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1994
THE LIFE OF RĀMAṆUṆJĀCHAṆARYA

THE EXONENT OF THE VIṢISṬĀDVAITA PHILOSOPHY

BY

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TO

His Highness, Sri Krishnaraja Wodeyar Bahadur

MAHARAJA OF MYSORE

BEING

A DEVOUT DISCIPLE

OF

SRI RAMANUJACHARYA
THE
LIFE OF RĀMĀNUJA
AND OTHERS.

INTRODUCTORY.

After the Āzhvārs come the Āchāryās. The former we have called "Saints," and the latter we shall designate as the "Sages." Both Saints and Sages possess the two-fold characteristics of "Knowledge" and "Love" i.e., Knowledge of God and Love to God. Whereas the Saints are pre-eminently of the order of Lovers of God, the Sages are of the order of Knowers of God. Both Saints and Sages are Servants of God.

We have written the Holy Lives of the Saints already. And now by God's grace, we write the Holy Lives of the Sages. These are headed by the Blessed Nāthamuni(gal), (ranking as the Eighteenth in the Hierarchic Table attached to our Lives of the Āzhvārs). The substance of the present work is the Life of Rāmānuja.
CHAPTER I.

NĀTHAMUNI.

A long time elapsed between the Āzhvārs (Saints) and the Āchāryās (Sages). At the date 916 A.D. or when the Sage Yāmunāchāryya was born, Nāthamuni, his grandfather, was alive. We have in record, that Īśvara-bhatī-Āzhvār was the father of Nātha-muni; and Īśvara-muni was his (Nātha-muni's) son. All the three together lived in Vīrānārāyanapuram¹ where exists the Holy Shrine of Mannār Kōil; the Resident Deity, there manifest, being Mannanār (=Lord Krishṇa or Rāja-Gopāla).

God so manifest was their household Deity. One day, the father, son (Nāthamuni) and grandson went to the Shrine, and submissively petitioned of Mannanār to permit them to undertake a pilgrimage to the North of India, where they were anxious to visit all those Holy Shrines to Himself, or at which He had incarnated² in various forms, in order to accomplish the threefold object of saving the good, punishing the wicked,

¹ This place is about 15 miles from Chidambaram (Chitrakutam and where the famous tank Virānām (abbr: for Vīrānārāyanapuram) is situate. Sri-ranga-Nāthamuni is the full name of the Sage.
² Much has been written on the subject of Divine Incarnations in the works (1) Tattva-traya and Rationale of Image Worship by Pārtha-sārathi, Yogi (2) Our Bhagavadgīta, (3) Lives of Āzhvārs, and (4) Divine Wisdom of Drāvida Saints. We again call the attention of our readers to verse II. Loc. IX of our Gītā; and Vīshnu-Purāṇa verse नास्तिक्याणि &c. [v. 1. 51, and v. 9. 23 to 25] and state further that by “Incarnation” we do not mean that God who is everywhere and eternal, changes His place, nor at one moment He is in Heaven, and at another on Earth; nor does He undergo any change in His essence or substance. Rāmānuja has explained this in his preface to Gītā thus:—“He, being the vast Ocean of infinite Mercy and Condescension, Love and Bounty, willed to assume (material) forms similar to those of His creatures, without abandoning His own essential divine (immaterial) nature [Pp. 8-9.] The same that we say of our Lords Matsya, Krishṇa, &c., the Christians say of Lord Jesus Christ. “We can no more” say they, “gaze upon His ineffable brightness than we can look upon the noon-day sun. Then God in His boundless Mercy shaded his brightness in the clouds of human nature—veiled His face, so that through the veil of human flesh, human deeds and human words, we might look upon God and live.” [Epiphany. P. 6, Jan : 10th 1903].
and establishing virtue in the land (vide Bhagavad-Gita. IV-8),—such Shrines as Mathura, Gokula, Brindavana, the Holy banks of Yamuna (Jumna), Govardhana, Dvâraka, Ayodhya, Sâlagrâma, Badariksrama, Naimisârahyâ, Nrisimha-giri and others.

Lord Mannanâr designed to give them permission to do so. They started forthwith with their families, and in the course of their holy peregrinations, they came upon a place called Govardhana-pura, situate on the banks of Holy Yamuna, and there paid their homage to Lord Krishna, known to the Dravidians as Yamunai-t-turâivan [vide Tirupâvai by St. Ândâl v. 5]. The Lord and all the surroundings were so fascinating as to induce them to decide to spend the rest of their days here. Time agreeably sped thus. But on a certain night, Sage Nâthamuni had a dream in which Lord Mannanâr appeared and commanded his devotee to return to Vira-Nârâyañam.

The Sage was vividly impressed by this experience, and resolved to return to his Native Land. He accordingly submitted his desire to Yamunai-t-turâivan, who gladly accorded his sanction and honored the sage with the Holy târtha and prasâda.

Bidding adieu to the place, they bent their steps to the Purushottama-Kshêtra, where Lord Jagannâtha is resident. After paying reverence to the Lord here, they next went on to Simh-âdri or Ahôbilam where Lord Nrisimha sheddeth his saving radiance around, and thence they pursued their journey, till they arrived at the Sacred Hill of Tirupati, celebrated as the abode of Lord Sûrinivâsa,—the abode on this earth which He is said to have particularly chosen as His centre for the salvation of mankind, after having alighted thereon from His celestial abode Sri Vaikuntha, or what is called Paramapada, Param-âkâsa, &c. This locality again was so prepossessing that it bid Nâthamuni to dwell there permanently; but Mannanâr's commands imperiously required his return home. The Sage could not resist this; and so left the Holy Tirupati,
and _en route_ visited, among others, the holy spots known as Ghaṭikāchala (of Lord Nṛśimha), Hastigiri (or Kanchi of Lord Varada-Rāja), Tiruvahindra-pura (—near modern Cuddalore—of Lord Dēva-Nāyaka), Tirukkōvalūr (of Lord Trivikrama), Śrīrangam (of Lord Ranganātha), Tirukkuḍandai (—or Kumbhakonam—of Lord Ārā-v-amudu or Šārungapāṇi); and finally returned to his native place Vira-Nārāyanapuram. Here the sage received an ovation from the holy inhabitants, and was conducted in procession to Mannanār. The Lord was highly pleased and made His wishes known to the assembled community that thenceforward, they must look upon the Sage as His specially blessed devotee, provide him with suitable lodgings, and all other necessaries of life; and take such other care of him as his favourite deserved. All this they gladly did. And Nāṭhamuni(gal) made a flower-garden for the Lord, and employed himself in its care, serving the Lord with the offerings of garlands, scents, lights; and in suchwise usefully spent his time in the company of wise and holy men, in the cultivation of Divine Knowledge and its propagation.

One day, there came a party of Śrī-vaishnavās from the uplands (or the table-lands to the north of Trichinopoly), to visit Mannanār, and they were heard to sing the sacred Hymn, "Ārā-v-amudu" or the Decad: V-8 of St. Nammāzhvār’s Tiruvāy-Mozhi, and ending with the 11th verse of the same, in which it is said: "This Ten out of the Thousand, sung by Kuru-gūr Sathagōpar." Nāṭhamuni, hearing this, begged of the visitor to repeat the "One Thousand." But they said they only knew this fragment of Ten and no more. On being again asked whether any one else knew the same, or whether there were written records preserved of the same, they confessed that they knew nothing whatever of it. The sage dismissed them with the usual holy Tirtha and Prasāda from Mannanār.

Nāṭha was anxious to trace out the rest of the Prabandha (the Drāvida Hymns of the Saints are so called); and surmised that they might in all likelihood prove recoverable in the Kurugu Land (=Āzhvār Tirnagari near Tinnevelly). He
travelled south to this place, and paid due honors to St. Nam-
mâzhvâr, and Lord Polindu-ninra-Pirân (or Âdinâtha) and set
about inquiring for the missing Prabandha. He met Parân-
kuśa Dâsar, a disciple of Madhurakâvi(gal)¹; and asked him
for information. He said:—‘Sire! Not only the Tiruvây-
Mozhi of St. Nammâzhvâr but the Prabandhas as well of the
other Âzhvârs have almost been forgotten, as a very long time
has elapsed since the days of their composition. My Âchérya,
St. Madhurakâvi(gal), has left this message that
whosoever will concentrate his mind, fixing himself in a Yoga-
posture before St. Nammâzhvâr’s (Holy Image) and repeat
the ten-versed Hymn, the Kaññinun-Širuttâmbu, twelve
thousand times, all the time devoutly dwelling on the Holy
feet of the Saint, will place himself en rapport with the Saint,
who will then bless the devotee with the vision of himself.

Nâthamuni was rejoiced to hear this. He fell at the feet
of Parânkuśa-Dâsar and implored him to teach the (Mantra-
like) Kaññinun-Širuttâmbu. Dâsar finding Nâthamuni a fit soul for
the communication, taught him this Decad; and Nâthamuni
with due preparation and in all austerity, sat down in medita-
tion for the term required, and duly invoked Nammâzhvâr by
the twelve thousand-times-repeated Mantra, as enjoined.

Entitled as he was to an extraordinary revelation, by the
qualifications he possessed of a true disciple, viz.: “Faith,
virtue, devotion to God, serenity, wisdom and courage²”, Śrî,
the Universal Lady of Mercy, commanded St. Nammâzhâr
to appear to Nâthamuni. As if a voice came from Heaven,
the holy Image of the Saint opened its mouth and asked
Nâthamuni the object of his invocation. Nâthamuni submitted
to him his prayer: to recover the lost knowledge of the Pra-
bandha. Thereon the Saint was pleased to dictate to him—i.e.,
present to his spiritually opened sight, like the sight Lord

¹ See his life in our Holy Lives of the Āzhvârs.
² अस्तित्वीकृत धर्मशाला शीलवान्विता शावकस्वति: । गम्बरमश्चन्तः धीरशाचय इत्यमिधियते ॥
[Pâñcarâtra]
Krishna gave to Arjuna—the Holy Tiruvây-Mozhi of 1000 verses, as well as the 3000 verses of Hymns sung by the other saints who appeared before and after St. Nammâzhvâr; and in addition taught him the holy Doctrine of the Three Rahasyâs [Vide P. xxi-xxii of Intro: to Lives of Azhvârs], as well as the secrets of Yoga (or the physio-phychological way of approaching God.)

Nathamuni(gal) felt himself blessed; and remained in Tirunâgarî absorbed in the services of Azhvâr and Adinâtha. But lord Mannanâr again appeared to him in a dream, which was to the effect that what Nathamuni(gal) learnt should be rehearsed before him. He communicated the dream to Lord Adinâtha and Azhvâr, whereupon he was permitted to return to his native place and was further enjoined to spread the instruction he had received, among such Srivaishnavas as were fitted by their spiritual character, viz., virtues such as sama and dama (or conquest of the senses and the mind).

Nathamuni(gal) bent his steps homewards and on the way visited many Holy Shrines and learnt much of the traditional lore connected with them, and finally reached Viranârayanapuram. Here he went to Lord Mannanâr and as commanded in the dream duly recited all the Prabandhas, he had now received, before Him.

The Lord after thus giving audience to Natha thought to Himself thus:—"That the souls may have life, We provided them with bodies and senses; We gave them Śāstras to guide them in the right direction; We ourselves often took upon Us flesh (incarnations); and yet Our work (of wholesale salvation) remains incomplete. The Prabandhas of the Azhvârs are a valuable means by which to effect this regeneration. They

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1 [Bh: Gîtâ. XI]
2 See note on Yoga further on.
therefore ought never again to be allowed to fall out of use. So thinking, He commanded Nāthamuni(gal) to set them to music and in this manner disseminate Holy Knowledge.

In obedience to this command, Nāthamuni(gal) set the Holy Prabandhas to music—*cestial* music, it is written—with the help of his nephews Kīzhaikatt-Āzhvān and Mēlaiakatt-Āzhvān; and the Prabandhas being now like the Vēdās, associated with the three-fold intonation of *Udātta, Anudātta* and *Svarita*, spread from that time onwards far and wide in the land.

King Chōla is said to have ruled in those days in a place called Gangai-konda-chōzha-puram, when two courtresses came to him. One could sing according to the mode called *dēva-gāṇa* (celestial mode); the other according to the mode called *manushya-gāṇa* (human mode). Each thought she excelled the other; and the object of their approaching the king was to have the dispute settled between them as to who actually was the better. The king ordered a council to meet, before which the singers were made to perform their parts. The dispute was decided in favour of the *manushya-gāṇa*; and rich presents were bestowed on that performer, while the other was considered to have failed.

The lady of the *dēva-gāṇa* thought thus:—"*My* method of singing, these manlings cannot appreciate; and I shall consecrate the same therefore to the *dēvās* (celestial beings)." So she went from one Holy Shrine to another, everywhere displaying her art to the Deity therein manifest. She in due course reached Viṇa-nārāyaṇapuram and as was customary with her she went to the Shrine of Mannanār and there sang her song in the audience of our sage Nāthamuni(gal). He heard and understood her mode; and mightily pleased, vouchsafed to her as a mark of his appreciation, the *tīrtha* and *prasāda* of Lord Mannanār. She now purposely retraced her steps to king Chōla and spoke thus:—"There is one soul, at least, O King, who can understand the beauties of my *dēva-gāṇa*. He
is by name Nāthamuni(gal), the blessed votary of Lord Man-
manār at Vīra-nārāyanapuram."

The king's curiosity was roused. He sent messengers to
Nāthamuni(gal), begging him to deign to visit his court. He
on his side, on receiving the invitation, thought thus:—"We
have set the Blest Prabandhas to exquisite music. Let us visit
the king's court, and take this opportunity of making these
known to the world." Thus he directed his steps to the king's
court. On his arrival, the king rose and welcoming the Sage
with every mark of honor, offered him a suitable seat. Whereon
the Sage blessed the king, and inquired as to his object in
inviting him. The king said:—"Holy Sage! canst thou
distinguish between the déva-gána and the manushya-gána of
these minstrels?" The Sage then requested that the perform-
ance be given before him. When this was done, he addressed
the king thus:—"Ye men have ears for the manushya-gána
only. Only the Dévas can understand the other." "But", the
king respectfully asked, "how, Sire, can we be made to
hear it?" Thereon the Sage directed that the 400 kinds of tála
(rhythm) be marked, and explained to the king the rate of
each. The king understood from this explanation the regular
harmonical progression and symphony which this method lent
to the déva-gána music, which produced in him a bliss never
before experienced. It is also related that a pair of cymbals was
placed near a consecrated post, and the déva-gána was sung,
when it was found that the post began to melt. They stopped
the music, and when they attempted to lift the cymbals, they
stuck to the post; and when they began the music and lifted
them, they came off. The king went into raptures over this, and
falling at the feet of the Sage proposed to reward him abun-
dantly. But the Sage, to whom even the offer of Lordship over
Worlds was no temptation, politely declined the presents
offered; and blessing the king, returned to Vīra-nārāyaṇa-
puram.

Eight disciples had our Sage:—(1) Uyyokkondār,
(2) Kurukai-kāval-appan, (3) Nambi Karuṇākara Dāsār,
(4) Ģru-tiru-vuḍaiyār, (5) Tiru-k-kanna-maṅga-śandān,
(6) Vāna-
māmalai Dēvi-y-śandān, (7) Urup-patṭūr-Acchān-pillai, and
Sokattur-Azhvan. They were disciples of the description given in Jaya-Samhita (of Pāñcharātra):

"He indeed is a true disciple
Who owns, sole for the Guru’s sake,
All riches—all wisdom—
All works—his body itself!"

Such deserving disciples then, Nāthāmuni(gal) initiated into all the Holy Mysteries of Religion, taught them the Divya-Prabandhās, and left a legacy of works, like the Purushā-nirṇaya, and Nyāya-tatva treating of Sublime Truths of Religion, beginning with God, the Lord of the Kosmos; and also a work on Yōga (or the art of communian with God), called the Yōga-rahasya. He himself retired from active habits of life and became immersed in the contemplation of the Blessed Deity fixing His resplendent Form ever before his mental gaze.

This samādhi state of the Sage came to be known to the outside world and finally reached the ears of king Chōla. To see the wonderful Sage and pay homage to Lord Mannanār as well, he left his capital and, accompanied by his consorts, reached Vira-Nārāyaṇa-puram. There he saw Nāthāmuni(gal) absorbed in Yōga (meditation) and, lost in respect and wonder at this unusual sight, was quietly retracing his steps. But the sage took them for Lord Krīshṇa and His Holy Consorts; that they had been pleased to visit him. Thus fancying in his delirium of Yōga, he ran after them. Uyyakkondār and others, his disciples, observing this divine hallucination, pursued the Sage and meeting him at Gangai-kōṇḍa-Chōzhapuram besought an explanation from him as to the apparently insane nature of his conduct. He told them that in his eyes, they appeared as Lord Krīshṇa and His Consorts and this vision threw him into a frenzy of love. The disciples reminded him that service to God and the Godly were the highest aim, and that when this demanded waking life on his part, he was not to allow himself to be ecstasized in this manner to the prejudice of such service. He came to himself and returned to his Divine Service at Lord Mannanār’s.
Matters went on thus for a certain length of time, and the Sage became more and more absorbed in his illumination. On a certain day he called in his disciple Kurugai-kāval Appan, and commanded him to learn the Eight-limbed Yoga\(^1\), and taught him the same.

The Sage now called his other intimate disciple Uyyak-kondār and asked him also to practice the Yōga method. But he humbly answered the Sage:—"Holy Sire, while I still carry the corpse with me, how is marriage possible?\(^2\) It will be time for me to consider the matter when I am about to give up my body." "Thee", said the Sage, "employ thyself in the dissemination of the Śastra and the Prabandhās."

\(^1\) This Yōga is not on the lines of the Yōga as taught by Patañjali, inasmuch as the latter is repudiated as un-Vedic in the Brahma Sūtra:—'Eśāna Yōgaḥ pratyuktah' [11.1.3], and inasmuch as it postulates God as but the instrumental cause of the Universe, thus detracting from the omnipotence of the God-head; and at the same time looking upon God as but the Means of procuring Kaivalya, or realization of one's own soul, not as the End itself to be aspired after. The True Eight-limbed Yōga of the God-aspirant (bhūtaka) is described in Pp: 119-120 of the 1st Volume of the Bhagavad Vīshāya, Telugu Edition, 1871, Madras; but we can subjoin here only an abstract of the same: The Eight are (1) Yama, (2) niyama, (3) āsana, (4) prāṇāyāma, (5) pratyāhāra, (6) dārāna, (7) dhyāna, (8) samādhi. The lower four are external processes, the upper three are internal; (1) and (2) are as described in the Vīshnu-purāṇa VI, 7= Celibacy or continence; Harmlessness; Truthfulness; Non-covetousness; Non-acceptance of gifts; Scripture-reading; Purity (outer and inner); Contentment; Austerities (such as fasts); Inclining the mind to God. (3) is Postures (āsana) described as Padmāsana &c., which help to produce comfort, attention and steadiness of mind, [as described by Vasishtha and others]. (4) is the regulation of breath (Prānāyāma) divided into Rechaka, Pārākama and Kumbhaka [as described in the Vāyūn-purāṇa]. These processes help to steady the wandering mind. (5) is Sense-conquest (Pratyāhāra), or making the senses obey the mind, not the mind the senses, as described by Parāśara [Vishnu-Pu. VI, 7]. (6) is fixing (Dhārana) the mind on the Pure Person of God [as described by Saunaka]. (7) is concentration, (Dhyāna) or the continued fixation of the mind on one subject, [as described in Vishnu-Pu. VI, 7, 91]. And this is of five kinds. (8) is absorption or immersion (Samādhi), or realization of God [as described in Vishnu-Pu. VI, 7, 92].

\(^2\) Marriage means Union (i.e. Yōga) with God. This is not possible so long as the body hangs on the soul like a corpse. The God-ward always look on the body as a detestable corpse to be cast away as soon as possible. Read, "Mey kundamāka virumbuvre, &c.," [4th Tiru-vandādi, verse 75].
The Sage now called his son Íśvara-Muni and said:—
“Son, thou shalt have a son. The name ‘Yamunai-t-turaivar’, thou shalt give him.” And he commanded his disciples Uyyakkoṇḍār and K. Appan to communicate in due course to this would-be son, all the knowledge of the Śāstras and the Yōga he had imparted to them. Leaving his instructions thus, he resumed his Yōga.

Time passed. King Chola had gone out into the country with his followers on a hunting excursion, and he happened to pass by Viranāśāyaṇapuram on his journey back. Our Sage’s young daughter watched the grand cortege, with bows arrows, female attendants monkeys and what not. But to her it all seemed like a vision, which, running up to her father, she described as if two men with bows, a woman and a monkey called at his place and inquired for Nāthamuni(ga) and went their way. And our Sage at once construed this (in his Divine-filled imagination) as if Lord Rāma himself, with His brother Lakshmanā following Him with bows and arrows (as His bodyguard), with Queen Sītā between them, condescended to visit him,—as described in Rāmāyaṇa [III. II.]:—

“Rāma went foremost of the three,
Next Sītā followed, fair to see,
And Lakshmanā with his bow in hand
Walked hindmost of the little band.”

Forthwith he started from his Yoga-seat and went in search of this Holy Band, and asking those whom he met on the way, for traces of their journey. They said: “Go this way, go this way,” evidently fancying that he was in search of the king and his retinue. He increased his speed and arrived in the vicinity of Gangaikonda-S-puram; and asking the residents there to direct him further on the way where the Holy Band went, they said they had not seen any. He looked farward and far out and sideways, and seeing nothing of what
his heart yearned for, heaved a deep sigh, wept and swooning away, fell on the ground and departed from this world.

The disciples and the son, of our Heaven-departed Sage, received the tidings of this extraordinary translation and could not bear the pain of separation; but fate must be submitted to by all. So they travelled to where the Sage was lying in state, and after prostrating themselves before the dead body, duly cremated him according to the Brahma-medha ritual prescribed in the Vedas. Returning home, all the rest of the ceremonies were duly performed by Īśvaramunī(gal), the son. And Kurungāval-Appan selected a place near where his Master was accustomed to sit in Yoga, and steadily practised Yoga. The Sage is said to have lived 540 years.¹

The memorial verse to him runs thus:—

¹ Adam lived 930 years and so on. Read the Chronological index to the Old Testament. See Genesis V. 5.
CHAPTER II.

UYYAKKONDÂR AND MAṆAKKÂL-NAMBI.

Uyyakkondâr is the same as Pundarikâksha(r). Uyyakkondâr is a name which has an interesting story connected with it. Once on an occasion, Vangi-puratt-Ácchi, the father-in-law of Nathamuni(gal), sent a request to his son-in-law to send his wife (i.e., Ácchi’s daughter), Aravinda-Pâvai on a visit. Nathamuni(gal) sent her, escorted by Pundarikâksha(r), his trusted disciple. Some of the dependents of Ácchi looked down upon him as of an inferior caste, he being a pûrva-sîkhi (that is, of that class among Brâhmans, whose custom is to wear a tuft of hair right on the crown of the head); and therefore they fed him on stale food. But he never resented this treatment. He, on the other hand, considered it as the greatest blessing that was conferred upon him. He returned home, and pressed by Nathamuni(gal) to narrate all that took place at Ácchi’s residence, related with joy the happiness he derived from eating stale food; when asked how it could be so, he answered that it was certainly so on the principle explained by St. Tondaraâdippodi-Ázhvâr:—

“If but their broken bread the saints will grant
Indeed it shall my nature purify.”

[Tirumâlai, verse 41.]

On hearing this, Nathamuni(gal) embraced his disciple and exclaimed: “Thou art my saviour.” Thus Uyyakkondâr means: he who practised the highest precepts of religion taught by his Master.

Such was Uyyakkondâr or Pundarik-âksha. He had many disciples under him with whom he was happily engaged in the delightful study and exposition of the Utterances of the

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1 Born at Tiruvallarai, A.C. 826, Vide No. 19. Hierarchic Table, in our Lives of Ázhvârs.
Holy Āzhvārs. The chief of these disciples were five, viz.,
(1) Maṇakkāl Nambi, (2) Tiruvallikkēni Pānperumāl Arayar,
(3) Sottai-pūśi-Sendalankārar, (4) Sri Pandarīka-dāsan, and
(5) Ulagu-perumāl Nangai. Of these disciples, Maṇakkāl-
Nambi or Sri Rāma-miśra(r) was the greatest, inasmuch as
he bore to his Guru (Uyyakkondār) the relation of Lakshmanā
to his Master and Brother Sri Rāmacandra. This was so
much the case that when the Guru’s wife Āndālamma died,
Rāma-miśra did all the menial services that thus necessarily
devolved on him in the household of the Guru. In illustration
of this implicit servitude to his master, it is recorded that on a
certain occasion, he accompanied the two daughters of his Guru
on pilgrimage to a bathing place. They were returning and
the damsels shrank at a small stream in their path, because it
was sloughy. Rāma-miśra saw the situation and immediately
coming to their rescue, stretched himself at length across the
channel, and let them walk over on his back! The Guru heard
this incident, and drawing the disciple to him with exclama-
tions of joy, touched his head with his feet—a favour not
bestowed on all indiscriminately. “Is there any thing more
that I can do to thee?” further asked the Guru. “What
more can I ask,” said the disciple, “than that, having already
attained my highest ambition, viz., that of serving at your
Holy Feet, this service should be continued to me for ever”? Uyyakkondār was overcome with this exemplary attitude
and in his irrepressible wish to do to his disciple the highest
good, commended to him once more for meditation the Dvaya-
Mantra, the efficacy of which has been described thus in the
Pāncharātra:—

अतिवातागतत्त्वान मान्यत्वप्रकाशनम् ।
सत्वदार्शबिद्वान सर्वशालार्थद्वार: ॥
मानससंविकपप्परण काय्यक्षणांविधातम् ।
द्वस्मरणाकिंच नान्यावदत सुनिधितम् ॥

"1 त्रिविकारिष्याः म जापत्यंत्योतन्त्। [Rāmayana.]
2 Vide page xxii. Introd.: to The Holy Lives of the Āzhvārs."
Uyyakkondār’s sojourn in this earth was now approaching its end and Rāma-miśra(r), reverently broached to him the subject of who after him was to bear the apostleship for their Blessed Dispensation. “Well, my son,” said he, “I had hoped to carry out myself the behests of my Holy Master Nāthamunī(gal), communicated to me when he was passing away, viz., to expect the arrival of a grandson for him, (i.e., son to Īśvara-munī(gal)), to whom to impart all the Mysteries of our Faith, naming him Yamunai-t-turaivar, as my Guru willed; but Providence has willed it otherwise. This duty therefore devolves on thee, the next and my most trusted disciple, and thou therefore wilt bequeath our mysteries to posterity in the Holy Śottai line of descent.” So delivering the message, Uyyakkondār left his body, seating himself in the Pād̐ma-ūsana posture, and uniting his heart with the Holy feet of his Āchārya, Sri Nāthamunī(gal).

Neither Rāma-miśra(r), nor his brethren, could bear this pang of separation, but gradually they recovered and girded themselves to carry out the last services and sacraments for the departed; which they did with all due ceremony and solemnity. The memorial verse dedicated to him on the occasion is thus recorded:

नमस्कृतः जनवाय नायिकापादप्रसंगे।
न्यस्तस्वर्मदायस्म तुलनायायसि।

Rāma-miśra was now, with his disciples, engaged in the work of furthering his holy mission, all the time in eager expectation of the hoped-for holy son to be born to Īśvara-munī(gal). This happy event came about in the month of Ādi under the asterisk Uttarāda. Joy overspread their countenances, and they forthwith went about administering to the child all the sacraments fit for the occasion, through the medium of the father, ending by naming the child Yamunai-t-turaivar (according to the wishes of Nāthamunī) and observing all the

1 Vide No. 20, Hierarchic Table to our Lives of Āzhvārs.
needful preliminaries prescribed for the Vaishnavaas according to the Pāṇcharātra text:

वैष्णवमूलमन्त्रम् कक्षतांसमाजविषयीः।
तपस्विद्यावदार्थम् जचियध्वसर्वतः॥

dhṛtātmaneṣṭविभिन्नयोजकवामः॥

नामकुञ्जार्तमद्यश्वेतवं पारनाननम॥

Who was this holy child, but Yāmunāchārya¹ (the Samskrit synonym); Ālavandār (the Tamil name),—the famous forerunner of Śrī Rāmānuja, who was to come²

¹ We were much amused to read in Śvāmi Dayānanda Sarasvati’s Satyārtha-Prakāsa, Yāmunāchārya transmuted into Yavanāchārya who—it is farther naively added—is “born of a Greek or Moslem family”!!! [Vide p. 62, English translation by Durga Prasād of Lahore, 1900]. And again in page 73, it is written:—“The first teacher of this faith (Vaishnavism) was Sathakopa, who according to the Bhaktamallā written by Nabha, was of the Doom (low caste) tribe. For, it says that the Yogi Sathakopa used to make and sell winnowing fans (विक्रमा विचचारकपित्ती), that is to say he was born of the tribe of Kanjar. When he had wanted to read with the Brahmins or to hear their Scriptures, they must have treated him with contempt. He then might have coined new things against the Brahmins and their Scriptures such as the forehead mark, cauterising the forearms with the discus, &c. His disciple was Munibahan, born of a Chandal or low caste family. He had a disciple, named Yavanāchārya, born of a Moslem or Greek family. But his name was changed to Yāmunāchārya.” Our readers have only to read the Lives of Āzhvārs written by us and this life of Yāmuna, and then he may more than smile at the ridiculous account given by Dayānand.

² This is very much parallel to John the Baptist preceding Jesus. Vide No. 21 Hierarchic Table in our Lives of Āzhvārs, Born 916 A.C. at Kuppangali, one mile from Kāttumannār-koil.
CHAPTER III.

ÂLAVANDÂR.

Such was the advent of Âlavandar, which had been foreseen by his predecessors;—an advent destined to inaugurate a system of thought which was thenceforward to grow, amplify and vivify the nascent religious sense in man. Âlavandar signified literally: "He who has come to reign" i.e., to reign in a system of religious thought, which was to glow in man's heart uplifting him to God in love.

Duly were performed, as he grew, the sacred rites of anna-prâsana, chaulya and upanayana; and the life of the student began in earnest. Âlavandar would attend the school for a day and stay away at home. Questioned by his fellow-students as to the cause of his absence, he would tell them:—"Ye are learning the same things again and again." Questioned by his parents, he would say:—"They are reading the same thing over and over; but I have learnt it all already." A precociously clever boy thus, Âlavandar was; and he was excused regular attendance at school. He finished his student's career rapidly; and the next stage of life, wedlock, was duly entered into. By this time the end of Īśvara-muni(gal) drew near, and he bid farewell to all with the consoling reflection of having left a model son for the service of the world. The noble son had all the sacramental routine for his departed parent strictly gone through; and now set out to fulfil his own vocation.

Grammar, logic, philosophy and allied subjects were taken up. And he studied them assiduously under Mahâ-bhâshya-bhâtta. There was at this time an Ākki-y-âzhvân, residing in the court of the monarch of the country as Pandit and royal chaplain. He was thus, in his own opinion, the head of all the literary men in the country, from whom he assessed tributes as a recognition of his suzerainty. The tribute was daśabandham or one-tenth of the income of each learned man. A demand for this was sent out to M-bhâtta, who thereon was troubled in mind. On Âlavandar inquiring and being told all the circumstances of Bhâtta's discomfiture, he received the demand-notice and
tore it into pieces in the presence of the royal messengers who had conveyed it. They returned and narrated the occurrence to Ákki, who again sent men to Bhatta to know whether it was a new poet or a man of letters, who had dared so to affront him. Álavandár again interfered between his teacher and the men and sent them back with the answer:

"नवयकववस्तुकिलं नवयकेक्लतच्यागणः।
अपिदतात्वदिवरायंकमश्चापरीत्तमः॥"

Ákki had felt his pride already piqued and now the second message set him aflame with rage. "Is there a scholar to oppose me?", cried he frantically, and appealed to his king for protection and redress against the insult he had received. It was not Mahábháshya Bhatta, but an insolent boy of his party, who had thus insulted him,—was of course the report of the men. The king now despatched some messengers with a written command to the boy to come to his presence; but the proud boy as unceremoniously destroyed the royal mandate, and let the messengers depart. The king was duly told of the indignity so offered. He reflected a moment and thought to himself that it must be no ordinary person who could command courage to slight even royalty; he would therefore send envoys with escort and letters—a formal invitation—to the extraordinary boy to come and grace the royal court with his august presence. This was appropriate to him, and so the boy accepted the invitation and arriving, alighted in the royal hall of audience with all honors paid. All assembled to receive the curious visitor. Ákki of course was present to witness the prodigy, of a boy come in this style, and feverishly fearing what the next event would prove to be. His fears were well-founded however, for it was like a bomb bursting before him, when a scrap of paper was thrown by the distinguished visitor before the royal pandit. It was at once a gauntlet and challenge. The scrap contained this famous verse:

आशिलाभास्त्रिन्याधिकरक्षिकलयम्यां धन्योपप्रस्तां
दारिजीत सौतुमककमल समुहास्तेश्व देनाः।
आच आचापत्तीच्च चितिधर्मणज्ञादृच्छावतात्तत्ता
नमीमासाशिास्त्रुनमशमभविलभया भृगशास्त्रीस्यः॥
'Find, if you will, than me a second soul,
Who wots entire all Vedic dogmatics,
In all the stretch from Um(â)-tread Himâlay,
To Râma's bridge—the joy of Sitâ's soul—
Or East to West, which mountain ranges bound,
With sun and moon in turn, their crests adorning.'

On reading this, Âkki's wrath grew: turning to the king:—
"My royal patron!", implored he, "permit me to argue this boy out of his intolerable vanity, and crush him before ye all."
The king gently asked the boy if he was capable of standing a combat such as his pandit would give. "Most certainly, your Majesty! give me leave," answered he, "but you will not be capable of judging between us and deciding as between the winner and the loser; nor can we own to you our mutual victory or defeat. Appoint, pray, judges versed in the matters of our contention." "Well said," agreed the king and selected fit umpires to adjudge the issues of the intellectual contest pending. It was an unparalleled and exciting scene. And so the king and his consort both took their seats to watch the interesting proceedings.

The queen saw the boy and with her keen insight and penetration decided to herself that he was going to be the victor. "My lord! she said, addressing the king, "if this boy wins not, throw me to the dogs." "If he wins," exclaimed the king in his turn, "I will part with half my kingdom for him."

Anon, Âkki spoke:—"Vain stripling! No drawn contest between us is needed. A mere trick suffices to put thee down before this august assembly, "witness ye all!" he said to the assembly, and turning to Âlavandâr said: "if thou, proud boy, shouldst say 'yes' in any matter, I will prove the 'no' of it; and vice versa, 'yes' to thy 'no'; and the winner in the end shall touch the head of the loser with his foot."
"Agreed," promptly retorted Âlavandâr; and without further ado, made three short statements and challenged Âkki to
negative them if he could. Listen, proud pedant, to these and disprove if thou canst:—

(1) तन्माता न कन्या = = Thy mother is not a barren woman.
(2) राजा सार्वभौमः = = This king is paramount.
(3) राजपत्नी पतिन्ता = = This queen is a good wife.

Ākki was simply stupefied, as he could not dare to disprove these facts; and therefore kept helplessly silent.

They now entered the arena of literary debates; and here also Ākki was beaten. Ālavaṇḍār addressing his opponent said:—"As for the victor touching the head of his victim, O Pandit!—for that was our agreement—I shall desist from so base an act, though agreed to by thyself and in consideration of thy grey hairs and thy eminent status as Guru in the Royal household.” On hearing this declaration, the learned assembly applauded Ālavaṇḍār’s attainments and noble demeanour and worshipped him with the honors of a Brahma-ratha (= a triumphal procession, &c.)

The Queen was overjoyed to find that her insight had not belied her as to the results of the combat and drawing the conqueror-hero to her breast exclaimed:—‘Yennai Ālavaṇḍiro i.e. ‘Didst thou come to fulfil me”? Ālavaṇḍār thus means: “He who came to fulfil” i.e., (1) fulfil his spiritual mission on earth, and (2) fulfil the queen’s prevision of his success. With the king, the queen,—Ālavaṇḍār with her—entered the inner apartments, her joy knowing no bounds.

The monarch, true to his promise, invested Ālavaṇḍār with half his kingdom. In royal bliss thus did Ālavaṇḍār and his holy wife, who by this time joined him, remain.
CHAPTER IV.

ÂLAVANDÂR'S SPIRITUALIZATION.

Râma-Miśra was watching silently the eminence which Âlavandâr had reached so rapidly; and when he heard of Akki's ignominious defeat, and Âlavandâr becoming a king, his joy knew no bounds and he danced with flags in hand. He now thought of carrying into effect the commission he had received, of making Âlavandâr the future Apostle of the Faith. So, he went to the palace, but the guards obstructed his entrance. He found his way however into the kitchen where contracting friendship with the cooks, he ascertained from them the potherbs that pleased Âlavandâr most. Tûduvalai, எழுவர் or எழுவர், he daily took to the kitchen for a period of six months; and yet no notice was taken of it. Wearied, he stopped away for a few days. Âlavandâr finding his favourite dish missing from his dinner so suddenly, enquired of the cooks the reason. They informed him of an old Brâhmana having, for six months uninterruptedly, brought the green herb and having stopped the supply for a few days. "If he should return again," commanded the king, after chiding them, "inform me at once." Râma-miśra thought he would try again, and so put in his appearance with the favorite vegetable, after some interval. The king was immediately informed; and he ordered the venerable man being conducted into his presence. When he duly arrived, the king rose, and making obeisance, seated him with every mark of respect; and asked how he may reward him for his services,—by money or by lands. Miśra said:—"Good king, these riches I do not need from thee; for I have precious riches, amassed by your ancestors, to give thee; and I shall show thee where they lie treasured up. Till I put thee in possession of these, let me be admitted to thy presence without hindrance by the guards at thy gates." Âlavandâr was taken out of himself by

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1 In Hindu households in India, the cooks must be of the same caste as the employer, or above their hold.

2 A thorny shrub bearing edible fruit.
this unexpected revelation, and placed his men under instructions to admit the worthy visitant freely without caring for ceremony.

Misra now began to teach Ālavandār the Bhagavadgītā,—the essence of all the Upanishads. As Ālavandār listened attentively through the eighteen books of this Sublime Poem, his spiritual sense was awakened, and a craving caused in his heart to realize God, as is spoken therein. "How shall I realize Him?" asked he of his Āchārya. "That is taught in the Great Charama Sūkta," promptly responded the teacher and taught its significant mysteries. The more Ālavandār meditated on these, the more they entered deep into his heart. The saving Grace taught therein made him more and more inclined to surrender himself to God, and more and more cultivate the sense of resignation to His will. His soul bent more and more to Him with the nourishment the teachings gave, just as the ripening grain-stalks bend as they receive more milk. As days passed, his love for the Merciful grew warmer and warmer; and as this love increased, his attachment to other things became weaker and weaker. The Teacher watched the spiritual progress of his disciple, and thought the time was ripe for leading him to where his promised patrimonial wealth lay hidden. He led him therefore to the Holy Shrine of Srirangam, where, pointing to God reposing therein in the serene glory of His presence, to all worshippers accessible, he said:—"नचङ्गालस्यस्वाच नवेंवलमोगोचरम्. । तस्मादरूप महापुरुषं कौन्तेयेतुद्विगमान", ॥ i.e., "Who will not worship Rangam, the most Holy,—if he be wise ? for doth not wisdom blossom here and keep Yama (death) out of sight?" This is your trove, your heritage, and my trust, which I here discharge on this auspicious day."

Ālavandār, with the spiritual vision with which he was by God's Grace endowed, saw in the Holy Image of Ranga


2 Sriranga-Māhātmya, I, 80.
the Treasure of the Universe enshrined; and exclaimed, with (a) feelings of remorse in his heart for past days, which had been spent without this Blessed Vision, and (b) feelings of bliss overflowing in streams of loving tears, at the fascinating sight he enjoyed:—‘O Blissful God!’ exclaimed he, ‘many days have I lost in the vain pursuits of the world. I mourn for this. Now I have seen Thee reclining on Thy Sēsha. I serve Thee for evermore. I find myself reclaimed from the death of worldly enjoyments, and initiated into the life of Thy service.

After this, a determination came to him to renounce the world, and don the robes of the Sanyāsin, inasmuch as the love of the world and of God were incompatible with each other. Thenceforward he devoted himself to divine contemplation and service.

Ālavandār’s spiritual fame attracted to him many disciples, of whom the following were notable:—Periya-Nambi, Tiruk-kōṭṭiyur-Nambi, Periya-tirumalai Nambi, Māranēri-Nambi, Tiruk-kaachi-Nambi, Ālavandār-Āzhvār, Tirumāḷai-y-āndān, Vānāmāḷai-y-āndān, Taiva-vāri-y-āndān, Īṣan-āndān, Jiya-āndān, Tiruk-kurugūr-Appan, Tirumōhūr-Appan, Tirumōhūr-miṣrān, Taiva-p-perumāl, Vakul-ābbarāṇa-Somāyājiyār, Tiruk-kurugūr-dāsar, Tirumāḷ-ilruṇjolai-dāsar, Vāda-madurai-piran-dār, Ālkondi-ammanji, twenty in all. They were all learned and became evangelists as well of the Faith.

1 For a lucid description of the symbolism conveyed by this name and representation of the Godhead, the readers are referred to p. 31 ff. Esoteric Hinduism, Part I. Wilson says in his Viṣṇu purāṇa:—‘We have in the text a representation of one mode of dhyāna or contemplation, in which the thoughts are more readily concentrated by being addressed to a sensible emblem, instead of an abstract truth.’

a Brahma Purāṇa, 8, 32.
Maṇakkāl-Nambi (Rāma-miśra), who had five disciples, viz., Ālavandār himself, Taivattuk-karaṇu-Nambi, Gomāṭhattut-tiruvinangār-appan, Sirup-pullūr-udaiya-Pillai, and Vaṅgipurattācchī, was now to deliver his last message to Ālavandār.

"To Kurugai-kāval-appan has been entrusted another Mystery, viz., the Yoga (i.e., the process by which to know God,—not merely to conjecture or believe—by deep introspective meditation), which thou shalt learn from him," said he to Ālavandār, and explained, when the latter asked why he could not himself impart the Mystery:—"My Guru Uyyakkondār to whom your grand sire Nāṭhamuni(ga) wished to impart this science, expressed himself as unworthy to receive the same in the words:—"When the corpse lieth, where is wedlock."? I did not therefore receive the science. Nāṭhamuni entrusted it to his other intimate disciple K. Appan. Learn it from him. And I am now going to depart; to my disciples, give all learning and instruction, and make Śrīrangam your capital, and pass on to posterity the Faith bequeathed to us by Nāṭhamuni, your spiritual as well as bodily grandsire." So delivering himself, he passed away, with his heart fixed upon the holy feet of his Guru. His memorial verse runs thus:

> स्त्रात्यालम्बकमवेदाश्च भवित सच्छ विद्वानस्य
> यन्ती महादर्शेऽविदः सत्ववायाय नये तेन राम मन्येनस्वयम॥

Time passed with Ālavandār happily in the work of propagating the faith and writing works, of which those that are extant are the Stōtra-ratna, Siddhi-traya and Āgama-prāmāṇya,—the bulwarks of the Viśishtādvaita-Vedānta. At this stage he betook of visiting Kurugai-kāval-appan. Accompanied by his disciples, he proceeded thither and finding Appan was absorbed in Yoga, approached the sanctuary with the utmost caution and reverence, and planted himself by the wall on the other side of which Appan was seated. Withal, Appan exclaimed:—"Is there one of the Soṭṭai-race (i.e., descendant of Nāṭhamuni) standing there?" Surprised and with fear,
Alavandar ventured to speak thus:—"Holy Sire, yes, I am a most humble scion of that race; my name is Yamnai-t-turaivar (Yamunacharya). I am come here to do thee obeisance." So saying, he went forward and fell at Appan's holy feet. Rising, after being blessed, he asked of Appan, how despite caution on his part, he had been discovered by him. To which, Appan said:—"Son, when God is with me, He so loves me as to be listless to all else; even Sri, His Spouse, is unable to withdraw His attention while He is so engaged; but now He looked away from me three or four times. I concluded thence that none other than a child of Sothai race was close by." At which account, Alavandar was delighted; and entreated Appan that the Yoga-Mystery might be revealed to him, as directed by his Guru MaAnakkal-Nambi; for he had come in quest of it. "Certainly it is intended for thee, son," said Appan, "But I can only impart it at the moment of my death. That moment comes the next Pushya-month, Guru-pushya-yoga, Abhijin-muhurtam. Take this scrap on which the time is noted so as to put thee in mind of it. Come precisely at that moment." Prostrating to Appan, Yamunacharya returned to Srirangam.

Adhyayan-otsava, or one of the great annual festal celebrations, in connection with the Holy Temple here, came round. It is the festival when all the 4000 Prabandhas of the Azhvars are sung antiphonally. In the course of this recital, the Araiyar, or the chief chorister of the Temple sang the verse of Tiruvay-mozhi, viz. Kaḻurina (X. 2. 8), in which occurs the passage:—Naṟamino namargal MITTED etc., meani]=

'Speed, good souls, to Ananta-Ṣayana,'
Remind We this—speed, oh speed.'

1 Tiru-varanga-p-perumal Araiyar, son of Yamuna. It may be noted here that while Yamuna was a Griha, he had four sons: Teyvattuk-Karasu-Nambi, Pillai-arausu-Nambi; Soṭṭai-Nambi and Tiruvan-rama-p-perumal. The son of the first of these sons is Srl-saila-purna or Periya-tirumalai-Nambi, the maternal uncle of Ramanuja (vide Ramanuja's life).
2 See our Āzhwars Lives, pp. xxii, 205 and 222, and our Divine Wisdom of Dravida Saints.
3 The Holy Shrine of Ananta-padma-Nabhis (Trevandrum, Travancore.)
This passage reiterated by Arâiyar was taken by Yâmunâchârya as a sign that a shrine so dear to Saint Nammâzhvâr¹ viz., Anantañayana, was one, which to visit became imperative on him. He immediately rose and, placing his disciple Teyvavâri-y-ândân in charge of his matham (monastery), went on a pilgrimage to Anantañayana, where he visited the Lord Sesañayana by way of the three-doored sanctum. Some time passed thus. He suddenly remembered the scrap given him by Appan, and calling for it found to his surprise that it was the very moment he ought to have been with Appan for receiving the Yoga-Mysteries. With sorrow indescribable, he chid himself for his forgetfulness and wished, in his agony, for a Puspkaka-vimâna² to waft him instantly to Appan! Helpless and in sheer anguish he left Anantañayana and started back for Srîrangam.

In Srîrangam, meanwhile, Teyva-vâri-y-ândân was unable to bear the separation of his Guru, Yâmunâchârya, and consequently became ill and wore away daily. Physicians were brought by his friends to examine the patient. They all declared that some deep mental affliction was at the root of his illness. But asked the friends: “Is it worldly affliction of any kind,—may be woman—gnawing at your heart?” “No affliction,” said he, “troubles me, but affection which I have for my Guru; hence, if I am conducted to him promptly, I may hope to live.” Despairing of his life, the friends laid him on a stretcher and carried him towards Anantañayana. As they proceeded on their journey, Ândân daily picked up strength and revived sufficiently to be able to go on foot. At Karaimanai river-side, the Guru and the disciple met. The latter fell flat on sighting his Guru,—overcome by joy. The Guru, finding him thus lying motionless, addressed him thus: “Sri Râma was a Master, hence He had the power to make his brother Bharata carry out his behest, (viz., to stay at Ayodhya till he returned from his exile in the forest); but I

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¹ See his life in Lives of Āzhvârs.
² A aerial vehicle such as that used by Râmachandra for his journey from Lanka to Ayodhya [Râmâyana.]
seem no such master to thee, as I am powerless like Râma to exact obedience from thee.” This sarcastic remark penetrated deep into the heart of Àndân, and he felt that by transgressing the commands of his Guru to remain in Srirangam, he had disobeyed him. Speechless therefore he lay.

The Guru taking compassion—his anger at the disobedience of Àndân abating by this time—said:—“I believe, son, thou desirest to re-establish with me the relationship of master and disciple. If so I bid thee rise.” On hearing this, Àndân rose, trembling with fear and stood dumb. The good men standing near remarked that Àndân’s temperament was like that of Lakshmana, who said that his separation from Râma would be like taking the fish out of the water [Râmâyana II. 53. 31]. Yâmunâchârya hearing this said:—“Àndân! disciples constituted like thee are rare. I am proud of thee. But oh, much distress I find in thee. Take courage.” So saying, he softly stroked him and bid him go and visit Anantasayana.

“Thou art my Anantaśayana. I know no other”, burst out Àndân, opening his mouth for the first time. Yâmunâchârya was struck with the extraordinary character of his disciple and taking him to be for one who answers the description:—

“येनैव युध्यन्य सत्य न्यायविद्या सदौ वर्धयते। तत्र वैकुश्दुपवन्धिद्वारा सन्धिः एवः।”

“*That Teacher is all who Faith bestows on his disciple*

He is Vaikuntha itself, the Milk-sea and the Dvâraka.”

led him back to Srirangam, which they all reached in due course.

In the company of his faithful followers, Yâmunâchârya was here engaged in the prosecution of his spiritual mission; but a thought now began to barrass him that to carry on the good work he had begun, no competent soul was yet found among his disciples.

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1 Vaikuntha is Parama-pada or the Spiritual Universe; Milk-sea is the centre which in the Material Universe, God has made for Himself, and which is the source of all Incarnations (like the Milky Way or the Nebula, said to be the source of all Systems). Dvâraka is the place where Krishna, one of the Incarnations, established Himself on earth and in India.
CHAPTER V.

RĀMĀNUJA.

His birth and studies.

Yāmunāchārya was thus troubled in his mind as to a competent successor to whom to hand over the Torch of Faith for posterity. His disciple Nambi or Malāpārṇa 1 had proceeded to The Holy Mount of Tirupati to live there for a time in the service of the Lord seated therein (Venkatāchala-pati). He had two sisters, Bhūmip-pirāṭṭi and Periya-pirāṭṭi, or Bhū-dēvi and Śri-dēvi. The elder Bhū-dēvi was married to Āsūri Keṣavapperumāl, the performer of many Yāgas,—residing at Śriperumbūdūr. 2 Śri-dēvi 3 was married to Kamalanayana-bhaṭṭa of the Vaṭṭa-maṇi clan, residing at Mazhalai-mangalām.

Of Bhū-devi 4 was born Rāmānuja, the Great Reformer and Religionist of the 12th century, 5 just as Rāma was born of Kausalya and Krishṇa of Devakī. Of him it is written:—

अनन्तः पथमेव लक्ष्मणश्च तत्र परम्। बलगन्ध्र स्त्रीपितं श्री वल्ली कांशिक द्वित्यंतरः॥

"It is the First Ananta that became Lakṣmīnāraṇa next,
And Balabhadra next, again the One next in Kali."

And this One was the Great Rāmānuja born in the Kali Age, as the Spiritual Sun to dispel the darkness of sin and ignorance, reigning rampant as said in the verse:—

शुद्धि रोठ दीपको हरिता प्रावधिः पातिता द्रव्यः।
निद्धारिन स नित्यरोठानि हा कृप्ये वर्षेत कलिग।॥

1 See No. 23, Hierarchic Table, Lives of Āśvārde.
2 Near Madras.
3 Also called Dyutimati.
4 Also called Kāntimati.
5 See No. 27, Hierarchic Table to our Lives of Āśvārde, (A. C. 1017).
6 Yadava-giri-mahātmya, I, 32.
7 Bhavishyott-purāṇa.
"The Scriptures are lost, and so the Traditional Laws,  
The twice-born have become degenerate,  
The allied sciences as well are wrecked,  
Oh, how Kali (Iron age) grows in power!
"

To Harita Rishi was also, by God, foretold the coming of the Great Luminary, Râmânuja, as follows:

In thy line, Harita! will be born Śesha himself—  
My Own—for worlds' Salvation.

Thus then was ushered into the world a Great Saviour, in the fulness of his own age.

Tirumalai-Nambi (the disciple of Yāmunāchārya) got tidings of this birth, and forthwith proceeded to Śri-perumbūdūr (10 miles from the station of Tiruvallūr, Madras Railway), to visit the child. Seeing his friend Āsūri Kēsava, he congratulated him on the auspicious event and said:—"Friend, I see the blessed child. He is above his kind. The light in his face indicates this. He possesses, in embryo, all the qualities which shall make him a sage, learned and wise. Name him therefore Lakshmana as he will be to God as Lakshmana was to Rāma. Lakshmana (Ilaiya-perumāl) is incarnated as Râmânuja, (Ilai-Azhvār). As the illustrious child grew, the several sacraments binding on the Brāhmaṇas were duly administered till he came to be full sixteen years of age; and by that time, he had passed through the student's course, viz. the learning of the Vedas and all that appertains to that study. He was now married; or as the Vaidikas say, he duly entered into the Order of the Householder after Brahmacharya. He left his home in search of a competent teacher who would teach him the Vedānta and found one in Yādana-prakāśa, living at Tiru-p-pūtkuzhi in the neighbourhood of Perumāl-kōil, or Kānchipuram (Conjivaram); and here he joined other students learning under that teacher.

1 Bhūlapuri-māhāṁya, III, (104-5).
2 Called Śri-saila-pūrna, the maternal uncle of Râmânuja.
Meanwhile, Kamala-nayana-bhatta at Mazhalai-mangalam, became the father of a boy, the mother being his wife Sri-devi as noted. Tirumalai-Nambi receiving the news, hastened to the place and congratulating Bhatta on the happy event, foretold that the child was one of great promise; he would grow to be very wise and good and unworldly, and an ardent Champion of Religion. He was to be named Gòvinda. All the Samskāras (sacraments) were regularly administered in his case. He came of age and also entered the order of the householder. Hearing of his cousin-brother studying under Yâdava-prakâsa, he gladly joined him to prosecute studies in his good company.

In the course of their readings, Yâdava came across the passage:—सत्यं मनः मननं बृहत् [Taitt. Up: II, 1. 1] and he explained it in a way most repugnant to the spirit of the passage itself. For the passage means:

"Brahman (God) is Truth (sattya), Knowledge (jñānam), and Infinity (anantam)."

But Yâdava said that the attributes of Truth, Knowledge and Infinity could not co-exist in Brahman, inasmuch as broken-horn-ness, hornlessness, and full-horn-ness, could not co-exist in a cow, for example; i.e. a cow cannot have broken horns, no horns and be fully horned at one and the same time; and therefore Brahman cannot simultaneously possess various attributes. Brahman with attributes was therefore a logical impossibility. Râmânuja protested with his teacher that this Upanishad passage could not be thus misinterpreted and so tortured as to suit his own imaginary Brahman. Challenged by the teacher to furnish his own explanation, Râmânuja argued thus:—"To begin with, a sentence cannot mean otherwise than what it is intended to mean. "That Brahman is Truth etc." is what is evident in this passage. It does not run thus:—"Brahman is not Truth," so as to make Brahman

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1 Now known as Madhura-mangalam (near Conjivaram.)
2 Or Embâr, No. 31 of Hierarchic Table in our Its Lives of Azhrârâs.
devvoid of any attribute, thus reducing It to a non-entity. And then, if there is Brahman, It must have attributes; for an attributeless Brahman can have no existence (truth). A thing must be same-thing, not no-thing. And thirdly the attributes Truth &c. are not inconsistent with each other so as to preclude their co-existence in Brahman, such as the inconsistency of light and darkness co-existing in space for example. The attribute Truth is meant to show that Brahman exists not at one moment merely, and ceasing to exist beyond that moment. Brahman is Truth is therefore intended to establish Brahman's existence in eternity, or Its eternity in time. Brahman is Knowledge is next intended to establish that Brahman is Spirit, for Knowledge means Thought. Thought means Intelligence, Sensateness and so on. And thus Knowledge is an inseparable adjunct of Brahman, for otherwise Brahman would be no Spirit, but simple non-intelligent or non-sensate or non-thinking stuff like lifeless matter. Brahman is Knowledge therefore establishes that Brahman is Spirit or Life. Brahman is Infinity is next intended to establish that Brahman is without limits or conditions, or Its infinity in space and mode. Truth therefore is the term which characterizes Brahman as Eternal, distinguishing It from what is non-eternal; Knowledge is the term which characterizes Brahman as Spirit or Life, distinguishing It from what is non-spirit or non-life; and Infinity is the term which characterizes Brahman as Infinite, distinguishing It from what is non-infinite (or conditioned by space-limits or mode-limits). And these attributes and infinite others can co-exist in Brahman without mutual contradiction, as redness, softness, perfume &c., can harmoniously co-exist in the flower. The analogy of the cow is not appropriate in this case; the analogy of the flower as quoted, or the sun having light and heat co-existing, are appropriate. And therefore to try to postulate an attributless Brahman, or a Brahman in whom different attributes cannot co-exist, is neither logical nor consistent with the affirmatory character of the Vedic passage in question." Yādava after hearing this, simply said in disdain: "Thou, to argue with me?" and kept silent.
On another day, Râmânuja,—disciple as he was—was anointing his Guru Yâdava with oil; when Yâdava took into his head to descant on the Vedic verse:

तत्स्य यथा क्यायाक्ष्ये पुरुषेऽगच्च महिषो [Chhând, Up. I, 6, 7]

"Brahman," he said, "(or He who is the Golden-hued in the Sun), has his eyes red like the posteriors of the monkey." When Râmânuja heard this, he felt a pang shooting across his heart to find that he should hear noble Vedic passages thus abused and ill-treated by Yâdava. His grief was so keen that a hot tear stole in to his eye, and dropped on the lap of Yâdava, as Râmânuja was bending over him to rub his head with oil. The drop scorched Yâdava. He started and looked up. Seeing Ramanuja troubled, "What ails thee?" asked he. "I am grieved," he said, "that beautiful Vedic lines are so awkwardly construed." "What is thy interpretation, then?" angrily vociferated Yâdava. "Sir," cried Râmânuja, "can you not see that "ka" means water, and "pibati" means to drink. Water-drinker is thus "kapi", the "sun", or the lotus-stalk. "Asa" is to open (vikasane) or to rest (uparasane). Pundârika is the lotus. And therefore God in the Sun is He whose eyes are like the lotus which blooms under the balmy beams of the sun, or lotus which rests on its stalk below? It is to repudiate God to deny Him Person; and when Vedas postulate such a Personality, it is doubly to repudiate Him by reading blasphemous similes into the Vedas, where reverential gravity and grandeur are intended. Such constructions betoken nothing short of heresy." Yâdava heard this irresistible oration of Râmânuja, and flared up saying:—"Haughty youth! if thou canst not abide by my instruction, thou must leave me." Râmânuja spoke not a syllable in reply, but took his departure.

The surprising intelligence of Râmânuja, his original ways, and divinely disposed heart, all combined to set Yâdava

1 Unfortunately, even Sankara, who preceded Yâdava, persisted in this offensive interpretation though as a Vedic scholar he could, if he had liked, seen through the blinds. He however adds a clause in his commentary that this illustration is not meant in derision.
thinking; and his cogitations landed him in vice inasmuch as he believed that Râmânuja was a rival, who would any day be his superior in learning, subversive of his philosophy of Advaita (monism); in short an oddity who may injure his reputation as the teacher in the land, and a possible revolutionist whom it was expedient to put an end to.

Thus thinking, he called together those disciples who were after his ways and said: "Look, all of you do quietly subscribe to my views, but this Râmânuja alone is adverse and perverse, and entertains opinions opposed to mine. He is likely to become our declared enemy. Can you devise some means by which to do away with him?" They suggested many ways of disposal, but none of them recommended itself to Yâdava, as it meant sinning, for which Sâstras declared that one must expiate and suffer; and secondly in whatever way Râmânuja was to be done away with, that must be above suspicion. After much consultation and deliberation, they pitched upon a plot, viz., to invite Râmânuja back into their fold, treat him as their best friend—as one without whom they could not live—and then they would start on a holy pilgrimage to Vârânasî (Benares) and there drown Râmânuja in the Ganga (Ganges) river, near Manikarnikâ-ghât—the ostensible object being pilgrimage, the real one being Râmânuja's death—death which, taking place in the Holy Ganga, would be counted as an affair of merit, which they thought would not involve the actors in sin! What travesty of spiritual ethics, by Yâdava!! A veritable whited sepulchre he must have been.¹

Into a hellish conspiracy such as this then, Yâdava and his accomplices entered, even as Duryodhana did as regards Dharmaputra and his brothers, whom he had contrived to kill in a wax-house. They therefore invited Râmânuja to join them as without him they said they felt uncongenial, and begged of him to prosecute his studies as he willed, undisturbed. Some time passed thus.

