

श्रीघण्टागुरुस्तवः - विद्वान् श्री कृष्णताताचार्यः
ŚRĪGHANṬĀGURUSTAVAḤ - *Vidvān Śrī Kṛṣṇa Tātācāryaḥ*
(English translation by Dr. P. Ramanujan)

कान्तश्रीकान्तशुद्धान्तसिद्धान्तोदन्तपेटिकाः ।
जयन्त्यस्मद्गुरुवराः प्राप्ताप्राकृतघोटकाः ॥ १ ॥

Kānta-Śrīkānta-Śuddhānta-Siddhāntodanta-Peṭikāḥ ।
Jayantyasmadguruvarāḥ Prāptāprākṛtaghoṭakāḥ ॥ 1 ॥

Our great, venerable preceptors triumph, who embody all the information about the sacred interior doctrine of the desirable consort of Śrī and who have obtained the extraordinary horse form (of the Lord).

व्याहारेणहरेर्योषां व्याहाराविषयां श्रये ।
सेव्या ह्यलोललोलेव या वाहास्यवरोरसि ॥ २ ॥

Vyāhāreśahareryoṣāṃ Vyāhārāviṣayāṃ Śraye ।
Sevyā Hyalolaloleva Yā Vāhāsyavarorasi ॥ 2 ॥

I resort to the consort of Hari, the master of speech (all mystical utterances), who Herself is beyond complete description, who is fit to be served with devotion and who reigns on the great chest of the Horse-faced Lord steadily, though looking like a swinging doll.

विशालवक्षस्थलशोभितालये निरन्तरानन्दरमाधरामृतम् ।
पातुं सुदीर्घीकृतसुन्दराननं हयाननस्यास्य तनोतु नः सुखम् ॥ ३ ॥

Viśālavakṣasthalaśobhitālaye Nirantarānandaramādhārāmṛtam ।
Pātum Sudīrghīkṛtasundarānanam Hayānanasyāsyā Tanotu Naḥ Sukham ॥ 3 ॥

Let the beautiful face of the Horse-faced Lord, very much elongated due to the desire to drink the nectar of bliss, without interruption, from the lower lip of Lakṣmī, in an abode of the bright, wide chest of His, confer all happiness to us.

श्री शङ्खचक्रचिन्मुद्रा कोशाक्षाब्जेन्दुसुन्दरः ।
मधुघ्नो निगमाध्यक्षः ह्यास्योऽस्त्वक्षि मे सदा ॥ ४ ॥

Śrī Śaṅkhacakracinmudrā Kośākṣābjendusundarah ।
Madhughno Nigamādhyakṣaḥ Hayāsyō'stvakṣṇi Me Sadā ॥ 4 ॥

Let the Horse-faced Lord be in my eyes always, the slayer of the demon Madhu, the superintendent of Vedas (scriptures), who is handsome with Lakshmi, conch, discus, enlightening-pose, book, bead, lotus, and full-moon embellishing Him.

पीयूष दुग्ध नवनीत सुधांशु कुन्द मल्लीमराळतुहिनोपल शङ्खवर्णः ।
लालामरन्दरसवर्षि मुखारविन्दः वाचां पतिः हृदि बहिश्च ममाविरस्तु ॥ ५ ॥

Piyūṣa Dugdha Navanīta Sudhāṃśu Kunda
Mallīmarāṭatuhinopala Śaṅkhavarṇaḥ ।
Lālāmarandarasarṣi Mukhāravindaḥ
Vācāṃ Patih Hṛdi Bahiśca Mamāvirastu ॥ 5 ॥

Let the Lord of Speech present Himself in my heart and outside, whose colour is like nectar, milk, butter, moon-ray, Kunda flower, jasmine, duck, snow-hill, conch etc. and whose lotus-like face oozes the essence of the juice of flowers as saliva.

