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>An Anthology on Bhagavad Ramanuja

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and

Sri Shankara Jayanthi Mandali 45, 16th cross 3rd Block,
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On the Occasion of the 16th Shashtyabdapoorthy and
961st Birthy Day Celebrations of Bhagawan
SRI RAMANUJA

Contribution 24-4-1977 Rs. 2-00
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OF

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श्रीवर्धविष्णुमहागुरुभिरन्नुगीतः

श्रीरामानुजवैभवदेहतुलोकः

यस्मिन् पदं यतिवर्धव सुखात् प्रणेतुः
निष्कामदेव विद्धे निगमान्तभाष्यम्
तत्स्यैव तं भगवतं: प्रयागिनेयं
बंदामहे वर्धविष्णुपदामिथेयम्

^-^

1 कदाचित् श्रीरामानुजपदाध्यायः विद्वानः ‘श्रीमगव्यवास्रामानुजस्य माहिष्यः को हेतुः?’ इति श्रीमगव्यवास्रामानुजयितभागिनेयं (श्रीभगव्यवास्रामानुजांसुते: कन्यास्यः: भगिन्यः: कमळास्यः: कुमारं) ‘सत्कुर्वंता संसदि शिष्यवर्गमु अनन्यदन्तमंगित्वेत्॥
स्वचिह्वे:। श्रीभाग्यसंहासनमालमनीनः यस्मै च दृष्टं यतिवर्धरेण ॥’
इत्यादिकादिगिरा वर्धमानविभवं श्रीवास्तववर्धविष्णवार्यमहागुरुः
अपृच्छन्। तदानीं तेन अनेन श्लोकेन तेपामुचरस्माकमिति
संस्कृतायविदः॥
श्रीमद्भज्यपतिथ वेदन्तपाति: श्रीवारणाद्रे: पाति:  
श्रीयद्विपतिथ कैंचन तथा दिव्यस्थलाधीश्वराः ।  
आचार्यसे त्यांमुनि मुनिवर: श्रीशैलपूर्णस्तथा  
श्रीरामाजुजसंयमीन्द्रगुरवे तादक्ष्यपादं ददुः ॥  

॥ इति श्रीवद्विष्णुमहायुक्तिनः  
श्रीरामाजुजथैंववहेतुस्तोकः ॥

श्रुत्यत्वाद्रयपीठदेशिकमणि: श्रीवतसवंशाध्यायी:  
श्रीरामाजुजभागिनयः इति यः व्यातः क्षमामण्डले ।  
स श्रीसंहासिनीश्वरासुवर्धनपरः प्रत्यस्तबधागमः  
माहाकारणकुंडली: चरद्विष्णुव्योचितरिचे ॥

॥ श्रीवास्तवद्रविष्णुमहायुर्वेन नमः ॥
|| श्रीः ||

|| श्रीमते रामानुजाय नमः ||
|| श्रीश्रीवत्सचिह्मिश्रेष्ठे नमः ||

श्रीश्रीवत्सचिह्मिश्रेष्ठे: अनुग्रहीता:

|| श्रीरामानुजस्तुतिलङ्कोः ||

श्रीवत्सचिह्मिश्रेष्ठे नम उक्तिमधीमहे ।
यदुकक्यस्तवीलये चाति प्रकालस्तुतिवाते ॥

यो नित्यमच्युतपदां बुज्युगमस्कम- ।
व्यामोहतस्तदितराणि तुगाय मेने ।
अस्महुरोर्भेगचवतोदस्य दैवैकसिन्योः ।
रामानुजस्य चरणोऽशरं शरणं प्रपंढे ॥

(श्रीवैकुण्ठस्वेप्रथमः श्लोकः १)

श्रीमन्तौ हरिचरणौ समाभितोड़हं
श्रीरामावरजम्मुनीन्द्रलघ्वव्रोधः ॥

3
निर्म्भूकस्तत इह सुन्दरोरुवाहुं
स्तोष्ये तच्छरणविलोकनाभिलाषी ॥

(श्रीसुन्दरबाहुस्वते प्रथम: स्थोकः)

विज्ञापनां वनागिरीश्वरः सत्यरूपां
अज्ञीकुरूण कर्णार्णवः मामकीनाम् ।
श्रीरामधामनि यथापूर्मेकतोर्नः
रामाजुजार्जवशां: परिवर्तिनीय ॥

(श्रीसुन्दरबाहुस्वते 129-तम: स्थोकः)

रामाजुजार्जवशाः सिद्ध सुकुम्रदीपः
ल्लासीत्व स यायुधमने: स च नाथवशः ॥
वंश्य: पराकुशामने: स च सोद्वि देव्या:
दासस्तवे तत्रवदास्तम तवेश्वरणीय: ॥

(श्रीवरदराजस्वते 102-तम: स्थोकः)

श्रीश्रीवरदराजस्वते श्रीमतिसंवृत्तिहीता:
|| श्रीरामजुजार्जवशाः सिद्धान्तं कथितोऽवधिमीत्

अवाच्यो यत्वदसर्वत्रजिद्यज्ञानाश्रयित्य पूर्वः
मूनाः यस्तश्चाचययुधम् त्व देशिका मुक्तिमापु: ।
सोऽवशं रामाजुजार्जवशाः स्वायमाक्षित कर्ष्यां
यत्सम्बन्धाद्य: नुत कर्यं वण्यं ते कृत्यायः ॥

|| श्रीश्रीवरदराजस्वते अन्यः नमः ||
|| श्रीं ||
|| श्रीमते रामानुजाय नमः ||
श्रीश्रीवृत्ताचिन्द्रमिश्रदिमिरसरुग्रहीतमिति प्रथितं

|| धार्मिकव्रकम् ||

पाषण्डुप्पण्डदावद्धनः चार्वाकशैलशानिः
बौद्धव्याप्तनिरारासवासरपतिः जैनेभक्तिदेवः ||
मायावादिहृदभक्ष्यंज्रगुडः त्रैविष्णुचूडामणिः
श्रीहेमश्रीवंश्वर्षो विजयेऽरामानुजोसयं शुनिः || १

पाषण्डगिरिखण्डनवज्रदण्डः
प्रत्यक्षबौद्धमकराळवमन्थदण्डः ||
वेदान्तसारसुखदर्शनदीपदण्डः
रामानुजस्य विलसन्ति मुनोस्त्रिदण्डः || २

चारित्रोद्वारदण्डं चतुर्ययपथार्लिंकियाक्रेतुदण्डं
सत्रियादीपदण्डं सकलकलिकथासंहतेः कालदण्डम्।
मर्यमन्तालब्ध्यां निश्चुनविजयच्छा्य्र्यांसौवर्णिण्ड्रां
धचे रामानुजायेः प्रतिकथकशिरोविज्ञानं त्रिदप्तम्।
॥ ३ ॥

श्रव्या मजल्यसूत्रं निषुगपद्युगारोहणालब्ध्यां
सदिक्षादीपसूत्रं सकलकलिकथासंहतं कालसूत्रम्।
प्रज्जासूत्रं बुधानां प्रशामवनमनं पवित्रोदालसूत्रं
रक्ष्यासूत्रं मनोचं जयति यतियते वक्षसिद्धांतम्।
॥ ४ ॥

पाण्डसागरमहावर्णवामुखागि:
श्रीरंजनराजर्णांगुजमुलदासं:।
श्रीविष्णुसुमभ्यमण्डपमार्गदायी
रामानुजो विजयान्ते यतिराजराजः।
॥ ५ ॥

॥ इति श्रीश्रीवाचतसाविष्टमायमाधिरुत्तमुरुगस्वतामति प्रथिते
घाटिपञ्चकम्॥

॥ श्रीमते रामानुजाय नमः॥

6
|| श्री: ||
|| श्रीमते रामानुजाय नमः ||
|| श्रीदातान्तरपुरुषगुरवे नमः ||
श्रीदातान्तरपुरुषगुरुभासिष्यानुग्रहीता

|| श्रीरामानुजचतु: भ्लोकि ||

अनिशं भजतामनन्यभाजां
चरणाम्बोधमादरेण पुःसामु ।
वितराचिरुतं विभृतिमिश्रं
जय रामानुज ! रज्जवाश्री नित्यम् ॥

शुष्कि नो विमतांस्तइदीयसूक्तिः
कुलिषीभूय कुदगिरिभिसमेतानं ।
शाशुकलीकुले विपर्यिदीव्या
जय रामानुज ! शेषशैलशृङ्ख्ळे ॥

श्रुतिसु स्मारतिसु प्रमाणतत्वं
कृपयालोक्य विशुद्धया हि बुद्धथा ।
अक्ष्याः स्वते एव भाष्यरसं
जय रामानुज! हस्तिधाङ्गि नित्यम्॥

जय मयिमतान्तकारभानो!
जय बाह्रग्रंहाटवीकृतसहानो!
जय संक्रित्विन्युशरीतभानो!
जय रामानुज! यादवादिश्रुतः॥

रामानुजचतुःश्रोकीः यः पठोनित्यसदा।
प्राप्त्योत् परभां भक्ति यतिराजपदवन्योः॥

॥ इति श्रीशैलान्तपुस्तकम्यज्ञरुपेनादिता
श्रीरामानुजचतुःश्रोकी॥

॥ श्रीशैलान्तपुस्तकम्यज्ञरुपेनादिता

॥
॥ श्री: ॥
॥ श्रीमते रामानुजाय नमः ॥
॥ श्रीमद्यान्यपूर्ववेगु नमः ॥
श्रीमद्यान्यपूर्ववेगुः प्रेतवेलि

॥ रामानुजार्थः रसतनामस्तोऽक्रमः ॥

॥ श्रीरामानुजयोगीमदिरकैङ्गकैङ्गावलिने ॥
नमो ब्रह्मपुर्णाय महनीयगुणानवधे ॥

॥ रामानुजः पुष्कराष्ट्रः यत्तीन्द्रः करुणाकरः ।
कान्तिमत्यात्रि श्रीमान्द लीलामाणुसप्रीवः ॥ १

सरंश्रार्थार्थमः सर्वत्रः सज्जनप्रियः ।
नारायणकपात्रः श्रीभूतपुरास्यः ॥ २

अनंथो महकमन्दरः केशवानन्दवर्धेनः ।
काशीपूर्णप्रियसकः प्रणतातिरिविनाशः ॥ ३
प्रणाली: प्रणा: त्र्यदोषसेवनमोक्षः
याद्वापदितापार्थवस्तुच्छद्विधारिकः ॥ ४
अमोघो लक्ष्मणसुनिः शारदशोकनाशनः
निरतत्रजनानान्ननिर्मोचनविचक्षणः ॥ ५
वेदान्तावधसारः वर्दावामुदायः
पराभिप्रायतत्त्वः यामुनार्गुलिमोचः ॥ ६
देवराजकुलकायवयमहोदधिः
पूर्णार्द्वसत्तत्त्त्वः शौरियादाव्यश्चपदः ॥ ७
त्रिदण्डाः भवजः भवभानपरायणः
रज्जेशकृत्यार्थः विभूतिभयनायकः ॥ ८
भोग्यपूर्णकुलकायमन्गराजप्रकाशः
वरराजतक्षिपचदाविदातान्यपारः ॥ ९
मालाधरायिुज्जातदिवदातायतत्त्वः
चतुस्तसतिशिबियतः पश्चाचार्ययदाश्रयः ॥ १०
प्रपीतिष्ठतिष्ठार्थःप्रकटीतिकविभवः
प्रणालातिहाराचार्यदत्ताभिषेकभोजः ॥ ११
पवित्रीकृतकृती भागिने यत्रिद्विंद्रः ||
कृणेशदासारथ्यादिचरमार्थ्यामायः || १२

रज्ज्वेंटेश्वादिशेरकटीकत्वैश्वरः ||
देवराजाचर्यरतः सूक्ष्ममुक्तिसद्यायः || १३

यज्ञमूर्तिःप्रतिसाता मन्त्रदो धरणीयः ||
वरदाचार्यस्मृतः यज्ञसातिविनाशः || १४

अनन्ताभीष्कलः विठलेन्द्रगृहितः ||
श्रीशैलकरणापूर्णवधरामायणार्थः || १५

व्याससूत्रार्थतन्त्रः वोधायनमंतातुगः ||
श्रीभाष्यादिगहायणस्थानः कलिनाशः || १६

अद्वैतमताविच्छेदः विशिष्टाद्वैतपारः ||
कुर्ज्ज्वारीपूर्णवधरामन्तरपदशः || १७

विनाशिताखिलमतः श्रेष्ठतरमायाति ||
पुष्तीकुतंत्वातारतिः शाठारात्यमोच्चः || १८

शाष्ट्रदाचार्यश्रीवः भाष्यकारो महायथः ||
पवित्रीकृतभूभागः कृम्नायप्रकाशः || १९
श्रीवेदकटाचलरायीश्रीश्रुतेष्वकाव्याग्रदयः।
श्रीवेदकटश्रवश्चः सूक्तासंखादेशिकः॥ ॥ २०

कुःपामात्रयस्वतायः गोपिकामोक्षदायः।
समीचीनार्थसचिचिँयः सत्कुतो वैणववियः॥ ॥ २१

क्रिमिकण्ठन्वप्त्रवंसी सर्वमन्त्रमहोदधिः।
अजीक्ततात्रपूर्णार्थः सालग्रामप्रतिष्ठितः॥ ॥ २२

श्रीमणक्षामपूणेशः विष्णुवर्धनरकः।
बौद्धध्वान्तसहस्रांशुः शेषक्रप्रदर्शः॥ ॥ २३

नगरीक्तवेदादिः दिह्नीध्रसमाचितः।
नारायणप्रतिष्ठाता संपत्त्वप्रविमोचकः॥ ॥ २४

संपल्कमारजनः सायुलोकशिखामणि।
सुप्रतिष्ठितगोविन्दराजः पूर्णमनोरथः॥ ॥ २५

गोदायङ्गो दिविजेता गोदाधीप्रपूरकः।
सर्वसंशयबिच्छेता विष्णुलोकप्रदायः॥ ॥ २६

अन्याहतमहद्वक्तः यतिराजो जगदगुरुः।
एवं श्रामाजायस्य नामामयत्वं शतमुः॥
यः पठेतु श्रुत्यायापि सवाच्छो कामानवांचुयात्॥ ॥ २७
यदान्न्यपूर्णैः महात्मनेदं
स्तोंत्रं कृतं सर्वजनावनाय ो ।
तज्ञीविरूपं युवेव वैष्णवानां
ब्रह्म रामानुजमानसानाम् न।

॥ इति श्रीमद्भाष्यपूर्णैः गुरुगीतिः
रामानुजाष्टकोऽक्तवनामस्तोलम् ॥

॥ श्रीरामानुजयोगीन्द्रकृष्णकृष्णकथालिने ।
नमो ब्रह्मपूर्णाय महानीयगुणायभे ॥

॥ श्रीमद्भाष्यपूर्णांगर्भे नमः ॥
श्रीमते रामानुजाय नमः
श्रीपराशरमद्वारकेभ्यो नमः
श्रीपराशरमद्वारकैरुण्येनीतानि

रामानुजस्तुतिपद्यानि

श्रीपराशरमद्वार्यः श्रीरक्षेत्रपुराहितः
श्रीवत्सांकृषुः श्रीमान श्रेयसे मेस्स्तु मूसे

रामानुजमुनिजीयात् यो हरेशक्तियन्त्रः
कल्लिकोलाहलक्रिकङ्गयायाव्रमपाहहर्तः

(श्रीरक्षेत्रवस्त्रोते)

श्रीरक्षेत्रकरिश्चैलमञ्जनगिरिः ताक्ष्यार्द्रासिंहाचलो
श्रीकूमर्य पुरुषोत्तमं च बदरीनारायणं नैमिनमस्थै
श्रीमद्वारकतीप्रयागमधुरायोध्यायाः पुष्करं
सालग्रामगिरिः निषेध्य रसते रामानुजोधयं मुनिः

(श्रीरक्षेत्रनाथस्तोत्रे)
पुरा सूत्रायासः अश्विनीशिरोर्कर्ष प्रथितवान्
विषवे तं अर्थां वज्रधररतामेत्य स पुनः ।
उभावेतौ प्रत्यो घटियतमलं युक्तिभिरसौ

नजेज्ञे रामावरज इति स ब्रह्मकुकुरः ॥

(मुक्ककाठोकः)

इति श्रीपराधरभद्राकैरणुशृद्धीतानि

॥ रामानुजस्वरुपिताप्राणि ॥

श्रीपर दारभद्रायं श्रीरक्षेशपुरोहितः ।
श्रीवत्साधुतः श्रीमान् श्रेयस्वे मेस्वन्त मूलसे ॥

॥ श्रीपराधरभद्राकैरक्त्यो नमः ॥
वन्देकर्तु वर्णार्थि ते बल्लाभिजान्त्याः पूर्णम्।
भाष्यामृतम्भानात् संजीववत्ति मामि॥

क पाथि विदुषामेशा प्राणी पियः प्रशुणाय शापे
मशाक्षरकिन मन्ये माध्यमाधावनिदशरानम्।
यतिवात्त्रयस्त्येजः प्रत्यार्थिनग्निर्गमः।
क्षणनिपुणः नियं जागति कौरिकरं मयि॥ १

न खलु कवितामानः का नः क्षति पाथि मांत्मे
न च परिचयः काणादे च कुमारिलद्वराने।
अपि गुरुमते शास्त्रेष्य्येत्यपि तथाश्च नः
कलिति विजयं सर्वत्र श्रीयतीथरस्मिः॥ २
यशकार यतिराजभारती-
चित्रत्विषु परं परिधभम्।
तत्स्य वैदिकसदेशिकायामने:
अग्नि क परबादिसंभवः।।
(श्रीतत्वकारे)

-:-0:-

इति श्रीवास्त्ववरदगुहुभिरनुग्रहीतानि
॥ यतिराजभारतीस्थुतिपदानि ॥

यहश्रयं निगमान्तदेशिकायामिणि: लक्ष्मीहयास्यास्यावः
यदं यथायात्यायानाचछटारिसुमनिःनिराद् लक्ष्मीनासिहास्यापदम्।
यं देवेऽकरिशेलमौखिनिलयेऽप्राह स्वर्य मातृं
सः श्रीवास्तसुः करोतु सततं भद्रं सुभ्रात्रकारति:।।

॥ श्रीमेते वास्त्ववरददेशिकाय नमः॥
|| श्रीः िमते रामाजनाय नमः ||
|| श्रीमते सुदर्शनसूरये नमः ||
श्रीसुदर्शनसूरिभरतगृहिता:

|| श्रीमाण्यकारस्तुतिश्लोकाः ||

यतीन्द्रकृतभाष्यार्य पदवचापवाने दर्शिता:
ब्यासं सुदर्शनार्ये तं बन्दे कुरुक्कल्लधिपम्

==

तस्मै रामाजनाय नमः परमयोगिने |
य: श्रुतिस्तुतिसूत्राणां अन्तर्वर्षेश्चाश्चामत्

Prāpaṁ Prāṇavākaṁ Bhāṣyam Rasāṣṭamvāram

परस्य जन्माणो यत्र शोषितं स्फुटमीक्ष्यते

Abhisvāntasāgambhirā: Rāmānujachāraṁ

दर्शयन्तु प्रसादेन स्वं भावमाखिलं द्रढः

भाष्यं चेत् न्यायश्च स्वयं यति:व्यासवाचाचां तथा

Gāmabhīṣyāदनवस्थिति: भिन्तमतिर्तु जनस्तत्त्विरास्

18
प्रश्नः कथमौधरः स हि न नः प्रत्यक्षरूपो द्वाराम्
तद्वापरम् स च भाष्यकृत् स च हरि संयक्त ग्राहिन्तु नः || ४

(श्रुतमकाशिकायाम्)

॥ इति श्रीसुद्दर्शनस्वरूपार्जुनगृहीता:
श्रीभाष्यकारस्वातिन्नरोकः ॥

॥ यतीन्द्रकृत्तमाण्यां यद्ध्वाख्याननेन दृष्टिः
व्यासं सुद्दर्शनार्यं तं बन्दे कूरकलाघिष्म॥

॥ श्रीमणे सुद्दर्शनस्वरूप्ये नमः ॥
श्री: 

श्रीमते रामानुजाय नमः 

श्रीमते निगमान्तमहादेशिकाय नमः 

श्रीनिगमान्तगुरुभिरनुग्रहीता 

यतिराजसम्बन्धि: 

श्रीमान वेदवत्नाथाय: कवितार्किककेसरी। 
वेदान्तचार्यचर्यां मे संनिध्यं सदा हृदि।। 

कमण्यां गुरुं वन्दे कमलाग्रहमेधिनम्। 
प्रवक्तं छन्दसं वक्ता पश्चरायस्य यः स्वयम्।। १।

सहस्त्रयां शोरे: समन्त्रितंजगद्विताम्। 
अनुग्रहमयां वन्दे नित्यम्भातानिग्रहाम्।। २।

वन्दे वैकुण्ठसेनान्यं देवं सूचकतीसखस्। 
पदेश्निशिखरस्पन्दे विश्वमेतदु व्यवस्थितम्।। ३।
यस्य तारस्वतस्त्रोतो वकुलामोदवासितस्यः।
श्रुतीनां विश्रामायालं शठारिं तमुपास्ये॥

नात्येन स्थिनिना तेन भवेयं नाथवचानहम्।
यस्य नैगमिकं तत्तवं हस्तालकत्वं गतस्य॥

नमस्यायप्यरविन्दाणि नाथभावे व्यवस्थितस्यः।
शुद्रसच्चवमयं शौरीरवतारभविवायस्य॥

अनुज्ञितक्षमायोगमपुण्यजनवाचकस्यः।

अस्पृश्यमदिरागणं रामं तुर्यपाते॥

विगाहे यायुनं तीर्थं साधुसुन्दरवने स्थितस्यः।
निरस्त्रिज्ञानगत्वमें यत्र कुण्डः कुतादरः॥

द्वानिन्ध्रं यतीन्द्रस्य देशिकं पूर्णमाश्रये।
येन विश्रुजो विस्योपयूत मनोरथः॥

प्रणामं लक्षणयुनि: प्रतिग्रहातु मायकस्यः।

प्रसाधयति यत्सूक्ति: स्वाधीनपादिकां श्रुतिस्य॥

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1 सारस्वतं श्रोतो 2 स्थिनियेन 3 अस्पृश्यमदिरागम
उपवासिति मृदुपृष्ठष्टतः
श्रिजगतपृष्ठवलं श्रिदण्डहस्तम्।
शरणागतसार्थवाहमीऽऽ
शिख्या श्रेष्ठारिणं पति यत्तीति नाम्॥ ११

प्रथयन् वित्तेषु तीक्ष्णभावं
प्रकृतस्मत्यारिक्ष्णे यत्तीत्रः।
अप्रहक्ष्णतिष्ठन्यन्यन्यतैः;
वबृधे पञ्चमितारायुथ्रारे।॥ १२

श्रामिकोदयशक्राणिद्वारे:
स्ववलायुज्ज्वलत्यादवप्रकाशः।
अवरूपितवान् श्रुतेनार्थार्थां
ननु रामावरजः स १एष भूयः॥ १३

