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அதிகாரசங்கிரகம்
(*Adhikāra Saṅgraham*)

Sanskrit ślokas, word-by-word meaning and commentary

By

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English Translation

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॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

அதிகாரசங்கிரகம் (*Adhikāra Saṅgraham*)

பொய்கை முனி பூதத்தார் பேயாழ்வார் தண்
பொருநல்வரும் குருகேசன் விட்டுசித்தன்
துய்ய குலசேகரன் நம் பாணநாதன்
தொண்டரடிப்பொடி மழிசை வந்த சோதி
வையமெல்லாம் மறைவிளங்க வாள்வேல் ஏந்தும்
மங்கையர்கோன் என்றிவர்கள் மகிழ்ந்து பாடும்
செய்ய தமிழ் மாலைகள் நாம் தெளியவோதித்
தெளியாத மறை நிலங்கள் தெளிகின்றோமே|| (1)

poygai muṇi būdattār pēyālvār taṇ
porunalvarum kurukēcaṇ viṭṭucittan
tuyya kulacēkaraṇ nam pāṇanādaṇ
tonḍaraḍippoḍi malīcai vanda cōdi
vaiyamellām maṛaiviḷaṅga vālvēl ēndum
maṅgaiyarkōṇ eṇṇivargaḷ magiḷndu pāḍum
ceyya tamīḷ mālaigaḷ nām teḷiyavōdit
teḷiyāda maṛai nilaṅgaḷ teḷiginṛōmē | | (1)

Meaning: *nām* = We *teḷiginṛōmē* = will learn in detail *maṛai nilaṅgaḷ* = the various parts of the Vedas *teḷiyāda* = that we do not know, *ōdi* = by reading (learning) *teḷiya* = the easily understandable *ceyya* = very simple (lucid) *tamīḷ mālaigaḷ* = garlands of Tamil poems *pāḍum* = sung *magiḷndu* = joyfully (rapturously) by (all the following, namely ;)

poygai munī = the sage who descended on the earth (i.e., was born) at a lake called *Poygai* (“*Saro-munī*”), *pūdattār* = *Pūdatt Ālvār* (“*Bhuta muni*”), *pēyālvār* = *Pēy Ālvār* (“*Mahādāhvaya*”), *kurukēcaṇ* = the Master of *Kurukāpuri* (*Nammālvār*) *varum* = who was born *taṇ porunaḷ* = on the banks of the cool *Tāmraparṇi* River, *viṭṭūcittaṇ* = *Periyālvār* (*Viṣṇucitta*), *tuyya* = the pure *kulacēkaraṇ* = *Kulaśekhara*, *nam pāṇanādaṇ* = our own *Tiruppāṇ Ālvār* (Both this *Ālvār* and the author¹, more than any one else, were the objects of special grace of Lord *Raṅganātha*. The titles of “*Munivāhana*” for this *Ālvār* and “*Vedāntācārya*” for the author were both conferred by Lord *Raṅganātha* Himself. It is for this reason, the author has used the qualifier “*nam* (our own)” while referring to this *Ālvār* signifying an affectionate close personal relation), *toṇḍaraḍippoḍi* = *Toṇḍaraḍippoḍi Ālvār* (who considered himself to be *poḍi* = the dust *aḍi* = under the feet of *toṇḍar* = God’s devotees) (*bhakta aṅghri reṇu*), *maḷicai vanda cōdi* = *Tirumaḷicai Ālvār*, who appeared as a bright light at a place called “*Tirumaḷicai*” [At a *yāga* (sacrifice), some people objected to extend him the prime recognition. At that time, he suddenly appeared to their eyes like God’s own *tejas* (fiery energy); hence this name for him, and *maṅgaiyar koṇ* = *Tirumaṅgai Ālvār*, the revered Master of all the residents of the town of “*Tirumaṅgai*”, *ēndi* = wielding *vāḷ vēḷ* = the sword and the shield, *maṇai viḷaṅga* = who made the Vedas shine *vaiyam ellām* = all over the world.

TS: We will understand in detail the various parts of the Vedas that we could not comprehend earlier, by reading (reciting) the simple, easy-to-understand garlands of Tamil *pāsurams* sung

¹ Throughout this work, the term “author” is used to denote *Svāmi Deśikan*. Likewise, the term “Commentator” is used to denote *Srīmad Mysore Āṇḍavan* and the term “Translator” (often abbreviated as “T” is used to denote yours truly “*dāsaṇ*”.

(composed) joyfully by the several great *Ālvārs* namely, *Poygai Ālvār*, *Pūdatt Ālvār*, *Pēy Ālvār*, *Nammālvār* the Great One from the town of *Tirukkurugūr* on the banks of the cool *Tāmpraparṇi* River, *Viṣṇucittan* (*Periyālvār*), the pure *Kulaśekhara Ālvār*, our own *Tiruppāṇ Ālvār*, *Toṇḍaraḍippoḍi Ālvār*, *Tirumalīcai Ālvār* the bright light that arrived at the town of *Malīcai*, and the sword-and-shield-wielding *Tirumaṅgai Ālvār* the Chief of the Town of *Tirumaṅgai*.