¹ Probably Yâdava's moral (immoral) sense took refuge in his pantheistic theory of Mâyâ, or illusion of the world, which thus seems to provide no strong motive for strenuous effort after holiness.
Yādava now announced his intention of going on a pilgrimage to Kāśi (Benares); and making due preparations, started on the journey with Rāmānuja of course, Govinda-bhaṭṭa, Rāmānuja’s maternal cousin, following. Govinda somehow got scent of the evil designs of Yādava on Rāmānuja. The other disciples too had their suspicion that Govinda might divulge and defeat their machinations. They took care therefore to keep him and Rāmānuja apart as far as possible. They had now arrived at the Vindhya-range of hills, and while crossing a valley, Rāmānuja stopped a little behind for purposes of nature. And Govinda contrived to tarry with him. The others were a little in advance. Govinda took advantage of this seclusion to disclose to Rāmānuja the designs of Yādava in as few words as possible and advised him to escape. So saying he left Rāmānuja.

Rāmānuja taking the hint, left the main path and turned aside, soon hiding himself in the wilderness of the Vindhya. He roamed about in the jungle aimlessly, the fierce sun beating upon his head, and stones and thorns hurting his feet, drawing forth blood. Wandering away thus into unknown regions for some time, he was fagged out; and hungry, thirsty and footsore, was unable to advance further. “Only greatest sinners,” he cried, “deserve this fate. Hence it is written:—विविधान्तोत्रिष्णम् यामु शृङ्खलात्वेववासिनः। कुश्यान्पीहि जरात्मे वेदान्तलयात्तरम्। e.g. “Those who steal others’ land are born in the waterless wilds of the Vindhya, as dark snakes lodging in dry anthills.” He was bewildered, not knowing where to go and what to do. He looked round for help, mind-troubled and heart-sick. While he was in this state, all on a sudden burst upon his sight a Fowler and His Wife.

God has defined himself as One who can have no joy without His faithful ones: (नात्मानवासमला गद्यक घरक शापिष्ठीनाः); and One who incarnates with bow, arrow, sword and even a wife, to befriend His faithful in times of peril: (सदर सहस्वूलम् खड्रावशास्तरव्रमः। ब्रह्मचारवरदनान्य मातिरास जनाईनः॥). Seeing them, Rāmānuja heaved a sigh and was

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2 *Brahmāṇḍa-Purāṇa*. 
comforted at the thought that some one had come or been deputed by God to succour him in his distress. Rāmānuja ac-
costing them asked who they were and whither they were going. "We are Fowlers coming from Siddhāśrama in the North and are wending our way to Satyavrata-kshētra\(^1\) in the South," said they. "May I accompany you to that Holy shrine?" asked Rāmānuja. "Most willingly," said they, "follow us." They leading, Rāmānuja trudged on, till Vindhya was now out of sight, and the sun was setting. Rāmānuja performed his evening prayers. And as it was getting dark, all the three sat down under the shelter of a big tree, and were sinking into the soft embraces of sleep. The Fowler's wife addressing her hus-
band said:—"Dear, can you get me a drink of water to allay my thirst?" "Wait a little," answered the husband, "directly it dawns, I promise to find you close by a beautiful pond, full of cool and fragrant water." Rāmānuja overheard this con-
versation and thought: "Oh, if only it were in my power to do this kind Pair a service now, at least as a requital for their kindness to me! But I am in unknown regions." And he dozed away in such reflections.

The night had now nearly worn away, a flush suffused the East, and a morning breeze gently began to blow. Rāmānuja rose with thoughts of God in his breast, and offered up his morning prayers. After this he looked round for his Guides, in order to pursue the journey, but to his amazement he did not find them. He called for them aloud and searched in every direction, but all to no purpose. He proceeded a few steps in alarm, not knowing whither he was going. But by this time the sun had appeared above the Eastern horizon. Rāmānuja could see his surroundings better; and he heard peoples' voices. He took heart and, a few steps more, dis-
covered a pleasant garden, a pond\(^2\) and a few men standing by. "What a contrast this day is with yesterday," gladly

\(^1\) The purānic or legendary name of Conjeevaram.
\(^2\) This is called Sālai-k-Kinar, still existing and from which water is daily brought to Lord Varadarājasvāmi for ablution.
cried he, astonished. "What country could this be? Is there any town close by?" he asked himself.

The people gazed at him wonderingly, saying: "Art thou mad, Brâhmaṇa? Dost thou not see before thee the bright Punyakōti-vimānam?" At this Rāmānuja looked up and saw the high Gopuram (or cupola) of the Temple of Lord Varadarāja, the worshipful Deity of Kâñchipuram. He was struck dumb with delight and astonishment. It now dawned upon him that He who had directed his steps in the Vindhyan wilds was no other than God himself, who not only guided him but miraculously transported him over a distance of nearly 1,000 miles in a night!! Like the joy that thrilled Sīta when she heard of Rāvana's fall, like the joy that ravished Rāma when he heard Hanumān say: "I have found Sīta", like the joy of Hanumān when he entered the Madhuvana on his return from Lanka, was Rāmānuja's joy after the wonderful adventures he had recently passed through. He simply fainted away with delight, especially when he reflected how God descends to the weak and helpless, even as Saint Parānkusa fainted when he reflected how Krishna, though God, submitted to be bound by a rope by Yaśoda! Charmed into ecstasy, he cried:—"To Arjuna, O God! Thou revealedst Thy Beatific Form,¹ but to me Thou hidst Thyself under the guise of a Fowler. I took Thee for a mere Fowler and I beseech Thy pardon for taking Thee for an ordinary creature. Even as Arjuna besought Thee, so do I:—"Krishna! Yādava! Achyuta! Overlook it, if taking Thee for friend, I called Thee by names such as these, unmindful of Thy Greatness as God; remit, O God! any slight I may have, unwarily shown Thee, while we moved together, sat together and ate together and joked together, as equals."² Rāmānuja was thus drowned in rapturous delight after the wonderful experiences he had. Out of sheer joy he fell prostrate, rose, fell again, shed tears of joy, was bathed in perspiration—in short, felt his whole being divinely transported beyond himself. From that day on, he carried water daily from the holy well (śālai-k-kiñar) to the Lord Varadarāja.

¹ Bhagavadgītā, Xith Book. ² Bhagavadgītā, XI. 41, 42.
CHAPTER VI.

YÂDAVA, GOVINDA AND RÂMÂNUNJA.

Çhâda-prakâśa and his disciples, finding that Râmânuja did not follow, stopped and waited for him for some time. Govinda came up however and joined them. "You have come, but where is Râmânuja?" asked Yâdava. "I never stopped with him," said Govinda in reply, "I walked my own way, and so I am not aware of what has become of him. Yâdava sent his disciples in search, but they returned unsuccessful. "What could have happened to the poor youth, Oh!" thus did they all feign grief. Baulked thus in their intentions, they continued their journey sullenly to on Kâši.

They duly arrived there. It was the month Mâgha, and they went to bathe in the Holy Ganga. While bathing, Govinda found a Śivalingam (phallus-stone) floating up into his hand. He showed this to Yâdava, who said:—"You are a most fortunate man. Gangâdhara (Siva) himself has appeared to you. From this day you are most dear and venerable to us. Your name from this day shall be:—"Ullangai-konaandra-Nâyanâr (he who brought in his palm)." They all now started homeward for Kâñchipuram, visiting on their way Jagannâtha, Ahobilam and other shrines. Before reaching Kâñchi, U. Nâyanâr took leave of Yâdava, saying he would install the Śivalingam in a suitable place and then join them. Yâdava permitting, Nâyanâr went to his birth-place Mazhalai-Mangalam, and there with the help of the learned men of the place installed the Śivalingam, and remained in its staunch service. Kâlahasti is a place sacred to Siva. It is written that this Siva appeared to Nâyanâr in his dream commanding him to join his Temple-service at Kâlahasti. A dream was dreamt by the Temple-authorities of the place also, commanding them to proceed and bring Nâyanâr with honors. They did so, and bringing Nâyanâr in festive fashion, made him the dignitary of their temple, investing him with the signet-ring and other insignia of that office.
Yādava-prakāśa, as already said, had arrived at Kāñchī. Here to his astonishment he found Rāmānuja, who he had believed had been lost in the jungles. He feigned joy however at seeing him and said:—"Our grief at your loss in the Viṣṇuṣṭhāna jungle, was very great; at seeing you now, it has given place to boundless joy." Rāmānuja narrated to him how he lost sight of them as they were much in advance, how he lost his way; and how while wandering sick and sore in the mazes of the forest, a Fowler broke upon his sight suddenly; and how he guided his steps so that to his wonderment, he found he had traversed a great distance while he thought he slept under a tree, but waking up to find he had been brought to Kāñchī. This account made Yādava to stare at Rāmānuja in combined fear and wonder; whom he now looked upon as a being not of the ordinary run of mankind; not to be despised but looked upon as one deserving reverential regards; and feeling remorse in his heart for his evil intents towards him. He could not therefore but turn his hate into love for him; and therefore invited Rāmānuja to grace his school with his presence and to complete his studies if he so willed.

While these events were passing at Kāñchī, two Śrī Vaishnavas\(^1\) of Kāñchī travelled to Śrīraṅgam, to pay their devotions to Rāganātha, which they did and then went to Ālavandār (Yāmunāchārya), the great apostle of the Faith who was there teaching at the time\(^2\). After due exchange of courtesies, Yāmunāchārya asked them for any news of an interesting nature at Kāñchī. They related to him how a youth Rāmānuja by name, born at Bhūtapuri (Śrī Perumbūdūr) came to Kāñchī to read Vedānta under a uni-staffed\(^3\) Sanyāsī, Yādava-prakāśa; how in the course of their readings, differences rose between them as regards interpretations of Vedānta-texts,—Yādava contending for a quality-less God, and Rāmānuja for a quality-full One, and so on—, and how, on a certain

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\(^1\) Devout followers of Viṣṇu.

\(^2\) Vide his life.

\(^3\) Uni-staffed Sanyāsins belong to the Advaita School, and the Tri-staffed to the Viśistadvaita school. The staff is made of bamboo sticks.
day, a certain blasphemous exegetic by Ydava of a Vedapassage excited and pained Ramanuja and drew forth burning tears from his eyes, which accidentally falling on Ydava's thigh scorched him like fire; how on his challenging, Ramanuja gave his beautiful interpretation that the passage meant that God's eyes resembled the lotus opening under the sun's rays, and how this and other disputations of the sort led to their separation; Ydava's plot on his life and the rest of events, adventurous and miraculous, which followed thereafter in succession.

Yamunacharya heard this account with rapt attention and exclaimed:

असन्न एवानि सम्भवित हस्तिकायांनि हस्यवाहः
अत्रसन्नो यदिसभवित तत्तेत्तलम् सससीहः

"The bad are legion like fire-sparks in a furnace.
But the good, if found in the fire, are like lotuses therein."

So saying he felt a great longing to immediately go and see Ramanuja. He repaired to the Lord Ranganatha and taking leave of Him, left Srirangam with his followers. On his way, paying honors to God Nayanar and the Three First Azhvars at Tirukkoilir¹, reached Kanchi in due time.

Tirukkacchi-nambi,² on hearing his Acharya coming, gathered together the holy people of Kanchi, and with Sri Suthagopa, Tirtha and Prasada of the Holy Temple of Varadaraja, went forward to meet and welcome him. Yamunacharya received the Holy gifts of God, and seeing Tirukkacchi-Nambi, his disciple, lying prostrate at his feet for joy and veneration for the Guru, lifted him up with affection and inquired:—

"Gajendradasa! art thou steady at thy fanning service to Lord Varada?" "By your grace, Sire, The Lord is accepting my humble services," said he. And then they proceeded.

¹ See Lives of Azhvars.
² No. 36, Ibid, Hierarchic Table. Here read pp. 3499, Vol. VII.
Bhagavadvishaya:—Amudalvan.
³ A Sanskrit name for Tirukkacchi-Nambi.
together to the Temple, where Yāmunāchārya paid due honors to the Lord Varada.

While he was thus employed, Yādava-prakāśa came on a visit to the temple, with his followers. Yāmunāchārya saw them, and asked who among his followers was Rāmānuja. They pointed him out. “That bright and glorious central figure,” said they, “possessing those fine shoulders, broad and long, like Rāma Himself,—that is Rāmānuja.” Yāmunāchārya drank him in with his eyes, and sent his prayers after him, as the host was moving away.

Yāmunāchārya now mounted up to the Central Shrine of Lord Varada (called Hastigiri) and standing before the Deity sent up a prayer to Him thus:—“O Great Lord! grant me a boon. Thou art Vara-da (Boon-Granter), for यस्य प्रसार्रलया बचिर श्वसोति पक्ष: महायति जयेन च वक्षि मुक्त:। संथ: परम्यति सुतं लम्भि च वन्या तं देव नेव बरद शरस्य गतिस्वि॥ i.e. ‘By thy favour, the deaf hears, the lame runs, the dumb speaks, the blind sees, and the barren bears. I have sought Thee.’ Grant me then, that this Rāmānuja shall become the bearer of the Torch of our Faith.” An urgent call from Srirangam now obliging Yāmunāchārya to return immediately, he found no leisure to do anything more, nor time even to say something to Tirukkacchi-Nambi, about his wishes and future plans. To Srirangam thus he returned.
CHAPTER VII.

RĀMĀNUJA—CONTROVERSIES AND MIRACLES.

Yādava-prakāśa was conducting his Vedānta classes as usual. It so happened that the princess of the then Rāja1 of the dominions, to which Kānci had then belonged, became obsessed with an evil spirit (brahma-rakshas). The Rāja was endeavouring to find an able exorcist of demons. He was told that Yādava was well versed in such lore. The Rāja sent men to invite him. They went and told him the state of affairs with the princess and that he was wanted. Yādava said to the men:—“Go ye back and tell the spirit: “Yādava commandeth thee to leave the princess.”” They returned and delivered the message: “Yādava commandeth. Leave thou the princess.” They demanded of the spirit. “Go back,” bellowed the rakshas, “and tell Yādava from me, to depart from this country.” The Rāja’s men ran to Yādava again and delivered this message from the rakshas. Yādava now went himself with a troop of his disciples, and stationing himself before the obsessed princess, began to mutter potent magical incantations and showing his fist, bid the devil depart. But the devil (i.e., princess) stretched its legs and pointing them towards Yādava said, in sovereign contempt of him:—“Thinkest thou Yādava! that I do not know thy magic and magical formulae? Knowest thou not I am a brahma-rakshas? Neither thy mantra nor thy person can be efficacious as against me. Thou hast no knowledge of me, nor hast knowledge of thyself. Get thee gone.” “But,” put in Yādava, “hast thou knowledge of me, and of thyself as thou boasteth?” “Learn then from me,” retorted the rakshas, “thou wert a guana in thy past birth, living in the holes of the bank of the Madhurāntaka tank. A batch of Śrī-Vaishnavas were travelling to Tirumalai (Tirupati) on a holy pilgrimage. They stopped at the tank, cooked, ate and left the place. They had left the leavings of their food, and had spilt some water. Thou didst then scamper to the place and

1 Virarājendra and his successor Parakesarī Varma; as also the Western Chalukyas were about this time in possession of Conjeeveraram
ate of that food and drank of that water. This fortuitous merit brought thee to this present janma (birth) of thine as a Brahmāna with learning. As for myself, I was a Brahmāna in my past birth. I began to perform a Yāga (a Brahmanic sacred ritual), but there were omissions in the regular chanting of the mantras, and the acts connected therewith. And hence the rākṣasa-janma has devolved on me. Seest thou how I have knowledge, and thou hast not”? “Very good,” said Yādava, “tell me then who will make thee dislodge from the princess?” “There,” said the devil, pointing with its hands folded in fear and worship, “in thy ranks there is that angel from Heaven incarnate among men, whom thou hast the glory of counting as thy student, and whose name is Rāmānuja. At his bidding I must flee”. Yādava turned to Rāmānuja and begged of him to command the evil spirit to leave. Rāmānuja did so. “But I will not”, it said, “unless, O Holy soul, thou place thy Holy Feet upon my head.” Rāmānuja did so. “I now salute thee Holy Rāmānuja,” said the spirit in a loud tone, “I am leaving the princess.” “But stay,” said Rāmānuja “how shall we know that thou hast left?” By this sign” replied the spirit, “into that asvattha tree yonder, I shall enter, the evidence thereof shall be the breaking of a branch.” And so it happened. The Rāja was overjoyed, and loaded them with presents and honors. Yādava-prakāśa showered plaudits on Rāmānuja and glad at least that his prestige was somewhat saved by his noble disciple, returned to his retreat.

In Srirangam, Yāmunāchārya was in the meanwhile conducting his expositions of The Faith, of which the Four-Thousand Prabandhas constituted the chief documents. When he came across St. Nammāzhvār’s verse (Tiru-vītī-moḻi IV. 10. 5) which proclaims that there is but One God, “On whom, all ye, O Laingas, Śaṅgas and Śakyas, shall believe”, he felt

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2 See our Āśkrār’s Lives.
3 Laingas = Saivas, Śaṅgas = Jainas, Śakyas = Bauddhas.
more anxious than ever to find a capable successor; and still more fervently prayed to Lord Varadarāja to wean Rāmānuja from the heretical associations of Yādava, and appoint him for The Faith. In answer as it were to his ardent petition, a crisis was preparing.

For, Yādava was one day explaining the Vedānta-texts सर्वं खलिन्ते ब्रह्म,¹ and नेत्र न नासित किचन,² as if they meant that soul (man) and God were identical³. The first passage means:—All this indeed is Brahman, and the second means:—There is not the least diversity here. According to Yādava, the first passage, meant that all this Cosmos is God; the second passage meant that all the diversities that are seen in the Cosmos are illusory. Rāmānuja took objection to these interpretations and said that the cosmos can never be identical with Brahman (God) nor can it be proved unreal. For the first passage: all this indeed is Brahman meant that the cosmos is permeated with His Spirit, i.e. full of God; in other words the cosmos has no existence independent of God; it exists by His will. He is its Creator, Preserver and Destroyer. He is its Ruler and rules by His immanence. And the second passage meant that the diversity is of the cosmos and real inasmuch as it is sustained by the Unity of God; that therefore whoso sees the diverse cosmos as severed from God sees not aright. There is but One God, neither two nor many. In Him is all. That is the meaning of the text. Cosmos is not denied inasmuch as its existence is eternal substantially, though it exteriorly undergoes adjectival change. It is an axiom that nothing can come out of nothing: ab nihil nihil fit. The cosmos is real. It is in God, who is thus one only, not many. This passage is thus an assertion, not a negation, of the cosmos.

¹ Chāndogya Upanishad. III. 14-1.
² Brihadāranyaka. Up. VI. 4-19.
³ A Christian writer says:—“To say that man, with all his passionate tempers, his deceitful ways, his foul imaginations, his hard uncharitable thoughts, is God, is the fatal and destructive error which for so many centuries has been leading India ever further along the path of decadence.” [Epiphany, p. 146 Vol. XXII. 1904.] We Visishtādvaitins say exactly the same thing, but which the Christian knows not yet.
As obstinately as Yaṭava preached his pantheism, so obstinately did Rāmānuja rebut him. Yaṭava got enraged at last. "No more can you read with me, Sir" he cried, "you must henceforth find your own congenial teacher."

Rāmānuja was glad to leave this teacher of impossible and absurd philosophy. Straight home went he, and informed his mother Śrī-Dēvi of all that happened. "Enough of thy studies, son!" said she; there is Tirukkacchi-Nambi who is in great favour with Lord Varada-Rāja. Seek his advice and service, and abide by his will. That will do thee all the good." Rāmānuja at once sought T. Nambi and besought him to employ him in divine services in the Temple, even as Lakshmaṇa besought of Rāma:—

क्रिष्णामितिमांवर [Rāmāyaṇa III. 18. 7.]
"Rāma! say: 'do,' and I am thy servant."

S. Nambi said:—"Lord Varadarāja much likes the water from the Śālai-well you were once bringing him. Fetch the same daily and serve Him." Thus therefore did Rāmānuja employ himself.
CHAPTER VIII.

ÂLAVANDÂR'S LAST DAYS AND LAST WORDS.

We shall for a moment turn to Srîrangam. Yâmunâ was aging now. He became ill. Tiruvârangappērumâl Aṟaiyar approached him, followed by Yâmunâ's disciples Tirukkōṭṭiyûr-Nambi and Periya-Nambi. The latter prayed to him to give them the best salvatory advice. Yâmunâ spoke thus:

"Good souls, look upon the shrine of Rangañâtha as your very life; the Great God enthroned in that shrine as your Saviour; make Tiruppâṇâzhvâr,—the Panchama Saint—who is the beloved of this Great God, your ideal for loving contemplation. This holy Saint is to God Ranga (of Srîrangam) as Kurumba-rutta-Nambi—the potter—is to God Venkatêsa (of the Tirupati Hill); as Tirukkacchi-Nambi—the Vaisya—is to God Varada-Râja (of Kânchipuram). This Saint, to you, sire," addressing Aṟaiyar, "is your very soul." And continued:—What is dear to you, Holy Sire, is dear to me; the means of your salvation, are my means as well. Aṟaiyar, prostrating to Yâmunâ said: "Sire, you now seem to talk as if you are envisaging truths as exist in Nitya-vibhûti (=Eternal or Unvarying Cosmos=Heaven). It makes me almost envious to study you thus." "Sire," Yâmunâ said, "how can you be envious of me, if I go to Nitya-vibhûti before you do? Can great and good men like you be envious of others' fortune? So, if I leave you all in advance, reconcile yourselves thus." Now to all his disciples, he administered general instructions thus:—"Hear me, sons! A prapanna is he who has absolutely resigned himself to God. If after professing so, he should still entertain doubts as to whether his soul is at all in the safe

1 Vide No. 22 Hierarchic Table, Lives of Âzhvârs.
2 Vide No. 24. Ibid.
3 Vide No. 23. Ibid.
4 See his Life and foot note to page 137 Ibid., and our recent Lecture on the Panchamas.
5 See Venkatâchala Mâhâtmâya. He is called Bhima, the potter
6 The third lower caste from the Brâhmana.
keeping of God, that very doubt is proof of his want of trust in
God. A true believer in God is only he who feels quite sure
of his soul’s safety in His arms, and that his body is a tempo-
rary form begot by *Karma,* ceasing when *Karma* ceases. A
*prapanna* is thus one who has intellectually divested himself
thus of all concern, either as regards his soul or his body, both
being in the keeping of two divergent determining agents.
This resigned attitude of the mind constitutes the true *prapanna*
(believer). Dwell on the sense contained in the Holy Name
Nārāyaṇa, as it contains the sum of all divine wisdom. It is

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1 *Karma* means act. This is the inherent will in the soul. This
will is subjective. This shapes out an objective, for which matter is
associated with. Like God, Soul is eternal, like the eternality of God’s
attributes,—because of God’s eternality. *Karma,* or will which is
innate in the soul, is eternal with it. A Christian might say: ‘that this
dogma puts a limit to God’s power, inasmuch as *Karma* or soul is some-
thing which He did not make, and therefore circumscribing the
soverignty of God. *Karma* be-
comes therefore another “Unknown
God”, containing in itself possibili-
ties for the soul’s future, and there-
fore the soul can strive for itself
without or independent of God. In
short, by the dogma of *Karma,* God
is made dependent, if not altogether
rendered nugatory. *Karma* therea-
re is incompatible with an inde-
pendent sovereign God.” To this
we say, that *Karma,* by itself as a
fact inherent in the soul, eternal
with it, and as operative on the
destinies of the soul, is all that, by
virtue of an eternal God eternally
so willing. If God is capable of
willing something *in time,* his capa-
bility is all the more greater, when
He can will things *from all eternity.*
This is called the *nitya-sankalpa*
power of God. With this basis
then of God’s *eternal* will, there is
nothing contradictory or interfer-
ing with God’s paramountcy. If
the Christian in order to invest
God with all-power, demurs to *Kar-
ma* being owned by the soul, is he
then prepared to transfer all *Karma*
to God, and in order to maintain
that God must create soul, *Karma*
and all *in time.* Then the soul is
exonerated of all personal respon-
sibility. It has neither merit nor
demerit; rewards and punishments
are not for it. A non-eternal will,
as creation supposes, therefore dero-
geates from God’s power rather than
enhance and glorify it, as when
He is endowed with eternal will.
Time-limitations on God is thus as
bad atheism, as that of identifying
man with God, postulated by
monism. *Karma* in soul, not origi-
nating in time, and its being so by
God’s eternal will, reconciles at
once, soul’s responsibility for his
acts (*Karma*), and God’s supreme
power to rule over this state of
things as long as He may please,
and reserving to Himself the power
which may be called grace, by
which to annul *Karma* in toto, and
gather His flock to Himself. Eter-
nal *Karma* therefore is compatible
with sovereign God’s Oneness, His
unrestricted Power and His uncondi-
tional Grace. To call in question
therefore the power of God to
eternally order things is to limit
Him. To endow Him with *eternal*
will is to truly conceive of His
Infinite nature. If it still be con-
tended that *Karma,* even when eter-
the Name signifying:—"We are in Him, and He is in us."¹ "He is in us proves the bond between Him and souls, the bond by which He is bound by His Grace to save us. We are in Him proves that we can freely and wholly trust Him for all our welfare. Anything less than this trust savours of dilidence, or which otherwise constitutes the rebellious attitude of the soul. On the other hand, to compel God to save us by our importunities, also savours of disobedience and to think that God must be one at our beck and call, is equally impious and disloyal. Absolute trust is when we think of ourselves as destined by Him to serve some mighty purpose of His, and as mere instruments, required in willingness to do His bidding so that what His purpose may be, may be fulfilled. There is no purpose of our own as apart from His. God is the Proprietor and we are His property, of which He alone has the full power of disposal; in other words, He is the Master and we are His vassals." The disciples asked again; "Sire, what are our Means and our Goal?" The Master said:—“Your Saviours are the means; but do not think I am one. In this matter, it is not for me to dictate, you must use your own judgment. Again Your Saviours are the goal as well. To serve them eternally is the goal. And these Saviours are one with God as their minds are en rapport with Him, so that to serve

nally willed by God makes God a dependent being, i.e., dependent on Karma, then it may be equally argued that a potmaker who himself collects all materials to make a pot with, is dependent on those materials; an enjoyer of food, who himself acquires all the ingredients for the food is dependent on the food; a donor of gifts to a needy person, moved to pity by the donee's petitions, is dependent on his pity or the donee's petition! If God is still thought dependent, how can He have the power of annulling Karma; in other words possess the sovereign gift of grace? When God shows grace, we cannot say He is dependent upon his grace to save us. Again this eternal Karma is quite compatible with a most independent God. Karma, we said, was act. We must be understood to mean by this term the inherent capacity or potency in the soul to act. This is free-will (will actualized into act) in other words; and this is bestowed on the soul by God from eternity. If it is pertinent to say that Karma cannot be eternal, it is as well pertinent to say that God must have been created by somebody. See Srirangarāja-Stava II, 43 "Suddhānāva." 

¹ Equivalent partially to, 'We live and move and have our being in Him.
them is to serve Him, and what pleases them pleases Him. Find your temple of bliss (bhoga) in the Tirumantra, your temple of flowers (pushpa) in the Charamasloka and your temple of bounty (tyaga) in the Devya. I echo but what our Saints have said before.” On hearing these, T. Araiyar said:—“Oh, Sire, after your departure to Parama-pada (= Heaven), what matters it, if worms, like us, die?” Yamuna, hearing this, made no reply to such a token of affection; and fearing lest such praise inflame his pride and destroy humility.

T. Araiyar, Periya-nambi and others went to the Temple and there in the presence of Lord Ranganatha stood revolving in their minds as to what had transpired. Periya-nambi and others said they had decided to give up their lives, if Yamuna passed away, for they could hardly bear such separation. Ranganatha read their thoughts and a voice came:—“I conjure you all not to think in this wise. You must abide by My will as to how long it may please Me to keep men on earth and when I may choose to dismiss them from there. Take Araiyar for your guide after Yamuna’s departure.” They all heard this divine mandate, and speeding to Yamuna related to him the extraordinary occurrence. He said:—“I echo the mandate. Grudge me not that celestial bliss into which I am about to enter, nor grudge the service which Ranganatha will demand of you for some time to come after me. But if overcome by grief at having to leave me, you persist in your intentions to give up your lives on my account, it will be most hostile to the will of our Masters, Uyyakkonḍār and others, that a continuous succession of spiritual teachers of your faith shall be maintained. Do not then lose heart. Resigned to His will, live on.” They were still unpacified. To put heart into them, the Master continued:—“Know these truths again. Endeavour to see no difference between God and God’s saints. In God’s saints, God Himself is present. On the other hand, know that when you do a service to your disciples, you shall take no credit to yourselves for doing it. The credit belongs

1 Consult our Lives of Āzhvār and Divine Wisdom of Drāvida Saints for explanation of these mysteries.
to the Masters of whom know you are the accredited agents. And when you serve God, think your services are transmitted to Him by the Saints and Sages, whom you succeed. Further, when you dispense to your disciples, let the motive for such dispensing (i.e., imparting instruction or bestowing gifts &c.) be not one of selfishness (i.e., for a return from them of money, or satisfaction of a worldly end). If a spiritual preceptor has such motives, and if he ever consider himself superior in the midst of an assembly of holy men, he deserves to be discarded.” The disciples were still dejected, and the Master again continued his discourse thus:—“Fix your hearts on Lord Ranganātha. He is your sole End and Aim. Enough, if the first thing you do every morn is to lay a flower at His feet. Here are three objects for your worship:—God, the Guru, and His Faithful. In the middle of these three terms centres the ideas of the first and the last terms. This concentering in a Guru who is sensibly present, will be your means to cross the sea of this world. I consign you then, dear disciples, into the hands of T. Araiyar.” T. Araiyar now addressed the disciples:—“Hearken to the parting words of our Master. Take courage. I also lay it upon you not to think of dying, because the Master leaves us. If you break these commands, you shall forfeit both the Land of Bliss and the Union with the Blessed. After hearing these assuring words of Araiyar, Yāmunāchārya found peace in his soul.

Yāmunāchārya recovered somewhat; and took his bath of health. For joy, they made great feast and in a body proceeded to the Temple to pay honors to Lord Ranga,1 accompanied by Yāmuna. The curtain across the sanctum was drawn aside. The congregation was full. Yāmuna stood silent for a while before the Deity with folded hands, and then spoke thus:—“Strange, is this Heaven? Am I among the Celestials, the Angels?” As he uttered this, the garland of flowers from Lord Ranganātha’s neck slipped and dropped on the ground. T. Araiyar promptly picked it up and put it on Ālavandār’s neck, saying:—“I suppose, sire, your wishes are now fulfilled.” Dismissed by Ranganātha with tirtham and prasādam, they all

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1 Ranga is abbreviation for Ranganātha.
returned to Ālavandār's monastery. Here, after seeing every one partake of holy food, Ālavandār prostrated before them all and asked forgiveness of them all for any wrongs. "How can you do wrong, Sire, and what is there for us to forgive?" So saying, T. Ai'aiyar raised him up in reverence. The master now took his food, and went on saying many precious things, knowing that his end was fast approaching.

Something more was yet in store, before God was pleased to take to himself this Pioneer of the Visishtādwaita Faith. News reached Kānci of the critical state of Yāmunāchārya's health. Two Śrī Vaishnavas hastened to Srirangam to visit the sage, perhaps for the last time. Yāmuna received the visitors with great earnestness and asked them to tell him how things were going with Rāmānuja. They informed him that owing to an altercation between Yādava and Rāmānuja, the latter had severed his connection with him and was employed solely in the services of Lord Varadarāja. "God has granted my fervent prayers then, and be He praised", cried Yāmuna, elated with joy. He called Periyanambi (=Mahāpūrṇa) to his presence and said:—"Here are glad tidings for us. Rāmānuja is happily disconnected from Yādava. Go forth at once to Kānci and bring him to me." Mahāpūrṇa immediately left.

But Yāmuna in the meanwhile got worse, despite his will to live till Rāmānuja's arrival. And all the disciples were made uneasy, and hoped against hope that the Master might live. It was the month Vaiyāsi, and the usual temple-jubilations of the season were proceeding. The arabhirita {closing} day came; and Yāmuna went to the Temple, and paid his last worship and homage to Ranganātha, whom, as well as Saint Tiruppāṇāzhvār, stationed at His feet, he devoured with his eyes from toe to top, and top to toe. Receiving tīrtha {and} prasāda, he returned to his monastery; and

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1 Ablution after a sacrificial ceremony.
2 Water consecrated to the Diety during the worship and distributed to the devotees.
3 Flowers, food &c., offered to God and distributed to the Faithful.
gathered together all his disciples and temple-authorities round him. He fell prostrate before the assembly, and once more craved their pardon for all his faults. In one voice they cried:—“Holy Sire, why speakest thou of faults?” He now addressed them thus:—“I beseech ye all to take care of the venerable Arāiyar. O ye officers of Ranga’s Shrine! I pray to you to conduct all the several items of worship, such as mantrapushpa to Lord Ranga, punctually; and distribute holy food to all your gurus and holy souls of the place, and to all pilgrims coming from all quarters to visit the Shrine.” “These must be his Last words,” thought all, sorrowing much in their hearts. Turning to Yāmuna, they said:—“All shall be done Sire, as you wish.” Sri Yāmuna now assumed the padmāsana posture, held his breath, and fixing all his mind and heart on the Holy feet of his Āchārya, Maṇakkāl-Nambi, commanded the disciples to repeat loudly the Brahmatavalli, Bhriguvali, Purusha-sūkta, Archirūdi, Śūra-visumbu &c. And as the moment Abhijit (midday), coupled with Srāvana constellation arrived on the sixth day of Vaiyāsi, and as trumpets began to blow, the Holy Sage was elevated to Nitya-vibhūti (Eternal Realms).

How Álavandār was interred.

Tiruvaranga-p-perumāl Arāiyar and others fell to the ground senseless with grief at this bereavement which was so hard to bear. But they had to perform all the services for the departed; and rallying therefore to the task, they bade the

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1 See any work on Yoga.
2 Spiritual preceptor and guide; called also Guru.
3 See Taittirīya Upanishat.
4 See Chāndogya Up. and one of the 18 Rahāsya of Lokāchārya.
5 Tiruvāi-moshti, X, 9-1.
6 We had thought of omitting the details of this last sacrament administered on Sanyāsins (monastics). But thinking that an account may be of much interest to Oriental Scholars, we have translated the same as best as we can. Also it is a study in Indian “Magnetism” which may be interesting to thaumaturgists.
son of the Sage (i.e., son before he took the robe of Sanyāsin) to do what was necessary.

They sprinkled water over the place (sthala-sudhā) after sweeping; constructed a fore-poled mantapam (booth or bower), and adorned it with festoons of dārśha (sacred grass), and sengazhu-nir flowers; silk hangings were hung and chāmaras (chowries or streamers) were arranged in tassels. To the four posts were tied young plantain trees with bunches of green areca-nut at the capitals. Fruits of different kinds were hung from the canopy, and a flag hoisted at one corner. To the four faces, East, South, West and North, were hung respectively festoons of tender foliage, of paisa, asvattha, khādira, and udumbara. Paddy grain was spread on the floor (of the bier), and pārṇa-kumbha (water-filled vessel) was planted in its midst, and four others at the corners. Twelve more vessels were placed outside the bower, at different corners, repeating the Twelve Holy Names, Kēśava &c. Their necks were wound with kuṣa, dārśa, dārśha, vishṇu-krānta, and various flowers; these were worshipped after repeating the Dwaya-mantra along with the names of the guru-paramparā (the apostolic series), and with the Twelve Holy Names, Kēśava &c., they were consecrated. Leaving the vessel in the Ḫānya-quarter (North-East) called the Saṁkarshana-vessel, the four others were taken up, and with them they laved the body of the Sage after the panch-āmrīta (the five articles of milk, butter, honey, curds and cocconut-water) ablution was over, repeating the Purusha-sūkta all the time. The gentry of the place (mudalis) now took up the remaining twelve vessels outside the bier, and ablutions were performed with these after presenting the assembled magnates with rolled betel and nut (pāṇ-supaṭri) and obtaining their permission, after dextro-ambulating them. The place at the outer-door was next cleaned with cow-dung, and over the space so consecrated, rice grain was spread. A mortar and pestle were brought and sacrificially washed with water, and new pieces of cloth were tied to them. Turmeric

1 The bier of the Āryans.
was placed in the mortar. Dāsis (or maid-servants) stamped with the holy Chakra and Śankha—thus consecrated to Viṣṇu—draped themselves in washed garments and decked themselves according to the occasion, and going round the Holy Trivikraman Street, approached the door; and prostrating before the holy assembly, with their leave, the Māru-god-representing pestle was taken up, and repeating the Twelve Holy Names, the turmeric in the mortar was pounded, called Śrī-Ohūrṇa. Now came Ārāiyar and others. They drew on the paddy a figure of earth with its nine divisions (bharata-khaṇḍa &c.). At the eight corners of this space were placed eight vessels filled respectively, with holy powders, holy unguments, holy scents, holy flowers, holy lūja (fried rice), holy milk, holy curds, and holy water; and decked with the buds of darbha, aṣvatha &c., repeating Dvaya-mantra all the while. To the East, they placed a winnow-basket filled with huskless lūja; to the West a vessel filled with Śrī-Vaishṇava-foot-washed water; to the North, money and other presents to be distributed to the Śrī-Vaishṇavas; to the South, a golden platter filled with the garland, raiment, &c., worn by Lord Ranganātha. Then prostrating to the sanctified image of the Sage, they went round it, and rehearsed Tiru-p-pallandu, Kaṇṇinuṇ-ṣiruttāmbu, Śùzh-viṣumbāṇi mukil.¹ Ārāiyar then went round the holy streets of Srirangam with music, chanting the Tiru-viruttam and coming back to the monastrey, sang the finishing hymns. Then the eight vessels of holy milk &c., were emptied over the Sage’s body, which was then adorned with Lord Ranga’s gifts of garland, raiment and other things. They all then distributed among themselves as prasāda, the remnants of all that was offered to the sage, and earnestly gazed at his figure so as to distinctly retain it in their hearts for ever afterwards. They then threw themselves at the Sage’s feet which they devoutly pressed against their eyes, hearts and heads; and now completely overcome, gave vent to their grief which they could not control, by torrents of tears trick-

¹ See our Lives of Āzhvārs.
ling down their cheeks, and sent forth loud lamentations. The worthies of the place pressed round the mourners, and by kind words assuaged their grief. They then lifted the bier, the Sage seated in it, on to a stretcher (or litter), which they bore reverently on their shoulders, and carried in splendid procession in the streets, conches blowing, music discoursing, and men and women setting up a sacred dance. The Prabandhas were recited in the front, Veda-parāyaṇa bringing up the rear. White cloths were laid in the streets in front of the procession, the members of which bore sugar-cane sticks in their hands, and carried bright vessels filled with water on their heads. As the procession wended its way, līja flowers and scented powders were broadly showered over all, the vestal virgins of the sanctuary bearing torches aloft and leading. Chāmaras (chowries) waved on either side, and white cloths were brandished in the air. And to crown all, bugles and trumpets proclaimed as it were:——“The Great Sage Alavandār, the Defender of our Faith, has gone forth to Heaven.” After thus peregrinating the Holy Streets, the Sage was carried to Tirukkaramban-turai, a spot close by the South bank of Coleroon (Kolladam) river in the North, and there purifying the spot with the unused water of the Sankarshana vessel (kept in reserve), all the sacramental ritual enjoined for Sanyāsins (monastic order) was gone through punctiliously. The Sage was now duly installed in a cavern made in the ground. We shall leave the elders and dignitaries of the temple thus busy, and turn for a moment to events which were in the meantime transpiring in Kāndī.

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1 Cloth is folded at one end and held in the hand, the other end flourished in the air, producing a circle or the figure of an umbrella.

2 Consult Tatidharma-Samucchaya by Yādava.
CHAPTER IX.

ALAVANDAR AND RAMANUJA.

We saw Mahāpūrṇa sent to invite Rāmanuja to Srirangam to join the holy fold of the Faithful. He duly reached Kānchi, and delivered the message of his Āchārya to Kānchi-pūrṇa, in whose holy company, he duly paid his devotions to Lord Varadārāja; and taking the path leading to Śālai well,—from which Rāmanuja was bringing his customary water for the service of Lord Varada—he went on reciting his Āchārya Yāmuna’s hymn:

स्थानाविविकाणविविसतियेशिष्टयान्व नामायम्! तद्विनमृत्युंज्ञतीसिक्षकः।
अज्ञाशिवरसतमल्य परमेश्वरानन्ते यथो महिमान्विषुद्धस्ते॥ ¹

“Nārāyaṇa! who, in Vedas versed, will dispute Thy Natural Greatness and Sovereignty, vast; for know they not that Brahmā, Śiva, Indra and celestials all, are but as drops of foam upon the Ocean of Thy Glory?”

Rāmanuja was coming from the well and he heard this recitation. Not only was his attention arrested by it but was so struck with its beauty, sense, pathos and literacy,¹ that he anxiously inquired of the reciter (whom he did not know yet, of course) who was its worthy author. “Whose could such words be save my Āchārya Yāmuna-muni’s?” readily responded Mahāpūrṇa. “I must then visit this great soul,” said Rāmanuja. “I shall certainly take you to him,” replied Pūrṇa, jubilant at the success of his mission.

The tiru-manjanam (holy ablation) water, Rāmanuja duly delivered at the Shrine; and he submitted to Lord Varada his great wish to visit Yāmuna; and taking His leave as also Kānchi-pūrṇa’s, he immediately proceeded in Mahā-pūrṇa’s company and by forced marches, reached the Kaveri river. They saw from that distance great crowds gathered, and employed evidently in very serious work. “What is all the bustle about?” asked Rāmanuja anxiously of some way-

¹ The beauty of this can only be realized by those who can understand the original. It suffers in the translation.
farers. They said that Yāmuna was no more. This news made Mahā-pūrṇa and Rāmānuja distraught, and the shock prostrated them and struck them senseless. Recovering somewhat, they wept inconsolable tears, as all their plans were foiled, and hopes blasted. An irreparable loss, it was. Mahā-pūrṇa found Rāmānuja disconsolate, and fearing worse consequences, forgot his own grief for the moment in order to pacify Rāmānuja, in the manner, it is said, that "in the sword-cut, the šapānti is forgotten." Recovering breath somewhat, he exhorted him thus: "Take heart, Rāmānuja! knowest thou not the saying:—

"Obstacles to virtue attach even great men; but when vice sets in, obstacles flee somewhere!" And raising Rāmānuja in his arms, led him by the hand to where the Sage Yāmuna was lying in state. "I have at least been able to see this," said Rāmānuja, and drank as it were, with his eyes, the Holy Figure; but as he scanned it up and down, he discovered to his surprise that three of the five fingers of the right palm of the Sage were closed. He turned round to the assembly and questioned them about this strange sight. "We never marked this before, Sire," they said. Rāmānuja reflected for an instant, and imagining that the Sage might have some ardent wish in his mind unsatisfied, which he probably so indicated, asked the bystanders if they were aware of any specific wishes of the Sage expressed to them at any time in the course of his religious talks with them. "We are not particularly aware of any such directly," they said; "but indirectly we know that he often used to say that he wished very much to see three things perpetuated. Firstly, gratitude must be shown to the memory of Krishna-Vyāsa and Paraśara. Secondly, a tribute of love should be paid to St. Nammāzhvār. And thirdly, Vyāsa-Sūtras or Brahma-Sūtras must be commented on to bring out the real Visishtādīvaita sense contained in them." 

1 Visishtādīvaita means, organic monism; in other words,—if it may be so called,—a Trinity in Unity. Read our Bhagavadgītā with Rāmānuja's commentaries, Pro. M. Rangachārya's Srl-Bhāshya, and Dr. Thibaut's Introduction to Vedānta-Sūtras, Sākara-bhāshya.
Râmanuja heard this and said:—"O Holy Sage," addressing his Figure, "if this is thy mind, I promise I shall carry it out, provided I have the health, provided thy grace is on me, and provided God grants my prayers." No sooner this was said than the three bent fingers of the Sage opened out, as if to say 'aye'! The whole assembly was witness to this miracle, and in one voice they all declared:—"Sire, doubt not that the Sage's grace is fully on you; the very power and glory of his spirit will enter into you; you are the next fit successor to him for the evangelical work of our Faith. We all anoint you here for the task." Râmanuja lovingly and steadily gazed at the Holy Figure of the Sage, and contemplating Him to his fill, pressed His feet to his heart and eyes, and bathing in the river—as the last service rendered to the departed—took leave of Mahâ-Pûrṇa and started immediately back for Kânchî, not caring to visit Lord Ranga, on account of the sore disappointment which had been caused. It is chronicled of Râmanuja that he often used to express to his holy assembly that if he had but been permitted for one single day to be in the living company of Sri Yâmuna, he would have constructed a staircase to Heaven and procured free admission to all thereto.

The magnates of the place then did the remaining part of the interment, conducted with due obsequial liturgy and in due course raised a cenotaph (brindâvanam)¹ and manâtapam² over the site. Memorial verses were thus sung:—

１ An ornamental short pedestal with a basil plant planted on top.
２ A stone pavilion over (1).
CHAPTER X.

RAMANuja AND KANCHI-PURNA.

Ramanuja, with a heavy heart reached Kanchi, and recounted the events he had first witnessed, to Kanchi-purna. Purna mourned much over the loss of his Acharya, aggravated by the thought that all the projects they had formed in their minds were thus frustrated; but reviving, comforted Ramanuja by saying:—“Lord Varada is all-knowing and all-powerful. Let us submit to His will. He will make good our loss by appointing you in his stead, for our Faith.” So saying, he conducted Sri-chaurṇa-paripālana, and Tiru-v-adhyayana for his Acharya.

Ramanuja again employed himself as before in the Tirumanjana service to Lord Varada, and as friendship and respect for Kanchi-purṇa deepened, he found much spiritual worth in this staunch devotee of Lord Varada. One day, Ramanuja earnestly begged of him to become the sponsor for his soul. “Come, Holy Ramanuja!” said Purṇa, “You desire this of me, because you think I am worthy of such position, but know that I am an unworthy non-entity, whom Lord Varada has perhaps chosen to think of as some body. And you are evidently intent on acting on the principle:—

किमयानाभिहायते योगिनस्यद्योपिनिः।
प्रयत्नितामनायाहाऽनैन्यन्तिस्यकलादिक्रमम् ॥ ४

1 Yogis (or spiritual men) are born among all castes; and no caste-odium shall hold in their cases, for they have seen their souls’ Lord.

This dictum holds good as regards our soul-relation, but it cannot be applied as regards our external conditions of birth and social polity as ordained by the Scriptures (Vedas).

1 The ceremony of the turmeric-powder (vide p. 53), applied to the face.
2 The funeral ceremonies of the Sṛ-vaishnavas, when the Prabandhas are recited antiphonally, and a great feast is given.
3 Carrying water-pots for ablation-ceremony to the Deity.
4 Bharadvija-Samhitā, I, 44.
You shall not therefore externally profess to me bonds which militates against the typical social system of Varna and Āśrama. Yours is Brāhmaṇa-body and mine a Vaiśya-body, and as long as these last, we must respect temporary distinctions for the sake of the safety of our social fabric, which we cannot violate without injury.

2 Varna=the four typical castes of Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. Āśrama=the four typical orders of life, viz., Brahmacharya (Student), Gṛhaśtha (householder), Vānaprastha (anchorite), and Saṃnyāsa (monastic). A recent speech by Mr. N. N. Ghose at the Hare Anniversary Meeting (1904) is important as bearing on the vexed question of caste in India, which the Christian will not understand. He said:—“The division into castes cannot be understood by any one who does not realise that all Hindu institutions were inspired by one principle. It was not political expediency, not social convenience, not the happiness of the greatest number, not the development of fighting capacity. Material good was a subordinate end. The ruling principle was the spiritual evolution of man, the perfection of character, realisation of the self. For the purposes of spiritual evolution, a segregation of classes and occupations was considered necessary. The Brāhmans, for instance, were to be devoted to religious work and meditation and the function of teaching, and so on with other castes. It was no mere division of labour that was thus accomplished. It was an institution meant to prevent the spiritual degradation of men by the mixing up of finer and courser spiritual natures. The four leading castes were marked off from each other by characteristics that could not be mistaken. The division was not arbitrary. All experience shows that men are not equally endowed on the spiritual side. Then it has to be remembered that the law of Karma was one of the root conceptions of the caste-system. Men were born into a particular caste by their Karma of a previous life. Men of lower castes could go up to the higher in another life if they had made spiritual progress enough in this life. No mere intellectual qualifications or material conditions would raise a man to a higher caste. Each man was born into the caste for which he was destined by his own susceptibilities. There was room enough for advancement and usefulness within the limits of his own caste. But he was not to be permitted to spoil his own breed by marrying in a lower spiritual plane, or spoil the breed of a higher caste by marrying on a higher plane. Modern life may make it difficult or impossible to carry out these ideas. But in them is to be found the interpretation of an ancient system which has puzzled and provoked men whose ideals are different from those of our ancient ancestors. Not muscles and intellect, not happiness, not political ascendancy, but spiritual perfection and purity were the only end.” The warning voice against promiscuous intercourse and admixture of castes is found in the Bhagavad-Gītā, I, 40 to 44; which may be read by all the devotees of this Holy Bible, and laid to heart before venturing to anathematize the caste-institution of India.
Ramanauja admitted the legality and expediency of the caste system, and yet he felt it ought to be disregarded in special cases where such spiritually advanced souls as Kanchi-purna's were concerned. He therefore resolved the next day to invite Purna to his house for a repast. "Accept, Sire, an entertainment in my hut," prayed Ramanuja. "Most gratefully", said Purna, not to disappoint him. Ramanuja was rejoiced at the prospect of obtaining the remnants of food eaten by a spiritual elder, albeit he belong to a low class in society. Going home, he ordered his wife to prepare a sumptuous meal for a distinguished guest. And he himself bathed, performed all the ceremonies ordained for the householder, carried the daily-service-water to Lord Varada, and performing worship to his household Lord, also Varada, left home to bring his guest to his door. He went by the South Street, and turned West towards the retreat of Purna. But Purna had already left his place, taken another direction, prayed to Lord Varada as usual, and doing his daily services there, had proceeded to the cottage of Ramanuja. Here, not finding him, he begged the wife to give him food immediately as he had to return to the Temple for urgent service. She did so, and he left. She then pushed away the leaf, from which Purna had eaten, by means of a stick, purified the place with water and cowdung and considering herself impure by this act, bathed again. Ramanuja finding Purna absent from his cloister had retraced his steps to his hut, and finding that his wife had bathed for a second time, asked her why? She said:—"Sire, your Šūlūda (non-Brahman) guest came and having eaten is gone. Being a low caste man, I have purified the place where he ate, and have myself bathed." "Ignorant woman!" he cried in anger "what hast thou done! How thou hast frustrated my plans!"

"What shall I do next?" Ramanuja pondered, "what I had wished has failed. Perhaps it is God's will that I should not violate caste restrictions even in special cases. Be it so." And he again betook himself to Purna's cloister. "Sire! pardon me for constraining you to do a thing against your will, but now do me another favour. I have a few doubts in my
mind. I beg of you to have them solved by Lord Varada, whose beloved worshipper you are." "Willingly I shall submit them to Him," he promised Rāmānuja. That night, when all the formal duties of the temple were over, Mahāpūrṇa stood before Lord Varada in silent contemplation, hands folded. "I think thou hast something to ask of me," Lord Varada said. "Yes, Most High! Rāmānuja has a few doubts, which he has asked me to submit to you and obtain answers,—some doubts, he has not told me what." "I know them," said Varada; "he is asking me these doubts, in the manner I myself once asked Śaṇḍipani¹ for knowledge. He knows the sweets of God-service by birth-right, and knows my will and acts up to it. He has learnt many things and in many quarters. Now he has six doubts in his mind. Here are the six answers thereto:

1. I am the Supreme Truth (para-tatvam),
2. I and souls are different (bheda),
3. By faith shall men reach Me, their salvation.
4. Thought of Me at time of death (antima-smṛiti) is not compulsory (on My faithful),
5. Release from bondage (moksha) follows immediately on death (of body),
6. Choose Mahāpūrṇa for your Āchārya.²

Kāṇchi-pūrṇa reverently received this message and withdrew. The next morning, he hailed Rāmānuja with intense joy and communicated to him the divine message. "Were these your doubts, Sire!" he asked. "Yes, your Holiness I prostrate to you for it most heartily," said Rāmānuja. Pūrṇa was struck by this strange coincidence, and henceforth, (suiting the action to the word) looked upon Rāmānuja as the destined Saviour.

¹ Read Krishnāvatāra in Vishnu-purāṇa.
² This is put in a verse thus:

(1) ब्रह्मवेदपरंत्वं (2) दर्शनेनमेववच।
(3) उपविषुषुपालितस्याद् (4) अन्निग्रहितवर्जितां।
(5) देशवसानेमाओङ्गः (6) महाद्वृःसमाथव॥
CHAPTER XI.

RÂMÂNUJA'S CALL TO SRÎRANGAM.

Leaving Râmânuja at Kâñchî for a while, we shall turn back to Srîrangam. The Faithful of the place felt now a great blank amongst themselves and in their hearts, after the passing away of Álavandâr, their Spiritual Guide. How to fill up this vacancy, was their haunting thought. They resorted to Mahâpûrṇa and prayed to him to devise proper means for a fit successor. Mahâpûrṇa looked at them and said:—"Forget ye the past signs given us? Did not Álavandâr himself, while he was in Kâñchî, point out Râmânuja to us as his successor? Do ye not remember the miracle of the closed fingers of that Sage, opening at his utterance? Râmânuja then is our successor. Our Āchârya could not have been mistaken in his wise selection." "Well said, well said," cried the whole community, "we pray to you, Sire, to bestow your serious thought on this matter, kindly seek out Râmânuja and prepare him for his high office, and conduct him hither, to Srîrangam." Mahâpûrṇa gladly assented, and immediately made preparations to start. His wife was to accompany him. He went to Lord Ranga, and obtaining his leave to proceed on the holy errand left Srîrangam, and reached by rapid marches Madhurântakam (near Kâñchî), and there stopped for the day in the Shrine of Eri-kutta-perumâl!, or He who protects the tank.1

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1 This tank is noted as under the special protection of the Local Deity, Sri-Âma, and hence He is called the "Tank-Guard." Even recently, a story is thus told:—"The incident to be related happened about 25 years ago, at Madhurântakam, a small town, a few miles to the south of Madras. Those were the days of John Company, and a Collector of the name of Mr. Price ruled the district of Chingalpet, of which Madhurântakam is a Taluk. Soon after he came to his Office, he had to superintend certain repairs in the big reservoir of the place, which was looked to by many a village around, for the watering of their green fields.

Its storno capacity was immense, and every year, after the copious rainfall, the vast volume of water would wash away the Kalingal (waste-weir) on the rough, stone-built outlet of the tank, thus defying every effort to find the needful element to the required quantity. More than once during his regime, Mr. Price re-built the thing stronger than of old, as he thought, but all to no purpose; the next rains would mercilessly laugh away the nascent structure.
Rāmānuja also had in the meantime resolved to proceed to Śrīrangam and accept Mahāpūrṇa his Āchārya for having been

While this was the case here, the Collector happened to visit the interior of the town, accompanied by the Talasilādar and other subordinate. While approaching the small, neat-looking town-pond in the middle, he saw an old, venerable-looking temple of modest dimensions, situated to the west of it. When he came before its front, he stopped, and knowing the deep conservation of his subjects in matters religious, he asked his Talasilādar whether he might venture in. By this time, many Brāhmans that were inside the shrine, knowing that the great Collector Sahib was waiting outside, rushed out and seeing that he wanted to come in, told him that: "His Honor need not fear any objection to enter the outer precincts of the temple." The Collector, glad of the concession granted, entered in with his men with an amused smile. What a place of worship! How different from the ones he was accustomed to! Instead of the "long-drawn aisles" and "fretted vaults," the magnificently wrought pillars and ravishingly stained windows of his splendid abbeys and churches, he sees before him a humble edifice of stones, imposing only by its great age, evidenced by the hoary moss-grown parapet and the half-crumbling cupola. The structure is a pretty large parallelogram, a third of it intercepted to form the inner "holy of holies," while the rest is vacat, the roof upheld by stone-pillars. Right against the entrance is the invariable Dhvaja-stambham or the flag-staff, a huge timber raised perpendicularly, with rough ornamentations thereon. Observing all this in a few minutes, the kind Officer turned to the left of the main building, into the open clearing about 50 feet broad that runs round the sanctuary. At the end of it there stood another small building, and in front of it many newly-hewn stones and slabs were gathered, thus showing some construction was on hand. The Officer, observing this, turned round on the priests, when they hastened to explain that they had wanted to enlarge the Devi's Shrine, but that funds falling low, they had to stop work. Then another began to expatiate on the great merits of their Janaki-Devi (Rāma's Queen), how she chased away sorrow, poured plenty on all, and was ever solicitous for her devotees; graciously—"hold," cried the Englishman smiling, "if, as you say, your Devi is all that is ascribed to her, let me propose here one thing. I am very much put out by the constant collapses of your great tank's Kalingal. Even now it is being rebuilt. If this would stand the rush of the next showers, then I should attribute it certainly to your Devi, and I myself will build Her the needed shrine. If it happens otherwise, then you all should allow that She does not deserve the encomiums you heap on her." Astonished beyond bounds, that even thus half in play, their Sircar Lord should condescend to notice their Devi, and half-doubting if all this were not a pleasant raillery on the part of their ruler, "agreed," cried they, merely to put an end to the colloquy. Mr. Price passed out

A few months passed. The new outlet was built and finished. The rainy season began, and it began in earnest. Great masses of clouds canopied the land, and poured intermittent showers on the terrified earth below. Tanks, ponds, rivers, all conceivable hollows were glutted, and miles around the land was inundated
formimg local seas, and all living beings shut themselves into their homes and shivered.

Two days before this rain, Mr. Price came and camped at Madurantakam, anxious to test the Kalingal's fate for the fourth time. He had not forgotten his speech at the temple a few months ago. Indeed long ago, occasional rumours had reached him through his menials, that the people at large believed that the oft-recurring danger to the lake was due to the disreputable lack of supervision of the temple-managers over its affairs. This was in part what induced him the other day to say the words he said, even though lightly. Well he was thinking of all this, as he was tossing on his bed on the third night of the storm. It was a tremendous downpour that day. Ever since noon there had been no intermission. News was brought to Mr. Price that evening that the big reservoir was nearly full. It was eleven at night. It must be overfull. Indeed a hoarse, thunderous noise as of the great rush of vast volumes of water reached his ears. He was sure it was the breaking up of the outlet. At twelve the storm's fury lessened. He could restrain his impatience no longer. He wanted to see how great the damage was. Year after year this work was proving futile; and a waste of money to the Government, a waste of lands of the ryots, besides danger to public security were the results. This year he had employed experts and great care had been bestowed in the work. He would go and see. Amidst all these, the small leaven of curiosity was working in him ament the promise made by the Brahmanas, of the Devi's protec- tion. "Bah, what a fool I am," cried he, and started to the scene of turmoil. Many of his servants ran before him holding lamps and leading the way. All the camp clerks about him got up too and followed him out of respect. It is pitch dark. The deep noise of rolling waters smiles their ears as they come nearer the bund. But it is that of the majestic roll of waters contained within bounds, and not that of giant masses dashing beyond control. Somewhat reassured, the Collector eagerly strainimg his eyes in the direction of the new built outlet, could descry a blue, ethereal radiance playing lambent above the Kalingal. He felt surprised and a little thrilled. He advanced and when near the place—what did he behold! He stopped short, his whole frame thrilled, and he was spell-bound. Large drops of sweat stood on his brow. Not master of himself then he throw down his umbrella, with one arm he swept his hat off, and in the wet, oozy ground overrun with pools of water, he suddenly fell on his knees, and prayed, prayed, fervently and long all the time not removing his eyes from the place. His servants observing the sudden action of their master were thunderstruck. They thought he was suddenly gone mad. They rushed to him, throwing off their fear, to raise him. Then he seemed to recollect them. He got up and cried out: "Don't you see; see, see, see there, you idiots! Why do you stare at me so? Don't you see those glorious, transcendant beings standing there, on either side of the Kalingal with drawn arrows? How splendid they are? What magnificently proportioned men! How luminous their faces! They smile at—, Oh, they have vanished."
Rāmānuja was thrilled with joy and surprise at this unexpected meeting. He exclaimed:—“O my heart! seest thou how thy desire has met thee?” and prostrated before Mahāpūrṇa. Mahāpūrṇa was equally overjoyed at finding that his mission was so soon and so readily to be fulfilled, and raised Rāmānuja, fondly holding him to his breast. “Here and now,” prayed Rāmānuja, “admit me as your disciple and teach me all that is good for my soul.” Mahāpūrṇa said: “So near are we to the Holy Hastigiri”, where Lord Varada resides, we shall go there for the initiation you so much desire.” “No, Sire, not a moment is to be lost,” said Rāmānuja, “is not the example of our Yāmunāchārya still fresh, viz., his having breathed his last just when I was about to see him? This is a warning against waste of time. Are not our lives here of lightning duration?” So saying, he dropped at his feet again. Pūrṇa raised him up

(Note from page 64—cont’d.)