अवहृतु सम्भवं श्रुतीनां
बरतीनामयथायथ प्रचारम्।
विनिवर्तितं यतीश्वरोक्तः
विद्ये ता: स्मिरनात्मिपञ्चस्थः॥ १४

¹ एव
अमुना तपनातिशायिभूष्णा
यतिराजेन निबद्धनायकश्रीः।
महती गुरुपद्वञ्चिहारयन्निः
विवबाहां हुदयज्ञमा विभातिः। १५

अद्वृतप्रक्ष्य्य यतिक्षमामृतो
विभाति वंशे हरितच्छमक्षतम्।
यदुज्वतः शुद्धसुवचरीतलाः
मवन्ति मुक्तावलिभूषणं सुवः। १६

अनपाविष्णुपदसंध्रयं भने
कलया कपालिक कलयाप्युज्ज्वलसम्।
¹अकलद्योगमजादाशयोदयं
यतिराजचन्द्रपरागरुपगम्। १७

अभिगम्य सम्यगनन्धा: सुमेघसो
यतिचक्रवर्तिपपण्डरपतनम्।
हरिभक्त्यान्यरीकाः परस्परः
कयविक्रयाहृद्दार्याः समिन्धते।। १८

¹ अकलद्योगमजादाशयोदयं
पर्वतातिवादपरिवादपैशुनः
प्रभृतिगृहूतपतनीयपश्चिला।
स्वदेः समाध सुभगा सरस्वती
यतिराजकीर्तिकविकविश्रोचिता॥ १९॥

अनुक्ल्यभूतानुभित्वं सतां
अजहन्तिचितरं गतं गच्छिवेच्छ। ॥
चलचित्रानुभूतिविनिविन्तेनोषयं
शरणं यतीन्द्रचरणं चूणीमहः॥ २०॥

श्यासिताच्छुर्वपरीवादव्या
निगमान्तिनीतिजज्ञेस्ततस्तुत्स्त्र:।
प्रतिपद्यन्ति भक्तिमापवर्गीकृ।
यतिसार्वभौमपदसात्त्वकाताश्च॥ २१॥

मूले निविश्य महत्तां निगमदुमाणां
मुष्णावृ प्रतारकब्रह्म धृततनैकद्वं:।
र्क्षेणभक्तजनमानसराजहंसो
रामायुजः शरणमस्तु मुनि: स्वयं न:॥ ॥ २२॥

सन्तमन्त्रवित्त क्षिप्ति संयमिनां नरेन्द्रः
संसारजिज्ञानमछै: समृपस्थितं न:।
विश्वकर्मां विषयलोभविष्णु निजाभि:
गाढातुमावग्रुद्धवजभावनाभि: || २३

नाथः स एष यज्ञिना नवरात्रिजालः
अन्तरिनिनमपनीय तसो मदीयस्।
विद्वानचित्रमन्त्रं लिखतीव चिचे
व्यास्वानकेलिः सिंकेन कराम्बुजेन || २४

उद्गुहतीमुपनिषत्सु निगृहमर्थ
चिचे नवेशायितमध्यचियाः स्वयं नः।
पश्येः लक्ष्मणसुने प्रतित्रहस्तायः
उचिद्र्यं। वनसुभगासुपदेशः ख्यातः || २५

आकर्षणानि निगमान्तसरस्तीनां
उच्छातनानि बहिर्नास्तरस्त्रानाम्।
पत्थरानि घोरवरसंज्ञर्पीडितानां
हुदानि भान्ति यतिराजश्रुनवेचांसि || २६

शृङ्खलाः भावम्भावानुभवः शिखावानुः
दोषावमदिनियतोषक्तिरोषधीशः।

1 सत्त्व
तापातुबन्धशमनस्तपन: प्रजानां
रामानुजो जयति संबांढितात्रिधामा || ८७

जयति सकलबिधावाहिनीजन्मशैलो
जनिष्ठपरिवृत्तिज्ञातविश्रामितिनिश्चितिकृ ।
निखिलकुमारिनायागवर्तीवालसूयोः
निगमजलखिवेलापूर्णचन्द्रो यतीन्द्रः || १२८

श्राचनिवहुमतसारा मुख्तिनिशेषीकृ
सहद्युहुद्यानां शाष्टती दिष्टसिद्धः ।

¹शामितदूरितगन्धा संयमीन्द्रस्य सूक्ति:
परिचितगहना न: प्रस्तुवीत प्रसादमुः || २९

भवमरुपरिभिज्जस्फोटपानीयं सिन्धुः
दुरैर्हितजिज्ञादुभक्तुक्तात्मकुभ्या ।
श्रुतिनयनसनामि: शोभते वक्ष्मणोक्ति:
नरकमथनसेवाप्रसाददनांद्रिप्रभमा न: || ३०

हारिषदमकरन्दपनिनः संब्रितानाः
अनुगतबहुशास्त्रास्तापमुन्मूलयनि ।

¹ शामितदिमतत्त्वेदा  ² तिष्टः
शामिलितरितगन्धा: संयमिन्द्रगन्धा:
कथकजननीसाक्ष्यनाक्ष्यवृक्ष्या:  ||  31

नानाभूतैंजगति समयैंनर्म्हलीलां विचित्रतोः:
अन्त्यं वर्ण प्रथयति बिभोराष्ट्रमयूहस्ये1 ||
विश्वं ग्रां विषयनियतं व्यक्तितादुग्रहं सतू
विभक्षेनो यातिपत्तिर्भूद्र नेत्नसारार्धिणं:  ||  32

लक्ष्यं बुद्धे रसिकसनालास्पलोलीनाचारः
शुद्धावलं क्रिमापि जगति श्रोत्रदिवङ्गाणि नः: ||
लक्ष्यालप्स्ये: सितजलाधिणविना तत्परवत्नेन:
लक्ष्मीकान्तस्तांकमुद्यो लक्ष्मणायोपदेशः  ||  33

सिंहतिमवच्चीरयन्त्यातिमनोरथसिद्धिनरुंती
यातिपतिसंरदायनिरपायनोपचिता: ||
वधुकर्मोलिनिंद्रमदन्तुददन्तिघटां-
करटकटाहारविहिनशीकर 2शीरसिरिताम्  ||  34

निरूपितम्वच्चीरितसिद्धनामिताण्डवयनु
निगमविमण्डकले3रसिकरिताण्डविध्वृत्: ||

1 मेदे:  2 शीरसिरिताम  3 निरते:
गुणपरिनिद्रासूक्तिकटकोणविघटनया
रति दिशामुशेषु यतिराजयशः पठः ॥ ३५

इति प्रथमसंभवतकुमतिजातक्कुलकुण
मुषामतरत्रशानलवलितजीववातवः ।
क्षण्ट्यमृतसंक्षरं यतिपुर्णदर्शोत्त्रः
चिरसनसरस्रत्वीचिकुरचन्द्रसरिणझरकः ॥ ३६

सुभाषानसुदुःश्रुतशुक्तसमांशुक्तिमुष्टिन्यः
कथाहिणसी गवानु कपटसौंगतानु खण्डयतु ।
मुनिनराजस लक्षणो मुद्मुदित्यत्स्वः
मुकुन्दगुणमातिक्रकरकाच्चिबः स्वक्षिबः ॥ ३७

कपादिस्तकर्में कपिलकल्पनावश्युरां
दुर्यास्ततीत्य तुदुहृणतं त्यन्त्रोढरसः ।
कुद्धिकुहनामुखः निपततः परमधाणः
कर्ग्रहविचक्षणो जयति लक्षणोऽध्य मुनिः ॥ ३८

cणादपरिपाठिभिः कपिलकल्पनानात्कैः
कुमारिरूपाधिरूपानिववन्धनश्रुतिभिः ॥
तथागतकथाशतैस्तदनुसारिल्पैरषि
प्रतारितमिदं जगत् प्रगुणितं यतीन्द्रोक्षिप्तः। ॥ ३९ ॥

कथाकलहकौटकश्रीहीतकौतस्कुत।-
प्रासाजविरसंपुहङ्ग्रसनकुम्भसम्भूतयः। ॥
जयन्ति सुभिषयो ¹यतिक्षित्रृद्वन्तन्तिकोपासना-
प्रभावपरिप्रकृत्रम् ग्रामितिभारतीसङ्गदः। ॥ ४० ॥

यतीश्वरसरस्वतीसुराभिताशयानं सतां-
वहामि चरणाम्बुरं प्रणातिशालिना मौलिना।
तदन्यमतदुर्मदुर्बलितचेतसां वादिनां-
शिरस्तु निहितं मया पददशिणं दृष्यतास्म। ॥ ४१ ॥

भजस्व यतिभूष्टरानिद्मादिदुवास्ता-
कदच्चवर्त्तनं ग्रामानिवर्त्तना वर्तनीस्म। ॥
लभस्व हृदय स्वयं स्वयं र्यथपदायुगातृह-
दुहृतियथितिनिस्त्रुतदृशितुमाति निष्ठितिस्म। ॥ ४२ ॥

कुमातिक्षित्विहितग्रन्थग्रान्यक्षुम्भूतमतान्तर-
प्रहिलामनसः पश्यन्तव्यां यतीश्वरभारतीस्म।

¹ यतिक्षित्रृद्वन्तन्तिकोपासनमभाव
विकटधुराभिमंडलः पीठीपरिश्राकरणोति:
कुलगिरितलाराहे भानी क्रियानि व कौस्तुभः। ॥ ४३ ।

स्थविरानिगमस्तोमस्थयं यतीथशरभार्ती
कुमतिफणितिष्ठोमश्रीवा: शिष्यन्तु भजन्तु वा।
रसपरिमलशाखाघोषस्फुटलपुराणमेदनं
लवणनिजः: १कपूर्णरथः क्रिमित्यभिमनन्तेः ॥ ४४ ॥

वहरि महिलामायो वेघाज्योपखरैकः
चरतन्तरत्या बामो भागः शिवस्य विनङ्गिते।
तदापि पर्यं तत्वं गोपीजनस्य वशंबदा
मद्नकदनैनेन क्रियोन्ते यतीथरसंश्रयः। ॥ ४५ ॥

निगमपथिकच् छायाशाक्षी निराशमहानिधिः
महितविविधच्छायाभ्रूणीमोर्यसारथिः।
त्रिस्फुनसम् प्रत्यूषोऽयं नित्यिधिश्रिवामणि:
प्रथयति यतिस्माभूतपारावरीमारिपरंवयामु। ॥ ४७ ॥

जडमतिमुःक्याणान्तादन्तिविश्वासीश्रिविद्यः
प्रभवितिनिधिः: प्रजाशालिप्रकाशनयायः। ॥

1 कपूर्णरथः
श्रुतिसूर्खयः युद्धानन्दाभिवर्ष्यकचारिदा:
यमगतिकथाविचछेदिन्यो यतीत्रश्रसूतकः ॥ ४७

प्रातिकलामिह प्रत्यक्तचवालोकनदीपिकाः
यतिपरिशुद्धग्रन्थामिन्तां निरन्तरयन्ति नः ॥

¹अकलुषपत्रानौलक्षक्षुधातुरुद्दर्शा-
परिगतलक्षप्रत्यासीदस्तक्षेपहिसुग्रहः ॥ ४८

शुकुन्दाधिग्रङ्खालकुद्वनचन्द्रातपनिहाः
शुकुचमकोंद्यां दृढः सुनिवृत्तारकरिगः ॥
स्वसिद्रान्तध्वान्तस्वरकुम्भुचमथलिपरिषद्-
दिवासीतप्रेषादिनकरसमुत्थानरुपः ॥ ४९

निराराधा वोधायनः ¹भगितिनिध्यन्तुशुभगः
चिशुद्धस्यनप्यतिविपिदुर्शारीरकरः ॥
अःकुण्ठः कल्पने यतिपतितिबन्धः निजसुखः
अनिद्रानाग्राहसरसमनिवेद्याय सुधियासः ॥ ५०

विकल्पातोपेन श्रुतिपथ्मरोपं विघटयन्
यद्यछानिनिद्वे यतिनृपतिश्वदे विरमति ॥

¹ फाणिति
वित्तन्दाक्षरस्वतप्रातिकथकेत्तपुष्पतना-
वियातव्यापार्थ्यतिमथनसरस्म्भकल्लह: ॥ ५१

प्रतिश्वा तकोणां प्रतिपद्माचाँ ढांग यजुषां
परिलक्षां: सात्तां परिपणमथवालिङ्गायोः ॥
प्रदीपस्तवानां प्रतिकुतिरसी तापसागिरां
प्रसाचः संविचः 'प्रदिशाति यतीशान्याणणिति: ॥ ५२

हतावचेऽहृथे हरिवरणपुष्पहुहुर्युगे
निवधन्नन्येकान्त्यं किमपि यतिभूबुत्तपाणितयं: ॥
शुनासीरस्फन्दुरहिणहरहेम्बुलस्थुकु-
प्रभेशादिशुद्ग्राणतिपरिहारप्रतिपध्यव: ॥ ५३

यथाभूतस्वार्थाय यतिन्द्रपतियुक्तिनिविज्ञचे
सुधासंदोहार्थिः सुचरितविपक्तः अश्तिमतामु् ॥
कथायत्तस्वकौत्स्वकतक्कोलोलहलहत-
तिवेदीनिवेद्यश्चमनविनोदग्राणिणी ॥ ५४

श्रुतिश्रोणीचूडापदवहुमते लक्ष्मणमते
स्वपक्षस्थानू दोषान्तु विचर्ममतिरारोपयति यः ॥

1 प्रदिशास्तु

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स्वहस्तेनोतिष्ठत: स खळु निजगात्रेशु बहुलं
गलानिर्धारांलांगनलकलालिम्यति जडः ॥ ५५

निरालोके लोके निरुषपाधिकरेहभारितो
यतिक्षमाभृद् ही यदि न किल जाज्वल्यत इह ।
अहेकार्ध्वान्त विजहति कथ्यंकारमनन्तः
कुतकृप्यवालौखं कुमातिमतपाताताकुहरस्व ॥ ५६

यतिक्षमाभृद्यं मताविह नवीनं तदापि किं
ततः प्रागोवान्यद्व तदापि किं चर्णानिकेषे ।
निकाम्यन्तः यदा ¹ निजमतििरस्कारिनागमात्
निरादाध्यात्मिडऱुमयुर्द्वेर्जयन्तयः ॥ ५७

सुधासारं श्रीमद्धरवर्षुः शोककुहरे
निपिष्ठति नयञ्जनागमगरिमाणः फणितः ।
यदास्वादाभ्यासप्रचयमहिमोष्ठासिनाथियां
सदास्वाच्छ काले तद्नूतमन्तं सुमनसामु ॥ ५८

यतिक्षोणीभुवंतयादिमानिदर्मोगजनता-
शिरः श्रीपीजुं ² तादी ³ दहबलं प्रभवति ॥

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¹ निजमत ² मनलि ³ दहबलं प्रभवतु
अविद्रारण्यानीकुहरविहरन्मामकमनः
प्रमाधयन्मत्तुश्रधमनिगलं पादवुगल्मम् ॥ ⁵⁹

सचिवी मुक्कानां सकलजगदेशःप्रशासनी
गरीयोथितस्रोतंरुपकिर्तसा यायुनसुखःः ।

¹निरुच्छेदा निर्मोतरस्मापि समाधानयति मां
यहद्धारवीक्षेपात् यतिपितिदयादिन्यवादिणांनी॥ ६०

चिन्ताश्रूपुर्वतदन्तर्वचःकन्याशत्यान्यिलाः
सिद्धान्ता न समिथने यतिवदद्नात्तुसंज्ञायिनी ।
मुक्कायुक्तिनिषुक्लसिद्धततिनीचूडालचूडापदः
किं कुल्यं कल्यकं खिण्डरप्तमेदमोक्षणोपिष्कुषुः ॥

वन्दे तं यामिनां घूर्णन्धरमई मानान्धकाँहुदा
पन्यानं परिपन्निनां निजपदशरुन्धामनिन्दाया ।
दत्तं येन दयासुधाम्बुनिधिनां चल्लवा विमुद्वं पयः
काले नं करिश्रूक्षणजलदः कालाऐक्षकं विष्ठी ॥

काष्यपेन गुह्वत्पीतवसना दच्चे�izzliesमिषण्डिता
सा सूतैशुरमदेनस्य जयति त्रयंतसंरक्षिणी ॥

¹ दुरुच्छेदा
यत्रप्रयाणिततीथवार्धितथिघामभक्ष्यतां यद्युपनानु
आसिन्धोरनिदंप्रदेशनियता कृत्यं प्रजागारि नः।।

लिखते लक्षणयोगिनः पद्यं रथ्यापरागच्छता-
रक्षारोपणामः रूपरिपरिशिः मन्तसीमान्तिकं।
भिक्षापर्यंतन्त्रणेषु विभरांच्छे मलक्तिकिलिषा
यद्विन्याससैनिध्यं ¹पत्रमकरीसुद्रं समुद्राम्बरा।। ६४

नानातन्त्रविलेहितेन मनसा निर्णीतदुर्नितिभि:
कष्ट कृत्वापदश्रीभिषतिपतेरादेशवैद्यिके।।

व्यासो हसापदकृतः परिहृतः प्राचेतसश्रेष्ठसः
कल्पः केलियुकः युकः स च ²सुधावाधाय बोधायनः।।

अथ्य तिष्ठाति मामिका मतिरसाराजन्मराज्यती
पत्या संयमिनामनेनजगता पत्याहितत्त्वैदिनाः।।

यत्सारस्तुदुघ्यसागरसुपर्यास्विश्वास्वादिनां
ग्रस्यायान परोच्चवीति भगवन्मायामहायामिनी।।

शुद्धादश्वर्णबद्धेनिध्यात्माश्चान्ययोपेशाविनिष्ठा-
प्रत्यादिष्टबहिर्गति: श्रुतिशिरः प्रासादमासीदिति।।

¹ पत्रमकरीसुद्रं ² सुधावाधाय

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दुष्कोदन्तव्यसत्यसत्यिसदासामोददामोदर-
श्रद्धालोकनदाईत्यलितयलितितोमेशा मनीषा मम।। ६४

आस्ता नाम यतीन्द्रप्रदतिघुषामाजानशुद्दा मतिः
तचायमाजविदगधगङ्गमधुरं सारस्वतं शाश्वतस्
को वा चश्शुद्दश्ये दपि पुरः सातोपतक्षिप्ता
शक्तश्चार्मित्वा विहारसंस्मृतरणमादेशु वादेशु नः।। ६५

पयासम पर्यंपं क्रणचरणकथामाट्यपादं शिशिक्षे
मीमांसामान्तत्वनम समाधिनिष्ठि गृहं: सांखययोगी समाख्ययम्।।
इत्यं तैस्तैषेतिन्त्रादित्तवहुसूपातङ्गकान्तारपान्त्यः
अन्तमोहक्षापन्यवैहः क्रिमिगु नांडिनतन्त्रीं तन्नीयः।। ६६

1 गाथा तायागतानां गातिः गमनिक्षा कापिली कादपि लीना
क्षीणा काणादवाणी हुहिण्डहरिगिर: सौरं नारथन्ते।।
क्रमां कौमारिलोष्टर्थो गुरुमनं गौरवावतु दूरवान्ति
का शक्ता शस्वादेश्यविज्ञति यतिपति भद्रबेदी ज्ञिरेदीम्।। ६७

विष्णुप्रविव्यपथाधी यतित्तूपतिवयाः संपदेशकारिणवेशसिंह
श्रद्धाशुद्दार्गाहः शुभमतित्तिक्षा बेघुलाणोस्मितिक।।

1 गाथा
प्रज्ञादौर्जन्यगर्जन्यातिकथकवचस्तूलवातूलकृत्याया
सक्षम्या सारवत्या समतज्ञत सतां ग्रीतिमेतां समेताम्॥

आशामतज्ञणानविषयवेगानु
पादे वतिक्षितिभूतः प्रसभं निरुत्थनः।

कार्यं कथावथकृतूहितिभि परेऽ

कृष्णे स एष कविताकिर्मिकांहिनादः॥

उपशामितकुदक्षिण्यविषयानाम्
उपनिषदाद्वमुपन्चारदीपिकेयम्।

कविलित्वगवड्डिभूतियुगमा

दिशानु माति यतिराजसमांतिनः॥

करत्तामलकीकृत्वं सत्यायः

श्रुतिवातंसितद्वृत्तसूत्रवः।

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1 सत्यायः:
दिवसतारकयन्ति समत्सराय
यतिपुर्न्दरसनातिसादराः ||

|| इति श्रीनिगान्तनुभोरलुगुढीता
यतिराजसच्चति: ||

<<><>
कवितार्किकसंहाय कल्याणगुणशालिने ||
श्रीमते वेदूठेश्वर वेदाल्पुरवे नमः ||

<<><>
|| श्रीमते निगाल्मल्लमहादेवेशिकाय नमः ||
॥ श्रीं ॥
॥ श्रीमते रामानुजाय नमः ॥
॥ श्रीश्रीहतन्त्रस्वतन्त्रगुरवे नमः ॥
श्रीश्रीहतन्त्रस्वतन्त्रगुरुभिरुपहृतः
॥ अवतारश्लोकः ॥

पर्यायभाष्यकाराय प्रणतार्थिं विधून्वते ।
घ्रात्मक-स्वतन्त्राय द्वितीयग्रहणे नमः ॥

चैत्राद्वैषं विण्दुर्दश्नस्थायनोपासुकम् ।
तुप्याःसंप्लेव शेषमूर्तिम रामानुजं भजेः ॥
(विच्छूरिस्तोते)

॥ इति श्रीश्रीहतन्त्रस्वतन्त्रगुरुभिरुपहृतः
अवतारश्लोकः ॥

पर्यायभाष्यकाराय प्रणतार्थिं विधून्वते ।
घ्रात्मक-स्वतन्त्राय द्वितीयग्रहणे नमः ॥

॥ श्रीश्रीहतन्त्रस्वतन्त्रगुरवे नमः ॥
श्रीमते रामाजुजाय नमः
श्रीघटिकाशतवात्स्यवर्द्गुरुवे नमः
श्रीघटिकाशतवात्स्यवर्द्गुरुमिर्नगुर्धिताः

'यतिराजविज्ञानलोकाः'

नमो वरदविष्ण्वार्यनमनानन्दवरायिने ।
वात्स्याय वरदार्याय धार्मिकाहरसाहस्ते ।

मायाविमोहितसुरानसुरानलावीत्
येनाच्युतस्स कुहनासर्वामीन्तुष्यानू
संमोहयत्सु पुनरेशु सुदर्शानोष्पि
तानेव जेतुमधुना यतिष्ठोकरोऽभूतः ॥

1 श्रीघटिकाशतवात्स्यवर्द्गुरुमिः [एते श्रीभुतप्रकाशिकाप्रसूते: श्रीनदारुस्मात्र वात्स्यवर्द्गुरोऽ वंशयाः, श्रीनिम्नमान्तमहादेशिकस्य प्रशीण्याः, श्रीपरकाठस्तयारकृतश्राहात्स्वशत्त्वम्बुरुख्याः: शिष्याः, श्रीमद्रोहितमठस्तयारकृतश्राहुकपमुने: आचारयाःः।] अनुगृहितात्त्व यतिराजविज्ञानान्तकात् उद्धृता इमे श्रेष्ठः