सरोमुनिर्भूतमुनिर्महामुनिः सुशीतलाताम्रदलापगापुरः ।

ईशश्शठारिर्मुनिविष्णुचित्तस्संशुद्धचित्तः कुलशेखराह्वयः ॥

आस्मन्मुनिः श्रीमुनिवाहनारख्यौ भक्ताङ्घ्रिरेणुस्स च भक्तिसारः ।

सर्वत्र लोके श्रुतयो यथास्युर्दीप्तास्तथा कुन्त कृपाणपाणिः ॥

मङ्गापुरीशः कलिवैरिसूरिरित्यादिभिः पूर्वतनैर्मूनीन्द्रैः ।

सङ्गीयमाना द्रविडोक्तिमाला ऋज्वीर्वयंसम्यगधीत्य पश्चात् ॥

वेदान्तभागानतिदुर्गमार्थान् निगूढभावानुपबृंहणैस्तैः ।

प्रबन्धभागैर्विशदार्थनिश्चयं जानीमहे तन्मुनिवृन्दमाश्रिताः ॥

saromunirbhūtamunirmahāmuniḥ

suśītalātāmradalāpagāpuraḥ |

īśaśśaṭhārimuniviṣṇucittassaṃśuddhacittāḥ

kulaśekharaḥvayaḥ | |

āsmanmuniḥ śrīmunivāhanākhyau bhaktāṅghrيرهणussa ca
bhaktisāraḥ |

sarvatra loka śrutayo yathāsyurdīptāstathā kunta

kṛpāṇapāṇiḥ | |

maṅgāpurīśaḥ kalivairisūrirityādibhiḥ pūrvatanairmūnīndraiḥ |

saṅgīyamānā draviḍoktimālā rjvīrvayaṃsamyagadhītya
 paścāt | |
 vedāntabhāgānatidurgamārthān nigūḍhabhāvānupabr̥mhaṇai
 staiḥ |
 prabandhabhāgairviśadārthanīścayaṃ jānīmahe tanmunibṛnda
 māśritāḥ | |

இன்பத்தில் இறைஞ்சுதலில் இசையும் பேற்றில்
 இகழாத பல்லுறவில் இராகமாற்றில்
 தன்பற்றில் வினை விலக்கில் தகவோக்கத்தில்
 தத்துவத்தை உணர்த்துதலில் தன்மையாக்கில்
 அன்பர்க்கே அவதரிக்கும் ஆயன் நிற்க
 அருமறைகள் தமிழ் செய்தான் தாளே கொண்டு
 துன்பற்ற மதுரகவி தோன்றக் காட்டும்
 தொல்வழியே நல்வழிகள் துணிவார்கட்கே|| (2)

iṇbattil iraiñcudalil icaiyum pērril
 iḡaḷāda palluṛavil irāgamārril
 taṇpaṛril viṇai vilakkil tagavōkkattil
 tattuvattai uṇarttudalil taṇmaiyākkil
 aṇbarkkē avadarikkum Ayaṇ niṛka
 arumaṛiḡaḷ tamiḷ ceydāṇ tāḷē koṇḍu
 tuṇbarṛa madurakavi tōṇṛak kātṭum
 tolvaḷiyē nalvaḷikaḷ tuṇivārgaṭkē | | (2)

Meaning: *irka* = Even though there was *Ayaṇ* = Gopala (the Cowherd) Who *avadarikkum* = descends on this earth *aṇbarkkē* = for the sake of helping His devotees (in various ways such as) *iṇbattil* = in granting the experience of bliss, *iraiñcudalil* = in seeking Him as the Ultimate Refuge, *icaiyum* = (in obtaining) an acceptable *pērril* = *puruṣārtha* (human aspiration), in granting *iḡaḷāda* = never-diminishing *pal uṛavil* = several forms of

relationship with Him, *irāgaṃ mārril* = in developing distaste (for inappropriate matters that do not pertain to God), *tanparril* = in establishing close contact with Him (uniting with Him), *viṇai vilakkil* = in the destruction of their (devotees') sins, *tagavōkkattil* = in extending unbounded compassion, *uṇartudalil* = in teaching (blessing one with) *tattuvattai* = the spiritual knowledge (*tattva jñāna*), and *Akkil* = in creating *tanmai* = the behaviour (natural to the Self), leaving Him, *tunbu arra* = the blemishless *madura kavi* = Śrī Madhura Kavi Ālvār *koṇḍu* = accepted (took refuge at) *tālē* = the feet alone *ceydāṇ* = of (Śrī Nammālvār) the one who produced (composed) *tamiḷ* = in the Tamil language *aru* = the difficult-to-understand *maraiḡal* = *vedāntas*. *tol valiyē* = Only the sacred (pure) *anādi mārga* (the path that has been for ever) *tōṇrakkāṭṭum* = shown (by that great Madhura Kavi Ālvār) very clearly for one to see *nal valikaḷ* = are the paths to *Mokṣa* *tuṇivārgaṭkē* = for the bold aspirants. [*Bhakti* (devotion) and *Prapatti* (total surrender) are the only two paths for attaining *Mokṣa*. Even though one can ultimately understand all the metaphysical meanings through devotion to God and with the help of the knowledge of the scriptures, *Ācārya kṛpā* (*Ācārya*'s grace) is absolutely essential for the *mumukṣu* (the *Mokṣa*-aspirant). Without that, nothing can be attained].