The truth dawned after all on the men. How could it be otherwise? They were Hindus, the time, place, the fact of the Collector’s wager with the Brāhmaṇas, all combined to flash on them the truth! The Englishman has seen the blessed vision of glorious Rāma and Lakṣmaṇa, espousing the Devi’s cause; “Jai, Jai, Sītā-Rāma!” cried they; “our Lord hath seen the vision.” And so crying, they rushed into the sleeping town. The inhabitants awoke. “What devil’s riot is this?” cry they. Then the fact becomes known. And all, crying in a body, “Jai, Jai, Sītā-Rāma,” rush to the Collector’s camp. There he is seated in the front, bright light before him. He seems composed now. Grave and dignified he looks. Some of the important people that throng to him, he receives and makes them sit. “Gentlemen,” says he, “why come in this night here, and why so much excitement? The outlet is not broken, nor will it ever be. I solemnly tell you I have received a lesson to night, that I will never forget. I always more or less believed that God was not the monopoly of the Christian Church. I am sure of it now. So do you all go to your homes. Early in the morning shall the Devi’s temple begin to rise.”

So said he and dismissed them. The temple was built, and now in its front it has engraved on it a stone, how it was built by Mr. Thomas Price, Collector, in the year 1884(1).—And there are grey beards now, who talk of it solemnly of an evening, from one of whom the writer learnt it. [K. E. Central Hindu College Magazine. p. 173 ff. Vol. IV. 1904].

The following inscription appears on the stone beam of the Devil’s Temple in Tamil:—Inda darumam Kūmpūni jāgir Kālakar Lionelo Prīce durai avergaladu (Collector Lionel Price) and another inscription is near the waste weir. [Read the kindly letter to me dated 18th October 1904, by Mr. P. Seshagiri Bow, Tahsildar of Madhurāntakam.]

1 Kānchil, (Conjeveram).
lovingly. "What zeal! indeed," he said, "it shall be as you wish." And leading him to the Holy Vakula tree near the (Tank-Guard) Temple, and placing him on his right, performed all the sacraments of initiation as laid down in the Pancharatra-Sastra.¹ That process is briefly thus:—

"Preparatory discipline for mantric initiation requires the mark of the discus (Chakra), or of the five weapons (of Vishnu, viz., Chakra, Sankha, Gadā, Khadga and Chāpa) being stamped (on the several parts of the body), with appropriate mantras. This is enjoined for the sake of rendering the mantras imparted, efficacious. The wearing of these chakra and other marks, is to signify that the soul has been wedded to God, as the wearing of bangles &c by a dame, signifies that she is joined in all faith to a husband. The disciple (or the postulant) shall sit before the Guru, humble, with joined palms. The Guru shall meditate on his Guru and all the others preceding him apostolically, and impress the chakra symbol on the disciple's right shoulder; and then placing his right palm on the head and the left palm on the heart of the disciple, and looking at him with eyes beaming with grace, shall repeat the Gem of Mantras (mantra-ratna), and make the disciple repeat the same with him, along with the Chhandas and the Rishi attached to the mantra.²" In this manner, Mahāpūrṇa, placing Rāmānuja to his right, called to mind his Guru Ālavandār's feet, and speaking in the right ear of Rāmānuja, imparted to

¹ मन्त्रसंस्कारज्ञानम् ग्राहयेत् ममत्वाधवानिव व विद्यार्थीयोऽस्मि॥
चक्रार्थंवाचश्च अम्बर्यो व यथायार्थभावन्ति॥
धर्मसत्यात्माने मृत्युसत्यानि सर्वं ज्ञातवेदेनम्॥

² We had again thought of omitting these details; but Oriental Scholars may require to know what sacraments make a formal or external Śrivaishnava, like the sacrament of the Christian Baptism, &c.
him the Mantra-Gem (Dvayami) with all its adjuncts, and solemnly ordained him thus:—"I adjure thee, holy son, most solemnly, to deem thyself as the next appointed of Yamuna. He has departed, know thou, placing his holy feet on thy head, consecrating thee to fulfil His holy Mission on earth, in the same way as Rama, placing His sandals on the head of Bharata, departed to the forest to carry on the work of His Kingdom."

Next to Yamunâchârya thus, succeeded Râmânuja, Mahâpûrña playing but the part of an instrument of the former in ordaining Râmânuja. This succession, Pillai Amudanâr or Tiruvavarrangatt-amudanâr recorded in his Râmânuja-nûtt-andâdi. Râmânuja, reverently asked Mahâpûrña to explain to him the triplicity, viz. (1) Pramâna (2) Pramêya and (3) Pramûta, or literally the (1) measure, (2) the measured, and (3) the measurer. Pûrña explained thus:—"Pramâna, or the measure of God-knowledge, is the authoritative Revelations, the essence of which is contained in the Dvaya-Mantra, (or the Mantra which explains the dual nature viz., the Mother-Father, of the Deity); Pramêya or that which is measured by this measure of Revelations, is God Himself, the Mother-Father; Pramûta or the measurer is the prophet or seer, who knows God and so knowing, makes others to know Him. This measurer is yourself." So saying, they both paid obeisance to Rama, the Tank-Guard, saying:—"Thou art really Râma, or He who delights the world. By Thy blessing, there shall be one undivided faith in the world, so that all men may love each other and live in peace. This is Raâma." They now both left for Kâncî to visit Lord Varada. Kâncî-pûrña met them on the way in due humility and conducting them to Kâncî and to the Hastigiri Shrine, invoked Lord Varada to manifest Himself to the worthy visitors, even as Râma-mîśra called upon Ranga to manifest Himself to Álavandâr. They were blessed with the Beatific Vision of God which they rapturously enjoyed.

1 Disciple and contemporary to Râmânuja.
2 Read Verse 21:—"Nidiyai etc." This work sets forth the glory of Râmânuja and his mission on earth.
3 Read Yâmunâchârya's Life, ante.
Râmânuja led his Guru Mahâpûrṇa and his consort to his house, and accommodated them in the upper story, providing all other comforts necessary. For six months, Râmânuja sat at the feet of his Guru, and received from him important lessons on the Drâvida Scriptures and other Mystery-lore of the Śrî-vaishnava Faith.

On a certain morning two Śrî-vaishnavaś came to Râmânuja, and did him the service of anointing with oil. They asked for food as they were hungry. Râmânuja inquired of his wife, if she had any food remaining from over-night. "No, not so much as a grain of it," she said; but Râmânuja suspected her sincerity, and bidding her go on other business, entered into the cook-room and examined the vessels, and lo, he found food hidden away. He called his wife and angrily spoke to her thus:—"Art thou capable of this, that when hungry souls are waiting at the door, thou liest? Is there worse meanness than, in this wise, refusing food to those who come in dire need? And a lie added to the meanness! Oh, sin!"

On another day, Râmânuja was out for his morning ablutions. His wife and the Guru's wife met at a well for drawing water. An altercation ensued between them as to the comparative purity of the pots they held. Pûrna was observing this. As soon as his wife returned home, he thought it wise to pack up immediately and actually left Kâṇchî for Śrirangaṃ, after soundly chastising his wife for the unpleasant occurrence, of which he held her to be the cause. Râmânuja returned home, and as usual went to visit his Guru, but he found him not. He asked the people about the place to account for his sudden absence. They said:—"Sire, your lady and your Guru's lady had a quarrel near the well over a pot. The Guru took his wife to task for giving occasion for this, and thinking that if he stayed longer under your roof, her conduct might again give rise to unpleasantness, he considered it expedient to leave the place forthwith. Râmânuja was white with rage on hearing this, and recovering, addressed his wife thus:—"Thrice art thou sinner, base woman! My Guru Kâṇchîpûrṇa came and took his food under my roof in my
absence, and thou tookest the very leaf from which he ate as unholy and polluting. This was thy first guilt. Hungry souls came craving for food. Thou didst deny it and thou didst lie: This was thy second guilt. And now thou hadst had the audacity to pick a most unseemly quarrel with my venerable teacher's consort. This is thy third and crowning crime. No more art thou fit to remain with me. Thou art a worldly woman, blind to spiritual interests. Take all this money, for that is thy meet share. That is the stuff that well suits a shrew and a scold like thee.1 Well do the Såstras say:—“Woman is at the bottom of all crime.”2 They further declare:—“When house-keeping suits not, enter the monastery”3; for that is the true house where strangers and guests find a ready welcome; but thou hast defiled my roof by thy unworthy conduct offensive to my sense of propriety and decency. It is meet therefore that thou shouldst return to where thou camest from.” So saying he swiftly despatched her to her parents’ abode.

“This world is hateful. Indeed, I must abjure all concern with it,” thus did Râmanuja seriously reflect. It is said:—“Bathe in the holy pond called Ananta-saras, shadowed by the cupola of the Holy Temple, resolving that nothing in the world bestows real bliss. All sins shall depart. Seek Lord Varada as the Refuge; and one shall gain the blessed regions of Vishnù.”4 And so Râmanuja bathed in the Ananta-pond, and resolved to become a Sanyâsin. It is laid down: “One shall receive the holy order of the Sanyâsin either from a mendicant Sanyâsin or from God direct.”5 And thus resolving

2 पापातामारालिक्य: [Garuda-Purâna]. These incidents show how Râmanuja was against caste-pride.
3 ॥ Illaram-allel bura-varam. ॥
4 अनन्तसरसोक्षाव्य विमानचार्यायमानिति। विन्यस्तपापस्यो विष्णूवेकसंगमच्छति।।
सच्चविग्रहविभवित्य विगामवक्तिकिंचिष्ट।
जिनस्तेमतो गायियो बर्देश शरणागामिनि। [Brâhma, Hâstigiri-Mâhâtmya, 15-23 ff]
5 यति-धर्मसमुच्चय [Yati-dharma samuechaya].
Rāmānuja betook himself to Varada, and there prostrating before Him, prayed thus: “O Granter of boons! Warder of death! Bestower of the Land of the Angels! I have seen enough of all the varieties of worldly delusions, fathers and mothers, wives and children and all worldly goods. I feel sure that these ties block one’s way to Thee, Thine and Spiritual Preceptors. I value them not; I value Thee and Thy Holy Blessed feet alone. Grant me deliverance from those and service to these. Invest me therefore with all the insignia of the Vaishṇava ascetic: the Triple-staff, the Holy-thread, the Under-cloth, the Loin-cloth, the Upper-cloth and the begging hoop (or rope-swing for receiving alms)!” So did Rāmānuja supplicate. Lord Varada was pleased, and through His official agent (archaka), He was pleased to grant his prayers, and gave him from that day the name of Rāmānuja-muni. “My own Rāmānuja, thou shalt don the robe of the Sanyāsim and serve Me”, was the command given through Kānchi-pūrṇa. Receiving this command in due humility, Rāmānuja retired and became a Sanyāsin from that day.

1 विदा-धर्म-समुच्चयः किन्यायांति।
विधान-दृष्टिभौ भित्तवेदारुसासनम्।
विद्याधीर-सत्वेन वास्त्रकोपीनविवेकन।
शिक्षदपत्तिमित्वेतुद्र विभूतावदारुसन्। [Yati-dharma-samucchaya].
So Rāmānuja had now weaned himself from the world. The discipline and daily routine ordained for monastics, he went through punctiliously; and was glad within himself to find that Yāmunāchārya’s eyes of grace, which had fallen on him, had wrought wonderful results in removing all obstacles in the way of serving God alone, and in causing all conveniences for leading such a life. It was time now to think how best to carry out the (post-mortal) wishes of that pioneer-sage of the Faith, Sri Yāmuna. Alone, he could not accomplish it; he wanted a competent colleague. He could think of no one better fitted than Govinda-Bhatta, who had all the threefold qualifications of fidelity (to him), abdication (of the world), and enthusiastic faith (for spiritual science). But he had turned an arrant Saiva; a zealot in Siva’s service at Kālabasti as already related. Which saint was there to show him that the palm which touched the linga was really stinking? Who would show him that there was the One God whom Scriptures declared as: “All-scent and All-savour?” So he mused, and his thoughts lighted on Tirumālai-Nambi (Sriśaila-Pūrṇa), the venerable worshipper of Venkatesa at Tirupati, learned in the Vedas, versed in the nectareous Prabandhas, and otherwise possessing spiritual qualities calculated to influence men of Govinda’s stamp and redeem them from their wrong ways. He dispatched a confidential Sri Vaishnava accordingly to Nambi, (Pūrṇa); and to deliver to him a message thus:—“Holy sire! your nephew Vaṭṭa-mani Govinda-Bhatta was my school-mate. Influenced by evil associations, his mind went wrong. He is now lost in the thick tangle of the Kālabasti-wilderness. I pray you for my sake to extend your grace to him; and redeem him to your blessed feet.”

In the meanwhile, Kūrattāzhvān, called Tirumaru-mārban of the Hārīta-family, and Mudali-y-andān of the Kandādalai-family, heard of Rāmānuja having joined the monastic order.
They were rejoiced and forthwith proceeding to Kâncî, fell at his feet and prayed that they may be taken into the Śrî-Vaishṇava fold by the sacrament of Paucha-samskīra &c. Rāmānuja welcomed them, and ordained them as they desired. And as stated in: "After receiving the mantra, the Dvija shall worship his Āchārya, and in all purity ever remain implicitly in his service,"¹ they remained devoted to Rāmānuja. (In the sequel, we shall use the Sanskrit names of these disciples, viz., Kārṇatātha or Kūveḷa for Kūrattāzhvān, and Dāṣjarathi ² for Mudali-y-āṇḍān). A coterie of pupils were thus gathering round the future Pontiff of the Vaishṇava Church.

As to Yādava-prakāṣa, a new chapter in his life was about to open. For his mother was a good woman. She was a frequent visitor to Lord Varada; and had won the good graces of Sage Kâncî-pārṇa. She had friendly conversation often too with Rāmānuja. All these forces combined to mould her disposition for the New Faith; and at last made her to wish that her son Yādava had also belonged to this band. With this wish strong in her, she was one day mounting the steps to Lord Varada’s Shrine, when she overheard some one ejaculating: "so be it." She construed this to be good augury for her; and on returning home informed her son of what had happened, and exhorted him to give up his single staff of the advaitin and wear, like Rāmānuja, the triple-staff, sacred thread, and śikhā (tuft of hair on the head), thereby embracing the Vaiṣṇava faith. For a long time, Yādava had begun to doubt the soundness of advaitism. Rāmānuja’s reasonable and decent interpretations of Vedic texts as against his own, were working strongly in his mind; and, of the greatness of Rāmānuja himself, the Brahma-rakṣas, or the spirit which had possessed the princess, had clearly proved. The divine succour which God, disguised as Rāma, had rendered to Rāmānuja, whom he had beguiled on the sanctimonious pretext of a Kāsi-pilgrimage, and the

¹ Ā śrīvīmaṇḍa̵n ābām̵y evaṁ pūṣṭeṇaḥ śiśvāntiḥ ॥
₂ Bhāva-goeśvarasīraścādhiṣṭha vaśa-jīvāntaraścādhiṣṭhaḥ ॥ [Sātvata Samhīka :].
² See 30, Hierarchic Table in our Lives of Āśvārās.

Dāṣjarathi is nephew (on sister’s side) to Rāmānuja.
sincere exhortations of his own mother to boot, had further all contributed to dispose his heart. There he was converted, but, “Mother” he said, “as a monk of the advaita-persuasion, I had divested myself of the tuft and holy thread (Yajnopava-cita); to wear them again, a penance has to be performed by me; and that is laid down to be a journey round the world. I am old and unfit for such a task. Indeed I know not how to go.” Yādava was harrowed by these thoughts, day after day. But one night he had a dream. The Lord Varada appeared and said:—There is no need to go round the world, Yādava! That is done by going round our Rāmānuja. Do it then and bear the insignia of the New Faith which he may present to you.” Yādava woke but had yet no faith in the dream. So he betook himself to Kānci-Pūrṇa, and begged of him to consult Lord Varada—Pūrṇa being a favourite votary of Him—as to some matters agitating his mind. That same night, Kānci-Pūrṇa submitted to Lord Varada, Yādava’s petition. “I know it all,” said Lord Varada. “His mother had already persuaded him to become a threestaffed Sanyāsin, but a doubt as to how it was possible to amend the past by bhū-pradakshīna, preyed upon his mind and I have by a dream quieted him by suggesting that instead, he need but go round Rāmānuja. Being a dream as it was, he lacks faith and refers it to thee again.” The following morning, Pūrṇa delivered this message to Yādava, who was now satisfied. Straightway he went to Rāmānuja, and asking his forgiveness for all the past, begged to be ordained as a monk and admitted to the New Faith. “But propitiation before conversion is demanded by our Laws, and that in this case is circumambulating the world once,” said Rāmānuja. “Enough to go round thee, sire, so commandeth Lord Varada,” explained Yādava penitently, and putting the same in execution without waiting for a reply, stood before Rāmānuja with folded hands. Kūreśa and Dāśarathi, the new disciples, watched these events in infinite wonderment and exclaimed:—“If some reach God by love, others reach Him by hate as well?”¹ ‘May he join our holy

¹ Kāparīgīpi bhāyaśākṣa: dvakṣeṣheṣāyaśaṃ pada:।
Sambhāṣayatyaśtrāvā yugayavānavyayānāpya [Bhāgavata].
band." Rāmānuja was mightily pleased at the valuable adherent won to his cause, made Yādava undergo all the sacraments of the Brāhmaṇa over again, such as Chaula and Upanayana, invested him with the triple-staff, &c., and named him Govinda-jiya, stamped him with the holy symbols of Śankha and Chakra, gave him the Holy Mantra, and enjoined him to write a work on Yati-dharma (or the Institutes of monks), showing the harmony that exists among various texts. Govinda-jiya accordingly wrote a work of eleven chapters, each chapter treating of an aspect and submitted the same to Rāmānuja. He read it and expressed his approval of the same.

Not long however was Govinda-jiya spared to serve his Āchāryā; for he soon after left the earth and drew himself away to the Great Beyond.

Kūresa and Dāsarathī were much attached to Rāmānuja, who took them through a course of the Two Mīmāṃsās (the two Exegeses on the ritualistic and the contemplative Divisions of the Veda). While such studies were being prosecuted, the tidings travelled to Srirangam of the assumption by Rāmānuja of the Sanyāsin order, and other events rapidly succeeding it. Mahāpūrṇa and other disciples of Yāmūnāchārya received the tidings with joy, and longed for Rāmānuja's coming to Srirangam, making it his permanent quarters. But they were helpless; and Rāmānuja too had once before in grief and despair, returned from the place without even visiting Lord Ranga, being disappointed at the sudden death of Yāmūna. So, they went in a body to Lord Ranga and petitioned to Him to prevail upon His Type at Kānchi,—the Lord Varada—to spare Rāmānuja for them. So a message from Lord Ranga, who granted their petition, was sent to Lord Varada. But a reply came to the effect:—"If it is possible for one to forego his love, I too

1 तस्मात्विमण्डलाःस्ताःस्तुम्भवतुराघवः।
विभौषणोपालसःस्वकिल्लक्सयुपेन्दुः॥ [Rāmāyaṇa VI. 18. 38].
2 Called Yati-dharma-Samucchaya.
3 प्राधिकृत्वःप्रशालिनी प्रयोगयुक्तो कर्मच।
वेदेपानक्षीयाचारो विद्वधर्मगतिसिद्धिः॥ भायधिचिन्तिस्तकाः इत्यकादापवः॥ [Op: Cit. 1. 4-5.]
can part with my Rāmānuja.” On hearing this, Mahāpūrṇa and other worthies were much disconcerted, but after some deliberation, determined to depute an elder in person to approach Lord Varada and persuade Him by hymns to grant them Rāmānuja inasmuch as the Lord's very name Varada meant: “Grantor.” They besought accordingly Tiruvāranga-p-perumāḷ Araiyar, the Venerable Elder of the place, to march to Kāṇchī on their behalf, and so extol Lord Varada as to make Him condescend to grant them Rāmānuja. Araiyar immediately left Srīrāmān to this holy errand, after obtaining leave to do so from Lord Rāṅga. On his nearing Kāṇchī, his relative there by name Varantarum Perumāḷ Araiyar met him and escorted him to the Holy City, and tended him under his roof as befitted a distinguished visitor. The next morning, in due fashion, Araiyar proceeded to the Temple. Lord Varada had that day taken His august seat in the pavilion called Kāchhi-kku-vāyttān, surrounded by the Holy Assembly; Kāṇchī-pūrṇa stationed before the Lord reverently doing his allotted service of fanning. Rāmānuja stood by his side devoutly uttering the Devarāja-Ashtaka hymn sung by Pūrṇa. Rāmānuja saw Araiyar, went forward and received him most cordially. “May I be allowed to pay my obeisance to Lord Varada?” enquired Araiyar. Pūrṇa led him to His august presence, in full Holy Council seated, and Araiyar fell prostrate before Him, repeating Yāmuna’s verse: “Oh, when, O Strider of the Three Spheres, will Thy Lotus-Feet, decked with all the signs such as the discus, bedeck my head?” 1 Rising, he was honored with tīrtha, prasāda and Śrī Śathagopā. Araiyar then, set to celestial music (devdāna), chanted a select number of the Lyrical Psalter of the Āzhvārs (Saints); and as he sang, danced and went into raptures.

“When His faithful sing and dance for joy, God Himself keeps time,” it is said. So, Lord Varada was pleased with

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1 See Life of Yāmuna. He is also called Ranga-nātha-Gāyaka, (vide No. 22, Hierarchic Table to our Lives of Saints).

2 कदापु श्याम मुक्तिकक्ष्यार्वान्वितायुक्तविज्ञानविश्वज्ञानिवलालोकनम।
   श्रविक्षय त्वरणामयुजस्य मद्ययूर्वतनमलक्ष्मीयुतिष्ठम्। [Stotra-ratna.]
the devotion of Gāyaka, and vouchsafed to Him all the honors belonging to His Shrine. "Why do I want these?" said Gāyaka, "my wish is not for these. Pray grant me a boon, as Thou art, O God, famous as the "Boon-Giver." And so saying, he continued his song and dance with more fervour. Pleased, Lord Varada spoke thus: "Ask, my beloved, anything, except Me and My Consorts." "Him, pray grant," readily replied Gāyaka, pointing to Rāmānuja, who was close by. "Oh lost," exclaimed the Lord "I wish I had the forethought to include Rāmānuja on the side of exceptions. However, son, except Rāmānuja, ask for any other boon." "But," remonstrated Gāyaka, "dost Thou retract also like mortals? Are not Thy own words these: "Rāma hath no two tongues"? On hearing this, Lord Varada had no alternative but to reluctantly say:—"Well, we grant you Rāmānuja; take him. And we bestow on him the title, Yatirāja." No sooner was this said, than almost convulsively Gāyaka grasped Rāmānuja by the hand and said:—"Proceed, Sire." Rāmānuja said not a word. He fell prostrate before Lord Varada, and saying: "Thy will be done," he, immediately started, not even caring to enter his cloister. As he went, he merely ordered his pupils Kūreṣa and Dāṣarathī to bring up his chapel-image, Varada. Rāmānuja thus followed Gāyaka to Srīrangam Kūreṣa after escorting Rāmānuja some way, returned to Kānci, but Dāṣarathī accompanied. Dāṣarathī was Rāmānuja's sister's son, but he was the only relative whom he retained.

Looking steadily towards Srīrangam, his future home—a home, the vestibule of the Eternal Home—with joy bounding in his heart, went Rāmānuja. In due time the north branch (Kolladam=Coleroon) of the Kāverī, encircling the Holy Island of Srīrangam, was reached. Rāmānuja tarried here to take a holy bath and deck his body with the twelve marks, consecrated by the Holy Names of Kēṣava and so forth. In the meanwhile, news had sped to Srīrangam of the arrival of the Holy Personage. Mahāpūrṇa and other disciples of Yāmunāchārya,
the elders of the place, the monks and acolytes (ākāṅgīs) and others were rejoiced at this good fortune, and proceeding in a body to the Temple, delivered the tidings to Lord Ranga. Thereupon His Command issued thus: "O, my faithful, march ye forth in full congregation, office-bearers and all men, laic and cleric, with all the holy paraphernalia of my Temple and every honor, to meet and receive my Rāmānuja." The populace formed itself into a grand procession, which with music discouring and flags flying, headed by Vishvakṣena (=Sēnai-mudali),¹ streamed forth towards Kollādam even as the celestials and angels, headed by Cherubs and Seraphs² go forth from the gates of Heaven to the shores of the Viṟajā³ river, to meet and welcome the faithful, who have finished their pilgrimage on earth, and are reaching the portals of the Refulgent City of God. They met Rāmānuja; and after mutual exchanges of religious courtesies, the procession turned towards Srīrangam. Thus led, Rāmānuja crossed the river, neared the Tīnkodi rampart, and the Damodaran turret, where he laid himself at full length on the ground; then rising, he reverently threaded the Tirumalai-tanda-Perumīl Street, (beginning always from the east and turning to the west, by south =pradakṣiṇa), and again he went round the inner Trivikraman-Street, reaching in due course the big sacrifice-altar (bali-pīṭha), where he prostrated himself again; then he went to the Mother's shrine, paying homage to Mother Srī-Ranga-Nāyaki, the blessed Consort of Srī-Ranga; next the Chandrapushkariṇī pond was reached, where he sipped the holy water; and then wheeling round, the next southern entrance was reached, guarded by Nāyanārs (gate-watchers), and all the Saints from St. Nammāzhvār downwards—who are called the Prospering Indolents ⁴—were visited in order, not omitting the numerous other shrines dotted round the Temple. Next the

¹ See 13, p. lvi, of Our Lives of Ākhvārs.
² These terms we appropriate, as our terms have no equivalents.
³ This is the ultimate river-boundary between the material and the spiritual spheres, where all sins get washed; hence vi-rajā.
⁴ This is the phrase used in verse 38 of St. Tondarādi-poḍī's Tirumālai. It means the "Saints who are dead to the world, but alive to God.
courtyard called the *Ani-y-arangan-Tirumuttam* was entered, where Râmana entered, and wheeling round the inner corridor, loving eyes fixed on the *Prâvana*-like *vimâna*, (the gold-covered cupola over the sanctum sanctorum), the shrine of Vishvaksena was reached, where making obeisance, he was now in the precincts of the central Father’s shrine. In this place, which goes by the name of *Azhagiya-manavilantirumantapam*, the Lord Ranga (the moveable Image called *Namberumâl*) came forth in advance to meet Râmana, even as the Lord in Heaven leaves His Throne of Glory to go and embrace and welcome the souls who are saved and are arriving at the golden gates of Heaven. Râmana was thrilled with joy. Bliss possessed him. He fell down, rose, fell again, and held his hands up, fell again, and rose; thus did he reverently pace up to the Holy of Holies, where supporting himself against the *mana-t-tân* pillar, he saw the blessed figure of Ranga reclining on His *Avanta-couch*, and rivetting His eyes on the Holy Figure, enjoyed the Blessed vision in the manner enjoyed by St. Tiruppanâzhvâr in his *Amalanâdippirân*; and recited in accents of bliss the *Tiruppal-ându* of St. Peri-y-âzhvâr, and the following bewitching verses of Yâmunâchârya:—

*Bow to Thee, Bow to Thee, beyond reach of word and thought;*  
*Bow to Thee, Bow to Thee, reachable by word and thought;*  
*Bow to Thee, Bow to Thee, Infinite in Riches;*  
*Bow to Thee, Bow to Thee, Infinite in Mercy.*

*Know I not virtue, aye, blind to my soul,*  
*Nor do I love Thy Holy Blessed Feet;*  
*Wayless and Goal-less, I, O Refuge!*  
*Meekly seek and fall at Thy Holy Feet.*

The Lord Ranga was enchanted with these outpourings of Râmana’s heart, and was pleased to place on his head His

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1 This means “God, the cosmic Dramatist on the stage of Eternal Time.” For symbological explanation, refer to p. li, and lli of our *Lives of Āshvârs*.  
2 Read this Saint’s Life in our *Lives of Āshvârs*.  
3 Read his life in our *Lives of Āshvârs*.  
4 *Stotra-ratna*, verse 21.  
Blessed Feet, 1 which Râmânuja received in humility as the greatest honor and blessing conferred on a mortal; and stood transfixed with the thought that from that day onwards he had become one whose life was to be solely dedicated to the service of God. As he was thus ruminating, Lord Ranga (= Periya Perumál, or Lord stationary resting on Serpent Sesha) spoke thus: "All the riches of our Kingdom here and of Our Upper Regions, are given to thee, and to thy followers. The title Uḻayavar 2 is conferred on thee. Take charge of Our household here, of which We appoint thee guardian and trustee, and manage all its affairs wisely." Râmânuja received the mandate humbly and turning to Mahâ-pûrṇa said:—— "What blessings belong not to those who have trusted Ācháryas like you, Sire? To my spiritual connection with you, is due the extraordinary favour Lord Ranga has bestowed upon me this day." Pûrṇa said: "O noble pupil of mine, the prophecy of St. Nammâzhvár, to which we were keenly looking forward, has this day come to pass. The prophecy is that contained in his verse: "O Men, learn that Kali will soon come to an end" 3; and this is with reference to yourself. Pray then enter on your holy duties without further thought." Râmânuja obeyed, and assumed charge of his exalted position. Taking his seat in the Hall called the Periya Tirumandapam, he instituted searching enquiries as to whether the weights and measures used in the Śri-bhandâra (stores) were correct; whether the flower 4 -service, sandal-paste 5 service, food 6 -service, light 7 -service, and all such services were all duly done; whether the Temple-servants were carefully selected and cared for; whether the public works 8 of the Shrine’s noble structures were duly attended to; whether the flower gardens 9 attached to the Temple were properly tended and conserved; and whether the land 10 and other properties

1 Called the Saṭha-Gopa.
2 Literally "He who has got," meaning "He who has been given the Kingdom of God, as his property."
3 Tiru-vilakkun.
4 Tirumâlaí.
5 Śâttu-p-pâdi.
6 Amudu-pâdi.
7 Tiru-vilakkun.
8 Tiru-madil-tiruppâni.
9 Tiru-va-nanda-vaṇam.
10 Tiru-vijâiyâṭtu-cchirmai.
pertaining to the Temple were well looked after. And thus from day to day was Rāmānuja engaged in restoring order and system in the vast concerns of the Temple. He picked out Akalanka-Nāṭī-āzhvān,¹ and making him his disciple, set him over the Temple as his assistant; and saw to the strict and punctual discharge of all the ceremonial duties connected with the daily, fortnightly, monthly and yearly festivals of the shrine.

¹ His wife is Tripurādevi, vide p. 2009. Vol. IV. Bhagavad-vishayam (1st Telugu Edition.)
Kûreśa having despatched Râmanuja, returned to Kânci. From here he went to his village Kûra, about three miles to the west of Kânci. Being the lord of this village and very rich, he was called Kûranâtha or Kûreśa. He was as bounteous as rich. From morn till late in the night, the blind, lame, poor and disabled were freely served with food and clothing. One night, when the day's duties were over, the brass-made doors of his mansion were closed violently. This made such a ringing noise that it was heard at Kânci. Lord Varada's Consort Lakshmi questioned Him as to the cause of the noise. The Lord explained to Her the greatness of Kûreśa. "Then I wish to see him," said She. Kânci-pûrṇa was commanded to go and fetch him. Pûrṇa duly came and was welcomed with every worship due to such a distinguished guest. Pûrṇa then disclosed the object of his mission, resulting from the deliberations which Varada and Lakshmi held on hearing the creaking of his brass doors. Kûreśa was dismayed on hearing this. "What!" he cried, "a sinner like me, a wretch, a worm, to appear so big in the Lord's Eye. Crawling insect that I am! My doors to create disturbance in God's House! Pride hampers salvation; humility paves the way for it." So reflecting, Kûreśa formed a resolution to forsake all and join Râmanuja at Srîraṅgam. He put his resolution into execution at once by abandoning all his riches, houses and lands, 1 which he gave away in charity to all that came, and bidding his wife Ândâlamma give up every article dear to her without regret and accompany him, left Kûra.

Pûrṇa returned to Kânci, and recounted the extraordinary deeds of sacrifice following on repentance, and the departure, of Kûreśa. Lord Varada was astonished at such

1 Cp. "Sell all thou hast and give to the poor and follow me, and I will give you peace" [Matt. 19-21.]

2 Give up all and follow Christ,"
swift operation of His Grace on Kûreṣa’s heart, and told his Consort: “Well, you have had your wish fulfilled now.”

Kûreṣa was now well on his way. Without fear he trudged on. They were, wife and husband, threading their way through a thick forest, and night also fell over them. The wife, unaccustomed to travel in this manner, dreaded thieves in such forsaken tracts, and turning to her husband asked him trembling, whether there was no fear in such places. He quickly answered:—“Dear, if thou hast stuff anywhere hidden in your person, there is fear. Fish feed on water-worms. Fowls feed on land-worms. Death feeds on life. And so thieves feed on riches. I suspect, dear, thou hast something with thee, though I commanded thee to relinquish all behind.” “Pardon me, lord,” said Andālamma, “I have left all behind, but thinking you might need a cup to drink from, on your long journey, I secreted but a golden cup.” So saying, she unfolded the vessel from her cloth, and shaking with fear, handed it to her husband. He took it and threw it away into the jungle, and said to his wife: “Now, lady, walk on. Thy fear has been cast out.” Thus did this matchless pair travel on and in time reach Srirangam. Râmanuja was jubilant at his arrival; and sent out his pupils to receive him with every mark of respect, and conduct him to his Maṭh. Râmanuja, on his approach, rose and, warmly enfolding him in his arms, welcomed him to Srirangam, to himself, and to all the great work that jointly they were destined to accomplish in the near future. Kûreṣa thus forsook his rich home and all at Kûra, and made Srirangam henceforth his permanent residence, subsisting here by alms. Thus did a great and most important personage for the life-work of Râmanuja, join him. We shall leave him for a time and see how fared Govinda at Kâlahasti.
CHAPTER XIV.

GOVINDA'S CONVERSION.

A Sri-vaishnava had been despatched, it will be remembered, to Sri-saila-Purna (= Tirumalai Nambi), to deliberate on the mode of reclaiming Govinda, who had accidentally become a Saiva, and had been made the director of the Kālahasti-Temple. The messengers returned with a joyful countenance to Rāmānuja. Before they broke the tidings, Rāmānuja saw by his face there was success, and bade him recount what had taken place. He began thus:—“Holy Sire, with your holy leave, I reached Tirupati in due time, and making obeisance to Pūrṇa, conveyed to him the intelligence you had entrusted me with. Pūrṇa was rejoiced to find that what he himself had contemplated doing with regard to Govinda, was Rāmānuja’s wish as well, and that his own intention was thereby sweetened. So saying, he immediately started with a knot of followers, including myself. We reached Kālahasti, and Pūrṇa seated himself under a tree near the Temple-pond. Ullangai-Konaranda-Nāyanār (= Govinda) came there with vessels to the pond in order to carry water for the ablution-ceremony of Śiva, all the time chanting songs of His praise. Pūrṇa said:—“What fruit will you get, by cold-bathing the Konrai-decked Thing?” Govinda heard this, looked up in Pūrṇa’s face, smiled and went his way. “This will do for once. Let God work upon his heart,” Pūrṇa exclaimed to himself, and returning to Tirupati, attended to his usual studies and teachings.

Sri-saila-Pūrṇa now made another venture. He went to the same tree and pond as before in Kālahasti. Nāyanār (= Govinda) was coming as usual with vessels to fetch water. Pūrṇa thought he would try a plan even like the plans of God, who works without being seen, and is unknown by men as the Planner. To the world, God seems as if sleeping, but He is all wakeful. So reasoning within himself, Pūrṇa wrote his Guru Yāmuna’s verse:

\[1\] This was the name he bore as a Saiva. It means: “he who found the linga in his palm.” See Chapter VI.

\[2\] Meaning Śiva who is fond of konrai-flowers.
on a piece of palm-leaf, and allowed it to lie in the path of Nāyanār, who of course was unaware of the design. He came. The piece arrested his sight. He took it for curiosity, read it but threw it away and went on his errand. But as he was returning with his pots full, he felt an impulse to pick up the piece again, and read the contents once more deliberately. He did so and looked round. There we were seated under the tree, He came near and said:—"The wail has turned into verse," said Valmiki, and like him reflecting over his spontaneous utterance, I have been reflecting over the meaning of this chance-found strip. Did you, sire, throw it? Is this your property?" addressing Pārṇa. On this the following conversation ensued:—

Nāyanār: Have you lost your property?  

Pārṇa: We cannot lose our property. Others only lose theirs (meaning, we cannot lose our God. You have lost our God).

N. Never mind that. How is it you are all assembled in one body (i.e., you are all belonging to one cult, and seem to pursue a peculiar path).

P. Well, we have been brought together, as various ways meet here (i.e., the Path to God we are pursuing is the One Path into which all other paths issue).

N. But is there a Path for those who stand aloof like you? (i.e., aloof-ness or isolation or Kaivalya is the state of souls which on the one hand have eschewed material fetters, but on the other hand have not recognized God. This isolation is what in modern days called the Eonian suspension of souls, equivalent to eternal damnation.).

1 शीतलस्माच्चक्तमायल: [Rāmāyana II. 40]. i.e., Valmiki uttered a cry of distress when he saw a fowler killing an innocent curlew but Valmiki to his surprise found he had uttered a verse.

2 The whole conversation has Tamil words having double meanings. We have tried to make it as clear as possible by parenthetical explanations.
P. We are not aloof in your sense. The aloof are those who have discarded their real property (God); but we hold our property (God) firm in our hands. We are thus God-sided (i.e., God-partisans) if you please.

N. Never mind this. Have you now come here to leave your relatives? (i.e., to leave more converts like me for Siva).

P. No. We have come here to buy kine? (i.e., to reclaim or convert those who belong to the bull (kine)-riding God (Siva)).

N. Is not the dust of kine said in the Sästras to be sacred or sin-purifying? (hinting that Siva’s bull is thus a sacred animal, whose hoof-dust is purifying to all men).

P. No dust is sacred except it be beaten up by kine of the Sacred Land (of Vishnu)¹; but not that beaten up from the unholy burning (or cremation) ground, where Siva dwells.

N. Never mind that. What difference is there between horizontal and vertical? (i.e., is it not immaterial whether we paint our foreheads horizontally or vertically).

P. Yes, there is as much difference between as between beast (horizontal) and man (vertical)?

N. I suppose, this is the language and cult of a New Style (i.e., a New Dispensation?)

P. Nothing new is ours. It is as old as time, and sanctioned by authority (Veda, &c.) (i.e., our Vaishnavism is not born to-day. It is as old as the Vedas)

N. But if we inquire into Sacred Authorities, it is found to embody all sorts of cults.

¹ Like Brindâvana &c, the Holy Land of the Holy neath-heard Krishna.

² Beast walks horizontally, man walks erect. It is a significant fact that in all paintings and sculptures, where the Dev-âsura war, or war between Gods and Demons, is represented, marks horizontal (tiryak-pundra) are shown on the foreheads of Demons, and upright marks (Urdhva-pundra) on the foreheads of Gods.
P. Exactly. And that is the reason why you should fully inquire, dive into the very depths of knowledge as to what is the Highest Truth in the Universe; and diving, bring up the Pearl of truth from all the mud and ooze, (i.e., find out Nārāyaṇa from all the tangled skein of the Vedas.)

N. Nāyānār thus was dumb-founded. He simply nodded his head, scanning Pūrṇa all the while from top to toe, and went his way with clear signs of serious thought in his heart visible in his countenance.¹

Pūrṇa now thought thus: “Yes, his heart has now quickened, the rest is God’s own work. I consign the troubled soul there to Him.” So saying he returned to the Holy Hill (Tirumalai = Tirupati).”

Thus did the Śrīvaishṇava narrate to Rāmānuja the result of his mission to reclaim Govinda to Vaishnavism. Rāmānuja on hearing this, went into a paroxysm of joy, and turning to Dāśarathī and other disciples, said:—“Look, how our great Guru Yāmunā’s Holy voice has found its entry into Govinda’s heart; and how Govinda played a burlesque and spoke to our Śrī-śaila-Pūrṇa thereon in sarcastic quibbles. And see how our Pūrṇa retorted to Govinda in the same clever sarcastic style. Being well versed in Śaśtric lore, see how Govinda acknowledged Pūrṇa’s significant sarcasms, and allowed himself to be beaten into silence. What a polemical victory? And hear me now expound to you the meaning of their cypher-repartee. I simply cite a number of authorities bearing on the question.²

(1) “There are two things Kshara and Akshara. Kshara is all this being; Akshara is liberated souls. And different from these is Purushottama, Myself, the Person par excellence &c.” [Bhagavad-Gītā, XV. 16 to 19].

¹ Readers are invited to the perusal of Bhagavadeishayam. Vol. IV or Tiru-vāy-mozhi. Ovrum-tērum.
² श्राद्धार्मानदिनम् [Sātvata-Samhitā]
³ The reader must be satisfied with reading the citations merely. This is no place for expansion thereof.
(2) "He (Vishnu) is the first of the Immortals, and Prior to them" [Prabandha].

(3) "The Soul of those who walk virtue's path" [Narahiya].

(4) "He is the Door to Salvation" [Prabandha].

(5) "Hardly one knows Me truly" [Gitâ: VII-3].

(6) "I am Thine, and Thou art mine" [T. V. Mozhi, II-9-9].

(7) "He must be classed with beasts who has no knowledge (of God)." [Hitopadesa]

(8) "How else will they spend their time, (if not by thinking of Vishnu)?" [Periya-tiru-vandâdi, v-86].

(9) "Those who wear vertical marks on their foreheads, &c., are Vaishnavas" [Sri-Bhagavata].

(10) "Sprinkle the Holy Dust of the feet of godly men" [T-vay-Mozhi, IV. 6-5].

(11) "All twice-born shall wear vertical marks" [Yajnya-valkya].

(12) "Vedas are the source of authority" [Manu. II-6].

(13) "Sat, O Saumya, was in the beginning" [Aitareya Up: VI-2].

(14) "Atma, Saumya, was in the beginning" [Aitareya Up: I-1].

1 भारतानित्रायमर्गेनुसारी तुल्यानित्रायमर्गेनुसारी
2 वेयान्त्यात्मनित्रायमर्गेनुसारी
3 वेयान्त्यात्मनित्रायमर्गेनुसारी
4 सदायान्त्यात्मनित्रायमर्गेनुसारी
5 सदायान्त्यात्मनित्रायमर्गेनुसारी
(15) Brahman, O Saunyā, was in the beginning \[Vājasaneya: III-4.\]

And if it be asked who is the Sat, the Ātma, the Brahman.

(16) “Indeed, it is the one Nārāyaṇa” [Mahopani-

(17) (Nārāyaṇa or) Vishṇu is the highest God; and Agni is the lowest. All other gods go between” [Aitareya Brāhmaṇa, I-1-1].

(18) “The Pranava is the bow, Ātma is the arrow, and Brahman is the Target. The wise man shall hit the Target and become filled with It” [Mund: Up: II-4].

(14) “From Nārāyaṇa is Brahmā born, from Nārāyaṇa is Rudra (Śiva) born” [Narayāṇa Up.].

And Smritis, Purāṇas, and Itihāsas support these authorities, for see Bhagavad-Gītā, X-2, XI-37, IX-10; Manu-Smṛiti I-8, XII-132; Vishṇu-Puraṇa I, 1-32, I, 2-20, IV, 1-39, I, 22-64 and 78, VI, 4-10; Mahā-Bhārata, Śānti-Moksha, 168-78 and 79; 169-19, 30 and 31, Udāyoga, 67, and Harivamśa, 32, 223-39, 279-47, &c., &c.

1 व्रजसनेयस्यात्माः.
2 एकोवैनारायणर्वार्ताः.
3 भाषिष्यद्वारकामवो विपश्च परम्: तदत्तेऽवामवर्तमयोऽत्वतः ||
4 पत्रिवर्द्धकरावात्मक्षत्रमहत्नारायणवचनः शतसमासस्वमवचनः.
5 अपमस्यादस्य शर्वाच्च शर्वायमान्यायः.
6 नारायणादानवाजातः नारायणात्वोऽहाः.

Note:—From (3) to (6), it may be observed how the conception of God evolved from the term Sat up to Nārāyaṇa. If our readers are etymologists, they will at once understand the splendid discovery of Rāmānuja in the intricate windings of the Vedas. Says Max Müller:— “Every new work was a discovery, and these early discoveries, if but properly understood, are more important to us than the greatest conquests of the Kings of Egypt or Babylon. Not one of our greatest explorers has unearthed with his spade or pickaxe more splendid palaces and temples, whether in Egypt or in Babylon, than the etymologist. Every word is the palace of a human thought.” [P. 17, Vol. I, Trans: of the Ninth International Congress of Orientalists].
When therefore Śrī-saila Pūrṇa answered Nāyanār in his own riddles, he was convinced inasmuch as he was well-versed in Sāstras. And Pūrṇa feeling sure that Nāyanār was well on the way towards conversion, returned to Tirumalai. How clever of Pūrṇa!" So saying, Rāmānuja congratulated the Śrī-Vaishnavī who had returned. "And what next?" asked he.

"Sire," continued the Vaishnava, "listen to the results of the third sally of Pūrṇa. He made obeisance to Lord Śrīnivāsa of Tirupati and entered the purlieus of Kālahasti and camping there in a tope, spent his time in teaching his disciples the commentaries on Tiruvāy-ńozhi, (i.e. Bhagavad-Vishayam). Nāyanār came that way and got up a trumpet-flower tree (pādi to cull flowers for Śiva's worship). Pūrṇa had taken up Tīṇnān-vidu or Cent: II, Dec. 2 of St. Nam-māzhvār's Tiru-vāy-ńozhi, for comment; and as he went on reciting and explaining, Nāyanār attentively pursued the discourse. Pūrṇa came to the fourth verse thereof, which ended with:—"Except the One God (Krishṇa), which other deserves flower or worship?" On hearing this, Nāyanār jumped down the tree at once, flung away his flower-rieve, tore away the rudrāksha 1 beads he was wearing, and fell at the feet of Pūrṇa, overcome with emotion, and exclaimed:—"No, no; no one else can deserve. Holy Sire! I am an ignoramus, and apostate and am unclean and wallowing in the mire of worldliness. 2 Save me, save me. Alas that when God of the two Universes, (Nārāyana) has been, I professed fealty to the 'Nude deity of the Dishevelled Hair (Siva)'; when we have had the 'Love-beaming Lotus-Eyed (Vishṇu)', I placed my affections on 'Fire-vomitting Ugly-Eyed (Siva)'; when we have had Krishna, the sea-and-land Swaller, I worshipped the 'Poison-dark-necked' (Śiva); when we have had the Kalpaka-tree which had saved the herds and herdsmen from Indra's hail and storm (Krishṇa), I honored the 'Dead-skull-handed (Siva); when we have had the Śrī-breasted (Vishṇu), I bowed

1 The berri es of Usocarpus Ganiu, sacred to Śiva.
2 अर्तकृष्णचारारीकृष्ण मलिनो हुङ्कसाने। निमम कृपयात्तौः पुरस्मानस्ते।[Nārāda.]
to the 'Beggar (Siva)'; when we have had the glorious 'Silk-mantled (Vishnu)', I was an abject slave to the 'Tiger-skin-mantled (Siva)'; when we have had the 'Gangā-toed (Vishnu)', I circumambulated the 'Grave-yard-stalker (Siva)'; when we have had the God of the fragrant Tulasi, I resorted to the 'Bilwa-fond (Siva)' and wasted my strength by pouring pailsful of water over the vile phallus." So went on Nāyanār, now really Govinda, going through the whole gamut of the Vishnu-Siva legends; and very contrite at heart for his vagrancy, supplicated Pūrṇa to save his soul, lost in the wilds of false faiths. Govinda thus lay prostrate. Pūrṇa looked at his disciples and saying: "Repentance has washed this soul clean, and Ālavaṇḍār will now accept the purged heart," lifted him up with loving hands, patted him on the back and discoursed to him in soothing tones, "drinking Govinda, as it were, with his gracious eyes, and hugging him as it were to his heart." ³

The Sivite residents of Kāḷahasti came to know of Nāyaṇār's remorse, recantation and redemption and hemming round Pūrṇa, remonstrated with him thus:—"How canst thou entice, Sir, our Nāyanār, by mesmerizing him with charm-dust." "Why do ye ask me?" retorted Pūrṇa, "there is your Nāyanār; ask him. Know, our ways are hidden to you, and we never swerve to others' ways." Then they turned to Nāyanār, and seizing his hand, "Come," said they. Govinda swiftly snatched his hand away from their clutch and said in anger:—"How dare ye pollute my hand with your touch? Here, take away the temple-keys, the signet-ring and other articles of your cult and creed. My connection with you

1 The basil sacred to Vishnu (read p. lvii. of our Līres Āzhvārś.)
2 Egle Marmelos, leaves of—sacred to Śiva.
3 अमुदेा-पोदि in Tamil, a magic-dust supposed to possess the property of subjugating another's will to one's own.
has from this moment ceased; and I have nothing more to do with you. I am entirely rid now of old shackles.” So saying, he suited action to word, by clapping his hands, and turned his face away from them. Thus beaten they said to Pûrna, —

“So saying, he suited action to word, by clapping his hands, and turned his face away from them. Thus beaten they said to Pûrna, —

“Sire, we had known all this yesterday; and yet we thought we would go to you and make a stand and try to force or persuade Nâyânâr back to us, but it is hopeless, we find. Hear, however, the dream which we had. Our God of Kâlahasti (Śiva) appeared to us and spake thus: — “Listen, my faithful! In the old days, the Vedas and Sàstras suffered at the hands of the Pâshandins, Bauddhâs and Chârvâkâs. They were restored by the three-staffed Sanyâsin, Dattâtreya. Again now, as of old, the Vedas have suffered by heretical vandalism. To re-establish them, the celestials Vishvaksena, Ananta and Vainateya have become incarnate on earth, under the names of Yâmuna, Râmânuja and Govinda. To help them, the Divine Symbols of Vishnû—the Conch and the Discus—have appeared as Dâsaraththi and Kûrëśa, respectively. So, the Vedic Vaishnâvism which is going to revive under these Masters is a system which is after my own heart. Govinda had entertained a wish once for living in Kâšî; and this desire I fulfilled by appearing as the linga in his palm, and giving him thus a chapter of Saivism; so that he may be in a position to show and prove to others the comparative merits of the two systems, which can best be done only after personal experience. Vaishnâvas are a free people. Interfere not. Let them alone.”

‘Such was our dream,’ the Saivas represented, ‘and so, Sirs, you are free, and we return.’ Pûrna’s plans were thus worked out. He took Govinda to his home at Tirupati, and has had, as expiatory, the tonsure, &c., performed as also the five-fold Sacraments of the Vaishnâvas—on the shores of the Holy Pond, called the Svâmi-Pushkariṇī—administered. After this the Holy Teachings contained in the Prabandhas of the Saints (Āzhvârs) were duly imparted, and the Five Fundamental

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1 This means: washing one’s hands off.

2 संस्कृतमयुप्नियते: उपनीतिस्तिल्लिनमानम्

तापस्यपुष्पमुस्तावान मन्नेीयागश्चयम्: II [Kâsyapa-Samhitā.]
Truths\(^1\) of religion were explained to him, thus making Govinda an all-round Vaishnava for evangelistic work with Ramanuja. Govinda looked upon Pūrṇa, his Master, as God Himself. He knew of no other God except his Saviour, Pūrṇa, to whom he was a servitor, in thought, speech and deed, even as Lakshmana was to Rāma.

And I, Master, remained with them so long, enjoying their company as well as studies." Thus related the Vaishnava to Ramanuja.

On hearing this, Ramanuja rapturously eyed the Srиваishnava and uttered blessings. The first successful evangelistic work of Ramanuja had thus been accomplished, by the recovery of Govinda from his apostasy.

\(^1\) The *Artha-puṇḍaka*, or the nature of (1) God, (2) Soul, (3) Goal (4) Means, (5) Sin. A separate treatise on this topic comprises one of the eighteen Mystery-Books of Sage Pīḷai Lokāchārya.

\(^2\) 'Thou shalt with thy Videhan spouse, Recline upon the mountain's brows; Be mine the toil, be mine to keep Watch o'er thee, walking or asleep.' [Griffith.]
 CHAPTER XV.

RAMANUJA AND MANTRA.

Sri Ramānuja had not yet formally seen his Guru Śrī Mahāpūrṇa, at his residence, after his arrival at Srirangam from Kānchī. And, two, through his wife, he had possibly offended him. But he had abandoned her on that account and donned the Sannyāsin robes. Was this sufficient amends to appease the Guru? Such thoughts embarrassed Rāmānuja. He would however go and tender ample apologies. So he walked on to his Guru’s dwelling. In an attitude of veneration and humility, he prostrated himself, and telling him how he had made expiation for his past conduct, begged of him to pardon that for which he was not personally responsible. Pūrṇa said he never knew there was anything to pardon, but that on the other hand Rāmānuja was daily growing in his estimation. “Sire,” said Rāmānuja, rising, “to fill the blank caused by Yāmuna’s sudden departure, to supply yourself the lack caused by my having, by a hair’s breadth, missed conversing with him on matters spiritual, deign to impart to me all the mysteries of religion, that great Guru of mine has entrusted to you for the purpose.” “With the greatest delight,” replied Pūrṇa, “I have been eagerly looking out for an occasion like this. There shall be no more delay. The essence of our Holy Faith, know, is embedded in the Dvaya-mantra. ‘O, its greatness! its power and strength! A gem, eternal, holy,—the very gist of the Vedas! Purifying, meritorious! Rich, world-winning, and healing’.

So saying, he briefly imparted to Rāmānuja the essentials of religion contained in it, viz., There is but One God. He is All-merciful, and is therefore our Way. He is All-knowing and All-mighty, and is therefore Our God. The souls’ end and aim is therefore eternal living service at His Holy Feet. There are glorious amplifications of this truth yet. Learn these at the
feet of Tiru-k-kōṭṭiyūr Nambi (=Gōṣṭhī-Pūrṇa), who was an intimate disciple of Yāmuna.

Rāmānuja took leave and proceeded to Tiru-k-kōṭṭiyūr (near Pudukōta); and, on arriving there asked the passers-by where Gōṣṭhī-Pūrṇa was living. “There, in that poor low hut,” said they, pointing. Rāmānuja fell on his knees, and all the way from where he stood up to the hut, he went prostrate. Only those knew Nambi well, who knew how not to see defects in their Masters, but only saw perfections, and these to exaggeration.² Rāmānuja approached Nambi and falling at his feet prayed: “Teach me, Holy Sire, all the recondite doctrines of our Faith. I am the humbe feet" of Mahā-pūrṇa.” In order to test the strength of Rāmānuja’s professions, Gōṣṭhī-Pūrṇa said in an off-hand manner: “What have I to tell, and to whom ?,” and gave him no countenance. Rāmānuja never spoke another word, either of supplication or of reproach; but simply prostrated himself and returned to Kōil (=Srirangam).

G. Pūrṇa had to visit Srirangam for the season’s festivities connected with that Holy Fane. He came and paid homage to the Lord Ranga, who was pleased to dower him with all honors, and commanded, through the officiating priest, —“Instruct our Rāmānuja in all the occult lore of the Faith.” “But, O. Glorious God!” said G. Pūrṇa, “It is Thou who hast ruled: Tell not those who have not been apprenticed at least for a year.¹ Reveal not high truths to the non-serious, non-dutiful, who love me not, &c.²? So that if I have to carry out the strict letter of Thy law, I must wait and try Thy Rāmānuja.”

¹ See Hierarchic Table, No. 24 in our Lives of Āzhvārs.

² This attitude of mind towards a Teacher constitutes a real disciple; and only then is his successful spiritual career assured. “The glad and cordial recognition of excellence,” says A. Besant, “wherever found, the checking of the critical and carping spirit that fixes on defects and ignores virtues, these things prepare the soul to recognise his Guru when he appears. Many a one misses his teacher by the mental habit of fixing the attention on blemishes rather than on beauties, by seeing only the sun-spots and not the Sun.” [Value of Devotion, p. 263 f. Theos: Review. Vol. XXVI].

³ This is the Indian idiom for a “true disciple.” Let our readers become accustomed to it.

¹ नासंवस्तरप्रसन्नेश्वरयात्रा.

² इदसत्याकारक [Bh. Gī. XVII-64.]
“Not so in his case,” answered Ranga, “as he is fully qualified according to the requirements of the text:—

Body, wealth, mind, life itself, belong to the Guru, &c., and therefore he may be instructed.

“Come to my place,” said G. Pūrṇa to Rāmānuja, and left Srīrangam. Rāmānuja went all the way, as directed, to T. Kōṭṭiyūr again. But when he went there; “Not this time; can you go now and come again?” told Pūrṇa. Rāmānuja never thought of a protest, and never felt irritated, but simply obeyed the command, and returned to Srīrangam. Eighteen times, thus, it is chronicled, did Rāmānuja journey to T. Kōṭṭiyūr and return, each time being told the same thing. G. Pūrṇa had at the same time no other idea except that of testing Rāmānuja’s faith and zeal, and testing him through an ordeal of novitiate probation, to see if his spirit was strong and capable of overcoming passions of the mind. Had his will been weak, he would long ago have given up his endeavor as unworthy of pursuit. Had he succumbed under the weight of disappointment and chagrine, that would have proved him an unworthy disciple, to whom it would have been useless to reveal occult truths. Such were Pūrṇa’s thoughts. And on the other hand, Rāmānuja’s tenacity of purpose was raising him every time in Pūrṇa’s estimation. When he returned to Srīrangam for the eighteenth time, however, he felt somewhat, and was moved to tears at the futility of his repeated efforts, and was found deeply revolving in his mind, as to what he should do next; when a disciple of G. Pūrṇa chanced to come from T. Kōṭṭiyūr, and came on a visit to Rāmānuja. Rāmānuja, bidding him be seated, and after preliminaries were over, poured before him his bitter grievances, and consulted him as to how he should make himself worthy. And he finished the consultation by saying:—“Is not God pledged to save us from evil, and grant us bliss? Even so are God’s regents on earth. How am I to become worthy, if by the worthy, my unworthiness is not effaced; and unless the benefactor gives, how is the receiver

1 See Munuhshuppaḍi, Intro: to Chārama-Sloka.

2 See Munuhshuppaḍi, Intro: to Chārama-Sloka.
to be blessed?" The disciple returned to T. Kottiyar, and told his master how Ramanuja was pining for knowledge. "Has he such keen appetite? Then I must at once feed him. A moment's delay more on my part brings sin. Let Ramanuja come to me alone with his staff and pennant." So did G. Purña exclaim; and bade the same disciple go forth at once and bring Ramanuja to him. Swiftly came he, and prostrating himself before Ramanuja begged of him to proceed. He started immediately, taking his two intimate disciples with him, Kûrêşa and Dâçarathi; and fell at Purña's feet. "These instead of thyself alone, as I had commanded!" exclaimed Pûrnairate. "Holy Sire!" explained Ramanuja, "'come with staff and pennant' was thy order. So I have come." "Staff and pennant! which is thy staff, which is thy pennant?" asked Purña. "Sire, Dâçarathi is my staff; Kûrêşa is my pennant. I am never without them, nor they without me." Purña's irritation vanished and he was moved by Ramanuja's exemplary conduct and astuteness. "Well," spoke Purña—who by the bye had been commanded by Lord Ranga in a dream again, to unbosom Holy secrets to Ramanuja, as the latter was no other than Ādiṣeṣha himself incarnated—"I make exceptions of these, thy Inseparables; I command thee that to no others shalt thou impart the sacred truths I am going to divulge to thee." So saying, he led Ramanuja to a secret corner of his hut, and there revealed to him the hidden truths of the Tûrmantra, or the Mantra of the Ashtâksbara-Upanishad, the eight-syllabled and three-worded Mantra, the gravity of which is thus described:—"Prâńava the first; Namâs the middle; and Nârâyaṇa the last. So runs the Eight-syllabled Mantra, to be ever used in prayer by seekers after God. It is the granter of every boon, and promoter of devotion and dispassion." 

1 Staff is the Tridanda of the Sanyâsin, and pennant is the colored piece of cloth attached to its top.

2 Prâṇava-adântih-tamam.  
  Namâsâbhirâma-viśvâd-svâvikhaṃkârûnâyam.  
  Nârâyaṇâ-yânâ-adântih-tamam.  
  [Śatâvala-Samhitâ.]  
  Also see our Lives of Saints and Wisdom of Saints for detailed explanations.
"This," he said, "is the Mantra which all our Saints and Sages constantly recited and pondered over. It is the bestower of eternal bliss." Râmânuja reverently received the teachings, and considered himself now as regenerated and saved. But he could not contain the truths within him, though imparted under pledge of secrecy. "Why are such truths so jealously guarded from all mortals? If God is not for sinners, from whom is He? And therefore is not His Holy Word a message for all? Why should mortals be denied its saving power? But I shall not make a secret of it. I shall divulge it to all regardless of consequences." So did Râmânuja reflect and reason. Compassion for all men burned in his heart. So he made up his mind to proclaim the Word to the public.

