

YATIRA:JA VIMSATY



**THE GREATEST SCRIPTURE RENDERED AS A PRAYER
AT THE LOTUS FEET OF SWA:MI RA:MA:NUJA BY
SWA:MI VARAVARAMUNI.**

**GLORY TO RAMANUJA!
GLORY TO PERIYA JEEYAR!**

www.antaryami.net

श्रीमते रामानुजाय नमः!
श्रीमद्वरमुनये नमः !

Sri:mate Ra:ma:nuja:ya Namah!
Sri:math Varavaramunaye: Namah!

यतिराज विंशति Yatira:ja Vimsati

Yatira:ja Vimsaty is the devotional rendering of Swa:mi Manava:la Ma:munikal on Swa:mi Ra:ma:nuja . Swa:mi Varavaramuni is called 'Yati:ndra pravana' and His intense love for Yati:ndra Ra:ma:nuja overflows in the form of these 20 hymns . Let us begin with a prayer to Swa:mi Varavaramuni who blessed us with these wonderful collection of hymns.

यस्तुतिम् यतिपति प्रसादिनीं
व्याजहार यतिराज विंशतिम्!
तम् प्रपन्न जनचातकांबुदं
नौमि सौम्यवर योगि पुङ्गवं!!

yasstutim yatipati prasa:dini:m
vya:jaha:ra yatira:ja vimsatim |
tam prapanna jana cha:taka:mbudam
nowmi sowmya varayo:gi pungavam ||

Meaning: I prostrate at the lotus feet of Swa:mi Varavaramuni . He is to those, who firmly believe in the grace of the preceptor, what the rain clouds are to the ca:daka birds. (i.e. Swa:mi Periya Jeeyar is the life-sustainer of such people).

He has blessed us with Yatira:ja vimsathy which will bestow the grace of Emperuma:na:r (on its readers).

Origin of Yatira:ja Vimsathy :

Sri:vaishnava tradition holds Swa:mi Namma:zhwa:r as the foremost of preceptors and His Tiruvoymozhi as the greatest scripture. The Tiruvoymozhi is also called as Dravida Ve:da. The ancient preceptors held the Dra:vida Ve:da in great respect. One of these preceptors was Tirumalai A:zhwa:r , who took great devotion in the words , meanings , purport and essences of Tiruvoymozhi that he came to be called Tiruvoymozhi Pillai. Swa:mi Tiruvoymozhi Pillai had great devotion towards Swa:mi Namma:zhwa:r. At the same time , noted of His services is the systematization of the worship of Bhavishyada:cha:ryan Sannidhi of Swa:mi Ra:ma:nuja at Azhva:r Tirunagari. Swa:mi Tiruvoymozhi Pillai revealed the magnificent glories of Swa:mi Bhavishyada:cha:ryan to his disciple Swa:mi Varavaramuni. Knowing Him through the preceptor's grace, Swa:mi Varavaramuni brimming with devotional love for Swa:mi Ra:ma:nuja composed this work called Yatira:ja Vimsathy in Sanskrit language.

१. श्री माधवाङ्घ्रि जलजद्वय नित्यसेवा
प्रेमाविलाशय पराङ्कुश पादभक्तम्!
कामादिदोषहर मात्मपदाश्रितानाम्
रामानुजं यतिपतिम् प्रणमामि मूर्ध्ना!!

1. sri ma:dhava:ngghri jalaja dvaya nitya seva:
prema:vila:saya para:nkusa pa:da bhaktam |
ka:ma:di dosha haram a:thma pada:sritha:na:m
ra:manujam yati patim pranama:mi mu:rdhna: ||

1. The Lord is the consort of Sri: and is possessed of infinite glories. Swa:mi Namma:zhwa:r is in constant emotional turbulence due to his urge to practice incessant servitude at the lotus feet of the Lord. This Swa:mi Namma:zhwa:r is called Para:nghusa because he dispels the incoherent myths held by the confused philosophers through the light of his hymns. I prostrate placing my head at the feet of Swa:mi Ra:ma:nuja ,who is a great devotee of the lotus feet of Swa:mi Namma:zhwa:r and who destroys the evil in the desire of those who surrender unto him.