TS: God came down as Gopala on earth, for the sake of helping His devotees in various ways such as in granting the experience of bliss, in seeking Him as the Ultimate Refuge, in granting appropriate desired results, in granting the devotees several forms of never-diminshing relationships with Him, in developing distaste for materialistic things, in developing a close link with Him, in the destruction of the devotee's sins, in extending limitless compassion to the devotee, in blessing the devotee with the correct *tattva jñāna* (spiritual knowledge) and in creating in the devotee, the behavior that is natural for the self.

Even so *Śrī Madhura Kavi Ālvār*, the blemishless one, did not go to Gopala but instead fell in total surrender at the feet of *Śrī Nammālvār*, who presented to the world the difficult-to-understand *vedāntas* in simple Tamil language. In this manner *Śrī Madhura Kavi Ālvār* has shown to the bold *Mokṣa*-aspirant, what has always been the best path, the path of *Ācārya-niṣṭhā* (steadfast devotion to one's *Ācārya*) for attaining one's goal.

भोग्यत्वे सेव्यतायां अनुमत पुरुषार्थत्वदुस्त्याज्यनाना-

बान्धव्य स्वानुराग प्रविहति विषयेष्वात्मसंश्लेषकार्ये।

पापौघोन्मूलकृत्ये निरवधिकरुणायां च तत्वोपदेशे

जीवस्वाभाविकाकृत्यधिगतिविषये स्वाश्रयैकाश्रयेभ्यः ॥

सर्वलीलाफलं तद्वितरितुममले गोपबाले स्थितेऽपि

श्रुत्यन्तानां विधातुं सकलविषयतां द्राविडोक्त्या कृतित्वं।

योऽभूत्तस्यैव पादौ मधुरकवि समाख्योऽनघो यश्श्रितस्सन्

मार्गयं नो ददर्श प्रभवति हि स एवातिविश्वास भाजाम् ॥

bhogyatve sevyaatāyāṃ anumatapuruṣārthatvadustyājyanānā-
bāndhavya svānurāga pravihati viṣayeṣvātmasaṁśleṣakārye |
pāpaughonmūlakṛtye niravadhikaruṇāyāṃ ca tatvopadeśe
jīvasvābhāvikākṛtyadhigativīṣaye svāśrayaikāśrayebhyaḥ | |
sarvaṃlīlāphalaṃ tadvitaritumamale gopabāle sthite: 'pi
śrutyantānāṃ vidhātum sakalaviṣayatāṃ drāviḍoktyā kṛtitvaṃ |

yo:'bhūttasyaiva pādaṁ madhurakavi samākhyo:'nagho
 yaśśritassan
 mārgaṁyaṁ no dadarśa prabhavati hi sa evātiviśvāsa
 bhājām||

என்னுயிர் தந்தளித்தவரைச் சரணம் புக்கு
 யான் அடைவே அவர்குருக்கள் நிரை வணங்கிப்
 பின்னருளால் பெரும்பூதூர் வந்த வள்ளல்
 பெரியநம்பி ஆளவந்தார் மணக்கால் நம்பி
 நன்னெறியை அவர்க்குரைத்த உய்யக்கொண்டார்
 நாதமுனி சடகோபன் சேனை நாதன்
 இன்னமுதத் திருமகள் என்றிவரை முன்னிட்டு
 எம்பெருமான் திருவடிகள் அடைகின்றேனே| (3)

enṇuyir tandalittavaraic caraṇam pukku
 yāṇ aḍaivē avargurukka! nirai vaṇaṅgip
 piṇṇaruḷāl perumbūdūr vanda vaḷḷal
 periyanambi Aḷavandār maṇakkāl nambi
 naṇṇeriyai avarkkuraitta uyyakkoṇḍār
 nādamuṇi caḍagōpaṇ cēnai nādaṇ
 iṇṇamudat tirumagaḷ eṇṇivarai muṇṇiṭṭu
 emperumāṇ tiruvaḍigaḷ aḍaigīṇṇē| |

Meaning: *caraṇam pukku* = By taking refuge *aḷittavarai* = in the one (my *Ācārya*) who saved me *eṇ uyir tandu* = by showing me (by creating in me its awareness) my “self”, *yāṇ* = I (the one who have become the recipient of *Ācārya*’s grace), *aḍaivē* = will attain him. *vaṇaṅgi* = Prostrating before (taking refuge in) *nirai* = the *paramparā* (lineage) *avar gurukka!* = those *Acāryas* of my *Ācārya*, and *piṇ aruḷāl* = with the grace of the successive earlier *Acāryas*, (namely) *vaḷḷal* = the magnanimous (*Śrī Rāmānujācārya*) *perumbūdūr* = who came to this earth at the