The next day, he entered into the big and elevated hall 1 of Terk-kâzhvân, or the Lord Nrisimha, Resident of Tira-kkottiyûr, invited all to assemble there; and his full heart flowed to them in the revealing of the precious truths relating to Spirit, which he had learnt from G. Pûrna, under vow of secrecy. This news reached and roused the indignation of G. Pûrna. He commanded Râmânuja to appear before him; and asked in tones of anger:—"Culprit! did we not strictly enjoin thee not to reveal our noble truths of religion to the undeserving vulgar? How durst thou misbehave, and outrage promises made?" "Revered Sire," submitted Râmânuja, "I confess I am guilty of disobedience. But I taught the truths to others to glorify thee and thy lore." "That is not it," retorted Pûrna, "the disobedience on thy part is the question. That, thou hast glaringly shown. What is thy punishment for it?" "My punishment is certainly hell, Sire," submitted Râmânuja. That thou well knewest," protested Pûrna, "and yet what made thee to violate my law?" "Sire," said Râmânuja, "pray listen to me calmly. Disobedience surely deserves hell. I must be sent there, no doubt. But, holy Sire, may I submit that it is but little sacrifice for one sinner to make, inasmuch

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1 This is called the gopuram or pinnacle, as sung by Annapāvappangār in his Râmânuja-atimānusha-stava:—

"किंगोपुरोपरिवित्तिरिथभूरिदनम्".
as it brings salvation to many. Moreover all the merit of that whole-sale salvation goes to you, because of the Holy Secret having emanated from your great self? These reasons emboldened me to infringe thy holy command. It was compassion for mankind that rendered me blind to thy injunctions. I ask forgiveness. Do with me, holy Sire, what thou wilt.” G. Pūrṇa was struck dumb at this reasoning and his own heart moved. ‘Oh, that this idea never entered my crippled heart,” said he excitedly, “my heart, which would not ere this warm with love for mankind. I am hated. Strange I never felt the all-embracing love of Rāmānuja. Rāmānuja! Yatirāja! Indeed thou art He, come on earth. I see it all now.” Thus vehemently venting forth the new and strange emotions stirring in his breast Pūrṇa rushed forward and embracing Rāmānuja continued:—“Holy son, thou art mine, my own indeed art thou. Thy name shall henceforth be Emberumāṇar. The creed that I gave thee was hitherto known as the Creed of the High Vedānta, but henceforth it shall be known to the world as the Creed of Emberumāṇar. Not only that, which thou hast already heard from me, shalt thou proclaim from the house-tops, but more shalt thou hear from me. Secrets there are yet. Come, wilt thou be, or art thou, satisfied, as thou seemest, with what thou hast got?” So went on Pūrṇa, in the exuberance of his strangely awakened love for Rāmānuja. “Holy Sire,” softly said Rāmānuja”, I am not to lay down law for you. Had I in the least thought that there were yet other Secrets than those you have already so graciously divulged, and therefore stood in need, that would prove lack of trust in me; i.e., as if I harboured doubts as to your sincerity. But if I say now: ‘I need no more,’ that would prove that I had not well understood the bearings of the first set of secrets given me. So I hold my peace. It is for you therefore, Master, to decide in these circumstance and from events which have transpired, what I deserve.” My own sou, Rāmānuja, dear!” said Pūrṇa, “then let it be deferred. Go

1 Cp. this what Rāmānuja (i.e., Lakshmana) said:—
“एकत्यं परेऽस्तु मापूर्ति विविधत्वम्” [Uttara Rām; 105-8].

now and come again, but mind, come alone.” Râmânuja stretched himself before his Guru, rose and left for Srîrangam with his staff and pennant.

Some time after, Râmânuja journeyed, as bidden, to his Master for further instructions, and humbled himself before him. “Come now,” said G. Pûrṇa, clasping Râmânuja’s hand lovingly. Taking him to a sequestered spot and adopting every precaution that no one may disturb them, “touch my feet”, said he, and promise thou wilt not venture on further disclosures of our most cherished secrets.” On Râmânuja solemnly plighting his word, Pûrṇa began in the manner of Lord Krishṇa:

‘Listen, Arjuna, again, to My lofty speech, the Secret of Secrets. I say it as it is good for thee, and as thou art my friend and devotee.’ [Bh : Gi. XVIII. 64.]

“It is the Last Word (Charama-śloka) of the spiritual science, contained in the Lord’s verse ” said Pûrṇa. Thus:

“Give up entirely all other Ways,
Choose Me alone as Thy Way:
Thee, from all sins, I will absolve,
No more then shalt thou mourn.” [Bh : Gi. XVIII. 66.]

“Son, reveal not these Holy Truths to the unprepared, undeserving, unserving, and haters of God (Me).” [Bh : Gi. XVIII. 67.] Râmânuja, if you value these Truths, then let not atheists and heretics hear them. Guard them against such.

“Let it be, Sire, as thou wilt ” said Râmânuja, “but may I not make exceptions of such worthy God-loving souls as Kûrēsa. How can I conceal from him?” “He may, be worthy” enjoined Pûrṇa,” but our Śâstras lay conditions such as:

“One year, half year, quarter year at least, shall the postulant be examined in every way; and then shall the Guru initiate him.

1 संतसरंसद्देवा मात्रत्रयम्यापि।
परिश्रयविवधोपाये: कुप्यानित्सनद्धोबद्वसे॥
graciously, disinterestedly. And therefore, after putting him to test and seeing that he really craves for knowledge during this trial-period teach him.” Rāmānuja received these commands and returned to Srīrangam as a victor returning home after a successful campaign. He thought to himself that even like the Eighteen Chapters of the Gītā preached by Śrī Kṛishṇa, before the Last Word (Charuṣa-sloka) was revealed, in order to test Arjuna’s mind, were the eighteen trips imposed upon him by his Guru. “I am Crown Prince now,” he exclaimed rapturously, “and I am heir to the Kingdom of God.”

Kūrēsa was now longing to learn this Truth. He was anxiously waiting for an opportunity to declare his mind. He found one and throwing himself at the feet of Rāmānuja said: “Holy Sire! how I realise the effects of Yāmuna’s petitions to Lord Varada. By them have you become the Pioneer of our Faith after discarding all worldly concerns. A holy band is gathering round you. I am happily one. See, how again Yāmuna’s disciple, G. Pūrṇa, has dowered you with his special grace. May I not be so blessed by you in turn?” “Son, beloved,” said Rāmānuja, “you must bide your time one year. That is my command.” “Master,” humbly submitted Kūrēsa, “One year! Ah, it is intolerably long. Can I stand it? Shall I live so long, so long? I have heard that one month’s fasting and lying at the door of the Master, is considered a good equivalent for the year’s probation.” So saying, Kūrēsa put his word immediately into execution. Rāmānuja was moved by pity, and at the end of the month, he initiated him into the final principles of the Gītā.

Dāsarathi was watching all the while. He found no rest for his mind till he learnt the saving truths. So he approached Rāmānuja and fell at his feet. “Teach me, also, I pray, Master,” said he. “Son, my permission was for Kūrēsa only. You must go to Pūrṇa and obtain his permission.” Dāsarathi ran to T. Kōṭṭiyūr, and threw himself before Pūrṇa. But Pūrṇa never gave him countenance. Dāsarathi held to his

1 See Chapter VI, p. 40.
2 See Manukshappadi, Introd: to Charuṣa-Śloka.
resolve, and repeated his importunity; but Pûrṇa as resolutely turned away from him. This went on for six months. If Dāśarathī had any pride of birth or learning, this probation was good for him. He humbled himself again. Pûrṇa now glanced at him. "You are one of Rāmānuja's favoured, I surmise," asked he. "Yes, Sire! I am known as Dāśarathī; I am come to learn the cream of Gitā-teachings from you." Pûrṇa said: "Let every trace in thee cease, of the threefold egotism which troubles mankind, that of talent, wealth, and ancestry. Rāmānuja will be the best judge of thee in these matters. Go to him and wait on his will and pleasure. He will bless thee."

"Be it as you will, Sire," said Dāśarathī and humbly retired to Srirangam. Dāśarathī's return, Rāmānuja was watching, and when he came and fell at his feet, and related all that took place at T. Kōṭṭiyūr, Rāmānuja, in the midst of many assembled disciples, said:—"Do you see? Dāśarathī is now a changed person. If he had any notion of self-esteem before, how it hath disappeared now! What a transformation effected by my Guru! Rise, Dāśarathī! thou art now qualified to hear high lessons of the Spirit. I will reveal them at once." So saying, he communicated to him the quintessence of the Gitā-teachings, and exclaimed joyously. "Aye, now indeed, I may claim as my own, my Staff and Pennant."²

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¹ विबामदेशमद्य चतुर्योगिजनोमवि

एतेमदालितानां मेतापवस्थानं

² I.e., the two close disciples, Kûrēṣa and Dāśarathī.
CHAPTER XVI.

RAMANuja'S INTERPRETATIONS.

Some time elapsed thus. Goshthi-Purña came on a visit to Sriranganam, where he met his college friend Tirunālai-Andán (Mālādhara). He took him with him and went to see Rāmānuja in his retreat. Rāmānuja on seeing his Guru come, rose and receiving him with due respect, entered into conversation. "Rāmānuja!" he addressed, "you are now to hear the utterances of our Holy Saints, the Tīru-vāy-mozhi of St. Nam-māzhvār, to begin with. I commend you to the care of my friend Mālādhara, who has been full well instructed in that lore by Yāmunāchārya." So saying, he placed Rāmānuja's hands in those of Mālādhara, and begging of the latter to take his trust through a course of the Prabandhas, left for his own town.

They began the new course of studies. But as Mālādhara gave out the explanations of each verse as he had heard them from his Guru, Yāmuna, Rāmānuja gave expanded or improved versions of the same. Mālādhara used to say that he never remembered such explanations given out by Yāmuna. "But they are right, Sire! and Yāmuna's mind was really that," Rāmānuja used to reply. In due course, they came to the verse: Ariyā-kālattu [T. Vāy-mozhi II, 3, 3]. Mālādhara explained it thus:—"O God, when I was ignorant, thou gavest me the knowledge of my relation to Thee, and yet Thou hast confined me in this carcase which destroys this knowledge!" "This cannot be, Sire!" protested Rāmānuja, "if you consider the trend of the whole decad here [II, 3], it is an acknowledgment of all the manifold good, God did to the Saint. While so, one verse in the middle of the Decad cannot convey an accusation against God. So, by a transposition of the terms of the verse in question, the meaning becomes:—"Whilst I was yet confined in this carcase which destroys knowledge, thou were pleased to bestow knowledge of my relation to Thee, O God!" 2

1 See No. 25, Hierarchic Table, in our Lives of Azhvars.

2 Readers ought to read the original of this in the 2nd Volume of Bhagavat-dishayam, if they wish to fully enjoy this intellectual banquet.
don't remember Yāmuna so explaining to me," expostulated Mālādhara, "I like not such interpretations from thee." So saying, he ceased teaching further. The news of this interruption of studies reached the ears of G. Pūrṇa. He journeyed thereon to Srirangam to inquire into the cause. Meeting Mālādhara, he asked for an explanation:—"Compeer!" began Mālādhara, "our studies never go on smoothly, for Rāmānuja, I find, is too much for me. He has an eternal store of new interpretations. For instance, we had a passage-at-arms over St. Nammāzhvār's verse Arīyā &c. [II. 3. 3.]. Whereas I construed it as conveying a spirit of invective against God for His ways of dealing with souls, Rāmānuja construed it as an expression of gratitude to God, so as to make verse 3 harmonize with the other verses of this Decad. Such a protesting spirit seemed to me a violation of a disciple's decorum, while his constructions also seemed at variance with our Yāmuna's mind. Hence I had to stop studying with an eccentric pupil like Rāmānuja." "But, pardon me," interrupted Pūrṇa, "Rāmānuja is right, for I remember our Yāmuna having so explained. You seem to have forgotten. Friend! Rāmānuja is incapable of going wrong. If any one knows Yāmuna's mind, it is he. Look upon him as like another Krishna who went to Sāndipani for instruction. You are but a pretence. He knows all. No more be under the delusion that you are teaching him truths not already known to him. So, permit me as a friend, to lay it on you henceforth as a sacred duty to continue the Tiruvāy-mozhi from where you dropped it; even if, to do so, it were necessary on your part to wait on Rāmānuja, instead of his waiting on you. He is such disciple as his Gurus must go to him." So saying, G. Pūrṇa went to Rāmānnaja's monastery, accompanied by Mālādhara and Mahāpūrṇa. Seeing them, Rāmānuja rose exultingly, and prostrating himself, welcomed them all. G. Pūrṇa thus made peace and saw to the Prabandha-studies being again pursued in right earnest.

They sat to the study again under these terms of conciliation. A passage was again being explained by Mālādhara. 

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1 Consult Vishnu-Purāṇa.
so, Sire!" interrupted Râmañûja. Yâmuna meant it another way. "How dost thou know Yâmuna?" excitedly queried Mâlâdhara, of Râmañûja, "thou hast never conversed with him once in thy days. Thou but sawst him after his death. And yet Thou darest to interpret his mind to me!" "With thy leave, Master," submitted Râmañûja, "look upon me as the Êkalavya\(^1\) to Yâmuna. That will explain how I understand him." "I understand thee now, Holy Râmañûja. I find the words of my friend G. Pûrna indeed confirmed by my own experience of thee. Thou art even an Avâtâra. To me art thou teacher, not I to thee. I have learnt from thee many things that I had not learnt from Yâmuna." So saying, Mâlâdhara rose and made obeisance to Râmañûja.

Thus, without further impediments to progress, the study of a course of the Prabandhas was in due time completed. Mahâpûrṇa now suggested to Râmañûja that there were other mysteries yet, which if he so desired, he might learn from the venerable Tiruvaranga-p-perumâl Aâraiyâr. Râmañûja took the hint at once, and from that day forward engaged himself for six months to offer milk daily to Aâraiyâr as a premium for learning. And to this he added the service of preparing for Aâraiyâr a turmeric-paste (maîjal-kîppu) for ablution-purposes, when the adhyâyana-festival came round in the year. One day the preparation was found not quite to Aâraiyâr's liking. Râmañûja threw it away, and immediately prepared it anew. Aâraiyâr was watching this solicitude on Râmañûja's part. "He loves me as one may love God. He loves me, a son of God, as God Himself incarnate," thought Aâraiyâr. "Come, noble disciple," said he, "you are fit to know the highest mystery. By your services to me you have earned it. So you lay claim to all that I have. Know then that God's apostles and representatives on earth are God Himself visible in that form. Our Sâstras hence proclaim:—

\[^1\] See 132nd Adhyâya, Âdi-Parva, Mahâbhârata for the Story. Êkalavya made a mud-image of Dröṇa, and learnt from this mere image of a Gurn, all the science of archery.
“The Guru is Parabrahman Himself; is one’s real Wealth; is the Object of love, and our Refuge. He is our Wisdom and the Way. Who preaches such a Saviour, is the Saviour of Saviours.”

“Know that God asleep is the Guru awake; God invisible is the Guru visible and moving. The Gurus bring messages of God. They are God’s mouthpieces. Through them, God chooses to teach mankind. Look upon the Guru (Saviour) then as God Himself on earth. Look upon him as St. Madhurakavi looked upon St. Nammâzhvâr, as Lakshmana upon Râma and Satrughna on Bharata. This is called the Paîchamâpâya, or the fifth and ultimate means of reaching God.” Thus did Arâiyar descant on the greatness and virtue of Saviours, as the constituted channels through which God becomes most accessible to mankind. “They are appointed and sent by God to perform the functions of salvation. They are empowered mediators between man and God. Who reject them reject God, and their salvation is imperilled thereby. This truth is hard to be realized by mankind, which is apt to deny the Saviour by the very fact of His moving with them, living with them and sharing with them all their joys and sorrows. The very intimacy breeds contempt. Those only steer clear of this danger of denial, who can pierce through the veil of the visible symbol of the Guru. Râmânuja! seriously reflect over this truth and be blessed.” Obtaining this truth, Râmânuja became supremely happy.

1 गुरुपरंपण गुरुपरमर्यम् | गुरुपरमतः गुरुपरमाः पुरुषार्णम् ||

2 गुरुपरमविया गुरुपरमाति: गुरुपरमाः गुरुपरमः पुरुषार्णम् ||

[Kâśyapa-Samhitâ].

3 ाचार्यसहिंसाचावसहिः प्रहीनंश: [Paîcharâtra].

4 Read his life in our Lives of Âshvârás. [See No. 10 in the Table, Ibid].

5 The other four Means being Karma, Jñâna, Bhakti and Prapatti. It is also called the Charâma-parva. See Table of Soteriology, pp. 573-574, our Bhagavad-gîtâ.

4 I and my Father are one, said Christ. Our Upanishads say:—

यस्यद्विसरसरसिकषीतसदिवद्वायुः [Subâla: Up. end].

That this is an old Indic doctrine may now be understood by all who may have doubted it ere this.
Here it may be asked, how one disciple can have more than one Guru? It was Mahāpūrṇa who acted the first sacramental Guru to Rāmānuja, at Madhurāntakam, as already narrated. And yet we find Rāmānuja resorting to many Teachers for instruction. There is no serious spiritual objection to such a procedure, it is stated. For a king may entrust more than one minister of his, with the wealth of his realm, to be made over to his heir when he comes of age. Each minister discharges his particular trust in due season. Such was the case with Rāmānuja. For the great Yāmuna had made many, the custodians of Spiritual Truths, which were to be imparted to Rāmānuja, each in his turn. Rāmānuja was to have received them directly from Yāmuna, but fates had ordained otherwise. Rāmānuja's hopes, which had been dashed to the ground when Yāmuna suddenly passed away, were now fulfilled. Yāmuna had signified to his disciples that Rāmānuja was to be the High Pontiff of their resuscitated Ancient Church; and the deposit of spiritual truths he had left with them was to be placed in his hands. The Gurus of Rāmānuja therefore were thus bound to discharge their sacred trust. When they did so, each in his time, they were relieved and happy. It may be the teacher or the disciple. The canon laid down is that who so is qualified to receive spiritual truths must be told them, regardless of formalities otherwise prescribed, for the disciple to wait on the teacher and so on. A teacher, it is even said, becomes a teacher only when he has found a fit pupil, only when he has transferred to him his wisdom. Thus Rāmānuja's teachers became entitled to that honor only after teaching Rāmānuja, and disciples became true disciples only after becoming disciples of Rāmānuja. Rāmānuja is therefore described as the Central Gem in the precious necklace made up of the gems of Teachers and Disciples of the Vaishnava apostolic.
CHAPTER XVII.

RÂMÂNUJA'S MINISTRY BEGINS.

Râmânuja's studentship was now complete. He was already spiritual before intellectual. The naturally spiritual man was by means of intellectual accomplishments, to bequeath a legacy to the world in the shape of written works. He composed three in the beginning embodying the principles and practices of the Vaishnava faith. These were the gadya-traya (The Three Proses), the Daily Worship-Manual called the Nitya, and the Commentaries on the Bhagavad-Gitâ.¹ The cardinal doctrine established by him in these works is the Unity of Godhood expressed by the term Nârâyana of the Taittiriya Upanishad and others.² And Râmânuja disseminated the doctrines among many who were gathering about him; and thus did his ministry begin.

It was the practice of Râmânnja, as a mendicant who had abandoned the world, to visit seven houses daily and collect alms. Only upon this is the Sanyâsin to subsist, according to the Yati-dharma. Alms-begging is enjoined on the principle that the ascetic has nothing to call, or ought not to own, any worldly goods as belonging to him, as such owning begets a series of attachments necessarily and weds him again to worldly interests; and to show to the world that the world to the spiritual man is beggared before God; in other words, beggary means death to the world in order to live unto the spirit. This is the spiritual interpretation of the donee's mendicancy compassing eleemosynary merit to the donor. Both are abused in India. The worldly man ought not to beg, and the spiritual man ought not to bestow,—this is reversed in modern times. The law is: the material man is the custodian of the spiritual man's body, and the spiritual man, of the material man's soul. The commodities of exchange between the two are substance and spirit. Each party has his laws and conditions for the exchange. Hence a spiritual-beggar is no burden upon society. Other

¹ This is the one we have English-translated.
² Vide Introduction to our Lives of Saints, and Topic 84 in our Divine Wisdom, for a disquisition.
beggars are indeed so, and ought to be interdicted from their professional preying upon others' honest labour. A spiritual beggar is a benefactor inasmuch as his very presence among men, not to say of the influence of his words on them, is a great moral and spiritual influence, elevating them from the gross to the ethereal, from the fleeting to the lasting. Such a monk-mendicant was our Râmânuja.¹

We have said above that Râmânja's main endeavour was to establish the Unity of Godhood. In doing so, he did not abstract God from His Universe,—a process tried by monism ending in negation,—but restored God to His Universe in all the fullness of His Infinite nature, so to say. By his practice, he illustrated it, even when he went about his begging excursions. For it is chronicled that Râmânuja, while so engaged one day in the throughfares of Srirangam, a few boys, form mere frolic, waylaid him and pointing to a figure like man which by their toes they drew on the dust, said: "Boasted friar, here is your God. If He is everywhere, here He must be. Worship Him then." Râmânuja was delighted to hear the boys sermon to him thus. Anon he put his bowl down, prostrated himself before the Figure on the floor, and thanking the boys went his way.

On another occasion he came across a number of boys in the streets. They were enacting all that they saw their elders doing in the Temple. They had described in the dust a diagram of the Srirangam Temple, with several chambers allotted therein for God, for His Consort, His Saints and so on. Regular worship they commenced, and it was now time to offer food to the several Deities. The boys procured the food easily; for

¹ Āpastamba in his Dharma-Sūtras, says [II. 5, 10]:—

The gist of this is that unless conditions stated are present, begging is to be discouraged. Read infra, Râmânuja's explanations to Kongilpirâti, on why great men go to poor houses making begging but a pretext.
they gathered the road-dust, made it into convenient heaps, and offered the same to their God pictured on the ground. Food so consecrated should be distributed next, to all the worshippers. That is the rule. So the boys did; and finding Râmanuja in their midst: "God's food, Sire, take," cried they. Râmanuja fell reverently on the floor, and rising, as reverently stretched his hands and received the food and went his way.

Râmanuja's stewardship in the Temple necessarily gave rise to bickerings on the part of the priests. They were jealous of his discipline and his growing power. Why not do away with this Sânyâsin, and let us freely revel in corruption? thought they. They would poison him, decided they. To one of the seven houses which Râmanuja was found frequenting for alms, they went and prevailed upon the owner to mix poison with the alms and give it to him. In India, the housewife is to perform the duty of doling out alms. So the husband told the housewife to do the nefarious deed. She objected, but he persisted. She was obliged to obey. Râmanuja came. With hands somewhat trembling, she doled out poisoned food to him, and prostrating herself before him, abruptly retired with eyes downcast. Her manner, he observed, was somewhat peculiar that day. This raised suspicion. He thought he would place the food before a dog. He did, and lo! it made the dog sick and giddy; it fell and died. "This is food with poison (sa-gara)" cried Râmanuja: "Let the poison (gara) go to its birth-place (sâgara)." 1 So saying with a pun on the word sâgara, he cast the food into the waters of the Kaveri river close by.

From that day Râmanuja would fast, but soon news of this flew to G. Pûrna who left from T. Kottiyûr for Srîrangam to set matters right before it was too late. Pûrna had neared Srîrangam and was crossing the dry bed of the Kaveri river in the midday sun, which was scorching the head and the feet. Râmanuja, with his chosen, went to meet the Guru, and fell prostrate before him on the burning sands. Pûrna did not bid

1 This has reference to the Churning of the Milk-See Legend, when poison was one of the products of that sea.
him rise. Kidambi-Âcchân by name, a disciple of Râmânuja, who loved him much and who had accompanied him, watched this with painful expectancy. Finding the suspense insupportable, and provoked beyond patience, he cried to Pûrṇa: “Sire! are these the exactions of civilities between Teachers and Disciples? Doth thy code of etiquette permit such infliction of cruelty? Doth thy stony heart demand, that a tender flower like my Râmânuja should be fried and roasted before thee like this? Hast thou sense? Hast thou the milk of humanity? I care not for thy absurd regulation.” Thus fulminating his objurgation at the Guru, he swiftly raised Râmânuja and hugged him to his breast. A moment of the most painful anxiety and suspense, it was too, for Pûrṇa; for he was by this means trying to find out the person, who truly loved Râmânuja. Looking now at Âcchân with eyes beaming with approbation, Pûrṇa said: “Âcchân, thou art the sort of person I have been looking for. Now that I have found thee, my fears for Râmânuja’s future safety are dispelled. I appoint thee his body-guard; and no one but thyself shall cook for Râmânuja. Thou alone shalt discharge that most important and holy duty henceforth.” Kidambi-Âcchân became thus the Mahânasâchârya, or Râmânuja’s Master of the Hearth.

Thus shielded from schemes against his life, Râmânuja was spiritedly diffusing to all earnest comers, the philosophy of true religion. An important event came about at this juncture. A profound Brâhman scholar there was, by name Yajña-mûrti. Wherever he went, he entered into debates with learned men on knotty points of the Vedânta, invariably carrying off the palm of victory. He went for a bath in holy Ganga, and there also he entered the arena of Vedântic discussion and vanquished the disputants. He became the one-staffed Sanyâsin,—a proclamation this that he was professor in the successful establishment of the Mâyâ-vâda, or the illusoriness of the Kosmos.

Fascinated by subtilities of his sophistry, many became adherents to his cause; and he rose in fame, and pride as well. But he was told that there was a Râmânuja at Srírangam, and until he crossed swords with him, his victory would not be
complete. This roused his vanity. Mightily did he prepare himself for the contest. He armed himself with heaps of books and arguments, and came down to Srirangam, with his band of disciples, and with all the ostentation and demonstration of a big Pandit. Dashing up to Râmânuja in all the style of an egotist, he invited him to an intellectual warfare. Râmânuja declared he was ready. "What is the wager for our combat?", he asked of the savant. "If I am defeated," he said, "I will embrace your faith." "If you win," said Râmânuja, "I shall give up my ministry in the world." So staking, they fixed eighteen days for the discussion. For sixteen days it waxed hot; and yet there appeared no odds between them. But on the seventeenth day, the balance began to swing in favour of Yajña-mûrti, Râmânuja having felt the want of an argument to overpower the fiery array of them on the side of the adversary. Yajña-mûrti, reading the signs of discomfiture, and puffed with pride, left Râmânuja in that situation, as if in contempt, and stalked out of the monastery for that day. Râmânuja felt the situation keenly, and poignant grief entered into his heart. Tortured with thought, he shut himself up in the chapel, and after worshipping his own Lord Varada there in the usual routine, prayed to Him thus in agony:

—"Holy God! if I, a weak mortal, am repulsed in the fight, Thy Cause can never be repulsed—a cause which has been established on earth of yore, by such saints as Nammâzhvâr and sages as Yâmunâchârya. So far, the success attending our Dispensation is because of Thy will. By Thy Holy Word (Revelations), Thou hast been justified and demonstrated in all Thy variety of manifestation as well as essence. Now it hath pleased thee to pitchfork a false prophet on Thy world-stage and let him dance. Let it be, if such is Thy will." Imploring thus, Râmânuja fasted and slept. The Lord Varada appeared to him in a dream and thus spoke:—"Beloved, be not vexed. We are giving thee an able adherent to help Thy mission. To-morrow, the last day, level at Yajña-mûrti all the quiver-full of arguments against mâyâvâda, to be found in the works of thy Grand-Guru Yâmuna. Râmânuja bounded with joy, and performing all the routine duties of the day, and prostrating to his chapel-God, ventured forth into the debating hall,
Yajña-mūrti was already there. Rāmānuja's dignified manner, stately gait, and glory of countenance, struck terror into him. A presage of defeat, it seemed to him already. "What a contrast," exclaimed he, "between the state in which I left him yesterday, and that in which I see him this day! He is advancing towards me in all the majesty of a mad elephant. This is surely extraordinary. He must be more than human." So thinking to himself, he instinctively rose, and advancing towards Rāmānuja, cried: "Sire, no more words between us, I pray. I confess I am beaten." As he said, he placed Rāmānuja's sandals on his head, and implored him to deign to gather him to his holy fold." "What is this?" said Rāmānuja, surprised, "I never expected this from you. Our case is still contested. Let us argue it through and see where it will land us." "Pardon me, Sire," submitted Yajña-mūrti, "no more fight. When I actually see you are one with God, I dare not open my mouth again." "And yet," rejoined Rāmānuja, "I wish to say that the Māyāvāda or illusion-doctrine necessarily strips God (Para-brahman) of any attribute. But from our Scriptures we derive no support for an attributeless God. Such texts as that 'God is Truth' &c., become untruthful. But if you justify the God of attributes, because of His becoming so conditioned by avidya (ignorance), then 'how is such a God, who allows His Light to be eternally obscured by such ignorance, ever to get rid of it?' If you say, what of it, then you will thrust yourself into a position from which there is no escape. For, you will have postulated two eternal things: God and Ignorance, or knowledge and non-knowledge, which is dualism and therefore antagonistic to monism. In your attempt to establish monism or non-dualism, you necessarily negate every thing else than Brahman; but in that very act, you posit a duality, viz., ignorance, which eternally thwarts that Brahman! The pampered elephant of advaita (monism) therefore gets all unawares, stuck in the mire of

1 ना संसारसन्ता तत्त्रत्त्वत्वव्युष्टोत्तमको।
प्रमाणानुसारकृत्तत्त्व कंपनुस्तवबिचरते॥ [Rāmānuja ?]

This is the controversy turning round the term personality, again and again cropping up in all Viśishtadvaita works.
dualism. Thus did Rāmānuja preach. Yajñamūrti followed the speech in rapt attention, and when it ended broke his staff and bending himself before Rāmānuja implored his blessings. Rāmānuja drew Yajñamūrti to his breast, and blessing him, took him through a series of expiatory ceremonies, as the latter had discarded the holy thread &c., and con-

1 Our readers may be curious to know what the māyā-vāda is. We shall let Lāla Bāijnāth, Chief Justice of Indore speak:— “The later V ādāntic philosophers of India, including Śankarāchārya, have, however, pressed these teaching to mean that the world is “Māyā,” a baseless illusion to be destroyed by knowledge. This is, however, not the true philosophy of the Upanishads. In none of them, except the Śvetāsvatara-Upanishad, does the word Māyā, which supports the illusion-theory, occur, and even in the Śvetāsvatara, the word māyā is used synonymously with prakṛti, undifferentiated matter. “Know the Māyā to be Prakṛti, and the Lord of Māyā to be Mahēśvara; this whole world is pervaded by power which are his parts” [Śvet. Up: IV, 10]. To say that the objects of the world are as unreal and have as intangible an existence as those of dreams, the great doctrine preached by Śankarāchārya and his followers, or that the world does not really exist, is therefore wrong. The Upanishads do not support a parināma-vāda. The process of manifestation of the universe is according to them a real and not an illusory process. When they say that all name and form are merely nominal, that earth in jars, pots, &c., or gold in every ornament, is only true, they mean, not that pots or ornaments do not exist, but that they do not exist apart from the earth or gold. The same is true of Brahman. The world does not exist in its present form, and it does not exist apart from Brahman. It is not an erroneous appearance, as that of a rope mistaken for a snake, but it has no individual or separate existence. This is perhaps the great error into which the later Vedāntists have fallen, and which has been the cause of their teachings not guiding popular religion. In fact, the second Sūtra of Vyāsa, which is that Brahman is that from which the origin, subsistence, and dissolution of this world proceed, does not at all support the illusion-theory. The Sūtra proves that the world owes its existence and subsistence to God; that it dissolves into Him; that while the real nature of Brahman is satyam, jñānam, and anākam, the true, the intelligent, the limitless, the creation, &c., of the world are only such of his attributes as reside within Him at certain times and not at others. It also proves that the world, differentiated by names and forms, containing many agents and enjousers, the abode of the fruit of actions, these fruits having definite times, places, and causes, and the nature of whose arrangement cannot be conceived by the mind, cannot proceed from any but a Lord possessing the above qualities.” [Pp. 63-64, Vol. 1. Trans : of the Ninth International Congress of Orientalists, London, in 1892.]

2 सीनायकापीयतान यदिस्या-प्राप्तितितुकः।
तस्यक्षणिनिक्षास्स्यः प्रायविभविभिषयेत्॥
गावलिपिहितायथ भाजापायथसमाचेरत्।
पुनस्सस्कारभाष्य भार्यकोइप्वीतकम्॥ [Yati-dharma-Samuchayā].
ferred on him all the sacraments of a Vaishnava, and the name of Arulāla-p-perumāl Embermnānār, which was his own name combined with that of the Lord Varada, by whose grace he was enabled to acquire a golden convert to his Faith. The Sanskrit of this is Devarāja-muni or Devarat. Rāmānuja led him to Ranga’s temple, where he was made a recipient of all the honors due to a member of the Faith, and brought him back to his monastery, where he was introduced to the worship of his Lord Varada, and consecrated food thereof given him. The partaking of food completed the initiation and the convert became a part and parcel of the Vaishnava community. A course of studies relating to the Prabandhas and other esoteric teachings was gone through; and the love-religion of the Vaishnavas was thus spread before him, at which his heart melted and the intellect bowed.

Rāmānuja had in Devarat a great access of strength. His addition made his flock brilliant. He joined the other two jewels of Rāmānuja’s band, Daśarathi and Kurēṣṭa. Classes in philosophy &c., were ably conducted with these members. Rāmānuja’s fame went abroad. Anand-Āzhvān or Anantasūri, Ecchān, Tondānūr. Nambi and Marudūr-Nambi, hastened to become his disciples. When they came, he directed these to Devarat for initiation into the Faith. He obeyed but declared that Rāmānuja was thus trying to hang heavy stones to the neck of a poor sparrow! “Beware”, he said to the new disciples, “I am but his vassal, his tool. Rāmānuja is your real Saviour. Me, forget; but him, remember.”

1. [Bhārata-bhāskara Vaitāmaṇi-mahāpuruṣottama.]
2. [Bhārata-bhāskara Vaitāmaṇi-mahāpuruṣottama.]
3. [Bhārata-bhāskara Vaitāmaṇi-mahāpuruṣottama.]
4. [Bhārata-bhāskara Vaitāmaṇi-mahāpuruṣottama.]
5. [Hierarchic Table. See our Lives of Āzhvārs.]
6. [Hierarchic Table. See our Lives of Āzhvārs.]
7. [Hierarchic Table. See our Lives of Āzhvārs.]
8. [Hierarchic Table. See our Lives of Āzhvārs.]

A holy place near Melkote where the big Motītalāv pearl-tank is situated. See infra when Rāmānuja comes to this place.
CHAPTER XVIII.

RÂMÂNUJA'S FIRST TOUR.

Râmânuja's school was thus filling. A course of studies in the Prabandhas was being conducted, and the verse in St. Nammâzhvar's Tiru-vây-mozhi: Ozhivil-kîlâm, was reached. This verse is of the Decad III. 3, addressed to Lord Venkata-pati or Śrînivâsa of the Holy Tirupati-Hill. It says:—

Ever joined to Thee at all times,
Services all, we must render Thee,
O Father! and Light of the Hill,
From which limpid rills trickle down!

On reading and explaining this Râmânuja went to the Sacred Hill, called Pushpa-mantapa in ecstatic thought, and glancing on the assembly of scholars before him, asked: “Is there any one amongst ye, prepared to stay in Tirupati, make flower-gardens, and daily serve Śrînivâsa with flowers thereof?” Ananta-Sūri stood up, “Bid me go, Sire,” said he and quickly went to Tirupati and there getting up a flower-garden, carried flowers daily to the Lord there. He called the garden Râmânujam.

Râmânuja was informed of all this from time to time, and he longed to visit Tirupati himself. For this purpose, he swiftly went through the Tiruvâymozhi course, and proceeding to the Temple, prayed to the Lord Ranga therein to permit him to go on a tour to Kâanchi, Tirupati, and other shrines. “Granted, but return soon,” was the reply that came.

Obtaining thus the holy permission of Lord Ranga, Râmânuja left Srîrangam with his disciples on a tour, the first of the kind after his anointment as the Pontiff of the rising Vaishñava-faith. On his way north, he visited Mahita-kshêtra, and other shrines, arriving at Dêhalî-Nagara, or Tiru-k-kôvalâr, where he rendered homage to Lord Trivikrama, who appeared to the Three First Âzhâvârs. Thence he proceeded to Chitra-

1 See p. 206, for this and other terms, of our Lives of Âzhâvârs.
2 See their account in our Lives of Âzhâvârs.
kûta or Chidambaram, but hearing that it was infested with the most bigotted Saivas, left the place thinking that it would not be possible for him to introduce any reform in the place in a hurry.

He next arrived at Ashita-sahasra-grāma, where he had two disciples by name Yajñēṣa and Varadārya. Of these, Yajñēṣa was very rich and Varada very poor. To the former Rāmānuja sent two of his disciples to announce his arrival, and ask him to be his good host during his halt. Yajñēṣa, when the disciples came, was in an arrogant mood and heeded them not; thinking that when Rāmānuja chose to come himself to his doors, he would receive him in proper form. At this cold treatment, the disciples returned to Rāmānuja with fallen faces and reported to him the conduct of Yajñēṣa. Then we shall not enter his doors," said Rāmānuja, "we shall go to our poor disciple Varada at once and without notice." So saying, they threaded their way to Varada's lowly hut. But he was absent on his daily begging rounds. His wife, the good Paratti-kollai, espied them coming. She wished to step forward and welcome them, but she had such a thread-bare garment to cover her—owing to abject poverty—that she could not with any decorum show herself to any. So, she sheltered herself behind a door, and clapped her hands so that Rāmānuja might take it for a signal of welcome, and not go away elsewhere, as that would be disastrous to her soul's welfare, inasmuch as Rāmānuja's condescension in having come to her poor house would prove profitless. Rāmānuja at once understood the delicate situation in which the poor lady was placed, and taking off the colored cloth which covered his head, flung it through a window into the house. She picked it up and wearing it, approached Rāmānuja whom, in welcoming to her house, she prostrated most humbly and said:—"O my gracious Guru, you are most welcome to my humble cottage. Pray accept this water for

1 The latter's full name is Parutti-k-kollai Varadāchārya, and his wife is the famous Parutti-k-kollai Nācchīyār, Sanskritized into Kārpaś-ārānāmbā.
washing your hands and feet; and be seated here.” She then thought to herself like this:—“What mighty merit must mine have been what austerities must I have done, what gifts must I have bestowed, in order that Râmânuja, who is Vishnu Himself incarnate, come on earth to save mankind, should come to our house. Divine grace has descended upon our undeserving selves. For the Guru (Saviour) is God Himself, He is the Good. All our goods, body and soul are His. The true disciple is he who thinks and acts thus. So do our Scriptures say. But I have not a handful of grain in my house, nor a single coin wherein to worship the worthy Sannyásin. My husband is out on begging, but his petty pickings will not suffice for the worthy guests. To honor a guest like Râmânuja, I will even sin: St. Parakâla, in the old days, robbed and cheated people in order to serve God. He ensconced himself in fastnesses, waylaid men, stripped them of their goods, and offered them to God. Even Lord Ranga Himself was once eased by him of all his precious jewels; and with them feasts were given to the faithful. Creatures whirl round the wheel of Samsâra, but the Guru comes with his teachings, and extricates them from this; and gives them God. To repay the Guru for this is impossible. Hence I will even sell my body and worship him wherewith. For God Himself has said:—“If for My sake thou sinnest, it becometh merit; all merit without reference to Me becometh sin.” The Guru is even greater than God. Therefore I shall have recourse to the rich merchant of this place, who has been casting his adulterous eyes on me for a long time. I shall now let him have his wish, let him feed on this wormful body. The wealth he will on this account bestow on me, shall all be used for the entertainment of my honored guests.” So thinking she addressed Râmânuja thus:—“Holy Sire, rest here but a moment. By your grace, you shall anon see my house filled with articles to feast you and yours with.” So saying, the virtuous lady left the house and hur-

1 Read his life in our Lives of Saints.
2 ममनादृवतुकले पुरयवावकलप्ते॥
ried to the merchant, and forcing a most bewitching smile into her face to please him, said: "Good man, time has now arrived for the fulfilment of thy long-cherished desire. My Guru is pleased to come to my house. And I have to entertain them, for which all food-stuffs and vessels are wanted. Please order them at once." The merchant, studying the standing beauty more than ever, and inflamed at the overtures she herself made this time, obeyed her commands without a word, and sent an abundance of things with her. The good woman stood before Rāmānuja in all humility with these things. He was struck with her devotion and commanded that she should herself cook for him,—a great privilege, indeed, bestowed on a woman by a holy person (in India). She did so. And Rāmānuja and his disciples, after bathing and worshipping God, partook of the holy food, offered him in love, and rested in her house, his whole being pulsating with blessings for her.

While thus Rāmānuja was resting in his loving votary's house, Varadārya, the husband, returned home after his begging. The good wife related to him all the circumstances beginning with the Guru's arrival and up to the repast which she was able to spread before him during his absence, and the worship and joy which she, in his absence, was able to give to the illustrious guest. "Madam," said the husband jubilant, "though thou art young, thy wits are eld; else how couldst thou have done such a grand task? Thou art not a wife, but a goddess I ken thee. Nor art thou a nominal disciple, for, for thy saviour, thou hast sacrificed all, even thy woman's honor." Applauding her thus, he went to Rāmānuja and clasped his feet firmly; then rising and with palms joined, praised him thus: "O Prince of men! King of ascetics! a thousand salutations to thee. For the redemption of things life-ful and lifeless, thou art born amongst us, Vishnu Himself, the Lord of the Universe. Thou art all-knowing, and all-wise, and art the very reflection of Hari. As, in a deep dark well, wallow creatures entangled in the meshes of their varied deeds, who else but thou art able to lift them from this dismal abyss? who but the magician can draw the venom out of the cobra-bitten person? who but the sun can dispel darkness? what but cool water can allay a man's thirst?
The samśīra-smitten sinner finds relief only by worshipping thy holy feet. Praise be to my Guru, by whose magic the evil spirit left the princess and itself was redeemed. Hadst thou not appeared amongst us, how could a sinner like me have been saved? Learned men there are by the hundred, but their ways are pūshanda, leading them downward. How gracious! thy holy steps were directed to the abode of a poor creature like myself. The very sight of thee has absolved me of all my sins. I am content. I rest in peace; and so do my ancestors." Rāmānuja blessed him and giving him the Śrīpūḍa-tīrtha, let him partake of food (prasūdā). He was struck with joy at the unity of heart and purpose, this excellent pair possessed, and dwelt with them for some time.

The pair now thought of returning the kindness of the merchant. They both went with Rāmānuja's tīrtha and prasūda, and delivering them to him, asked him to partake of the same, and then do what he liked with the wife. He left. The merchant's heart leapt with joy, but when he drank the holy water and ate the holy food, he felt within him a strange revolution. His carnal intent for the damsels gave way to wisdom and worship. He walked round her and threw himself before her, and with hands upraised in devotion said:—"Madam, thou art my mother, and thy husband is my father. The darkness of un-wisdom had overspread my mind, making me a fool and lusting after thee. I fall at thy feet, mother. Pardon me. Protect me. Take me to your great Guru and throw me, a slave, at his holy feet. Subject me to any penance by which my sin may be expiated. Let me walk in the path of righteousness anyhow." The good dame told her husband of all this remorseful confession and begged him to quiet the convulsed soul of the merchant. All this was marvellous. Anon Varadārya bent his steps to the penitent man and leading him to Rāmānuja, cast him at his feet. Rāmānuja, who inquired how all this came about, was told all. His surprise was equal to his joy. He had made a good disciple, to whom therefore he duly administered all the five Vaishnava sacraments.¹ It is chroni-

¹ i.e. The Paṁcha-Samskāra, already described. Cp: "He shall baptize you with the Holy Ghost and Fire [G. Luke, III. 16]."
cled that this disciple thenceforward shone as bright as the summer moon, having placed all his wealth at the disposal of Rāmānuja, whose fame thus spread all over the country.

Yajñēṣa, the rich disciple, knew nothing of all this. Whereas he expected Rāmānuja would be coming to him; probably he was on his way. So he had gathered together many things at home to feast his Guru; and was prepared in other ways to receive him, as he thought. He waited thus with his relatives, but there was no sign of Rāmānuja coming. This set him pondering, and he left home in quest and despatched other men also. They learnt that Rāmānuja had bent his steps to Varadārya’s house, after the indifferent manner in which his two messengers had been treated by Yajñēṣa. These tidings carried them to Yajñēṣa. On hearing it, he fell to weeping; and hurrying to Varadārya’s house, cast himself at the holy feet of Rāmānuja, beseeching his pardon. Rāmānuja lovingly lifted him up and read to him a sermon thus, calculated to be useful to the whole world: “Yajñēṣa, listen. What I utter is good for thy soul. A Vaishnava should require the five Samskaras, should know the five Truths, and follow his saviour. But more than all this is the service to those who are godly. The two messengers that came to thee were Vaishnavas, godly men. They came as guests besides, and were way-worn. But them thou didst eject from thy threshold. This did not become thee. Thou shouldst have welcomed them, washed their feet, fanned them, fed them and worshipped them in every way befitting Vaishnava-visitors. They are Vishnu Himself in that form. After they had eaten, thou shouldst have eaten what was left as thy prasāda. When this course is strictly followed, that shows a real Vaishnava. But when it is followed for the sake of show, fame or gain, it is as good as not done. Houses of show, fame or gain, Yajñēṣa, are not our houses. What pleases God is sacrifice made without motive (sātrika-dāna).” Yajñēṣa heard this and was ashamed. “Lord,” he prayed lowly, “I am undone, extend to me forgiveness, and accept me.” “Son, listen,” said Rāmānuja, “thou shalt make amends by daily washing clean the clothes of the Vaishnavas here, and thus be
saved.” So commanding, Rāmānuja left Ashṭa-sahasra-grāma with his disciples and by way of Tirukkovallūr or Dēhali-nagara,—where he visited the ancient shrine of Trivikrama and the Three First Āzhvārs—reached Kāñchī. He first entered the monastery of Kāñchī-pūrṇa, who was still living, and prostrated himself before the venerable sage, dedicating a verse to his memory:


dhīmākāṣṭhāmuṣṭिनिंदिस्मकलापयिनिन्दनम्।
बर्दाम्भिनिदाधुरलसायनरायणम्॥

The joy of Pūrṇa at seeing Rāmānuja covered with glory, knew no bounds. He led him lovingly to the Temple of Lord Varada—the God of Kāñchī, it will be remembered, who granted Rāmānuja to Lord Ranga of Srīrangam. As he reverently walked, he fell on the floor before the entrance-cupola, (the Gopura) and the Anai-kāṭṭa deity there. He entered the gate and washed himself in the holy poud Ananta-saras. With the twelve holy names of God he consecrated his body next, and visited Jñāna-p-pîrān (Varāha) in the outer enclosure. Proceeding further, he bowed successively to the Āzhvārs, Bālipitha, and the Jaya-vijayas, the celestial Door-keepers. Winding round, he saluted Ādi-śesha or Ananta, and the Holy Ant-hill, and the great hall to the east of it where Yāmunā’s gracious eyes had for the first time descended on him and elected him as the future Minister of the Faith. Here he repeated the memorial verse for Yāmunā:


Thence he visited Kariya-māṇikyat-t-emberumān and looked up reverently to the vimāna (tower) over the Holy of Holies, then bowed to the goddess of the culinary apartments,
and then Perun-dêvi, the Consort of Lord Varada, dedicating to Her the verse:

\[
\begin{align*}
\text{The Three Traits are } & \text{Ananyårhatra, Ananyakshatva, and Ananya-bhógatva, meaning the Three relationships in which souls stand to God, i.e. \\
& \text{"Destined for God," } \text{"Enjoyable by God," } \text{and } \text{"Disposable by God." These are mysteries of religion which can never be properly understood by means of even the best translations. Our first difficulty is the want of appropriate words.}
\end{align*}
\]

Thence Chakra-tt-ázhvân (the Archangel Discus), Garutmán*, called the Large-foot (Periya-tiruvañi), Vishvakascna, the Lord of Hosts, and then ascending the steps of the Hasti-Giri (or Elephant-Hill), Lord Varada was reached, Kâñchî-pûrṇa all the time leading, and Râmanuja following. Râmanuja threw himself before his old Patron God, and receiving tîrtha, prasâda, and Śâthakâopa, returned with mind steeped in divine bliss.

He informed Pûrṇa of his intention to proceed north to Tirupati to visit the Lord Venkata. Pûrṇa congratulated Râmanuja on the joy that was in store for him by the intended trip, and bade him god-speed. He was journeying on thus with his adherents, when he lost his way. On looking round, a man was found drawing water from a well. “Show us the way, good man,” he asked. “This way, gentlemen”, said he showing the way. “In what way can I show my gratitude to this person?” Questioning himself thus, Râmanuja prostrated himself before the pikotta-man. Seeing this, all the disciples did the same, astonished though at Râmanuja’s spiritual views of men and things,—uncommon of course to other men. The track shown was a straight one, and led unmistakably to the foot of the Holy Tirupati Hill. Here the Ten Âzhvârs are enshrined. Due obeisance was made to them and the Holy Hill itself, rising from there in sacred grandeur. Râmanuja would not mount the hill for fear of desecrating it with the touch of his feet; and so remained at the foot for some time, when

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* Meaning:—Spouse beloved of Varada, praise to Thee.
—In traits Three, perfect,—In Lotus ever abiding,
—Mother of all the worlds.

1 The Kerub.
KING VI\U0101THALA-D\U0101VA.

Vi\U0101thala-D\U0101va, the king of the Toudi\U0101 country, struck with the fame of R\U0140m\U0111nuja, became his disciple, and brought to him abundant wealth, with which he established a village of thirty houses, with thirty small estates attached to each, and granting them to thirty deserving families attached to his band, named the village I\U0101\U0154a M\U0159ndayam. The news that R\U0140m\U0111nuja had arrived reached the ears of the venerable Sr\U011fhala-P\U0131r\U0161\U0101 and others residing on the Hill. They swiftly descended and heartily greeting R\U0140m\U0111nuja, asked him to go up the hill with them to see the Lord Venkata (Appau). "Look, Sire," R\U0140m\U0111nuja addressed P\U0131r\U0161\U0101, "the Ten \U0131zhv\U0140rs have remained at the foot without daring to tread on the Hill. How can I do so now? It satisfies me quite to remain with the \U0131zhv\U0140rs here, and do them services. "If you won't go, R\U0140m\U0111nuja," said P\U0131r\U0161\U0101 "neither shall we go." "Then be it as you will, Sire," so saying, R\U0140m\U0111nuja bathed, and proceeding to the Tamarind tree, at the foot of the Hill, did obeisance to the Holy Hill; and saying: "By the foot, he ascends," tremulously climbed he. As he crossed the seven hills and dales, he enjoyed the charming panaorama of nature presented to his sight, the rills trickling down the hill slopes, vegetation low and high adorned with flowers of all imaginable colors and the hills and the valleys teeming with animal life—the most interesting and mischievous of these being the monkeys. P\U0131r\U0161\U0101 had gone in advance, and by the time R\U0140m\U0111nuja reached the Tir\U011fu-p-\U0131riyati\U0101 rock, he returned with Lord Venkata's tirtha and pras\U0130da, to welcome him. "Could not some youngster be deputed for this work, venerable Sire, instead of yourself coming to do me these honors?" asked R\U0140m\U0111nuja of P\U0131r\U0161\U0101. He replied:—"Sire, I searched all the four corners of this place for one younger than myself. I could not find one. I am the youngest, hence I have come to welcome you." On hearing this language of humility on the part of a venerable person like P\U0131r\U0161\U0101, R\U0140m\U0111nuja and his fol-

1 पर्यायन्यावेशति. Paryanka-vidyā is one of the God-meditations taught by the Upanishads [vide No. 11, in the Table of the Vidyās, p. 129 of our Bhagavad-Gitā]. The aspirant to God, when he proceeds to Vaikuntham is said to place his feet on the Holy Seat of God, even as a child fearlessly treads on its mother's lap. See Kaushitaki Upanishat, 1st Chapter.
lowers expressed wonder, and humbly accepting the honors that had been brought, proceeded to the stone-fencing, where all the monks, recluses, acolytes, the elders and all the establishment attached to the Holy Fane, met him in a great body, and escorted him. Rāmānuja now came in sight of the Fane itself, and prostrating himself before the Vaikunṭha-gate, bathed in the Konilri (a tank), decked himself with the Twelve Holy Marks, went round the four streets, drinking in with his eyes the handsome dwellings of the Faithful,—the ramparts, cloisters, colonnades,—then saw the flower-garden tended by Ananta-sūrī 1 who had gone to live there, upon his direction; there, from sheer delight, he embraced his faithful disciple, saying: “having nursed thee, I now reap the fruit.” He enjoyed the surrounding scene of gardens thick with Vakula, Pātala, Punnaiga and other trees, fragrant and flowing with honey, affording eternal shade to weary travellers, and delighting their vision with bunches of flowers hanging from their branches, and entertaining their ears with strains of music poured forth by bees and all kinds of beautiful-plumaged birds. Here and there embosomed in the gardens, were cool ponds, covered with white and violet lotuses, in the midst of which swam and danced cranes and storks and all sorts of water-birds, in all the voluptuousness of nature’s bounty. Passing on from these bewitching scenes and songs, he went to Varāha’s Shrine, before which he bowed and then to the gate of Avāra-ačchāzhndān and the Attāni Tamarind Tree, and then the Bali-pillar, and then the pavilion called Yamunaitturaivar. He then sipped the holy water of Svāmi-Pushkariṇī, was a disciple of the reformer Rāmānujaḥārya, and the only one among his disciples who volunteered to accept the duty of daily preparing the garlands for the God Venkaṭēsa of Tirupati. This he did solely from bhakti or devotion to his guru.” His memorial verse is as follows:—

“আন্তামায়ান্তামায়াব্যবস্থা ব্রজকৃষ্ণমাধারসুধীব্রহ্মা।
দেবেতুধাক্যন্তর্ত্রিসম্প্রস্ত সাজমভেদন্তর্যতমায়েব॥”

1 Some inscriptional information may be useful to our readers: [P. 24, Vol. III, Epigraphia Carnatica, by B. L. Rice]:—“It records the grant of Māndya, otherwise called Krishnārayapura, to Govinda-Rāja, a descendant of Anantāchārya, on whom (the god) Venkaṭēsa (of Tirupati) had placed the garland. Anantāchārya (or Śūrī) it appears,
entered the gate Ṣanbaka, visited in order Madai-ppalli (cook-rooms), Yāga-śāla and Tiru-māṇi-maṇḍapa, Viśvakṣena and Vēngāṭa-tt-a (Niśimha). Here he looked up reverently at the Ānanda-nilaya vimāna, (cupola over the Holy of Holies), crossed the Kulaśekhara threshold, until at last his vision was blessed with the Blissful Image of Śrīnivāsa within—the God in the Heart—resplendent with all the Holy Weapons and Ornaments, and Śrī in His Bosom.1 “Abode of Grace (Śrīnivāsa)!" Rāmānuja exclaimed, “I have fallen at Thy Holy Feet," and so saying, he stretched himself before God, and rising, stood transfixed before the Beatific Spectacle, with hands raised and folded. Tīrtha and prasāda were given, which he received in all humility and stayed to see the ablution-ceremony (Tiruviajanavi), and the Bali-festival of Azhaga-p-pírān. “This is indeed Heaven," he cried, “this is indeed the abode of angels; I must not stay here long lest I desecrate the Holy Place.” “But three days in a Holy Shrine, the visitor ought to stay,” remonstrated Pūrṇa. “So be it," said Rāmānuja, and after three days were over, he walked into the Shrine, Pūrṇa leading, to take leave. As he stood before Lord Śrīnivāsa, a voice came from Him (i.e., the Image): “Have we not already conferred on thee in our Southern House (=Śrīrangam) both the kingdoms, the material as well as the spiritual (Udbhaya-vibhīti)?” “Thy pleasure, Almighty!" responded Rāmānuja; and descended the Holy Hill with Pūrṇa.

In the Lower Tirupati, Rāmānuja sojourned for a year in the house of Śrīsaila-pūrṇa, partaking of his food there and reading with him the Rāmāyaṇa, the first of the Itihāsas. Here he found Govinda—his maternal cousin—engaged in doing all kinds of services to Pūrṇa. One day, Rāmānuja found him prepare the bed for his Guru, and sleep on it first himself. He reported this strange conduct of Govinda to Pūrṇa, who sent for him and asked for an explanation, enquiring further what punishment a disciple, who so behaved, deserved?

1 Śrī=the Logos=the Sophia=the Son in the bosom. Cp: John I, 18: “The only-begotten Son who is in the bosom of the Father.” See Topics 135 and 137 in our Divine Wisdom.
Govinda submissively said: "Such an act, Sire! Surely deserves perdition, but listen. If by my trying your bed myself beforehand, I make myself sure there be nothing in it rough or knotty which may press against your soft body, sure there be no insect to bite and disturb you when you sleep, it matters little if I go to hell." Râmânuja was delightfully astonished at this strange explanation, and his love towards Govinda increased.

On another day, Râmânuja had gone out on a visit to Pûrṇa's Holy Garden; while he was returning, on the way he observed Govinda put his fingers into the fangs of a snake, and withdrawing them go to bathe, and proceed to Pûrṇa's house to perform the usual services. Feeling curious at this unusual act of Govinda's, he questioned him. He explained that he saw the snake open its mouth as he approached and he found, on examination, that it had a thorn on its tongue. He extracted the same from it to relieve the suffering creature, and then went about his business. "What a tender heart possesses thou, Govinda!" said Râmânuja to him, struck with wonder.

The reading of the Holy Râmâyana was now finished.¹ And Râmânuja humbly begged Pûrṇa's permission to return to Srirangam. You have come so far, noble soul," said Pûrṇa, "what have I done for you?" "Sire," answered Râmânuja, "when I learnt that our dear Govinda went astray, it caused

¹ The following inscriptional notes will be useful:—[pp. 28-29, Vol. III. Epigraphia Carnatica, by B. L. Rice]—"The grant in this case was made, it is said, to a grandson of Śrisailapûrṇa or Tâtâchârya, who had received the name of Tâta from (the God) Venkatâsa (of Tirupati), and was guru to the author of the Bhâshya; (meaning thereby Râmânujâchârya, who wrote the Viśishtâdavaita-vedânta-bhâshya). The reference here is to the story about Śrisailapûrṇa, known as Bhârî-Śrisailapûrṇa (in Tamil, Periya Tirumalai Nambi), the maternal uncle of Râmânujâchârya, that one day when he was engaged in the service of God Venkatâsa at Tirupati, the God was heard to say to him, "Give me water, Tâta!" whence he acquired the name of Tâtâchârya.

The following memorial verse, recited even now by all Śrivaishnavas before commencing Râmâyana, was dedicated to Pûrṇa: विनातिमुख प्रयासपति विद्वानाधिश्रवणदयः प्रविचलिताश्रवणदयः। श्रीभावार्थकारिनमेकदीर्घकाय श्रीसैलपूर्णायनामो नमस्ते। He is said to have explained the Râmâyana in 24 different ways, or with 24 different meanings, to Râmânujâchârya.
me heartache; I was pondering how to reclaim him, when you, Sire, fulfilled my heart's wish by circumventing the poor heretic, by preaching to him the True Faith, pointing out to him the dangers of the path he had strayed into and otherwise convincing him of the Truths of our Religion: and thus by destroying the perverse notions he had formed in his wandering mind, restored him to our holy fold. What better achievement can be effected than this? Permit me to ask yet another favour of you, Sire,—can you part with him, and let me have him?” Without a moment's thought, “come, Govinda,” called Pūrṇa, “thou art from this moment, Rāmānuja’s own. I make a free gift of thee to him. Go with him and be to him, I command, all that thou hast been to me. Nothing less will please me.”

Govinda said not a word, but followed Rāmānuja, after prostrating himself before his Guru. They all now left Tirupati, and visited on their way home the Holy Places of Ghatikā-chalami, Tiru-p-putkuzhi—where the holy well Gridhra Saras and other holy waters are situate,—and Tiruvehkā, and in due course reached Kāñchi, whereto he was welcomed as usual by Sage Kāñchī-pūrṇa.

Govinda was found to grow cheerless, and was day by day losing health. Rāmānuja was watching him decline; and divining that separation from his beloved Āchārya must be gnawing at his heart, producing all the outward symptoms of grief, he thought it prudent to send him back to Tirupati. So, he bade him depart, giving him two Śrīvaishnavas as escorts to see him safe to his destination. Govinda reached Tirupati, and stood outside his Āchārya’s house, in mute devotion. The attendants entering informed Śrisaila of the return of his old disciple,—who was standing at the door. Pūrṇa was displeased and indignantly cried:—“Let the mad fellow depart. He ought not to cross my threshold.” Pūrṇa’s wife watched this and interposing begged her husband that one who had come so far and hungry and tired, should not be so summarily dismissed, but that he might be permitted to have rest and food “No,” gruffly said the husband, “no such consideration can
be shown to a sold thing. A sold cow cannot be given grass. Let him be off."