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त्रिदण्डकानाथायायाश्चोपढ़ते:
प्रसाधयनु पारमहस्तस्यलक्ष्मीम्।
वैक्रुण्ठमारोपयितुं सुभक्षुन्नु
सोपानकारी यतिराज एषः॥

स एष साभास्त्तात्क्षणद्वां
निलक्षणविधाः निरवधभूमाः।
गद्यातमना क्रष्णजनोपवोग्यां
संवाददृष्टां विद्ये दयाद्॥

प्रमाणोध्य वेदान्तः प्रमेयेषु परः पुरुषः।
प्रमातृशु यतीन्द्रोऽयं न द्वितीयमपेश्ये॥

कर्मण्याजक्ताखिलात्मानविमहकःशायोऽवोऽस्युद्दृत्—
पश्चात्क्षणाश्वासिंहकितजगान्न्यमादिलीलादर्भः।
भोगेकस्वर्ण विनायक्यति परं ब्रह्मापि दचाभयः
भूतभ्यो यतिराज एष इति मे चेतस्यभूमिविश्वयः॥

देहाक्षादिविलक्षणोऽद्वीरुज्जो नित्योऽहस्तर्योऽठल—
ज्ञातान्त्रमयोऽपत्तनम् इव आयत्वविधावृतः।
परङ्गकेशविपाकपायकशिखालीस्तपः तस्यात्मनः
निर्वाण्य निरस्तिः सौहृदनिधे। नान्या गतित्वां विना॥
सर्वश्रोते न न वेदः तस्य करुणाराशोहोपेश्वा कुतः
सर्वेश्वः किमसि न शक्त्यति परित्रातुः तथापि प्रश्चः ।
सर्वानुः रक्षति यत्रकां रक्षकं त्यागः नरानुद्वर्णः
संसाराङ्गुनिये: स एव हि गुरुः सर्वोचरं दैवतमस् ॥ ६

त्रिवर्गमवदगीरयनु त्रिविधचेतनाचेतनः
प्रष्ठसमयककृचुरः भगवति स्वयं ज्योतिषि ।
निवेशितविवाय सतात निमित्तमज्जवैकास्पदः
तमेव कथयन्तृ गति यतिविरिद्दितः क्रोडितः ॥ ७

कुदर्शानानीतरदर्शानानि
यतीन्द्रः कुर्बिभिजदर्शनेन ।
संयक्तः श्रुतिन्यायकलापदशीः
हुदर्शानोधसी भ्रियदर्शीनस्तवम् ॥ ८

काले वर्षतु वासवः श्रितियुजो रक्षन्तु संयक्तः महीः
सर्वे सन्तु निरामयायु कृतिनः सत्योत्तरः प्राणिनः ।
पुण्या लोकामिदं पुनातु भगवद्विकि: चिरस्थायिनी
मालावत् यतिश्चेषरस्य विहरतवामा चरणं सूर्यसु। १०

॥ इति श्रीघटिकाशातवात्स्यवरद्गुरुमिरिष्ठंहस्ता।
यतिराजविजयस्तोकाः ॥

॥ नमो चरदशिष्णवार्यन्यतानन्ददायिने।
वातस्याय चरदार्याय चाविन्नीहारभास्वते ॥

॥ श्रीघटिकाशातवात्स्यचरदगुरवेः नमः ॥
श्री:  
श्रीमते रामानुजाय नमः  
श्रीचर्चरषुनये नमः  
श्रीचर्चरषुनििरवन्गुष्ठिता  

t: स्तुति यतिपतिःसदिना 
व्याजहार यतिराजविश्वातिम् ।
तै प्रपञ्चजनवातकांशुदं 
नौमि लौस्यवर्योगिण्युज्जवलम् ।

-::0:-
श्रीमाधवांशितजलजयनिमत्यसेवा- 
प्रेमाविलाशयपराङ्कुष्पादभक्तम् ।
कामादिदोषहरमात्ममपदाधिकारितानां 
रामानुजं यतिपति प्रणमामि मूढ्ना ।

श्रीरजराजचरणांबुजराजहसं 
श्रीकष्टपराङ्कुष्पदाम्बुजमुक्तराजम् ।
श्रीभद्रायपरकालंभुखान्तजित्रं
श्रीतसचित्वारणं यतिराजनीवे ∥

वाचा यतीन्द्र ! मनसा वपुषा च युगमतः
पादारिन्द्रयुगलं भजतां गुरूणाम्।
कृराधिनधकुरक्रेशालंखायपुंसां
पादानुविन्तनपशस्ततं भवेयम् ∥

नित्यं यतीन्द्र ! तव दिव्यपुरस्स्त्रौ थि
सतं मनो भवतु वार्गुणकौतिनेषस्य ।
कृत्यं च दास्यकरणं तु करदायस्य
द्रुत्यन्तरेःस्तु विगुरुं करणत्रयं च ॥

अष्टक्षरान्वयमनुराजपदत्रयार्थे
निष्ठं ममात्र वितराघ यतीन्द्र ! नाथ ! ∥
शिश्नाग्राण्यलपजसेवव्यभवत्पदाने
हृदस्तु नित्यमनुभूत मसास्य बुधिः ॥

अवपासि मे न भवदीयपदार्ज्जधकिः
शब्दादिभोगरुचिरन्विह्मेयं हि ।
मत्यापमेव हि निदानमण्ड्य नान्यत्
तद्वारार्थं यातेरु द्वैकसिद्धो ! ॥
इत्यादेऽ वृत्तिनोदिष्टसह यथार्थविशेषे
शुभ्यादिपितनिनिहिर्यानुपायसंस्यम।

इत्यादेऽ धर्मं नित्यं नित्यं नित्यं नित्यं
विपाकं नित्यं नित्यं नित्यं नित्यं नित्यं।

हुष्ट्रयते प्रेमकेशिः सत्त्वत् ब्राह्मण-प्रेमकेशिः
विश्वाससहिः निर्विश्वाससहिः।

हाँ! हाँ! हाँ! मनसा क्रिया च बाचि
योऽसि चरामि सततं श्रविजायपाराण।
सोऽसि तत्वश्रीः प्रियकुञ्जदेव
कार्यं नयामि यतिराजः ततोस्मि सुखः।

पापे कृते यदि भवन्ति भयानुतपाप-लज्जाः पुनः करणस्य कथं घटेत।
मोहेन मे न भवतीह भवादिलेशः
तस्मात् पुनःपुनर्वय यतिराज ! कुवे ||

अन्तवेहिस्सकलस्वस्तुषु सन्तभीशं
अन्तः पुरस्थतमिवाहसवीक्ष्माणः ||
कन्दपवेशयहदयः सततं भवाभि
हन्त ! लवद्ग्रामसनस्य यतीन्द्र ! नाहे ||

तापत्रयीजानितुःखनिपातिनोदपि
देहस्थोती सम रुचिस्तु न ताभिुःचाँ ||
एतस्य कारणमहो सम पापमेव
नाथ ! लवमेव हर तद्विराज ! श्रीग्राम् ||

वाचामणोचरमहागुणोदशिकाश्रीयः
क्राधिनाथकथिताखिलनैच्यपात्राम् ||
एषोहपेत्र न पुनः जगतीद्वस्तुः
रामातुःराय ! कुणामेव तु मद्दतिस्ते ||

शुद्धान्मधुधुकुर्मक्कुर्नाथः
भट्टार्थेदिशिकत्सरोचकसमस्तनैच्यम् ||
अद्वास्यसंकुचितेमेव मयीह लोकोऽति
तस्मादयतीन्द्र कुणामेव तु मद्दतिस्ते ||

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शब्दादिभोगविषया रूचिरस्रमदीया
नष्टा भवान्तीं हर्बद्यया यतीन्द्र ॥
त्वदासदासगणनाचरमावधोः यः
तहसतैकरसस्ताविरता ममास्तु ॥ १६

अत्यग्नवेचनिजातिवगुणस्वरूपः
प्रत्यक्षाध्युपवत्स्तिवह रज्जराजः ॥
वश्यसदा भवति ते यातिराजः 
तस्मात्
शक्तस्थाकीयजनपापविमोचने तः ॥ १७

कालायेपि करणत्रयनिर्मिताति-
पापक्रियस्य शरणं भववत्स्मैव ॥
सा च लक्ष्यव क्रमलारमणेःशरिता यत्
क्षेमस्त एव हि यतीन्द्र भवच्छिन्तानामः ॥ १८

ओमनूः यतीन्द्रः तव दिन्यपदान्नजसेवा
ओमशंखनाथकरणापशरीमद्रमः ॥
तामन्वहं मम विचर्यय नाथ तस्या-
कामं विरुद्धमसिंहं च निवर्त्यं तः ॥ १९

विद्वापनं यदिदमय तु मामकीनं
अज्जीधरुवं यातिराजं द्याम्बुराशे ॥
श्रीवर्षभुगोलिनिमर्मनुग्रहीतां
यस्ते राजविशेषत: ॥

इति यत्तस्य फुर्तायमेधमानें
शुभतिम्वरैविद्वैः प्रहर्ष्यन्तामू।
वर्षभुगोलिमेव विन्नतयं
मतिरियमेति निरत्यं प्रसादम् ॥

॥ श्रीमते वर्षभुगोलये नमः ॥
|| श्री: ||
|| श्रीमते रामाजुनाय नमः ||
|| श्रीवादिभीकरुवर्य नमः ||
श्रीवादिभीकरुद्विरदीयाहः

|| श्रीरामाजुनसुप्रभातम् ||

ये जय ये यातसार्वभौममालस्वान्त! तृत्यं नमः
ये जय ये जनसिन्धुमातसंतारकात्माणि: ! ||
ये जय ये भजनीयः! कूरंश्चुः! प्रसीद्य ग्रहोः!
ये जय ये बिहुं निघे! जागृहि श्रीनिघे! जागृहि: || १

पूर्णार्यपूर्णकरुणार्यदिलिंडवोधः
चैराग्मभक्तिभुविदार्यगुंगामुहावे! ||
श्रीाधुनायसपदवज्जराजहंसः
रामाजुनायः! भगवनुः! तव सुप्रभातमू || २

आनेतुमव वरदस्य गजादिभिन्नः
पारीयमच्छमातिश्रीतमगारवकुपात् ||

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ध्यानं निरस्तमस्मणस्य करैस्मसमन्तात्
रामानुजाय! भगवन्! तव सुप्रभातम्॥ २

श्रीरञ्जरपदक्षेक्ष्योरश्रोप-
कैक्येमाकलयितुं समुतहलस्वयः।
उचिष्ठ नित्यक्षतिम्यखिलं च कर्तुं
रामानुजाय! भगवन्! तव सुप्रभातम्॥ ४

त्वां वीक्षितं सज्ज्वपाति दुष्याचलेन्द्रः
त्वत्संप्रकर्दरसरस्वात्मांद्रागणाः।
संयोजताद्वारसि मां भवेतेव विभव
रामानुजाय! भगवन्! तव सुप्रभातम्॥ ५

श्रीमल्हरुरज्जपरिणाविखुस्वच्छदुर्दुर्व
श्रीभाष्याद्वारसमां त्ययि भक्तियुक्तः।
श्रोतं समिच्छिद्य यतीन्द्र! सितोच्छविपुणः
तं वोधयार्थमक्षितं तव सुप्रभातम्॥ ६

श्रीभाष्याद्वारसिद्विखितमाधवविशालवेल्क्यः
श्रीवस्तीचिद्गुरुरानि दिब्यगाढः।
बेदान्तसूत्रमाणि कुर्मस्मृत्य सर्वं
उचिष्ठ लक्ष्मणामुने! तव सुप्रभातम्॥ ७
श्रीमान् स पुर्णवटः दर्षतः प्रगृहः
श्रीपादुकां पतियते! पदराः प्रयोक्त्तः!
झारि स्थिति विततुने प्रणतातिर्हितः!
रामानुजार्य! भगवन्! तव सुप्रभातम्॥

कार्यायकोलकतासुङ्ककमण्डलः
श्रीदूषकाष्ठमापि देशिकसार्वभौमाः॥
पाणी निधाय निघण्याति विश्रुद्गात्राः
रामानुजार्य! भगवन्! तव सुप्रभातम्॥ ६

त्वां बोधयन्ति गुरवः प्रयितं महान्तः
श्रीसैणवाश्च यमिनस्तव पादभक्तः॥
एकान्तिनाथैं विमलठत्वदेवनयंभावा:
तानुः पालयाय यतिशेखर! सुप्रभातम्॥ ७

हादे प्रवुधः विवुधा: स्वगुरुनृ प्रणम्य
रामानुजार्य नम इत्यसङ्ग्रहू भवाणि:॥
अध्यायां सचरमें द्रयमुचर्णति
रामानुजार्य! भगवन्! तव सुप्रभातम्॥ ८

प्रात: पठति परमद्रविड्यश्रय
गायत्रिमन्यशतमश्चशिरस्सम्च्छम्॥ ९
श्रीरूपावास्तव पदार्थजनिविष्टभावाः
रामानुजायेम् भगवन् तव सुप्रभातम् ॥ १२
आराधने रचितः कमलासखस्य श्रीयादवाचलपते: भविषयोपचारे: ॥
पातु च दशिकमलेन नतानश्रोणान् रामानुजायेम् भगवन् तव सुप्रभातम् ॥ १३
सतेन्य! सम्प्रततंसन्यामिसार्वनामेवः
सहेष्टाभे: सकलशास्त्रविदां वार्षे: ॥
एकान्तिभि: परमभागवतैनिषेय भगवन्
रामानुजायेम् भगवन् तव सुप्रभातम् ॥ १४
गद्यनं निगमशेखरदीपसारी
चेदार्थसंग्रहमापि ग्राहितं च नित्यम्
गीतार्थभाष्यमापि देशिकपुज्ञानां
दातुं प्रसीद यतिशेखर! सुप्रभातम् ॥ १५
पादांतुं यतिपते! श्रवणं विहतुं
संगत्य संसरणवारिविलंबनोत्का: ॥
आयान्ति हस्तकमलाभिद्वैतोपचाराः
तानु पाहि रघुनाय तव सुप्रभातम् ॥ १६
स्नातं कवेरतनयासलिलेषु शिवे:\
आचार्यपूरूपवर्ते: यतििरिनिश्चुते:\
श्रीकैश्वेथ शह संन्य! महानुभावे:\
रामानुजार्थे! भगवन्! तव सुप्रभातम्॥

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रामानुजार्थे! रमणीयगुणाभिराम!\
रागादिदूरगुरु! गुरुसार्वभौम!\
सचव्रघान! शारणागतवत्सल! क्वत्पादा-\
बन्धयोरिह रस्त्र च फिकारः स्यायु॥

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॥ इति श्रीबादभीकर्गुरुभिरस्तुग्रहीतं\
श्रीरामानुजसुप्रभातम्॥

॥ श्रीबादभीकर्गुरुवे नमः॥
|| श्रीं ||
|| श्रीमते रामानुजाय नमः ||
|| श्रीवादिभीकरगुरवे नमः ||
श्रीवादिभीकरगुराभिमिर्नग्रुहींतं

|| श्रीभाष्यकारमंगलम् ||

श्रीपराधूङ्गपारसङ्गसुभीतमौलये ।
श्रीवस्तसचिहिनायाय यतिराजाय मंगलम् ॥

नाथप्रत्रासप्राप्तिः दप्झुजसनविने ।
सन्याय सर्वयमिनां यतिराजाय मंगलम् ॥

पूर्णाय पूर्णकरणाप्राप्तायामितसेजसे ।
मालाधरप्रियायास्तु यतिराजाय मंगलम् ॥

संसेन्य याज्ञवल्क्याय एकलधोवेष्यं गुरोः ।
इत्येव वद्वते नित्यं यतिराजाय मंगलम् ॥

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श्रीकाशीपूर्णमिश्रोक्तरहस्यार्थं विदे सदा।
देवराजश्रिरायस्तु यतिराजाय मंगलम्॥

श्रीमद्वद्रोहीपुरीपूर्णदिन्यायाः कुरेते सुदा।
श्रीकार्यं गृहते तस्मात् यतिराजाय मंगलम्॥

कृपेशकुरुक्षेत्रावधारायदधिदेशिकाः।
पिण्डायता भान्ति ते तस्मै यतिराजाय मंगलम्॥

चरमश्रोकपत्वार्थं श्रैवायाद्वां विलयं च।
दिशाते तं स्वकीर्षेश्यं यतिराजाय मंगलम्॥

श्रीशैलपूर्णकुप्या श्रीस्वपायणमर्यामः।
भक्त्या येन श्रुतं तस्मै यतिराजाय मंगलम्॥

शास्त्रादिकुरुद्धीनां वाह्यानं निधिनाय च।
श्रीशाप्तिः कुरेते तस्मै यतिराजाय मंगलम्॥

कुर्मनुपनिषद्याश्च जगद्वारं करोति यः।
दायायाः परतन्त्राय भाष्यकाराय मंगलम्॥

द्रमिडोपनिषद्याश्च कारयेति कुषाणवलादः।
शास्ते कुरुक्षेत्रं तं भाष्यकाराय मंगलम्॥

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गत्वा तु शारदापीठं दृष्टि बोधायनस्य च ।
अवलोक्यागतायास्तु भाष्यकाराय मंगलम् ॥ १३
परमाणुमृषावादवादसंहारकारिणे ।
तस्मै भगवते श्रीमद्भाष्यकाराय मंगलम् ॥ १४
श्रीमत्तुरजपूर्णाय श्रीभाष्यं बदते स्वयम् ।
पित्रे सुपत्तुरस्यापि भाष्यकाराय मंगलम् ॥ १५

dr̥tvam ca vāṣaṣṭreṣayasya samāk chakre smāpate ।
parasmāraśāryaḥ bhāṣyakāraḥ mārgalmaḥ ॥ १६

सन्यासं कुर्वेत काण्यां अनन्तसरसीताते ।
वरदे न्यस्तभाराय भाष्यकाराय मंगलम् ॥ १७

श्रीमन्महाभूतपुरे श्रीमहेश्वरयज्ञः ।
कर्त्तिमत्यां प्रश्न्ताय यतिराजाय मंगलम् ॥ १८

धृष्टो वा सैन्यनाथो वा श्रीपतिवेंति सात्विकः ।
वितक्षप्यं महाप्राणः यतिराजाय मंगलम् ॥ १९

प्रक्षेत्रपूर्णपूर्णाय प्राप्याय स्वांगितेविनामः ।
प्रपञ्चसार्थवाहाय यतिराजाय मंगलम् ॥ २०
वेदात्मकप्रमाणों साक्षीकृत्य प्रमाणात्मकः।
प्रमेयेण सह स्रीमान वर्ष्टां यतिश्रोयः॥

॥ इति श्रीव विभीकरायुक्तमिरनुग्रहीतं
श्रीमाध्यकारमिलम्॥

॥ श्रीवादभीकरायुक्ते नमः॥
एषा भूतपुरी निरीक्षित्वरी दोषापहन्त्री मया
श्रीमान्यु गुणानिखिराविरिभवस् रामानुजायी गुनिनः ।
उपयन्तस्यसिन्धुमण्ड्यनवनस्वयंयंगवीनात्मकं
विज्ञानं यदुपाध्येव विद्वाभद्यापि विद्योतं ॥

कृष्णदिवंगिण श्रीमान्युदानिजनामभिलाषगरिमा
बैमानिकार्यसमभूमा मत्तौ वचनसीरेविलिंगमहिमा ।
श्रीमानंजलुक्लसोमानो विमलधामावमानितरचिं
क्षेमग्नि जूम्भयतु भूमास्त्रू स च रामानुजो यतिपादि: ॥

स जयति रामानुजयति:
अजयति परशादिनं यदीयोक्ति: ॥
संजयति बोधमनवं
रक्षयति बुधानू व्यथां च भल्लयति ॥ ३

tे मीमांसाशास्त्र-
प्रमथनपरिकलितवुधजनानन्दाः ॥
लक्ष्मणंहुः प्रवन्धाः
लक्ष्मणपूर्वजशरा हि जयन्ति ॥ ४

रामानुजाय गुरुः नरवेशभाजे
श्रेपाय धूतकलृये कल्ये प्रणामानू ॥
यो माद्यान्धि कुशानू परिपारुकामः
भूमाचारतरुदाश्चितवोधभूमा ॥ ५

रामानुजों यासुनतीर्थर्षेवा-
पराजुदीतै नरके निरोद्रमू ।
तयोः पुरुणः अशिनिय गीतां
तस्या नवियस्तु तत्तान दीकामू ॥ ६

यासुनतीर्थाश्रमिनौ
रामानुजमुनिगुरुकुन्दश्व ।
आदं त्रिवेणुधरमाधिकं
अन्वयदन्तायमेकवेणुधरमू ॥ ७
नित्ये हृदभुणावधूननपरा: नैर्गुण्यवादाः श्रुतां
मुख्यार्थोः समुगोक्रयः हुशभुण्यप्ररुख्यापनात् श्राणः
अद्वैतश्रुतयो विशिष्टविषय: निष्कृष्टरूपाभ्या
भेदोक्ति: तदिहाखिलशृव्यतितिं रामानुजीयं मतम् ॥

जयतु जगति उक्ष्मणार्यंप्रकः
जयतु वचः श्रुतिमौलिदोशिकानामः
जयतु निगमकर्मनिनस्सपलः
जयतु विराय च मृतिरञ्जनाद्रोऽ॥

(विश्वभुणादशरंश्चम्पूतः)

॥ इति श्रीबेवक्राचिंवरिष्कृष्णमिरजनुग्रहोऽतः
श्रीरामानुजवर्णप्राणष्ट्रकः ॥

॥ श्रीमते बेलुक्राचिंवरिणे नमः ॥
॥ श्री: ॥
॥ श्रीमते रामानुजाय नमः ॥

॥ प्रार्थनापञ्जकम् ॥

यतोंभर! श्रृष्टि श्रीमन्तु! क्रृष्णा परया तव।
मम विष्णुपनस्तं विलोक्य वर्दं गुरुम् ॥ १
अनादिपापरचितां अन्तःकरणनिधित्वाम्।
यतीन्द्र! विषये सार्वं विनिवासय वासनाम् ॥ २

अष्ट्र प्रार्थयमानां पुत्रज्ञग्राहिः सम्पदाम्।
कृषु बैराग्यमेवात्र हितकारिन्य यतीन्द्र! नः। ॥ ३
यथापराधा न स्वर्गभक्तः भगवत्प्रेरितः।
तथा लक्ष्मणंयोगीन्द्र! याबैहै प्राचर्येण। ॥ ४

आमोक्षं लक्ष्मणाय! तत्रप्रभवपरिशीलनेऽः।
कालक्षेपंस्तु नः सद्ग: सहितसुपपेयानाम्। ॥ ५
इत्येत्तर सादरं विज्ञानं प्रार्थनापञ्जकं परम्।
श्राप्युत्तरं परमां भक्तिः यतिराजपदावज्योः। ॥ ६