२.श्रीरङ्गराज चरणांबुज राजहंसं
श्रीमत्पराङ्कुश पदाम्बुज भृङ्गराजम्!
श्रीभट्टनाथपरकाल मुखाब्जमित्रं
श्रीवत्सचिह्नशरणं यतिराजमीडे!!

2. srirangara:ja charana:mbuja ra:ja hamsam
srimat para:nkusa pada:mbuja bhrungara:jam |
sri bhattana:tha paraka:la mukha:bha mitram
srivatsa chihna charanam yatira:jami:de ||

2. Swa:mi Ra:ma:nuja is the royal swan , who revels in the sweetness of the Lotus feet of Lord Periya Peruma:l , who is the ruler of the sacred land of Sri:rangam. He is the bee which rejoices in the nectar of the lotus feet of Swa:mi Namma:zhwa:r ,who is ever endowed with the wealth of servitude and makes materialists bow down. He is the sun that makes blossom the lotus-like faces of Swami Periya:zhwa:r, who is rich in benediction and Swa:mi Tirumangai A:zhwa:r , who vanquishes the principles rooted in ignorance . He is the means and the end for Swa:mi Kooratha:zhwa:n , who is the boundary line of preceptor-disciple conduct. I sing praises of this great saint Swa:mi Ra:ma:nuja.

३. वाचा यतीन्द्र! मनसा वपुषा च युष्मत्
पादारविंदयुगळं भजतां गुरुणाम्!
कूराधिनाथ कुरुकेश मुखाद्यपुंसां
पादानुचिन्तनपर स्सततं भवेयम्!!

3. va:cha: yatindra! manasa: vapusha: cha yushmat
pa:da:ravinda yugalam bhajata:m guru:na:m |
ku:ra:dhina:tha kurukesa mukha:dya pumsa:m
pa:da:nuchintana parassatatam bhaveyam ||

3. O Lord of renunciants ! Let me be ever in moods of servitude with regard to the feet of the preceptors of perfection like Swa:mi Kooratha:zhwa:n and Swa:mi Thirukkurugai pira:n pillan , who worship thy lotus feet through the faculties of thought word and deed , without cessation.

४. नित्यं यतीन्द्र! तव दिव्यवपुस्मृतौ मे
सक्तम् मनो भवतु वाग्गुणकीर्तनेऽसौ!
कृत्यं च दास्यकरणे तु करद्वयस्य
वृत्त्यन्तरेऽस्तु विमुखं करणत्रयं च!!

4. nityam yati:ndra! tava divya vapusmruthou me
saktam mano: bhavatu va:k guna ki:rthanesou |
krutyam da:syakarane tu karadvayasya
vrutantaresthu vimukham karana trayam cha ||

4. O Emperuma:na:r , the ruler of renunciants ! My mind , that is polluted with other passions must become transfixed in the meditation of thy divine form. My mouth , that is the origin of evil sounds, must sing thy divine glory continuously. My hands , that were engaged in unworthy activities, must perform service at thy lotus feet. These faculties must be obsessed only in thee and must be liberated from being engaged in everything else.

५. अष्टाक्षराख्यमनुराजपदत्रयार्थं
निष्ठां, ममात्र वितराद्य यतीन्द्रनाथ!
शिष्टाग्रगण्य जनसेव्यभवत्पदाब्जे
हृष्टाऽस्तु नित्य मनुभूय ममास्य बुद्धिः!!