Govinda spoke not a word, and tired and hungry as he was, he left with the two Srivaishnavas immediately, and reaching Kāṇchi—where Rāmānuja was still sojourning—stood before him like a dumb statue. The Srivaishnavas told Rāmānuja all that had taken place at Tirupati. Rāmānuja admired the farsightedness on the one hand of Śrīśaila, and on the other, the implicit obedience of Govinda, whom he gradually won over, with kind treatment and sage counsels to himself. Govinda thus became in time reconciled to his new environments.

Rāmānuja now bade adieu to Kāṇchi and Pūrṇa, and duly taking leave of Lord Varada, left the place, and in due time returned to Śrīrangam. He was met by all the notables, elders and dignitaries of Raṅga's Fane, and conducted thereto with joyful ceremony. "Hast thou, beloved, visited My North Abode (Tirupati)?" thus enquired Lord Ranga of Rāmānuja, who stood reverently at the door; and bestowing on him tīrtha and prasāda, bade him go to his old monastery and resume his holy ministry to the growing congregation.
Thus did Râmânuja make his first holy pilgrimage, and was now settled again for another term in Srîrangam, imparting instruction to his followers on the holy science of Vedânta, both in Gîrâñâ and Drâvida. Govinda, amongst them, drank deeply of this knowledge, and felt more and more attracted to Râmânuja, in mind as well as in heart,—an attachment which was enhanced moreover by the fascination of Râmânuja's glorious person and services rendered to him, with unflagging solicitude.

One day, Râmânuja was conducting his ministry in a large assembly of the faithful, when the latter applauded Govinda for his estimable qualities, such as wisdom devotion, self-abnegation, and devotedness to his spiritual preceptor. Govinda, all the while, nodded assent. Râmânuja observing, questioned: "How is it, Govinda, whilst it is seemly for others to heap plaudits on thee for thy perfections, thou dost not think it unseemly to accept them all? When others exalt us, we must not allow ourselves to be piqued, but profess humility. That would be more becoming indeed!" "Noble Sire," said Govinda, "pardon me if I explain to you why I nodded assent. Their praise means:—'Dog, thou art,—ganitrus seeds round thy neck,—running hither and thither with pot-fulls of water to Kâlahasti-gods! To this I must nod 'yes.' Their praise next means:—'Divine thou art, that thou hast been redeemed from evil paths by our Saviour Râmânuja—a very God on earth. Not like ourselves, but sunk as thou were in abysmal depths of rottenness, thou hast been lifted by Râmânuja, and elevated to a state where thou hast good reason to exclaim: 'Who is equal to me on earth? Who is equal to me in heaven?' Heart! good, good, glory thou hast won.' To this again I must nod 'yes.' For where their eulogy of me is but commendation of yourself and your glory on earth, I have no other alternative but to say 'yes.' On hearing this, Râmânuja was simply enchanted with Govinda, and saying, 'good, good', drew him warmly to his bosom, and cried:
"Govinda! embrace me that I may become as enlightened as thou art. By this embrace, convey to me some of thy grace."

One day, Govinda was found standing at the door of a strumpet's, stupefied as it were. This looked strange to people who passed that way. News of it reached Râmânuja. He sent for him and asked: "what made thee, brother, linger at the doors of infamy?" "Sire," he said, "the inmates, there whoever they were (I do not know), were singing your praises. This fascinated me so much that I was rooted to the spot, and so long as the music of your praise rang in my ears and lifted me into bliss, I could not stir from the spot." Râmânuja made inquires whether they were really hymning his praises there (tālāṭṭu), and found it was true. "An angel on earth, thou art, Govinda! can such love as thine be found on this dust?" exclaimed Râmânuja.

It is written that Govinda was an extraordinary soul, who had realized in his life what it was to lead a spiritual life. This was further displayed in a crowning event in his chapter of life. In Râmânuja he realized God, ever-present. This presence made him ever feel that there was neither solitude nor darkness. God in Râmânuja's form ever filled his outer eye as well as his mental vision. Hence he felt no solitude. Constant spiritual illumination and light of God filling all space made anything like night or darkness impossible for him. He never left Râmânuja, and was ever engaged in listening to his expositions of the Divine Science. One day, while they were so engaged, Govinda's mother found occasion to enter the hall and within Râmânuja's hearing informed her son that his wife had come of age. Govinda told her: "If so, mother, let her come when there is solitude and darkness." But the mother waited for days and failing to find her son in 'solitude' and in 'darkness,' complained to Râmânuja about his waywardness and probable unwillingness to keep house with his wife, in the manner of the world. Râmânuja thereon called on Govinda to abide by his mother's pleasure, and for one night at least, to remain with his wife. He bowed assent. And they made feast for the nuptial ceremony, and put Govinda
and wife together in a bed-room and went their way. Left alone with his wife, he began a discourse on theology and theosophy, and all the night through preached to her, God and His Glories, His Riches and His Wonders, His Blissful Presence in the heart and His Love to His Creatures, and so on himself, as he preached, revelling in the rapturous enjoyment of God. It was now morning, and relatives came to offer congratulations on the happy state of the couple. But the mother was aware, by overhearing, what had all night transpired within doors. "How is it, son," remonstrated the mother, "you seem to have been engaged otherwise with your wife. We could hear a regular religious sermon in a nuptial chamber!" "Mother," replied Govinda, "when God is in my heart, and is everywhere present, and ever watching me, how can I escape from Him, and feel lonely enough to be able to do any other work than that of His contemplation, and praise? With no solitude, no secret act is possible; with no darkness, no dark act is possible." 

This interview between son and mother was reported to Râma-nuja. "Govinda," he said, calling him to his side, "so, thou hast passed the greatest or deal which can be put upon a pure soul like thee. Thou canst never be a worlding, seeing how thou hatest things of that sort. But, come, Sâstras require every man to belong to some one definite Order; and as thou canst not be a householder, be of the Order of the Sannyâsin. This was exactly the wish of Govinda, and he begged that he be so ordained at once. It was done, and Râma-nuja conferred upon him his own name of Emberumânâr. "That, noble Sire," said Govinda, "is too great an honor to put upon an humble creature like me. Bless me with a name which a shadow like me deserves. "Then", gracefully said Râma-nuja, "let it be Embâr, the shadow (or abbreviated form) of Emberu(mân)âr."
CHAPTER XX.

DEVARÂT.

With Râmânuja and his exemplary adherents, like Govinda, days were thus passing in Divine Discourses, Divine Incidents, and Divine Occupations. In a previous chapter we left Yajña-mûrtri, re-named A. P. Emberumânár, after his conversion by Râmânuja. To this sage some incidents happened about this time. A number of Srîvaishnavas from a foreign land came on a visit to Srîrangam and inquired of the street-goers where the monastery of Emberumânár was located. "Which Emberumânár?" they asked. The travellers feeling strange, asked whether there were two such sages for the Faith? "No, but here is A. P. Emberumânár bearing that name, a name after Râmânuja. Hence our question. If you mean Râmânuja himself, there is his monastery." So instructed, the travellers found their way to Râmânuja. This conversation however accidentally reached the ears of A. P. Emberumânár; and it grieved him much to think that he should be confounded with Râmânuja. "No such confusion," he thought, "would have arisen, had I not lived apart from Râmânuja in a separate monastery; and that with his name, as if I were a rival here set up against him! My dwelling hence ought not to stand." So saying, he immediately pulled it to pieces; and hastening to Râmânuja, clasped his feet, crying: "Oh, my Holiness! was it not enough that this sinful soul of mine had in all the past eternity been estranged from Thy Holy Feet, and why should this alienation yet persist?" "Beloved," said Râmânuja, "thou art talking in riddles; what is the matter with thee? Why art thou in such great affliction? "Holy Sire," said he, after narrating to him the street-conversation of travellers" and how it affected his reputation, "no more can I live apart from Thee—a contingency this, which gives occasion for mistakes which are injurious to the well-being of my soul, and which jeopardize its eternal interests. My soul can only thrive by being made to live ever with thee and move about as the marks of thy sole

1 Called Devardâja-muni, or Devarât in Samskrit.
and as thy shadow; and to be allowed to do thee every service."

"Be it as thou wilt," said Rāmānuja, graciously lifting the prostrate form of Devarāt, for whom he composed a work called Nītyam, or the method of worshipping God, and appointed him to the daily-worship-duty in the math. From that day forth, he never left Rāmānuja's side, and drank deep all the precious truths of philosophy and religion which flowed like honey from Rāmānuja's holy lips. These sterling truths of the Vedānta, he embodied in two short treaties of his, composed in Tamil verse, called Jūna-sāra, and Pramōya-sāra.¹

The substance of these works is (1) that to the true disciple, the Teacher himself is God visible, and (2) that services at his feet are the crowning joy of the soul.

¹ These have been latterly commented on by Maṇavāja Mahā-muni-gal [A. C. 1370. No. 39 in the Hierarchic Table of our Lives of Āzhvārā.]
CHAPTER XXI.

SRĪ-BHĀSHYA AND OTHER WORKS.

Of the most tried fidelity and consummate learning, were now his four disciples, viz., Kūrēśa, Dāṣarathi, Devarāti and Embār (Govinda). There were countless others, of course, in his congregation. Daily classes on theological subjects were conducted. As they were reading St. Nammāzhvar’s Tiruvāymozhi, they came across the verse:—I-lingat-tatla-purāṇattirum, Ṣamaṇarum Ṣākkiyarum &c., [IV-10-5.] i.e. Diverse faiths, as taught by the Liṅga-purāṇa (=Saiva), the Ṣamaṇas (Jainas) and Śākyas (Buddhhas), &c. And they discussed the defects of these systems, as also those of the advaita dictum that liberation (moksha) is made sure on the mere knowledge of the meaning of such Vedic texts as Tattva-masī,—Thou art That, i.e. Thou, Soul, art That, God; of the system of those who maintain that not mere knowledge alone, but works as well as knowledge, combined, bring about deliverance (moksha). None of these systems, they argued, have hit the true spirit of the Vaidika-religion, i.e., Vedānta and that where they have hit the truth, it is partial. The final verdict of the Vedas is: By love to God is emancipation (moksha) to be won. Love to God or God-love is what is intended by such terms as Vedāna, Dhyāna, Upāsana and Bhākṭi. Such love is fostered by good works and knowledge of God. Mere knowledge of God as learnt from Vedic texts is inefficacious, as also are good works done without a heart for God. Whereas knowledge and good works are calculated to lead to love, and love alone secures salvation (moksha), knowledge or good works, without love, jointly or separately, cannot directly lead thereunto. Thus they discussed, and arrived at a decision that a true interpretation of the Vedānta, accordant with these views, should be systematically made and Rāmānuja accordingly sat down to prepare a standard work embodying an exhaustive refutation of monism (advaita) and similar theories and a consequent defence of Visishtādvaita or qualified monism.

Kūrēśa was selected to help Rāmānuja in this grand task. Before he began, Rāmānuja enjoined upon Kūrēśa that
if in the course of his reducing to writing his dictation, he should find anything not agreeing with his views, he should cease writing. Thus was Śrī Bhāshya, the stupendous standard work on Viśishtādvaita philosophy of the Vedānta—or a commentary on Brahma-Sūtras—began to be written. As the work was progressing, Rāmānuja dictated a passage wherein he gave the definition of soul (ātmā=jīvātmā) as that which is conscious or that which has cognition alone as its distinguishing attribute. Here Kūreṣā ceased writing, for to him such a definition, though valid, was as good as no definition, inasmuch as the most essential characteristic of the soul, namely, its allegiance or leigeship to God (Śeshatva), was a serious omission; and that such an all-important omission was tantamount to defining the soul as identical with the body itself; for no basis for true religion was raised by merely apprehending the soul as that which is characterised by consciousness, unless the soul is also the sole property or possession of the Universal soul, God. Defining soul as that which has consciousness merely, without any reference to its being essentially related to God, as quality is related to thing, or as property to a base, or as mode to substance, as light to the sun, or scent to the flower, amounted to tacitly ignoring such essential relationship; and that without this relation to God first emphatically asserted and defended, anything said of the soul was ineffectual, inasmuch as a soul without God is non-existent, in the same way as without the sun, light is non-existent. What made the soul really soul was its indiscreetible relation to God, otherwise it is non-existent. And where was the beauty or utility in loading such a separated soul, or soul orphaned of God, with any number of attributes such as consciousness and bliss? Such was the train of thought running in the mind of Kūreṣā and hence, when Rāmānuja defined the soul as that which is conscious, he stopped transcribing the same. But Rāmānuja was absorbed in his thoughts; and continued

1 Similarly the identity of Universal Soul with Individual Soul, of the Advaitin, is as good as materialism.

2 We invite our readers to peruse the Chapter on soul, or Chit-prakāraṇa in the Tatva-traya by Yogi S. Pārthasaṅkhyā.
dictating further but Kūrēṣa had come to a full stop. This incensed Rāmānuja, who cried:—“Sir, if you mean to write the commentary on the Vyāsa-Sūtras (= Brahmin Sūtras), you may do so,” and kicked him and ceased dictating. But Kūrēṣa was neither taken aback nor ruffled but remained imperturbably cool and collected. But friends vexed him with the question: “How dost thou view this affront?” “Comrades,” he replied, I have no view other than that I am my master’s property (chattel), which he is at liberty to use or treat in any manner he thinks fit.” Rāmānuja, by this time, reflected over the whole position in his retreat; and it flashed on him that his omission to define the soul as that which is a belonging of God, was a grave mistake inasmuch as this essentiality of soul was the very foundation of his theology. If that were missed, all the superstructure was built on air. Kūrēṣa did well in ceasing to write to Rāmānuja’s dictation, but it was at variance with the right view of the question which Kūrēṣa knew, being a perfect savant as he was. Also Kūrēṣa’s own behaviour after the harsh treatment was an actual illustration of the view he so rightly entertained. These thoughts converted Rāmānuja’s rage into repentance; and calling Kūrēṣa at once lovingly to his side, “Son, you are right,” said he apologizingly; “now pray write down the true nature of the soul as that which is God’s, and let us proceed with the rest of our work.”

In this manner did Rāmānuja compose the standard works: Śrī-Bhāshya, Vedānta-Dīpa, Vedānta-Sūra, Vedārthika-Saṃgraha, and Bhāgavad-Gītā-bhāṣya. And thus did he fulfill one of the wishes of Yāmunāchārya.1

1 Read p. 56.
CHAPTER XXII.

RÂMÂNUJA'S TRAVELS.

The worthies of Râmânuja's congregation, who had so long listened to his teachings and who had the good fortune as well to see all the tenets of his faith perpetuated in treatises, rose one day and reverently bowing to Râmânuja said:—“Holy Master, your system is now perfect, and it must be made known to the world at large. The ways to God are diverse, and confusing. Let the true way, you have discovered to us, be made accessible to all. Pray then undertake a tour of ministry and as a tour, it shall have the added object of visiting Holy Shrines.” “So be it,” said Râmânuja, and representing his intention to Lord Rânga, he obtained his permission. With his elect, he left Srirangam, and visited Tiru-k-kudândai (Kumbhâkornum) and other places in the Chôla-maundâlam, and won victories there by theological disputations. Thence he bent his steps to Tiruvâli-Tirunagari, the nativity of St. Parakâla or Tirumangai-Ázhvâr. Here an interesting incident happened. Râmânuja was devoutly making his round of several holy shrines encompassing the Central Shrine Tirunagari, when he met a Chandâla woman approaching. Râmânuja, in order to avoid pollution by her proximity, commanded her to hold off, so that he might pass on. But she without moving away addressed Râmânuja and said:—“Sire, which side shall I move? Here before me stands thy holy self, a Brâhmaun whom I cannot approach lest I pollute thee by my nearness. Behind me is the Holy Shrine Nil-nilâmâttam (=Tiruk-kâñna-puram); to my right are the Tiruñâññ-kollai (where St. Tirumangai waylaid the Lord) and Tiruv-araṣu (the Pipal tree used by the St. as his watch tower); and to my left is Lord Tiruvâli-Mañânavâlan. There is thus purity all about me here, which side then can my impurity turn?” Râmânuja was struck dumb at this unexpected answer from an unexpected quarter. “Forgive me, madam,” he said, “nor did I divine such spirituality in a low-caste woman as thou art. But for all that thou art holier than myself. So saying he administered

1 Read our “Holy Lives of the Saints.”
to her the holy Vaishṇava sacraments; and allotted her a place in the Shrine, where her image is to this day seen and reverenced by all the visitors. Thence he turned to the south, going to Tirumāl-irun-jōlai (10 miles north of Madura), and other Shrines, in the Pándya-mandāla and held disputations there with the learned on philosophy and won laurels. Thence he travelled to Tiru-p-pullāni (Darbhaśayanam near Rāmnāḍ), Sētu (or Rāma’s Bridge), and returned to Tirunagari, the birth-place of St. Nammāḻvar, before whom he reverently repeated the Kanninun Siru-t-tāmbu of St. Madhura-KavigaP. The Saint was delighted with Rāmanuja’s devotion and blessed him with tirtha, prasāda, and other honors. And Rāmanuja, dedicating the verse:

took leave of the Saint after visiting the Holy Tamarind Tree under which he is enshrined, and Lord Ādīnātha resident there. The various Shrines in the vicinity were all visited, engaging in polemic controversies wherever he went and overthrowing his opponents. Duly he reached Tiru-k-kurungūdi (Kuranga-nagari about 20 miles south of Tinnevelly), and visited the Lord Nambi. A voice came from him thus:—“Rāmanuja, we have often incarnated on earth, as Rāma, Kṛṣṇa, and so on in order to save mankind; but we have never been able to persuade people to Our ways as thou hast done. How dost thou do it?” “Almighty,” said Rāmanuja, “if thou wilt ask me in the way that a disciple or a pupil is required to ask his teacher or tutor, I will answer thee.” Nambi understood Rāmanuja, and commanded a throne being brought and begged Rāmanuja to

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1 Read the Lives of these Saints in our Lives of Āśhārs.

2 Another version has that Rāmanuja went from here to Tiru-v-anantapuram (Trivendram) first. And here he wished to introduce the Pāṭuṭhāṭra mode of worship, but the Nambūṭri Brāhmaṇs, the priests of the Temple, objected. Rāmanuja persisting, the Lord Ananta-padmanābha, sitting with His old priests, transported Rāmanuja when he was asleep to a rock (called Paridāna-gīlap) on an islet in the Sindhu river, a mile from Kuranga-Nagari. Finding himself alone, he called for a disciple of his by name Nambi. But Lord Nambi appeared in the guise of this disciple, served him and led him to the Temple, where however He vanished out of sight, to Rāmanuja’s great astonishment.
be seated there and from that position answer the question. Rāmānuja mentally placed his Āchārya, Mahāpārśva, on the throne and taking his stand before it, whispered into Lord Nambi’s right ear thus:—

"Of all the mantras, the Mantra-ratna, and the Draya are great. Easily do they carry one to the Supreme State. These teach that the way of Resignation or Surrender to God variously called nyāsa, prapatti, saraṇḍyati, is the most beneficial to man and compasses for him every good." 1

"Thus, Great God," said Rāmānuja, "by Thy own best instruments of salvation, have I prevailed upon the hearts of men." Lord Nambi was mightily pleased with this declaration, and proclaimed that He was henceforth Rāmānujanai-ulayān 2 Rāmānuja gave Nambi the Holy Name of Śrīvaishnava-Nambi and tendering his apologies 3 for what had occurred, left Kuranga-nagari.

From here Rāmānuja entered into the Malayālam (Malabār) country, visiting the Shrines Tiruvan-pariśāram, Tiruvāṭār, and others and paid homage to Lord Ananta-padma-nābha in Tiruvanantapuram (Trivendram), through the three doors of this Sanctum, and left the place after overcoming opponents and establishing a Rāmānuja-Maṭh there with the help of the then king, who became a disciple of his. He proceeded north along the western sea-coast of the Peninsula to such Holy Shrines as Mathura (Muttra), Nanda-vraja, Govardhana, Brindāvana, and others and Śālagrāma, Muktiṇātha-Kṣetra,

1 सर्वंवाचते वानि गन्तव्यं गन्तव्यं सार्वभृत्यां।
सदुर्फुटस्मवावावेश द्वातीर्यांधनेद्यायम्॥
मन्वन्तर्देश्याय: पपतिष्वस्वायमाति:।
लक्ष्मीश्चायाध्याय विंदान integration मन्वन्तर्देश्यायम्॥ [Pāṇḍita-raṭtra].


2 Means: "We who have Rāmānuja as Our own."

3 This is embodied in the verse:

 deceit व्याप्तविद्येशं कृतनारामस्मिन्।
अपचारानिवामस्योम च मस्तुमस्योम॥
Gandaki-river; ("Sālagrama Hill" is stated in another work. It must be a part of the Himalayas. Vaikundam, Dvāraka, and Ayodhya, Badarik-āśrama), Naimiśāranya and Pushkara, and thence on to Bhaṭṭi-mandapa; (this is probably Bhaṭṭi-mandala near Lahore), and Kāshmir, the seat of Sarasvati, the Goddess of Learning, was now reached. Sarasvati requested Rāmānuja to expound the meaning of the Vedic passage:  

\[ \text{Verse}, \text{full-blown beautiful lotus is thus a simile for the beautiful eyes of God.} \]

On hearing this, Sarasvati said: "Rāmānuja! Sāṅkara had ere this unhappily interpreted this as "monkey’s posteriors" and I was much grieved at his perverse understanding and warped heart. Thou hast now wiped my tears." So saying, she placed Rāmānuja’s Śrī-Bhāṣya on her head, drew Rāmānuja to her breast, and gave him the title Bhāṣya-kāra and handed him the Image of Haya-grīva for worship.

The pandits of the place, on seeing these special favors of Sarasvati bestowed an Rāmānuja grew envious, and called upon him for a disputation. This was granted and in the end they were routed. The king of Kāshmir silently watched these events; and when he found the pandits discomfited, he looked upon Rāmānuja as no ordinary mortal and permitted himself to be enlisted into his fold. The king asked Rāmānuja to explain the Traditions on which he based his Viśiṣṭādvaīta interpretation of the Brahma-Sūtras. Rāmānuja said that the old Traditions were the Bodhāyana-Vṛitti, and the glosses by Tanka, Guhadeva, Kapardi, Bhāruchi, and others. The king went with him and the pandits into his library, and had a search

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1 Chāndogya Up. 1-6, 7. The readers are referred to p. 32, where the controversy with Yādava is fully explained.

2 Sun is called Kapi, because he drinks (pihāti) water (kam). Šruti itself explains Kapi to mean sun’s rays:—"Kapi gubhasti tejānam," Kapy-asa is then that which, by rays, is blown (asa=viḍāsane=to expand); and that is the lotus. A full-blown beautiful lotus is thus a simile for the beautiful eyes of God.

3 Read Sāṅkara-bhāṣya on the Ch. Up. here. His interpretation is a reproach on his reputation as a Vedic scholar.

4 Rāmānuja Bhāṣya on Brahma-sūtras was so named, i.e., Śrī-Bhāṣya.
made for such works. They were found, and on a perusal it was found that Râmânuja’s exposition was correct. Râmânuja and Kûrëśa took this opportunity of studying the Bodhâyana-Vrîtti better, as the Pandits would not allow the work to be taken away by him. Râmânuja was anxious to secure the work, but objections to his taking the book away were insurmountable. He felt grieved, but Kûrëśa assured him that he had retained the cardinal passages in his memory, and could reproduce the same whenever wanted. This allayed Râmânuja’s anxiety; and he allowed the Vrîtti, though very reluctantly, to be restored to the Library, at the King’s request, as the latter knew his Pandits would otherwise give trouble and would not hesitate even to kill Râmânuja.¹ And yet the Pandits resented all this, as their prestige suffered so much; but being powerless to openly harm Râmânuja, as the king was already on his side, they entered into a dark conspiracy to kill Râmânuja by black magic. This

¹ The following extracts from Max Muller’s Theosophy or Psychological Religion are interesting to the student of philosophy:—“**Râmânuja does not represent himself as stating a new theory of the Vedânta, but he appeals to Bodhâyana, the author of a Vrîtti or explanation of the Brâhma-sûtras, as his authority, nay he refers to previous commentaries or Vrîtti-kârâs on Bodhâyana as likewise supporting his opinions. It has been supposed that one of these, Dramida, the author of a Dramida-bhâshya or a Commentary on Bodhâyana, is the same as the Drâvida whose Bhâshya on the Chhândogya-Upanishad is several times referred to by Sankara in his commentary on that Upanishad, and whose opinions on the Vedânta-Sûtras are sometimes supported by Sankara (See Thibaut S.B.E. XXXIV, p. xxii)” [P. 100.]

“** We have thirdly the commentaries of Sankara, Bodhâyana, Râmânuja and many others. These commentaries, however, are not mere commentaries in our sense of the word, they are really philosophical treatises, each defending an independent view of the Sûtras, and indirectly of the Upanishads.” [P. 101.]

“** I have generally followed the guidance of Sankara, as he seems to me to carry the Vedânta doctrine to the highest point, but I feel bound to say that Professor Thibaut has proved that Râmânuja is on many points the more faithful interpreter of the Vedânta-Sûtras. ** Nor was Râmânuja a mere dissentient from Sankara. He claimed for his interpretation of the Vedânta the authority of philosophers more ancient even than Sankara, and, of course, the authority of the Vedânta-Sûtras themselves, if only rightly understood. Râmânuja’s followers do not posses now, so far as I know, manuscripts of any of these more ancient commentaries, but there is no reason to doubt that Bodhâyana and other philosophers to whom Râmânuja appeals were real characters and in their time influential teachers of the Vedânta.” [P. 313.]
came to his knowledge; but spiritual giant as he was he remained undaunted, and simply watched how events would develop themselves. They resorted to black magic, but instead of their plans succeeding, it had a contrary effect; for they were all suddenly seized with madness, and began to rave and play such antics, as to be ridiculed by all. The king saw this, and pitying the poor wretches, approached Rāmānuja, and falling at his feet, implored him to relieve them, as he could not look on their sufferings. Rāmānuja, by a simple act of his will, cured them; and the king made them members of the Faith, and escorting Rāmānuja with all his staff, a few stages on his return journey, took leave and joined his capital.

Rāmānuja took the road towards Vārānasi (Benares), which he reached in due time, and bathing in the Holy Ganges (Ganges), and visiting the Lord of Kandamannum Kadinagar proceeded south to Purushottama-Kshetra (Jagannātha or Puri, on the east-coast of the Indian Peninsula). Here also were disputations held on philosophy and religion, Rāmānuja coming off victorious; and a Rāmānuja-Math also was established. Here, on his attempt to introduce the worship, as laid down in the Pañcaratna, into the Temple there, the priests objected; but as Rāmānuja still resolved to reform the practices prevalent there which were not cleanly and to his liking, Lord Jagannātha is said to have appeared to him in his dream and prevailed upon him not to attempt the reforms, as his priests were much attached to Him with their old ways of worship, which therefore he might not disturb. And when Rāmānuja awoke, he found to his surprise he had been transported all the way to Śrī-Kūrma. Here he paid homage to the Lord in the Kūrma-form and journeyed on to Simhagiri (Aihobila), and other shrines. Winning his way throughout by polemical triumphs he finally arrived at Tirupati. Here a Saiva-Vaishnava controversy of a curious character had been waging.

St. Pēyāzhvār, who lived centuries before Rāmānuja, had sung of the Lord of Tirupati, as wearing both the Saiva emblems, such as matted locks and serpent girdle, and the

1 Deva-prayāga on the way from Haridvār to Badarināth.
Vaishnava ones, such as the Discus and the golden girdle, and the Saint expressed his wonderment at Vishnu having chosen to appear to him in this dual character of Hari-Hara, or Vishnu-Siva. On the authority of this verse, in all probability, the Saivas made an attempt to claim Tirupati as their own exclusive Saiva Shrine; but Rāmānuja contended it was Vaishnava, but the Saivas would not give in. Rāmānuja proposed that both Saiva and Vaishnava emblems, such as Trisūla and Damaruka, and Chakra and Śankha, be placed in front of Venkaṭeṣa’s Image in the sanctum sanctorum, and the doors be closed and securely locked, after carefully examining the chamber that no one lay hidden there; and the character of the Deity might be determined by the choice of the emblems made by Him. This test was gladly agreed to by all. The emblems were accordingly prepared and placed before the Image. Next day, both the parties came in a body with eager expectations of their own opinion being realized. But when the doors were thrown open in full day-light and in the presence of the whole assembly, it was found that the Lord had assumed the Vaishnava-emblems, with the Saiva emblems lying unused on the floor. Rāmānuja’s joy knew no bounds. He sang and danced, eyes streaming with tears of delight at the miraculous event and the Beatific Vision presented to his view. The Saivas were thus ousted.

1 Read verse 63 of 3rd Tiruvandādi: “Tāzh-Śadaiyum, &c.” Nārāyaṇa includes Siva. In Nārāyaṇa’s (or Vishnu’s) body, a place is assigned to Siva in the same manner as his navel is assigned to the four-faced Brahmā, and his bosom to Śri or Lakṣmi (Logos). Read Bhagavad-Gītā xi.15. Paśyāmi, &c., and numerous other authorities. So then this dual appearance proved Vishnu, not Siva exclusively, as Saivas thought.

2 A piece of Epigraphic Information is here annexed for the use of our readers:—
“We have received this year a very interesting report from the Epigraphist to Government [1903-1904 A.C.]

The Epigraphist has meanwhile inferred from a set of very dubious conclusions as to the ruined temple and Tiruchchānūr, that Tirupati temple was perhaps originally Saiva in character. From the fact that the temple is mentioned in the inscriptions as Hānugotis and that the same word is used in the Saiva Periyapurāṇam and in another inscription as the name of a temple which must certainly have been Saiva and that another inscription says that the temple now in ruins was built as an accompaniment to the shrine at Tirupati, he first infers that the Tiruchchānūr temple.
must be Śaiva and that a fortiori the shrine at Tirupati for which the former was meant as an accompaniment, must also be a Śaivite one. We fear every link in this argument is hopelessly weak. Mr. Venkayya has not shown satisfactorily that the Tiruchchândar ruined temple was as a matter of fact, built as an accompaniment to the Tirupati temple whatever that expression may mean. The Ganga-Pallava inscription of Dantivikrama Varman which is said to prove this, he neither quotes from nor gives the contents of. This example will emphasize the necessity of the Government insisting upon a publication of all the inscriptions collected every year so that independent scholars might work at them and deduce from them all the historical connection they are capable of yielding. Again it is not quite so certain that the Tiruchchândar temple was solely Śaiva. It might most probably have been a combined Śaiva-and-Vishnu temple as the one at Chidambaram and many other places. It is a fact that many important Śaiva temples have a shrine of Vishnu towards the west, generally mentioned in the inscriptions as Melai Sri Koil. At any rate the Tirupati temple was undoubtedly Vaishnava in the 4th century during the reign of the Chola king Râjarâja, the great, who gave grants to the Vaishnava God there. It must certainly have been at least claimed as Vaishnava during the times of the three great Śaiva Saints, the authors of the Tevaram, Saundârâ, Appar and Sundârâ, who sang Thiruppârâkkurâ, Tiruvâmmiyur, Kalâhabâsti and other places in the neighbourhood, and omitted all reference to Tirupati. That there was a long standing dispute as to the real character of the Deity of that place is certain. The old Vaishnava Saint, Peyâzhvâr, sings in the Iyarpâ, that the God of Tirumalâri wore the symbols of both Śiva and Vishnu and it is noticeable in his verse that he always mentions the Śiva emblem first. This dual character seems to have continued till the time of Râmânuja in the 12th century, when this curious incident is related by the Tamil Râmânuja- Divya-charita of Pillâlôkanâjiya to have taken place. Râmânuja was annoyed that owing to this dual character of the Deity, the Śivites worshipped him as their Nâyâma or God. He therefore proposed a scheme by which to test which way the God leaned and said that the emblems of both Śiva and Vishnu should be placed in the innermost shrine which was to be carefully locked up till the morning and that according to the emblems the God should be found wearing in the morning, his real character was to be judged. When the Garbhâgni was opened in the morning the God was seen resplendent with the couch and the Śiva emblem were found carelessly thrown at his feet. After this explicit declaration by the divinity himself there could be no question as to his real nature and he has continued Vaishnavite ever since. The facts go to show that if the Tirupati Temple was at all exclusively Śaiva, which seems to be unlikely, it must have been so considerably prior to the authors of the Tevaram. [Hindu.]

Another extract:— "In his latest Report on Epigraphy, Mr. Venkayya has opined that there is an air of truth in the popular belief that the temple on the Tirumâlai was originally a Śaivite one. In his "Iyarpâ", stanza 03, Peyâzhvâr distinctly mentions the dual appearance of the image. The stanza referred to might be rendered into English thus:—

"How wonderful! our Lord who is on the Sacred Hill (Tirupati) which is bathed by the great mountain streams surrounding it on all sides combines in himself the two forms (of Śiva and Vishnu) by his appearing with flowing matted
Rāmānuja made the circuit of the Shrine, and descending the Holy Mount, did homage to the Āzhvārs enshrined at its base, and thence proceeding to Kāñchi and other Shrines such as Sri-perumbūdūr (his birth-place), Tiruvallikkeni (Triplicane) and Tiru-nār-malai, and thence crossing over to Madhurāntakam and the Holy Vakula-tree there, under which his Guru Mahāpārṇa gave him the first initiation, and thence on to Tiru-vaiyindra-puram (Tiru-vendi-puram near Cuddalore), where he tendered his salutations to Lord Deva-nāyaka, and vanquished disputants wherever met, and thence on to Vira-nārāyaṇapuram, the Holy Place of sage Nātha-muni [the place where he sat for Yoga (meditation)] and Lord Mānna-nar there.

Foot note on page 144—(continued).

locks and high diadem, with the beautiful Māshu .. and discus and with a serpent and a golden waist-cord entwined (round his waist).''

Therefore, it is evident that the God of Tirumalai was worshipped as Vishnu in the days of the early Vaishnave Saint Pēy-Āzhvār.

Clearer still is the allusion to the Vaishnava nature of the deity, in the classical Tamil poem "Silappadigaram," 1st Century, A.C., where the author describes the god as "standing on the top of Vēngadam, like a blue cloud with the conch and discus (which are compared to the sun and moon)" (Kādukān-Kādai, li. 41-51)

"M. N.", in his reply to Mr. Venkayya's rejoinder in the Hindu, has proved that in the days of the Devēram Hymners, the temple might not have been Sāiva, and that Rājarāja, the great Chōla King, himself a Sāiva, has made grants to the Vishnu on the hill.

In the face of these explicit statements in early Tamil literature, it is really incredible how Tirumalai could be doubted to have perhaps been Sāiva. Let us hope that in the examination of the innermost prākāra, more light will be thrown on this rather important question. [A. VAISHNAVAYA in Madras Mail, 9th December 1904.]

1 There is a legend related here. There was a person by name Tālpakkam Channayya. He was a favourite of God Śrīnivāsa of this Shrine, so much so that when he sang hymns to Him, He kept time by dancing to it. Rāmānuja came to know this, and asked the devotees to kindly ascertain from his God whether he (Rāmānuja) may hope for Moksha (Salvation). Channayya, when he next sang and the God danced to him, reverently submitted to him Rāmānuja's petition. God answered:—"Certainly he shall be saved." "And I, Lord?" asked Channayya. "No" was the answer. "But have I not sung to Thee, Lord, all these days?, protested Channayya. "But have I not danced to thee, son, as often as thou wastest?" retorted He. "Then I am undone, O Lord! Fray show me the way of salvation. By no means can I forfeit that state." The Lord answered: "Go to that Sānyāsi, our Rāmānuja, fall at His Holy Feet and win it. He is fit to give Moksha to whosoever he will." This story illustrates that salvation is won, not by bargain, but by grace.
returned to his head-quarters, Srîrangam. He proceeded to the Temple to visit Lord Ranga, announcing his arrival; and after the usual ceremonies, Ranga's voice came inquiring: "Art thou satisfied?". Râmanuja answered: "Holy Lord, how can I be otherwise, when thy Blessed Vision is ever reflected in my mental mirror wherever I may be. I have but fulfilled Thy holy errand on earth." Ranga commanded tīrtha and prasâda to be given him. Râmanuja thence bent his steps to his own monastery, his soul steeped in peace and bliss.
CHAPTER XXIII.

THE BIRTH OF VYÅSA-BHATTA AND PARÅSARA-BHATTA.

Thus had our Bhåshya-kåra accomplished his second pilgrimage through Bharata-khanda. Those were days of religious rejuvenescence in India brought about by the inspired personality of our Râmânuja. For his influence spread from house to house, village to village and throughout Bharata-land, and his spirit fanned the fire of religion, smouldering in human hearts.

Kûresâ was the very soul and shadow of Râmânuja. In erudition he was a savant; in conduct, he was a paragon of excellence. Never a day was he found remiss in all the duties of the day, classed as Abhigamana, Upådåna, Ijå, Svådhyåya and Yoga.

We have already told our readers that Kûresâ lived by alms; because he had given away his all at Kûra and come to Srïrangam to live with Râmânuja. One day, it rained all the morning till it was past the Sangava or the Upådina time, which is set apart for excursions for collecting alms. Kûresâ’s strict rule it was, to beg each day’s requirement at the houses of virtuous folk, and never to store a second day’s provisions in his house. Prevented then by the rainy day from stirring out, Kûresâ and his pious wife Åndålamma fasted, after taking the usual bath, performing the morning sandhyå and other ceremonies and offering to his Chapel God, a fruit and some water, which latter, sipped, being sacramental. It was now evening, and Kûresâ, performing the evening sandhyå, never bestowed a thought for his hungry stomach, but devoutly went through a reading of the Tiru-våy-mozhi (Prabandha) considering this as his manna, and thus went to sleep. But the wife

1 See page 140 for Râmânuja winning this name.
2 A work recently published in Madras (1904) by D. T. Śrînivåså-chårya, called Pañchaka-kåla-praåda gives full details of these five-fold day-occupations.
3 See Chapter XIII.
4 See Bhågavad-Gåtå, IX, 28.
was awake and was sore grieved at heart that her god-like husband was fasting. As she sat, she heard the temple drums and bugles announcing that Lord Ranga was having his night-offering of food, called the *Periya-avasaram*. This disturbed her musings; and she gave vent to her feelings thus:—

"Ranga, when thy *bhakta* is fasting, how canst thou revel thus in feastings?" A cry of distress like this was of course heard by the Lord; and the cry, it is said, pierced his ears like arrows.

Uttamanambi, a temple-functionary, was asleep on a pial; and he dreamt a dream in which Ranga appeared to him and commanded him thus:—"Nambi, my *bhakta* Kureśa is fasting; rise, go to my Temple, and carry on thy head the holy *Aravanāśi*-food which has just been offered me, in right processional style from the Temple to his house. Uttama-Nambi awoke, startled, and hastening to the Temple, did as commanded. As the music and other din of the procession reached Kureśa’s doors, he was disturbed from his sleep, and awoke, wondering what was happening at that hour of the night; met the processionists and inquired of them what brought them there. Uttama-Nambi said: "Sire, Lord Ranga bid me carry you His holy food. Pray accept." Kureśa received the same devoutly but he would not have the whole quantity. He said to the messengers:—"Holy sires, I should not deprive the Lord of His income by disposing of this food as usual. But I cannot refuse it altogether, as it has been so graciously sent by Him. I should but take two morsels, one for myself, and the other for my wife. Lord Ranga has so fully made me His own that I do not stand in need of anything on earth. I thank you, sires; please retire with the remaining food to the Temple." After thus dismissing the Temple servants, Kureśa sat down and asked his wife whether she thought of any thing in particular when he was asleep. She confessed to him she did so. She said she envied Ranga enjoying his last sumptuous course of food for the day, while His *bhakta* was hungry. "Good lady," said Kureśa petulantly, "you should not have been thus guilty. Do not this again." And they both devoutly partook each, one of the two morsels that had been retained; and Kureśa
went to bed again, somewhat out of humour with his wife. But he had a dream. Lord Rânga appearing spoke to him: "My beloved, the two morsels you have eaten, will be the seed for raising two precious sons in your family. They shall be considered as my own sons. As sons, I myself choose to appear in furtherance of my own future purpose, in the same manner as I chose to appear as Râma, the son of Daśaratha, and Krîṣṇa the son of Vasudeva." The dream was over. Kûreso awoke, and related it to his wife and others, and attended to his duties, quietly expecting events to develop in their own good time.

Some time went by. In due course, two sons were born to Kûreso as predicted by Lord Rânga. The ten days of puerperal sūtaka were over, but Kûreso never concerned himself about the name-giving and other sacramental rituals, which the Vedas require to be administered to new-born infants. His idea was that to his Râmanuja's spiritual family the children belonged, and it was for Râmanuja therefore to do the needful. Râmanuja, however, now made his appearance, accompanied by Govinda; and commanded him to bring the little ones to him. Govinda sped in all earnestness to Āndâlamma, and lovingly hugging the two gems of babies, ran to Râmanuja, muttering all the way the Holy Dvaya-Mantra as a protective shield for the babies against evil influences; and lovingly lifted them up to Râmanuja. Râmanuja graciously scanned them with his love-moistened eyes, and observing the splendid appearance and glorious looks of the infants, blessed them heartily, and addressing Govinda, said:— "Brother, what didst thou? The smell of the Dvaya-Mantra comes to me from the babies." "Sire, yes," replied Govinda, "as I was conveying the precious charges to you, I shielded them with the power of that Mantra." "Then brother," commanded Râmanuja, "as thou hast constituted thyself the guardian of the bodies of these gems, thou shalt be the guardian as well of their souls. And these two infants are no other than the two sentences of the Dvaya itself, made manifest in their persons thus." So saying he stroked the infants with his hands, adorning them with the Paṁcha-āyudha ornament; and in due time made Govinda administer the Paṁcha-
YAMUNA'S WISHES FULFILLED. CH. XXIII.

_samskāra_, naming the infants Parāśara Bhattārya,\(^1\) and Vyāsa-Bhattārya,\(^2\) thus fulfilling another of the three wishes of his Great Guru, Yāmnnāchārya.\(^3\) Thus were two great luminaries for the Faith ushered into the world—in the wake of Rāmānuja.

Uttama-Nambi, in a work called _Lakṣmi-Kavya_, composed by him, sings of them thus:

пулиकृतोरुपरं देवींपराशर-कृतकलमर्दीपः
गोविन्दश्रीसत्यागुपानार्यमनोर्यमूलानाग्नियस्मृ॥
कृपेशसनन्वन्वंदे व्यासलोकर्ज्ज्वासिनमू।
अनुपरिवृत्ताले जात्रीभागमर्दिनिः॥

Another event also occurred about this time enabling Rāmānuja to fulfil the remaining wish of his Great Guru Yāmuna: to name some fit person by the name of Parāṇkuṣa or Nammāzhvār in perpetuation of the memory of the Saint of that name.

The reader will recollect the redemption of Govinda by Śrīśaila-Pūrṇa of Tirupati, described in a previous chapter. When Govinda joined the Vaishnava-band, he felt so blessed in his regenerate life that he would not allow his newly awakened delight to rest in himself alone. So, he sought out his own brother by name Siriy-Govindā-p-peremāl, and explained to him the beauties of the New Faith. He brought him to Pūrṇa, who graciously accepted him as his disciple. Govinda and G. Perumāl had thus become spiritual associates as well, and had both come to live with Rāmānuja at Srirangam.

The event which came about was that G. Perumāl had a son born to him, and this, to Rāmānuja, was another valuable acquisition to his Faith. So he hurried to Perumāl's place, and blessing the child, named him Parāṇkuṣa\(^4\)-Nambi. This

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\(^1\) See No. 32, in the Hierarchic Table of our _Lives of Āsvārā._
\(^2\) Śrī-Rāma-ppiḷḷai is another name.
\(^3\) See page 56.
\(^4\) Parāṇkuṣa = St. Nammāzhvār.
fulfilment of Yāmuna’s third wish was recorded by Uttama-Nambi in his Lakshmi Kāvyam, thus:—

गोविन्दराजान्त्रिधर्मान्नीयो पराज्ञवासुदुष्टेन्मनस्सम्।
अपाचरार प्रभेतृतीय विराजतेषुवंशमिषीप्यः।

We shall close this chapter by asking our readers to remember the “three-finger-miracle” of Yāmuna, related in chapter IX and that the three fulfilsments thereof by Rāmānuja, on whom had devolved that sacred duty, were, in order, the composition of Śrī-Bhāshya, the Commentary on the Brahma-Sūtras; the naming of two children in memory of Parāśara and Vyāsa; and a third child, in memory of St. Nammāzhvār.

¹ See page 56.
CHAPTER XXIV.

BHAṬṬĀRYA.

Our readers, in this Chapter, will be treated to the interesting traits which the new luminary Parāśara Bhāṭṭārya, or simply Bhāṭṭārya, displayed as he grew.

Lord Ranga commanded the two little brothers to be conveyed to His Fane, and adopting them, as fashion required, as his own sons, had cradles swung there in His own chamber, called the Manattilu and Himself and His Consort Lakshmi taking care of them in every way. The Lord had willed that before He accepted the courses of daily food offered to him, the children should be first served; nay, that they should help themselves to what dishes they pleased by allowing them to toddle about to the place where the food in several dishes was spread before Him.

One day the children, as usual, stole about at pleasure and helped themselves to the viands that had been placed before Ranga that day as the special service of the Rāja who then ruled. The priests were offended that day at the conduct of the children, and handling them somewhat roughly, conveyed them outside the Temple premises. That night the Rāja had a dream. The Lord appearing to him, declared: “I had just tasted your food-service. When the fools of my officiating priests interfered with my children, the Bhāṭṭars, preventing them from having their full share, and treated them roughly, I could not partake of thy food any more. I am this day not pleased with thee.” The Rāja awoke and making inquiries, found his dream to be correct, and strictly decreed that services should thenceforward be conducted in the manner which best pleased the Lord.

Bhāṭṭārya was now a boy of five years, and showed signs of extraordinary intelligence for his age. His father Kurēṣa was one day reciting the Decad of St. Namāzhvār, beginning with Nezhumārk-adimai (viii. 10. 1). In this Decad, the greatness of God’s Saints is described. In the third verse, the
The description runs thus: Śīrū-mā-mañisār” i.e. God’s Saints are small-great. The boy, who was attentively listening to the recitation, stopped the father at this place, with the eager query: “Father, how can a thing be both small and great at one and the same time, for thou saidst small-great” “My dearest, what an unexpected question from a stripling like thee! But it would be a hard task on my part to convince thee of the justness and beauty of the apparently contradictory terms, by resorting to learned discourses on it, based on Sāstras. But I shall try by other easier means to make thee understand this puzzling passage of our Holy Saint. Dost thou see our Sages of Śrīrangam, Śrīy-ācchān, A. P. Emberumānār and others like them? See, they are small in stature, but very great in knowledge and wisdom. So, dost thou now see how contradictory things like small and great can yet be harmoniously combined in one and the same thing?” The young questioner was satisfied.

The boy was a budding genius, as became evident from another incident which happened at about this time. There was a learned man by name Sarvajña-bhātta, who was proud of his erudition, and had successfully carried on a warfare of polemics in Vārāṇasi and other places; and who had now arrived at Śrīrangam. To show to all how great a man he was, he installed himself in a sedan chair and paraded himself in the streets, with his followers before and behind, proclaiming his fame and titles, and announcing that he was the Sarvajña-bhātta, meaning one who is all-knowing. Bhāttr, the boy, was at this time playing with the dust in the street. He heard the name Sarvajña dinning in his ears, and he got irate at it. “What!” exclaimed he, “while there are such all-knowing giants amongst us, as Rāmānuja, Kūrēśa, Dāsarathī, Dēvarāt and others, who dare call himself by the proud name Sarvajña, all-knowing?” So saying he took a handful of dust in his hand, and running up to the sedan, in which the Pandit was seated, spoke mockingly at him thus:—Halloo, man, stop, and answer me this before you step further. If you are all-knowing, as you call yourself, tell me what quantity of dust I have in my hand.” This sudden and curious interrogation, by a mere boy,
checked the Pandit, and he was so confounded and confused that he could not compass a ready answer. "I see," cried the boy, "you are dumbfounded by the paltry question of a boy. Could you not say: 'you have a handful of dust?' you don't deserve the title all-knowing." So saying, the impertinent little boy turned to Sarvajña's attendants and asked them never more to exhibit their poor master pomposly in the streets, and exhorted them in the sweet words of five, to drop the insignia they were carrying, and cease blowing the trumpets." The surprise of the Pandit at this strange behaviour and talk of a mere urchin, now turned into wonder and admiration. He inquired of the bystanders whose son was this prodigy? They said:—

"Sire, he is the son of Kārōsa, the soul of our Guru Rāmānuja, the Pontiff of our Faith." Sarvajña exclaiming: "The fledgling surely flies, not creeps," lovingly lifted the little marvel into his sedan, and moved on till the procession approached the house of Kārōsa. Pon-nāyocchiyār or Kanakāmba, the good wife of Dhanurdāsa,¹ was standing at the door watching. Espying the boy Bhattārya seated in the sedan with a strange person, she ran up, and drawing him from the vehicle, covered him with her garment, and rushed with him into the house, muttering the Dvaya-Mantra, and delivering the precious load unto the arms of its mother Āndālamma, chided her for having allowed her gem to stray out thus into the streets and expose himself to 'evil eyes'; and anxiously sprinkled him with Rāmānuja's Śri-pāda water,² to ward off evil influences which might have injured the boy. She also vaguely feared, lest such a prodigy as her boy would be allowed to live long on earth!!

Bhattārya grew older. About eight he was now, and the holy-thread ceremony, Upanayana, was duly made; and he was sent to school to learn the Vedas and other subjects. The boy attended the first day and learnt some Veda. The second day, when he went to school, he found the teacher repeating the same lessons as those of the previous day to the boys. He therefore left the school and went to play. His parents finding

¹ Read next chapter.

² Holy water washed off the feet of Rāmānuja; water thus consecrated is considered an antidote to every kind of evil, material or spiritual.
him thus employed, questioned him as to why he did not attend school. "I did attend, father," said he, "but they were reading the same lessons again, and so I left it." "But did you learn the lesson in one day?" asked Kûrësa. "Yes," was the ready answer. "Then let me hear it," demanded the father. The boy repeated his lesson without a flaw, even in the difficult intonations of the Vedic syllables, called the udatta, anuddita and svarita. The precocity of Bhattârya terrified the parents, who seriously thought of delaying his education for some time. In due course, however, the boy rapidly picked up all learning, Kûrësa and Govinda personally instructing him in the artha, and the tatva, Sâstras.

It has already been said that Lord Ranga and His Consort Lakshmi were the adoptive Father and Mother of Bhattârya. As a child and boy, he really looked upon them as such. But he had now grown up into youth, and was taught that Ranga and Lakshmi should be adored as God and Goddess of the cosmos. Well, the youth was once on a visit to the Temple, when Ranga and Lakshmi were having their retired moments after all the bustle of the day's worship had subsided. Ranga, in feigned anger, bade Bhattârya depart. The youth went a few paces, when Ranga ordered him back. He obeyed. And Ranga asked him: "when thou didst visit us now, what didst thou think us to be?" "As God and Goddess of the universe, Lord," meekly replied Bhattârya. "But," asked Ranga, "what didst thou think us to be before this?" "As my Father and Mother," responded he. "Think of us in this relation always. That pleases us more than the relationship of God and slave." The reader will gather from this that God is more in search of men's hearts than their heads.

Another incident is related about this time. A Smârta pandit took it into his head to test Bhattârya. He entered as the latter was seated in his house, and after preliminaries asked him to explain how a Vaishnava is distinguished from a Smârta. Bhattârya did not care to enter into an elaborate controversy with his adversary on this question, delicate in as much as it is a bone of contention between the two great
divisions of Brâhmanas in India, the Smârtâs (advaitins) and the Vaishnâvas (visisht-advaitins); but simply called the questioner's attention to the signs of Chakra and Sâukha inscribed on both his arms—a sacrament enjoined by Sâstras on all Vaishnâvas. "I see," the Pandit said; "but what authorities, master, can you quote from the Sâstras, justifying you to set to yourself this kind of custom?" queried he. "Sir, replied Bhattârya," I shall not trouble you with all that, for when I shall quote one authority, to which we in common profess allegiance, you shall go satisfied. Hast thou not learnt the first sûtra of Apastamba-Dharma, which says भर्तरसतमनुममार्गं, बेदाः, i.e., the wise practices of our wise elders are our best authority; then come the Vedas? My father Kûrêsa observed the sacrament in question and therefore I do. Enough; for do you not follow in the footsteps of your elders?" The Pandit was thus silenced and went his way.¹

The young student's course was now finished and it was time that a mate should be found for him. As the reader knows, Kûrêsa had left his kith and kin in the Kânchi land and had adopted Srîrangam for his country. So, when the marriage-question of his boy came up, Kûrêsa did not know where to bring a girl from. "Hence," appealed he to Râmanuja: "sire, not only have I no relations of mine in these parts, but those others who may willingly offer a girl belong to a lower rank in society. Contracting matrimonial alliance therefore with them can only be distasteful to us as unworthy of our status. What shall we do in this fix?" Such was the great social question which Râmanuja had to solve in those days. (We know how this same question is still unsolved in our days). Râmanuja said:—"We have our Mahâpûrṇa and his people. We must choose from them. As for Sûtra, Sâkha, Brâhmaṇa and Vaishnava, our two clans agree. But they are of the Brâhmaccharana set."² This is the only difference, which I think may

¹ See Chakrânkana-vijaya and other works on this Vaishnava Sacrament. It is like the fire-sacrament which obtained among the primitive Christians.

² The Mahâpûrṇas belong to this denomination. The Vadamas have no consanguinity with them. Marriages now take place between the Bhâtrârs and Periya-Nambis.
be overlooked. These considerations satisfied them and they applied to this clan for a girl. But they could not give one, said they, with impunity, for the hard and fast barriers dividing clan from clan for a long time, would not permit it, though they would heartily wish for a junction with such a worthy clan as that to which Kûrësa belonged, and considering moreover the exemplary personal character of Kûrësa himself, apart from every other consideration. So here was a stumbling block though there was willingness on both sides. No further steps were taken; they could not in the face of such insuperable sentimental difficulties. But Bhattar was advancing in years, and must be married at once or all thought of it must once for all be abandoned. His mother Ândâlamma was in a perplexity. She made bold to twit her husband on his stolid indifference in such an important affair. "Our neighbours are laughing at us, Sire," she finished. But Kûrësa told her in a careless way: "Chafe not, old lady! I am helpless in the matter. Knowest thou not that our children belong to Lord Ranga? I have resigned them to His care. Let His will be done, whatever it be." With these soothing words, he left his wife and going to the Temple, laid the case before The Lord and returned home. That night, Mahâpûrṇa's relatives had a dream, in which Ranga commanded them to make matrimonial alliance with Kûrësa without ado. They rose and what they had rejected when proposed by, they now voluntarily offered to, Kûrësa. For, two maidens by name Akkacchi and Manni were gladly given in marriage to our Bhaṭṭârjava. A social question—a very hard one indeed—was thus solved in those days; and our hero of this Chapter was thus installed in the order of the householder.
CHAPTER XXV.

DHAHURĐASA.

In the last Chapter, appeared two new characters, as our readers are aware. They are Kanakāngarā,1 who was standing at the door of Kūresā's house, and her husband Dhanurdāsa, (in Tamil, Pillai-Uṟangā-villi-dāsar). They became disciples of Rāmānuja. How they became is what shall be narrated in this Chapter.

In Nichulāpuri or Modern Uraiyur (near Trichinopoly)2 dwelt Dhanurdāsa, so called because he was a good athlete and archer, belonging to the Malla3 caste. To his caste-men, he looked as terrible as death. He loved a girl by name Kanakāmbā, who was very beautiful. So much was he enamoured of her that he never left her side for a moment and never took his eyes off her moonlike face. The Chaitra festivities of Lord Ranga now came round. Kanakāmbā was anxious to witness them, and so she left Uraiyur. The lover of course would not let her go alone. So he accompanied her, and walking by her side, held his coverlet over her head in great solicitude to screen her handsome face from the sun's rays. Not a ray should even steal in. So eagerly did he watch her face.

Rāmānuja was returning from his ablutions in the Kaveri river, surrounded by his disciples, to join the procession of Lord Ranga. As he was coming, his eye fell upon this loving pair, and wondering at the intense care the lover was bestowing upon his beloved, turned to his disciples and said:—"Sons, look at this curious spectacle. Here is a despicable specimen of humanity who is the slave of a woman! Shameless, in the public streets, see, he pays such attentions to a courtesan! Man may be blind with love for a girl; but he generally keeps it all a secret; but here it is a bold outrage on public decency. It is interesting to me however to see how love can be blind.

1 Or Kanakāmbā, the Tamil name being Pon-nāycchiyār.
2 See St. Tiruppānāxhār in own Lives of Āḻivārā.
3 A mixed tribe (wrestlers), by an out-caste Kshatriya on a Kša-
triya woman.
Let me try to turn this man’s love from the girl to Lord Ranga.” So saying, he set a few disciples to shadow the pair and find where they lived; and return with news. On his disciples bringing him the necessary intelligence, Râmañûja sent for Dhanurdâsa, and looking on him most graciously, asked who he was and what brought him to Srirangam. The looks of Râmañûja, filled with kindness, acted on him like a spell; for Dhanurdâsa made obeisance and explained that his residence was Uṟaiyûr, where he was a renowned gymnast, and that he came to Srirangam on a holy visit to Ranga. “But,” said Râmañûja, “wilt thou allow me, son, to chide thee for thy open violation of public morality? Thou sayest thou art a powerful gymnast; but how is this consistent with thy open love-making to a girl, shamelessly? A sense of shame stole on Dhanurdâsa at this well-meant rebuke, but he replied: “Holy Sire, how can I help it? She is so lovely, this dear Kanakâmbâ. Her eyes are more beautiful than the lotus. My heart and those eyes are one. The least exposure to the sun, how can those charming eyes bear? Did they fade, my heart would burst. This is the truth, O Saint; now tell me if I am wrong.” Râmañûja listened to this guileless speech, in silence, and looking on Dhanurdâsa with pity, said:—“But, son, if I could show you better eyes than those?”—“Ah, Sire,” interrupted Dhanurdâsa, “if so, it were a great gain to me; and that by your favour.” “Come then at once”; so saying, Râmañûja led him in to the Temple, and showing him Ranga’s Figure, recumbent on His couch, Sèsha, “look at those bewitching eyes,” said he, catching hold of his hand, “they are the eyes of Ranga, Lord Ranga, the Father of this universe; look steadily and study their beauty.” Dhanurdâsa did so, and he saw something there extraordinary, divine, and he found he could neither stir from the spot where he stood, nor move his eyes from the Vision before him. He was completely hypnotized as it were. “God’s grace has descended on this person,” murmured Râmañûja to himself, as he watched and left for his monastery Dhanurdâsa gave up food and sleep from that day and was daily found in the temple, looking on Ranga with straining eyes. Râmañûja, now sent for him and asked him
how he felt. He said, "Master! how can I be grateful enough to you for the bliss into which you have deigned to steep a wretch like myself. Make me thy slave and complete the work of salvation you have, unasked, taken into your hands." Râmânuja smiled and conferring on him the sacramental Pāñcha-samskāra, took him into his flock. Kanakāmbā came to know of all this, and a wish rose in her mind to become herself a disciple. So she sped to Râmânuja, and repentantly implored him to take her also into his Vaishnava fold. Ramanuja, overcome by her solicitations, did so, and joining her with her lover,— now as wife to husband,— blessed them both, and allowed them to work in his math as his most dutiful servants. It is chronicled that the wife even excelled her husband, in wisdom and all other spiritual prefections, by the wonderful grace shed by the Holy Feet of Râmânuja. Like Hanumān, who did every service to Rāma was this pair to Rāmānuja.