स्वामिन् अभङ्गुर कलानिधिमन्दुराश्च वादाहवेद्य सुगतिप्रद दोषदूर ।
आम्नायहेष सुखलीनमनः खलीन श्रीवाह मामव विना न गतिर्मम त्वाम् ॥ ६ ॥

Svāmin Abhaṅgura Kalānidhimandurāśva
Vādāhavedya Sugatiprada Doṣadūra ।
Āmnāyaheṣa Sukhalīnamanaḥ Khalīna
Śrīvāha Māmava Vinā Na Gatirmama Tvām ॥ 6 ॥

My Lord! The Horse from stable of reservoir of firm learning! One known during debates! O nice provider of good destination! One distant from blemishes! One whose neighing is Scriptures! The bridle for the minds of those who are intent on (sensual) happiness! One carrying Śrī (Lakṣmī)! I have no refuge but You. Please protect me.

प्रतिपदं प्रतिपदं परिचालयन् प्रतिपदं प्रतिपदं परिवर्जयन् ।
प्रतिपदं प्रतिपदं प्रणमन् हरेः प्रतिपदं प्रतिपदं नृहयं नुमः ॥ ७ ॥

Pratipadaṃ Pratipadaṃ Paricālayan
Pratipadaṃ Pratipadaṃ Parivarjayan ।
Pratipadaṃ Pratipadaṃ Praṇaman Hareḥ
Pratipadaṃ Pratipadaṃ Nṛhayaṃ Numah ॥ 7 ॥

We praise the Man-Horse Lord in each and every word of ours; bow and pay obeisance to Him in each and every step of ours, fully omit every prohibited and opposite actions; and move (act) around each and every abode of His.

वागीशस्य दयानिधेः भगवतः पूर्णाः कृपादृष्टयः प्रज्ञानामृतवृष्टयः त्रिजगतामिष्टार्थभृन्मुष्टयः ।
आम्नायावलितुष्टयः श्रुतिहरक्रव्यादहृद्यष्टयः वाणीवल्लभपुष्टयः मम सदा सन्तिवृष्टदा घृष्टयः ॥ ८ ॥

Vāgīśasya Dayānidheḥ Bhagavataḥ Pūrṇāḥ Kṛpādr̥ṣṭayaḥ
Prajñānāmṛtavṛṣṭayaḥ Trijagatāmiṣṭārthabhṛnmuṣṭayaḥ ।
Āmnāyāvalituṣṭayaḥ Śrutiharakravyādahṛdyāṣṭayaḥ
Vāṇīvallabhapuṣṭayaḥ Mama Sadā Santviṣṭadā Ghr̥ṣṭayaḥ ॥ 8 ॥

Let the brilliant rays of the Lord of Speech, the Ocean of mercy, the perfect one with six major attributes, be always giving me all my wants, the compassionate and complete sights, which rain the nectar of knowledge/wisdom, that hold in their fist, all the desired fruits of souls in the three worlds, that which make the rows of Scriptures (Vedic texts) happy, the sticks to beat the flesh-eating demons who attempt to steal the Scriptures, those which support the consort of Sarasvati (Brahma).

गुरुघण्टां सुवर्णाङ्गीं तामाद्यामभिवादये । न पूज्यते रमेशोऽपि विना यदभिवादनम् ॥ ९ ॥

Gurughanṭām Suvarṇāṅgīm Tāmādyāmahivādaye ।
Na Pūjyate Rameśo'pi Vinā Yadabhivādanam ॥ 9 ॥

I salute with reverence, the First (heavy) Divine Bell, made of Gold, of the Preceptors, without whose well-sounding, the Consort of Lakṣmī is also not worshipped.

अपराजितघण्टांशं क्वचिदप्यपराजितम् । विराजितत्रयीचूडं स्तौमि देशिकशेखरम् ॥ १० ॥

Aparājitaghanṭāṁśaṁ Kvacidapyaparājitam ।
Virājitatrayīcūḍaṁ Staumi Deśikaśekharam ॥ 10 ॥

I praise the Crown of Preceptors, who is the unconquered incarnation of the Divine Bell, who has not been defeated anywhere, One who shines with Scriptures (and named Vedānta Deśika).

