18: ‘sthitvā’ for ‘smitvā’ A
22. Stanza 20: From this, it seems that the king of that region was ruling from a place near Kāṃci which was not his city.

23. Chāndogya Upaniṣad (1. 6. 6-7).
24. It is not clear what this upākhyāna (story) is.
25. This is the vimāna (or tower) above the sanctum sanctorum of Śī Varadarāja at Kāṃci.
26. This is the symbol in the shape of the phallic made of stone and worshipped in temples of Śiva.
27. Name of a pilgrim centre, sacred for the Saivites. It is near Tirupati.
28. Chāndogya Upaniṣad (6. 2. 1).
29. ‘Rāmānujāryo’ for ‘Rāmānujakhyo’ A
30. The shrine of God as Varādārāja at Kāñcī is known as Karigiri, being situated on a highly elevated foundation, which was originally a hillock worshipped by elephants (kari). The Deity there is hence called the Lord of Kari (elephants).
31. This is a devotional lyric composed by Yāmunācārya.
32. The river, Kāverī, takes its rise in mountains abounding in dense forests, among which is a hill called Kaverā (according to some, named after a sage) and hence it is called the daughter (kanyā) of Kaverā.
33. Raṅgēsa was also known as Vararaṅganāyaka and Tiruvaraṅgapperumal Araiyar. He was the son and pupil of Yāmunācārya.
34. ‘tadudākṣya’ for ‘tadavekṣya’ A
35. Three variant readings in stanza 45: ‘mantrayāga’ for ‘pūrṇayāgah’ (A), ‘also mantrayāgam’ (B, C, D); ‘maniram’ for ‘mantriṇā’ (B, C, D).
36. The mantras referred to here are the Mūlamantra, Dvāya and Caramaṇśloka.
37. This Mūlamantra is also called as Aṣṭākṣara-mantra.
38. Other mantras are Śaḍākṣara, Dvādaśākṣara and others.
39. This refers to the three thousand stanzas composed by all the Āzhvārs except Nāmāzhvār.

39. (Stanza 52 The number of the Note should be 40, but it may be taken as 39 a, as Note 39 is with reference to Stanza 47). ‘Kurādhīpa’ means ‘the chief of Kurā,’ which is the name of a village near Kāñcī. Kūrattāzhvār is referred to here by this name. His name is Śrīvatsāṅkamisira. ‘Vāṭyānātha’ means ‘the chief of the Vatsas’, those who belong to Śrīvatsagotra. It refers here to Varadāvīṣumisira. He hailed from a village called Naṇḍūr, and so he became known as Naṇḍūrāzhvār. He was the son of Rāmānuja’s sister. ‘Vādhulānātha’ means ‘the chief of Vādhulas’, those whose gotra is Vādhula. His name was Dāsarathī and he was reputed as Mudaliyānāṅ. He was the son of another sister of Rāmānuja. Kurādhīpa and Vāṭyānātha were called as Āzhvār of Kuram and Naṇḍūr respectively. The epithet ‘Āzhvār’ had then become a honorific conveying respect and devotion.
40. This work is known as Yatidharmanasamucaya.
41. Stanza 54: Śrīraṅgārya was also known as Vararaṅga.
42. ‘Mālyamukhāyī’ means ‘by those headed by Mālya’. This refers to Tirumālaiyāṅḍan or Mālādhīsa, one of the disciples of Yāmunācārya.
43. The two worlds refer to Līlāvībhūti and Nītyāvībhūti. The former pertains to this world and the latter to Vaikuṇṭha.
The word ‘vibhūti’ means ‘prosperity’. The former realm is intended for the display of God’s sports. The latter is eternal and stands for Vaikuṇṭha, the permanent heaven of Viṣṇu which His devotees reach after leaving this world. It is a prosperous region as it provides both God and the selves with supreme bliss.

44. Goṣṭhipūrṇa is also known as Tirukkoṭṭiyūr Nambi. He was one of the disciples of Yamunācārya. Tirukkoṭṭiyūr is the name of a holy place in the Madurai District of Tamil Nadu. The honorific ‘Pūrṇa’ means ‘filled, evidently with the desirable attainments’, ‘perfect’. The word ‘nambi’, which is its Tamil equivalent, is used as a honorific after names, such as Maḥāpūrṇa, Śriśailapūrṇa and others.

45. Here ‘Mantra’ must mean the Mālamantra.

46. The prominent śloka is the Caramaśloka which is Bhagavadgītā (XVIII.66). This declares prapatti as the means for obtaining mokṣa. This has the last say on this subject and hence it is known as the carama, the last, final. Therefore it is called as prominent or the best (vara).

47. Stanza 60: ‘tamādideśa’ for ‘tadādideśa’. A, B, D. (No Note 49 here.)

48. Stanza 61: ‘tataśṣatāreḥ’ for ‘tacchatāreḥ’. A, B. Nammāzhvār is known as Saṭṭhāri, an enemy of the rogues. It is also said that he controlled a demon called Saṭṭha soon after his birth. The final composition of this Āzhvār is known as Tirunāyimozhi. The other three works of his are Tiruviruttam, Tirunāṭiriyam and Periya Tiruvantādi.