town of *Śrīperumbūdūr*, *periyānambi* = (his *Ācārya*) *Periyānambi* (*Mahāpūrṇa*), *Ālavandār* = (his guru) *Ālavandār* (*Śrī Yāmunācārya*), *maṇakkāl nambi* = (his *Ācārya*) *Maṇakkāl Nambi* (*Śrī Rāmamiśra*), *uyyakkoṇḍār* = (his *Ācārya*) *Śrī Puṇḍarīkākṣa uraitta* = who taught *avarkku* = him (*Śrī Maṇakkāl Nambi*) *naṇ neriyai* = the better path (between the two paths *Bhakti* and *Prapatti*, the latter indeed is the superior path), *nādamuṇi* = (his *Ācārya*) *Śrī Nāthamuni*, *caḍagōpaṇ* = (his *Ācārya*) *Śrī Nammālvār*, *cēṇai nādaṇ* = (his *Ācārya*) *Senāpati* (Commander-in-Chief) *Śrī Viṣvaksena*, in *amudat tirumagaḷ* = (his Preceptor) *Mahālakṣmi* who is more covetable than *amṛta* (elixir) and *ivarai munṇiṭṭu* = keeping them in front of me (i.e., following them) (in the order stated above), *aḍaigirēṇē* = I will attain *tiruvaḍigaḷ* = the Holy Feet *emperumāṇ* = of *Śrīman Nārāyaṇa*. [For the *Mokṣa*-aspirant, *gurubhakti* (devotion to the *Ācārya*) is the most essential at all stages].

TS: Through total surrender I will reach my *Ācārya* who saved me by teaching about my own “self”. I will then offer my prostrations to the *paramparā* (lineage) of the *Acāryas* of my *Ācārya*, and seeking the grace of those successive earlier *Acāryas* starting from the magnanimous *Śrī Rāmānujācārya* of *Śrīperumbūdūr*, and moving up to *Periyānambi*, *Ālavandār*, *Maṇakkāl Nambi*, *Uyyakkoṇḍār* (*Śrī Puṇḍarīkākṣa*) who taught him (*Maṇakkāl Nambi*) the good path, *Nāthamuni*, *Śaṭhakōpaṇ* (*Nammālvār*), *Viṣvaksena* (the Commander-in-Chief of God) and *Śrī Mahālakṣmi* who is sweeter than *amṛta*, I will attain the holy feet of *Śrīman Nārāyaṇa*.

दत्वात्मानं म आवत्तमिह शरणमेत्यैतदाचार्यवर्य

श्रेणिं नत्वाथ कारुण्यत उदितमुदारं महाभूतपुर्याम्।

श्रीमद्रामानुजार्यं महितमुनिमहापूर्णकं यामुनार्यं
 श्रीमन्तं राममिश्रं सुपथमुपदिशन्तं सरोजेक्षणं च ॥
 नाथं तं योगिवर्यं कृतभरजनताकूटनिष्ठं शठारिं
 विष्वक्सेनं च लक्ष्मीं अतिशयितसुधामेवमादीन् पुरस्तात्।
 कृत्वा कारुण्यपूर्णानथ जगदुदयाद्यादिहेतोर्दयाळोः
 श्रीमन्नारायणस्योत्तमपदकमले संश्रयेऽनन्यभक्त्या ॥

datvātmānaṃ ma Avattamiha śaraṇametyaitadācāryavarya-
 śreṇiṃ natvātha kāruṇyata uditamudāraṃ mahābhūtapuryām |
 śrīmadrāmānujāryaṃ mahitamunimahāpūrṇakaṃ yāmunāryaṃ
 śrīmantaṃ rāmamiśraṃ supathamupadiśantaṃ sarojekṣaṇaṃ
 ca ||
 nāthaṃ taṃ yogivaryaṃ kṛtabharajanatākūṭaniṣṭhaṃ śaṭhāriṃ
 viṣvakṣenaṃ ca lakṣmīm aṭiśayitasudhāmevamādīn purastāt |
 kṛtvā kāruṇyapūrṇānatha jagadudayaḍyādihetordayaḷoḥ
 śrīmannārāyaṇasyottamapadakamale
 saṃśraye: 'nanyabhaktyā ||

ஆரணநூல் வழிச் செவ்வை அழித்திடும் ஐதுகர்க்கு ஓர்
 வாரணமாய் அவர் வாதக் கதலிகள் மாய்த்த பிரான்
 ஏரணி கீர்த்தி இராமானுசமுனி இன்னுரைசேர்
 சீரணி சிந்தையினோம் சிந்தியோம் இனித் தீவினையே|| (4)

āraṇanūḷ vaḷic cevvai aḷittiḍum aidugarkku ōr
 vāraṇamāy avar vāḍak kadaligaḷ māyitta pirāṇ

ēraṇi kīrtti irāmāṇucamuṇi iṇṇuraicēr
cīraṇi cindaiyiṇōm cindiyōm iṇit tīviṇaiyē||

Meaning: *cindaiyiṇōm* = Being filled with the thought (always thinking about) *cīr aṇi* = auspiciously enriched *cēr* = by taking in *urai* = the noble *sūktis* (statements) *iṇ* = that are very soothing (from the quality of their words and meanings) of *pirāṇ* = the Great Benefactor, *irāmāṇuca muṇi* = Śrī Rāmānujācārya, who has *ēr aṇi* = a very appropriate and fittingly glorious *kīrti* = reputation (all over the land), and who *ōr vāraṇamāy* = became like a unique wild elephant to *aidugarkku* = the false protagonists *aḷittidum* = who corrupted and destroyed *cevvai* = the straight-forward nature (that closely represented the spirit of the *sūtras*) *vali* = of the path *Araṇaṇūl* = of the *vedānta śāstra* (the *Brahmasūtras* of Śrī Vyāsa), and *māytta* = and destroyed (destroyed) *avar* = their *vādak kadaliga!* = arguments like (a wild elephant would destroy) banana plants, (we) *iṇi* = henceforth (after having become sophisticated by enjoying taste of the works of Śrī Rāmānujācārya, the King of all sages) *cindiyōm* = will never even think about *tī viṇai* = those terrible *karmas* (acts not acceptable to God); (Such being the case, there is no question of performing those acts; Never indeed!)