॥ इति प्रार्थनापञ्जकम् ॥
॥ श्रीमते रामानुजाय नमः ॥

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॥ श्रीं ॥
॥ श्रीमते रामानुजाय नमः ॥
अनेकाचायैरनुगृहीताः
॥ श्रीरामानुजस्तवश्लोकाः ॥

cाषयशोभिकम्बनीयाशिखानिवेशाः
दण्डघोषेज्वलकरं विमलोपवीतस्।
उद्धिनेशनिभमुखसदृश्वध्रुपदं
रूपं तवास्तु यतिराज ! द्वारोममागे ॥ ।

नमः प्रणवशोभितं नवक्षयखण्डात्मकरः
प्रिदंपरिमाणं त्रिविधतचनिवाहकास्।
दयान्तिदज्जलं दलितवादिवावैस्वर्यं
श्रमादिगुणसागरं शरणमेवं रामानुजम् ॥ ॥

एतानि तानि भुजनत्रथपावनानि
संसाररोगशक्तीकारणीश्चानि ।

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जिहाले मम लिखानि यथा शिलायां
रामाजुनं जिति चतुरायणमुः तात्करणि ॥

(केशांचित प्राचार्यांणाम्)

सनातनसरस्वतीकुण्डः संपदुज्ज्वलः
अपाक्रुततं मोहेरः अपहरताम्बितापांकुरः ॥
बचोनिष्कयचन्द्रिकाविलसितैस सिरणोऽपि
विहृदिमभिदर्शयनु विततुतां यतीन् वर्णयुः
॥ ४ ॥

महीयांस हर्ष मनसि वितरीतुं तनुभुतां
उदीतो द्रौ ताराप्रियतमयन्तिक्षमायारिकृडतः ॥
कालादनायो भजाति लघुतां पश्यत जना:
परो दोषापेतः प्रथयति ततो हन्त गुस्तामुः
॥ ५ ॥

(श्रीकौशिककवितारिकारिकहनिध्यः
आचार्यचम्पङ्गन्ये)

श्रीमान् रामाजुनायों जगाति विजयतामश्रयायी यतीनां
यथामोहामोहात् नरपतितनया प्रातप्यजत् नवनवः ॥
यस्याभारति त्रिद्वंद्वी चिद्रचिद्रपि परं चेति तत्रचयस्य
स्थित्यादिस्थायनार्थ प्रथ्यामिकलिता केतुद्वंद्रयायीः
॥ ६ ॥
यत्कीति: स्वमतप्रवेशासुहदृं अङ्केषु पुण्ड्रायते
स्वान्ते सच्चचरणायते वथ भगवद्विचारानामघञ्जायते।
सन्तोषादिमिहोंतां हरिपदं तत्सुत्रयन्त्रायते
जीवादेष यत्तिश्वरो शुचि चिरं भुयाच्छ नस्सपदे॥ ६॥

वत्सोकमुखवान मुनि: स्वयमिह प्रोक्तो बुधेन्द्रे: कवि:
वत्सोकप्रथवेन्द्र एष यमिनां श्रेष्ठं: श्रुतं: पाण्डितं:।
व्यासस्थोपिय पराशारेण जनितं: श्रीकेशाचार्यं: गुरूं:
शोष्ठ्य स्वयमिहवान्धोधि धरणों को वा यत्तीन्द्रोभम:॥ ८॥

(श्रीमण्डन श्रीनिवासाचार्य::-श्रीतिष्ठति-
वैभवद्रीविकायाम्)

उदयगिरिसमृद्रो य: कराग्रेण प्रकृति:
अपहततिमिरित्यां अद्वितार्यप्रकाशामू।
अकृत निगममूर्तिः: गोनिधिष्ठुकिष्ठेता
जयति स यत्तिराजो भास्करो लोकमन्यः॥ ९॥

(श्रीमदभिनवदेशिकवीरराधाचार्यस्वामित:,
शुक्तारायणिकाभूमिकायाम्)

-:-०:-
॥ इति अनेकाचायं वन्युग्म्हीताः
श्रीरामाजुस्तचवश्चोकः॥

॥ श्रीमते रामाजुमे प्रकाश:॥

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|| श्रीः ||
|| श्रीनिधये नमः ||
|| श्रीमेते रामानुजाय नमः ||

|| 'यतिपतिषणवाति: ||
कविताजितकल्पोदितकन्यकाकान्तवश्वसे ||
कहुंसादिगुणाद्वयाय कमलानिधये नमः ||

( १. अनुष्ठूरः )

वन्दे० नलाग्रुशरणश्रीमाे चापपचनेः |
कुंवर० नलानुजश्रीरामनुजात्यतिस्तुतिम् ॥ १ ॥

1 'आनाभि विंज्ञ ले वत्सरे भगवत: श्रीरामानुजस्य शोऽदशी श्विर्याति: (९६० संहित्सराणां पूर्विः:) भविता। सा च उत्सवः पूर्णां कर्तव्यं। तद्भज्ज श्रीरामानुजोपविषयकः: प्रवन्धः: उपन्यासास्त्र विद्वंद्रि: कर्तव्यं:।' इति प्रार्थये।' — इति श्रीकाश्री: विद्वंद्रेण: पद्ममुः: महामहिमोपाध्याय: प्रतिवादिः: अयुक्तमणिझराचार्यश्वामिनः स्वकीय ‘रामानुजन्’ नाम द्रमिन्दप्रज्ञानं। लंडेवश्वान: तेन संदेशोत्प्रचोदिता: ९६० संवर्षस्यस्तिज्ञम्ब्राह्मणस्वाच्चवाच्च अस्त्य, ९६ श्रोऽकं: पूर्णां इमां यतिपतिषणवाति अरचना।
एवं श्रुमस्मन्देशावहरामातुजपश्चिमाये स्वरूपातितं दृष्टन्तं तस्या उपाद्यंतितिकरोश्वरा: ॥

पिष्कुल्लचत्तरे भगवते रामातुजस्य अवतारं। स च भगवतं आदिशोष्यस्य अवतारविशेषं। छन्दोकास्त्रकृतं पिष्कुल्लचत्तरं तथा आदिशोष्यस्य अवतारविशेषं। अतः नानाविष्णु (५४) वृषेरिमिष्पूर्णं भण्डालितं कार्यत तविसारघमायेमेः ॥

2 नलाअर्जानाराजपि—राक्षसचत्तरे धनुर्माले जाते इत्यर्ध:। चापपत्ते-चन्द्रपुरे। श्रीकविसारिनीभोगान गुरुः श्रीवास्तवेणूद्—शेषार्थायं महादेशिका:। राक्षसवं चापमाले अवतारं चितवनं। तत पवं वर्णान् ॥

3 नलानुहर्जारसू-पिष्कुल्लचत्तरे:। मधुजातं-चैतारसे कृतवतार:। 'मधुं प्रवा माधवश्च व्रातानिन्कारुः' इति भगवती श्रुति: ॥
( 2. पंक्ति विशेषः-
 यतितुतिः ॥ )

पिङ्कलनामकवत्सरजं मंगलं यतिच्छुदपतिम् ॥
पिङ्कलदशितद्रुतकुलः अंगलसच्चुभुधुम्रणये ॥ ॥ २

( ३. वियोगिनी )

अभिवन्ध यतीन्द्रसंभयान्
अनधानाश्रितपापनाशकान् ॥
अहमद रागक सन्युने:
अतिह्रामलन्ततमालिकाम् ॥ ॥ ३

( ४. मानभारिणी )

भगवन्तुदितो २भवस्य तारे
मतमहो! स भवस्य तद्दनासि ॥
मधुमात्रमवस्य कथं वा
मधुविदेशिणि सक्तमानसोःभृः ॥ ॥ ४

\[1\] नवमिदं वृक्षम्। यतितुतिरिति नामधेयमस्य अस्माभि: दृष्टम्॥
\[2\] भवस्य तारे ते-आद्रानक्षते-‘आद्रा नक्षत्रं खड़ो देवता’

इति श्रुतिः ॥

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भगवन्नुदितो भवस्य तारे
भवताराय नतस्य चैव त्स्रो त्सन्युः
मधुमाल्यवस्त्रायं सायं संयुः
मधुमञ्ज्ञायं ग्रंथितवान् त्सन्युः॥

(5. श्रीः)
श्रीस्ते । सा स्ताद् ॥

(6. स्त्री )
श्रीमन् । योगिन् । विद्यां द्याः ॥

(7. सुगी)
दीन्यतान्यांनासे । मेघानुस सन्तसम् ॥

(8. कन्या )
योगिन्द्रस्त्रस्त्रवामिन् । जीयाः । जीया योगिन्द्रस्त्रस्त्रवामिन् ॥

(9. पांक्वः)
श्रीयतिनेतुः ध्यानविभाता । पश्यति तत्स्त वेदशिरस्त्रः ॥
(10. प्रिया)
यतिराहिपदे निरतस्तस्वा ।
यमभीकरो भविता पुसानू ॥ ११

(11. तनुमथ्या)
मृत्यिन्तिनेतुः शोणायितवस्त्रा ।
वंशं कलयन्ती पायादघरारोऽः ॥ १२

(12- नरभिया)
भवति भाष्यक्तुः भगवतः प्रियः ।
भवभयाप्पहो भज तस्मात्महः ॥ १३

(13- सोमराजी)
यदा लक्ष्मणाय पुत्रा पूजयेन्ता ।
तदा बेदश्रीणां विदा शंसितस्त्यात् ॥ १४

(14. मद्वेप्का)
राजायं यतिपंक्ते: राजा सन्तु द्रिजपंक्ते: ।
अज्जानं भवराते: ज्ञाभाष्मस्तं एतत् ॥ १५

1 नरभिया—नवमिदं चृतं कविश्वयुक्तम् ।
इदमस्माभि: दृष्टं नामधैयमस्तुः ॥
रामायामिषि रागः मा याया सम चित् !
गोदायामसहजेणसिंचि मायाया ह्रति याया: || १६

[* अनुच्छेद *]
श्रीमद्वामानीजै वन्दे गीतात्तात्वाध्याय्यिनों
वंशालंकचुतहस्ताभ्जै गोदानाथसहोदरै॥ १७

अहेतृ अचासं नेत्रे: दैत च रसनातु यः |
धचे स एव योगी सनु विशिष्टदीतमवर्थीतु || १८

(15. प्रमाणिका)
शृण्वतिर्मेत्रप्रमाणिका यति महाकांडभारती
सुधानिमयविश्राह करोति पण्डिते जनसु || १९

(16. रजना:ि)
वृधङ्गणारितुतो धृनिमाणि: श्रीतहारि: ।
शृणिशिरःकृतमाति: शुभतारि: पितुनुताम || २०

(17. बृहत्तीविशेष:—
यादवी)
यादवविविभिचित्रेता यः यादवपूजितपादो यः |
यादववर्षवृत्तासी यः यादवर्षश्रजितेता यः || २१

¹ नवमिण्ड बुद्धम्। प्रत्दस्माभिः त्रतनं नामक्षेम् ||
(18. प्रह्वृत्युपजाति:)
हृद्यनास्यसपीड़यां: भूषपतिपुर्णी पालयता।
ख्यापितरामालुजनाशा संयामिराजा तेन बयमू॥ २२

(19. चंपकमाळा)
हन्त सनाथा तेन न चिन्ता
संज्ञयिर्क्षोभूतपिशाचाचाद।
लक्षणयोगीद्विपदसक्तानु
लक्षण्यूर्वः पालमिहास्ति॥ २३

मच्छमूरो बाणसेशभूत्
खण्डितवीयों येन पडास्यः।
तं हि शुचज्जं कश्चन चित्ते
हन्त विच्छवे भूयातिराजः॥ २४

(20. मच्छा)
मा मा चेतो धनमदर्मचान्
याया मत्यान्तु शुणु तव पत्मू।
योगीन्द्रो हि यतिसतमत्यो।
नाथेत्येव वद सुखस्वाक्ष स्या:॥ २५
(21. धन्विविशेषः
 यतिमाहिता¹)

अयि भज मानस ! यतिराजं
श्रीतहितदायकपदरेणुस् ।
यदि भवभीकुलमपनेन्तु
मतिरपि ते मुद्दमथ भोक्तुम्॥ ॥

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(22. त्वरितगति:)

मतमखिलं श्रुतिरहितं
यतिपतिना परिमथितस् ।
श्रुतिमघुरं परमरं
जगाति ततं जयातितराम् ॥

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(23. स्वागता)

धनन्नन्यपुरजातरसायाः
हेष्टुपकसहोदर ! भीर ! ।
संयमीन्द्र ! कस्मारसलीला-
सौधमानस ! सदा वस चित्ते ॥

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श्रोमुष्टि भवता किरु पद्ये
संप्रयुक्तस्यापि ! शेष ! यतीन्द्र !।

¹ नवमिदं वृच्छम | पतदस्यास्मामिः दृश्च नामध्रेयम् ॥
योधसुमीरयति शब्दमभिजः  
तस्य भाति हृदये स हि श्रेष्ठी ॥  ९१  

संप्रमीन्द्रपदपदभवानु ये  
सवहन्ति शिरसा शुभरेणूनु ।  
सनमन्ति सहसा सुरलोका:  
संघशोठतिविनयेन युतास्तानु ॥  ३०  

(२४. इन्द्रवज्रा)  
श्रीवारिजातोदितकत्वस्वसतापकः  
श्रीवाजिमेधोदितविग्रहहाय ।  
श्रीवरणाणद्रिभरभूषणाय  
श्रीवारिद्वे भाति यतीश्वरो नः ॥  ३१  

(२५. चप्पालि:)  
सरस्तीयं सरसा भवन्तः  
सन्यासिनि नाम सदागःश्चयन्ती।  
सन्यासिनी साधु बभूव तस्मात्  
सन्ते न योगं सहते स्वभवतुः ॥  ३२

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श्रीरामाचार्यपदावलम्बी
कदासिपि कृच्छ्र्य न समेति धन्यः ।
श्रीरामाचार्यने तत्पदसंश्रये च
श्रीरामभद्रसञ्चमनास्त तादृकः ॥

(26. अनुकरण)
संयमनेवत्वशरणसरोजे
सन्ततमत्वश्रितसत मान्यस् ।
संकटसंघः प्रतिचकितो यत्
संग्रधि शीतः परिगतोऽस्मत् ॥

(27. दौर्घम्)
संयमनायकपादभवानां
सात्विकसन्तततिमौलिक्षतनामः ।
समृतिसंभवतापहरणां
संतु कणा मयि रेमणानामः ॥

(28. वंशस्थम्)
स नाम लोके मनुजो महीयते
स नाम दूरीकुरुतेवघविध्रामम् ।
स नाम सर्वानिहि विन्दुते शुभानुरा।
सदा गुद्दा यो यतिराजसेवकः।।

(29. भुजाक्ष्यातमः)

अहो याद्वार्त्तर्गनान्तर्विन्दुः।
क्रिरतेन केनांशि जायायतेन ।।
निमेषेण नीतोसि कामीसामीपं
रसं पातुकामेन नित्यं धर्म्यामु।।

(30. श्राविणी)

लक्ष्मणं सन्मुनिनं भावे सन्तं
भक्तिमतच्छजं श्रीपेन यादयोः।।
अम्बरं श्रोणिं दण्डकं दण्डकं
विद्रातं विग्रहे मानसे सह्यामु।।

76
(31. ब्रुतकलिम्बितम्)

यतिपते! कपिलादिसतानि ते
भणिर्भिः परस्मन्त्रयुक्तिभिः।
परिह्रतानि विचिन्त्य विदः श्रुते।
परमन्द्युपौरातिमानसाः॥ ४०

भवभवं भज हे भवभवजयः

भवपितुः पितुरान्तरर्मः।
भवतातिर्भवतीह परः सा

भव मनो! मम तेन निराकुलम्॥ ४१

(32. कुषुमकिचित्वा)

यतिपतिर्वणी सरलगण्डीरा
श्रुतिशतनन्धा युरिरयुक्तम्।
मनसि मदीये विलसतु नित्यं
परमतजातार्पि बहुमान्या॥ ४२

(33. मणिमाला)

नित्यं कुरु कपि योगीधरनायाः
वर्णावलिहृयं काशिक्षणमणिमालाः।
भीतिनं भवास्यात् भीमदहिराजात्
चिते तव कुर्यात् जूतं मममित्रं ! || ४३

(३४. खित्वा)
श्रीलमणैयसुमनवनाथकॉर्नात्
श्रीदक्षितात्मसुधुक्षसो हरेः ||
श्रीपूरितानि खित्वानि ते पुरः
श्रीमन्न ! भवन्ति मम मित्र ! निक्षितम् || ४४

(३५. मण्डुभाषणी)
प्रमदासरानेरतेन चेतसा
मदनाकुलखितेन मोहिते ||
भवभीतिदायिगहने क्रतास्ये
मथि लक्ष्मणार्य ! कुरु वीर्या मनाकू || ४५
प्रभितायष्ट्रपि सकलार्थेश्वरि:
यत्रिज्ञात्तथिकिरत्ना विराजते ||
इति नाम हन्त विशुद्धा युद्धा युताः
सतवं त्वदीयदसेवने रताः || ४६
यदि नाम भीतिभुत्यासि संस्वरूः
यमयातनादियुहुघोरशाजनात् ||

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यदुवंशानाथलितकमश्रहुदू-
यतिब्रजनाथपदपंकजं भज ॥

चरिताविलासरमणीयवक्ष्सा
वसुधातलेन्त्र बहुधा विहारिणा।
वसुदेवदेववरदेवकैकिष्णवाः
बद्वलीह योःस्ति यतिरास्त्र तमामश्ये । ॥

मदनेन पापसदनेन केवलं
मधुवैरियादभजनैकबैरिणा।
मम मानसं हि परिमोहितं हितं
महिंतं द्विताय यतिराजमामश्ये ॥

कलिकालातकक्षुपामिभूतायः
कमलाधिनाथहृदयः प्रियोऽनिश्चमूः।

कमलासकुक्षिकस्पाहुषास्मृता
कल्याणि नाम कमलापति करे ॥

यतिनायके त्रितुदण्डमणि तें
गुणवार्थीै निमित्तपूर्वनार्थैै।

1 कमला नाम यति तें: भगिनी।
यस्या: बंधे जाता यते कविविख्या: ॥
रत्नानसाय नातिवन्ददापिनी
जनता शुभं निखिलमन्त्र विन्दते ॥

दधिबुधकुन्दशारादरवुपाण्डरः
दशा चैक्यमकमिति पुण्ड्रजाल्कैः ।
परिमण्डितं भजत हंसमदुःशतं
रमणीयपिङ्गलभरेभिकापुते ॥

(36 प्रहारिणी)

उद्धिनो भवाविनादनेकुऽखातः
उदःन्तुं यदि कुरुपेशव मित्रराजम् ।
उत्तानथो रविवस्ते: शुणानु विवेकतुः
उधोगं कुरु मुहुदस्य कोरितने तवः ॥

(37. मतमयूरम्)
काशीपूर्णात् प्राप्य गिरः पर्व करिशैल-
श्रीनाथप्रोक्तः शुभदा: श्रीयतिराजः ।
आचित्यासः तं च महापूर्णगुरुद्वं
हृद्यस्तथौ यस्तस्माद्य कल्यामि ॥

(38. वस्त्रन्तलिबकम्)
शैलो हि तस्य वपुरेव हुरे: कथं वा
पद्धभ्यं चरेयामिति क्षेत्रितज्ञानुभागः ।
आरोहण कुलयति स्म गिरेमहानूः यः
तस्यांशिप्यायुगलं शारणं प्रपचे ॥

मन्मौलिमण्डनमहो महिता महीयं
अस्याश मण्डनमिदं तव पादपञ्चम ॥
तन्न्यस्तुमन्त्र मांि कि चक्रितो यतीन्द्र !
खामिनुं ! इत्वन वदति स्म गिरिध्रु श्रेषं ॥ ॥

एतत् द्वयं समवलोक्य सपधनन्तः
तैव ब्रह्मवदीति: स्वयमाभिरासितः ॥
यद्यन्यनोदितविलोचनमोदवारि-
संप्रदातिस्स भगवानपि श्रीहरासः ॥ ॥

श्रीरक्स्राजिद्यितासहस्रभवः
श्रीदीवराजहुद्यक्षमनिरदाय ॥
श्रीश्रीनिवासधरणीघरविग्रहः
संपत्तुमारजनकाय नमो नमस्ते ॥ ॥

पुण्ड्रस्त्रिद्वंपरिमण्डितगात्रभैं
पुण्ड्रेश्चुद्वंपरिमण्डितगात्रमेकम् ॥
पुर्णोपि हन्त परसे पुरुषेशुरस्त्रावः
पुण्यानतीव कल्यन्तमवैम्य क्रामः ॥ ॥
(39. अष्टराजिता)

यतिपतितमतकः परेपरारजिता:
अधि यमपतनां निजार्थसुणागताम् ।
ततुगततुलसीसुजगादिपराजितां
बिद्धति मयि सन्तु ते प्रसन्ना: ॥ ॥

(40. प्रहरणकौँतिता)

यतिपतितस्यः नविन्मिठ वहतः
मतिरतिसुभगा मतिरतिपरमा ।
भगवति महति रतिरपि भविता
भविते च भवतो न हि भयक्रणिका ॥

(41. माठिनी)

सरलमतिगभीरं पावनं धन्यलभ्यं
मधुरतमधुदारं मकरं माननीयम् ।
बिरत्विततितिध्यं भाषितं यस्य सवे
स ज्याति यतिराजः सार्वभौमं गुरुपः ॥

अनुपममतिहद्वं पावनं धन्यलभ्यं
कलिबलमलकोपं कल्यकं कांडःक्तितानाम् ।
कमलनयनभोग्यं यद्चो माति सर्वं
स जयति यातेजः सार्वभौमो गुरुणाम्॥

कमलमिव मनोजः ¹पद्यदानन्यभावं
विमलमिव नसो यतू ²सत्कुलालोकपात्रम्
अमलमिव ग्रुनीनां मानसं सर्वत्रचः
प्रथयति वचनं ते लक्ष्मणाचार्यचर्यः॥

(42. शामरम्)

शोणस्त्रवेषितं विभाति य स्त्रिदण्डवत्
पुण्ड्रजालभद्दितं च द्वारपादुकायतम्
विष्णुचितवारिकास्यजातिदिकिंचिन्तकं
लक्ष्मणार्यनामं तदस्तु भूतस्य मम॥

संयमीन्द्रपद्यदसंगतेन चेतसा
मानवोद्रज नेतस्त्र संगमेति यस्से मे
बन्धुरतमन्तरजामित्ररतलमिश्यते
देशिकोस्पि सोस्यमेव तत्त परं च दैवता॥

¹ बप्पद् :-मुखः। इत्याच्यमन्नैकः॥

² सत्कुलम् :-नक्षत्राणां कुलम्। सतां कुलं च॥

83
(43. पश्चामरम्)
यतीन्द्रवकृतनिर्गतेश्वराश्रे: प्रपूर्तिं
श्रुतिस्मृतीतिहासत: सम्प्रद्वैतोऽस्म:।
पराशरात्मजातजातक्रमार्गसंगतं
परावर्ज्ञावितं विभावति भाष्यमद्वैश्वरण।। ६७

निधाय वेत्रमञ्जसा स्वमौलिवेदनान्तरा
प्रत्योष्णिर्द्रिकां वहनु प्रमोदपूर्तितान्तरः।
सतोत्रस्त्रस्तकः परो जगाद यत्वरा
यतीन्द्रभाष्यमण्डितं तदात्र भावि शोभनम्।। ६८