49. Stanza 61: ‘Sukavi’ refers to Madhurakavi who became the disciple of Nammāzhvār. He composed ten stanzas in Tamil in honour of his preceptor. It is called Kaṇṭiṇuṇgūruttāmbu

50. There is no Note of this number

51. The two stotras are Catuṣṭsloki and Stotraratna of Yamurācārya which glorify Śrī and Viṣṇu respectively.

52. Maḷādharaṭārya is Tirumālaiyāṟṟānā.

53. Stanza 70: Comits this.

54. The Gadyatraya comprises three pieces: Prthugadya also called Saranāgagitgadya, Śrīraṅgagadya and Vaikuṇṭhagadya

55. The compositions of the Āzhvārs are held to be holy and so are called Divya (divine) prabandha (composition)

56. Pillān was the son of Śriśailapūrṇa who was the grandson and disciple of Yamunācārya. Thus he belonged to the family of Nāthamuni. It was Nāthamuni who took the initiative to codify the compositions of the Āzhvārs. Pillān is stated here to have displayed his deep insight into the contents
of these compositions mainly by being a descendant of Nāthamuni.

57. 'Kurukenvara' means the chief of Kuru, a name of Āzhvār Tirunagari, the place where Nāmmāzhvār was born. Rāmānuja gave the name, 'Kurukena', to Pillān for his abiding interest and faith in the composition of Nāmmāzhvār.

58. The commentary is called '6000', 'Ārāyikappadi'. It contains 6000 granthas, each grantha standing for a group of thirty-two syllables.

59. Śrī Varadarāja is also known as Arulālapperumāl. Rāmānuja was called Emberumānār. Yajñamūrti was given the name, Arulālapperumāl Emberumānār.

60. The devotee referred to here was Toṇḍamān Cakravarti, the ruling king of the region of Tirumalai and an ardent devotee of the Lord of Tiruvenkāṭam. The Lord gave him His conch and discus for using them in his fight against his enemies. Hence the conch and discus were not with the Lord when a dispute arose about His identity.

61. Stanza 92: Pūrṇotha B.

62. The Cola king may be a prince who did not wield power as the chief of Colas. He was perhaps holding sway over the regions around Srīraṅgam and was of Saivite faith. His fanaticism for his faith was fanned by the Saivas who had to leave Tirumalai at the instance of Rāmānuja. There are other theories identifying him with Kulottunga I, his predecessor and Kulottunga II. There are difficulties in regard to each identification.

63. This was Bīṭṭī Deva who was a Jain and became a Vaiṣṇava disciple of Rāmānuja under the name of Viṣṇuvardhana. He lived in the first half of the 12th century. There is much difficulty in fixing the dates of the Cola king who persecuted Rāmānuja and of Bīṭṭī Deva.

64. This is only a poetical description of the changed attitude of Viṣṇuvardhana, given by the Vaiṣṇavas exulting in the triumphant position which they then had. Vide William Coelho: The Hoysala Vamsa, p. 284.

65. It is doubtful whether the idol was really in possession of the daughter of the Muslim King ruling at Delhi as Delhi was then under the Hindus. It is likely that it was under the care of a princess somewhere in Deccan.

66. Stanza 101. adḥattametya A.

67. This festival is conducted in every temple following the pattern in the Srīraṅgam temple. It is conducted for twenty days in the Mārgaṣīrṣa month. It is called 'Adhyayana
Utsava’, literally, a festival in which there is the recitation of the Vedas. The Nāṭayirudiyaprabandha which is considered as the Tamil Veda is also recited during these days in the presence of God and Āzhvārs. Later, the idols of Ācāryas also got their place along with those of the Āzhvārs.

68. This is the Rāmānuja Nūrattādī composed in honour of Rāmānuja by Tiruvannāgattu Amudanār, a disciple of Kūrattāzhvān.

69. Rāmānuja did this because in Nācchiyar Tirumozhi (IX 6) Āṅgāl has expressed a desire to offer all this to the Lord at Āzhahar Hills.

70. This is now Tirupati town at the foot of the Tirumalai hills.

71. The seventy-four persons are called Simhaśanādhipatis, empowered to guide the lives of their pupils by offering them pañcasamštāra.

72. The four persons are Kūrattāzhvān, Nadādur Āzhvān, Kiḻambi Āccān and Mulaṭyāṅḍān.

P. S. The reader’s indulgence is craved for some mistakes in numbering the Notes. They have been fully explained in the Notes. Some numbers have been inadvertently omitted. In such cases, the stanza number is given in the Notes to help identification.

Additional variant readings from the edition of Sri S. Krishnaswami Aiyangar (3, Puttur Agraharam, Tiruchirapalli 620017), based on Sri Gadi Anantacharya Svamin’s edition, are given below:

Stanza 1 varau. 5 As in A. 7 kaścid ca. 10 kṛtojanāstītuv mahardhih. 13 Kāṇcyām. 15 tāya. 19 śīkṣa 24 sahaṇāthi: tām 30 vilabhayastām. 34 an’gulimudraṇām. 35 vinarkaliṣye 36 itṣya 37 As in A: avocam. 45 puṇḍrayāgaṇantarān. 46 Kāṇcyām 51 jāyī 55 Sūtraśāmanāsadya. 59 itṣya: pravācyat (for katākaṣayam). 61 As in A. B. 66 puṇḍokaṭam. 74 āprāpaṇokāryam. 75 Kāṇcyām pathāt. 81 cidācarantam. 85 bhavedyo. 99 tirtheṇḥ 101 nīlā prītyā. 102 durmṛtam. 105 adhyayanamahamaharimśatīṁ. 107 santiṣa. 109 anyairekāntibhiḥ; tatha caurasam 110 śāstra- cāraika. 111 utsārya bhūmyām vyapagatavasatīm; śaṭeyam; śrutiṣvayuktīṁ.

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