TS: The great Śrī Rāmānujācārya, richly deserving his reputation, decimated the *haitukas* (proponents of the false doctrines), who distorted the straight-forward meanings of the *vedānta śāstras*, like a wild elephant destroying a banana plantation. With our thoughts having been sanctified by being filled with his pleasant and soothing *divya sūktis*, we will never in the future, even so much as think about the distorted messages of the false proponents, let alone practice them.

वेदान्ताध्वार्जवादिप्रगुणितमथने हैतुका ये प्रवृत्ताः

ध्वंसीचक्रे तदुत्थाः कुवचनकदलीः साह्यकृत् यः करीशः।

लोकालङ्कारकीर्तिः यतिकुलतिलकः तस्य रामानुजस्य

श्रीसूक्त्यानन्दितानां कथमपि न भवेत् नोऽघचिन्तं हि चित्तम्॥

vedāntādhvārjavādipraguṇitamathane haitukā ye pravṛttāḥ
dhvaṃsīcakre tadutthāḥ kuvacanakadalīḥ sāhyakṛt yaḥ
karīśaḥ |

lokālaṅkārakīrtiḥ yatikulatilakaḥ tasya rāmānujasya
śrīsūktyānanditānāṃ kathamapi na bhavet no:'ghacintaṃ hi
cittam | |

நீள வந்தின்று விதிவகையால் நினைவொன்றிய நாம்
மீள வந்தின்னும் வினையுடம் பொன்றி விழுந்துழலாது
ஆளவந்தார் என வென்று அருள் தந்து விளங்கிய சீர்
ஆளவந்தார் அடியோம் படியோமினி அல்வழக்கே|| (5)

nīḷa vandiṇṇu vidivagaiyāl niṇaivonṇiya nām
mīḷa vandiṇṇum viṇaiyuḍam poṇṇi viḷunduḷalādu
ālavandār eṇa veṇṇu aruḷ tandu viḷaṅgiya cīr
ālavandār aḍiyōm paḍiyōmini alvalakkē | |

Meaning: *eṇa* = True to every one's praise saying that
vandār = he came *Ala* = to lead and save, *Ālavandār* = Śrī
Ālavandār (Yāmunācārya) came to save us who *nīlavandu* = after
a very very long time (of struggling and suffering in the *samsāra*)
vidi vagaiyāl = luckily by the grace of God, *onṇiya* = attained *iṇru*
= in this life *niṇaivu* = the desire (to uplift ourselves), so that *nām*
= we *uḷalādu* = may not undergo the unbearable suffering *viḷundu*

= by falling down (to a lower level) *on̄ri* = by acquiring *uḍumbu* = association with an (other) body *mīla vinai* = arising out of even more sins. *aḍiyōm* = We, the servants of him (*Śrī Ālavandār*) *cīr* = of auspicious qualities *viḷaṅgiya* = who is shining *ven̄ru* = by conquering (the false proponents) and *aruḷ tandu* = extending his grace on us, *paḍiyōm* = will never study (read) *iṇi* = henceforth *alvaḷkkē* = the unjust material (false *śāstras*).

TS: True to his fame as “ The one who came to lead us to *Mokṣa*”, *Śrī Ālavandār* (*Yāmunācārya*) came down to save us, who have been just lucky after a very long time to have got the desire to uplift ourselves, so that we do not suffer from falling again in to the trap of rebirth by committing more sins. We, the servants of that illustrious leader of auspicious qualities, who shines by winning over the false proponents and showers his grace on us, will refrain from heeding (or following) any misleading instructions (from others).

आयाताश्चिरकालतो जनिपथे दैवात् विदन्तो हितम्

भूयोऽपीह यथा पतेम न वयंदुष्कर्मदेहैर्युताः ।

दूयेमापि तथोपयात इव संज्ञायेत वा वादिनः

जित्वास्मासु दयाळुराहितयशाः श्रीयामुनेयो मुनिः ॥

तदृक्षदेशिकपदद्वन्द्वसेवारता वयम् ।

न पठामस्त्वपन्यायग्रन्थान् अन्यान् इतः परम् ॥

āyātāścīrakālato janipathe daivāt vidanto hitam

bhūyo:’pīha yathā patema na vayaṁduṣkarmadehairyutāḥ |

dūyemāpi tathopayāta iva saṁj~jāyeta vā vādināḥ

jitvāsmāsu dayāḷurāhitayaśāḥ śrīyāmuneyo munīḥ | |

tādṛkṣadeśikapadadvandvasevāratā vayam |
na paṭhāmastvapanyāyagranthān anyān itaḥ param ||