5. ashta:kshara:khya manura:ja pada traya:rtha nishta:m
mama:tra vitara:dya yati:ndra na:tha |
sishta:graganya jana sevya bhavatpada:bje
hrushta:stu nityamanubhu:ya mama:sya buddhih ||

5. O best of saints! Please grace now and here, the final discipline rooted in the meanings of the eight lettered Tirumantra. O Master ! Bless my mind so that it enjoys the glory of thy feet that were subject of continuous worship for preceptors like Swa:mi Kooratha:zhwa:n , who are the primary destination of those endowed with knowledge , austerity and urge for servitude.

६. अल्पापि मे न भवदीयपदाब्जभक्तिः
शब्दादिभोगरुचिरन्वह मेधते हा!
मत्पापमेव हि निदान ममुष्य नान्यत्
तद्वारयार्य यतिराज! दयैकसिन्धो!!

6. alpa:pi me na bhavadi:ya pada:bja bhaktih
sabda:di bho:ga ruchiranvaham yedhatE ha: |
matpa:pameva hi: nida:nam amushya na:nyat
tadva:raya a:rya yatira:ja dayaika sindho: ||

6. O Swa:mi Emperuma:na:r ! Thou is the foremost of those who have attained victory over senses ! Thou is complete with auspicious traits such as knowledge that come in aid for saving us ! I do not have in the least , any devotion towards thy lotus feet. It is lamentable that my interest in other objects that are rival to

being devoted to thee , are growing rapidly day by day. It is the effect of my own actions that are responsible for diverting me towards unworthy objects and away from the most worthy object (thee). No means including the sovereignty of the Lord will liberate me from the impact of my actions . O ocean of mercy ! Thou must destroy the evil effects of my actions.

७. वृत्या पशु नरवपुस्त्वह मीदृशोऽपि
श्रुत्यादिसिद्ध निखिलात्मगुणाश्रयोऽयम्!
इत्यादरेण कृतिनोऽपि मिथः प्रवक्तुम्
अद्यापि वञ्चनपरोऽत्र यतीन्द्र वर्ते!!

7. vrthya: pashurnaravapustavahami:druso:pi
sruthya:di siddha nikhila:tma guna:rayo:yam |
itya:darena krutino:pi mithah pravaktum
adya:pi vanchanaparo:tra yati:ndra varte ||

7. O great of renunciants ! It can be decided looking at my actions that I am equivalent of an animal. But by looking at the physical form of the body I have taken , it might be concluded that I am a human being entitled to study of scriptures. I am such an imposter that even the scholarly unanimously agree that I am a soul full of the auspicious qualities prescribed in the scriptures . (In reality) I live with deceit in this world.

८. दुःखावहोऽहमनिशम् तव दुष्टचेष्टः
शब्दादिभोगनिरत शशरणागताख्यः!
त्वत्पादभक्त इव शिष्टजनौघमध्ये
मिथ्या चरामि यतिराज! ततोऽस्मि मूर्खः!!

8. duhkha:vahoaham anisam tava dushta cheshtah
sabda:di bho:ga niratassarana:ga:ta:khyah |
tvat pa:da bhakta iva sishta janowgha madhye

mithyA chara:mi yathira:ja tatoasmi mu:rkhah ||

8. O Lord of ascetics ! I am the worst sinner who hurts thy sacred heart with my actions. I claim to have surrendered unto thee, but only in word. My actions are immersed in evil intentions and worthless experiences. I have not sacrificed what I must give up as a servant of thee. I am the most ignorant person as I move in the midst of great souls , claiming that I have great devotion towards thee. Truth is that I do not have even the right to meditate upon thee.

९. नित्यं त्वहं परिभवामि गुरुं च मन्त्रम्
तद्देवता मपि न किञ्चि दहो बिभेमि!
इत्थं शठोऽप्यशठव द्रुवदीय संङ्गे
धृष्ट श्चरामि यतिराज ततोऽस्मि मूर्खः!!