Dhanurdāsa had so far been metamorphosed, that he became the greatest favourite of Râmânuja; so rare too was his piety, that though he belonged to a lower caste, he had privileges conferred upon him. For often, Râmânuja was found returning from his river-bath leaning on the shoulders of Dhanurdāsa; though when he went to the bath he lean on Dāsaratthi, a Brāhmaṇa. A Brāhmaṇa is unclean before bath, and clean after it; and thus Dhanurūsa as a Sūdra, and Dāsaratthi as a Brāhmaṇa must have changed places. But Râmānuja had it the other way, as told above, which much exercised the minds of his Brāhmaṇa disciples. They once made bold to ask him for an explanation, which he condescended to tender thus:—"O Vaishnavās, have ye not heard that learning, riches and high-birth swell a fool with pride, but adorn a wiseman?¹ This Malla is utterly destitute of this threefold vice, but ye are not. Hence he is fit enough to be touched by me and to prop on". On hearing this, the disciples bent their heads in shame, and dared make no protest; but all the same, malice rankled in

¹ विशवादी धनरस्त स्त्रीयोपमेषबनोदनः।
पुत्रभवलिसाना मेतापवसतादसः॥
their breasts against Dhanurdāsa, that he a Sūdra should stand so high in their master's estimation, their own prestige as Brāhmaṇas being jeopardized thereby. Rāmānuja was aware of this and wished to cure his Brāhmaṇa disciples of the disease, which in his opinion was spiritually fatal. To convince them of their error, he resorted to a device. He called one of his intimate disciples privately, and ordered him to secrete all the clothes of the objectors, at night when they were asleep—clothes which it is our custom daily to wash and hang up to dry. The order was duly carried out. The disciples rose in the morning, and finding their clothes were missing, fell foul of each other and made a great hubbub. Rāmānuja was witnessing all this fracas, unseemly to a Brāhmaṇa in his opinion; and smiled. To put a stop to further disturbance, he called them all to order, and putting on the mien of a judge, listened to their complaint, and condoning them for their loss, advised them to be reconciled to each other, and wait for better luck whenever it might please Providence to send it them. He let some time pass thus, and one night, he called Dhanurdāsa to his side, and was engaged in conversation with him alone for some time. He now called the aggrieved parties, and in the hearing of Dhanurdāsa, spoke to them thus: "Sons, I remember well your grief and strife at the loss of your clothes some time ago. I will now tell you something which will fetch you much profit. Indeed it will very much more than compensate for your loss. See, Dhanurdāsa is with me. I will keep him here engaged. You will proceed to his house unobserved. As it is very late in the night, you will find his wife Kanakāmbā drowned in sleep. She has a lot of precious jewels about her person. Go and cleverly strip her of them all and come away." Taking these orders, the Brāhmaṇas stole to Dhanurdāsa's house like thieves. They effected entrance, and to their joy found Kanakāmbā fast asleep on her bed, decked out in all her splendid finery. They approached her softly, and deftly stripped her of all her jewels on one side, as she lay sideways. As they were doing it, she awoke, but just opening her eyes a little, closed them again, lest they might flee away in fright. Nor did she move a limb, lest they might be disturbed in the middle of their work. For she saw
they were Vaishnavas, for whom she had nothing but love and reverence. She was glad they were taking away but their own property; for whatever effects she owned in this world were not really hers but entrusted to her for their sake. This is how property is to be spiritually viewed; and we have already said that in spiritual perfections, Kanakambâ excelled even her husband. Well, she lay thus quiet till every one of the jewels was removed from one side. She was now anxious that the Vaishnavas should complete their work, and not go away with only half work done. She therefore gently rolled over to her other side, as if in sleep. This movement however created fright and put the thieves to flight. They returned. Râmânuja seeing them back, gave leave to Dhanurdâsa now to go home, as it was unusually late. As soon as he went a few steps, Râmânuja called the robber-disciples, and taking from them the jewels, bid them dog the footsteps of Dhanurdâsa in the dark, unobserved by him, and watch all that might take place in his house and report the same to him correctly. They did so. In the house, Kanakâmbâ was expecting her husband back from his rather long absence that night, and when she heard his footsteps, she rose and washed his feet and welcomed him home. He looked at her, but she looked very strange with one side of her bare and the other side only decked with ornaments. "What is this, lady?" he cried, taken aback. "Nothing wrong, Lord," said she soothingly, "I will explain all and you will be pleased. The Brâhmânas, who you know are our Gurus, came here, and I was lying as if asleep. They laid hands on me and took all the jewels on my right side. Our effects are theirs, Sire, as you know. So to let them have all, I quietly turned round on to my left side. With all my care in doing so,—to make them believe I was fast in the arms of sleep—it gave them alarm, and they, to my great regret, ran away." On hearing this, Dhanurdâsa flew at her in rage, saying:—"Foolish woman! thou hast spoiled the work. It was thy duty to have lain quite motionless. If thy jewels were theirs, theirs also was the liberty to take them in their own way. But instead of letting them exercise that liberty, thou didst dare exercise it in allowing thyself to move just when they had done half their work. They would probably have turned
thee round, hadst thou been perfectly still. Well, thou hast spoilt it all. At any rate, half thy jewels have been well invested; the other half is vanity." Thus half consoled as it were, he went to sleep, with his thoughts fixed on the Holy Feet of Râmanuja.

The Vaishnava Brâhmaņas who were outside, eavesdropping, heard all this conversation and hurrying back to Râmanuja, gave him a full report of it. Râmanuja on receiving it addressed them thus:—"O wiseacres, do you now see? Some fellows, fools very likely, made away with your clothes some time back. But on that trifling account, you fell to quarrelling and, calling each other names, made such an inglorious uproar. But here is Dhanurdâsa, whose mind was not in the least disturbed, albeit he lost so many valuable jewels. Please tell me, sirs, whose wisdom is great, yours or his? Know then that caste is of no importance. It is virtue that is most prized." Thus did Râmanuja sermon to the disciples who bore a grudge against Dhanurdâsa. They were crest-fallen and spoke not.

The night was spent thus. The next morning, he sent for Dhanurdâsa, and drew from him an account of all the incidents which took place in his house, and restoring to him his jewels, blessed him. Dhanurdâsa never refused what was given him, for, if he did so, it would be like opposing his Guru which behoves not a true disciple. Unquestioning obedience to the spiritual preceptor is one of the most important canons laid down by Vaishnavism. And this, the hero of this chapter observed to the very letter. It is recorded that Dhanurdâsa's regenerate life was full of such incidents. One such interesting event is recounted by Periya-vâchânpillai in his commentary on St. Namâzhvâr's Tiruviruttam, v: 99: "Ínacchol". Kûrêśa read Tiruvâymozhi, and Dhanurdâsa, who heard it, melted into tears. Observing this passionate ebullition of feeling, Kûrêśa exclaimed: "Fie on us, beloved Dhanurdâsa! We are known to fame as very clever dialectic gymnasts over knotty questions of philosophy and all that sort; but none of us can claim the privilege of thy birth which brings to thee a love-lorn heart, which we so hardly struggle to possess." It
is related again in the 36,000 commentary on Tiruvāymozhi (VII.4.1 ‘Āzhī)’ that Dhanurdāsa was called ‘Mahāmati’ by the worthies of Srirangam, inasmuch as his love for Ranganātha was so intense that whenever, the Lord was taken in processions in the streets, ‘Mahāmati’ walked in front with his sword drawn, so that he may cut any who dared to do any act, in the least offensive to the Deity. Vidura of the Mahābhārata fame was called Mahāmati, inasmuch as his love for Krishna made him to examine the seat, which he had himself prepared for him in his own house, lest he might have unwittingly allowed any danger to lurk in there. Mahāmati literally means *wiser than* wisdom, this expression having the force of *wisdom blinded by love for God*. Dhanurdāsa also was thus so wise, *i.e.*, so love-blind as to fear danger for one (God), who is above all dangers.

Kanakāmbā, the wife of Dhanurdāsa, proved to be an exemplary devotee of Rāmānuja, for she looked upon him as the Saviour. It is related that a number of disciples approached the lady one day and expressed to her their doubts as to whom they should look upon as their true saviour, for it was in their experience that many professed themselves as saviours, and they also severally owed to more than one preceptor the spiritual knowledge which they had received and the good-conduct which they had adopted in their life; and it was thus evident that if Rāmānuja was to be looked upon as saviour, there were others as well to whom a measure of this qualification was ascribable. Kanakāmbā on hearing this, simply flourished her locks and gathering them together into a knot, tied it up with a red thread, and kept silent. The disciples understood what she meant to convey by this behaviour. The numerous black hairs signified many teachers but the saviour was Rāmānuja alone, represented by the red thread,—Rāmānuja who crowned them all and bound them all together into his representative self; in other words united into his unique person, all the functions of minor teachers who went before and came after him. The disciples wondered at her steadfastness and fidelity to Rāmānuja, and went away congratulating her on her spiritual eminence.
CHAPTER XXVI.

DÂŚARATHI; MARANËRI-NAMBI.

Such were the additions that were being daily made to Râmanuja’s holy band.

We have seen in a previous chapter that Mudali-y-ândân or Dâ̄sarathı was Râmanuja’s sister’s son. A few particulars about this sage are related at this juncture. We have seen in the last chapter that when Râmanuja went to the river Kaverı for his daily bath, he would lean on Dâ̄sarathi for support, and when returning from the bath he would lean on Dhanur-dasa. One day Râmanuja was asked why, when he donned the robes of the Sannyåsin (ascetic), he did not give up Dâ̄sarathi, inasmuch as that order demanded that all kith and kin should be renounced. Râmanuja said that Dâ̄sarathi was an exception to this rule, for he was to him as valuable as his triple-staff (tridanda). When he went to Kôṭṭiyûr to receive instructions from Gâshthî-Pûrna, he had told the latter the same thing. “So, gentle-folk,” said he to the questioners, “if it is possible for me, an ascetic, to give up my staff, only then can Dâ̄sarathi leave me. He, though a bodily relation, is yet a kin to my soul.”

Râmanuja was once teaching Dâ̄sarathi Tîru-vây-možhi, in all his leisure moments. One day, as he was teaching it from his couch, Dâ̄sarathi was so overcome by the sentiments of love to God contained therein, that he stopped repeating the verses with Râmanuja as is usually done. Râmanuja saw this and was glad to see Dâ̄sarathi so sensitive to devout emotions, such as characterize real mystics. “Son,” he said, “it is no wonder our love-saints so move your heart. For the Vedas themselves have been given out to the world in the shape of the Drâvida-Prabandhas, even as ‘the Vedas themselves are said to have incarnated as Râmâyâna, when the Lord of the Vedas himself incarnated on earth as Râma’ ”

1 वेदेवपरमेश्वरस्य भज्जितवाणिहृदय [Siva-purāṇa].
Thus were many days spent in useful occupation, and in thinking out projects for the amelioration of the world. One day, Attuzhây, the daughter of Mahâpûrṇa, left her mother-in-laws's house to her father's. "What is the matter, daughter?" he asked her. "Father," she complained, "you know we women have to go to the river to bathe, after our monthlies. I asked my mother-in-law to accompany me, girl as I am and having to go alone. But she chose to be ill-tempered and further taunted me by saying: 'Your parents have indeed sent so many servant girls as a part of your trousseau (strīdhana); why not take one of them with you instead of asking me'? I felt this jeer so keenly that I have come to you."

"I do not know anything of these matters, poor girl!" said he coaxingly, "go and inform Râmânuja, who is our Head." So Attuzhây hastened to Râmânuja and laid her grievance before him. "Oh, I see your mother-in-law wants a servant for thee at her house," said Râmânuja, "here is one, take him." So saying, he called Dâsarathi and bid him accompany the young lady, and work under her orders, considering himself as part of her strīdhana. Dâsarathi immediately obeyed, and following the young lady to the river where she bathed, worked in her house like a slave. The sudden advent of Dâsarathi, and that for purposes of menial service, excited the curiosity of the members of the household, for they knew him as a venerable person attached to Râmânuja, and for whom they had devout regards. So, they asked him to say what made him leave Râmânuja and come to their house unasked, and that for gratuitous service? "Friends," he said, "I am not master of myself, nor can I judge why my Master Râmânuja wishes me to serve in your household. He bid me go with this maiden and be at her service. I have done so. For reasons and motives, if you are particular, I must refer you to our Râmânuja." They all ran to the monastery and humbly falling at the feet of Râmânuja, besought him to say why such a high personage as Dâsarathi was directed to go to their humble dwelling for drudgery. They submitted further that this measure imperilled the safety of their souls inasmuch as they were put to the necessity of using a
saint as a slave. "We are already sinners, Sire," pleaded they, "pray let not this addition be made." Rāmānuja simply answered: "Good men, we sent our Daśarathi as a part of our bride's outfit, for the little Attuzhāy is my guru's daughter, and therefore our daughter. If you are not willing to accept what, in duty bound, we have sent, you are welcome to return it." They returned home and begged Daśarathi to kindly return to Rāmānuja.

At this time another momentous question turned up. One of Yāmuna's disciples was Māranēri-Nambi of Māranēri, of the Pāṇḍya country. He was a Śūdra i.e., a member of the fourth caste of the Hindu social system. He lived with Mahāpūrṇa, who was a disciple himself of Yāmuna, and a Brāhmaṇa. Māranēri being a beloved disciple of Yāmuna, Mahāpūrṇa had great regards for his master's man. Māranēri fell sick. He prayed to Mahāpūrṇa thus:--"Sire, though my body is of the Śūdra, it is one which by service to my master Yāmuna, is sacred. It is going to die now. Pray cast it not to dogs. Who will throw to dogs the oblations (purodāsa) set apart for Devas? My body belongeth to Yāmuna." Pūrna quieted him by saying that he need have no anxiety on that account; that all would go well. With this assurance, Māranēri breathed his last, and Pūrna cremated him—instead of burying, which is the custom for the Śūdras—and had the Brahmanedha rites performed, which is only ordained for the Brāhmaṇas.

Rāmānuja,—Pūrna's disciple,—came to know this. Though he was himself a reformer, yet, in his opinion, time was not yet ripe for extending all Brāhmanic privileges to Śūdras. They must be gradually raised, first in spirit, i.e., in principles and customs and morals, and then only such social privileges granted, as may not outrage at once the communal sense of the composite body of the Āryans. Rāmānuja was doing this work cautiously, even so having to face much obloquy from the higher caste-men. While so, for Mahāpūrṇa, to have extended the highest privileges of a Brāhmaṇa, viz., the Brahmanedha obsequies, to a Śūdra, however
high he may be spiritually, was a shock to the communal feeling which it was not expedient to deliver. Rāmānuja going to Mahāpārṇa, and making due obeisance, argued with him in this manner and finished by saying: "Sire, I am building a system, but you are pulling it down." To which, Pūrṇa answered thus: — "Rāmānuja, I admit the force of your objections. But I am for radical reforms, not half-measures, and then, we ought to have a margin for signal exceptions like Māranēri. Besides, have I not precedents to justify my present act? Am I superior to Rāma, the Hero of the Ikshvāku race,? Is Māranēri inferior to the Bird Jatāyu, for whom Rāma performed the Brahmadeśha? 1 Am I greater than Dharma-putra? and is Māranēri lower than Vidūra, to whom the same Samskāra was administered? And are the truths uttered by St. Nammāzhvār, in his Tiruvāymozhi: "Payilum" [iii-7] and "Neḍumāl” [viii-10], descanting on the greatness of godly men, irrespective of caste and color, mere senseless babble?"

On hearing this, Rāmānuja was silent. "But in my turn; I have to propose to you one question," began Pūrṇa "and that is this. How is it that I found Māranēri, uttering neither: 'Ranga is my refuge,' nor 'Yāmuna is my refuge,' when he died? You know this is what is enjoined on all the Faithful at time of death," Rāmānuja said: "Such an omission is no ground of accusation against him. For I know he had abandoned himself entirely at that moment to God, trusting Him in His promise that: 'at the time of death, it is not for the dying man to remember or say anything, but for God to remember the dying man and do the needful.' 2 "But" retorted Pūrṇa, "this is a Promise made by Varāha, when he when he was consumed with love for His Consort Bhū. How can such a Madman's Word be depended upon? Rāmānuja answered: "Know you not, Sire, that our salvation is sure when our

1 Rāmāyana, III-66.—
"Libations of the stream they poured
In honor of the vulture lord,
With solemn ritual to the slain,
As scripture's holy texts ordain."

2 [Varāha Purāṇa]
Father and Mother are ever together?" Pûrna was pleased with this apt and intelligent answer.

At this time happened another incident. Śri Râmânuja was one day observed leading a poor dumb man with him and shutting himself up with him in the monastery in a private chamber. Kûrësa was watching this unusual conduct on the part of the high pontiff; and looking through a chink in the closed door, observed Râmânuja showing the dumb man by means of signs, his own holy feet, and making him understand thereby that their contemplation would be the sole means of his salvation. Kûrësa, on seeing this supreme act of grace, soliloquized to himself thus: "Alas that I have been born Kûrësa, a man of learning and wisdom; I had fain been born dumb and boorish to have deserved such precious free grace as this man!" It is said, that Kûrësa swooned away under the weight of this reflection.

About this time, Râmânuja undertook a journey to T. Kôt-tyâr on a visit to his Āchârya Goshthi Pûrna. He was found seated in a high loft in his house absorbed in contemplation. Râmânuja waited for an opportunity and submissively asked what it was he so intently dwelt on; in other words what was the mantra he muttered to himself and the dhyâna or object of his thought. Pûrna said:—"Noble son, my only mantra is the Holy Name of Yâmuna and my only dhyâna is his blessed figure (vigraha) which fascinated me as I studied it when he was bathing in the holy Kaveri waters. "The Guru's Holy Name is our hymn and his image the object of our loving contemplation" as say the Sâstras. Râmânuja prostrated himself before his Guru and returned to Srîrangam.

1"When the son is ever with the Father," as a Christian would say.
2 गृहोपायादोऽजंतुपात्यं गृहोष्णिमस्ताजयेत. 

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CHAPTER XXVII.

CHOLA'S PERSECUTIONS.

It is written: "When the gracious eyes of a good Guru fall on a person, his salvation is sure, be he dumb or deaf, fool or wise, old or young." ¹ Rāmānuja was showering his graces on all in this way; and was holding his Vedānta-discourses in splendid style with a splendid array of disciples, headed by such illustrious personages as Kūrēṣa, Dāṣarathī and Devarāt. The Chola-king, for the time being, happened to be a most bigoted Saiva. He was bent upon destroying Vishnu temples, and otherwise prosecuting Vaishnavas, though his son (Vikrama Ohola. 1113—1128 A.C), wisely hinted that he had set to himself an impossible task, inasmuch as he could never destroy the two strong props of the Vaishnavas, the Tiruvāymozhi of St. Nammāzhvār and Rāmāyana of Vālmīki. The Saiva system is anti-Vedic, and Vaishnavas condemn it as un-Aryan and erroneous. The king, then resident at Chidambaram (or Gangaikonda Cholapuram) was so bigotted an adherent of this system that he adopted coercive measures to bring men of all other faiths into its fold. For this purpose, he had a proclamation issued in which was written: "There is no (God) greater than Siva;" ² and every one, especially every learned man, was commanded to affix his signature to the document in proof of his assent to this proposition. Many obeyed either for fear of being punished, in case of refusal; or on grounds of conscience, or enticed by hopes of rewards of land and money from the king; and others deserted the country and hid themselves. Nālurān, a disciple of Kūrēṣa, happened to be the king's minister. "What is the use, your Majesty!" said he "of your obtaining signatures from all men indiscriminately. No good purpose is served thereby. If you can obtain the signature of the two veterans of the Vaishnava faith, Kūrēṣa and Rāmānuja, living in Srīrangam, that will be a capital stroke of policy, and your declaration about Siva's pre-eminency will only then have

¹ वल्लभक्षेत्रवाच प्रमोदविष्णुस्वतः
   सदाचार्यमुक्तिसंबद्धः प्रानुजनितपरावर्धनितम्॥

² श्रीगाम्यरत्नरसिः.
received irrefutable testimony." Chōla immediately directed messengers to go to Srirangam and bring Rāmānuja. They arrived and standing before the gate of the monastery, declared their errand, and said that Rāmānuja must go with them to the King's Court forthwith. The door-keepers rushed inside and whispered the news softly to Kurēsa, who was then engaged in serving bath-water to Rāmānuja. Kurēsa foresaw the dangers of persecution that threatened; and without telling Rāmānuja what he meant doing, he donned the colored robes of Rāmānuja, and taking up his tridanda, emerged from the monastery; and saying: "I am Rāmānuja, proceed," to the King's men, stepped on. Māhāpūrna, observing this, followed Kurēsa on this ominous expedition.

Rāmānuja, coming from his bath, called for his colored robe and staff, but Dāsarathi told him that Kurēsa had worn them and departed with the King's messengers, who had come for Rāmānuja, in order to compel them to sign a declaration-paper maintaining Siva's superiority over all other gods. On hearing this, Rāmānuja exclaimed in sore distress of heart thus:—"Oh, what will become of Kurēsa and Mahāpūrna, in this war of bigotry! Pray let me wear the white garments of Kurēsa, that I may not be discovered by that heretic-chief's myrmidons!" "You must not, Holy Sire, even remain in this spot," submitted Dāsarathi in fear, "lest harm should come to your valuable life." Rāmānuja's fears were further aroused, but he knew not how he should act in such an emergency; and so he hurried to his Chapel—Deity Varada, and made supplication to him meltingly to ward off the evil which threatened to engulf them all and to obliterate, by one stroke, all the good work that had for years been so patiently done. And in giving vent to his feelings, he prayed in the fashion of St. Bhaktānghri-Renu thus:—

"If the luckless Buddhas, Jains and those, That follow Rudra's feet, in poignant words,
Do hateful talk of Thee, O, Lord! Thy slaves,
With anguish keen pierced, sure sickening die.
Hence Thou, that swellest Rangam huge, pray list,
If chance e'er throws athwart my furious path,
Such God-denying souls, but righteous work I ween,
I then and there their heads lay low."

"Good God," said he, "the Chola king is very powerful just now. I leave to Thee how and when thou wilt do away with him. I will now leave this country; and elsewhere, I will, if necessary, resort to measures which will hasten this tyrant's destruction." So saying, he looked northward in the direction of Melkote, and taking his disciples with him, left Srírangam with a heavy heart. In the meanwhile, Chola's men coming to know that it was not the real Rámanuja who was trapped, came in pursuit. By this time Rámanuja was crossing a broad sandy river; and sighted the pursuers. "What shall we do?" he cried, addressing his disciples, "let us take handfuls of sand and with this mantra repeated over it, throw them in their path as we proceed; and leave the rest to God." They all did as he said. When the royal emissaries trod on the enchanted sand, their feet stuck, and their pursuit was thus checked. "Ah, these Brähmanas have used magic against us" exclaimed they, and beat back in confusion. Rámanuja proceeded now on his way with Lord Ránga for his help.

They threaded their way through trackless wilds and before they arrived at the base of the Nilagiri Hills, Rámanuja and his disciples missed each other in the wilderness. They were wandering in search of each other, when one disciple met a few forest men busy ploughing land. These happened to be the disciples of Tírumalai Nállán Chakravarti,—an old disciple of Rámanuja. Meeting a Srívaishnava, they naturally felt themselves attached to him; and accosting him asked:—"Sire, whence art thou coming?" "From Srírangam, good folk,"

1 Or Srí-Nárâyana-puram, on a hill, 30 miles north of the city of Maisir.
2 The 4th verse: "Kaññal-kaññamdu" of Periyázvâr's Tirumāzh.
[V.4:4]
he replied. "There, is our Rāmānuja doing well? Is all going on well with our blessed Lord Ranga?" asked they. "Good folk, where is God? What do we care for His blessed state? Know that our Master Rāmānuja had to desert Śrīraṅgām on account of Chola's persecutions, and we know not whither he has strayed away in this wilderness," replied they in grief. On hearing this, the men ceased their work in the fields, and for six days searched for Rāmānuja without food and water. On the sixth night, in the gloom, they heard men's voices. They were sure the voices were like the voices of Brāhmaṇas. They listened. Rāmānuja's party also had sighted a fire which the searching party had lit on a field to warm themselves. For it was a dark night, rainy and chilly. Rāmānuja had reached the foot of a hill and his other disciples had joined him. They were all wet and hungry and shivering with cold. And Rāmānuja, after descrying the light, was asking his disciples to carry him thither. The search-party guessed already they must be the objects of their search; but of course were not sure; and so, as soon as they heard their conversation, cried out:—"Hither, sirs, come hither, we shall show you the way." They joined one another. The guests were led to the blazing fire and warmed; dry clothes were provided and every service was gladly rendered to make them comfortable. And then they inquired: "Whence are you all coming, sirs?" "From Śrīraṅgām," they said. "What is our Rāmānuja doing there?" they queried. Rāmānuja kept silent, but his disciples asked;—"How do ye, good men, know Rāmānuja?" "Sirs," they said, "our guru is Nallān Chakravartī.1 The last advice he left with us was that Rāmānuja should be cherished in our hearts as the Grand Guru; and that His holy feet alone were our Way to salvation. Thus we know Rāmānuja." "Then here he is." So saying, they pointed out Rāmānuja amongst them. On this

1 This was the personage who performed cremation to a Chandāla's dead body which came floating down the Vaigai river near Kānci, inasmuch as the body bore the marks of Discus and Conch, the symbols of Viṣṇu. The townsfolk resented this, but Lord Varada said:—

"हेन दक्षिणार्धशास्त्र, पलात्तत्त्वशास्त्र, इ.ः, "He is bad to you, but good to me."
discovery, they fell on their faces and clinging fondly to his feet, wept for joy. They then brought grain and honey in abundance; and new pots, in which to fry the former, pound it into powder, and mix with honey and eat it. Râmânuja and his men gratefully partook of the same, after having been greatly exhausted by journeys and elemental inclemencies; and retired for a long-wished-for rest.

The next morning, they were all up and prepared to continue their journey northwards towards the hills and beyond. One of the forest-men and one disciple were chosen to carry tidings to Srîrangam and inquire how it fared with Kûreśa; and the rest—forty-five disciples, it is written—journeyed northward, guided by the forest-men. They performed about six days' journey and reached a certain fastness in the heart of the Nilagiri Hill range, where the chief of the forest-men lived. The chief was gone out hunting. The guides conducted their holy party however to his house, where they were introduced to the chief's wife, whom, as their high mistress, they addressed thus:—“Madam, these holy men are our Gurus; we commend them to your care. Pray attend to all their wants, and whatever it may cost, debit it to us and write off the same in the accounts against wages due to us by your master.” Thus entrusting their holy burden to good hands, they departed. The chief now returned from his hunting, and was told all. “How can we eat, while these good men are hungry,” he said, and despatched his men to conduct them to a neighbouring village, to the house of a Brâhmaṇa, named Kâṭṭalai-vâri, sending an abundance of provisions to entertain them with, without the least delay. The messengers saw this done and returned and reported the same to their chief.

The wife of Kâṭṭalai-vâri was the reputed Kongil-pirâṭṭi or Chelâñchâlâmbâ. She prostrated herself before them and asked whether she might not cook for them. They replied in the negative. “To whose feet, sirs, do ye belong?” she

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1 This is said to be Mâruti-y-ândân. Another, Ammannî-ammâl, is said to have also accompanied them.

2 For brevity, we shall call her Kongil.
inquired. "Rāmānuja," they replied. "Doubt not, sirs, I also belong to him," rejoined she. "Strange, pray give an account how that came about," asked the guests. "Sirs," she began, "once rains failed, and famine was on the land. We therefore left our native land and went to Srirangam; where myself and my husband engaged a house, living on the second floor thereof. I was daily watching Rāmānuja emerging into the streets, after his morning's duties in the temple were fulfilled, for the sake of entering seven houses to collect his daily alms. As his holiness strolled in the streets like a very god on earth, many people fell at his feet; among the number I particularly observed Akalankanāṭt-āzhvān, the husband of Tripurādēvi. One day, Rāmānuja entered my poor house. Observing it, I ran down the stairs and stood behind a door, attentive. "Good dame, what is in thy mind," he asked me, and I humbly said:—"Holy Sire, thou comest a-begging to poor peoples' houses, whilst I see kings fall at thy feet in the streets. Please solve this mystery for me." He said:—"Dear daughter, I tell these men bits of news about God; and they become attached to my person. And it is my duty to go to poor houses, and go anywhere where there may be people who wish to hear good tidings of God." Then, Holy Father," said I, "may I not be the recipient of a little of it?" "Surely," said he, "and he told me what was good for me and took his departure. Now rains fell, and famine had left our land, and we resolved to join our native country; but I had forgotten the good advice given to me by Rāmānuja. I was troubled and did not know what to do. As I was pensive however, Rāmānuja suddenly dropped into our poor house again. I ran down the stairs to meet him and excusing myself for my bad memory, begged of him to tell the tidings of God once more to me, as I was about to leave Srirangam for my native village. Looking upon me graciously, he impressed upon me once more the Dvaya-mantra, along with the Holy Names of all the Apostles of our faith, God downwards and ending with himself. He was leaving me; but I entreated him to stay a while and bestow on me something which I might carry in remembrance and which I might
worship as my saviour. And he was so kind as to grant me his holy sandals. And then myself and my husband returned home with this blessed gift. Never since have I had the joy of seeing Rāmānuja again. It is many years ago now.” Rāmānuja heard all this, but he was half in cognito, wearing the white garments of Kārēśa and many days had gone past, so that Kongil had not recognised him yet. Learning, as he did, the account given, he gave her permission to cook and commanded a disciple of his to watch her performances. She left and her procedure was thus:—By repeating: ‘Blessed be Rāmānuja,’ she sprinkled her head with water so consecrated. She washed the whole house with cowdung and water, took fresh pots, and wearing a clean washed cloth, cooked meals, all the time muttering the holy prabandha, and after placing the viands in clean baskets, entered into her chapel. Here she placed Rāmānuja’s sandals on a raised dais, and repeating: “Rāmānuja’s Holy Feet are my sole refuge,” offered the viands she carried, and returning to the guests, begged them to wash their feet and get ready to discuss the meals before it became cold. The disciple, told out to watch her, was now called aside by Rāmānuja to give an account and he recounted exactly all that she did, but he said:—“It was dark in the chapel. There were two black objects, which looked long, which she worshipped and to which she offered food.” “Daughter,” called her Rāmānuja, “please let us see what you worshipped in the dark.” She brought them and said:—“Holy Sire, these are the sandals of my Rāmānuja, which he gave to me at Srirangam. I daily worship them and eat only after offering food to them. And this day I did the same. Nothing more.” Rāmānuja measured them with his feet, and said:—“Curious enough, they suit me; but come here, daughter.” She approached and he whispered into her ears thus:—“Daughter, know that these disciples of mine are very strict. They see the sandals suit my feet, but this does not quite satisfy them however, please let me hear what Rāmānuja taught thee.” Kongil repeated the mantra taught her before. “Good, but dost thou discover Rāmānuja in this band?” asked Rāmānuja. Kongil returned inside and bringing a light examined Rāmānuja’s feet, and exclaimed:—
"Sire, your feet are indeed like Rāmānūja's, but you wear white robes which he did not and could not as a Sanyāsin. I am confused, Father." Rāmānūja, moved by her anxiety and no longer wishing to hide himself from her said:—"Dear daughter, I am Rāmānūja." On hearing this, her confusion turned into joy and wonder. She fell on her face and nestling to his feet, wept for joy. "Disciples," said Rāmānūja, turning to them: "now there need be no more hesitation on your part to eat her food. Śrī Krishna ate Vidura's food, for it was pure and good.¹ Such is our Kongil's food. Go and eat." They did so, but Rāmānūja did not. So Kongil was troubled and cried: "But how about you, father?" "Daughter," he said, "you see the food has been offered to my sandals. So I cannot eat that." "Then, father," said she, "I shall bring milk and fruits; offer them to your God and eat." Rāmānūja did so, and all then rested, steeped in bliss.

The devout Kongil collected the remnants of food left, after they all ate, and taking it and the foot-washed water of Rāmānūja to her husband, who was sleeping aloft, roused him and let him eat. But he saw her fasting. "Why dost thou not eat, dear?" asked he. "Lord," she answered, "Rāmānūja and his disciples have come to our house from Śrīrangam, and they have slept away without taking food." "What can I do, lady?" he asked. "Cannot you, Lord, become Rāmānūja's disciple?" "If you please," said he. On obtaining this promise on the ruse, she ate and went to rest after her hard day's loving labour. Next day, she awoke and approaching Rāmānūja, entreated him to stay yet longer, and deign to take her husband to his fold by administering to him necessary Vaishnava-sacraments. He gladly consented and did every thing needed and reading to them many a useful lesson for their future welfare, sojourned in their good home for a few days, and taking leave of the good pair by blessing them, pursued his journey.

¹ विदुराजानिभुजे दुधीतियशविनात्र्च. [Mahābhārata, Udyoga: 90-42.]
CHAPTER XXVIII.

RÂMÂNUJA AND MAISûR.

The Nilagiri Range was thus traversed, and threading their way with toil north-west, they reached Vahni-Pushkariṇī. Resting here for a few days, they made their way to Mithilâ-Sâligrâma. Here they found the place full of Vïra-Saivas, or staunch adherents of Sivaism, who gave the new arrivals scant or no welcome. Râmânuja hit upon a method to turn their minds. He called Dâsarathâ to his side and said:—“Son, here is the fountain from which the village folk carry their drinking water for their households. Unnoticed by them, dip your feet into the water and watch the effect.” He did as bid. The villagers drank the water and their hostility for the new comers turned into civility. They even went so far as to become Râmânuja’s followers in Faith. A memento of this incident of the water, magnetized by the holy feet of the best of his disciples, effecting a miracle, is to this day still preserved in the shape of a small shrine erected on the spot, in which are installed the feet of Râmânuja for devout worship by all, and the holy fountain is close by, connected with the shrine by a flight of steps, by which every pilgrim descends into it and reverently sprinkles the waters over his head. “The town deserves the name of Sâligrâma, i.e., the stone symbol of Vishṇu,” said Râmânuja in joy, on account of this strange event.

Of the many who embraced the Faith here, the chief was Vâduṇga-nambi or Ândhra-pûrṇa, who became a most devout and intimate follower. Râmânuja taught him all the arcane truths of religion for days, in the Temple of the Lord Nara-

1 The exact route is not recorded as far as our information goes.
2 Râmânhâpur, on the Kaveri River, about 40 miles west of Mysore.
3 Now known as Mirla and Sâligrâma, two villages, about 30 miles west of Mysore.
4 The Shrine above named belongs to the descendants of this disciple who are related to myself, the writer of this book. The village is reputed to be unaffected by cobra-poison, for Râmânuja is Šûsha.
5 The exact route is not recorded as far as our information goes.
6 The exact route is not recorded as far as our information goes.
simha, in the outskirts of the village. And here also, it is chronicled, Ramanuja prayed fervently to Lord Srinivasa of Tirupati to put an end to the cruel Parantaka or the Chola king and heretic, his tormentor, persecutor and the declared enemy of the Srivaishnava-faith. It would appear that this intense invocation to the Deity produced its effect inasmuch as Chola found a carbuncle—the king's evil—forming on the nape of his neck, festering with worms, and eventually killing him after much torment. Hence he is known as Krimikantha Chola, or worm-necked Chola.

Ramanuja now left Saligram and proceeded eastwards to Tondanur, which seems to have been then the capital or a capital outpost of the Hoysala Ballala kings of the Jain persuasion ruling at Davara-samudra or Halbid.1 Vithala-Deva-Raya was the name of the ruling king and he had his head quarters at the time, at Tondanur.2 He had a daughter whom an unclean spirit had taken possession. The king had called many physicians and magicians to treat her, but it was all in vain, and he was very grieved. There was a good man in the town by name Tondanur-Nambi, who lived by alms. He used to frequent the palace, and one day finding the queen, Santalad Devi3 in grief, asked her the cause thereof. She explained that it was due to the condition in which her daughter was found, who even shamelessly ran about the streets naked, and did other antic things, all in consequence of the devil which had entered into her. T. Nambi said: “Noble Queen, may I tell you that a great and holy man, by name Ramanuja, has arrived at our town. I have become his disciple; and I have learnt that he once treated a similar case to that of your daughter, and succeeded in delivering a princess from an evil spirit—a Brahma-rakshas.”4 If you will get him

1 Vide Rice's Gazetteer of Mysore.
2 Known now as Tonnur, about 16 miles north of Mysore on the way to Melukote. Even so late as 1316 A.C. the kings used to retire to Tondanur. [Pp: 241-2 Vol. I Rice's “Mysore Gazetteer.”]
3 See p. 41 Intro: Rice's “Belagola Inscriptions.”
4 See pages 41, 42.
to see your daughter with his gracious eyes, I have hopes of a speedy cure for her.” The queen was overjoyed at this revelation and communicated it at once to her royal spouse. He said:—“Lady, if Râmânuja will cast the devil out of our daughter and restore her to a sense of shame, we shall fall at his feet and accept him as our guru.”

In the meanwhile, the king intended to give a feast to his caste-men, the Jainas who abounded in the country. The queen however warned her husband thus:—“Lord, thou givest a feast no doubt, but thy castemen, the Jainas, will reject thy invitation on the score that thou art wanting in a finger of thy hand.” “How can they dare refuse a king’s invitation?” said the king irritated, and consulted his kinsmen about it. They said:—“King, the Turushka 1 emperor of Delhi, captured thee and thy country; and set a mark on thee to show that thou hadst lost thy independence and sovereignty, by depriving thee of a finger. But our custom does not allow us to eat in the house of a finger-less man. Dost thou forget thou art called Bitti-deva, 2 or the finger-Lord? We refuse to eat in thy house.” This greatly incensed the king and he vowed vengeance against them.

The queen approached Bitti-deva and said:—“Lord, why art thou concerned thus? What care we for our kinsmen? Let us dissociate ourselves from their community and join the Vaishnava ranks by becoming disciples of Râmânuja. Hast thou forgotten what our Nambi told us about him? And is not our mad daughter also to be set right?” “Well said, we shall at once send for Râmânuja,” said Bitti-deva, and sent out men to invite Râmânuja to his palace. But when the men delivered their message to Râmânuja, who had camped outside the town limits, he told them that he would not plant his foot in kings’ cities. Nambi was there at the time. He rose and falling before Râmânuja, pleaded thus:—“Holy Sire, we beseech thee not to be so determined, but enter the king’s house.

1 Or Turk, a general name for all foreign invaders, except the Yavanas and the Feringhees. Read A. Barth’s Religions of India : P. 211.
2 Converted into Sanskrit as Vithala-deva.
He will be an invaluable gain to our faith. Melukote or Tиру-
Nārāyaṇa-puram,¹ about which thou hast been dreaming, is
situate in this king’s dominions. Thy desire is to restore this
old and forgotten place of worship. To do this we want
a king to espouse the cause. So we earnestly pray thee
not to reject the king’s overtures. Enter his house and
shower on him thy graces.” Rāmānuja was won by this
persuasion and immediately made his entry into the city and
the king’s mansion. Bīṭṭī-deva was elated with joy, and as the
holy sage advanced, he ran to him and threw himself at his
feet. Rāmānuja made kind inquiries, and entering the royal
apartments was told the sad plight in which the king’s daugh-
ter was. He commanded his disciples to have the girl brought
before him and sprinkle her with the water made holy by the
washing of his feet. This they did. And lo, the evil spirit
left her; she was no more demented but returned to a sense
of shame, ran into the inner apartments and shrouding herself
in garments, returned and fell before Rāmānuja, saying: “Holy
Saint, thou art no ordinary mortal. Thou art a celestial being
descended from heaven. Else I should not have recovered.
Praise be to thee. I bow to thee.” Viṭṭhala-deva was simply
carried out of himself on witnessing these miracles, and need-
less to say, at once became a disciple of Rāmānuja, and
devoted himself to his service for ever. Rāmānuja bestowed on
him the name of Vishnu-Vardhana-Rāya.²

1 Rāmānuja knew of this from the
Yādavagiri-Māhātmya contained in
the Nārada and the Matsya Purāṇas.
² The Indian Antiquary Vol. II.
May 1873 quotes a passage from
Srāvana Belagula Śthalspurāṇa
thus:— “In Saka year 1039, Dur-
makthi (=1117 A. C.), Betti-vard-
hana, under the taunts of his
favourite concubine(?) and the argu-
ments of Rāmānujāchārya, received
Tapta-mudrā (mark of religion) and
thus became a convert to the Vaish-
ṇava religion. He then changed his
name to Vishnu-vardhana, and with
a bitter hatred against this (Jaina)
religion, discontinued or abolished
all the ināmas, destroyed 790 Basti
temples, and set up Pañcha Nārā-
yanas, viz:—Chennīgi-Nārāyanā at
Beluru, Kirtī-Nārāyanā at Talakadu,
Vijaya-Nārāyanā at Gadugu, and
Lakshmi-Nārāyanā at Haradana-
halji, transferring to these all the
svāsthayas or ināmas that had former-
ly been given to the Basti temples.
He built the tank at Tondanārū from
the stones of the destroyed
Basti temples and called it Tiru-
malasagara. Having abolished
different kinds of Jaina ināmas
he established below
this tank Tirumalasagara chaṭra for
the feeding of the Rāmānuja-kūṭa.
The Jainas rose in revolt against Râmânuja. It is said that a body of 12,000 of them marched to Râmânuja, who had taken his abode in Lord Nrisimha’s temple at Tondanûr, and demanded of him that he should first argue with them on religion and philosophy, before he interfered with their king. Râmânuja seeing this tremendous onslaught of an infuriated crowd, thought to himself thus:—"In order to escape from lightning, I have courted thunder; fearing the scorpion, I have fallen a victim to the fangs of a cobra; breaking away from fetters, I have thrust myself into stocks. What is the way now?" Nambi, finding his guru thus embarrassed, said:—"Holy Sire, thou art no ordinary mortal. Is not it thy worth while at such a crisis to reveal thy true celestial nature? May not all men realize thy greatness and be saved?" Râmânuja, saying: "let it be so then," retired into an ante-chamber in the temple, and commanding a curtain to be hung up between him and the crowd, became a thousand-headed serpent, and argued with the Jaina disputants in a thousand ways, vanquishing them completely. This incident is memorialized to this day by means of a painting of Râmânuja, overshadowed by the thousand heads of Sêsha, on a wall in the Nrisimha temple, existing to this day in good repair in Tondanûr.

(Continued) foot note on page 181.

He gave the name of Mêlnkôte and Tirunârâyapapram to the village of Doddaguruganaîalî, constructed several temples and places, and caused steps to be erected to the hill of Mêlkôte." According to the Belûr inscription: Nârâyana Pratishthâ took place in '1039 S' (1117 A. C). So Râmânuja must have lived for not less than 20 years in the Mysore country. Mudaliyân-dân (Dâsarathî) was deputed to Belûr (=Velapura) to inaugurate Nârâyana there. So sings the verse:—

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P: 218. Râmânuja-Divya-Charitam.

1 Râmânuja being known as the Adî-Sêsha, is the Lakshmana of Râmâyana, and Balarâma of Mahâ-Bhârata [See p: xiv.—our Bhagavad-Gîtâ with Râmânuja’s commentary.]
nur (called Chaturvedi-mangalam.) Most of them embraced the Vaishnava faith by becoming the disciples of Ramanuja. Vishnu-Vardhana, the king of the Poysala (Hoysala) country became more and more attached to Ramanuja. Out of the materials of Jain temples pulled down, he got a tank constructed, intercepting the drainage of the river Yadava coming down from Melukote or Yadavagiri, 10 miles to the north.¹

¹ A few notes bearing on these events may be of use to the reader.

(A) Rice’s Mysore Gazetteer Vol. II, p. 274 [1897]—“Moti Talab” or lake of pearls, a large tank at Tonnur in Seringapatna Taluq. It is formed by an embankment carried across a gap between two rocky hills, which stems the water of the Yadava-hadi and other mountain torrents that there unite their streams. The mound, whose dimensions are given as 78 cubits high, 150 long, and 260 thick at the base, is said to have been constructed by Ramanujacharya, the Sri Vaishnava Brähman reformer, who had taken up his abode at the neighbouring town of Melukote. He named the tank Tirumalaśāgara.”

(B) Ibid, Vol. I, p. 474:—“He (Ramanuja) then travelled over great part of Southern India, defending and expounding the Vaishnava creed. He established several matha, the principal one being at Ahobala. He also converted or restored many Siva temples to the worship of Vishnu, among others the celebrated temple of Tirupati. The Chola King Karikala Chola, in whose dominion Sri Raaga was situated, was an un-compromising Śaiva, and on Ramanujacharya’s return thither after these religious successes he was required in common with all the Brähmans to subscribe to a declaration of faith in Śiva. To escape persecution he fled to the Hoysala kingdom in Mysore. Here he converted from the Jain faith the king thenceforward known as Vishnuvardhana, the date assigned to this event being 1117 (?). Having put down the Jains by the severest measures, he settled under the royal favour and protection at Melukote, and there established his throne, which is still occupied by the guru known as the Parakkalasvāmi (?) After twelve years, on the death of the Chola king, he returned to Śrīranga and there ended his days.”

(C) Ibid, Vol. I, p. 338.—An important event in his (Ballala or Bittīdeva) career was his conversion from the Jain faith to that of Vishnu by the apostle Ramanujāchārya, who had taken refuge in the Hoysala territory from the persecutions of the Chola king, an uncompromising Śaiva. This step, accompanied by a change of his name to Vishnuvardhana, by which he is principally known, was probably taken in about 1117 (?). Different reasons are given for it. One is that he had a daughter who was possessed: the Jaina being unable to effect her cure, it was undertaken by Ramanuja, who cast out the evil spirit, and further, in eighteen days of public disputation, refuted the Jaines and convicted them of heresy; those who after this would not submit being ground in oil-mills (?) Another version is, that the king had a Vaishnava wife who, by instigation of Ramanuja, hinted to him that the Jaina priests were so haughty they would not even accept food at his hands. He was indignant at the idea and resolved to put it to the proof. Now the king had lost a finger, a mutilation that would prevent the Jain priests from eating with him. When, therefore,
he found himself dishonoured by a refusal of his invitation, he went over in resentment to the other side, and abandoned the Jains to persecution. Rāmānuja demolished nearly all the Jain temples at the capital, said to have been 720 in number, and used the stones in embanking the large tank."

(D) Ibid, Vol. II, p. 295:—"* * Subsequently, about 1117, (P) Rāmānujāchārya, the celebrated apostle of the Vishnuit sect, on fleeing from Dravida to avoid a confession of faith prescribed by the Chola Rāja to be made by all his subjects, which was to establish the superiority of Siva over Vishnu, took refuge in the Mysore country, where he succeeded in converting from the Jain faith the powerful Hoysala king, Bitti-Deva, thenceforth known as Vishnuparadvhana.

This royal convert conferred on his apostle and his followers the tract of country on each side of the river Kāveri at Srirangapatna, known by the name of Ashtagrama or eight townships, over which he appointed his own officers under the ancient designations of Prabhus and Hebbars."

(E) Rice's Sravane Belgola Inscriptions (No. 53), P. 48:—(Ṣauntala-Dēvi, Queen of Vishnuparadvhana). "Some details are also given of her family, from which it appears that her father was the senior preggado Narasinga, a Salva, while her mother was Māchikabbe, a devoted Jaina. The conflict between her own position as a Jaina and as the queen of the now Vaishnava monarch Vishnu-paradvhana is reconciled by the statement that Jinau-tha was her favourite and Vishnu her God."

Rice's Mysore Gazetteer Vol. II, P. 250:—"Belur, in the Puranas and ancient inscriptions, bears the name of Velapura and Velur, and is styled the Dakshina Vārāṇāsi or Southern Benares. Its sanctity is due to the celebrated temple of Chenna-Kesava, erected and endowed by the Hoysala King Vishnuparadvhana, on the occasion of his exchanging the Jain faith for that of Vishnu, in the beginning of the 12th century."
CHAPTER XXIX.

MĒLUKŌTE OR ŚRĪ-NĀRĀYAṆAPURAM.

Rāmānuja was thus employed. He not only expounded the profound truths of the Vedānta in Nrisimha's temple at Toudanhr, but with those truths converted thousands of alien faiths to the royal roads of Vedāntic Vaishnavism. While thus employed he ran short of Tirumān,¹ or the holy white earth, with which Srivaishnavas are required to illumine their foreheads. To go without this distinguishing mark ² is the greatest misfortune to Śrī-Vaishnavas. Naturally therefore Rāmānuja was much concerned. He had a dream in which Lord Śrī-Nārāyana of Melukote appeared and spoke thus:—"I am very near thee, Rāmānuja, on the Yadugiri hill, awaiting thy arrival; and there thou shalt have thy Tirumān ¹ also as well. Come soon." Rāmānuja awoke and related his wonderful dream to all his comrades, and sending for Vishnu-Vardhana, the king, delivered to him the message. The king marvelled and immediately ordered gangs of men to clear the forests in the direction indicated by Rāmānuja, and as Rāmānuja advanced, the king devoutly followed him behind. Steadily progressing thus, they arrived at the foot of the Yadugiri hill, and ascend-

¹ Some notes from Rice's Epigraphica Carnatica Vol. III. p. 20, are here added: "—Inscription 80 Sr. records the grant of the title to the sacred earth at Mēlkōte, which, it is said, was discovered by Embarumānār, or Rāmānujañēghārya, the great Vaishnava reformer. It is a fine white clay or decayed schistose mica, which is used by the Srivaishnava Brāhmans for making the nāma or sectarian marks on their foreheads; and is in such demand for this purpose, on account of its purity, that it is transported to distant places, even as far as Benares. It is failed to have been brought to Mēlkōte by Garutman, the bird of Vishnu, from Svētadvīpa in the Kshirasamudra or milk-ocean.

² "Some Vaishnavas work it by digging the whole substance out of the beds in which it lies, and throwing it into large vessels of water, it is stirred about; and while the mica swims, the fragments of quartz remain at the bottom and are taken out by the hand. The mica is then allowed to subside and forms into a mass, which is divided into small pieces, and afterwards made into balls by being moistened in water. These are sold for use, and are perfectly white" [Buchanan, I. 348].

³ Cp. (a) "We sign the servants of God in their foreheads" [Rev. 7. 3].

(b) "Which have not the seal of God in their foreheads" [Rev. 9. 4].

(c) "Having his Father's name written in their foreheads" [Rev. 14. 1].
ing it, arrived at the fountain called Vēda-pushkarinī, and sighting the holy slab, \((paridhánasila)\), where of yore Dattatreyā had worn his ascetic robes, Rāmānuja bathed in the fountain and laying aside Kārēṣa’s white robes, worn when leaving Srīrangam, put on his colored ascetic robes. The date of entry into Yadugiri is chronicled as the Bahudhānya year, in the month of Tai (or about 1090 A.C., or when Rāmānuja was about 80 years of age).1 From the Vēda-pushkarinī, they silently walked forward in search of where Lord Nārāyaṇa (i.e., His statue) lay hidden. They failed that day to find the place Rāmānuja however saw in a vision vouchsafed to him that He lay covered up in an ant-hill, between a Champaka and a Vakula tree on either side, and to the south-west corner of the Kalyāṇi-pond, and that the ant-hill was overgrown with the sacred basil. He also saw that the place where tīrūnā was deposited lay to the north-west corner of the same Kalyāṇi-pond, and he also heard as if Nārāyaṇa telling him that fragments of basil leaves would be strewn along the path which lay between Rāmānuja and the places indicated. Rāmānuja awoke from his reverie and followed the directions given. This led to Kalyāṇi, and thence on to the ant-hill. This was covered with basil as prophesied. Rāmanuja was transported with joy and prostrating himself before the place, removed the earth, and lo, the statue of Nārāyaṇa was found underneath. Inexpressible joy animated the devout band who were privileged to be present on this most auspicious and blissful occasion; and the divine sight so intoxicated them that they deliriously danced, chanted praises, sent forth peals of hand-clappings and ejaculations, and with king Vishnu-vardhana in their midst, celebrated the occasion with a blast of trumpets and a beat of tom-toms and a burst of instrumental and other music—all, a united outburst and demonstration of the intense spiritual glow in which they had become enveloped by an event, the most unusual and extraordinary in the annals of mankind. Pails of milk were brought and emptied over the Holy Statue.

1 Mr. Rice puts 1117 A.C., as the year of Bitti-Deva’s conversion. This must be wrong. Bahudhānya tallies with 1099, A.C., when Rāmānuja was exactly 82 years of age.
followed by a detail of ritual prescribed by the Pañcharātra Sāstra. Rāmānuja himself personally worshipped the Deity for three days, and Nārāyaṇa was thus reinstalled after ages of oblivion, and the decad of St. Nammāzhvār, beginning with Oru-ṇāyakam [Tiruvāymozhi, v-i], was dedicated to this God, inasmuch as Rāmānuja was the rightful inheritor of all the spiritual wealth of the apostles preceding him, and was thus the authority to interpret forgotten traditions.

Rāmānuja next proceeded to the north-west corner of the Kalyāṇi-pond, and made a furrow on the ground with his holy staff. It revealed white beds of clay, and thus was another act of his vision realized, to the marvel of all present. Rāmānuja thus obtained the holy earth he wanted, (described in the beginning of this Chapter), with which he signed himself on the twelve parts of the body prescribed, and to his great delectation.

The jungle over the summit of the Melukotē (Yaḍavagiri) hill was cleared away, streets were aligned, rows of houses built, a temple erected for Lord Nārāyaṇa over the ant-hill; and a series of festivals, monthly, annual and so on were instituted. But an ātsava (processional) image was wanting—an image cast of a compound of five select metals in fixed proportions. But this was difficult of accomplishment, and Rāmānuja fell to musing deeply as to how this difficulty was to be overcome. He was again given a vision, in which Nārāyaṇa appeared to him and spoke thus:—“Rāmānuja, our moveable representative is alive, named Rāmapriya, which is now in Delhi with the Turk Emmādu Rāya. Proceed there and bring it. Rāmānuja accordingly made preparations and journeyed all the way to Delhi and there meeting the Rāya or king, prevailed upon him to grant his request. The Turk king gave orders that Rāmānuja be taken to the apartments where his plundered treasures were hoarded. There were many idols, but Rāmānuja failed to find among them Rāmapriya; and he fell into a reverie as he

1 Read verse: ṢAµAM ॐ जागुंधीमान्दित्र [Rāmānuja's taniyan by Aundāḻiąvaṅ or Amantasārī.]
pondered how to trace it. He was given a dream in which Rāmapriya appeared and said:—"I am with the daughter of the king. She has made a plaything of me. To her dallings and caresses, I am a living person. Come there and find me." Rāmaṇuja awoke and reported to the king that the idol he sought was with the Sultāni. The king's curiosity was roused at the revelations, a foreign Sanyāsin of a different persuasion was making to him; and not only curiosity but respect and adoration for the holy saint. The King took the Sanyāsin Rāmaṇuja into the seraglio, where no other man dared enter; and wonderful to relate, Rāmapriya was there found, fondled by the Sultāni, his daughter, to whom He played the husband. Rāmaṇuja, entering, called Him by His name, and lo, the Image jumped down from the couch on which the Sultāni had placed Him, and walked to where Rāmaṇuja stood, in all the glory and grace of an incarnated deity, embellished according to all the ideals of taste natural to Aryan imagination. Rāmaṇuja embraced the advancing Divine Beauty with all the fondness of a parent finding his long-lost son; and in commemoration of the discovery, called him by the endearing name of Selva-p-pillaī, which in Samskrit is Sampatkumāra, by which name the Image is still called. The king, who witnessed all this procedure was simply astonished beyond measure, and loading Rāmaṇuja with gifts and honors, sent him back from the scene of his holy mission.

The daughter Sultāni would not bear the separation from the, to her, living doll. She wanted it back for herself. But the father said: "It is their god, daughter; how can we claim Him?" "Then," cried the Sultāni piteously to her father: "Send me with my God. "Most cheerfully," said the father, and allowed her to depart with untold wealth and other things, telling Rāmaṇuja:—"Holy hermit, thy God goes not alone, but with a wife as well—a precious wife. I consign her to thy care." Rāmaṇuja proceeded with his Divine treasure, and reached Yādavagiri in due time. Here he inaugurated Sampat-kumāra in all ceremony, and instituted all the festivals which must be celebrated throughout the year, with the necessary establishment to conduct them for all time to
come. And Rāmānuja assured all who made Yādavagiri their holy residence, that they would be entitled to attain to the same spiritual state as himself. By the name Nārāyaṇādri in

Our readers, we are sure, would like to have some historical light thrown on this most curious incident in the life of Rāmānuja. We shall try how far it can be thrown. The word Emmādu is a clue,—a philological clue which comes to our help. Emmādu is a most probable corruption of the word Mahomed, Mahmūd, Ahmed, Masūd or Modūd. These are the names of the Turk Kings of Ghazni and Mahmūd of Ghor, at the period between about 1090 and 1102, A.C. 1090 A.C., is the probable year of Rāmānuja’s entry into Yādavagiri or Melukote; and the probable year in which or before which the Jain King of the Hoysalas, Vittala-deva, was converted to Vaishnavism, receiving the name of Vishnu-vardhana. The death of this king was about 1133 A.C., as we learn from Rice’s Śrāvāna Belagola Inscriptions. [Introduct: p. 23].

Purāṇas (read Yādavagiri-Mahatmya) tell us that Rāmāpriya, the image descended as a holy heritage from Rāma of the Solar Race to Kuśa his son and came to Krishna of the Lunar Race, as dowry, who worshipped Him as his tutelary God.

Mahmūd (Emmādu) or Mahomed of Ghazin’s various expeditions into India are known, and his foundation of the Muanlāmān Empire at Lahore in A.C. 1022 [See p. 6, Ch. II, Lethbridge’s History of India], the sack of the Somnath Temple in A.C. 1026-27, when Bājput princes from all parts flocked to defend their holiest shrine assembled in the sacking and booty obtained thus from various parts, Rāmāpriya appears to have been carried away. How he was carried away from Melukote is buried in the obscure tradition of prehistoric days. Mahmūd died in A.C. 1030. Ahmed (Emmādu) succeeded him, and then came Masūd the Second (Emmādu) in A.C. 1098 who resided chiefly at Lahore, and whose generals carried his arms beyond the Ganges [vide p 305, Elphinstone’s History of India]. Then comes Modūd (Emmādu?), and lastly Mahmūd (Emmādu) of Ghor. The latter established the Delhi empire no doubt in 1131, but he had exploited often in India. But he might be left out of account for our purpose.

Rāmāpriya’s image seems to have been carried hither and thither in these days of turmoil, and thrown into lumber in Delhi or perhaps Lahore garded by some king, a general or viceroy of any of the Emmādu, at the time Rāmānuja visited the place.

It is probable that by the chief name Mahmūd (or Emmādu), any king, or his general or viceroy who stationed himself at the time at Delhi, was known in the far south. And even a Hindu sovereign at Delhi might have been called by that name, if there was one at the time, inasmuch as he was subjected to the onslaught of Musalmans of the period. But an account given by Buchanan [p. 351, Vol. I], confirms what otherwise would be a mere conjecture. He says:—“Near the place (Tonda-nūr), there is a monument dedicated to one of the fanatical followers of Mahmūd Ghazni, who had penetrated this length, and had here suffered martyrdom.” By this it is clear that Mahmūd Ghazni’s depredations had extended as far as Melukote, the temple of which he would surely have desecrated and despoiled of its riches.

If all this is not quite satisfactorily tenable, we must speculate upon Rāmānuja’s visiting Lahore or Ghazni itself; but then we have no tradition to that effect unless by
the Krita-yage, Vedâdri in the Trîta-age, and Yâdavâdri or Yâdavagirî in Dwâpara age is the holy hill of Melukote known, and in the Kali-age, as having been restored by the Yâti (asectic) Râmânuja, it is called Yati-âsila. Thus it is written in Sâlvata-Samhitâ1 (Pâñchârâtra).

Foot note on page 189—(continued).

the general term Delhi, any chief city or even the country generally of the Musalmans in the far north-west of India, was understood by the far Southerns of India in those days.