காளம் வலம்புரியன்ன நற்காதல் அடியவர்க்குத்
தாளம் வழங்கித் தமிழ்மறை இன்னிசை தந்த வள்ளல்
மூளும் தவநெறி மூட்டிய நாதமுனி கழலே
நாளும் தொழுதெழுவோம் நமக்கார் நிகர் நானிலத்தே|| (6)

kālam valamburiyaṇṇa naṛkādal aḍiyavarkkuṭ
tālam vaḷaṅgit tamilmārai iṇṇicai tanda vaḷḷal
mūḷum tavaneri mūṭṭiya nādamuṇi kaḷalē
nāḷum toḷudeḷuvōm namakkār nigar nāṇilattē |

Meaning: *eḷuvōm* = We will uplift ourselves *toḷudu* = by worshipping *nālum* = every day *kaḷalē* = the feet *nādamuṇi* = of Śrī Nāthamuni alone, *tālam vaḷaṅgi* = who taught the *tāḷa vidyā* (the science of rhythm) *aḍiyavarkku* = to the devotees *naḷ kādal* = of great devotion *aṇṇa* = who were comparable in greatness to *kālam* = the bugle (or *cakra*) *valamburi* = and the right-handed conch (which, because of their victory-announcing sounds, are indicators of their owner's high status), *tanda vaḷḷal* = and graciously created for them (taught them) *icai* = the beautiful music *tamiḷ mārai* = of the *Drāviḍa Veda* (Tamil *Divya Prabandham*), and *mūṭṭiya* = established (all over the world) *mūḷum* = the eagerly received *tava neri* = the *tapo-mārga* (ascetic path). *yār* = Who *nāṇilattē* = in the four directions (in the world) *nigar* = are equal *namakku* = to us? (i.e., there is no one else luckier than us).

TS: We will elevate our lives by worshipping every day the holy feet of Śrī Nāthamuni, who taught us the science of musical rhythm and with it, brought the sweet music of the *Nālāyira Divya*

Prabandham in Tamil to the devotees who are known for their devotion and who can be regarded as the “bugle” and the “conch” (usually used for announcing victory), and established the highly regarded spiritual path in this world. Thus, who in the world can be luckier than us?

काहलस्वनशङ्खनादसमाश्रितामलभक्त्योः

तालयुग्द्रविडोक्तिगीतिकलोपदेष्टुरुदारिणः।

आदरेण तयोस्तपोऽयनदर्शिनाथमुनेः पदौ

नित्यमेव निषेव्य वृद्धिमुपैम नो भुवि के समाः ॥

kāhaḷasvanaśaṅkhanādasamāśritāmalabhaktyoḥ
tālayugdraviḍoktigītikalopadeṣṭurudārīṇaḥ |
ādareṇa tayostapo:’yanadarśināthamuneḥ padau
nityameva niṣevya vṛddhimupaima no bhuvi ke samāḥ | |

ஆளும் அடைக்கலம் என்றெமை அம்புயத்தாள் கணவன்
தாளிணை சேர்ந்து எமக்கும் அவை தந்த தகவுடையார்
மூளும் இருட்கள் விள முயன்றோதிய மூன்றின் உள்ளம்
நாளும் உகக்கவிங்கே நமக்கோர் விதி வாய்க்கின்றதே|| (7)

ālum aḍaikkalam eṇṇemai ampuyattāḷ kaṇavan
tāḷiṇai cērndu emakkum avai tanda tagavuḍaiyār
mūlum iruṭkaḷ viḷa muyaṇṇōdiya mūṇṇiṇ uḷḷam
nālum ugakkaviṅgē namakkōr vidi vāykinṇadē | |

(Upodgāthādhikāraḥ)

Meaning: *ōr* = A unique *vidi* = good fortune *vāykkīṇradē* = has materialized (very well) *iṅgē* = right here *namakk* = for us *ugakka* = to rejoice *nāḷum* = every day (by reflecting on) *uḷḷam* = the meaning *mūṇṇiṇ* = of the three *rahasyas* *muyaṇṇu* = earnestly *ōdiya* = taught to us, *mūḷum* = so that the growing *iruṭka!* = ignorances *viḷḷa* = may go away, *tagavu uḍaiyār* = by the compassionate (*ācāryas*) who *cērndu* = took refuge in *tāḷ iṇai* = both the feet *kaṇavaṇ* = of the Consort *ambuyattā!* = of *Mahālakṣmi* residing on the lotus *āḷum* = (so that He) may receive *emmai* = us *aḍaikkalam* = as objects to be saved, *tanda* = and brought *emakkum* = to us also *avai* = those feet of the Lord.

TS: Our compassionate *ācāryas* have taken refuge at the Feet of *Śrī Lakṣmīvallabha*, praying on our behalf that He may receive us as objects deserving to be saved by Him. They have also brought the same Feet to us so that we may also take refuge in them. There is now a unique opportunity for us right here on this earth to reflect on and enjoy the inner meaning of the three *rahasyas* (“secrets”) that they have earnestly taught us so that we may be able to drive away all the mounting ignorance.