9. nityam tvaham paribhava:mi gurumcha mantram
taddevata:mapi na kinchidaho: bibhemi !
ittham sato:pya satavat bhavadi:ya sanghe
dhrushtaschara:mi yatira:ja tato:smi mu:rkhah ||

9. O Emperuma:na:r ! I have shown scant respect for the Great Tirumantra which destroys all blemishes , the preceptor who graced the same and the Lord who is indicated by it . Still I have so much courage upon myself . Great grief !! I am bereft of any intelligence as I merely wander in the midst of great souls , imposing myself as one with devotion towards the mantra , preceptor and Lord. In reality no part of this conduct is truthful.

१०. हा! हन्त! हन्त मनसा क्रियया च वाचा
योऽहं चरामि सततं त्रिविधापचारान्!
सोऽहं तवाप्रियकरः प्रियकृद्वदेव
कालं नयामि यतिराज! ततोऽस्मि मूर्खः!!

10. ha:! hanta! hanta manasa: kriyaya: cha va:cha:
yo:ham chara:mi satatam trividha:pacha:ra:n |
so:ham tava:priyakah priyakrudvadeva
ka:lam naya:mi yatira:ja tato:smi mu:rkah ||

10. God gave me hands to worship Him. He gave me mind to think of Him . He gave mouth to sing His greatness. But do you know on what I have expended these? I have spent these faculties liberally in committing three types of unforgivable sins towards the Lord , preceptor and other devotees. I should have thus become an outlaw in thy eyes but still I present myself like a devoted servant! O grief ! grief! grief !!

११. पापे कृते यदि भवन्ति भयानुताप-
लज्जाः, पुनः करण मस्य कथं घटेत!
मोहेन मे न भवतीह भयादिलेशः
तस्मा त्पुनः पुन रघं यतिराज! कुर्वे!

11. pa:pe krute yadi bhavanti bhaya:nuta:pa
lajja:h punah karanamasya katham ghateta |
mo:hena me na bhavati:ha bhayadilesah
tasma:t punah punaragham yatira:ja kurve ||

11. O Swa:mi ! Those who commit sins fear that they will be pushed to hell. They repent the consequences of their actions. They feel ashamed of the punishment they would have to endure . But my ignorance is such that I feel no remorse , fear or shame , but continue to commit different types of sins again and again.

१२. अन्तर्बहिस्सकलवस्तुषु सन्तमीशं
अन्धः पुरः स्थित मिवाह मवीक्षमाणः!
कन्दर्पवश्यहृदय स्सततम् भवामि
हन्त! त्वदग्रगमनस्य यतीन्द्र! नार्हः!!

12. antar bahissakalavastushu santhami:sam
andhah purah stitamiva:hamavi:kshama:nah |
kandarpa vasya hrudayassatatam bhava:mi
hanta! tvadagragamanasya yati:ndra! na:rhah ||

12. O lord of sages ! A person with disability in sight does not recognize another person or object in front of him. Similarly , I am a person possessed with deficiency in knowledge of truth and hence do not recognize the Lord who pervades all , controlling them as a master. My mind has been lost to the authority of sensual pleasures while thou is the greatest renunciant . Hence I have no qualification to stand before thee.

१३. तापत्रयी जनितदुःखनिपातिनोऽपि
देहस्थितौ मम रुचिस्तु न तन्निवृत्तौ!
ऐतस्य कारणमहो! मम पापमेव
नाथ! त्वमेव हर तद्यतिराज! शीघ्रम्!!

13. ta:patrayi: janita duhkhanipa:thino:pi
dehastitou mama ruchistu na tannivruttou |
yetasya ka:ranamaho:! mama pa:pameva na:thah !
tvameva hara tat yatira:ja! si:ghram ||

13. Though I have been roasted by the three hot pangs due to my actions , the interest in protecting my body has not ceased. Again , I am not inclined to being

emancipated from such interests. This is because of the effect of my countless sins. O Lord of ascetics , thou must destroy these sins of mine with haste.