सुराजितरहस्यार्थं पराजितबुधैर्नुतम् । उपराजितवागीशं वन्दे तोतोद्भवं महः ॥ ११ ॥

Surājitarahasyārthaṁ Parājitabudhairnutam ।
Uparañjitavāgīśaṁ Vande Totodbhavaṁ Mahāḥ ॥ 11 ॥

I worship the exalted glory born of Totā Devī, who shines well with secret scriptural meanings, One who is extolled by vanquished scholars and One who has pleased the Lord of Speech (by his Works).

सर्वार्थसिद्धिजनकं सारश्रीकोशदर्शिनम् । श्री वेङ्कटेशमेवाहं वेद्मि वेदान्तदेशिकम् ॥ १२ ॥

Sarvārthasiddhijanakaṁ Sāraśrīkośadarśinam ।
Śrī Venkaṭeśamevāhaṁ Vedmi Vedāntadeśikam ॥ 12 ॥

I perceive the Preceptor Śrī Vedānta Deśika as the Lord Venkaṭeśa himself, as his name is also Venkaṭeśa, the creator of all desired fruits (or the work named Sarvārthasiddhi), One who is seen with essential Śrī and book (who taught the work Rahasya Traya Sāra).

तत्तादृशो हि घण्टांशः जिगायाखिलवादिनः । नाश्चर्यमिदमाश्चर्यं चेदाश्चर्यमितोऽस्ति किम् ॥ १३ ॥

Tattādrśo Hi Ghaṇṭāṁśaḥ Jigāyākhilavādināḥ ।
Nāścaryamidamāścaryaṁ Cedāścaryamito'sti Kim ॥ 13 ॥

Such is the greatness of the incarnation of the Divine Bell that the fact that it conquered every rival logician is not at all a wonder. If this were to be a wonder, then is there a better wonder than this (i.e., that this is a wonder)?

दृश्यो हरिः दृष्टिरनादिवाणी व्यासर्षितच्छिष्यगिरः प्रदीपाः ।
संदर्शको लक्ष्मणयोगिनाथः घण्टागुरुर्येन गतस्सपन्थाः ॥ १४ ॥

Drśyo Hariḥ Drṣṭiranādivāṇī Vyāsarṣitacchiṣyagiraḥ Pradīpāḥ ।
Sandarśako Lakṣmaṇayogināthaḥ Ghaṇṭāgururyena Gatassapanthāḥ ॥ 14 ॥

The One to be seen is Lord Hari. The sight that enables this is the beginningless sound (scriptures). The great lights here are the words of the Sage Vyasa and his disciples. The guide who showed these is the Lord of Yogins, श्री रामानुज and

the path is the one traversed by the master who is the incarnation of the Bell of the Lord.

आचार्यरूपिणी घण्टा प्रज्ञां घटयतां मयि । प्रणताभीष्टघटनात् यां घण्टां मन्वते बुधाः ॥ १५ ॥

Ācāryarūpiṇī Ghaṇṭā Prajñāṁ Ghaṭayatāṁ Mayi ।
Praṇatābhiṣṭaghaṭanāt Yāṁ Ghaṇṭāṁ Manvate Budhāḥ ॥ 15 ॥

Let The Bell of the form of the preceptor invoke intellect in me. Learned people feel that It got its name घण्टा only by making happen the desired results of those who take refuge in it (him).

सर्गादिमोक्षपर्यन्तमूलवेदकरण्डकम् । नादब्रह्म यमेवाहुस्तं देशिकमुपास्महे ॥ १६ ॥

Sargādimokṣaparyantamūlavedakaraṇḍakam ।
Nādabrahma Yamevāhustam Deśikamupāśmahe ॥ 16 ॥

We worship that preceptor Deśika, who is said to be the Nādabrahma, the great sound and the container of Vedas (Scriptures) which are the foundation of the universe starting from Creation and until release from bondage.