स्वीकुर्वस्मान् स्वरक्ष्यान् इति कमलगृहावल्लभाङ्घ्री प्रपद्य

तद्दानैकानुकम्पैः गुरुभिरभिहिते सादरं वीतदोषे।

तात्पर्यार्थो रहस्यत्रय इह च यथा नोऽभिवर्धेत सम्यक्

सन्तुष्यामश्च तद्वन्निरुपमविधिरागत्य पक्वः समिन्धे॥

svīkurvasmān svarakṣyān iti kamalagr̥hāvallabhāṅghrī prapadya
taddānaikānukampaiḥ gurubhirabhihite sādaraṃ vītadoṣe |

tātparyārtho *rahasyatraya* ihaca yathā no:’bhivardheta samyak
santuṣyāmaśca tadvannirupamavidhirāgatya pakvaḥ
samindhe ||

திருவுடன் வந்த செழுமணிபோல் திருமால் இதயம்
மருவிடம் என்ன மலரடி சூடும் வகைபெறுநாம்
கருவுடன் வந்த கடு வினையாற்றில் விழுந்தொழுகாது
அருவுடன் ஐந்தறிவார் அருள் செய்ய அமைந்தனரே|| (8)

tiruvuḍaṇ vanda celumaṇipōl tirumāl idayam
maruviḍam eṇṇa malarāḍi cūḍum vagaiperunām
karuvuḍaṇ vanda kaḍu viṇaiyārril viḷundoluḡgādu
aruvuḍaṇ aindarivār aruḷ ceyya amaindaṇarē ||

[From this *pāsuram* onwards till the fortieth *pāsuram*, the verses are in the *antādi* format (i.e., each verse begins with the last word of the previous verse)].

Meaning: *amaindaṇarē* = It is the *ācāryas* who are fully capable *ceyya* = of showing us *aruḷ* = compassion so that *nām* = we (who deserve to) *pera* = acquire *cūḍum* = the status of being able to carry on our head *malar āḍi* = the flower-like smooth feet (of God) *maru iḍam eṇṇa* = with the feeling that it is the favourable place for *idayam* = the heart *tiru māl* = of the Lover of *Lakṣmi* (i.e., of *Lakṣmīkānta*), *celu maṇi pōl* = just like the precious *Kaustubhamaṇi vanda* = that came up *tiru uḍaṇ* = along with *Mahālakṣmi* (during the churning of the ocean), *viḷundu oluḡgādu* = may not fall and be washed away *ārril* = in the river *kaḍu viṇai* = of the terrible sins *vanda* = that have come (with us) *karuvuḍaṇ* = starting right from birth; for (the *ācāryas*) alone *arivār* = understand *aindu* = the “five” [i.e., the five components namely, *Paramātmā svarūpa* (the nature of the Supreme Self), *Jīvātma svarūpa* (the nature of the Individual Self), the *ūpāya*

(Means) for attaining *Mokṣa*, *Phala* (the nature of the final Fruit attained), and the Obstacles to attaining the *Phala*)] *aruvuḍaṇ* = along with their subtleties [such as the knowledge of the difficult-to-understand concepts like *śeṣa-śeṣi* (Master-servant) relationship, etc].

In other words, the all-knowing *ācāryas* are capable of gracing us with the appropriate knowledge to attain *Mokṣa*. After having taken refuge in the *Ācārya*, there is no need for seeking any one else for attaining such knowledge.

TS: When the Milky Ocean was churned, *Mahālakṣmi* and *Kaustubhamāṇi* that came out of the ocean ended up adorning the chest of *Śrīman Nārāyaṇa*. We wish to carry on our head the flowery smooth feet of God so that we may also be accepted to stay close to His heart in the same way. Our *ācāryas* are the only ones who are capable of compassionately gracing us with the necessary knowledge so that we can realize our desire, without falling and being washed away in the terrible river of sins that have accompanied us right from our birth. It is because the *ācāryas* are the only ones who fully understand the *artha pañcaka* (the five components of the path to *Mokṣa*) with all its subtleties.

सार्धं लक्ष्म्योपयातः प्रवरमणिरिव श्रीशिवक्षस्स्थलं हि

तच्चास्माकं निवासस्थलमिति पदपद्मार्हशीर्षा वयं च।

गर्भायातोऽग्रपापव्रजसरिति निपत्य ब्रजामो न यद्वत्

सूक्ष्मार्थान् पञ्च तद्वत् विदुरिह गुरवोऽस्मास्वलं ये दयन्ते ॥

sārdham lakṣmyopayātaḥ pravaramaṇiriva śrīśavakṣassthalaṃ
 hi
 tañcāsmākaṃnivāsasthalamiti padapadmārhaśīrṣā vayaṃ ca |
 garbhāyātograpāpavrajasariti nipatya vrajāmo na yadvat
 sūkṣmārthān pañca tadvat viduriha guravo: 'smāśvalaṃ ye
 dayante ||

அமையாவிவை எனும் ஆசையினால் அறு மூன்றுலகில்
 சுமையான கல்விகள் சூழவந்தாலும் தொகை இவை என்று
 இமையா இமையவர் ஏத்திய எட்டிரண்டெண்ணிய நம்
 சமயாசிரியர் சதிர்க்கும் தனி நிலை தந்தனரே|| (9)

amaiyāvivai eṇum ācaiṇṇāl aru mūṇṇulagiḷ
 cumaiyāṇa kalvigaḷ cūlavandālum togai ivai eṇru
 imaiyā imaiyavar ēttiya eṭṭiraṇḍeṇṇiya nam
 camayācīriyar cadirkkum taṇi nilai tandanarē ||