Buchanan's account of this incident given in his Journals, I, 342, is very interesting, and deals with what became of the Moslem Sultâni as soon as she arrived at Melukote; and how the Yârâla or Chamars or Panchumas who assistâd Râmânuja were given by Râmânuja the honorific title of Tîra-kâkulâtâr, &c. This word means: The blessed caste. Râmânuja gave them the privilege of entering into the Holy Temples of Melkote, Sîri-rangaam and Belur (in Mysore), once in the year. Râî Dâs, a Pârâsh or Chamâr, and a disciple of Râmânandi, the disciple of Râmânuja, set afoot a movement for the regeneration of his class, between 1820 and 1830, in the district of Châtîmarsh. They called themselves Satnamis. Readers are referred to Pp. 206, ff. of Theosophist, Vol. XI, 1890, for an account of this reform. We refer our readers to our pamphlet on the Pâñchâmas, and also to pp. 272-23, of Râce's Gazetteer, Vol. II, 1897, where other interesting information as regards Melukote Temple and its endowments is given, as also the fact of the Mâlârájas of Mysore having been Vaisnavas. We shall add an interesting account which may be of some philological use, even though the account may not be true. A work called Yavani-parinaya has been written by Prabhâkara, the subject matter being the marriage of Sampat-kumâra with the Sultâni. It is usual in Hindu-marriages to read the lineal pedigree of both the bride and the bridegroom. For Sampat-kumâra, Harita-gostra is assigned as he is the holy son of Râmânuja, and for Sultâni, who is Yavani, Gârgya-gostra is assigned. To Hindus, all foreigners are Yavanas and Mlecches. So the Turk-girl is Yavani. The philological interest to us here consists in introducing Bishi Gârgya. Yavanas proper are Greeks; and Gârgya is said to have begotten Kâla-Yavana; and thus Gârgya (Greek) becomes the patriarchal progenitor of the Greeks. Vishnu-purâna V, 23, 4 and 5:— "tâkâlayâ

1 Kala-yavasatam yañitâpatihiratvât: I

Yavanasatâm Yavasatâm tad yavasatâm nàpara-dvârâ: I

[47-48, Yâdavagirî-Mâhâtya.] Also in Iśvara Samhitâ, 20-278 ff.:—

"tathâyâ kramasyânum tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvânâ tâm yâsâ tâkâlayânirvâna

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[In the stupendous work involved in the institution of this Holy Shrine, and the, in those days, hard journeys to distant countries which had consequently to be undertaken, the Pañchamās or the Pariahs or those low-caste Hindus who are relegated to a place in the Hindu Society beyond the pale of the law-sanctioned Chātur-varṇya (i.e., the four constituted members of the Hindu polity, the Brāhmaṇa, Kshatriya, Vaisya and Śūdra), were, so says our tradition, of great help to Śrī Rāmānuja. He gave them the title of “Tirukkulattār” or the “Blessed Descendants,” and further allowed them the privilege of entering into the Holy Temples to certain limits, viz., the outer gate near the altar (Dhvaja-Stambha, or Bali-pīṭha), this practice remaining in force even up to this day, in the Temples of Śrīrangam, Melukote, and Belur (Hassan District). They are allowed to bathe in the Holy Ponds attached to the Temples, to which on other days than those allowed, this privilege is strictly disallowed; and the highest class, viz., the Brāhmaṇas, cannot during the privileged days allotted to the Tiruk-kulattārs, complain of contamination when they may chance to rub shoulders with each other in the holy streets. Rāmānuja opened the doors of religious instructions for these classes, as well as certain modes of ritual and other privileges peculiar to Śrī-Vaishnavas, such as the Pañcha-Samskāra or the Fine Holy Vaishnava Secraments. It is thus evident how seriously had Rāmānuja bethought of elevating the low-classes as regards their eligibility for salvation. Rāmānuja had already confirmed too in his own days, what his predecessors had ordained, viz., the enshrinement of saints in the Temples, to whatever caste they might belong.1]

1 Read St. Tiruppāni Āzhvār’s life in the Lives of Drvidā Saints.

Recently a Pandal was erected in Bangalore bearing the inscription: “Tirukkulattār,” to greet Their Royal Highness (6th February 1906), and the following remarks were recorded by the Hindu of this date: — “* * * nothing is of greater historical interest than the word Tirukkulattār. * * When Śrī Rāmānujāchārya, the immortal founder of the Vaishnava sect, went to Melkote in the Mysore Province, the Pariahs made themselves so useful to that sage that he felt for their hard lot. To elevate them socially be gave them the name of Tirukkulattār, which means people of high or noble descent. His great aim was to abolish the word Pariah and thus to put a stop to the degradation of a section of the people of this country. He
Rāmānuja also established a see of his at Yati-saila, called the Yatirāja-math, where a Sanyāsīn is always to live and manage the affairs of the Fane. The building still exists intact, and the monastery has had a line of illustrious successors to this day. An old badari tree still lives in it.

During the time Rāmānuja was so installed in his high pontificate, he is said to have gone to Padmagiri, and engaged

Foot note on page 191—(continued).
also awarded to them the rare and valued privilege of visiting the temple at Melkote three days in the year. Thus the emancipation of the Pariah commenced long ago, and if it has not been yet accomplished, the cause is not solely the absence of consideration for the class on the part of some of the most illustrious founders of religious sects in India. Though at the present day the followers of Śri Rāmānuja-chariar form probably the most exclusive among the Brāhmaṇa community, still the fact remains that the founders of the sect laboured for the elevation of the depressed and despised castes * * * the hallowed name of Tirukkulattār carries us back to those good old days when the practice and the preaching of religion meant really the elevation of men, and the greatest of saints considered it a part of their duty to minister to the religious cravings of the lowest classes of people.”

In these days we have the spectacle of a Mirādās a Mahomedan, who has embraced Vaishnavism, and is performing Harikathas all over the country and of a Chenchudās, (a Tirukkulattār), at Kolar (Mysore State,) who is working for the religious elevation of his class, by establishing temples, Mutha and Bajana-kūtas, and to whom his spiritual guru, of Tirukkovalur, has delegated the privilege to administer himself, to his men, the Panchasanskāra sacraments and receive dues called the Pancha-kāṇikās.

1 The Bandhās and Jainas are grouped together in the one category of anti-Vedico. But Baudhās seem to be the first who came to Maisūr, followed by the Jainas, as the Sravana Belagola Inscriptions, by Rice, tell us. Padmagiri appears to be one of the names of this place. The following extract is from Rice’s Belagola Inscriptions:— [P. 37]. “We now come to a series of inscriptions connected with Ganga Raja. The first of them are the last lines in Nos. 75 and 76, which state, in Jain, Mahārāṣṭri and Hale Kannada respectively, that Ganga Raja had the enclosure or cloisters round (śāltālayam) made for the colossal statue of Guṇaṭesvara. The inscriptions are on either side the image, immediately below those of Channnda Raya, and in characters to correspond. Their date, for the reasons already given (p. 23), is fixed as A.D. 1116. The erection of this enclosing parapet walls and other buildings around has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably the walls were now required for its protection from injury. For when it was erected the Jainas were in the ascendant, and Jainism was the state religion. But, with the conversion to the Vaishnava faith of
there with the Baudhās in a philosophical controversy. He succeeded in vanquishing the atheists, and owing to a wager made evidently by them that, in the event of defeat, they would submit themselves to be ground in an oil-mill 1, in case they were not willing to become adherents to the new faith, they seem to have been allowed to undergo the self-imposed punishment.

Foot note on page 192—(continued).

the Hōysala king Bṛtiṣṭi Deva (subsequently called Viṣṇu Vardhana), in probably this very year, by the reformer Rāmacālāchārya, great animosity was excited against the Jainas, albeit they were too powerful to be altogether set aside. There are even stories of Rāmacālāchārya’s having mutilated the image, so as to ruin it as an object of worship. No trace remains of such injury, unless it be that the forefinger of the left hand which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of revenge would easily have suggested itself if it be true, as one tradition states, that the change of the king’s religion was in some degree brought about by the refusal of his Jaina guru to take food with him because the king was mutilated, having lost one of its fingers.

1 As for the grinding in oil-mills, this seems to have been a stock-punishment, either true or an allegory to express the total overthrow of the disputants in wordy war. Such oil-mill-grinding accounts are common as between Baudhās and Jainas, and Jainas and Saivas. [Vide p. 45, Rice’s Sravana-Belagola Inscriptions and p. 471, Vol. 1. Rice’s Mysore Gazetteer 1897 in the latter Kumarila having ground Baudhas and Jainas together]. If this was literally true, then we have parallels in Jesus Christ, of whom we are thus told in the Epiphany, p. 14, Janu, 24, 1903, Vol. XXI, Calcutta:—“The hands that worked loving miracles of mercy, lifted also the lash of cords, to scourge the sacrilegious and the covetous out of the temple courts. Terrible words issued from those lips so full of grace. * * * ‘Depart ye cursed into everlasting fire prepared for the devil and his angels!’ Such were some of the sayings of the Incarnate Love of God.—Actions, utterances, which those who seek to emasculate that Character into an ‘Oriental Christ,’ destitute of everything but a weak tolerant benevolence, are fain to ignore or obscure, as scarcely to be fitted into their imagined scheme of human perfection.” So if Rāmacaḷā is not to be emasculated, we may also credit him literally with the mill-grinding story!
CHAPTER XXX.

CHOLA'S PERSECUTIONS.

Twelve years, it is written, did Rāmānuja stay in the Maisur Country, with his head-quarters at Śrī-Nārāyanapura (Mēlukkōte). All this time he had no news of what events transpired at Srirangam, which he had left owing to the Sivite king Krimikantia-Chola's persecutions. Now a Śrī-Vaishnava arrived, and fell with his face flat before Rāmānuja. Raising him, Rāmānuja eagerly inquired:—"Is all going on well with Lord Ranga and all His holy affairs?" "All is well, Sire," said he, "save that you are very much missed." "But," asked Rāmānuja with a fluttering heart, "how did Kūrēśa and Mahāpurṇa fare, who were forced to appear before the apostate Chola?" "Sire," he began, "the two good men, as you are aware, were taken to Chola's presence, and Chola commanded them to set their signatures to the written declaration: No higher being than Śiva exists. But Kūrēśa poured out before him voluminous authorities from the Vedas, Upanishads, Smritis and Purāṇas, proving that Nārāyana was the Highest God, being the Cause of the cosmos, as also its Author for creation, sustentation, and dissolution, and therefore the only Object of worship and contemplation; and that Chatur-mukha Brahmā and Rudra were respectively His son and grandson; and cited other verses to demonstrate his position. But Chola after all said in angry tones:—"Look here, thou art indeed a very clever person, and therefore capable of interpreting authoritative texts to suit thy own preconceived prejudices. I will not hear all this. Here is my circular containing the statement: "There is no higher than Śiva." I command thee to sign it without another word of protest". Kūrēśa took the paper, but before attaching his signature thereto, wrote:

1 Two are cited here for the use of our readers:—

एक-भागार्थस्य यौन्तर्यांकः पार्जनकांस्य सततग्नपुरुषार्थार्थाः [Kūrēśa] ।

प्रस्तुत्राः दीर्घतपोषनीयः स्वविकृताः [Kūrēśa] ।

[Śrī-Vaishnava. 111. 28-22.]
‘Dronam asti tatah param,’ and then signed his name under it. The meaning of this passage is: ‘But drona is higher than that.’ This, and ‘Śivat parataram nāsti,’ meaning: ‘there is no higher than Siva,’ together make a couplet in Sanskrit verse. Taken together, they read:—‘There is no higher than Siva; but Drona is higher than that (Siva).’ By this Kūrēśa implicated a pun on the terms Śiva and Drona; Śiva meaning a small measure, and Drona, a greater measure. This play on words was taken as a slight and affront which necessarily threw the king into a rage, who exclaimed: ‘Pull out the eyes of this daring jester.’ "But" exclaimed Kūrēśa in return, “thou needst not take that trouble, tyrant; I will do that act with my own hands, for my eyes ought not to remain after seeing a sinner like thyself.”

A martyr to the cause of Vaishnavism, Kūrēśa, so saying, gouged out his eyes, striking terror into all who witnessed this blood-curdling scene. The cruel king now turned to the venerable old āchārya Mahāpūrṇa, and cried:—“Now, Sir, will you sign this circular or no?” Pūrna said he could not, supporting his refusal by citations from various scriptures. On this, the king commanded his myrmidons to catch the dissenter and pluck out his eyes. This cruelty having been inflicted the king drove the two martyrs out of his palace.

Blood streamed out of the eye-less cavities of old Pūrna, and the poignant agony consequent may be better imagined than described. Pūrna’s daughter Attuzhāy-ammāl had followed the martyrs unobserved. When they emerged from the palace with gore dripping and drenching their persons, she ran to them, and leading them by their hands, passed out of sight, and comforted and consoled them as best as she could, wiping their bloody faces, bathing with water, and thus doing her best to stop the blood and alleviate their terrible sufferings. Kūrēśa was middle-aged, and had besides a strong will, which he further strengthened by the reflection: “Ah, God, what grace of Thine indeed that thou hast chosen me as Thy vessel to give eye for

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1 For other particulars of conversation, see Topic 101, in our Divine Wisdom of Dravida Saints, p. 118.
"eye," the second *eye* meaning *faith*—the Vaishnava-faith. Thus he bore the pain with a courage, superhuman. But Pūrṇa was in his declining years, and tottering as he was in the weakness of old age, found the pain beyond his powers of endurance, and therefore laid himself down on the way in the open, his head resting on the lap of Kurraśa; and his feet on his poor daughter's lap. "Holy Sire," said they to him, "what cruel fate has befallen us, and you in particular. Your birth-place is Srīrangam, your God is Rānga, and your disciple is Rāmaṇuja himself; and yet to think that destiny should have ordained your grave in an out-of-the way field near Gangai-konda-śōzha-puram! Does this cause you grief?" To this, Pūrṇa said:—"My beloved children, have ye not heard that 'wherever a Vaishnava may chance to die, there God is present with him' even as Blessed Rāma was present at the dying of Jātāyu, in the wilderness? And have ye not heard that, 'the best place for a Vaishnava to die is on a Vaishnava's lap or in a Vaishnava's house?" And this besides is holy land too where I am dying, for it is where our holy ancestors Nāthamuni and Kurngai-kāval-appan died. Also know that if we grieve, because we did not die at Srīrangam itself, all our posterity will think that for salvation, death in Srīrangam alone is necessary. No, no, our rule is that a good soul, which has capitulated to God (*prapanna*) may meet his death anywhere, and yet be sure of God beside him there." So speaking, Mahāpūrṇa expired with his last thoughts lovingly fixed on Yāmunāchārya, his Guru, and sped to ineffable Rest in the bosom of God.

According to custom, Pūrṇa had to be cremated with due ceremony and honors. There came some way-farers and said:

1. यल्लकयवकरे बैश्ववनियत्यादि 
   नथातासाारत्वशत्र्य करोतिविशेष-वजः ॥
2. Rāmāyaṇa III, 69.
3. बैश्ववनिकरकाया बैश्ववनिहितिव ॥
4. A place called Paşupati Koil, about 7 miles from Kandiyur (Tanjore District) is pointed out as the place where Mahāpūrṇa breathed his last.
"O man, you have a corpse, and we help those who are abandoned by all, as you evidently are." Kûrêśa cried:—"Sirs, God is with us; so proceed on your way and succour those who are really abandoned. These searches, then, after *anātha-pretas* (helpless corpses) went their way. And now turned up suddenly Śrivaishñaṇavas, people of Kûrêśa's own faith, by the help of whom he cremated Pûrṇa by the special rite called the *Brahma-mēdha*.

Kûrêśa was now gently led to a shelter, and after resting there for a while, after the tremendous trials he had undergone, was brought to Srîrangam by night-marches to elude pursuit by the king's emissaries, if he still did intend to persecute the fugitives. Kûrêśa was spending weary days, lamenting over what had happened, and grieving that he was denied the privilege of dying with the veteran Mahâpûrṇa.

One day, Kûrêśa desired to visit Lord Ranga, for the first time after the chapter of disastrous events related above. Being blind, he slowly groped his way to the shrine. But king Chola had strictly decreed by his royal mandate that none should be allowed to enter it, who was a follower of Râmaṇuja. When then Kûrêśa was about to step into the Temple, the guards said: "Sire, our orders are strict. No one belonging to Râmaṇuja are to be admitted. But you are a good man *par excellence*, and so we make of you an exception. Enter, but pray make an avowal that you have seceded from Râmaṇuja." On hearing this, Kûrêśa closed his ears and said: "Good guards, what have I heard? If I have to secede from Râmaṇuja, and recant as you wish, I had better give up this God Ranga. Without Râmaṇuja, no God exists for me." So saying, Kûrêśa groped his way back, bent with grief, and fell on the ground weeping, uttering, in despairing tones, the holy verses of saints. Soon after, he left Srîrangam, with his two children, to Tiru-mâlîrunjolai (near Madura) to spend his days there in grief and solitude.

Such was the narrative given by the guest who had arrived at Melukotē from Srîrangam. Râmaṇuja listened to the bitter tale, which was to him like molten lead poured into his ears.
With difficulty he suppressed his rising emotions; and at last, containing himself no longer, burst into a passion of grief, dropped on the ground like a felled tree and rolled in the dust, wetting it with his burning tears. His disciples gathered round him and did their best to console him. And he resigned himself at last, thanking God that Kûrëśa at least was alive, whom thus he had yet a chance to see, though the thought of the loss of his eyes was to him unbearable.

Mahâpûrṇa, being his Guru, all the sacraments to be celebrated after death were duly performed such as Śri-chûrṇa-paripâlana, and memorial verses 1 were dedicated to him.

Râmānuja's heart was wrung with agony. He called M. M. Ândân 2 to his side, and directed him to proceed to Sri-rangam, carrying condolences and a budget of news to Kûrëśa, and return with all the intelligence of that place; and engaged himself more vigorously than ever in prelections on the Vedânta which he delivered to his devoted audiences.

About this time, Goshthî-pûrṇa, one of the Gurus of Râmânnja, also died. His disciples gathered round him and asked him what were his thoughts in his last moments. He said he was thinking of his Guru Yâmunâchârya, and the meaning of his verse:—

रघुनादिधर्मंतत्तान्त्रोवातासस्य प्रवत्तातिदत्तात्तर्कं सभास्यवृद्धिः ।
पतिनमस्तकद्वृत्त्वसायुवयोरर्वदर्शितिनिरस्त्रस्तोतिच्छिद्यायः: II

'O Râma Great, who forgave the miscreant Kâka!

O Krishna Great, who forgave the miscreant Chaitya!

How can my sin persist against such grace of Thine?

So saying Pûrṇa died. And Terk-Âzhvâr, his son, performed

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1 कमलापतिकाल्याचुपुण्यामृतनिवेद्या।
पूर्वामायससत्तपूर्वायमहतेनस:।
आयस्ययात्नाभिंगतिनितिमान्यायस्तान्त्पति।
अयापिनिदियस्यायितशययायस्तथास्त्यायस्य।
चोजःश्रावण्याचःसससायुभाप्रमाणपतिःसिद्धेऽति।
श्रावणयात्तुकायामयससर्वत्रस्थलात्मनाहसिद्धायमेऽमेश्यायः॥

2 Full name:—Mar-onrilla-Mûruti-y-ândân.
all the funeral ceremonies. Memorial verses were dedicated to him.¹

Tirumālai-Andān², Tiru-v-aranga-p-perumāl-Araiyar,³ Sri-
śaila-pūrṇa,⁴ and Kāṇchi-pūrṇa,⁵ the other gurus of Rāmānuja
also soared to the Eternal Regions, at this time; and memorial
verses were dedicated to them as custom demanded.

Thus ends a black chapter.⁶

[It is chronicled of Kāṇchi-pūrṇa that it was a very dark
night at the close of a day, when he had finished his services to
Lord Varada, and had to go home. A torch-bearer by name
Aruḷālan attached to the Temple was found on the premises.
Pūrṇa begged of him to conduct him back to his retreat light-
ing the dark way with his torch. But he excused himself say-
ing he was much tired that day, and slipped away, to sleep
snug in a corner. Pūrṇa thought he would find his way in the
pitch-dark night as best as he could; but hardly had he crossed
the threshold of the Temple-gate, when there was found a torch-
bearer with his torch, ready to conduct him home. Pūrṇa was
glad that the man had kindly changed his mind for his sake.
The next morning, however, when Pūrṇa came to the Temple
to do the round of his duties, the torch-bearer ran towards

¹ शमदगुप्तपूर्णे वायुनाथसंसारत्
ब्रजस्वामिरीव स्वामनवक्षादिसिद्धिमुः।
यत्चतुर्भुतिः कौतर्यस्तैनिनुम्
भिन्नास्तिहर्नेमोहृदयुक्तसंमामि।

² वामानार्यमयांमोज दीक्षितम्युक्तसागरम्।
श्रीमद्गोपीपुर्णे देशिकन्थे मञ्जामें।

³ रामाजुस्वामिन्नामाय, खंडमिलीसाधितासंदुः।
मालाधारुहुमतेव बालूमालिकान्तम।।

⁴ रियायशालुचिन्नाय पराक्रमसहितकाम।
तजायवसंवशतेव शौर्यितकोस्तन।।

⁵ फितमक्ष्मापिनितान्याय, भाववितवशक्लस्वाद।
श्रीरामचारितमंदास्चाकाय, भौलुकुष्याचार्यमोहस्वालमस्त।।

⁶ कहणात्मादारावं शरस्वामिहातम। श्रीमदगुप्तन्द्रसाधारात्।
फितायुयाधितसमे।

⁶ "Yes they are gone, and round us, too, the night,
In ever-nearing circle weaves her shade." [Matthew Arnold.]
him, and with a look of great repentance, fell at his feet craving pardon for his refusal, the previous night, to light him home. Pūrna was taken aback at this demonstration, for he had had him actually the previous night. It now however flashed upon his mind that it must have been Lord Varada Himself after all (whose Tamil name is Arulālan also), who had personated the torch-bearer. With joy bubbling in his breast at this additional evidence of God's love for his humble votaries, he dismissed the real torch-bearer, of course forgiving him. ¹

[A tradition also has been handed down, with regard to Arulālan that he was the favorite of Kāñchi-Pūrna, so much so that he daily received from the latter the remains of Varada-offered food in the temple, after having been eaten by him. One day Pūrna gave the food on a leaf to Arulālan. Somehow a leaf had found its way into one of the holy vessels with which food was offered to Lord Varada; and Pūrna was shown this. He identified it with the leaf he had given to Arulālan; and the latter, when asked, said he could not explain how it found its way into the shrine and into a holy vessel. Of course the temple-officials resolved to perform a great purificatory ceremony. But Lord Varada declared to them that he would brook no such ceremony, inasmuch as Arulālan was such a dear servant of his, and Pūrna was a sacred person, whose touch of the food and Arulālan's touch of it again made the leaf so holy that he would rather have the day's food served to him with the leaf. This was accordingly done and no purificatory ritual customarily binding, was gone through. It is said that Rāmānuja had come to learn the extraordinary sanctity of Pūrna and of all that concerned him and of the esteem in which Lord Varada held him; and that it was on this account Rāmānuja had been eager to partake of the food first taken by Pūrna. It was for this purpose, it may be remembered, that Rāmānuja invited Pūrna to his house; but he was thwarted in the design by the indiscretion of his wife—which has already been related on page. 70.]

¹ This account fortuitously [a miracle I should say] fell into my hands on the day of my paying a chance visit to the Holy Shrine of Kovilāru (Tanjure District) on the 21st February 1905, vide Prapancha Mitran (Tamil) dated Friday 17th February 1905.
CHAPTER XXXI.
RÂMÂNUJA'S RETURN TO SRÎRÂNGAM.

M. M. Andân, who was despatched by Râmânuja to Śrîrangam, arrived there in due time and making obeisance to Kûrêśa, announced himself to the now blind but heroic martyr. Kûrêśa fell into ecstasy and looked upon Andân as Râmânuja himself arrived, and hurriedly asked, in anxious tremulous tones, how it was faring with Râmânuja. Said Andân:—
"He is well enough; but his grief at what has happened here and especially at the loss of your eyes, is inconsolable. He has sent me to tender you his heart-felt sympathies". "Good," said Kûrêśa, "but inform my master that so long as his life has been saved from the bigot Chola—a life which sustains the world—the loss of my eyes is of no account whatever."

Intelligence arrived at this time that king Chola had died of a carbuncle on his neck, festering with worms. Andân, to make sure of this, journeyed to Gangai-kônđa-Sozhapuram (near Chidambaram?), and obtaining corroboration of the glad news, hurried on to Melukote, taking with him Ammaṅga-ammâl, whom he met on his way.

In due course they arrived at Melukote, and finding Râmânuja busy at the time bathing in the holy pond Kâyâṇi, fell before him, and shedding tears of joy, related to him the news of Chola's death. Râmânuja was transported with joy at the death of the sworn enemy of his Faith, and raising up the two disciples, embraced them, himself shedding tears of joy and

1 From inscriptions it is made out that Kulottunga Chola I or Vira-Chola or Bâja-Rajendra Chola's time was 1064 to 1113 A.C. And he is said to have died a few years earlier than Vishṇu Vardhana of Hoysala, who is found at Yâdavapurâ (Melukote) in 1125 A.C. (No. 16, Inscription, Mysore.) He is also known as Krimi-kantha and also Karikâla, as is seen in the earlier than Vishṇu Vardhana of verse:—

"... [Kalingattupparani.]"}

26
said:—"O faithful sons, how far indeed have you travelled, bearing so many hardships simply to carry me this joyful message! How can I sufficiently reward you? The best that I can give you is the Holy Dvaya-mantra. Receive it." So saying he initiated them in the Holy Formula; and looking round to the group of followers who had surrounded him, addressed them thus:—"O my faithful, our bitterest foe is gone. Our faith has stood this most severe and crucial trial. This holy pond Kalyāni is really kalyāni, auspicious, and this Māruti-Andān is really māruti, Hanumān." 1 "Yea," all cried jubilantly. In a body they all mounted the sacred Hill of Lord Nrīsimha, rising from the edge of the pond. Prostrating himself before Nrīsimha, Rāmānuja praised him thus:—"O Slayer of Hiran- nya, of yore, even now hast thou slain Chola, the demon. Even as thou savedst thy devotee Prahlāda then, hast thou saved Kūrēṣa now." Tīrtha and prasāda were duly bestowed on Rāmānuja who thereon descended the hill, and entering the adytum of Nārāyaṇa, asked leave of Him to return to Srirangam, now that his work was completed. Nārāyaṇa returned no answer for a long time, when Rāmānuja urged his request again:—"Almighty, Ranga's command was that I should stay for ever in Srirangam. Owing to unexpected calamities, I was forced to leave the place. Now that all has been accomplished here, may I not return?" Lord Nārāyaṇa's voice now came:—"Be it so, then."

Rāmānuja had established in Melukote, fifty-two officers (Aimbattiruvār) for the restored Fane of Nārāyaṇa. These magnates, hearing that Rāmānuja was about to leave them, fell at his feet weeping, and said:—"Holy Sire, how can we live without you?" Rāmānuja raised them up lovingly and brushing away their tears, said:—"Take heart, sons, I shall let an image be cast after my own likeness, and leave it here, filled with my power. It shall answer all your purposes. Further, I lay it on you all to take care of our Sampat-kūmāra brought from Delhi. He is like my son standing near the brink of a well. Such is my love for Him. See to the proper discharge

1 The messenger who brought Rāma the joyful tidings of Sītā.
of all the sacred functions connected with Nārāyana's Temple. See that you do not cheat God of what is due to Him; or cheat each other. Remain ever firmly friendly to one another, and be not remiss in your loving services to God whom we have installed in this country."

Leaving besides a detailed code of temple-procedure, he left Mēlukote, after passionate grief had been displayed, by him on the one hand at having to part from his beloved Sampat-kumāra and his disciples, and on the other hand by his disciples and all at having to part from their cherished master and pontiff. Rāmānuja's progress thus from the Temple was very slow for some distance out of the town. He looked back at every step, drinking in with his eyes, the sight of the temple, its turrets, corridors, the streets, and the homesteads which had risen all round, and with a heart overflowing with kindness for all that he was going to leave behind. Nor would the townsfolk allow him to depart quietly. After he had gone some way forward, they waylaid him and cried:—"Sire, how can we be sure you are in your Image? Give us evidences; else you cannot leave us in bereavement."

"Beloved men," said he, "return, and standing before my image, call me by my name." They ran back and did so. "Rāmānuja, our Lord!" cried they. "Yes, I am here and for ever," came the voice from the Image. They were satisfied, and running back to Rāmānuja, fell before him and after a vehement outburst of grief and of gratitude, and consolation by Rāmānuja, he was allowed to bid adieu to them all.

In rapid marches,—love for Sampat-kumāra restraining him, but prospect of seeing Lord Ranga urging him forward—he arrived at the banks of Kaveri at Srirangam. He stopped there to bathe and decorate himself with the twelve holy marks and make other preparations before planting his foot on the sacred land. In the meanwhile, the magnates of Srirangam were apprised of his arrival. Their joy was indescribable. They all ran up to him in breathless excitement, and wel-

1 Cp. "For where there are two gathered in my name, there am I in the midst of them". [Mat: XVIII, 20]. "Behold I am with you all days, even to the consummation of the world". [Mat. XXVIII, 20].
comed him back home with a salvo of greetings. After having been away for nearly twenty long years, he was now making triumphal entry in the midst of a seething crowd,—all eyes and hearts turned to him—after having undergone so many hardships and trials for the Faith. A ceremonial entry was made into the adytum of Ranga, with prostrations at every step. "Son," said the Lord, opening His mouth, "thou hast been away from Us far and long; sure thou must be very tired. "Merciful God," replied Rāmānuja, "while Thou art alive with Thy elect by Thy side, there is no fatigue to me or all the universe put together." Ranga was pleased and commanded tīrtha and prasāda to be administered, and granted him leave to go and join his monastery and rest after his toils and trials.

But as Rāmānuja threaded his way round the streets of Srirangam, where he gladly witnessed the charming scenes which he had long missed, his thoughts were occupied with Kūrēśa, and the first thing that he would, and did, do was to step into his dwelling. Of course blind Kūrēśa, who had ere this returned from Tirumālirunjolai (near Madura), was informed beforehand of his master's return; and as he heard Rāmānuja approach, rushed forward from his door, and prostrating himself, firmly clasped Rāmānuja's feet, and bathed them in a flood of tears, and lay there speechless like one bewitched and stricken. Rāmānuja was himself greatly moved. He gently lifted up Kūrēśa, and firmly embracing him, was himself made speechless by the mingled sentiments of joy and grief shaking the very foundations of his soul. with great difficulty, obstructed by tears and by voice made tremulous with emotion and refusing utterance, spoke the one phrase: "Kūrēśa, thou hast given thy eye—the eye of our faith—for the faith!" Kūrēśa who had lost his voice so long, recovered somewhat, and was able to say:—"Master, beloved! I must at least have sinned by thinking, 'this man's mark on the forehead is crooked.' Hence my punishment is deserved." Rāmānuja said: "Beloved, thou, to sin? Rather mine must be the sin, for which thou hast atoned. Come, let us go." So saying, Rāmānuja reached his own monastery, leading Kūrēśa lovingly by the hand, followed by the immense host of devotees and others mustered thick.
CHAPTER XXXII.

SHORT EXCURSIONS AND INCIDENTS.

After twelve (or some say fourteen) years 1 of absence, Râmânuja had returned to his central see, the centre of his operations. The faithful gathered round him. Love and veneration for him had multiplied and deepened; and thy all said:—

"Worshipful master, by the loss of Mahãpurña, a blank has been created in our hearts, and by the loss of our Kûrèṣa's eyes, a sore. Have we lived to see you,—a salve for our ills? Listen, master, the apostate (infidel) Chola not only persecuted us and our leaders, but carried his vandalism to great excess by destroying our Vaishnava temples everywhere. He had thus demolished the Vishnu Images in Chitrakûta,—about which you shall anon hear more, and was on his way to Srírangam to do the same. But when he halted for the night in a village, he was suddenly taken ill, a fatal sore burst out on his neck, 2 and killed him after terrible suffering. Srírangam, the centre of our faith, was thus miraculously saved. Listen now to what happened at Chitrakûta (Chidambaram). The place, as you are aware, is infested with Saivas, and their leader Chola, had torn up Lord Govinda-râja from His seat—both the mûla and the utsava Images,—and had directed their being cast into the sea. But there was a courtesan by name Tilyâ (or Tillai) who is a staunch Vaishnava devotee. She managed to divert the king's attention at the time, so far as to enable the Vaishnava adherents of the place to avert the sea-grave form their Lord, and secretly make away with Him to Tirupati up in

1 Like Bãma who would not return to Ayodhya for 14 years in spite of Bharata's prayer, the Lord Ranga would not fulfil Râmânuja's prayers to end Chola's persecution, till he also (being Bãma's brother) travelled for 14 years. According to a Belur inscription (vide foot note 1, p. 182) Dãsarathî established the Belur Temple in 1039 Saka, (A.C. 1117), so that taking Râmânuja's entry into Melukote as about 1093 A.C., it gives 18 years for Râmânuja's sojourn and plus 2 years for travel, makes in all 20 years as the interval between Râmânuja actually leaving Srírangam and rejoining it, 6 years being allowed for his travels to other Shrines &c., after leaving and again joining Srírangam.

2 This is said to have been caused by God Venkaṭeṣa striking his neck with the discus, in answer to Râmânuja's prayers.
the north." Râmânuja heard all this vandalistic tale with a troubled heart, and hot tears rolled down his cheeks. "Beloved disciples, take heart and be comforted, I will set matters right." So saying, he again girded himself up for action, though now very old and exhausted.1 "Start," commanded he, "let us go to Venkatēsa." So they all went to Tirupati, arriving at which place, Râmânuja had a temple built at the foot of the hill, by the help of a Yādava-rāja or Kattiyadeva,2 and had Govindarāja of Chitrakūṭa installed there. He called Him by the name Tillas-Govindarāja,3 and created a town round the Temple, Govindarāja-pāṭṭana (Pādapuri), which is still flourishing at the present time. Râmânuja now recollected the old Saint's verse:

and wondered how prophetic it was of the Saint to have sung the Shrine of Tirupati along with the Shrine of Chitrakūṭam

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1 Râmânujayāra-Divya-Charita of this Vishnu Shrine by Kulottunga Chola as:

\[\text{Ramânujayāra-Divya-Charita}\]

and the date of the destruction this Shrine by Kulottunga Chola as:

\[\text{Kulottunga Chola as:—}\]

\[\text{i.e., 1009 Saka = 1037 A.C., so that it must have been just immediately or after Râmânuja left Srimangal for the table-land of Mysore.}\]

\[1117 A.C. finds Râmânuja at Melukote, and thus he must have now been past his centenary, when he was back at Srimangal 30 years more brings it to 1137 A.C., the year of his death.}\]

\[2 \text{See p. 86, Venkatâchal-ethâsâmala. His capital is said to have been Nārâyana-pura.}\]

\[3 \text{The reader who perhaps run away with the idea that the Vaishnavas are polytheists—not monotheists as we profess—inasmuch as we speak of God Ranganâtha, God Varada, God Venkatesa and so forth. These names are various names given to but one God, a different name for a different Shrine. The Names have also their etymological significations and associations. We are thus rigid monotheists. It is the One God under different symbols and images, one Light lighted from another Light as we say: Dipād-utpanna-pradāpavan;—one God pro- lating or hypostasizing so to say. This reminds us of what Dionysius the Areopagite said, though he said it with reference to another matter, "That light is one and entirely the same through all things and although there is diversity of objects, the light remains one and undivided in different objects, so that, without confusion, variety may be assigned to the objects, identity to the light." [P. 474, Max Muller's \textit{Psychological Religion}].}\]

\[\text{See Topic 171 in our \textit{Divine Wisdom}.}\]
in one verse. He then ascended the High Holy Hill of Tirupati to pay his homage to the Lord Venkatesa. Here, Râmânuja imparted the Art of worshipping God in His Images (Ârâdhana),—called the Nitya—to his two disciples Kûresâ and Hanumad-Dâsa. There was another disciple Vangi-p-Purattu Nambi, to whom he had promised this knowledge for some time, but an opportunity had not presented itself so far. As however he was concluding his instructions, V. P. Nambi suddenly presented himself before Râmânuja, who felt somewhat difficult therefore in the delicate situation, viz., his unboasing secrets to some, while he had not done so to those whom he had promised; but Râmânuja excused himself to Nambi thus:—

"Listen, Nambi! Hitherto I could not solve to myself the riddle how Lord Kârîshna who is God all-powerful, submitted himself to be bound by a rope by an ordinary woman Yasoda. To-day I find the solution inasmuch as by the importunity of my disciples Kûresâ and Hanumad-Dâs, my own strong will bent to impart knowledge to them though I had promised it thee first. My own experience then, of how supplication made my own will to give in, supplies me with the key how even God will allow his resolve to melt before the fire of His votaries' love. So saying, he gave the promised knowledge to Nambi."

Râmânuja took leave of the Lord and descending the Holy Hill, wended his way back to Srîrangam via Kânchi. Settled thus in his see, the High Pontiff dispensed his teachings to crowded audiences, who received them, it is said, as cool showers and balmy zephyrs lulling their parched souls to heavenly rest.

Kulottunga Chôla II (1128—1158 ?) or Vikrama-Chôla (1113—1128) who perhaps was also called Kulottunga, the son

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1 Consult pp. 87 ff. of Venkâtachalethihasamâla for further details. Hence in the Ashtottara Hymn to Srînivâsa (Venkatesa), His name is coupled with Govinda thus:—

2 Vide Commentaries on Tirumozhi 57, 4.
of Krimikantha-Chöla, who was a pro-Vaishnavite and who had in vain tried to convince his father of the futility of his scheming against the Vaishnavas inasmuch as their strongholds, the Râmâyana and the Mahâbhârata could never be repressed, though he might demolish all the Vaishnava temples on earth, and had also suffered reverses of fortune¹ on account of the sins of his father, hearing of Râmânuja's arrival, repaired to Srirangam in haste, taking with him the Pândya and Chera Kings. Approaching Râmânuja, he fell at his feet and craved pardon for his father's faults. From the largeness of his heart, Râmânuja granted it; and took Kulottunga, by his request, into the Vaishnava fold by administering due sacraments and made him a disciple of Dâsarathi. “No more”, cried the king, “shall I exercise any jurisdiction over the Temples August Sire. I pray you to assume the entire control yourself from this day.” Râmânuja consented, and calling Dâsarathi, had the entire administration of the Temple formally bestowed on him as a gift in the manner prescribed by the Sâstras. It is written in the work, called Koil-ozhugu, that a stone inscription to this effect was caused to be installed at the Ârya-bhat-tâl gate.² Râmânuja is stated to be past his centenary by this time.

¹ These reverses appear to have been an invasion by the Pândyas, and subsequent vassalage under the kings of Vijayanâgarasram. [Vide p 27, Contributions to the Imperial Gazetteer, Trichinopoly, 1904 A.C.]
² See No. 23, Map of Temple to the second collection of Papers relating to Srirangam, 1894, A.C. From Epigraphica Indica, Vol. V, pp. 97-99, it may be seen that the grant of Vira-Chôla, or son of Kulottunga I gives more than 245 Vaishnava names; showing how Sri-Vaishnavism had been well established and its adherents venerated. And Vîthala, a Mâdhva sang of Râmânuja thus:—(Rev. Kittel's Translation in Indian Antiquary Vol II).

Refrain.

Râmânuja, Doctrine-supporter!
Rod for the great mountain of Dark heretics!

Song.

“They say the Chôla put up a post (Kambha) saying:—
‘He with the eye on his forehead (Siva), and no other Godhead there is’!

The Master of the Yatis (Yatipati) seized and flayed him alive,
Ramanauja was sore at heart at Kurësa’s having become blind. One day, he called him anxiously to his side and said:—“Son, beloved! Lord Varada of Kâñchi is, as we know, a ready granter of wishes. I enjoin thee to sing a hymn to Him to bestow sight on thee again.” “Sire,” submitted Kurësa, “this material sight, I desire not.” “But, beloved, do as I desire,” often exhorted Ramanauja. Kurësa accordingly sang the hymn known as Varadarâja-stava—one of the five stavas—beginning with:

स्वितहरि तिगिरिमसन्तावकरसनलातुमिदिसन्तंहरि ।
विस्मायाधिविधायकंदेवभैरविनिदीसस्सस्तरि ॥

‘Hari! who deck the top of the Hasti-Hill, whom the Vedas declare as to have neither equal nor superior, bless me.’ And in the twenty-third stanza, he prayed:—

नैलरिघुरभ्रमानुपुरस्तावमहारामनतशंकवाम ।
अनन्तारिघ्वद्युजेत्रिविलसासुकुस्करोशदाम ॥

‘Hasti-Lord of bluish hue! Recliner on Ananta! I beseech Thee to ever let my sight see Thy bewitching beauty.’ That very night, the Lord appeared in his dream and said: “granted,” Kurësa rose next morning with a joyful heart, and after performing the day’s ablutions, &c., finished the stava, and proceeding to Ramanauja, repeated before him the whole stava, and said:—“Sire, the previous night, the Lord appeared in my dream and he has granted me such spiritual sight as is able ever to enjoy his Beatific Vision—Vision such as obtains in Vaikuntha, according to the verse:—

बैकुष्ण्डवरिषोक्त निन्यस्ववस्वरिष्टम ।
परमतिसदादेवेनेत्रोजीनचामः ॥

(Continued) foot note on page 238.

And made a Chola Shed (Choppura, a shed of the Chôla skin)? See, my brother! [verse I]

Saying:—‘It is a Vyâsa-Tôju! they (the Lingayatas), not mind-

Fasten a bull (Nandi) to a standard (Dhvaja) and worship it. Hear!

For one (or, for that one) Vyâsa-Tôju, our master (Ayya) [Ramanauja]

Stripped of a thousand arms of Siva’s followers (Sarana). 

[verse II.]
'In that Vaikuntha, beyond the visible universe, the Immortals see the Eternal Lord with their spiritual eyes.'

"My beloved, that is not what I want; come let us proceed to Lord Varada," said Ramanuja, annoyed, and went with him to Kâñchi, and bade him repeat the Stava. Kûrêśa began and as he was proceeding, Ramanuja was obliged to leave the place for a few minutes on some business. But before he returned, Kûrêśa had gone to the end of his Stava; and Lord Varada having appeared and bidden him to ask what he wanted, he had absent-mindedly prayed that Nâlûrân might be saved even as he might be saved.1 'Be it so,' said the Lord. By this time Ramanuja ran in, and learning what had taken place in his absence, chided Kûrêśa thus:—"Son, thou hast acted contrary to my wishes. Thou has spoilt matters. Oh Lord, canst Thou not deign to grant my prayer that Kûrêśa regain (physical) sight?" The Lord was moved at this earnest appeal of Ramanuja, and spoke thus:—"We grant him that sight; but except Me and thee, he shall see no other material object." Ramanuja was at least satisfied with this, and immediately put Kûrêśa to test by asking him to look at Lord Varada, and describe Him. Kûrêśa did so. 'And now describe me,' asked he next. Kûrêśa, his face lit up with heavenly joy, described his preceptor's person accurately in all detail. Ramanuja was satisfied and taking leave of the Lord, returned to Srirangam.

Ramanuja was, after his return, engaged with his disciples, in reading St. Ândâl's Hymnal, the Naychiyâr-Tirumozhi; and coming to verses IX. 6 and 7 : Nâru-nârum and Inru-vandu, in which the Saintess declared that "she would place before the Lord Sundara-râja of Tirumâliirunjolai, one hundred vessels of nectareous food; and if He but came down and ate it all, she would place a hundred thousand more." Ramanuja stopped at this and looking at his disciples, said:—"Why do not we proceed to the Holy Shrine at once and carry out her wish?" So saying, they all rose and journeyed to the place, and spread a great feast before the Deity. Ramanuja proceeded thence to Sri-villiputthūr, the birth-place of St. Ândâl,

1 This was the person who instigated Chôja to send for Ramanuja to sign the Paper of his faith. He is a disciple of Kûrêśa. See p. 170.
and as he was standing before her, lost in devotion, by the voice of her priest on duty, conferred upon him the title of Koil-aṇyār." Rāmānuja next proceeded to Tirunagari of St. Nammāzhvār. From Tirunagari, Rāmānuja paid a visit to Tirukkōlūr, about two miles north of it, the birth-place of St. Madhurakavi. As he was proceeding, he met a damsel by name Tiruk-kōlūr Ammai coming from Tiruk-kōlūr. 'Whence art thou coming?' asked he of her. "From Tiruk-kōlūr," said she. To this, Rāmanuja chidingly said:—"I wonder, lady, thou shouldst emerge from a Holy Place, into which, according to the verses of St. Nammāzhvār, every one should enter?" "To this, Ammai gave the following long reply*—

Holy Sire! who am I to deserve to live in such a Holy Place? for:—

1. Did I go on such a holy mission as Akrūra?
2. Did I entertain in my house like Vidyura?
3. Did I cast off my body like the Rishi's wife?
4. Did I cause a Rāvana to be killed like Sitā?
5. Did I raise the dead like Tondamān?
6. Did I offer a corpse like Ghatākarṇa?
7. Did I adorn (a Sitā) like Anasūya?
8. Did I seek for a Father like Dhruva?
9. Did I repeat the Three-letterd Name like Kshatrad-bandhu?
10. Did I get trodden like Abalya?

* See Topic 117 and foot note thereunder, p. 133, Divine Wisdom o Drāvida Saints.

1 Vishnu-Puraṇa.
2 Mahā-bhārata, Sabhā-Parva.
3 Sri Bhāgavata, X, 23, 38:— तत्रेकाविरुद्धाभिमा भगवन्तंत्यासत्तम्। हुरोपूर्वाविहाः देवखर्मिवउपन्यनम्॥ Sudarṣanā of Itihāsa-samuccaya? (Harivamsa.
6 Mahālakṣmī, Kūrma's wife, Venkateṣa-Māhātmya (Bhavishyottara, 14th Adh).
7 Rāmāyaṇa.
8 Vishnū-purāṇa.
9 Vishnū-dharma. The Name is Gp-vin-āda; also see Tirimālai, 2, 4,
10 Rāmāyaṇa, or Adhyātma-Rāmāyaṇa, 14th Adh.
11. Did I ripen, while yet raw, like Ándál?
12. Did I establish (or proclaim) Náráyaṇa like St. Periyázhvár?
13. Did I ransack religions like St. Tirumazhiśai?
14. Did I know Him as “the Subtlest” like St. Namázhvár?
15. Did I say: “anything,” like St. Kulaśekhara?
16. Did I say: “I pledge my word,” like Krishna?
17. Did I give clues (to Râmá), like Kabandha?
18. Did I reveal secrets like Trijata?
19. Did I recognize God (in Rámá) like Maṇḍödari?
20. Did I say: “I know Thee,” like Viśvāmitra?
21. Did I say: “I know of no other God,” like St. Madhurakavi?
22. Did I give birth to a God like Devakî?
23. Did I say: “conceal Thy discus,” like Vasudēva?
24. Did I bring up a Cowherd like Yaśoda?
25. Did I do a mite (of service) like the squirrels?
26. Did I take fried rice like Kuchéla?

11 A precocious prodigy in divinity. Read her life in our Lives of Āzhvārs.
12 Read his life in our Lives of Āzhvārs.
13 Do. do. , and verse Pu-nil-a-ya in Tirucchanda-viruttam.
14 Do. ḍo. Also v. 75 “Puviyam” of Periya-Tiruvandádi may be read.
15 Do. do. verse IV, 10. Perumāḷ Tirumozhi.

10 Bhagavad-gītā XVIII, 65: सत्यपति.गतिजीणगितीसिन. Also Bhārata story is referable, where a dead boy was restored to life by Krishna—
all others having failed. He is said to have spoken thus:—यदिनेहक्षु-मर्यादा सत्यमयितःतः। अन्न्याहलमाथिष्ठाय तेन्नशिवतुलकः। II Also see Arvamodha-Parva, 70 and 18 ff. beginniing with नत्रीयमहारोपियम् सत्यमेवद्विज्ञाति. &c.
17 18 19 Rámáyaṇa.
20 Do. अंशस्य. I, 19, 14.
21 Verse Ténu-matt-apiyēn in Kaṇnínun-Śiruttāmbu.
22 23 24 Vishnu-Purāṇa.
25 Pādma-purāṇa (?). Also v. 27, Tirumolī.
26 Śrī Bhāgavata.
27. Did I bestow weapons like Agastya?
28. Could I enter the seraglio like Sanjaya?
29. Could I, by ‘works’ obtain bliss like Janaka?
30. Did I bite the toe and see Him like St. Tirumangai?
31. Did I become the umbrella and so on, like Ādi-Sēsha?
32. Did I carry Him, like Garutmān?
33. Did I keep promise, like Nam-pāduvān?
34. Did I behold God in a nook, like the First Āzhvār?
35. Did I guard two princes, like Vālmīki?
36. Did I offer two garlands, like St. Tonḍaraṇippodi?
37. Did I obtain truths, like Tiru-k-kacchi-nambi?
38. Was I absorbed into God, like St. Tirup-pāṇāzhvār?
39. Did I say: “send,” like Vaśiṣṭha?
40. Did I worship sandals, like Kongil-pirāṭṭi?
41. Did I offer clay-flowers, like Kuruva-nambi?
42. Did I vociferate: “Oh: The Origin!,” like Gajendra?
43. Did I offer scents, like the hunchback Kubja?
44. Did I offer wreaths, like the Mālākāra?

27 Rāmāyāna.
28 Śrī Bhāgavata and Bhārata.
29 Bhagavad-gītā, III, 20, Karnaṇaivahi, &c.
30 Read his life in our Lives of Āzhvārs.
31 Stotra-Batna v, 40; and v. 53, Saundāl, 1st Tiruvandādi.
32 See Gajendra-Moksha, Bhāgavata.
33 Kaiśika-purāṇa.
34 See our Lives of Āzhvārs.
35 Rāmāyana, the two princes being Lava and Kuṣa.
36 Read his life in our Lives of Āzhvārs. Flower-wreath and Hymn-
wreath (Tirumālai).
37 See Life of Rāmānuja.
38 See his life in our Lives of Āzhvārs.
39 Rāmāyana (sending Rāma with Viṣṇu-vāmīttrā).
40 Read Life of Rāmānuja. (Rāmānuja’s Sandals), p. 176.
41 Kurva-nambi or Bhima. [Venkatarāja Māhāmya, Bhavishyottara,
11th Adh.]
42 Bhāgavata.

43 and 44 Visnu-purāṇa.
45. Did I keep my assigned place, like Bharata?
46. Did I serve on the way, like Lakshmana?
47. Did I land on the other shore, like Guha?
48. Did I fight with the demon, like Jatayus?
49. Did I land on this shore, like Vibhishana?
50. Did I offer sweet fruits, like Sabari?
51. Did I say: "Here He is," like Prahlâda?
52. Did I hide (Krishna) like Dadhibhânda?
53. Did I go to the forest, like Râma?
54. Did I proclaim discovery (of Sita), like Hanumán?
55. Did I relinquish both hands, like Draupadi?
56. Did I say the excuse: "milk boils over," like Vaduga-nambi?
57. Did I hold my throat, like Selvappillai?
58. Did I deserve the command: "stop here," as Idâiyättruk-kûdi Nambi?

55-54 Râmâyana.
53 Vishnu-purâna.

This is said to be related in Âgnéya, Mahâbhârata or Brândâvana-Mâhâtmâyâ? Dadhibhânda was a curd-seller. He is said to have given shelter to Lord Krishna when He was hotly pursued after by His associates in the play called hide and seek and when Krishna asked the curd-seller to ask his reward, he asked for Moksha for himself and for those who belonged to him, down to the curd-pot in which Krishna had hid himself. This was granted.

55,54 Râmâyana.
55 Mahâbhârata, Sabbath-Parva.
56 Vaduga-nambi alias Ândhra-parûna. See his life p. 221.

It appears one day very hot milk was offered to the Lord at Tirnârâyanapuram (Melukote). Selvappillai, who was a great devotee felt the milk scorch his throat; and hence held it in pain. Also the incident of Lord Sampat Kumarâ embracing Râmanuja is referable.

55 By oversight we omitted this Topic in our Divine Wisdom of the Dâvîda Saints. I. K. Nambi was a regular visitor to Srirangam when festivities of Lord Ranga came on. After one set was over and before another came on, he constantly dwelt in the interval in his mind on the happy scenes which he witnessed during the previous festivities. Another season of celebrations came round. But Nambi had grown nearly a hundred years old, and could not go to the first day of the ceremonies (Ânkur-árpana). But Lord Ranga was never happy without his devotee being present. He was however able to attend on the sixth
59. Did I carry the message: “He is dead,” like Mårutiyănďan?

60. Did I go in pursuit (of God) like Nāthamuniga?

61. Did I say: “I want Him not,” like Kūrēśa?

62. Did I refute Advaita, like Rámānuja?

63. Did I see the discus, like Nallăn?

64. Did I go to Anantapuram (Trivendram), like Álavandăr?

65. Did I feel separation like Teyva-vāriyănďan?

66. Did I compose Andādi like Amudanăr?

67. Did I give counsel, like Mālyavăn?

68. Did I opine: ‘mere ocean-roar,’ like Mahāpūrṇa?

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Foot note on page 214—(continued).

day, when the Lord asked: “what can we do for thee, beloved?”

“Lord,” he said, “so long has the body, Thou gavest me, served me well; now it is so old and worn out that it cannot serve any good purpose. It is on that account that I have this season been for five days absent.” “In that case return no more from Us,” said the Lord. And by the time the Lord’s procession approached the middle entrance of the Temple, Nambi had shuffled off his mortal coil.

60 Read Rámānuja’s Life. He refers to Krimikantha-Chōla [Bhagavad-vishaya Vol. VII, p. 3538, Vādykkum VII, 10, 4.]

61 Read his life.

62 Where Kūrēśa refused to enter Lord Ranga’s Shrine [Page 197].

63 Nallăn was a Brāhman disciple of Rámānuja, and a great devotee of Lord Varada of Kāṇchi. He saw a corpse floating down the river Vaigai which bore on its arms the Vaishnava symbols of discus. ‘This was enough for Nallăn to drag it to shore and perform funeral rites. The Brāhmanas of Kāṇchi resented this and declined to eat with him. But Lord Varada put on a Brāhmaṇa’s disguise and attended the funeral meals. The Lord thereon gave him the title: Nattukku pollăn, Namakkuvallăn’ i.e. ‘Though the whole world is against him, we are for him,”

64 See Yāmunāchārya’s Life.

65 See Yāmunā’s disciple who wasted away without his guru.

66 Disciple of Rámānuja who composed Rámānuja-Nuṭṭ-andādi in praise of Rámānuja.

67 Rámâyana. Mālyavăn’s advice to Rāvana.

68 See Rámānuja’s Life, with reference to funerals performed on a Śudra, Māranēri-Nambi, which when Rámānuja objected, Pūrna declared all the ordinary regulations on the subject, having strict reference to castes etc., were as useless as the ‘roar of the ocean.’ [Pp: 167-168].
69. Did I exact promise, like Goshti-Purna?
70. Did I obtain mercy like the dumb-person?
71. Did I give up my body, like Tiru-naraiyur-araiyar?
72. Did I profess insignificance, like Srisaila-purña?
73. Did I thrust my finger into the snake’s mouth like Embur?
74. Did I vanquish (a Pandit) by showing marks on arms, like Bhattarya?
75. Did I seek a secluded spot like Villiputtur Bhagava?
76. Did I jump into water like Kanapuratt-ammai?

On hearing this, Ramanuja was thunderstruck and taking Ammai with him back to Tirukkolur, rested under her roof, and partook of the food prepared by her as a token of his admiration and appreciation of her spiritual enlightenment and attainments evinced by her most erudite discourse. Before

69 Ramanuja’s Life, where Purña exacted a promise of secrecy from Ramanuja not to divulge religious secrets, but which Ramanuja infringed. [P. 97.]
70 Ramanuja’s Life where he gave salvation, unsolicited, to a poor dumb creature. [P. 169.]
71 See Sri-Vachana-Bhushan I. In order to quench the flames in which the Lord’s car had by accident been enveloped, he rushed into the flames with his sons and perished in the act.
72 Ramanuja’s Life where Sri Saila came in advance to meet Ramanuja on the Tirupati-Hill.
73 See Ramanuja’s Life.
74 See page 156.
75 He was a Sanyasin. When he went to a bathing place which was resorted to by all, he left the crowds and sought out a secluded spot. Jada-Sara of A. P. Emberumamnar, verse 13: “Pand” and Periya Jiyar’s Comment thereon, may be consulted.
76 This lady is said to have been a disciple of Sage Yamuna. He was once crossing the Kaveri in full flood—from Uttamarkoil (Karaubanur) to Srirangam, in a boat. The boatman complained of too much load. He was rowing in midstream with all his might, and now feared the boat would sink. K. Ammai, in order to save the life of her guru and others in the boat, undertook to ease the boat by jumping into the river. The boat, thus relieved, was rowed away in safety to the shore. But Providence saved the lady’s life, for when she jumped, she found herself landing on a rock just below the water-surface.
returning, he blessed her, and saw to the due performance of all festivals connected with Lord Nikshepavitta and St. Madhurakavi. Rāmānuja now returned to Srīrangam.

An interesting incident is chronicled as having occurred about this time. The washerman employed to wash the clothes of the Srivaishnavas of Srīrangam, one day washed Lord Rānga's garments as well. He brought them and showed to Rāmānuja. Rāmānuja was so pleased with him that he took him to the Lord in the Temple and prayed to Him thus: "Lord, deign to notice the careful way in which this washerman has washed Thy garments. Indeed, with these wound round Thee, Thou wouldst appear to such advantage." Lord Rāṅga accepted the recommendation and replied to Rāmānuja thus:—"For the loving services rendered to us this day by this washerman, we forgive the offence of his ancestor, the washerman of our Krishna-avatār." To this day it is the custom for the Lord to receive the clothes from the washerman just as he brings them and use it for the Lord. This is a privilege inasmuch as in Indic Society, the washerman is a low-caste man and the clothes brought by him have to be washed again before a Brāhmaṇa will wear them.

It is here chronicled that there was a disciple of Rāmānuja called Paṭṭini-p-ṣerumāḷ. He is said to have been of low-caste. He lived away from the sacred town of Srīrangam, in an out-of-the-way hut; and used to drown himself in the joy of singing the psalms of the Holy Āzhvārs. Rāmānuja's way from the river Kaveri to Srīrangam lay where this disciple thus lived. One day he was returning from his bath accompanied as usual by a large number of his followers. He stopped short at the hut, and bidding his followers leave him and proceed to Srīrangam, entered the hut, and spent the time with the disciple as long as it pleased him, in the sweet ecstasy brought on by the singing of the Holy Hymnal. Had an ordinary person consorted thus with a low caste man as Rāmā-

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1 Vide Bhagavad-vishaya, op. Tiruvāymozhi V. 10, 6, Ninra-vārum also Topic 53 of our Divine Wisdom of Dravid Saints.

2 Read the story in foot-note, op. cit.
nuja did, he would have been outcasted, but they dared not utter a syllable of reproach against Rāmānuja's doing it—another illustration of the canon that great men alone can do such things, as laid down in the Dharma-sāstras, शास्त्रभांत्र 'the daring acts of the Mahātmas,' and विद्यार्थीसाराम of Śrīmad Bhāgavata. No reproach thus attaches to the character of glorious souls. Such incidents though trivial in themselves, are fraught with great significance and important issues as affecting and moulding the organic-character of a new community which would at the time be taking definite shape and acquiring special functions in the body-politic of the Āryan-Drāvidas.

This new community of Śrī-Vaishnavas was not confined exclusively to the Brāhmaṇas. It was catholic and entertained in its fold every man and woman regardless of caste or color. The community was growing fast and counted millions, of which a definite number as constituting the elite, and as calculated to carry on the evangel set on foot by Rāmānuja, is memorialized in the verse:—संस्कृतित्तंत्रोपकर्षणं पीपसुकुस्ततात्तिविषयाम | प्रवेशिन्तर्पणनमाने राजसिंहिम् अन्तःकर्णम् | i.e. "The King of the ascetics, Rāmānuja, had in his following (700) seven hundred Yatis (ascetics), (74) seventy-four (episcopal) Thrones, known as the Āchārya-purushas, and countless others,—(12,000) twelve-thousand Ėkāṅgis (monks of all classes), (300) three-hundred Kotti-amāmais (nuns), many kings, and others both 'of the Holy Thread' and 'the Threadless (Sattādavar).’ A list of the names will be given separately. And here, only the chief members with the work allotted to them in the immediate establishment attached to the .ec, will be noted. Kūrēsa, Dāsarathi, Nadādūr Ālvān and the Bhattars were to attend Śrī-Bhāshya Discourses; Yajña-mūrti (Aruḷāla-p-perumāl-Emberamānār) was to attend to the worship of the chapel; Kidāmbi-p-perumāl and Kidāmbi-ācchān were to superintend the culinary department; Vatu-pūrṇa or Āndhra-pūrṇa (=Vaḍuga-nambi) was for oil-bathing and other sundry services to Rāmānuja; Gomatham Siriy-ālvān was to carry the kamandalu (vessel) and sandals; Dhanurdāsa was to be the treasurer, Ammangi was to boil milk; Ukkaḷ-ālvān was to
serve meals; Ukkalamāḷ was to fan; Māruti-p-peryāndān was to minister on occasions of natural impulses; Māronrillā-Māruti-y-āndān was to be the steward; Tūya-muni-velām was to be the waterman; Tiru-v-aranga-māligai was to be the storekeeper; Vandar and Sundar were to take service under kings and fill the see-coffers; Rāmanuja-vēḷaikkārar was to be the body-guard; and Akalanka-nāṭṭālvān was to win polemical victories over dissenters.
CHAPTER XXXIII.

VATU-PûRNA OR ANDHRA-PûRNA.

