

The commentator again finds a Vedic usage in v, 67, 13, where we have

sa tvaṃ pradīptaṃ cikṣepa darbhāṃ taṃ vayasaṃ prati |

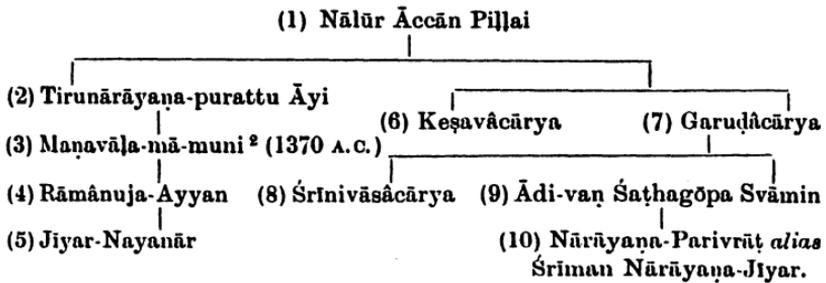
Professor Hopkins¹ suggests here a Pāli parallel in *babhūve*, *papace* = *babhūvas* and *papacas* respectively. This is possible, but more probable perhaps is that for once *sa* exercises its 3rd person effect and takes a 3rd person, just as inversely *bhavant* now and then has a 2nd person. In any case, as Dr. Michelson recognizes, the use is in no sense Vedic.

A. BERRIEDALE KEITH.

A NOTE ON NARAYANA-PARIVRAT

1. A work known as the *Tirumuḍi-aḍaivu* or *Hierarchic Pedigree of the Śrī-Vaiṣṇavas, South India*, makes mention of a Śrīman Nārāyaṇa-Jīyar. Leaving out the honorific *Śrīman*, and translating *Jīyar* by the word *parivrāt*, we get Nārāyaṇa-Parivrāt.

2. From the same work a table may be constructed thus :—



Nārāyaṇa-Parivrāt may thus be assigned to the fifteenth century or thereabouts.

¹ JAOS., xxv, 123. Cf. also *bhaveḥ* cited in *Great Epic of India*, p. 473.

² See No. 39 in the Hierarchic Table in our *Lives of Āzhvārs or the Drāviḍa Saints*, and No. 20 in the Succession List in our *Life of Rāmānuja*. Our thanks are due to our confrère M. T. Narasiṃhācārya for helping us in constructing this tree.

3. The same work (named above) gives the following particulars about him :—

(1) The Ācārya of Nārāyaṇa-Jiyar is (Ādi-)vaṇ Śaṭhagōpa-Jiyar.

(2) His house-worship deity was Azhaṣingar (= Nṛsimha).

(3) The works composed by him are *Nārāyaṇa-carita*, *Puruṣārtha-sulhānidhi*, *Ṣaṣṭi - prabandha*, *Rahasya-jīvātu*, Sanskrit *Tattva-traya*, Sanskrit *Rahasya-traya*, Commentary to Yāmunācārya's (= Āḷavandār) *Stōtra-ratna*, *Smṛti-ratnākara*, and (*Nitya* or) *Tiruvdrādhana-krama* (or Mode of Worship).

4. In a commentary on *Sandhyā* and on *Gāyatṛi* (the Prayers of the Hindus, morn, noon, and eve), by a Nārāyaṇa, the invocatory verse runs thus :—

Ṣaṣṭi-prabandha-nirmātā Śaṭhagōpa-muniṣituḥ |
Dāso Nārāyaṇa-muniḥ nitya-mantrān udāficayat ||

from which it is clear that the Nārāyaṇa of the commentary on the *Sandhyā* is the same as the author of the works enumerated in par. 3 (3), as two of these works, viz. *Ṣaṣṭi-prabandha* and *Nitya*, are mentioned in the verse, and he is said therein also to be the disciple of Śaṭhagōpa-muni, i.e. (Ādi-vaṇ) Śaṭhagōpa Svāmin, No. 9 of Table, par. 2 (*supra*).

5. The enumeration, therefore, in par. 3 (3) is incomplete, because it omits the *Sandhyā* commentary ; and inasmuch as Nārāyaṇa is the author of the Sanskrit versions of Lokācārya's two works, *Tattva-traya* and *Rahasya-traya*, mentioned in the enumeration, and inasmuch as the list of *Tirumudī-aḍaivu* does not profess to be exhaustive, the authorship of the Sanskrit of *Artha-pañcaka* may be fairly assigned to this Nārāyaṇa. This position, however, is tentative till fresh light may come and displace it.

6. The said work gives the invocation for this sage as—

Śaṭhagōpa-munindrā-'ṅghri- śaraṇaṃ karuṇālayam |
Śrīman-Nārāyaṇa-Muniḥ śrīmantam śaraṇaṃ bhajē ||

A. GOVINDACARYA SVAMIN.