साक्षालक्ष्मीविभुत्वं सुकृतसमुदयं शाश्वतं सात्वतानां मोक्षोपायावतारं हृदयमहिकुलाधीशयोगीन्द्रवाचाम् ।
स्वार्थत्यागस्वरूपं श्रुतिमकुटगभीरार्थपूर्णप्रकाशं सारश्रीसूक्तिसिन्धुं श्रुतिशिखरगुरुं सन्ततं संस्मरामः ॥ १७ ॥

Sākṣāllakṣmīvibhutvaṁ Sukṛtasamudayaṁ Śāśvataṁ Sātvatānāṁ
Mokṣopāyāvatāraṁ Hṛdayamahikulādhīśayogīndravācām ।
Svārthatyāgasvarūpaṁ Śrutimakuṭagabhirārthapūrṇaprakāśaṁ
Sāraśrīsūktisindhuṁ Śrutiśikharaguruṁ Santataṁ Saṁsmarāmaḥ ॥ 17 ॥

We constantly remember the great philosophical preceptor वेदान्ताचार्य, who embodies the knowledge of the infinite, all-pervading characteristic of Goddess लक्ष्मी, the permanent dawning to fruition of the good deeds (virtues) of सात्वत (i.e., पाञ्चरात्र) doctrine-followers, the descending to us of the means of liberation from bondage, the true purport of the words of the great Yogin who is the incarnation of the King of Serpents (रामानुज as incarnation of आदिशेष), the principle of renouncing selfish aims in all our deeds, complete enlightenment of the deep meanings of the scripture-heads (उपनिषद्) and the ocean of the nice sayings of श्रीरहस्यत्रयसार.

अल्पायुष्यमिहाल्पबुद्धिमत्पशक्तिं कलिप्रार्दितम् नादब्रह्मरहस्यदूरगमिमं विश्वं द्रुतं रक्षितुम् ।
या घण्टा निजदिव्यनादहृदयं सच्छास्त्रमुर्वीतलं प्रावर्षन्निगमान्तसूरिवपुषा सा नः परा देवता ॥ १८ ॥

Alpāyuṣyamihālpabuddhimatapahśaktiṁ Kaliprārditam
Nādabrahmarahasyadūragamimaṁ Viśvaṁ Drutaṁ Rakṣitum ।
Yā Ghaṇṭā Nijadivyanādahrdayaṁ Sacchāstramurvītaṁ
Prāvarṣannigamāntasūrivapuṣā Sā Naḥ Parā Devatā ॥ 18 ॥

The Divine Bell, who, in order to protect this Universe here, from the defects of short-life, limited knowledge, lacking power of austerities, being badly afflicted by the Dark Age and going away from the secrets of Scriptural tenets, inundated the surface of the Earth with the purport of its own divine sound, through proper Scriptural texts, in the form of the person of great philosophical preceptor वेदान्ताचार्य, is our Ultimate Deity.

संसाराम्बुधिपारभूमिगमने सिद्धात्मनां नाविकः श्रुत्यन्तद्वयसामरस्यवचसां सन्धुक्षणे तान्त्रिकः ।
दुस्तर्कालिपिशाचसंहतिकथा प्रोच्चाटने मान्त्रिकः श्रुत्यन्तार्यगुरुः निजाङ्घ्रिकमले दत्तात्मनां पोषकः ॥ १९ ॥

Samsārāmbudhipārabhūmigamane Siddhātmanām Nāvikaḥ
Śrutyantadvayasāmarasyavacasām Sandhukṣaṇe Tāntrikaḥ ।
Dustarkālīpiśācasamhatikathā Proccāṭane Māntrikaḥ
Śrutyantāryaguruḥ Nijāṅghrikamale Dattātmanām Poṣakaḥ ॥ 19 ॥