१४. वाचामगोचर महागुण देशिकाग्र्य
कुराधिनाथकथिताखिल नैच्यपात्रम्!
ऐषोऽहमेव न पुनर्जगतीदृशस्तत्
रामानुजार्य करुणैवतु मद्गतिस्ते!!

14. va:cha:magochara maha:guna desika:grya
ku:ra:dhina:tha kathita:khila naichya pa:tram |
yeshoaham yeva na punarjagati:drusastat
ra:ma:nuja:rya! karunaivatu madgatiste ||

14. Swa:mi Kooratha:zhwa:n is the head of preceptors , whose auspicious qualities are beyond the scope of description. Swa:mi Kooratha:zhwa:n yet practicing the conduct of humility conferred blemishes on himself. There is no doubt in the fact that I am the sole repository of all these blemishes. There is no other contender for this dubious distinction. Thou must therefore identify me as the fittest person to shower thy grace making me thy refugee. (Just as the benevolent help the poorest, Swa:mi Ra:ma:nuja must grace me , the helpless repository of all evil.)

१५. शुद्धात्म यामुनगुरुत्तम कूरनाथ!
भट्टाख्यदेशिकवरोक्त समस्त नैच्यम्!
अद्यास्त्यसंकुचितमेव मयीह लोके
तस्मा द्यतीन्द्र! करुणैव तु मद्गतिस्ते!!

15. suddha:tma ya:muna guru:ttama ku:rana:tha!
bhatta:khya desika varaokta samasta naichyam |
adya:sti asankuchitameva mayi:ha lo:ke
tasma:t yati:ndra! karunaivatu madgatiste||

15. The purest souls taking the form of preceptors such as Ya:muna:cha:rya, Kooratha:zhwa:n and Bhattar claimed blemishes out of their practice of humble conduct. I am the lone person in this world who is filled with the totality of blemishes described by these preceptors, and those of their fullest magnitude too. Thy grace alone can save me.

१६. शब्दादिभोगविषया रुचि रस्मदीया
नष्टा भवत्विह भवद्दयया यतीन्द्र!
त्वद्दास दासगणना चरमावधौ यः
तद्दासतैकरसताऽविरता ममास्तु!!

16. sabda:di bho:ga vishaya: ruchirasmadi:ya:
nashta: bhavatviha bhavaddayaya: yati:ndra !
tvadda:sada:sa ganana: charama:vadhou
tadda:sataika rasata:virata: mama:sthu ||

16.O Lord Yatira:ja ! Thy must destroy my indulgences that are rival to servitude during my stay in this body itself. I have thus identified the final fruit that must be attained : Of all the levels of servants of thy servants , I must become the

servant of the servants of the last level. This alone is my prayer . Thou must grant this completely.

१७. श्रुत्यग्रवेद्य निजदिव्यगुण स्वरूपः
प्रत्यक्षता मुपगतस्त्वह रङ्गराजः!
वश्य स्सदा भवति ते यतिराज! तस्मात्
शक्तः स्वकीयजनपापविमोचने त्वम्!!

17. srutyagra vedya nija divya gunasvaru:pah
pratyakshata:m upagathastviha rangara:jah |
vasya ssada: bhavati te yatira:ja tasma:t
saktah svaki:ya jana pa:pa vimo:chane tvam ||

17.O Greatest renunciant ! The Upanishads are the crown of the Ve:da:s . They speak volumes of the greatness , divine form and auspicious attributes of Lord Periya Peruma:l who lies in Sri:rangam . Indeed He lies revealing Himself to everybody's vision, out of sheer grace. This Sri:rangam is the jewel of the world . Yet this great Periya Peruma:l acts in accordance with thee as if He were thy subordinate . Hence Swa:mi ! Thou is (alone) capable of delivering all those who surrender unto thyself.

१८. कालत्रयेऽपि करणत्रय निर्मिताति-
पापक्रियस्य शरणं भगवत् क्षमैव!
सा च त्वयैव कमलारमणेऽर्थिता यत्
क्षेम स्स ऐव हि यतीन्द्र! भवच्छ्रितानाम्!!