हुन्यकाख्येवेनात् शुशास्त्रयुक्तेवेनात्
श्रुतिस्मृतीतिहासत: सदामान्त्वेवेनात्।
यदात्र विनंते परं जनो मनोविनोदां
ततोधः ग्राहमेवेनात् यतीन्द्रस्य विनंति।। ६९

कुतागमरम्संग्रहः कुतान्तभृतभाषितः
कुतान्तभोलिदायकः कुताननाभिनिन्दितः।
कुतापितस्वकालः कुताकुताधिकिं
कुताजुक्कंप एष मां कुती यतीन्द्रोरस्वतु।। ७०
यतीश्वरः कुपामयः परं परो विराज्येः
य एव नित्यनामकं भृशं दशायान्यकाक्षतिम्।
गुरुः पुनः प्रभावतः प्रचन्धसहस्रां परं
विधाय पाति मानवान् पुराणपूरुप्प्रियम्॥

(44. दिखरिणी)
महानामोदोदयं मस मनसि लीलां वितजुते
यतीन्द्रोरस्पंदोः अमृतमिच्छ भृयो विगलितम्।
पिबाम्येन्ति नित्यं चचनमतिर्मयं भगवतः
मनःकान्तं मान्यं मधुरस्थलं साम्भविधुरम्॥

यतीन्द्रोरस्पंदोरमृतामिच्छ पीत्वा विगलितं
चस्ताद्यूक्तः श्रीमानः स्थयसुपगतो हर्षविचः।
प्रियं क्यक्तवा डिल्यां यदुबिखरिषिणं विजयते
तत्त्वातातातामि स रमणीयां हंतद्वम॥

(45. पृष्ट्यी)
प्रणम्य यत्तिमण्डलप्रचरपादपंकोदितं
प्रवेशमनवीनवक्षिरिन्ति यो विषये पुमानः।
प्रमोदमुल्ल वरं स किल सत्यमग्रासनुतेः
प्रमोदभरपूरितो नयति कालमसिन्धु कालैः ॥ ७४
कर्तिः प्रथयतु स्वर्य कमापि विभ्रमं संध्रमातृ
कठोरसकपूरितं कठुपजालकन्दायितम् ॥
तथापि सुखमेधते यत्तिवरस्य सूक्तों रतः
चिरनतनसरस्वतीसरस्मरणेण या पूरिता ॥ ७५
यतीश्वरसरस्वतीमदुभवति ये कोविदा:
यतीश्वरसरस्वतीमथ परन्ति ये सादरस्मृ ॥
यतीश्वरसरस्वतीमथ वहन्ति ये पुस्तकेः
यतीश्वराधियेव तानुं इह नमामि वर्त्तानापि ॥ ७६

(४६. मन्द्राकान्ता)
आयूर्याच्ये महति मधुरे मान्यवाचीवचवीर्णः
दिव्यक्षेत्रे सकलमहिते पावने दर्शनीयों ॥
नाशा यत्तु सुरनरश्वा भाषया मिथ्रितेन
प्रोक्तं जातं जगातं विदितं श्रीपरंभूधुरीति ॥ ७७
श्रीया शलाया भवति हि सतां तामिमां संवहन्ती
धूम्यां तां भूर्वेवहति यदियं श्रीपरंभूधुरीति ॥
तार्को नास्सा भवाति जगाति प्रामृकोल्लि: पुरीयं
नामन्युक्तायथाह! विमृश्तां भावि वर्णानि तत्वम् || ७८

(47. हरिणी)
कुचच्चल्लदलरथाये रामे रतस्सतं शुनि:
यतिपतिरसावीहामन्दको हितैकरतो नते।
महुरमहुरा भावावेशा: किरनु निजसंविदः
कहुतु सदा नृचं चिंचं मद्रीयसुप्रश्रितः || ७९

(48. नकुटकम्)
कर्कृत्तदलमस्तु मम मानसवाच्छित्वतरं
कर्तितारकस्त्रकमनीयवपुः:प्रवर्मू।
शुममयश्व्रुपुपुल्लसुभागाकाति महौलं
यतिपतिनामकं किमपि दैवतम्प्रतिमस्मू। || ८०

यतिपतिमण्डुक्वक्तरालिताभनरण्यकिंचर
यतिमण्डित्त्वेषज्यापरिवर्णकर्मक्रिकाति (तमु ॥)
सति पथि नोग्नानानिगमारेमहाविरामं
रतिमिह मे देवो नु परपुर्षि सुभाष्यमिदस्म। || ८१

87
(49. कुशुमितङ्गताङ्गोभिरता)
स्वामी कार्याय व्रुणि कलृतनु हस्तपरे त्रिदर्णं
श्रीमण्डूर्चुर्णे परिग्रहततु श्रेतपुष्पे सुरम्यम्।
मौली सन्तकायं कृतक्यक्षुं सन्थिक्षुं भून्यतिं
श्रीमाणनतमें विलसुत सदा संगमानंद्रे श्रम्भा।। 82

(50. विशुचिपिया)
वारणाद्रितिरः स्थितं गर्गे सुपर्बसहीतः
बत्यनु स्वकरामतु नापरमुचतं सक्लेदित्सम्।
सर्वदासुतसवं चतुराननाध्वसस्वं
संगमिन्नवरो गुरुः गुणवान् सदा स विराजते।। 83

(51. शार्कुमसिहीशितम्)
वन्दे लक्ष्मणयोगिपादयुगलं श्रोणांजुतप्रभरं
वीधोघुलिस्मूहकदुस्सरवं भिक्षातनग्रस्थितम्।
यदिन्यासपवित्रियं क्षितिरजसक्रांकरेकोज्जरं
श्वार्तुल्यप्रसमादतं शुभकरं मौली विधिचे जनं।। 84

1श्रीमहामुनीयनिर्मकङ्ग्यूणं पान्यासवंशोभामो
विह्वायालो भूनि याद्वानाध्यितपदं रामानुजाः यों तयोः।।

1 श्रीकुण्यायतिपत्योः स्खेषं।
एकः श्रीविबुधेन्त्रजातामहिंस मूलं किलादौ जगौ
अन्यस्तस्य तत्तथ भाष्यमनयोः पादाम्बुजान्याश्रये ॥ ८५
श्रीमछ्छन्यायोगिराजवचस्यां महाभाष्यमत्यद्वृत्तं
कोऽहि वक्तुसिद्ध वदविवि सुभिषुः श्रीवत्सगुरुवदयः ।
कालाद्विक्षेषु मास्तु विषणा शास्त्रेषु कार्येषु वा
सत्यार्थीपि नयं यतीश्वरार्धीं सेवा प्रद्धादिति ॥ ८६
शास्त्रया प्रवाहीलोचनस्य महतः पुंसो भुजुश्चिष्यः
स्मातो घरणो किलायमभवतू पूर्वं महाभाष्यक्रुः ।
स्मातोस्य च पिन्हलाहयमुनि छन्दश्रयं निम्ले
स्मातोस्य च लक्ष्मणार्ययुतिराद्र श्रीभाष्यकारोस्यभवत् ॥
जातो भाष्यकुदेष्य भाष्यकुद्धृत् श्रीपिन्हलः पिन्हले
वर्षोभृत् मधुरोदितोस्य च मथो मासे भवाचारकः ।
स्मातो भवतारके सकलमप्येतत् परं सांग्रतं
तत्सात् सांग्रतमेनमस्मी शरणं यातो यतीनां पतिम् ॥ ८८
शास्त्रे शन्दस्ये ततान विहृति जन्मन्यसावादिमे
मध्यस्येस्य च जन्मनीह विहृति छन्दः कुले योदिते ।
जन्मन्यत्र विधाय भाष्यमुखयं गद्धत्रयं सारवत्
वेदार्थस्य च संग्रहं यतीति: नित्यं स्थितो दीपचात् ॥ ८९
1 संचारेण पवित्रिताभिंतरः सजीवस्सदा सेवितं
काश्यपिर्षितः तिन्द्रवाणिशिल्पोऽविषयः विद्यमानान्तरस् ।
वेदार्थीयसंस्कृताश्रमनवधर्मयोद्योगकस्थले
श्रीरामाजुमालिस्यवर्णमधुरं सेवस्व हे चित्त । मे || ६०
(52. चगुरा)
नामाभूते त्रिवर्ण त्रिजगदभिन्दं लक्ष्मण । श्रीयतीन्द्रे ।
सौत्रज्ञं ज्ञातं त्रिभवमं परं गद्यमन्त्र तत्पदम् ।
वाणी सेवं त्रिधानः विच्छुल्लुहभूतां या त्रिष्टावगीरामा
त्रिविनिश्चितं । त्रिपुरनिवर्म नमस्ते गँधीतात्रिदण्ड ।||
‘गाथाताध्वागतानां’ इति निममस्तिरोदेशिकः प्राह ये ते
स्त्रोते श्रेष्ठं महानं तमिष्कं वथमहो कीर्तयतो महान्तः ।
विन्दुभानमन्द्रमन्तविन्धुतस्मश्रुतो विस्तुरार्थसार्थान्व
नान्यानु ज्ञपं दप्ति यामो विमतस्त्रृतिमतो जीवसंजीवकामः
(53. पधाकंकस्)
मा मां रामां चेतो यायाः
श्रीमद्वामारसस्य यायाः ।

1 श्रीरामाजुमालश्रीरामजुमालप्रसिद्धीः स्त्रेष्ठ: ॥
रामास्तम्भर्यं अनुजार्तः
कामानेमा वामाः कुर्याः || ९३

(५४. श्रीसीतोः)

वत्तिविष्पिन्दपयोऽज
यदि मतिरीव्विवशिष्टा भवति ||
यस्य इति तस्य च पूरितम्
यवलब्धमार्गं न विद्यते चिन्ता || ९४

पिज्जलादसरजातः

पिज्जलमृनिरव लक्ष्मणायोऽधम ||
महाजस्यान्तितिद्रयः

लक्षणमाश्शिवायः चक्षुभूमि || ९५

लक्ष्मणं यतिवरं स भवानं
अतिमहितो नस्सुभन्धुरत एव ||
बासवभवानं द्रता

विद्यता भवतात्र हृदगधक्ता || ९६

(उपजाति:)

श्रीभाष्यसिद्धासनाभवतेः
समस्तकुलश्रीविलक्ष्य द्वता ||
स्वभागिनेयाय तुतोष भूयः
यस्तं प्रणवे शरणं यति न्यः ॥

( *गीति: */)

यतिपरस्तत्वातिरियः

द्विजापतिसुस्कन्धलालनीयाः ॥

हस्यां च वर्षमानाः

सेव्या परमेव देवता जयंति ॥

( *त्वरितगतिः*: )

यतिपरस्तत्वातिरियः

सुगुणा शुद्धा सुव्यः जात्युता ॥

ब्राह्मीं श्रीयं वहन्ती

कण्ठाभरणं सतां सदा भवतु ॥

( *त्वरितगतिः*: )

यतिपरस्तत्वातिरियः

ऋविमणिमानिधिरन्विता ॥

92
निजपठने रत्निषणं
समकुशलं विरचयति।।

॥ इति श्रीमद्रकुवासरम्प्रमस्य श्रीनिध्वे: कृतिः
यतिपतिषणवति: ॥

॥ कविताजितकक्कोतिकन्यकाकान्तवसे ।
कुणादिरुणाध्याय कमठानिध्ये नमः: ॥

॥ श्रीनिध्वे नमः: ॥
1. Ramanuja Vaibhava Hetu Sloka
(Sri Nadadoor Alwan)

(All the learned disciples of Bhagawad Ramanuja, once, were seriously debating as to what enabled, Sri Ramanuja to hold sway over all the devoted, whether it was his towering intellect, his gracious personality or his immaculate character? They could not come to any conclusion. They referred to Shree Vatsya Varada Vishnu Guru, the beloved nephew of Shri Ramanuja (Sri Varda Vishnu, popularly known as Nadadoor Alwan, was the son of Ramanuja’s younger sister, Kamala, he was crowned as the “Sri Bhashya Simhasanadhipati” by Bhagawad Ramanuja himself. Sri Varad Vishnu Guru replied to their question by this verse).

“That, Sri Ramanuja is so great, is because, Lord Ranganatha of Sri Rangam, Lord Venkateshwara of Tirupati, Lord Varadaraja of Kanchee, Lord Selvappillai of Thirunarayanapuram (Melkota), Presiding Deities of scores of other temples, the great saintly Acharya Alavandar and Thirumalai Nambi have endowed such a gift to him”.

(The essence of this verse is that worshipping Bhagawad Ramanuja is equivalent to worshipping at all these temples and Acharya as he is the Focus for all their grace.)
2. Sri Ramanuja Stuti Slokas

(Sri Kooraththalvan)

1) I take refuge at the feet of Ramanuja, our Guru, an ocean of Mercy, who infatuated with the Gold-the lotus-like feet of Lord Achyuta cared nothing for other things.

2) I am confidently attempting to sing the praise of the Lord; I am sure of getting what I want, I am fearless, because I have attained enlightenment from Sri Ramanuja

3) Oh Lord I residing at Alagar Koil, please fulfil my prayer so that I will be serving at the feet of Ramanuja at Srirangam, as before, for ever.

4) Oh Lord Varada I kindly look at me as one who has taken refuge at the feet of Sri Ramanuja who has close connections with you through eminent Acharyas like Alavandar, Nathamuni, Nammalwar and your consort-SreeDevi
3. Dhaati Panchakam

( Supposed to be composed by Kooraththalwan and other Contemporaries )

1. Ramanuja is a wild fire for the forest of Religious Hypocrites, a thunderbolt for the mountain of Materialistics, a Sun for the darkness of Buddhism, a lion to the elephant of Jainism, a Garuda to cut the serpent of the Theory of Illusion, a crown-Jewel for the Vedas, and the Victory Flag of Lord Ranganatha.

2. Ramanuja holds a Tridanda consisting of three sticks. This Tridanda is the Vajrayudha for breaking the mountains of Religious Hypocrites; the churning stick for the ocean of hidden Buddhists, and the stem for the Torch that shows clearly the essence of Vedas.

3. The Tridanda lifts up the good character, it is the decorative flag in the path of good conduct, it is the post for the lamp of knowledge; it is the weapon for destroying the entire evil of 'Kali-Yuga', it is the support for the Vedanta, it is the golden stick for the umbrella for victory over the three worlds.

4. Ramanuj’s sacred threads are the ‘‘Mangalya Sutra’’ (Thaalī) for the Vedas, They form the rope-way to reach the feet of Lord Vasudeva, they are the wicks
for the lamp of knowledge, they are the hanging ropes for all the evil congregation; they are the aphorisms for scholars, they are the fibres of the stalk of the lotus, which is the heart of Yogins, and they are the amulet strings for all the sages*

5. Ramanuja, the Yatiraja, destroyer of religious hypocracies, the first among the devotees of Lord Rangaraja and the pilot for taking the humanity to Sri Vai-kunta may be Victorious for ever!
4. Ramanuja Chatu Sloki

(Sri Ananthan Pillai)

1. Oh! Ramanuja! be victorious at Srirangam by delivering all the good aspirations to those devoted to you.

2. Oh! Ramanuja! be victorious at Thirumalai; Your ideas are conquering the ill-conceived notions of the religious crooks.

3. Oh! Ramanuja! be victorious at Kancheepuram, as your Bhashyam, the commentary on Vyasa's aphorisms is founded on the strong authority of Vedas and relevant texts.

4. Oh! Ramanuja! you are like the Sun, destroying the darkness created by the Theory of illusion; you are the wild fire for the forest of non-believers, and you are the pleasant Moon for your devotees. Be victorious at Thirunarayanapuram.

5. One who reads, with sincerity, these four slokas on Ramanuja daily will achieve great devotion to Ramanuja's lotus-like feet.
5. Ramanuja Ashtottara Satanama Stotra

(Sri Andhra Poorna)

(This work lists 108 names in praise of Sri Ramanuja and they are given in such sequence that a glimpse through the life history of Ramanuja is possible for anyone reciting them. These 108 names are being used during Archanas by devotees to Sri Ramanuja, since the last nine centuries. A ‘namavalî’ useful for Archana is therefore added at the end of this Anthology, in Devanagari Script for the benefit of those devotees. Here the meaning of each name is given in English. The serials refer to those in the namavalî.)

1. Ramanuja.
2. One who is lotus-eyed.
3. Indra of Recluses.
4. Abode of mercy.
5. Son of Kantimati Devi.
7. One who has taken human form out of his own choice.
8. One who knows all the nuances of spiritual knowledge.
9. One who knows every thing.
10. Dear to the Devotees of the Lord
Focus point of Lord’s mercy.
Chief of Sriperumbudur.
Immaculate
One who showers benefit to the devotees
Son of Sri Kesava Suri
Close friend of Tirukkacchi Nambigal
Destroyer of the sorrow of those that approach.
One, chanting of whose name, itself is ‘punya’
Pure
Liberator of the Bramhin Ghost (A bramhin became ghost by performing an irregular ‘Yaga’ This ghost caught a princess Ramanuja liberated this ghost and saved the princess)
One who put down the wrong interpretations of Yadavaprakasa to the Vedantic texts
One who is effective (in doing good).
One who took ‘Sanyasam’ with the name Lakshmana
One who destroyed the worries of Saraswati (by giving correct meaning to Vedas).
One who is expert in eradicating ignorance of humanity.
One who knows the essence of both Tamil and Sanskrit Vedantas.
One who was regularly offering Abhisheka Water to Lord Varadaraja at Kanchee.
One who can read the mind of others.
One who brought the fingers of Alavandar’s mortal remains to proper position (by making vows to fulfil his ambitions).
One who got a “six point” message from Lord Varadaraja
31. One who had the "Panchasamskara" (Samasryana) at the feet of Mahapurna Guru (at Madurantakam)
32. One who is devoted to Sri Krishna's lotus-like feet like a bee.
33. One who holds a Tridanda (consisting of three sticks).
34. One who knows all about the "Bramhan"
35. One who is the abode of Spiritual knowledge.
36. One who is devoted to the service of Lord Ranganatha
37. One at whose command both the properties at Vai-kunta and this world of Lord Narayana are kept
38. One who preached to many the Sacred Secret learnt by him at the feet of Tirukkottiyur Nambi
39. One who learnt the recitation of Tamil Vedas at the feet of "Tiruvarangapperumal Aiyar Guru."
40. One who learnt the meaning of Tamil Vedas at the feet of "Tirumalai Andan."
41. One who established Seventy four Simhasanadhi patis.
42. One who studied at the feet of five Gurus
43. One who drank the poisonous water and Survived to show his super-natural powers.
44. One who took his alms regularly from Sri Kidambi Acchan.
45. One who regarded Sri Kooraththalvan as his 'Pavitra' (A ring made of sacred grass).
46. One who considered his nephews (MudaliAndan and Nadadoor Alwan) his Tridanda.
47. One who gave the essence of the final statement of Lord Krishna to his followers
48. One whose greatness was revealed to the public by Lord Venkateshwara and Lord Ranganatha.
49. One who always was worshipping Lord Varadaraja.
50. One who showed salvation to the dumb person.
51. One who saved Yagnamurthy.
52. One who is my Lord.
53. One who carries the burden of the entire society.
54. One who is devoted to Lord Varada and his preceptors.
55. One who saved Yagnesa.
56. One who showers all the good that is desired.
57. One who is worshipped by King Vittala Deva.
58. One who received the message of Ramayana from "Tirumalai Nambi".
59. One who believes in total Surrender at His feet.
60. One who is the beloved cousin of Embar.
61. One who correctly explains the meanings of Vyasa-Bhagawan’s aphorisms.
62. One who follows the path shown by Sage Bhodhayana.
63. One who wrote great works like Sri Bhashya.
64. One who made Kaliyuga ineffective.
65. \{ One who established the correct sense of Advaita \\
& \} by exposing the wrong concepts about the same.
66. One who did ‘upadesam’ to the presiding deity at Tirukkurungudi.
67. One who put an end to wrong philosophies.
68. One who proved Lord Vishnu as the Supreme Master of the Universe.
70. One who adopted Sri Kurukaippiran Pillan (The first commentator on Thiruvaaimozi) as his son in the lineage of knowledge.

71. One who conquers evil.

72. One who fulfilled his vows, taken by him before the mortal remains of Alawandar.

73. One who received the image of Lord Hayagriva from Goddesses Saraswathi.

74. One who was given the appropriate title "Sri Bhashyakara" by Goddesses Saraswathi Herself.

75. One who is (therefore) appreciated by all the scholars.

76. One who purified the Land of Bharatha by his 'padayatra'.

77. One who located the Shrine at 'Shri Kurmam'.

78. One who presented 'Sankha' and 'Chakra' to the Lord at Tirupati.

79. One who became 'father-in-law' to Lord Venkateswara at Tiruppathi (by fixing 'Lakshmi, on His chest.).

80. One who is ideal ally to Lakshmi Devi (in saving us).

81. One who showers blessings purely because of his overwhelming mercy.

82. One who gave Salvation to the cowherd woman. (at Tirukkolur)

83. One who was worshipped by the hunters who were disciples of Nallan Chakravarthy.

84. One who is dear to all Sri Vaishnavites.

85. One who cursed the cruel Chola King to disease.

86. One who is the abode of all "Mantras".
87. One who has accepted (even) Andhra Poorna (that is ‘me’) as his disciple
88. One who worshipped the ‘Salagramakshetra’.
89. One who leads all the devotees.
90. One who saved Vishnu Vardhana.
91. One who conquered all the Buddhists Simultaneously in a great debate by taking his original ‘Adivesh’ form at that time.
92. One who established the city of Thirunarayana-puram
93. One who was worshipped by the then Moghal Chief at Delhi.
94. One who crowned Lord ‘Selvappillai’ at Melkota.
95. One who saved Lord ‘Selvappillai’.
96. One who is acknowledged as the father of Selvappillai.
97. One who is worshipped by all saints.
98. One who reinstated Shree Govindaraja (at Tirupati)
99. One who achieved all he aimed at.
100. One who passes for the elder brother of ‘Andal’.
101. One who conquered all the evil concepts during his pilgrimage.
102. One who fulfilled the desires of Andal (by making the offerings as mentioned by her to Alagar).
103. One who wipes off all the doubts
104. One who leads us to ‘Vishnuloks’.
105. One who shows the path that has no obstacles.
106. One who is the Emperor of all Recluses.
107. One who is the Universal Guru.
108. One who is the
6. Ramanuja Stutipadyani

(Sri Parasara Bhatta)

1. Glory unto Sri Ramanuja who released the world from the mischievous clutches of the cruel “Kali” by using the mechanical lever of Devotion to Lord Vishnu.

2. Sri Ramanuja has gloriously performed his pilgrimage to Srirangam, Kancheepuram, Tiruppathi, Ahobilam, Simhachalam, Sri Kurmam, Puri Jagannath, Badhrinath, Nymisaranyam, Dwaraka, Prayag, Mathura, Ayodhya, Gaya and Nepal.