The great philosophical preceptor वेदान्ताचार्य, is the *Boat-man* of those souls who are prepared to reach the land on the farther bank of the great ocean of the cycle of births and deaths; is the *Magician* (trickster) in exciting the words of reconciliation of the two ends of Scriptures, (i.e., Sanskrit and Tamil); is the *Enchanter* in thoroughly overthrowing the utterances of the collection of the demons of ill-formed and fallacious logic of adversaries by means of magical incantations; the *Nourisher* of those given into (taking refuge in) His lotus-feet.

कर्मब्रह्मात्मशान्प्रतिकथकचमूवृष्टवाग्धेतिजालप्रत्यग्रोदग्रतैक्ष्ण्यप्रमथनचटुलासंख्यवाग्वज्रवर्षः ।
वेदान्ताचार्यवर्यः फणिगिरिभगवद्धेमघण्टावतारः स्वं रूपं सप्रकारं स्फुटमुपहरतात्सत्वरं मामकाक्ष्णोः ॥ २० ॥

Karmabrahmātmasāstrapratikathakacamūvṛṣṭavāgghetijāla-
Pratyagrodagrataikṣṇyapramathanacaṭulāsāṅkhyavāgvajravarṣaḥ ।
Vedāntācāryavaryaḥ Phaṇigiribhagavaddhemaghaṇṭāvatāraḥ
Svaṁ Rūpaṁ Saprakāraṁ Sphuṭamupaharatātsatvaram Māmakākṣṇoḥ ॥ 20 ॥

Let the great philosophical preceptor, वेदान्ताचार्य, who is the incarnation of the Divine golden Bell of the unsurpassed Lord of the Snake-hill (Tirupati) possessing all auspicious attributes, at once, bring forth, in all glory, his form clearly before my eyes; One who is endowed with the downpour of words that are adept like a thunderbolt in taking on frontally and rendering futile the sharpness of the slew of word-weapons hurled by the army of adversaries belonging to the disciplines of Karma and Brahma मीमांसा.

वाजिग्रीवकृपाकटाक्षविभवं सांगागमानां पदं सत्यागारविहारनित्यरसिकं वाणीविलासादृतम् ।
विश्वस्तव्यविचित्रसूक्तिभुवनप्रोदञ्चकं मन्महे घण्टांशं चतुराननं क्षितितलप्रत्यग्रपद्मोद्भवम् ॥ २१ ॥

Vājigrīvakṛpākṭākṣavibhavaṁ Sāṅgāgamānām Padam
Satyāgāravihāranityarasikaṁ Vāṇīvilāsādṛtam ।
Viśvastavyavicitrasūktibhuvanaprodāñcakaṁ Manmahe
Ghaṇṭāṁśaṁ Caturānanaṁ Kṣititalapratyagrapadmodbhavam ॥ 21 ॥

We feel the incarnation of Divine Bell as a new Lotus-born (ब्रह्मा) on the face of the Earth, with four faces (also clever-witted) who has the glory of the compassionate glances of the Horse-man form of Lord, the place of all scriptures with their auxiliaries, one who revels in sporting (contemplating) on the eternal true abode (of Lord), one favoured by the blossoming of grandeur of the goddess of speech and creator of a world of credible, varied types and styles of great word-play, [Identity with ब्रह्मा here by allegory].