Vatu-pûrna or Andhra-pûrna, whose first entry into our history may be remembered as having taken place when Râmânuja was at Sâligrâma (Mysore), is known, above all other disciples, to have been the closest attached adherent of Râmânuja, and the staunchest follower of the Path, known as the Pañchamopâya, or the Fifth Path—the Âchâryabhîmâna, in other words, unswerving faith placed in the Saviour, who is incarnated on earth, and never dividing such faith between a saviour who has taken on humanity, and God who ever remains Divine. Vatu-pûrna was not a mere theoretical believer in this mode of salvation, but exemplified it forcibly by his personal example. In the exclusive worship he paid to Râmânuja’s Holy Feet, he excluded all thoughts of God. His Saviour was his God. He recognized no other rival Saviour-God to his visible human Saviour. Once on an occasion, Râmânuja went to the Holy shrine Tiruvellai-larai (about 10 miles north of Srîrangam). Vatu-pûrna followed him of course, carrying the Tiruppul-kâdai containing washed clothes, images, articles of worship, &c. Râmânuja, after reaching Tiruvellai-larai, went to bathe and returning, opened the cover of the wallet to find to his surprise and chagrin that his own sandals had been placed on the top

1 The descendants of this disciple are close relatives to the writer of this work; and to this day enjoy the rights and privileges of the shrine built over Râmânuja’s Holy Feet at this place—a place of holy pilgrimage to this day. In the days of Krishna-râja Odeyar, two brilliant lights of this family known as Sidlaghatta Sudarshanâchârya and Rangâchârya (brothers) shed their Vaidio glory in his court; and wrote many works such as Charamârtha-vivriti, Ghatâ-Karpa-ra-Bhedî, Pada-renuka-Sahasra, Râmânuja-Sârya-bhauma-Satakâ, Yadavra-vilása, Sâtra-Bhâshya, Kamâlâpta-karâvaya, Bhaja-yati-râja-Stotra, Bhaje-bhașhyakâra Stotra, Siddhânta-bheri (nâtak), Âchârya-stuti, and many songs in Sanskrit, Telgu and Kannada. Their descendant Râmâchârya has been winning laurels in the court of the Baroda Mahârâja and has made many disciples in Bombay and Guzerat side. Their memorial verse is thus sung:—भौमद्रामानुजाचार्यसिद्धान्तकोशसिद्धांतकोशीभुदायद्वारादेशतपस्विति:॥

2 For which, see our Soteriological Table, pp. 573-4 of our Bhagavad-gîtâ. That Vatu-pûrna is an illustrious example of this Path is prominently shown in Lokâchârya’s Srîvachana-Bûshana, and Periya-Tîyar’s Arti-prabandha.

2 A kind of wallet or portman- teau made of reeds.
of all other things. Irate, he called Pûrṇa and asked him to explain this sacrilege—the sacrilege of placing his sandals over the heads of his holy Images of worship! "Sire," promptly answered Pûrṇa, "how is my God inferior to thine?"

Râmanuja went to visit the Lords in the temples, but Pûrṇa's gaze was steadily fixed on Râmanuja's handsome person. Râmanuja often marked this; and once remarked: "Son, why dost thou not direct thy sight to the charming eyes of the Lord?" Pûrṇa then looked at the Lord and looked at Râmanuja alternately for a few seconds and then exclaimed; "Sire, the eyes that have seen thee cannot see other objects." ¹

Râmanuja used to hand over the remains of food, after he had eaten, to Pûrṇa to eat; the latter, after eating, wiped his soiled hands on his head. Râmanuja fretfully chided him for this slovenly habit and directed him henceforth to wash his hands with water. "Yea," said Pûrṇa. The next day, Râmanuja handed over to him to eat consecrated food given to him in the Temple. Pûrṇa ate and washed his hands with water. "What hast thou done, son?" exclaimed Râmanuja, "the Lord's food is too holy to be thus washed away, thou oughtest to wipe it on thy head." "Sire," reported he, "I have done as thou badest me yesterday." Râmanuja simply said: "Son, thou hast overcome me."

On another occasion Pûrṇa was busy boiling milk for Râmanuja in the Math, when Lord Râganâtha was conveyed in procession, decked in all the glory of decorative art. Râmanuja rose to go, see and pay homage to the Deity, calling Pûrṇa, as he went, to come and do the same with him. But Pûrṇa, immediately excused himself saying: "Holy sire, if I come out to see thy God, the milk that is on the fire for my God (Râmanuja) will boil over."

At one time, some kinsmen of his came to his house as guests, and used his cooking pots for preparing their meals. But as soon as they left him, Pûrṇa broke them all and threw them into the rubbish heap; and picking up cast-away pots in

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¹ நான் கை கண்டு கொண்டே கூர்ந்தது, கூறினாலே கூர்ந்தது என்று நம்பினாலே.
the backyard of Dāsarathi, brought them home and used them; thus showing that everything that belongs to the Saviour is holy, and all else is unholy. This demeanour proves the acme of the state of a spiritually risen soul dissevered from all touch of worldliness (vairāgya.)

Pūrna was strict as regards the taking of Śrī-pāda-tīrtha, for he sipped no water washed off any other's foot save that of his Saviour, Rāmānuja. He memorialized this faith of his, by shaping an image of his feet and setting them up for worship for all time to come at the village of Sāligrāma—as the most cherished treasure for himself and all posterity; and that it must be looked upon as such by all the coming generations, was the most solemn trust which he imposed on those near and dear to him, at the time of his translation from the mundane. Vatu-pūrna is thus assigned a place in the inner circle of Rāmānuja's hierarchical institutions, called the Ashta-diggajas, or the Eight Elephants of Faith to guard the eight cardinal points of the compass. This sage it was who sang the famous hymn to Rāmānuja, called the Rāmānuj-āsthottara-śata-nāma, sung every day by every Śrīvaishnava. The last verse runs thus:—

The meaning of this is that when a spiritual relation with spiritual men is established, that becomes holy, and all affections contracted with kinsmen who are worldly are contaminations. Their very touch is considered as antagonistic to the growth of the new spiritual relation. The parallel to this idea is Jesus saying:—"Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake &c." [Mat. XIX, 29]; and "if any man come to me and hate not his father, and mother &c." [Luke XIV, 26].

The holy descendants of Pūrna mentioned on page 220, foot note 1, have sung thus in their Yatirāja-sārva-bhauma-Sataka:— अन्ध्रपुरुषा-प्रेतसर्वभूमिमाल्युंडु &c.
CHAPTER XXXIV.

ANANTA-SŪRI OR ANANTÂCHÂRYA:

Some interesting incidents in the life of Anantārya, another staunch disciple of Rāmānuja, are related thus. From previous pages it is known that he was the person who had undertaken to settle in Tirupati and do all the services of Lord Sṛṅivāsa. It may also be remembered that he had created a flower garden to which he was paying personal attention. He now wished to construct a small reservoir for water for that purpose. He began excavating it by his own manual labour. But a Brahmachārin suddenly put in his appearance and saying: “Aged sire, the task is too much for thee. Let me help and lighten it,” stretched his hand to take off his head the basket, in which he was carrying earth. Anantārya resented the boy’s hand and said:—“Son, if I resign my basket, I shall faint; if you take my basket, you will faint.” But he was a stubborn boy and rejoined:—“No fear of that, Sire, trust me.” Anantārya remonstrated and said:—“Son, this service is my life; if you also want life, go, fetch your own basket, and carry it.” The boy disappeared for the present. Anantārya went on with his work and pressed his poor wife into the service, though she was pregnant at the time. She was employed in carrying loads of earth and emptying the same on to the bank. Her returns were at first slow, but they became soon rapid. Anantārya remarked it with surprize and asked her to explain how she managed to return so rapidly. She naively said:—“A Brahmachārin boy ” sire, “meets me half the way, carries the load for me and brings me back the basket. Hence Sire, your work is done more speedily.” “Who is that impertinent urchin meddling with my work, uninvited!” fulminated Anantārya in anger, and running after the boy, gave him a poke under the chin with his crow-bear, saying: “Take that for thy trouble, and get thee gone.” The boy took to his heels as if in fright. But the temple authorities found, and Anantārya too after, that Lord Sṛṅivāsa in the shrine was profusely bleeding in the ohin. They stopped by stuffing camphor into the wound. [This is done even to this day, and the camphor is distributed to devotees as prasāda].
As Anantārya was fast progressing with his work, he was one day bitten by a cobra. But he went simply to the holy Svāmi-Pushkarini pond, bathed and returned to his work. People observed to him that he should put himself under treatment, unless he meant to die. But he quietly remarked: "No treatment is needed." He now went to the Temple on a visit to Lord Srinivāsā, when the Lord remarked:—"Son, beloved, what was thy thought when thou wouldst do nothing to extract the fatal poison from thy system?" "Lord," said he, "if the bitten serpent (i.e., I) is more powerful, it will simply bathe in thy holy pond and do service here below; but if the biting serpent is more powerful, the bitten serpent (i.e., I) will bathe in the Virajā-Stream and do service there above (in Thy Heaven). This was my thought when the cobra bit me."

Anantārya, once upon a time, left Tirupati to go to his native land, Pōsala-country taking food for the journey. After doing a stage, feeling hungry, he sat down to discuss it; but lo, when he opened the box, he found the food swarming with ants. "Curse me, I have sinned," cried he, vexed. "The best Saints have desired to live on the Holy Hill of Tirupati, even as stocks and stones. And I a sinner, have deprived these holy ants of their holy abode." So saying, he carefully closed the box and retracing his steps, hungry as he was, released the ants on the hill, and went his way.

Yamunāi-t-turaivan is a chamber in the Tirupati Temple premises, named after sage Yāmunāchārya. Anantārya sat here usually to make flower-garlands for the Lord. When he was once thus busy and had not finished, he was called to attend on some other work in the Temple, but he refused to stir. And when he went there with the finished garland, the Lord asked him to explain his disobedience. Anantārya said:—"What have I to do with Thee, Lord, when my flowers are just blossoming, and I should not delay stringing them together lest their fragrance be lost for Thee." The Lord said:—"what if we
dismiss thee from this place?"  "Lord, our Saints have sung that Thou art a sojourner on this Hill\(^1\) like myself; Thou mightest have come to stay here a little earlier than myself; and that is all the difference between us. This Hill is therefore not Thine, it is our common property. Thou hast no authority therefore to dispossess me of it." The Lord was mightily pleased with His curious devotee, which Anantárya was.

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\(^1\) "त्यो तु अचार्य भोज्यन्त हिमालयन्।"

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CHAPTER XXXV.

THE SALVATION OF KÛRÈŚA.

Tradition here takes up the finishing episodes in the life of the most exemplary disciple and martyr Sri Kûrëśa. It is said that his figure forms the alto-relievo in the Life of Râma-nuja, and his exit from the world’s stage takes place in advance of that of his revered Master. Sri Râma-nuja as will appear in the sequel.

Râma-nuja must have been about 110 years and even more by this time. As redoubtable as he was in his championship of Vaishnavism, he was in his strength and zeal unflaughting. A recluse, in quiet seclusion, he was importing to his hosts of disciples the quintessence of the doctrines it was his mission to propagate. One day, Kûrëśa went to visit Lord Râganâtha all by himself. "Thou seemst as if thou hast something in thy heart to tell me," said the Lord. Kûrëśa broke out into praise which took the shape of a splendid Sanskrit verse,—gifted poet as he was—which he explained at great length by his own commentaries. The Lord was so pleased as to press Kûrëśa to ask any favour of him. But Kûrëśa humbly said that he had every favour bestowed on him; there was nothing more to ask. "No," said the Lord, "once more ask, and ask for more, if not for thee, for the love that I bear to my beloved Spouse, Sri, and love for my Râma-nuja. Kûrëśa submitted his wish that he be released from the prison of the body, and be gathered to His Feet. "Ask some other thing than that," the Lord said; but Kûrëśa declared that he could think of nothing else. 1 "Let it be so, then," the Lord said; "what thou askest shall not only be boon for thee, but a boon conferred on every one that has any sort of relation with thee." Kûrëśa, receiving this message, walked out from the sanctum in all the dignity and glory of a crown-prince, soon destined to occupy the throne in the Kingdom of Parama-pada; and instead of going to his own house, sped beyond the outermost rampart of the Temple and took

1 [2nd T. Andâdi, 92].
CH. XXXV.  RĀMĀNUJA’S JOY AND GRIEF.

shelter in Āzhvār’s (his father?) house. Intelligence soon reached Rāmānuja as to what had happened. Agreeably startled, he stood up, and flung his upper garment into the air—an expression of infinite joy. The disciples who watched this, failed to understand what Rāmānuja meant by this act, and humbly asked him to explain. “My faithful,” he said “I bear also relationship with Kūreṣa. My salvation, about which I may have doubts, 1 is thus made safe and sure.” This explains the important consequence that follows from the spiritual relation into which a Master and his disciples may enter; and that is, that saving power is as truly vested in a qualified disciple with regard to his Master, as is in a qualified master with regard to his disciple. But Rāmānuja’s joy soon gave way to grief, at the impending prospect of separation from his dearest disciple and associate, Sri Kūreṣa, the like of whom there was none; and he forthwith left his Math with all his assembly to meet Kūreṣa ensconced in the Saint’s shrine. They met and Rāmānuja chidingly remonstrated with Kūreṣa for having done an act without previously taking counsel with him. Kūreṣa kept submissively silent. “Why dost thou not speak, Āzhvān,” addressed Rāmānuja, “What was thy object in asking the Lord to let thee go to the Blessed Realms in advance of me?” “Holy Sire,” now spoke Kūreṣa. “My object was to preserve the order of precedence there.” “Speak not, beloved, in conundrums,” returned Rāmānuja, “explain thyself.” “Sire,” began Kūreṣa, “the saint’s hymn ‘mudiyudai’ tells us that the angels who are our elders in Heaven come out of its gates to welcome those younger brothers of theirs, who proceed thither from here. This is out of order; for younger ones should always go and welcome the elders. This is the order I wish to preserve. Hence I go in advance and welcome my Master when he comes.” Rāmānuja said:—“My most beloved, thou forgettest the rule that obtains in heaven; 

1 How could Rāmānuja, himself a Saviour, doubt his own salvation? is a question which will naturally arise. The doubt had come to him on the occasion of his incurring the displeasure of his guru of Goshṭhi-pūrṇa (vide P: Ch.), whom he disobeyed, by revealing the mysteries of religion kept so long sacred, and this doubt vanished by the Lord’s gift to Kūreṣa, to whom Rāmānuja bore spiritual kinship. Read verse at the end of this chapter.
all differences and distinctions disappear there; and yet thou desirerst to perpetuate even there the relation that obtains here between us as master and disciple. In all the spheres, is there a soul to match thee!" So broke out Râmanuja, and could not restrain tears trickling down his cheeks, attended by so; but observing that Kûrêsa had little time now, checked himself and approaching closer, hugged him to his bosom and whispered into his ear the Holy Dvaya-Mantra; and turning to the spectators, whose curiosity was evidently roused by this act of his, spoke thus:—"Understand me, sirs. Our Kûrêsa does not need a sacrament of any kind, and yet I administer it in the last moments, lest our spiritual prince Kûrêsa miss the bliss of hearing the sacramental formula from my lips, even like the royal scion asking for his after-dinner aromatics, though he had chewed it a thousand times before. To our Kûrêsa, the Dvaya is his daily nutriment; and I must serve it for the last time." "Dear son, beloved Āzhvân," he said, now turning to Kûrêsa, "thou art my very soul, how can I part with thee? Canst thou not be kind to thy Master? Take him with thee to Heaven. Why leavest him behind to suffer cruel pangs of separation? How canst thou enjoy Heaven without him? [On page 2527, Vol. V of the Telugu Edition of the Bhagapadvishaya, the conversation is thus recorded:—"While I am yet here, son, how wert thou anxious for Heaven? "Sire," said Kûrêsa, "in the depth of my thoughts for the miseries of earthly existence, I forgot this point. Pray forgive me." Râmânuja said, "if Lord Ranga could grant thee a boon, he could grant me one too. So I will go and ask him to stop thee here." So saying, Râmânuja, went a few paces towards the shrine, but stopped abruptly, and reflected thus:—"God's will is unalterable. What audacity on my part to go and force Him to change it? Peccavi. Let me submit and be resigned to the inevitable." So saying, he retraced his steps. Then followed the further conversation with Kûrêsa]. How can I exist here without thee? Alas, the Lord in Heaven has attracted thee, though our Lord Ranganâtha here possesses every attraction. So then, thou wilt sever thyself from thy Ranga? Happy is the Lord in Heaven and happy His celestial
hosts to claim thee as their own! Luckless are we here and this sleeping Lord here, Ranga, to lose thee! But let me not, my dearest, change thy mind and disturb thy plans. Be it as thou wilt. All hail to thee, my son; go, go to the Blessed Eternal Kingdom and rule there in eternal peace and bliss!!” So saying, Râmânuja drew him closer into his embrace and fondly stroking him on the back, continued:—

“Åzhvân! I salute thee; thou hast now my leave to depart.” Kûrêśa spoke not a word. “His heart was too full for expression. He fell at Rûmanuja’s feet like a senseless block of wood. Rûmanuja speedily raised him up, when Kûrêśa pressed his holy feet on his head and to his breast, and prayed for the administration of the holy water washed of his feet. Rûmanuja administered it in serene solemnity and Kûrêśa took it 1 after addressing the memorial verse:—

४०-४१

“Rûmanuja’s Holy Feet are my Refuge—Rûmanuja, my blessed guru; the Ocean of Mercy,—Rûmanuja who so loves the gold of God’s Feet that all else to him is dross.”

Rûmanuja made a move now towards his Math, towards the North River (Kollaḍam), Kûrêśa following him a little distance. “Pray stop now,” enjoined Rûmanuja and Kûrêśa with folded hands retraced his steps to a pandal close by Åzhvar’s house. He now called his wife Åndal-ammai to his side and asked her what her wish was. She said: “August Sire, thy wish is my wish. My own, I have none.” So saying she fell on his feet with folded hands. He now called his sons Bhattarya and Sri-Râma-pittai to his side, and counselled them thus: “Dear children, ye have no bereavement to bemoan, for ye have Lord Ranga, your Father, and His Holy Spouse is your Mother. By them ye have been brought up. But

1 Washing the feet of holy men is an oriental ceremony, which Christ himself did to his disciples. The sipping of the water (known as Śripādatīrttha) which prevails among the Srivaishnavas is done in order to imbibe the magnetic influence of the spiritual person, as a cure both for physical as well as psychical ills.
forget not that Râmanuja is your Saviour. Be obedient to Ândâl. By thought or speech or deed sin not against Holy Men; on the other hand ever seek their company.” The sons wept and fell at their father’s feet. “Weep not, dear children,” cried Kûrëşa, fondly raising them, “for if your grief is caused on account of temporal relationship, ye meddle with spiritual relationship, ye hold with Râmanuja; but if it is due to our soul-relationship, then ye call it in question by such grief. Either way ye have no cause for regrets. Cease then and rise above such worldly weaknesses.” So exhorting, Kûrëşa laid himself down,—head towards the Temple, resting on the lap of Pillai-pillai-Âzhvân, and feet resting on the lap of Ândâl ammai—and dismissing from his mind every other thought than that of the Holy Feet of Râmanuja, winged his way into the ethereal spaces. Râmanuja was soon apprised of the event. He at once hastened to the spot and consoled Bhattârya who was weeping, and telling him that no tears should be shed over an auspicious event, directed him to attend to the funeral ceremonies. ¹ The Brahma-medha ritual combined with that of the Vaishnava, was duly performed; ² and the following verse was composed to his memory:

\[
\text{श्रीमान्दिमिशेषो नमोहिंमणि}
\text{व्रह्यस्वीनकेच यथात्मकहि}
\text{श्रीमान्तक्कुलाधीशं श्रीमान्दिकुपास्यहि}
\text{जम्बौरतिशिष्याशि मांवेवदैविदिनामिह}
\]

¹(a) नेपालव्यक्तिभूतिः पत्रोदितावलोकि
Yâjñyavalkya Smrîti.] (b) Mr. Leadbeater says:—“All the ghastly paraphernalia of woe—the mutes, the plumes, the black velvet, the crapes, the mourning garments, the black-edged note paper—all these are nothing more than advertisements of ignorance on the part of those who employ them. The man who begins to understand what death is at once puts aside all this masquerade as childish folly, seeking that to mourn over the good fortune of his friend merely because it involves for himself the pain of an apparent separation from that friend, becomes, as soon as it is recognized, a display of selfishness.” [Pp. 59-60. Outline of Theosophy].

²(c) Read St. Paul’s Epistles to the Thessalonians IV, 12 to 17, of which 12 runs thus:—“And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, &c. And 17: Wherefore comfort you one another with these words.”

The following authorities may of be use to our readers on this subject:

[सर्वकथ्यासंस्कृत गायलव्युिवित्वादलच] ।
[नागायशानवलकैन स्मप्रयोििरितसेिनुति] ।
Our Elders repeat the following beautiful verse in praise of Kuréśa on his birth day every year:

\[
\begin{align*}
\text{महाभाष्यमात्रेश्वरसहितीर्थे} & \quad \text{कुरुक्षेत्रसहितीर्थे} \\
\text{महर्षिविकल्पीश्चर्मकसबस्वधरमस्मन्तानवर्गरथोतरस्य} & \quad \text{महर्षिविकल्पीश्चर्मकसबस्वधरमस्मन्तानवर्गरथोतरस्य} \\
\end{align*}
\]

‘How can Kuréśa be fitly praised, by whom even Rámánuja’s salvation is made sure,—Rámánuja, who is the sure passport to others’ salvation? ¹.

Tradition says that while Rámánuja or (Lakshmanáchárya) is Lakshmana himself of the Rámáyana fame, Kuréśa is Ráma himself, born again to render back to Lakshmana, all the services which Lakshmana rendered to him in those bygone days.

It is said that without Kuréśa, Rámánuja would not have been what he has been. A. P. Emberumánar sung the praises of Rámánuja in his Drávida Rámánuja-nuttran-dádi, in imitation of Andhra-Púrna’s Samskrit Rámánuj-Áshtottara; but when Rámánuja heard it, he rejected it as it contained no reference to Kúrēśa. Verse 7. “Mozhiyai” was then introduced. Then the hymn was sanctioned and assigned a place along with the 4,000 Prabandhas.

Foot note on page 230—(continued).

¹ See foot note 1 on page 275.
CHAPTER XXXVI.

RÂMÂNUJA'S LAST DAYS.

Parâsara-Bhattârya, or Bhattârya shortly, the son of Kûrêsa, had now come to the estate of his father;—spiritual estate. Râmânuja of course knew from the moment of Bhattârya's entry into this world, that he was destined to be the apostle of the Visishtâdvaita Dispensation—having been presented to the world by Lord Raṅganâtha Himself as His own (God-)son. Providence designed that Kûrêsa should make his exit from the episcopal stage—for he was too saintly and retired from the world to be an active worker, the requisite for a propagandist. Bhattârya was of this type. So Ramanuja led the budding young man one morning to the Holy Temple, to present him formally to the Lord, so as to make him the anointed, to authoritatively transmit to posterity the great Message he had brought from Heaven. Râmânuja led then this juvenile apostle-delegate to the Lord, and presented him. "We again repeat and confirm our God-fathership to thee, son. We consecrate it by giving thee this turmeric-water to drink. Grieve not for the loss of our Kûrêsa, thy Father, for we stand to you in that position, more so even." So spoke the Lord. Râmânuja interrupted:—"Majestic Lord! Bless this scion with long life; and I will give him all education." Lord Ranga did not deign to reply, but simply gave them leave with his blessings, symbolized by the serving of tirtha and prasâda. Râmânuja returned to his see and calling Embâr (Govinda-Jiyar), assigned to him the sacred task of preparing Bhattârya thoroughly for the position he was to occupy, by a complete course of studies, in doctrine as well as discipline. After thus discharging the sacred trust which had been vested in him, Râmânuja settled down once more quietly, to spend his time usefully in imparting instruction to his large congregation in Bhâshya and Bhagavad-vishaya.

Kandâdai-Ândân, the son of Dâśaratthi, one day approached Râmânuja reverently and said:—"Holy Sire, thou art to us in this Kali-Age, God Himself incarnate, come on this earth to establish Dharma, like Lord Krishna in Dvâpara-Age. If
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It is said to Him, thou art: पुरातनोऽज्ञस्वावधीया यात्रा ते नानावतन्त्वायं। भाननविर्युपमभानसु वात्तवाजितकर्म। ॥ Ramanuja the Sun, incarnated, to open the lotus of virtue, and dissipate the darkness of vice.” So, Holy Father, permit us to install in Sri-Perumbudur (Bhūta-puri), thy image, that all posterity to the end of time may be enabled to know thee, love thee and serve thee as their Saviour, and secure their salvation.” Ramanuja granted the prayer. Anḍān accordingly brought a statuary to study Ramanuja’s figure and reproduce it in metal. This was done and shown to Ramanuja. He scanned it closely from top to bottom. Being satisfied, he embraced the statue pouring into it all the spiritual power and grace he had possessed, for the benefit of posterity and commanded that it be installed in Bhūta-puri in the month of Pushya when Jupiter would be in that constellation. Anḍān carried the Image in state to Bhūta-puri, and installed it along with the Mūla or fixed Image, sculptured out of stone, exactly in the month and on the day fixed by Ramanuja. As the installation ceremonies were being proceeded with at Bhūta-puri, Ramanuja at Srirangam was suddenly taken ill. He was startled at this, but recollecting that that was the moment his Image was being inaugurated at Bhūta-puri, understood the meaning of his illness. This he also took as a foreboding of the end of his stay on earth and the completion of his vocation. He therefore sent a message to Anḍān to return immediately. Anḍān obeyed the summons and joined Ramanuja.

Ramanuja had thus all his band of disciples and devotees remain by his side, and gave them the quintessence of his teachings thus:—“Listen, sons beloved,” began he; “Men are of three distinct types, the God-ward (anukūla), the God-against (pratikūla) and the God-indifferent (anubhaya). The first type

1 Bhagavad-gita IV 8.
2 The figure answered the description:—
“पुरुषोदतेः भविष्याः भविष्यात्तर्देविठास्थितिः मयात्मानः। 
अनुभोर्भविष्यामेव भविष्यात्तर्देविठास्थितिः। ॥

It is of this Image,—the frontispiece to this work.
3 This star, it is significant, is the star of Sri Rama’s coronation.
are the Sri-Vaishnavas; the second are the antithecists; and the third are the worldly (samsārins). If you meet with the men of the first class, joy as if you found flowers, scents, aromatics and so forth; as if the blush of moonshine spread about you, and zephyrs softly crept over you; as if you met your own most near and dear kith and kin. If you come across men of the second stamp, fear as if you faced a venomous reptile, fire and so forth. If you chance to meet men of the third description, mind them not as you would not mind the stocks and stones that lie on your way. If you discover willingness in them, teach them things of the spirit; if otherwise, treat them with pity. Why these men are turned away from God is because of their love for lust and lucre.

If out of pride consequent on lust and lucre, men condemn Sri-Vaishnavas it is nothing short of contempt for God Himself. If to such pride, holy men descend to paying courtship, it is like the king's wife wandering in the streets for begging. If to samsārins, holy men allow themselves to be lured on account of their wealth and so forth, vain is their wisdom, as they have not learnt to distinguish between gem and glass.

There are six ways by which you can usefully spend your days: 1. Read Sri Bhāshya and teach it to others. 2. If that is above your level, read Tiruvāimozhi and make others read it. 3. If that is beyond your ken, build a hut in any holy land, and live there. 4. If that is impracticable, do services in a Temple. 5. If that is inconvenient, dwell ever on the profound truths contained in the Holy Dvaya-Mantra. 6. If that also is difficult, take shelter or service under a holy man.

Rāmānuja now sent for all the servants of the Blessed Fane of Ranga, and addressed them thus:—“O Faithful Servants of our Lord, my time is over, and my services in your company have to come to an end. In the performance of my duties with you, I may have offended some and pained others. As I am now about to leave you, it is seeming that I ask of you, one and all, to forgive me for my short-comings.”

“Holy Sire,” said they all in one voice. “Why do you speak
thus to us your humble servants? your speech is strange—not only strange, but drives fear into our breasts! You, beloved father, to leave us orphans? You, the soul of the worlds, to leave us lifeless corpses?" "Speak not so, sons," said Rammānuja, comforting them:—"Ye lose nothing by losing me; for there is Your Lord Ranga here, ever present, and who never leaves you. He is safe sleeping on his serpent-couch and steadily gazing to the South,—for his Bhakta, Vibhishana dwells there. Never be sparing in your services to Him. Be vigilant and devout. I wish you all the constant company of the Lord's own elect,—the Śrī-Vaishnavas. Farewell." So exhorting them and assigning to select disciples the care of the different sections of his large following, Śrī Rammānuja led Bhattārya to Lord Ranga's presence, and let him receive the tīrtha and prasāda, prior to him—signifying by this act that Bhattārya was to be the Head of the Śrīvaishnava Church after his departure—and turning to his disciples, said:—"Gentle folk, he shall be next to me in succession. Look upon him as such." Turning to Bhattārya, he said:—"Soul, there is a servant of repute, by name Vedānti in the uplands (Mysore). Go there, win him by polemics, and convert him to our Faith." After thus consecrating Bhattārya, Rammānuja returned to his Math, and once more addressing the assembly of his disciples, commanded them not to stray from the Path when he passed away; not to take his loss so much to heart as to interfere with the due performance of duties falling to their share, "for," said he, "you will then forfeit your connection with me, Mahāpūrna and Yamuna; and you will moreover act contrary to the will of our St. Āstagra. Approach me, then, each of you, and swear by my holy feet, that you will carry out my behests, and will never swerve from the lines of virtue, I have marked out for you all."

Rammānuja now commanded that they should retire and return after eating of the consecrated food prepared for them. They obeyed; and when they returned, Śrī Rammānuja gave his last words and last blessings; and withdrawing himself gently,—as if he was falling into a quiet natural sleep—closed his eyes, and laid himself down, his head turned towards the
Temple, and rested on the lap of E mbār, and feet placed on the lap of Vaṭa-pūrṇa (Āndhra-pūrṇa).

The whole Srirangam and his wife crowded to the Math to witness the last moments of the Great Rāmānuja. A party of the elders, in solemn tones, sang the Brahmavalli and the Bhriguvalli of the Vedas; and another party sang the hymns of the Drāvida-Prabandhas. As they watched Rāmānuja lying in state, their hearts beating with the importance of the supreme moment, the crown of his head (at the pineal-gland) burst and the holy Ambassadar of God winged his way back to the Native Land the feed souls, the Empyrean of the perfect.

Like the mighty trees of the forest, uprooted and blown down by the fierce blasts of the hurricane, did the assembly fall flat on the ground, senseless; when to recovering sense only to feel all the more the keen agony of their irreparable loss, followed by an uproarious outburst of grief, unparalleled by any other event of the kind. Torrents fell from their blinded eyes, and they ejaculated inarticulate words from their choked throats shaking with passion; and in short, their limbs lay as if bereft of motion by the paralytic stroke dealt by Rāmānuja's passing away from the sphere of his labours, up to Heaven,—His Native Home,—to enjoy that unutterable rest there—the reward of all the benefactors of mankind.

"Indeed," cried they, "have we realized the truth of वैदिक्यः, and भण्डालोकम्: i.e., when you sprang into our midst, we obtained the 'light of knowledge'; and now your exit envelops us in the 'gloom of evil.'"

When Rāmānuja's Grand Guru Yāmunācharya ascended to Heaven, a routine of observances and sacraments, processions and interment was gone through as prescribed by the Sastras for a Vaishnava and a Sanyāsin. All this, even to minuter elaborations, and greater detail was solemnly gone through. Thus passed away the Great Rāmānuja.

1 The Brahma-raudhra.
2 This is a memogram indicating the birth-date of Rāmānuja Śaka, 939 (1017 A.C.)
3 Another memogram enshrining the date of his departure: Śaka 1059 (1137 A.C.)
CHAPTER XXXVII.

RÂMÂNUJA'S GREATNESS.

"Endless are the incidents in the Chapters of Râmânuja's life. It would be impossible to record them all. Only the salient features have been recorded," so says our chronicler, Pinbalagia-Perumâl-Jîyar. He collects now in one summarized compass all the evidences eloquently testifying to the greatness of Râmânuja.

1. Lord Ranga declared with his own lips that all the riches of the Kingdom of Heaven as well as of earth were placed at Râmânuja's disposal.

2. Lord Srinivâsa confirmed this grant by His holy word also; and to prove that this was not mere flattery, it is written that a milkmaid by name Tumbaiyûr Kolû, was supplying curds to Râmânuja. When he was once on his way to Tirupati, the woman appeared and presented her bill for payment. Râmânuja commanded Kidâmbi-Áchen to give her food in the Math. She ate and coming to Râmânuja, prostrated to him and submitted to him that she had a favour to ask. He bade her ask it. She said:—"Holy sire, I desire not payment in coin for my curds, but grant me Moksha instead." ¹

"But that power I possess not," replied Râmânuja, "Lord Srinivâsa alone can grant thy prayer." "Then give me a written permit, sire, to take to the Lord" asked she. Râmânuja, overcome by her faith, gave her one. She forthwith ascended the Sacred Mount, but she had hardly reached the summit, before the Lord Himself met her on the way, and receiving the permit, gave her Moksha on the spot.

3. Lord Varadarâja of Kâñchîpura proved Râmânuja on two occasions, when He appeared once in Yâdava-prakâsa's dream and commanded that circumambulation of the world enjoined for a would-be Sansyâsin was accomplished by once circumambulating round Râmânuja; and when hot de-

¹ i.e., Liberation.
bates on philosophy waged between Rāmānuja and Yajñā-
mūrti, and the latter was scoring points for victory, the Lord
appeared in Rāmānuja’s dream and suggested certain Vedic
passages¹ being quoted as those would level the adversary
to the ground. Next morning the opponent was vanquished.

4. Lord Nārāyaṇa of Melukote, proved Rāmānuja by His
showing the way for Rāmānuja’s future in a dream when he was
staying at Tondanūr; and further condescending to assume the
position of a loved Son to Rāmānuja—Sampāt-kumāra.

5. Lord Sundara-Rāja of the Azhagār-Hill near Madura,
proved by summoning one day all the disciples of Rāmānuja
before Him. They obeyed, but the kinsmen of Mahā-pūrṇa
(the Āchārya of Rāmānuja), stopped away. Pūrṇa asked them
why. “We are your kinsmen, are n’t we? And Rāmānuja is
our disciple therefore,” said they. The Lord on hearing this
spoke:—“Your taking Rāmānuja for a disciple is only matched
by Daśarathi and Vasudeva taking Rāma and Kṛishṇa for
their sons respectively. On another occasion Kidāmbi-ācchān
repeated before the Lord the verse: Aparādha…….,² in which
the expression agātim: ‘wayless’ occurs. “How darest thou
utter this,” interrupted the Lord, “when thou hast Rāmānuja
for thy ‘way’?”

6. Nambi, the Lord of Tiru-k-kurungudi, proved by
expressing surprise that Rāmānuja should be able to bring
many souls to God’s fold, while He Himself could not ac-

¹ प्रवृत्तिनिष्ठुरशेषाल्मात्रमपग्रजातस्यमुच्छयत ||

² अपराधसहस्तुमाजन पतितसिद्धमयार्थायदकुरे |
बगतिसरसागाए ब्रुपाकरकमात्मसत्कुरु ||
[Stotra—Ratna by Yāmunā.]

“Freighted alas! with a thousand sins,
A wreck in the dreadful sea of death, I pine!
Lost is my way, O Lord, my God!
I yield me up to thee;
Thy grace alone must save.
Ah! make me thine.”
complish so much, despite His repeated Incarnations on earth; and He retired every time sad with the thought that souls were more prone to roll down and down into the depths of \textit{samsāra}, than climb up to Him. "Wouldest Thou know the secret, Lord?", said Rāmānuja, 'then put thyself in the position of a disciple." Nambi did so, and Rāmānuja whispered the secret of his success into the Lord's ear; and ever afterwards, Nambi prided Himself on this kind of spiritual tie established with Rāmānuja.

7. St. Nammāzhvār felt so much compassion for the sinful world that he laid a wager with God Himself. "See, Lord, I shall convert the world unto Thee." "Know they not Thy Greatness, that I should tell?" and so forth. But when he saw the world averse to his preaching, he retired disappointed, crying:—"Is it possible for me to correct this large world?"; "Enough, myself and my mind have yielded to Him." But again when he looked forth into the future, he saw hope and exultingly cried.—"This dark world shall yet be set right. Yet, this dark age shall bring salvation". Thus did this Saint; refer to the advent of Rāmānuja, as the coming Messiah: Sage Nāthamunigal prophesied Rāmānuja's advent by saying: 'A splash may quench a sparrow's thirst; but a loch will feed a vale." By loch he symbolized Rāmānuja. Embār sang this by the following beautiful metaphor:

\begin{quote}

\textit{चनोन्यासधीरता पुलिला आयकाया वनीरे।}
\textit{नायखङ्गांने नृसिंहासिन्दुजचुर्रुस्याम्।}
\textit{गातात्यानु गर्वश्रेयस: मयदतीन्द्राभ्यप्रकृतेॢ।}
\textit{संसायपाशिस्तेवप्रत्यतरामुदेशकं पि।}
\end{quote}
8. Yāmunāchārya when he was at Kānchi-pura on a visit, and saw Rāmānuja, following in the train of Yādava-prakāśa, pointed him out to his disciples, saying:—“Look, He will be the first leader of our faith.”

9. Mahāpūrna proved Rāmānuja’s greatness thus:—One day he and his daughter Attul Ay-amnia, were seated in their house, when Rāmānuja happened to enter with his train of disciples. Mahāpūrna at once got up and prostrated himself before him. His daughter asked him how he could do such an act of obeisance to Rāmānuja, who was his disciple. Pūrna replied: “Those feet and this head are a match to each other.”

Another day Rāmānuja was returning from his bath in the Kaveri, when Mahāpūrna meeting him did obeisance. But Rāmānuja stood erect instead of returning this customary homage, and simply lifted up his Guru. Rāmānuja’s disciples asked him to explain his unusual conduct. He said; “My Guru wishes to please himself by honoring me. If that is his pleasure, it is my pleasure. I should not cross him.” The disciples next asked Pūrna to explain his unusual behaviour. “He said:—”Sirs, I saw in Rāmānuja my own Guru—Yāmuna after my own Guru, all the perfections of a Guru find their haven in Rāmānuja.” And Pūrna made his own son Pundarikākṣa the disciple of Rāmānuja.

10. It has already been related, that Goshṭhi-pūrna—the second Guru of Rāmānuja,—revealed the secrets of religion to Rāmānuja by exacting a promise that he would not impart the same to others; but that Rāmānuja broke the promise anon by openly declaring the secrets to all in the Temple; that Pūrna became wroth on coming to know this and demanding an explanation from Rāmānuja, the latter confessed his fault, but sub-

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1 Saṭhajit the cloud, from Śrīsa’s Sea of Grace
Drunk deep, rains down on Nātha-Hill;
Rāma, Padmākṣa, two rills thence rippling down
Unite in Yāmun-Brook, to gulf
Yatirāja’s Lotus-Lake, by countless Floodgates
To flood the Pastures of parched souls.

“ॐ भृत्तु समस्तार्थाय भक्तितां भक्तिः”
mitted that if his disobedience did entail on him hell, he had the satisfaction of thinking that thousands were saved—a great price to get in return—; and that Pūrṇa, on hearing this embraced Rāmānuja exclaiming: “What a large heart thine for others; my shallow heart did not warm like this! Thou art no other than he (Yāmuna).” And he made his son Terk-ālvār, Rāmānuja’s disciple.

11. Tirumalai-Nambī or Srisaila-Pūrṇa—another Guru—it has already been narrated, replied,—when questioned by Rāmānuja why an elderly person like himself came to meet him on his way up the Holy Hill of Tirupāti, when there were many young persons, any one of whom he could have despatched,—that with respect to Rāmānuja, he could find no other person younger than himself. And further Pūrṇa made a gift of Embār to Rāmānuja, and made his son Rāmānuja to become his disciple.

12. Tirumālai-Andān or Mālādhara—another Guru—was teaching Tiruvāḷyomohzi to Rāmānuja. When the verse ‘Āriyāk-kālattu’ [II. 33], was explained, Rāmānuja gave his own interpretations. This gave offence, the Guru ceasing to teach. Goshṭhi Pūrṇa, coming to hear of this speedily appeared on the scene, and gave Mālādhara to understand that Rāmānuja’s interpretations were correct, as they were those of Yāmunāchārya; and that he must look upon Rāmānuja in the light of such a disciple as Lord Kṛishṇa was to Sāndipa. On another occasion, when Rāmānuja, gave out an explanation, which, he said, was according to Yāmuna, “thou hast never spoken to Yāmuna, how dost thou know?” cried Mālādhara. “Sire” replied Rāmānuja, “am I not Ėkalavya to Yāmuna?” The Guru anon fell on the ground, saying: “Indeed thou art an avatāra,” and made his son Sundarabāhu, Rāmānuja’s disciple.

13. Rāmānuja did humble service to the venerable Tiruvaranga-p-perumāl-Āraiyar, when the latter, one day, said:—“The price of thy services, Rāmānuja, is my all”, and he taught him the secrets of the Fifth Way (Pañcham-opāya), and made his son Tiruvāḷyomohzi Āraiyar his disciple.

14. Andhra-Pūrṇa was a firm believer in this Fifth Way, which to him was the Holy Feet of Rāmānuja.
15. Kanjiyanür Siri-y-acchān, declared on oath (i.e., when remaining half immersed in water) that faith in Rāmānuja was the only road to salvation.

16. Yajñanūrti (a convert from Advaitism), whom Rāmānuja set up in a separate see, as abbot, and to be looked upon as a second Rāmānuja, declared to his intimate disciples, Ecchān, Anandālvān, Tondanūr-Nambi and Marandūr-Nambi that Rāmānuja was the real Saviour, and his second Rāmānuja-ship was only a gracious honor bestowed on him, inasmuch as he felt it as a millstone hung round a sparrow’s neck.

17. Pillai-p-pillai-y-āzhvān became the disciple of Kurēṣa. The latter when asked his pastoral fee (ācharyadakshiṇa), stated it as the curbing by him of his three instruments of thought, speech and deed against offending holy men. But the disciple found it very difficult to carry this advice into practice, and evinced great perplexity. Kurēṣa observing it, called him and said:—“Here is a way out of thy difficulty, son! Thou canst avoid hurt by deed, for thy foe will return it, or the king will punish for it. Thou canst avoid hurtful speech, if thou wishest to keep peace with the world; for so says a stanza:—” यदि द्वारकिशोरी जगदिक्रमक्षणा । परापायसदनीती गायकस्तीविनायय । This is to thy advantage. There remains now thy thought which is difficult to curb. Hence if thou wishest thy mental sins not to offend God, trust to Rāmānuja’s feet for reconciliation.

18. Milag-āzhvān challenged Dāśarathī for a debate. The latter consented and asked for a wager. “If I am beaten,” said Āzhvān, “I will carry thee on my shoulders.” This was agreed to; and Dāśarathī won. Āzhvān, true to his word lifted the victor on to his shoulders, ran a few paces, and setting him down asked forgiveness for his impudence. Dāśarathī lead him to Rāmānuja, and said: “There is thy forgiveness—his holy feet.”

19. Embār counselled Bhāṭṭārya thus:—“Son, vaunt not thyself that thou art the Godson of Lord Ranga, Kurēṣa’s son, and a servant. Faith in Rāmānuja alone will save thee.”
20. Bhattārya counselled Nānjiyar thus:—"Son! pique thyself not on being a great Vedāntist, on thy becoming my disciple, and on thy giving up all thy wealth to me, as my fee. But firmly believe in Rāmānuja as our Saviour."

21. Nānjiyar warned Nambillai thus:—"Grow not haughty that the world calls thee: 'World-teacher' (Lokāchārya); that thou art a clever expert in expounding the Prābandhas. Rāmānuja's feet alone can save thee.

22. One day Nambillai took hold of the hand of Siva-kkarai-pillai, to go out; and as he crossed the threshold of his house, he discovered a holy man asleep on the pial outside. S. pillai called out to him to withdraw his legs as his master was there. Nambillai immediately let go his hold of S. pillai saying:—"Son, our saints have declared that the legs of holy men are holy legs. To call them "legs" in derision is against thee a proof of disrespect and ignorance. Begone from me." S. pillai went to his village in disgrace and set up loud wailing, and cried:—"Oh master! thou hast cast me away like the stone in a sling, from thy holy place between the two rivers." Nambillai on hearing this repentance, sent for him and enjoined:—"Trust in Rāmānuja, all thy faults are remitted."

23. Tiru-k-kurugai-p-pirān Pillān was once in a place called Siru-p-puttur. Sōmāsiy-Āṇḍān read Śrī-Bhāshya under him three times. Pillān left the place for his native country, when Āṇḍān pleaded: Sire, I live in this country far from you. Deign to tell me the choicest article of faith for my life." To this Pillān replied:—"Son, keep off intumescence that comes of thy ability to descant on the science of Pūrva-Mimāṃsā; and to discourse on Śrī-Bhāshya; but place implicit faith in our Saviour Rāmānuja." And Gomathatha-p-pillai bade in a similar manner his disciple Kākkai-p-pādi-y-acchan-Pillai.

24. "When God was angry with you, what didst thou do?" asked Engal-Āzhvān of K. P. A. Pillai "I resortad at such times to the appeasing power vested in our Saviour, Rāmānuja;" he replied.
25. A coterie of disciples read Sri-Bhashya under Nadadur-Ammal. They asked:—"Father, Bhakti (love to God), we find is a hard thing to do." Ammal taught them the way of Prapatti (faith in God). They again pleaded:—"Sire, it is hard to get faith." "Then," taught Ammal, "your only way is to depend on Ramanauja." Naduvil Azhvan administered similar instructions to his disciples Vaigipurattacchi and others.

26. "This is a mighty torrent, this Sri-Bhashya," complained the Aimbatt-iruvvar (52) magnates of Tirunarayana- puram (Melukote) when Veda-vyasa-Bhattar expatiated on it before Ramanauja's shrine in the Temple. "Then," said Bhattar, "trust solely to your household-God Ramanauja, and that is enough." So again did Naduvil-Tiruvidhi-pillai-Bhattar comfort his disciple Elaiya v-alagiyar.

27. Andhra-pinna often reproached Kureşa and Dasarathi for double-heartedness inasmuch as they wavered in their devotion between God and Ramanauja, the Saviour; whereas he was single-hearted as being firm in his trust in the latter alone.

28. The devil Brahma-rakshas signified Ramanauja's greatness, by so declaring it to Yadava-prakasa.

29. The dumb lad was another illustration. He was born in Kanchipuram, dumb. After his fifth year he was found missing for two years. He suddenly appeared again. People surrounded him and questioned him as to whither he had gone. He replied that he had been charmed away to Kshirâldhi (Milky Sea). "What is the news there," asked they. "The only news of any importance," said he, "was that on earth an avatar in the shape of Ramanauja has descended." The boy was not seen again, after he delivered this message. This story, the holy Bhagavat-senapati-Jiyar took pride in often relating, to vouch further for the greatness of Ramanauja.

30. As among Divine Incarnations, those of Rama and Krishna are notable; Vyasa, Parashara, Suka, and Saunaka among the Rishis; Srirangam, Tirupati, Kanchi and Melukote
among the Holy places; St. Namǎzhvār among the Saints; so is Rāmānuja among the Āchāryas (Apostles), such as Nāṭhāmuni.

31. The importance of Rām-Āvatāra consists in Rāma's declaring the Divine Gift of Free Grace to all who may approach Him, irrespective of caste or creed, color or condition; in seeking friendship of humble folk like Gaṅga; in performing the obsequies of a Brāhmaṇa for Jātāya; in accepting food from the hands of a Sabarī; in eating in the company of Hanumān; and so forth.¹

The importance of Kṛṣṇāvatāra consists in Kṛṣṇa's delivering the Apocalypse of Bhāgavad-gītā, with its Chārana-Sloka;² in rejecting the hospitality of Bhishma and Droṇa for that of Vidura;³ and so forth.

The reputation of Srirangam comes of Lord Ranga's having mixed with the (Pariah) Saint Tiruppaṇar, as intimately as body and soul; that of Tirupati comes of Lord Srinivāsa's having spoken to and moved freely with such souls as Bhima, (Kṛṣṇa-arūtra-nambi), the potter, and Tondaman; that of Kāṇchī (Purumāl-kōil) comes of Lord Varada's having been so intimate with Kāṇchī-pūrṇa; that of Melukote, of Lord Nārāyaṇa's having eaten of the food offered by Sucharita's son; and of His having deigned to become the son of Rāmānuja—hence called Yatirāja-sampat-kumāra.⁴

The distinction earned by Veda-Vyāsa is because of his Vedānta-Sūtras and the Sātvika Purāṇas, by all of which he proclaimed the Ultimate Truth by his finishing stanza:

\[ \text{सत्यसत्यप्रयुक्तयुक्तयोऽजगुज्ज्वल्यते} \]
\[ \text{वेदान्तसूत्रंनारितं नैदेशसमतवर्गम्} \]

'I declare, once, twice, thrice.'

¹ See Rāmāyaṇa.
² Gītā, XVIII, 60.
³ विदुरावतूष्य श्रीचीनिष्पथिष्ठितं, &c., [Bhārata, Udyoga Parva.]
⁴ विनिद्रितंनिष्ठं विनिद्रितंनिष्ठं ज्ञेयं.
There is no Scripture like the Veda, nor God like Kêsavâ.' that earned by Parâṣāra is because of his Vishṇu-purâṇa, in which he gives a clear definition of the Three Eternal Verities, God, Soul and Matter,—hence styled by Sage Yâmuna as ‘The Magnificent’; that earned by Suka is by his Bhâgavata by declaring in it the greatness of Vishnu and his earning immediate mukti, शुकसुन्दरः; that earned by Śaunuka is by his famous work Vishnu-Dharma; that earned by Nârada is because of his declaration as the slave of the holy Vaishnâvas. The distinction of St. Nammâzhvâr arises from his composing four Prabandhas analogous to the Four Vedas, thus popularising Scriptures, and his revealing to Sage Nâthamuni the Four-Thousand Prabandhas, thus establishing the Vaishnava Despensation. But above all towers the reputation of Râmânâja, inasmuch as he unboomed to all, the Holy Sense of the Charama-Sloka, made clear the obscure and abstruse texts of the Vedas, made manifest the truths of St. Nammâzhvâr’s Tiruvâymozhi, wrote exegetics on Brahma-Sûtras according to the Canons established by Sages Nâthamuni and Yâmuna in their Treatises; wrote other independent works such as the Gadyatrâya; won victories over false prophets and philosophers; thus bequeathing to posterity a system pre-eminently known as Râmânâja’s system, though it is a system of thought co-eternal with God Himself.

32. Râmânâja was one day conducting his ministry in his congregation, taking up the Doctrine of God’s Free Grace to frail humanity, as illustrated by Râmâyâna. Vibhîshâna, though born among the demons (Râkshasas), was angelic in nature. He tried to dissuade his brother Râvâna from his evil ways, but he would not listen; so he severed himself swiftly...
from all connection with him, and soaring into the sky, crossed the ocean with four attendants and coming to Lord Râma, who was encamped with his army on the other shore, cried thus:

'O Râma,' thus he cried, 'in me Vibhishan, Râvân's brother, see. By him disgraced thine aid I seek, Sure refuge of the poor and weak. From Lankâ, friends, and wealth I fly. And reft of all on Thee rely. On Thee, the wretch's firmest friend, My kingdom, joys and life depend. [Râmâyana, VI, 19.]

***

I left my children and my wife And fly to Raghu's son for life. [Râmâyana, VI, 17.]

And yet the Vânar-chiefs of Lord Râma said to Him:—

'Râma!
We wait thy word: the order give And these thy foes shall cease to live. Command us, mighty king, and all, Lifeless upon the earth shall fall. [Râmâyana, VI, 17.]

On hearing this, Dhanurâśa stood up and cried:—

"Godsire, if Vibhîshana, who left wife, children and all in order to seek refuge with Râma, deserved to be stoned by Râma's Vânar-chiefs, how much more indeed do I deserve that treatment,—I, who have made no renunciation at all like Vibhîshana!!" "Peace," cried Râmânuja, "Listen to me, my son, I will unfold to thee the secrets of salvation. Sri, the spouse of Lord Nárâyaṇa, ever stands by Him as our Mother-mediator. She is the personification of the most exalted attribute of God, viz., Grace or Mercy. When our Lord through Sri is ever anxious to shower His mercy unstintingly on His erring children on earth, what fear is there for us?

1 Sri also symbolizes love of God for man and love of man for God, She ever dwells in the bosom of God, like the Christ, the Son [John I. 13.]
We have an unbroken chain of apostles, reaching down to us from God, of which the first link is God, and His Grace, Sri, the next. St. Sāthagopa is the next important link; and he has declared in unmistakable terms that he has obtained Heaven (moksha). If he has won it, Nāthamuni has won; if Nāthamuni has won, Yāmuna has won; Yāmuna winning, my next guru above me, Mahapūrṇa, has won. If Pūrṇa has won, I have surely won. When I have, ye have all indeed won. Take comfort then from this thought. Dvaya-Mantra, which I have taught thee, declares, as thou art aware, he indissoluble unity of God with His Grace, Sri; and an unbroken chain binds God and His creatures in one bond, from which it is impossible to escape and stand aloof. With me goes my flock. What I share it undoubtedly shares. The areca tree is watered by the gardener, but the plantain trees round it take the moisture as well. I and my church are linked together for one testing. My destiny shall invariably be its destiny. When Viśvīshana was after all allowed to approach Lord Rāma, no separate invitation to the four Rākshasa-men, who accompanied with him, was needed, nor when the Vānara-chiefs wished to drive him away, did they think of driving those four persons separately. In other words, the four persons counted with Viśvīshana as one, in gains or losses. Even thus counts my flock with me. Hence, son! thou mayst rest assured that if Heaven is mine, it is thine without question. As St. Bhaktisāra has said; 'the flock has even more merit than the shepherd,' Satrughna has more merit in following Bharata, than Bharata, Lord Rāma; St. Madhurakavi than St. Sāthagopa; St. Āndāl than St. Vishnu-Chitta, her father; and so forth.

1 अमानुञ्ज वैभवल वेदान्तम्।
2 ṣप. (c) "Where I am, there also shall my minister be. If any man minister to me, him will my Father honor." [John, XII, 26.]
(b) "And I, if I be lifted up, will draw all men unto me." [John, XII, 32.]

8 रामानुञ्ज वैभवल वेदान्तम्।
9[4th T. Andādi, 18.]
33 Hence Amudanār in his immortal work Rāmānuja-नुत्त्र-Andādi, sung daily by all the Vaishnavas and in all the Viṣṇu Temples, testifies to Rāmānuja’s greatness as Saviour of mankind, thus:

“Our elders aver that God dwells in His Holy SHRines in heaven and on earth, but His Holiest Shrine is the Holy Heart of Rāmānuja. Hence we worship God by worshipping Rāmānuja; by resorting to Rāmānuja we shall have resorted to all the Holy SHRines.”

34. Nadadūr Ammāl declared, that the way to salvation is not by works (karma), not by knowledge (jñāna or gnosis), not by devotion (bhakti), not by faith (prapattī), but by implicit trust placed in Rāmānuja; and this was the ultimate truth proclaimed to all by Amudanār in his R. N. Andādi.

35. “Here are two Holy Names,” Kūrēṣa often said, “namely, Nā-ra-ya-ṇa and Rā-mā-ṇu-ja, each is made up of four syllables. But Nārāyaṇa as denoting God, can both save and damn, but Rāmānuja as Saviour, can only save. In this consists our stay, strength and safety.

36. “Rāmānuja,” exclaimed Amudanār, “it matters not where I am, hell or heaven, but let thy Beauteous Figure haunt me ever. To this bliss, I will forego even the Lord whom thou canst show upon thy hand.” “Where those great souls, Rāmānuja’s servants, dwell, that is my Empyrean.” “Rāmānuja,” said he addressing him directly, “My very bones may split in agony, but let me at all times and all places indulge in love for Thy servants.” It is chronicled that so addressed, Rāmānuja looked on Amudanār with eyes beaming with benevolence and passed on. And Amudanār put a finis to his hymnal by the verse:—“I seek Śrī, the spouse of Ranga, that she may bless me with the bliss of crowning my head with


2 Op. cit., 76: “॥ निःसप्तोऽवेश्यायिनि िमे॥” and 45: “॥ बुधोऽवेश्यायिनि िमे॥”

3 & 4 B. N. Andādi, 105, एकत्रिक्रियानि।

5 Do. 107, एकत्रिक्रियानि।
the blooms of Rāmānuja's Feet—blooms of the plant of love growing in my heart.”

Lord Ranga declared: “Both Heaven and Earth are granted thee, Rāmānuja.”

37. One day St. Kulasekhara's verse: श्रेयस्तुतिः was being read. This meant that when Rāma left Ayodhya for the woods, the whole Ayodhya's kith and kin of Rāma accompanied him. But some one in the auditory objected: “They only accompanied a little way off and then returned. How then did this Saint say they accompanied with him throughout?” Rāmānuja answered: “When Lakshmana who said: “All services I shall do,” followed, it is as if all followed, referring to himself thus.

Thus was the greatness of Rāmānuja.

2 Cp Jesus saying:—“All power is given unto me in heaven and in earth” [Mat. XXVIII, 18.]
3 “Aham sarvam karishyami.” [Rām. II, 31, 25.] This is an indirect reference to himself.
CHAPTER XXXVIII.

ANCIENT AUTHORITIES ON RAMÁNUJA.

यादवप्रमितान्विते, पाण्डवलेखभरसेरीतायाम्। ॥ २० ।।

श्रीनारायणः। अन्तिततेविमोहमि। श्रीदयादृश्यान्द्रर्तृस्त। श्रमस्मृतविवे ग्ये कृत्यांकः।

नास्तिकस्मिन्निप्तात्। नानाविद्विभागितः। र्ष्यसंस्कृतार्थः॥

अन्यतः। यादवप्रमितान्विते॥ १, ३२ ॥

अन्तःपरम्पर्ं द्रव्यीयतःशस्त्रयाः। त्रीतीयंदराम्य कलोकाश्रितविवृत्ति॥

हरेन्तंत्रं। हरेन्तंतंत्रम्। श्रीनकल्याणेश्वरे। भेमस्येवत्सरमिति॥

श्रीरक्षणंहरेन्तंत्रं। मधुरक्षणंतरं। श्रीमद्वड़ौऽऽहरेन्तंत्रं।

स्तुरायाम्रिपुरणाम्। भाषायादेश्वरत्वागमित्रितसरागमितम्॥

श्रीनारायणविवेकादिदिशामाध्यक्षः॥ महायतान्विते। महानामीत्।

श्रीरामचंद्रं। श्रीरामचंद्रं। महायतान्विते। महायतान्विते।

महायतान्विते। महायतान्विते। महायतान्विते। महायतान्विते॥

श्रीमद्वड़ौऽऽहरेन्तंत्रं। र्ष्यसंस्कृतार्थः॥ ३-१०५-५॥

मर्द्यायोहारपूर्वेणेऽपलुष्योरवषि॥ जगन्तायुगकारात्मकत्वसंर्वविषयः॥

श्रीदेवारम्। २९॥ अभासः। श्रमस्मृतविवे सत्यास्त्रातायाम्रि। ॥

श्रीदेवारम्। २९॥ अभासः। श्रमस्मृतविवे सत्यास्त्रातायाम्रि। ॥

श्रीदेवारम्। २९॥ अभासः। श्रमस्मृतविवे सत्यास्त्रातायाम्रि। ॥
APPROXIMATE DATES IN THE CHIEF EVENTS OF RĀMĀNUJA'S LIFE.

1. Birth at Srīperumbudūr ... A.C. 1017 (Sālivāhana Saka 939).
2. Study with Yaḍavaprabhāṣa ... ... A.C. 1033
3. First entry to Srīrangam to see Ālavandūr. , 1042
4. Taking holy orders ... ... ... , 1049
5. Flight to Mysore (under King Cholā's persecution) ... ... ... , 1096
6. Convension of Bittī-deva, the King of the Hoysala Country (Maisūr), and naming him Viṣhṇu-vardhana ... , 1098
7. Installing Lord Śrī-Nārāyaṇa at Melukote. , 1100
8. Stay in this Country up to ... ... ... , 1116
9. Return to Srīrangam ... ... ... , 1118
10. Finis to earthly career ... ... ... , 1137

Total length of life, years 120
SUCCESSION LIST OF RAMANUJIA AHARYAS.

1st. Narayana.
2. Nallurakavi-Aharya (Disciple of 1.)
3. Parshuram. (Disciple of 2.)
4. Madhava (Disciple of 2.)
5. Jyotsana (son of 4.)
6. Aravinda alias Vasa or Vasanabhadra (son of 5.)

Vasudeva alias Vasanabhadra
(son of 6.)

Kshetripujaya
(Disciple of 6.)

Vasudeva alias Vasanabhadra
(son of 5.)

Jyotsna (son of 4.)

Madhava (Disciple of 2.)

Parshuram. (Disciple of 2.)

Narayana.

1st. Narayana.
2. Nallurakavi-Aharya (Disciple of 1.)
3. Parshuram. (Disciple of 2.)
4. Madhava (Disciple of 2.)
5. Jyotsana (son of 4.)
6. Aravinda alias Vasa or Vasanabhadra (son of 5.)

Vasudeva alias Vasanabhadra
(son of 6.)

Kshetripujaya
(Disciple of 6.)

Vasudeva alias Vasanabhadra
(son of 5.)

Jyotsna (son of 4.)

Madhava (Disciple of 2.)

Parshuram. (Disciple of 2.)

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St. Andál.
St. Poygai-Azhvär.
St. Pûdatt-Azhvär.
St. Pey-Azhvär.
St. Tiru-Mozhisei-Azhvär.
St. Kula-Sekhar Azhvär.
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