3. Sage Vyasa condensed the Vedatna Doctrines to Aphorisms (“Braham Sutras”). He then reincarnated as Nammalwar and brought out the essence of Vedanta in succinct and sonorous Tamil poems. He now has come again in the form of Ramanuja to synthesise both these texts.
7. Yatiraja Bharathi Stutai Padyani

(Sri Nadadoor Ammal)

1. I am fully aware of my limitations. I swear by the Lord and His Consort, my abilities are insignificant in forcing any philosophical principles before the learned. But the unconquerable power of the expressions of Ramanuja, latent in me, is ever awake to bring me glory and victory in this field.

2. I have not read classical literature, I do not know the alphabet of Logic; I do not know the elementary ideas in "Mimamsa". Yet I can, with ease, score over all the experts in each of these branches of Learning because of my devoted study of Ramanuja's works.

3. Who can venture to enter for a debate with one who has devoted himself sincerely to the studies of the ideas of Sri Ramanuja and therefore become the foremost in any congregation of Vedic Scholars?
8. Bhashya Kara Stotra

(Sri Srutaprakasikacharya)

1. Prostrations to the great saint Ramanuja who like a physician healed the nervous fever of the Vedas, the Religious codes, and the Aphorisms of Vyasa by giving the correct interpretations to them.

2. The Sri Bhashya of Ramanuja is like the Srirangam Temple itself. The Supreme God is seen with the "Sesha" in the temple, similarly the Supreme God is seen established with the "jeevatmans" and other properties (Sesha) in Sri Bhashya.

3. Precise and deep as they are, the expressions of Ramanuja may kindly reflect all their Ideas on us purely out of their own grace.

4. Had Bhashyakara himself given explanatory commentary on his work they also would have been as deep as the original, Nobody can then catch the Ideas. How then can one understand his works and the Lord who is not visible to the naked eyes? Let us therefore pray to Him, Ramanuja and his works to shower upon us their grace to get at the depth.
YATIRAJA SAPTATI
(Sri Vedanta Desika)

1. Salutations unto The Peerless one, by whom are the Vedas taught and the Pancharatra Sastra formulated, our Foremost Lord and Master and the Beloved consort of Lakshmi.

2. Salutations unto Her, the personification of Mercy, who, with the Lord, is ever benevolent towards the world, and for whom punishing (of the evil even) is betenoire.

3. Salutations unto the consort of Sutravati, the commander of the Celestial forces of the Lord, Vishwaksena on movement of whose cane tip is this cosmos controlled.

4. Prostrations unto Sathari, whose poems, that are delightfully perfumed by the Vakula flowers (worn by him), provide an easy means of relaxation to the Vedas.

5. Slave me, I too could get to possess a right master, by submitting unto Nathamuni, to whom the truths conceived by the great Vedas were as simple to visualize as an Amla fruit placed over his palm.

6. Salutations unto Pundarikaksha, who appeareth to be yet another incarnation of the Lord, for he sternly stands by Nathamuni's Ideas and is a personification of "Satva" (the 'good' alone).
7. Salutations unto Manakkal Nambi, the Fourth Rama, who possessed a “Himalayan forbearance”, who did not harm Punya-janas and who was devoid of conceit and desire. (It may be appreciated that the words forming the above three adjectives for the Fourth Rama are so couched in Sanskrit to convey by pun an idea that the Fourth Rama has an edge over the three previous Ramas, Parasu Rama, Dasaratha Rama and Bala Rama.)

8. Prostrations unto Yamuna Muni who symbolizeth the waters of Yamuna by being Lord Krishna’s first love and, therefore, free of crooked thoughts (Serpents) and by guiding the good (flowing stealthily through Brindavana).

9. I take refuge in the merciful Periyanambi, who was the preceptor Ramanuja; and by whom, were the wishes of Lord Vishnu, The Cosmic Creator, fulfilled.

10. May sake Ramanuja, whose words beautify the Vedas enabling them to take the Lord into thier possession acknowledge my prostrations.

11. Salutations unto the Lord of hermits, out come of the good deeds of the three worlds, guide of the “prapannas”, who is glorified by the tuft, the sacred thread religious marks over his body, and the Tridanda (three sticks) in his hands.

12. He, the Lord of Hermits, who is a personification of the five forces of the Lord and who lived as a terror to his changellengers possesses the power to save us

13. Hath not Lord Krishna Himself incarnated as Ramanuja? for Ramanuja hath deprived Shankara’s associates of their pride, glorified Yadavaprakasa by his
wisdom, and eradicated the Aparthas. (Incorrect interpretations to the Vedas) (The pun in the original provides for this poetic fancy)

14. Bhasyakara's Srisuktis protect the ancient Upanishads from the not-very learned persons who go about preaching immorally.

15. The diamond-necklace, namely, the Guru parampara, shines in the heart of every scholar, Yatiraja who is more lustious than the Sun even, being its central diamond.

16. In the principles of Yatiraja, is the true incorporation of the Lord. Descendants of those who uphold these principles are flawless, scrupulous, and good-willed, and after emancipation, adorn those who associate with them. (By pun, the original draws a picture of a pearles coming out of green Bamboos from mountains)

17. I meditate on Yatiraja, who is a better moon living at the Lord's feet (sky); he is well learned immaculate, does not encourage the dulles (oceans), and is desireless (free of eclipses).

18. Having enshrined themselves in the city of Yatirja's feet, the flawless scholars, find pleasure in serving the Bhagavatas. They delete all the formalities among themselves.

19. This speech of mine, which was once a mixture of illmanners, exaggeration, scoldings and talking behind others has been sweetened by the glory of Yatiraja, (as a pool of muddy water is made serene upon the addition of 'Kataka' seeds to it).

20. We shall take refuge under the feet of our Royal Recluse, which are capable of cleaning disturbed mind and granting Salvation right here.
21. Scholars, upon meditating on the feet of our sovereign Hermit, realise the innermost truth of the myths and terrify their challengers by just their breath. They show us the path to Liberty.

22. He, who resembleth a king-swan over the lake namely the association of Bhaktas, and who is seated under the great trees namely the Vedas, with sticks (Tridanda) in his hand will save us from immorality.

23. The Emperor of Hermits, who knoweth all the mantra’s, saveth us from the poison of the worldly desires, by constantly meditating on the feet of the Lord. (Here a picture of a Mantrika using Garuda Mantra to protect those bitten by the Venomous drawn is.)

24. Having cleared the ignorance within me by the lusture of his finger-nails, the Lord of the Hermits, appeareth to be enforcing the divine knowledge into me by his Upadesha-mudra.

25. Behold the divine upadesha-Mudra, which resembles a full blossomed lotus; Symbolized in the hands of our beloved Ramanuja, it appeareth to be teaching us, the little learned, the concealed principles of the myths.

26. The orations of Ramanuja, attractions to the Vedas even, are capable of eradicating the internal and external ailments arising in us who are constantly perturbed by the pestiferous Samsara.

27. Yatiraja is victorious as an unique blend of three famous brilliance, as a pleasant flame showering cool light, as the moon by eradicating the darkness irrespective of night or day, and as a cool bright Sun destroying the “Samsara Tapa”.

18
28 Victorious shalth be, the Originator—Hill of all the rivers of Wisdom; repose for the Samsara—ailed; destroyer of dubious arguments of the foreign religions, and the moon to the tides of the Oceans of Vedas

29 Revered by the learned, showing the right path to emancipation, fortune of the good hearted, flawless and deep with morals—these works of Ramanuja shall be benevolent to us

30 A Water spring to those deserted in Samsara, enjoyed by those who are sinless, and a visual—aid for visualization of Vedas, this speech of Ramanuja assesseth us towards being with the Lord

31. In magnifying the honey alias the interest of the associates towards the Lord’s feet in having adopted several branches alias Vedas, in removing sins alias bad Odour Yatiraja’s preachings, which appear to be a Kalpavriksha to those who argue, eradicate the ‘Tapa’ that arose of Samsara

32. When the Lord, the Formulator of several religions here in this world as a game, bore the dark figure signifying Kaliyuga, compassionate Vishwaksena, in order to save the entire universe that was enticed by false enjoyments, became Yatiraja (having adopted) his cane as the Tridanda
33. The goal of wisdom, stimulus to the sense of taste of the person who hath tasted them, possessors of flawless taste, excellent medicine to our ears, and perfect reflections of the Lord, the preachings of Ramanuja, resemble the KsheeraSagara in possessing principles alias Ratnas some of which are realized (visible) and some are not.

34. Those who possess the unwreckable wealth namely the Yatiraja Sampradaya do never wish to possess the inaccessible wealths, of an emperor even, which are wet by the good smelling waters that pour down the cheeks of the royal elephants submerging the bees that have been attracted by the fine smell.

35. The Vedic scholars being the drummers, the divine characteristics of Lord being the ropes that reinforce the drumming sticks alias the preachings of Ramanuja, the sincere inhabitants of Srirangam being the dancers, the drums that represent the good reputation of Ramanuja, are heard even in remote parts of every direction.

36. Eternal are they, the works of Ramanuja, which eradicate the fresh, illogical religions, and which enliven the Atmans hurt by those. They (his works) serve the Vedas, even as a servant maid would to a queen.

37. Having learnt the constitutions of Vedas that were inapprehensible even to the celestial beings, and having overcome the Buddhas who challenged him in arguments,
Hermit Yatîraja, representeth the pearl-shells, the product-pears of which are the divine characteristics of the Lord Himself (That) Yatîraja enlightenth us by his preachings.

38 The Surpreme being who, after having escaped the marsh of Saiva Philosophy, and the traps of pseudo-logics of Kapîla, freed himself even from the Yoga shastra of Brahma. But, when he fell in the arguments of the supporters of illusion, Ramanuja alone could rescuce him. (And so,) Ramanuja is the Greatest.

39 Misled by the formulas of Kanada, pseudo-logics of Kapîla, perverted talks of Kumarîla, dubious works of Prabhakara arguments of Buddha and the blabberings of the supporters of illusion, this world, had to be mended by the preachings of Ramanuja alone.

40. The Scholars who obtained their Scholarship by associatin with and devotion to the Lord of Hermits, are like sage Agastya in having drunk the ocean namely the false reputation of those who are greatly enthusiastic of arguments

41. I Shall on my bowed head, bear the feet of those who admire Yatîraja, again, my bare left foot be placed on the heads of those who argue in support of Philosophies other than that of Yatîraja

42 Aye, my heart! Shalt though associate with the philosophies of Ramanuja, which are capable of erasing
thy fatigue caused by loafing about in the dark alleys of evil since long. Then, shalt thou enjoy the state of being free of sins granted by the Mercy of the Lord, who carrieth the discus as a weapon.

43. The admirers of other religions that have, to their credit, countless works formulated by foolish people, observe the few works of Ramanuja as inadequate. Would the pan of the balance that hath the Koustubha gem which glorifieth the broad chest of the Lord, show to be heavier, if a huge mountain is placed over the other pan?

44. May those who have been lured by foolish preachings, acknowledge or reject the works of Ramanuja, which strengthen the ancient Vedas; would the salt-hawkers know the value of Karpura that are famous for their perfume and taste?

45. The primaeval creator, Brahma, beareth the lady (Vedas/Saraswati) over his tongues; the left half of Lord Shiva's person is a lady, even the Supreme Being is enticed by the cow-herdesses; but the worshippers of Ramanuja remain absolutely undisturbed by the cupid.

46. A Shady tree to the wanderers in Vedas, an invaluable treasure to the desireless ones, the charioteer of the chariot namely his worthy disciples, the end of the darkness called ignorance, a gem among Vedic scholars, Yatiraja, preacheth us the logic of differences in the right way.
47. The preachings of Yatiraja are excellent medicines to the agony caused by stupid arguments; are the shrines of truth, are the fences to the crops of wisdom; are perfumed by the Vedas, are the clouds that shower eternal pleasure and are the erasors of even the talks about going to hell.

48. A light in enabling us to visualize the self; a tree with edible, ripe fruits to those who suffer from the hunger of enthusiasm in knowing the Supreme Being, the perspicacious Sukti of Yatiraja leadeth our thoughts.

49. Moonlight to the water—lilees namely great devotion towards the Lord and Sunlight to the eyes of the owls namely the mendacious debators, Yatiraja’s preachings get us to grow desire in emancipation.

50. With no contradictions, being the sweet essence of the works of Bodhayana, perspicuous works of Ramanuja which conceivable the Brahma Sutras, do possess the capability of alluring the taste of the scholars.

51. The raucous quarrels among the quarrelsome who suffer from conceit with respect to their arguments that are against the principles pronounced in the Vedas, do instantaneously end upon mentioning the name of Yatiraja.

52. The limit to dubious arguments, the wealth of Rig Veda, enshrinement of Yajur Veda, beauty of Sama Veda
the investment of Atharva Veda, brilliance of the tatwas and echo of the preachings of the ancient Sages, this Sukti of Ramanuja granteth us the Serene Wisdom.

53. The works of Ramanuja emphasize the association with the twin pleasant, flawless lotus-like feet of Lord Vishnu; further, they prevent us from worshipping insignificant gods like Indra and others.

54. Possessor of genuine meaning, an ocean of nectar and the ultimate outcome of the good-deeds of the Vedic scholars this Sukti of Yatiraja, is victorious in removing the perturbances created to Vedas by the arguments of the proud argument-lovers.

55. He, who trieth to incorporate the shortcomings of his religion over to that of Ramanuja, resembleth him who trieth to laminate the space by throwing mud over it, but, instead, receiveth the same all over his own body.

56. Had not the flame called Yatiraja, which hath the devotion to the Lord as its fuel, clear and residue-free shone here in this world, that was dark with stupidity, it would not have been possible for the naive admirers to get shown the right path.

57. Be it that the Siddhanta of Ramanuja new and that the other religions ancient; so what? And again,
the essence of Ramanuja's siddhanta hath been preached by Tanka, Dramida, Nammalwar and others (from time to time) (Hence how is it new.?)

58. The works of Ramanuja that have out shone the Vedas even, are pleasant to hear, by constantly hearing which the scholars have enhanced their knowledge; they further, enjoy the genuineness of his works at the time of emancipation.

59. Revered by the association of those who are not lured by the earthly pleasures, the twin feet of Yatirja are the traps to the wild elephant namely the stupid mind of mine.

60. In granting emancipation, and in eradicating the sins of the lives, the Ganges like Compassion of Yatiraja, which hath the preachings of Yamuna Muni as its Yamuna, floodeth me over, even if I did not lower myself (i.e. even if I did not worship him).

61. To them, who admire the works of Ramanuja, other siddhantas do not appeal; would Shiva who beareth the serene waters of Ganges which houseth the pearl shells in it, ever think of bearing on his head, the filthy waters contaminated by dirty frogs?.

62. At the right time, having absorbed the waters from the ocean namely the compassion of Yatiraja, the cloud
namely the Lord of Hastigiri, poureth down on us, more
than our need (Therefore) Salutation unto that Yatiraja
who destroyeth the darkness of Selfishness and by whom
the ways (to emancipation) to the mendacious quarrelsome
stand blocked

63. Glorified by the Saffron cloths that resemble the
Pitambara of the Lord, and by the tridanda in his hands,
this embodiment of The Destroyer of the demons, is Victo-
rious in protecting the Vedas and Upanishads. Such is our
glory eternal and wide spread for we follow the siddhantas
of Yatiraja who hath gained them from the Lord Himself

64. Shall I meditate on the feet of Yatiraja which have
(constantly) been born by the scholars after having born the
dust on the streets over which Yatiraja wandered asking for
biksha, during which times, the Mother Earth having been
cleared of all the filth, bore the signs of fish (found on the
feet of Yatiraja).

65. Alas! By those who go about with wrong ideas
founded by many false sastras, that are not the principles
of Yatiraja, Bhagavan Vyasa is laughed at; Sage Valmiki
is thrown off their thoughts; Sage Shuka is made a parrot
for games and the reputed Bodhayana too, is rejected

66. My thoughts have been mended by Lord of Hermits,
whose preachings are nectar-like in eradicating the illusions
of Samsara.
67 My thoughts, glorified by the grace of the Lord who is in eternal happiness because of the presence of the Daughter of Ocean near Him, have been charmed by the preachings of Yatiraja and hence have reached the mansion of Vedanta, after rejecting the mendacious earthly pleasures.

68. Let the associate of Yatiraja’s philosophies, who possess in born wisdom and knowledge be there Who of the mendacious argument lovers shalthe try to lift his eyes even, in front of us?

69. After having mastered the philosophy of Kanada, Goutama, Mīmamsa, Sankhya and Yoga – I have come to conclude that there is absolutely nothing to ponder in those which resemble the blind in a dark forest and which have been defeated by Yatiraja.

70. Upon Ramanuja the Emperor of Yatis, ascending the Bhadhra Peeta the preachings of Buddhas become insignificant; those of Kapila hide themselves; those of Kanada get eradicated, those of Brahma and Shiva do not shine; those of Kumarila vanish, and those of Prabhakara get rejected. (Thence) what doubt is there about Shankara and others?.

71 Venkatesa, after having been enthroned by the Bhagavatas, who are pure in thoughts and who are, at all time, bathing in the ocean called the reputation of Yatiraja, hath composed these Seventy Slokas on Yatiraja, which shall be like a hurricane for the cotton – dust namely the pseudo-logical arguments of the challengers.
1. I adore Ramanuja the incarnation of Adisesha who appeared on Earth in the auspicious Tiruvadhirai star of the Chittirai month at Sriperumbudur to spread the message of Lord Vishnu.
11. Yatiraja Vijaya Sloka

(Sri Gatikasatakam Ammal)

1. The Sudarsana Disc of Lord Achyuta, with which He used to cut the demons, who were confusing the angels by their craft, has taken the form of Yatiraja, when the same demons have started confusing the humanity also with their Hypocritical Religions.

2. Yatiraja who honours the ‘Sanyasashrama’ with tuft, red garment, and upavita has virtually erected a stair case for those desirous of emancipation for climbing up to reach Vaikunta Loka.

3. This great Yatiraja saw Lord Krishna in person and from Him directly attained the nuances of the Doctrine of Surrender at His feet; and for the benefit of all the devotees of Krishna, out of sheer mercy, he recorded his conversation with Krishna on that occasion in beautiful prose (under the heading Saranagati Gadya).

4. Among the Authorities on philosophy the Upanishads are unparalleled; among the topics to be brooded over Lord Narayana is the best; and among the preceptors Ramanuja is the greatest.
5. Lord Narayana accommodated the jeevas according to their karma and found them, therefore, in miserable conditions. As he could not bear the sight of their sorrow, not able to find solutions to the problems created by their karma, he would have preferred to close His sports of creation of cosmos etc.; But after the arrival of Yatiraja, who has brought out solutions to the karma of Humanity (through his 'saranagati doctrine'), I am sure, He has also been saved and can continue His game merrily.

6. I am not the body, I am different from my organs of senses, I am atomic; I am the real focus of my feelings 'me'. In reality I am nothing but clear knowledge and bliss, but surrounded by ignorance I behave as though I am only sorrow and foolishness; I am at the mercy of my five organs of sense and suffer the many burning pains. There can be none other than you, Yatiraja. I who is all friendliness by nature, to protect me under these circumstances.

7. Not that the Lord who knows everything is not aware of our sufferings; He being an embodiment of mercy will not discard us; He being the all-powerful, is not certainly incapable of saving us; But to help us He awaits the 'Kripa Katasha' of Guru, Yatiraja, this only goes to prove that Yatiraja is better than He.
8. To those who rejecting all materialistic earthly pleasures, concentrate on the Lustre dressed up with the three categories of 'cit' and 'Acit', Ramanuja describes that same Lustre as the ultimate goal and happily stands there being saluted by all the saints.

9. By your ways you have proved other religions to be of no worth; you have brought out the Vedic Doctrines and showed their pleasantness. You are therefore a pleasing sight for us. oh Ramanuja!

10. Let there be regular rains, Let there be constitutional Governments to protect the land, Let all the animals live free of disease and become literates; Let pure and undiluted devotion to His feet purify the universe; Let the message of Yatiraja be accepted by all like a flower-garland.

32
12. Yatiraja Vimsati

(Shri Manavaia Mamunigal)

1. Prostrations unto Sri Ramanuja, the lord of hermits; eradicator of evils namely desire etc; of those who submit unto his feet; an ardent Bhakta of that Parankusa Muni who enjoys the blessed state of a pleasantly disturbed mind because of his immense love towards performing the daily salutes to the twin charming lotus feet of Lord Madhava.

2. Salutations unto Srimad Ramanuja, the king of hermits; in whom did Kuratthalwan take refuge, who symbolizes a bee at the lotus feet of Parankusa Muni; who makes the lotuses namely the Alwars blossom and who wanders as a king-swan over the lotus feet of Lord Ranganatha.

3. Oh ! The Emperor of hermits ! May I always be meditating on the feet of those celestial leaders like Kurunatha and Kurukesa who are rightly referred to as our ‘Acharyas’ and who salute thy feet by their respective thoughts, speech and deeds as well.

4. Oh ! Emperor of the Hermits ! May my mind be always immersed in the meditation on thy glori-
ous image; may I always speak of thy ‘Gunas’; May I enslave my self unto thee for thy service; in this way my thoughts, speech and deeds be absolutely segregated from other (useless) engagements.

5. Oh! Our Lord! Ramanuja! Presently when I get to incline to the worldly life, grant me the mind determined in following the spiritual realisations as revealed by the three divine words of the magnificent Formulæ ‘Ashtakshara’ Let my mind enjoy the association with thy lotus feet which are worthily being saluted by thy divine disciples.

6. Alas! not only that I did not Submit myself unto thy lotus feet, but also I let my inclination towards this cankerous earthly life grow day by day. The only root cause being my sins, Oh! the Merciful Acharya! I beg to be relieved of these.

7. Oh! Emperor of the hermits! Human in appearance, I indeed am a beast in deeds; yet I have made the scholars talk about me as a man who has mastered Vedas and who possesses great spiritual qualities! How unscrupulous of me!

8. Oh! The Royal Recluse! knave as I am, I move among thy disciples as though I worship thee! Having earned a name ‘Prapanna’- which means a total submission unto thee- I keep hurting thy thoughts by my bad character and attachment to the worldly feelings.
9. Scoundrel as I am, Oh! the Royal Recluse! I humiliate our Acharyas, Sastras and the Lord without an iota of fear. Yet, I pretend as though I have an earnest faith in them and bravely associate with thy disciples.

10. Alas! At all times, I who displease thee in three ways by thoughts, speech and deeds- pretend as though I am sincerely interested in pleasing thee. How caddish of me!

11. Oh! The Royal Hermit, I keep committing sins, for, owing to my ignorance I do not feel frightened or ashamed of my sins. Never is a sin repeated (by scholars) because of the fear, pity and shame arising out of the same.

12. Alas! Even as a born blind who cannot see things kept right in front of him, l, struck by cupid, fail to visualize the Supreme being who is incorporated in and out of each and every thing in this universe; and therefore, consider myself unfit to appear before thy esteemed personality.

13. Oh! The Royal Recluse! I do not attempt to liquidate the three basic human emotions (namely Tapatrayi) I suffer from, instead, Alas!, I have inclinations to grow this cankerous baddy of mine. The root cause being my sins, (for such stupidity), I beg to be relieved of those.