धीमुद्रिकाक्षसरपुस्तकशङ्खचक्ररम्यं नभस्यविषयं ध्रुववेदशोकम् ।
श्रोणोदितं शुभकलाधरमण्डलस्थं घण्टागुरुं हरिमुखं समवेमि धीशम् ॥ २२ ॥

Dhīmudrikākṣasarapustakaśaṅkhacakra-
Ramyam Nabhasyaṇḍaṣayam Dhutavedaśokam ।
Śroṇoditam Śubhakalādharamaṇḍalastham
Ghaṇṭāgurum Harimukham Samavaimi Dhiśam ॥ 22 ॥

I believe the great preceptor who is the incarnation of Lord's Divine Bell as Lord of Intellect with Horse-face Himself, as both have the similarities of the grace of having the different signs of teaching pose, lotus-bead necklace, book, conch and discus, are born in the sixth solar month (or related to divine space), have shaken off the sorrow of Scriptures, are born in the constellation of श्रेष्ठा, are in the auspicious circle of learned (Moon). [Identity with ह्यग्रीव here by allegory].

विख्यातानन्तसूरीक्षणलसितमहदृशानानन्दहेतोः
श्रीशालेशादुपेतो गुरुरहमिति यः स्मरणायेव भूमौ ।
तातस्यानन्तसूरेः भविकगुणनिधेः दर्शानानन्दनोऽभूत्
आत्माविर्भावकालादविरतमपि तं संश्रये देशिकेन्द्रम् ॥ २३ ॥

Vikhyātānantasūrīkṣaṇalasitamahaddarśanānandahetoḥ
Śrīśādeśādūpeto Gururahamiti Yaḥ Smāraṇāyeva Bhūmau ।
Tātasyānantasūreḥ Bhavikaguṇanidheḥ Darśanānandano'bhūt
Ātmāvirbhāvakālādaviratamapi Taṁ Saṁśraye Deśikendram ॥ 23 ॥

I take refuge in that great preceptor, who, as though to remind us of the fact that for the sake of all souls attaining the famed great bliss bestowed by mere witnessing of the countless deities' sights, has arrived on Earth as a spiritual teacher by the Order of the Lord of श्री, was bestowing bliss to the eyes of (born to) अनन्तसूरि as his father on Earth, who was a source of all auspicious qualities, continually ever since he was born. [Identity of अनन्त, नित्य सूरि with अनन्तसूरि here by allegory].

भोगीन्द्रसूरिचरणांबुजदर्शनं यः संप्राप्य सम्यगचिरं समदर्शयन्नः ।
सर्वत्र सूक्ष्मविषयग्रहणैकदक्षः घण्टागुरुस्स हि गुरुर्जगतां त्रयाणाम् ॥ २४ ॥

Bhogīndrasūrīcaraṇāmbujadarśanam Yaḥ
Samprāpya Samyagaciraṁ Samadarśayannaḥ ।
Sarvatra Sūkṣmaviṣayagrahaṇaika-dakṣaḥ
Ghaṇṭāgurussa Hi Gururjagatām Trayāṇām ॥ 24 ॥

The preceptor who is the incarnation of the Divine Bell is the spiritual teacher for all the three worlds as being an expert in grasping all subtle points of every system, he systematically received the philosophical system emanating from the great रामानुजाचार्य's lotus-feet and expounded the same to us at once in a perceptible way.

मुखलीनसमग्रसांगवेदं नखलीनातिविशालसर्वतन्त्रम् ।
सुखलीनहयास्यभक्तिरूपं स्मर चित्तानिशमागमान्तसूरिम् ॥ २५ ॥

Mukhalīnasamagrāsāṅgavedaṁ Nakhalīnātiviśālasarvatantram ।
Sukhalīnahayāsyabhaktirūpaṁ Smara Cittāniśamāgamāntasūrim ॥ 25 ॥

O Mind! ever remember the great preceptor of the philosophical Scriptures,

who has the entire Vedic texts along with their auxiliaries well entrenched in his countenance, has unrestricted access to the very vast and extant texts of all philosophical systems and Scriptures; and who is ever blissful in the meditation of the divine form of the Horse-faced Lord with utter devotion.