18. ka:lathraye:pi karanatraya nirmita:ti
pa:pakriyasya saranam bhagavat kshamaiva |
sa: cha tvayaiva kamala:ramane arthita: yat
kshemassa yeva hi yati:ndra ! bhavacchritha:na:m ||

18. O lord of renunciants ! We commit sins in all three times (past , present and future) with all three faculties (heart , mouth and hand). We sin against the Lord and His devotees. This would prompt the Lord to punish us heavily . We would be scorched and thrown beyond redemption. But thou saved us by thy mighty grace! Thou prayed to Lord Azhagiya Manava:lan in Gadyatarayam in the prose section 'mano:va:ka:yaih..... sarva:n ase:shatah kshamasva.' Though thou is so great , thou prayed for forgiving of sins for the sake of we sinners who surrendered unto thee. This mercy of thee is what rescues us Swa:mi !! This is our refuge . Thou is our saviour.

१९. श्रीमान् यतीन्द्र! तव दिव्यपदाब्ज सेवां
श्रीशैलनाथ करुणा परिणामदत्ताम्!
ता मन्वहं मम विवर्धय नाथ! तस्याः
कामं विरुद्धमखिलं च निवर्तय त्वम्!!

19. srima:n yati:ndra! tava divya pada:bja seva:m
srisailana:tha karuna: parina:madatta:m |
ta:m anvaham mama vivardhaya na:tha! tasya:
ka:mam viruddham akhilam cha nivartaya tvam ||

19. O Swa:mi Emperuma:na:r ! Thou has claimed crushing victory over the games of the senses. Thou is endowed with uninterrupted service of the Lord which is done for His enjoyment. In spite of my deficiencies , my preceptor Swa:mi Thiruvoymozhi Pillai showed me his supreme treasure viz. thy lotus feet. Thou must destroy the hindrances like sensual indulgences that are rival to serving thee. Thou must make my love to serve at thy feet , grow by leaps and bounds with every passing day ! (i.e. Thou must grant the fruit of serving with love at thy feet and destroy all the hindrances to attaining this fruit.)

२०.विज्ञापनं यदिद मद्य तु मामकीनं
अङ्गीकुरुष्व यतिराज! दयाम्बुराशे!
अज्ञोऽय मात्मगुणलेश विवर्जितश्च
तस्मा दनन्यशरणो भवतीति मत्वा!!

20. vijna:panam yadida madhya thu ma:maki:nam
angikurushva yatira:ja daya:mbura:se |
ajna:no:yam a:thmagunalesa vivarjitascha
tasma:t ananyasarano bhavati:ti matva: ||

20. O treasure house of causeless mercy, my Swa:mi! I have conveyed my aspirations in the light of thy divine presence through this vimsathy . Thou must kindly consider at heart that , ' This soul knows no means of rescuing himself. He has no qualifications to be accepted by the good. Hence , I am his only hope . If I don't save him , no one else will. 'Thou must regard these words as said by thy refugee and save me, overlooking my defects. This is the final prayer.

इति यतिकुलधुर्यमेधमानैः
श्रुति मधुरै रुदितैः प्रहर्षयंतम्!
वरवरमुनि मेवचिंतयन्ती
मति रिय मेति निरत्ययं प्रसादम्!!

iti yatikuladhuryamedhama:naih
sruti madhurai ruditaih praharshayantam |
varavaramunimeva chintayanti
matiriyameti niratyayam prasa:dam ||

इति यतिराज विंशतिस्समाप्ता

Iti yatira:ja vimsatissama:pta:

Yatira:ja Vimsati is the greatest scripture . Periya Jeeyar is the greatest God.



SWA:MI MANAVA:LA MA:MUNI

(Varavaramuni)

THE RE-MANIFESTATION OF SRI: RA:MA:NUJA:CHA:RYA