14. Oh! Lord Ramanuja! Though embedded with great qualities, Sri Kurunatha, observed himself
as having qualities of a knave. Obviously, his works mean me alone, for no one else in here is embedded, with qualities as bad as mine. In such events, I am the proper most rendezvous for thy compassion.

15. Oh ! Emperor of the hermits ! All the low qualities mentioned by revered Acharyas like Alavandar, Kuranatha and Bhattar are ample within me. In such events, I am the proper most rendezvous for thy compassion.

16. Oh ! Emperor of hermits ! May my task in these earthly affairs be eradicated by thy mercy. May I enslave myself for the services of that person who, at the thought of the 'Bhaktas' of the 'Bhaktas' of thine, reaches an accession of eternal happiness.

17. Oh ! The sovereign Recluse ! Our lord, whose divine excellence is praised upon by Vedas, and, who is well in every body's vision here, as Sri Rangaraja, hath enshrined himself in thy heart; evidently, therefoe, Thou art vested with the power of eradicating the sins of thy devotees.

18. Oh ! Emperor of the hermits ! Sins have I committed in the past, am committing at present and commit may in the future by my thoughts, speech and deeds. Saved, therefoe I shall be by the Lord's forbearance alone. Again, thou hast prayed to Him earlier, (and He hath promised) to save sinners like us who have taken total refuge in thee.
19. Oh! Our Lord! Emperor of the hermits! Grant me the serenity and determination to perform daily salutes to thy lotus feet as introduced to us by the merciful Sri Shaila Natha. Erased shall be any desier of mine apart from the above mentioned, (by your grace),

20. Oh! The Royal Hermit! An ocean of Mercy as thou art, thou knowest that I exist devoid of all spiritual qualities and wisdom in our principles and therefore have no other refuge save thee. Hence, may my this petition be acknowledged by thee.
13. Sri Ramanuja Suprabhatam

(Sri Vadibeekara Guru)

1. Be victorious the Yatiraja; I offer my salutes to you, the pure-hearted; Be victorious, Oh the Saviour of those drowned in the sea of birth and death! Be victorious, the saint worshiped by Kuresa and others!; Oh! the real wealth of the scholars! Abode of spiritual wealth! Please get up.

2. Good morning to you, Oh Ramanuja! who has attained knowledge from Mahapurna, who is the abode of Vairagya, Bhakti and other Virtues and who is devoted to Yamunacharya.

3. It has dawned. It is time to bring drinking water for Lord Varada from the well. Kindly get up; Oh Ramanuja! Good Morning.

4. Please, Oh Ramanuja, get up to attend to the services of Lord Ranganatha, which you are very eager to attend to after performing your daily rituals. Good morning to you.

5. Lord Venkateswara is coming to see you carrying disc and conch presented by you with His consort positioned by you on His chest. Please get up, Oh! Ramanuja, Good Morning!
6. The Tirukkurunkudi Nambi, presiding deity of Tirukkurunkudi, with the 'pundra' on his forehead has come for hearing your discourses. Please get up. Oh ! Ramanuja, Good morning.

7. Sri Kuraththalwan awaits with necessary stationery to record your discourses. Kindly get up; Oh Ramanuja ! Good morning.

8. Sri Andhrapurna is ready at the doors to vest the 'padukas' unto your feet; please get up. Oh, Ramanuja ! Good morning.

9. Your disciples are ready with 'Kamandaloo' and other accessories for you to perform your daily routine, Please get up. Oh ! Ramanuja, Good Morning.

10. All your devotees have assembled; please get up to protect them. Oh Ramanuja, Good Morning.

11. The learned have got up; after worshipping their 'Gurus' and chanting your name have started their 'Ashtakshara Japa'. Please get up. Oh ! Ramanuja ! Good morning !

12. Sir Vaishnavas are reciting the 'Ramanuja Noorrandadi' with devotion. Oh Ramanuja ! Please get up. Good morning.

13. The Tirunarayana’s pooja at Melkota has to be performed. Oh Ramanuja, Please get up. Good morning.
14. Worshipped by seven hundred hermits and huge team of devotees! Oh Ramanuja! You may kindly get up. Good Morning.

16. Devotees have thronged to have your 'darsan'; they long to cross the ocean of Samsara, Kindly get up to save them. Oh! Ramanuja! Good morning.

17. It is time to go to River Kaveri for having your bath with your disciples and other Asthikas. Please get up Oh! Ramanuja, Good morning.

18. Oh Ramanuja! Pleasant with good virtues! Away from lust! Saviour of all that have approached! Please bless me to be your valet here and there.
14. Bhashyakara Mangalam

( Sri Vadi Bheekara Guru )

We pray for Mangalam unto Bhagawad Ramanuja:

1. Who is devoted to Nammalwar; who is everything for Kooraththalwan.

2. Who respects all the ‘poorvacharyas'; who is respected by all the saints.

3. Who is a reservoir for his preceptor’s mercy; who is loved by Tirumalai Andan;

4. who used to declare himself as ‘Ekalavya' of Alawandar;

5. who knows the nuances of the commandments received through Tirukkacchi Nambigal; who is dearly loved by Lord Varadaraja;

6. Who respected the message given to him by Tirukkottiayar Nambigal;

7. Whose disciples are Kooraththalwan, Kurukaippiran Pillan, Mudali Andan and Nadadoor Alwan etc.,

8. Who preached to many the inner meaning of the final declaration of Lord Krishna (in Geeta) violating his preceptor’s cautioning.
9. Who got the hidden meanings of Ramayana from Sri Sails poorma (Tirumalai Nambigal).

10. Who wrote the Sri Bhashya to destroy the ill-conceived notions of the followers of Theroy of illusion and non-believers of the Holy Texts.

11. Who is always induced by his mercy; who wrote the commentary on Upanishadic Texts to protect the world.

12. Who advised Kurukaippiran pilian to write his commentary on Tamil Vedanta (Tiruvaimozhi).

13. Who travelled upto Kashmir-to Sarada Peetha and had a glance of Bhodhayan’s work there and returned.

14. Who destroys the wrong concepts of the advocates of Supreme Atom and illusion etc.

15. Who taught to Tirukkurungudi Nambi himself; who is father of Selvappillai at Melkota.

16. Who was glad after presenting the disc and conch to Lord Venkatesa.

17. Who become a ‘Sanyasi’ at the banks of the pond in Lord Varada’s temple at Kanchee; who took refuge at His feet there itself.

18. Who was born to Srimati Kantimati and Kesava Soori at Sriperumbudur.

19. Whom good people fancy as the incarnation of Sesha, Vishwaksena or the Lord himself.
20. Who is the abode of all the noble virtues; who is the 'prapya' for his followers; and who is the Chief of all the 'prapannas'.

21. Let Ramanuja be glorious for ever with the Holy Vedas, the noble preceptors and the Lord.
15. Sri Ramanuja Varnana Slokas
(Sri Venkatardhwaji)

1. This is Sruperumbudur, which I have been seeing; this is the place where the ocean of noble virtues, Shri Ramanuja but for whom the nectar like essence of vast vedantic concepts would not have been that easy for the scholars, was born.

2. Ramanuja's name is powerful in driving away sins like greed etc. His greatness beggars description; He equals the Devaguru in his intellect; His face is like full-moon; He excels sun in his lustre. Let this Ramanuja shower upon us good here and there.

3. Ramanuja, whose arguments cut debates who presents clear ideas, and entertains the scholars and who puts every-thing at ease, is victorious.

4. Ramanuja's works by their research approach bring pleasure to the learned. (By pun, the poet equates Lord Rama's arrows to Ramanuja's works).

5. I offer my salutation unto Lord Ramanuja who is Adisesha in human form who descended to this world with desires of protecting the suppressed like me.

6. Two Ramanujas are there to eradicate Naraka (a demon and hell); both have desires of association
with Yamuna (river Yamuna and Yamunacharya); the former gave Gita; the latter commented on it.

7. 'Vedic Texts describing Bramhan as Nirguna mean Bramhan is without any ill-virtues; Vedic texts describing Bramhan as Saguna establish a virtuous Bramhan. Advaitic texts in Vedas describe the qualified one; the differentiating texts give the correct picture for identification. This is how Ramanuja bridges the various apparently contrary vedic texts and does good to them and us.'

8. Ramanuja and Lord Mukunda love Yamuna (Guru's and river's name). Ramanuja has three sticks in his hand (Tridanda). Lord Mukunda has only one—the flute in his hand!

9. Let the principles of Ramanuja be victorious! Let the words of Desika be victorious; Let the vedic path have no obstacles; Let Lord Venkateshwara at Tirupati shine for ever!
16. Prarthana Panchakam

1. Oh respected Ramanuja! Please hear my petition forwarded through proper channel.

2. Because of long association, the ‘Vasana’ in me tempts me to do wrong. Kindly mend it.

3. I may pray for wealth etc., here; kindly do grant only ‘Vairagya’ to me, discarding such prayers. For you are interested in my ultimate good!

4. As long as I live here, till my last breath, let me not offend the Lord and his devotees.

5. Till emancipation, let my time pass by reading your works.

6. He, who reads with devotion these five petitions at Ramanuja’s feet, will achieve greater devotion to them!
17. Ramanuja Stava Slokas

(Various Acharyas)

1. Oh Ramanuja! let your personality be before my eyes always. It is adorned with red-garment; has a charming tuft; has the shining hand which holds the Tridanda; has a bright ‘Upavita’; is like the rising Sun; and it bears attractive Urdhava Pundra’.

2. I take refuge at the feet of Ramanuja who always chants the holy mantras, who wears a red piece of dress, who holds a tridanda, who governs the three ‘tatvas’, whose eyes spread compassion, who destroys of the Argumentative, and who is the ocean of forbearance and other noble qualities.

3. Let me inscribe in the plane of my tongue as they do in stone, the letters forming the name of Ramanuja - these very letters which are the most efficient purificators of all the three worlds and which form the most efficient medicine for the disease of Samsara.

4. Ramanuja, shines as moon at Vishnu pada (sky and Lord’s feet). This moon by his rays, that are his words makes the Vedic lillies blossom; eradicates darkness and throws off heat. Let this moon shower good on us.
5. Of these two moons, the usual and Ramanuja, who appear there, to kindle happiness in us, the former gets reduced by fractions because of distribution at the rate of one-sixteenth of his possession to others; The latter shines even in the day-time and distributes all his possessions i.e. knowledge to us but gets increased (in fame) and becomes Guru! (Heavy).

6. Ramanuja, the foremost among the hermits, by hearing the very name of whose, the ghost ran away from the princess, and who holds a Tridanda that Controls the three tatwas in all aspects may be victorious for ever!

7. Ramanuja's fame shines as 'namas' in the body of his followers; In their souls it shines as Virtues; Then it flows like a Ganges of Bhakti there; then it becomes a lift for them - for reaching Him! Such Ramanuja may be Vicarious!

3. Ramanuja excels even Vyasa and Valmiki (By employing pun the poet shows how this is). Therefore who shall equal him?

9. Like the Sun Ramanuja also shines leading the Souls to His feet, distributes light to the world by his preachings (rays), is an embodiment of Vedas and gives vision to all.
18. Yatipati Shannavati

(Sri Srinidhi Swamy)

In the ensuing Tamil year of Pingala, 960th birth anniversary of Sri Bhagavad Ramanuja comes off. To commemorate the occasion Sri Villur Iadathur Asukavisarvabhowma U-Ve Srinidhi Swamy has composed a stotra on Sri Bhagavad Ramanuja, consisting of 96 verses. Sri Ramanuja who was an incarnation of Adisesha was born in Pingala. Another incarnation of Adisesha, Pingala Muni propounded and defined various metres in Sanskrit poetry. Sri Asukavisarvabhowma-swamy has therefore, rightly brought forth this stotra of 96 verses, styled "Yatipatishannavati" in several metres on this auspicious occasion.

The following is the translation of the verses in seriatim.

1. I pay obeisance to my father and Acharya who was born at Villur (Chapapattana) in the month of Margazhi (chapamasa) of the year (Rakshasa) which preceds the year Nala and commence the Stotra of Sri Ramanuja who was born in the month of Chittirai of the year Pingala which succeeds the year Nala.
2 With this stotra containing verses in numerous metres as shown by Pingala Muni, I bow to Sri Ramanuja, the king of saints who was born in the year Pingala, who gives prosperity and whose body glitters with the auspicious religious marks (Pundras).

3 After worshipping the devotees of Sri Ramanuja who are devoid of sins and who destroy the sins of those who approach them, I now venture to make this very attractive and faultless garland of verses in various metres for the gracious saint, Sri Ramanuja.

4 O ! Bhagavan I you were born in the star of Bhava ie Pasupati. But alas ! you annihilate the philosophy of Pasupata On the other hand, how is it that having been born in the month of Madhu ie Chittirai, you are attached to the enemy of Madhu ?

5 O ! Bhagavan I you were born in the star of Bhava (Shiva) and you endeavour to rescue your devotee from Bhava (Samsara), so also having been born in the month of Madhu (Chittirai), you rightly did the mellifluous (Madhumath) Sri Bhashya.

6 Let the affluence (Shree) which you possess be (for all of us )

7 O ! The glorious Yogan I give (us) knowledge.

8 In my mind always thou shalt shine.

9 O ! Yogan I Our Lord I shalt thou be victorious forever.
10. The meditator of Sri Ramanuja realises the real principle of our philosophy.

11. A person who is always fondly attached to the feet of Sri Ramanuja becomes a terror to Yama.

12. May the figure of Sri Ramanuja clad in saffron clothes with the Tridanda in hand protect (us) from the heaps of sins.

13. Worship that great Bhashyakara who is dear to Lord Sriman Narayana and who wards off the fear of samsara (this worldly life).

14. A person is praised by Vedantins the moment he worships Sri Ramanuja with pleasure.

15. May Sri Ramanuja being the king of brahmmins ('Dvija' means 'brahmin' as well as 'moon') remove this stupidity of ours that is the darkness of the night of samsara (this worldly life).

16. O my mind I do not get attached to women; but get attached to him who is the brother of Andal and the destroyer of illusion.

17. I bow to the two Ramanujas, one, the younger brother of Sri Balarama ie Sri Krishna and the other, Sri Bhashyakara. The Former gave Gita and the latter the commentary thereon. The lotus-like arm of the former is adorned with the flute made of bamboo and that of the latter with the Tridanda which is also made of bamboo. The Former is Goda's consort and the latter her brother.
18. That Yogi who has in himself 'Adwaita' a oneness in ears and eyes, as also 'Dwaita' a twoness in tongue preached 'Visishtadwaita'. (It is to be noted that Sri Ramanuja was an incarnation of Adisesha, the king of serpents and for a serpent its eyes themselves are its ears and its tongue is spilt into two)

19. The utterances of Sri Ramanuja based on Sruti and Smruti make the learned people immersed in nectar.

20. May Sri Ramanuja who is devoted to Lord Hari, whom the innumerable learned men worship and whose mind is engaged in vedanta, give (us) abundant prosperity.

21. May Sri Ramanuja who was first deceived by Yadava [Yadavaprakasa] and was later worshipped by him [Yadava], whose abode is the Yadava mountain [Melkottai] and in whose mind lives the Lord born in the Yadava class (Sri Krishna) give [us] abundant prosperity.

22. & 23. There is no worry for us because the King of saints, famous by the name Sri Ramanuja who saved the King's daughter from the clutches of Brahma Rakshasa is our lord. Sri Rama is there to protect those who are attached to the sacred feet of Sri Ramanuja (Rama's brother) from Samsara which is like a combination of demons, devils and ghosts.

24. Sri Ramanuja has in his mind that Bhujanga (which means 'Vita' ie Lord Krishna) who in the battle with Banasura annihilated the valour of the six-headed Subrabmanya who is himself described as Matta Mayura (which mens 'one having an arrogant peacock as his vehicle.)
(It is strange here that the peacock [Mayura] which usually destroys the serpent [Bhujanga] was defeated by the serpent. This verse has reference to the 22nd psaura of Sri Ramanuja Nootranthathi.)

25. O! my mind! do not approach men intoxicated by the vanity of wealth. Hear what is beneficial to you. Recite the names of Sri Ramanuja like Yatipati, Yogindra Yatindra, Natha etc. You will attain happiness.

26. O! my mind! if you want to shed the multitude of fear from Samsara and to enjoy happiness, then worship Sri Ramanuja, the dust of whose feet grants benefits to his devotees.

27. All the philosophies devoid of the Vedas have been destroyed by Sri Ramanuja. The philosophy, enamoured of the Supreme Being, which is pleasant to the ears, pleasant because of its thick relation to the Vedas, spread by him triumphs high in the world.

28. O! wise and courageous Sri Ramanuja! brother of Bhoomi Devi who was born as Andal at Srivilliputtur and whose desire was fulfilled by you! Your heart is a mansion for the happy activities of the sentiment of compassion [Karuna Rasa]. Please always live in my mind.

29. O! Sri Ramanuja! incarnation of Adisesha! you have used the word 'Semushi' in your verse in Sri Bhashyā. That 'Seshi', Sri Man Narayana shines in the mind of that scholar who recites that word 'Semushi'. [Here 'Amum' in Sanskrit means 'that word' as also 'that without mu'. Semushi minus mu becomes Seshi.]
30. The gods in large groups with utmost humility instantaneously bow to those who carry on their heads the auspicious dust emanating from the lotus-like feet of Sri Ramanuja.

31. Sri Ramanuja carried holy water for the worship of the Lord who adorns the elephant mountain (Hastigiri) and who emerged from that Aswamedha sacrifice performed by Brahma and he gives light to us.

32. Sariswathī, the goddess of speech and learning and the abode of all sentiments stationed herself always in you, the saint and thereby rightly became saintly herself. As a result of this, she (Yatipati's Saraswati ie Yatipati's philosophy) would not tolerate the union with her husband (the Yoga of Brahma ie Kapila's philosophy) (This has reference to Adhikarana 2 in the first Pada of the second Adhyaya in Sri Bhashya).

33. Blesssd is he who is dependent on the feet of Sri Lakshmanacharya ie Sri Ramanuja. He never finds himself in trouble.

34. May the respected lotus-like feet of Sri Ramanuja shine always in our minds, so that the multitude of troubles tremble, get frightened and melt away from us instantaneously.

35. May the particles of dusts which emanate from lotus-like feet of Sri Ramanuja and are borne by the numerous virtuous persons on their heads and drive away the miseries that arise from this worldly life, be in me.
36. That person who is delighted to be the servant of Sri Ramanuja for ever is definitely revered in the world. He certainly keeps away the havocs of sins. He indeed attains all the prosperity in this world.

37. Alas! left in the midst of forest by Yadavaprabhaka and others you were brought near to Kanchi in no time by a hunter who came along with his consort and who desired to (drink water) restore and protect the supremacy of the Lord on earth for ever. (It is noteworthy that ‘Rasa’ in Sanskrit means ‘water’ as well as ‘ParaBrahma’, ‘Patukama’ means ‘desirous to drink’ as well as desirous to protect’.)

38. O! Sri Ramanuja! learned men indeed say that you are a wonderful ‘avatara’. This is proper and true because you were born in the month of ‘Chitra’ (‘Chitravatara’ means ‘wonderful avatara’ as also ‘one who was born in chitra’). Therefore, there is no wonder in this for those who think over.

39. I always meditate on Sri Ramanuja who is an ardent devotee at the feet of Sriman Narayana, wears saffron clothes, bears Tridanda and religious marks, and possesses excellent compassion in the mind.

40. O! Sri Ramanuja! the minds of vedic scholars are filled with extreme happiness as they come to know that the philosophies of Kapila and others have been cleanly swept away by your sayings full of logic of a high order.
41. O! my mind! worship Sri Ramanuja who was born in the star of Bhava ie shiva, can cut off bhava ie this worldly miserable life and pleases the mind of Bhava's grand-father, ie Sri man Narayana. Then there will be a continuous row of bhava ie prosperity both in this world and in the next world and so you can remain unperturbed.

42. May the writings of Sri Ramanuja which are simple, stylish, deep with meanings, pleasing to all the Vedas, palatable to Lord Sri man Narayana and highly respected even by scores of other schools of thought, always shine in my mind.

43. O! my friend! always have around your neck (in your mind) a necklace wherein the series of several names of Sri Ramanuja form the precious stones. Then, the fearful king of serpents namely the samsara will not dance in your mind. (It is noteworthy that Mantrikas give sacred thread to be worn around the neck as a cure for snake-bite.)

44. O! my glorious companion! as a result of singing in praise of Sri Ramanuja, the emperor of saints, it is certain that the Leelas filled with glory of Sri man Narayana whose broad chest is adorned by Sri Lakshmi will appear in front of you.

45. O! Sri Ramanuja! as my mind indulges in following the women and playing the games favoured by cupid, I am bewildered. I am roaming about in the forest full of fear from Samsara and am perplexed. Please have a slightly (merciful) look on me.
46. The unblemished sayings of Sri Ramanuja, though brief, contain all the meanings. Knowing this, the scholars are always engaged in serving at his feet with pleasure.

47. If you are afraid of Samsara which is full of many miseries like torments inflicted by yama etc, then meditate on the lotus-like feet of Sri Ramanuja (Yati-brindanatha) whose heart is immersed in only the Leelas of Sri Krishna (Yaduvamsanatha).

48. By the grace of the Son of Vasudeva and Devaki, whose chest is beautiful by the graceful presence of Sri Lakshmi and who plays in several ways on this earth, Sri Ramanuja excels in eloquence. In him, I take refuge.

49. My mind has been very much stupefied by cupid who is merely an abode of all sins and is only opposed to meditating on the feet of the Lord. To be benefitted, I take refuge in the esteemed and benevolent Yatiraja.

50. As my mind is surrounded by sinful thoughts influenced by Kali, the Lord, the consort of Kamala has become unkind to me for ever. I worship that Kamalapati by the grace of Sri Ramanuja who is the brother of Kamala and who is the dwelling place of compassion. (It may be noted that the poet is a descendant of Kamala, sister of Ramanuja.)
51. Mankind which offers a host of prostrations to him whose mind is attached to Sri Ramanuja adorned by Tridanda, who is an ocean of good qualities and who gives all the principal objects of human life, achieves all in this world.

52. Meditate on this wonderful spiritual preceptor, who is adorned with twelve religious symbols white in colour like curd, milk, kunda flower and moonlight and accompanied by beautiful and auspicious yellow lines.

53. O my friend! if you are bewildered by the forest of samsara (this worldly life) full of innumerable torments and want a best friend to help you to come out of it, then make efforts to recite the glory of Sri Ramanuja who judged the countless good qualities of the Lord having the sun as his abode and known by the name, "Uth" (It is significant here that "Uth" in combination with "Gantum" means to come out. Further "Uthgantum" is suggestive of the meaning "to reach the Lord, Uth".)

54. I bow to the magnanimous Sri Ramanuja who felt jubilant by becoming the disciple of Sri Mahapurna the great preceptor, after receiving from Sri Kancheepurna six holy commandments proclaimed by Lord Varadaraja Himself.

55. I take refuge in the two lotus-like feet of Sri Ramanuja who ascended the mountain at Tirupati walking on his knees by bending the legs as he did not consider it proper to lay his feet on the mountain which is the body of Lord Srinivasa.
56. Adisesha, who has taken the form of the mountain at Tirupati told Sri Ramanuja that the revered earth was his (Adisesha’s) crest-jewel and his (Sri Ramanuja’s) lotus feet were the ornaments for the earth, and asked him why then he was hesitant to place his feet on the mountain (Adisesha).