अनन्तयोगीश्वरभाष्यमंगलं घण्टागुरोऽनन्तगिरीश्वरं तथा ।
अनन्तसूरीश्वरहर्षवर्धनं त्वां वेद्मि साक्षादिह वेङ्कटेशम् ॥ २६ ॥

Anantayogīśvarabhāṣyamāṅgalaṁ Ghaṇṭāguro'nantagirīśvaraṁ Tathā ।
Anantasūrīśvaraharṣavardhanaṁ Tvāṁ Vedmi Sākṣādiha Veṅkaṭeśam ॥ 26 ॥

O preceptor, who is the incarnation of the divine bell! I perceive you here as the Lord Veṅkaṭeśa himself as. One who is the culmination of all commentaries of philosophical systems by infinite great Yogins or one who is referred to in the invocatory hymn of Śrībhāṣya and one who is the Lord of Śeṣādri (the mountain of Ananta) or one who is the Lord of all speech and one who is the cause of enhancing pleasure for innumerable divinities (or Anantasūri).

आम्नायचूडागुरुसूक्तिवादे नैवार्थवादो न विरुद्धवाणी ।
परोक्षवादो न हि संशयोक्तिः अतस्स वेदादपि माननीयः ॥ २७ ॥

Āmnāyacūdāgurusūktivāde Naivārthavādo Na Viruddhavanī ।
Parokṣavādo Na Hi Saṁśayoktiḥ Atassa Vedādapi Mānanīyaḥ ॥ 27 ॥

The well-articulated (polemic) words and works of the great preceptor of philosophical Scriptures are to be held more venerable than even the Vedic texts, for they do not have eulogium (explanation), (apparent) contradiction, indirect reference, doubt etc.

किं प्राप्यं सुखमक्षतं तदचिरं प्राप्यं कथं नादतः को नादः प्रणवस्वनः तदुदयः क्व श्रीश घण्टोदरे ।
किं दत्ते स सखे पुमर्थमखिलं तल्लब्धिकामाश्च के सत्कामा घटयन्ति के शुभरवाः ते कस्य घण्टागुरोः ॥ २८ ॥

Kim Prāpyaṁ Sukhamakṣataṁ Tadaciraṁ Prāpyaṁ Kathaṁ Nādataḥ
Ko Nādaḥ Praṇavasvanaḥ Tadudayaḥ Kva Śrīśa Ghaṇṭodare ।
Kim Datte Sa Sakhe Pumarthamakhilaṁ Tallabdhikāmāśca Ke
Satkāmā Ghaṭayanti Ke Śubharavāḥ Te Kasya Ghaṇṭāguroḥ ॥ 28 ॥

This verse is in the form of serial question-answers. What is to be attained? unending happiness. Whence can that be got quickly? By sound. Which is such sound? That of the first Scriptural syllable *om* (ओङ्कार). Where does that sound emanate from? From the internal cavity of the Divine Bell of the Lord of श्री. What does that give, O Companion! All desirable things. Who are those desirous of getting them? Those who are seekers of Absolute Truth. Which cause their gain? Auspicious sounds. Whose are they? Of the Divine Bell Preceptor (वेदान्ताचार्य).

अणोरणीयान्महतो महीयान् वेदान्तसूरेः शुभवाग्विलासः ।
संख्यावतां विस्मयमातनोति प्रत्यक्षरं विष्णुवदेव नित्यम् ॥ २९ ॥

Aṇoraṇīyānmahato Mahīyān Vedāntasūreḥ Śubhavāgvilāsaḥ ।
Saṅkhyāvatāṁ Vismayamātanoti Pratyakṣaraṁ Viṣṇuvadeva Nityam ॥ 29 ॥

Every letter (of the alphabet) of the auspicious word-sport of the great preceptor

of philosophical scriptures, just like Lord विष्णु Himself, produce ever-growing amazement for the learned (scholars) as it is subtler than even the smallest or greater than even the biggest. That is, even small works also are great in their effect.

विवेश भूतानि चराचराणि कृपा यदीया सहसा समग्रा ।
तं शेषशेषं निगमान्तसूरिं संचिन्तयेऽहं वसुदेवसूनुम् ॥ ३० ॥

Viveśa Bhūtāni Carācarāṇi Kṛpā Yadiyā Sahasā Samagrā ।
Taṁ Śeṣaśeṣaṁ Nigamāntasūriṁ Sañcintaye'haṁ Vasudevasūnum ॥ 30 ॥

I think of the great preceptor of philosophical scriptures (or the one who taught गीता) as the son of Vasudeva Himself, since his entire compassion easily penetrates all beings, animate or inanimate, and who is the servant of servants of Lord विष्णु (or बलराम).

विमलान्तरंगधृतवागधीश्वरं परमान्तरंगमुरगेन्द्रयोगिनः ।
निगमान्तरंगनटदेशिकं श्रये सुगमान्तरंगमकरोत् श्रुतानि यः ॥ ३१ ॥

Vimalāntaraṅgadhṛtavāgadhīśvaraṁ
Paramāntaraṅgamuragendrayoginaḥ ।
Nigamāntaraṅganaṭadeśikaṁ Śraye
Sugamāntaraṅgamakarot Śrutāni Yaḥ ॥ 31 ॥

I take refuge in the preceptor of philosophical scriptures (with philosophy as the stage) directing their dance (blossoming), who holds firmly the superintending Lord of Speech in his blemish-less mind; one who is intimately close to the great yogin of Lord of snakes (आदिशेष); one who rendered all learning very easy (wide open) to follow and understand.

कल्याणी कविता सुतर्कितकथा सिंहालयस्थेऽत्रता कल्याणप्रियता गुणप्रणयिता धीशालिता नेतृता ।
श्री मन्त्रप्रियता नतेषु समता श्री वेङ्कटेशाख्यता यस्मिन् सन्ति भवेऽत्र दान्तगुरवे भव्याय तस्मै नमः ॥ ३२ ॥

Kalyāṇī Kavita Sutarkitakathā Siṁhālayasthedyatā
Kalyāṇapriyatā Guṇapraṇayitā Dhīśālita Netṛtā ।
Śrī Mantrapriyatā Nateṣu Samatā Śrī Venkaṭeśākhyatā
Yasmin Santi Bhavē'tra Dāntagurave Bhavyāya Tasmai Namaḥ ॥ 32 ॥

[This verse inheres in it a popular verse (no. 33 below). Composing such a verse is a challenging task and can test a poet's creativity.]

Reverential Salutations to that magnificent, self-disciplined, preceptor in whom, in this world all great qualities like auspicious poetic versatility, well-reasoned style of narration, devotion to the Lion-Lord of jungle, preferred by learned people and attachment to noble persons, possessing sharp intellect, effective leadership, liking to the hymn of Goddess लक्ष्मी, fairness to all who bow down and approach, bearing the name वेङ्कटेश reside.

(उपरितन पद्य गर्भस्थ पद्यम्)

(Uparitana Padya Garbhastha Padyam)

The poem hidden in the above verse (no. 32)

{कवितार्किकसिंहाय कल्याणगुणशालिने । श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥ ३३ ॥

Kavitārkikasimhāya Kalyāṇagūṇaśāline ।
Śrīmate Veṅkaṭeśāya Vedāntagurave Namaḥ ॥ 33 ॥

Salutations to that excellent preceptor of philosophy, one named वेङ्कटेश, a lion among logicians and poets and one who is the repository of all auspicious qualities.}

प्रीयतां स देशिक-शेखरः -- प्रीयन्तां मे गुरवश्च ॥

Prīyatāṃ Sa Deśika-Śekharaḥ -- Prīyantāṃ Me Guravaśca ॥

Let the crown of preceptors be pleased and let my preceptors be pleased as well.

इति शम् ॥

Iti Śam ॥

Thus peace.