57. Seeing these two, Lord Venkatapatī Himself suddenly appeared there. On worshipping the Lord, the revered king of mountains became drenched by the tears of happiness flowing out of his eyes.

58. I pay obeisance to you who are the brother of Lord Rangaraja’s consort (Sri Andal), who pleasingly offered holy water for the worship of Lord Devaaja, who are nothing but the mountain of Lord Srinivasa (Adisesha) and who are the father of Lord Sampath Kumara.

59. Sri Ramanuja’s figure is adorned by the religious symbols and the Tridanda (Pundra Tridanda Parimandita gatra). Cupid is adorned by the arrows of flower (Pundra means religious symbol as well as flower) and the bow of sugar cane (Ikshudanda in place of Tridanda) (Pundrekshudanda Parimandita gatra). So Sri Ramanuja is another cupid. But what a wonder! This cupid, Sri Ramanuja, makes even males attached to the Supreme Male (Supreme Being, Parama Purusha) and makes them extremely virtuous. I am aware of this.

60. The followers of Sri Ramanuja’s philosophy are unconquered by others. They cause the misery inflicted by yama to be driven away by the garland of Tulasi which they wear on their bodies. May those revered ones be pleased with me.
61. For him who worships at the feet of Sri Ramanuja, the intellect will be excellent, the status will be very high, there will be a great attachment towards the Lord and there will not be even a speck of fear from this worldly life.

62. Sri Ramanuja, the emperor of Acharyas triumphs. His sayings are lucid in style, very deep with meanings sacred, capable of being acquired only by the blessed ones, very sweet, generous, auspicious and revered and they contain series of truths in their entirety.

63. Sri Ramanuja, the emperor of of Acharyas triumphs. His whole teachings are unequalled, very attractive, sacred, capable of being acquired only by the blessed ones, destructive of the grave sins caused by the powerful ‘Kali’, ‘Kalpaka’ tree to the needy and palatable to the lotus-eyed Lord.

64. O! Sri Ramanuja! the greatest of Acharyas! your utterance is attractive to the mind like a lotus. The bee (shatpada) finds happiness in the lotus. So also Dwaya Mantra (Shatpada) finds happiness in your utterance. Your utterance is clear like the sky. The sky is a container of light because there are innumerable stars (satkula). Your utterance is also a container of light for the noble men (satkula). It is pure like the mind of the sages. It establishes the whole truth.

65. May Sri Ramanuja who is clad in saffron clothes and adorned with the religious symbols, with the Tridanda in hand, wooden sandals in feet and the works of Sri
Vishnuchitta's daughter (Sri Andal) in thought, give me prosperity.

66. He whose mind is attached to the lotus-like feet of Sri Ramanuja and who is not associated with anything else in this world, is my best relative, dearest and confidential companion and preceptor and he only is the Supreme Being for me.

67. The wonderful Sri Bhashya filled with the auspicious letters that have flowed out of Sri Ramanuja's mouth and also with lots of essence taken out from Srutis, Smrutis and Itihasas, which conforms to the path of the sutras of Sri Parasara's son (Sri Vyasa) and is accredited by the scholars, shines.

68. The Geeta which the Lord preached long ago with His mind filled with joy keeping the cane inside the cloth tied around his head, showing the symbol of knowledge by one hand and holding the reigns by the other, shines now very well having been adorned by the Bhashya (commentary) of Sri Ramanuja.

69. He who learns the Gadya of Sri Ramanuja attains more jubilation than by always studying good and novel literary works, sciences, logic, srutis, smrutis, itihasas and philosophies.

70. May Sri Ramanuja who wrote the Vedartha sangraha, whose sayings are full of established truths, who gives terror to Yama, who is praised by the scholars, who made his time look like 'kritayuga' and who showers com-
passion, protect me who committed sins but not performed any perificatory ceremonies (for the sins)

71. The great and merciful Sri Ramanuja shines well and protects the mankind by writing the wonderful and valuable book called 'Nitya' which appears very small to the eyes but is great by its value and is pleasing to the Lord.

72. I daily enjoy the works of Sri Ramanuja which are very pleasant, sweet, unequalled, revered and attractive to the mind of the Lord and which flowed out in plenty from Sri Ramanuja’s mouth like the nectar from the moon. This great pleasure is pervading my mind.

73. After enjoying the works of Sri Ramanuja which flowed out from his mouth like the nectar from the moon even the Lord, the consort of Sri Devi, Himself became intoxicated with joy, left His dear fiancée in Delhi and came to the top of the Yadu mountain and is stationed there with all His glory. He told his fiancée who also came to the Yadu mountain later, the above reason for leaving her at Delhi.

74. After bowing to the lotus-like feet of Sri Ramanuja, if a person starts the study of philosophy, he really enjoys great and unequalled pleasure. He spends his days joyfully in this Kali age.

75. Let Kali himself in perplexity spread perturbation which is ruthless, full of filth and the root of series of sins. Even then, a person engrossed in the works of Sri
Ramanuja which are full of lots of essence from the srutis, smrutis and itihasas attains happiness

76 I bow to those learned men who enjoy Sri Ramanuja’s works, who study them with reverence and who carry the books containing the works, as I consider them as Sri Ramanuja

77. Sri Ramanuja was born in a great, sweet and celebrated clan called ‘Asuri’ at a divine place of pilgrimage which is beautiful, sacred and respected by all and known in the world by the name, ‘Sriperumbudhur’ in a mixture of the languages of gods and men ie Sanskrit and Tamil (‘Sri, Bhu & Dhur’ are, in the opinion of the poet, in sanskrit and ‘perum’ is in Tamil)

78. This land (Bhu) where Sri Ramanuja was born carries the worthy affluence(Sri) and the heavy load(Dhur) of good qualities of virtuous men So, this place which has got such a name ie Sriperumbudhur is famous in the world. The above truth is understood by those who examine the letters used in the name.

79: Sri Ramanuja is always attached to Lord Rama who is blue like a waterlily. He has given up all the mundane desires and is interested only in doing good to his devotees He gives out his intellect in the form of very sweet sayings. May he come to my mind and always be dancing there.

80. Sri Ramanuja is an unequalled God He is carrying saffron clothes around his waist and there by his body is attractive. He gives prosperity He possesses beauti-
ful personality with the auspicious and bright religious marks. May he grant whatever my mind desires.

81. The rows of letters in Sri Bhashya flowed out from the graceful mouth of Sri Ramanuja. It has been written with boundless supreme bliss copiously pouring from his heart. It is superb because it interprets the meanings of the Vedas in their right perspective. May this Sri Bhashya give knowledge and make me attached to the supreme Being in this life.

82. Sri Ramanuja is very graceful with the saffron clothes around his body, with the Tridanda in his lotus-like hand and with the religious symbols of white and yellow lines over his body and possesses handsome form with the lovely and auspicious Sikha made of a braid of hair on the head. May the magnanimous and affluent Sri Ramanuja always shine in my mind.

83. That preceptor and the greatest of the saints, Sri Ramanuja who possesses all the good qualities and who nourishes with the water from his own hand the tree of the Gods (Kalpaka Vriksha) which is very high, stationed at the top of the elephant mountain (Hastigiri), capable of granting all that is desired (Varada) worshipped by all always matchlessly merciful and which emerged from the sacrifice performed by the four headed Brahma, shines eternally.

84. I bow at the feet of Sri Ramanuja which are equal to red lotus in lustre, which have started to wander about for alms and which are covered by the collection of dust.
of the street. The dust on the ground is made sacred as Sri Ramanuja’s feet are laid on it. It is luminous with the marks of the chakra. It grants prosperity. Men take it with the tips of their fingers and carry it on their heads.

85 There are two Ramanujas one is Balarama’s younger Brothers Sri Krishna and the other is the Yatipati. The Former has His mind attached to the waters of the river, Yamuna and the latter has his mind attached to the sacred preceptor, Yamunacharya. The Former holds in His hand the flute made of superior bamboo and the latter the Tridanda which is also made of superior bamboo. The Former is known in the world as the one whose feet were worshipped by the Yadavas and the latter also by Yadava i.e., Yadavaparakasa. The Former sang the text (Geeta) which was revered by Devendra’s Son (Arjuna) earlier and the latter wrote commentary thereon. I worship the lotus-like feet of them both.

86 Who am I to tell about the wonderful greatness of the sayings of Sri Ramanuja? Great scholars like Sri Vatsaguru (Sri Nadathur Ammal) say, “The mind need not be engaged in the study of sastras of Kanada and others or other literary works. The addition to the study of Sri Ramanuja’s works gives victory everywhere.”

87 The king of serpents, Adisesha, is the bed for the lotus-eyed Supreme Being. Earlier he was born on the earth as Patanjali and wrote the Mahabhashya. Then he was born as Pingalamuni and wrote the science of metres in Sanskrit poetry. He was again born as Sri Ramanuja and wrote Sri Bhashya.
88. In one of his previous births, Sri Ramanuja wrote the Mahabhashya and so became Sri Bhaskyakara. He was Pingalamuni himself and so he was born in Pingala. He was a sweet in carnation (Madhurodita-Balarma) and so he was born in Madhu (chittirai). He helps the human beings cross the Bhava ie this worldly life and so he was born in the star of Bhava (Siva). All these are well-suited (Sampratham). So, I now (Sampratham) take refuge in him.

89. In one of his previous births, Sri Ramanuja found pleasure in writing the Vyakarana (Sanskrit Grammar). During his subsequent birth he found pleasure in writing the science of metres in sanskrit poetry. In this birth, he wrote the two Bhashyas, Gadyathrayam and Vedarthra sangraha all full of essence. Thus Sri Ramanuja is shining like a light for ever.

90. O! my mind I be devoted to that which is sweet by having the letters 'Sri Ramanuja' in the initial part of its name ie 'Sri Ramanuja patrika' as also 'Sri Ramanuja Guru. Both have made the land sacred by their movements and are revered by the virtuous men. The former's contents are luminous by the bright writings of the complete and great scholar of Kanchipuram (Sri u-ve Prativadi bhayanakaram Annangracharya swami) The latter has his mind glowing by the bright teachings of the great preceptor, 'Kancheepurna'. The former is a Journal containing lovely and new works which are full of numerous interpretations of the Vedas. The latter is Sri Ramanuja guru from whom only nine auspicious and new works containing plenty of interpretations of the Vedas emanated.
O! Lakshmana! (Sri Ramanuja) I yatindu! your name consists of three letters—This is known by the three worlds. Commentaries on the Brahmasutras have been written by you in three different forms. You have written three Gadyas. You have also elaborated the speech (Geeta) of the Lord (Tridhama) and the same is in three groups of six chapters (eighteen adhyayas). You are the author of three three ie, nine works. You are one of the three greatest saints. You hold Tridanda (made of three sticks). I bow to you.

Sri Nigamantha Desika in the hymn dedicated to you has written one excellent verse, ‘Gatha Talhagatanam’ Reciting that excellent verse, we, desirous of resuscitating our souls, will not, even in the dream think of the other schools of thought containing magnified misinterpretations, will get all our torments removed and attain eternal bliss.

O! my mind! I do not go after women, I Meditate on Sri Ramanuja. All these women (Ramas) are sisters (Anujas) Don’t make them your wives by lust.

If the mind is kept at the lotus feet of Sri Ramanuja for a while, then there will not be fear even of the magnitude of a small fraction of a grain from the thought about yama and his abode (Naraka).

Sri Ramanuja is Pingalamuni himself as he was born in the year, Pingala. Pingalamuni was the birth place of innumerable metres of high qualities in Sanskrit poetry, which are capable of giving series of prosperity. Sri Ramanuja is the object of praise in this stotra (Yatipati-
shannavati) containing innumerable metres of high qualities capable of giving series of prosperity.

96. O! Sri Ramanuja! the great saint! You are most revered. You have elaborated in lovely prose form the Gita told to Arjuna (vasava bhavaya datta). Therefore, you are our dearest relative (subandhu) (It is to be noted that Subandhu is the author of Vasavadatta a prose work).

97. I take refuge in Sri Ramanuja who felt very happy by giving his own Sri Bhashyasimhasana to his nephew who was a top-ranking preceptor in my clan (Sri Nadathur Alwan) (The author of this work is a descendant of Sri Nadathur Alwan).

98. This 'Yatipati shannavati' is venerable and triumphant like the Supreme Being. The Yatipati shannavati (shannavati signifies the basic thread for Yagnopavita) is worth fondling on the good shoulders of high-ranking brahmans (Dvijapatii). The Supreme Being is carried with utmost devotion by Garuda (Dvijapatii) on his good shoulders. The Yatipati Shannavati is small in the beginning and grows bigger and bigger. Likewise the Lord was small initially (in the vamanavatara) and grew bigger and bigger (Trivikrama).

99. This Yatipati Shannavati (this composition of 96 verses on Sri Ramanuja) possesses high qualities, is pure and contains good metres. It has the affluence of the Supreme Being. May it always be an ornament for the necks of the virtuous men (Kanthabharana). (Let the virtuous men be always reciting it and thereby become
affluent). (Shannavati signifies the basic thread for the Yagnopavita, kept in rolls of 96 in number. In this verse, the basic thread is described in pun as follows). The Shannavati is made of thread of good quality, is pure and contains numerous good circles (rolls). It possesses brahminal glow. May it always be an ornament (Yagnopavita) for the neck of the virtuous men.

100. This Yatipati Shannavati written by srinidhi, the gem of poets, gives all prosperity to him whose mind is engaged in reading it.
॥ श्री: ॥
श्रीमते रामानुजाय नमः
॥ अभीवचन्द्रामानुजायोपत्तनाधिकारिः ॥

1. ओ रामानुजाय नमः
2. ओ पुंकराक्षाय नमः
3. ओ यतीन्द्राय नमः
4. ओ कर्णाकराय नमः
5. ओ कान्तिमच्यात्मजाय नमः
6. ओ श्रीपते नमः
7. ओ लोकामानुपचिन्हाय नमः
8. ओ सर्वशास्रार्थार्थव्यायाम्य नमः
9. ओ सर्वग्याय नमः
10. ओ सजनान्याय नमः
11. ओ नारायणपञ्चपात्राय नमः
12. ओ श्रीभूतपुरनायकाय नमः
13. ओ अनवाय नमः
14. ओ भक्तमन्दाराय नमः
15. ओ केरावनदुवर्षनाय नमः
16. ओ काशीपूण्यप्रियसखाय नमः
17. ओ प्रणतातितिबिनाशकाय नमः
अं पुण्यसंकीर्तनाय नमः
अं पुण्याय नमः
अं ब्रह्मराक्षसमोचकाय नमः
अं यादवापातापायःचुक्ञेर्कुठारकाय नमः
अं अमोचाय नमः
अं लक्ष्मण्युने नम
अं शारदशोकनाशनाय नमः
अं निर्नतजनाज्ञानविमोचनविचक्षणाय नमः
अं वेदान्तद्वसर्प्राय नमः
अं वरदाम्बुप्रदायिकाय नमः
अं पराभिप्रायतत्वज्ञाय नमः
अं याखुनाधुगुलिमोचकाय नमः
अं देवराजकुपालव्यंग्यव्याख्यायमहोदये नमः
अं पूर्णार्पितयेश्वराय नमः
अं शौरिरपादबंजटपदाय नमः
अं त्रिदण्डबाणिः नमः
अं ब्रह्मज्ञाय नमः
अं ब्रह्मज्ञानपरायणाय नमः
अं रक्षेशकृत्यर्पताय नमः
अं विभूतिमहानायकाय नमः
अं गोष्ठीपूर्णकुपालव्यंग्यन्त्राजप्रकाशकाय नमः
39 ओ चरस्वातुकपस्वातःद्विवाचनाय पारगाय नमः
40 ओ मालघारायुगात्मकाभिषेकाय नमः
41 ओ चतुर्मात्रिकम्बलाय नमः
42 ओ वस्त्रायुगाय नमः
43 ओ प्रतिविषेयाय नमः
44 ओ प्रतिविषेयाय नमः
45 ओ प्रतिविषेयाय नमः
46 ओ भागिनेयश्रिद्रकाय नमः
47 ओ कृत्रिमायुगाय नमः
48 ओ रत्नश्रीश्रीद्रकाय नमः
49 ओ देवराजाचार्य नमः
50 ओ सूर्यस्थिराय नमः
51 ओ यहस्वितिश्रीश्री नमः
52 ओ स्रावः नमः
53 ओ धरणी नमः
54 ओ वर्द्धायुगायः काय नमः
55 ओ यद्वेशाय नमः
56 ओ अनंतामेंत्रकाय नमः
57 ओ अविनिदेशाय नमः
58 ओ श्रीरूपायुगाय नमः
59 ओ अपरिवर्तिता नमः
60 ओं भोविन्दायत्रियानात्र नमः
61 ओं न्याससम्बन्धार्थत्त्वाय नमः
62 ओं श्रीधायनमात्रानुगाय नमः
63 ओं श्रीभाष्यादिमहाश्रयंत्वकारकाय नमः
64 ओं कण्ठासानाय नमः
65 ओं अन्तमस्वाभिषेत्रे नमः
66 ओं विशिश्वाद्रेतपारागाय नमः
67 ओं कुरजगरीपुर्णमन्त्रतनोपदेशाकाय नमः
68 ओं विनाशितेतरमताय नमः
69 ओं श्रीस्ततसमाप्ताय नमः
70 ओं पुष्करशारात्राताय नमः
71 ओं शाठजिते नमः
72 ओं ऋणमोचकाय नमः
73 ओं भाषाध्यश्रीवाय नमः
74 ओं भाष्यकाराय नमः
75 ओं महायशस्वे नमः
76 ओं पवित्रकृतत्मोभागाय नमः
77 ओं कुम्नाथप्रकाशकाय नमः
78 ओं श्रीवेदःश्राधृष्टायरेश्वराय श्राणुन्त्राय नमः
79 ओं श्रीवेदःश्राणुराय नमः
80 ओं श्रीरतासखद्वेशकाय नमः
ॐ कृपामालप्रसचाराय नमः
ॐ गोपिकामोक्षदायकाय नमः
ॐ समीचीनार्यसचिछष्पसत्कुताय नमः
ॐ वैष्णवप्रियाय नमः
ॐ कुमिकण्ठनुपधवंसिने नमः
ॐ सर्वमन्त्रमहोदधये नमः
ॐ अञ्जीकुतान्तृपूणार्यिय नमः
ॐ साल्ग्रामप्रतिष्ठिताय नमः
ॐ श्रीमक्ष्रामपूर्णशाय नमः
ॐ विष्णुचर्धरजस्वकाय नमः
ॐ बौद्धध्वानतसहसांशवे नमः
ॐ श्रेष्ठप्रदर्शकाय नमः
ॐ नगरीकुतवेदाद्रये नमः
ॐ दिश्तिखरसमर्चिताय नमः
ॐ नारायणप्रतिष्ठाये नमः
ॐ संपत्तुचिमोचकाय नमः
ॐ संपत्तुकमारजनकाय नमः
ॐ साधुलोकशिखामणये नमः
ॐ सुप्रतिष्ठितगोविन्दराजाय नमः
ॐ पूर्णमनोरथाय नमः
ॐ गोदायनः
ॐ दिशिजेत्रे नमः
ॐ गोदाभीष्टपूर्णकाय नमः
ॐ सर्वसंशयविच्छेद्ये नमः
ॐ विष्णुलोकप्रदायकाय नमः
ॐ अवयांतमहंद्रतमा नमः
ॐ यतिराजाय नमः
ॐ जगदुर्वे नमः

॥ श्री यतिराजः प्रीयतां जगद्गुरुः श्री भगवद्ग्रामानुजसूनि: ॥

॥ श्री यतिराज्यभलादेन सर्वभीष्टसिद्धिरस्तव
महाभारती भवतु ॥

॥ इति श्री भगवद्ग्रामानुजाश्रोत्कर्षतनामावलिः ॥
॥ श्रीमते रामानुजाय नमः ॥
श्री

श्रीमते रामाजुजाय नमः ॥

निगमनश्योका: ॥

सवंदेशदशाकोलेव्याहतपराक्रमः
रामाजुजायदिव्याज्ञा वर्षतामामिवर्ष्टितामः ॥
्रामाजुजायदिव्याज्ञा प्रतिवासस्मुज्ज्वलकः
दिगन्तवर्ष्यापिनी भूयात् सा हि लोकहितोपिणी ॥

नातः परं क्रिमपि मे त्वं नाथन्नियं
मातदेय! मयि कुरुव तथा प्रसादम्
वद्यदारो वर्षगिरिप्रणयी यथासौ
शुक्लाज्युरुतिमिह दास्यति मे मुकुन्दः ॥
(अस्त्रोकोरस्य श्रीदेशिकचरणानामः)

शुक्लाज्युरुतिमिह महाईतेजस्मिन्द्र
मुकुन्दपदार्जे मुकुन्दतानाम् ॥
सुदां प्रवाहे: भुद्राकुलानामः
सुनीन्द्ररामानुजधिकिसेवा || 4

(श्रीमद्वाणकविशारावभूमानामः)

विषुद्रविज्ञानविशेषकारणः
रजस्तमःकल्पपदोषनाशनामः  |
सदैव रामानुजपादप्रजं
स्मरामि नौमि प्रणमामि चादरात् || 5

(श्रीश्रृंकुदकाठिकाचार्याणामः)

खेमाय यः कल्पन्या क्षितिनिर्जराणां
भूमवज्रभ्रयत भाष्यमुक्तामुदारः  |
वामागमाधववदाधदतुलवातः:
रामानुजस्त सुनिराद्रिपतां मदुक्तिम् || 6

(श्रीमद्वाणनिष्ठज्ञाञ्यकारणानामः)

जयंति यतिराजस्राक्षः
जयंति मुकुन्दस्य पादकायुगली |
तदुभयवनास्त्रिवेदीं
अवबध्ययन्तो जयंति खृि सन्तः || 7

(श्रीदेशिकचरणानामः)
काले वर्षवी वासवः क्षितिष्ठुजो रक्षन्तु संयुक्त महिष्
सर्वे संतु निरामयाश्र कृतिनः सत्त्वोत्तरः प्राणिनः।
पुण्यां लोकमिदं पुनातु भगवंज्ञक्ति: चिरस्थायिनी
मालावत्व यतिशेखरस्य चिहरत्वात्रा नृणं मूर्धेंस।॥
(घटिकाशतकात्मकस्यवरदगुरुपादम्)

-:-0:-

॥ श्रीमते रामचुरुजाय नमः ॥
Sri U-Ve Kancheepuram Mahavidwan
Padmavibushan Mahamahimopadhyaya
P.B Annangaracharya Swamy says:

"Revered as they are, these works of Sri Srinidhi Swamy shall be recited in utmost earnest by all who desire enhancement of knowledge, immense faith in and devotion to the Lord. and an accession of pure mind."

You have read Yatipati Shannavati of Srinidhi Swamy in this Anthology and will agree with Shri Annangaracharya Swamy.

You will therefore certainly like to possess other volumes of Srinidhi Granthamala, copies of which can be had of:

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Hyderabad - 500 028.

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