(Sāra-Niṣkarṣādhikāraḥ- 2)

Meaning: *ācaiṇṇāl* = With the feeling *eṇum* = that *ivai* = the philosophical subjects that we have already learnt or are presently learning *amaiyādu* = are not enough, *aru mūṇṇu* = the (6 x 3=) 18 *cumaiyāṇa* = heavy (burdensome) *kalvigaḷ* = subjects *ulagiḷ* = (that one can learn) in this world *cūla vandālum* = come crowding around us, *ivai* = these *togai* = are there only just for making up the number. *eṇru* = For this reason, *nam* = our *camaya ācīriyar* = the proponent *ācāryas* of our doctrine, who *eṇṇiya* = recount (with due contemplation of the meaning) *eṭṭ* = the *Aṣṭākṣara mantram* and *iraṇḍ* = the two *mantras* (namely, the *Dvaya* and *Carama-śloka mantras*) *ēttiya* = that are lauded *imaiyā* = with steadfast gaze *imaiyavar* = by the *nityasūris*, *tandanar* = have

gracefully brought (revealed) to us *cadirkum* = the smart *tani nilai* = and very unique position (state).

TS: As if all the philosophical subjects that one has already studied are not enough, one might study all the eighteen weighty subjects available in the world. However, these will only crowd around us and are good only for providing the number count. For this reason, our proponent *ācāryas* recount only the *Aṣṭākṣara mantram* and the other two *mantras*, namely the *Dvaya* and *Carama-śloka* that are glorified by the wide-eyed *nityasūris*, By initiating us in these, these *ācāryas* have gracefully placed us in a smart and unique position in the pursuit of *Mokṣa*.

नैता अभ्यस्यमाना अलमिति च कला आशयाष्टादशोर्व्या
 सर्वा भारायमाणा गणश उपगताश्चापि संख्यासमाप्त्यै।
 मत्त्वैवं निर्निमेषैः परमपदगतैः संतुतं चाष्टवर्णं
 मन्त्रं संशीलयन्तो द्वयमिह समयाचार्यराजोऽस्मदीयाः ॥
 सारासारविवेकज्ञाः सर्वोज्जीवनदां स्थितिम्।
 कृपया चोपदेशेन दुष्प्रापांश्चैतैः ददुः ॥

naitā abhyasyamānā alamiti ca kalā āśayāṣṭādaśorvyāṃ
 sarvā bhārāyamāṇā gaṇaśa upagatāścāpi saṃkhyāsamāptyai |
 matvaivaṃ nirnimeṣaiḥ paramapadagataiḥ saṃtutaṃ
 cāṣṭavarṇe
 mantraṃ saṃśīlayanto dvayamiha
 samayācāryarājo: 'smadīyāḥ | |
 sārāsāravivekajñāḥ sarvoj्जीvanadāṃ sthitim |
 kṛpayā copadeśena duṣprāpāṃitaraiḥ daduḥ | |

நிலை தந்த தாரகனாய் நியமிக்கும் இறைவனுமாய்
 இலதொன்றெனாவகை எல்லாம் தனதெனும்
 எந்தையுமாய்த்
 துலையொன்றிலையென நின்ற துழாய் முடியான்
 டம்பாய்
 விலையின்றி நாம் அடியோம் எனும் வேதியர்
 மெய்ப்பொருளே||

(10)

nilai tanda dārakaṇāy niyamikkum iraivaṇumāy
 ilaḍonṇēṇāvagai ellām taṇadenum endaiyumāy
 tulaiyoṇṇilaiyeṇa niṇṇa tulāy muḍiyāṇ uḍambāy
 vilaiyiṇṇi nām aḍiyōm eṇum vēdiyar
 meyporu|ē| |

(Pradhāna Pratitantrādhikāraḥ - 3)

Meaning: ṇām = We uḍambāy = who are the “body” of God
 are the vilai iṇṇi = free-of-charge [i.e., nirupādhika
 (unconditional)] aḍiyōm = servants tulāy muḍiyāṇ = of the Lord
 wearing the tulasī leaves on His crown, Who dārakaṇāy = being
 the “dḥāraka” (Bearer or Sustainer) nilai tanda = giving the state
 of existence (to the universe), iraivaṇum āy = being also the
 Master niyamikkum = directing or controlling the universe, being
 the One eṇum = about Whom it is said ellām taṇad = that
 everything belongs to Him eṇāvagai = (so completely) that no
 one can say onṇu iladu = that there is even one thing that does not
 belong to Him, endaium āy = and also being our Father, niṇṇa =
 stands tulai onṇu ilai eṇa = with nothing else equal to Him [as
 “svetara samasta vastu vilakṣaṇa” (distinct from every thing
 other than Him). eṇṇē = The foregoing indeed poru| = is the
 summary (settled conclusion) of vēdiyar = the wise ones well
 versed in the Vedas.

TS: God, adorned with *tulasi* on His crown is the Bearer (Sustainer) of this universe as well as the One Who controls it. The universe belongs to Him and there is indeed nothing that doesn't belong to Him. He is also our Father. We are His *śarīra* (body) and are his unconditional servants. These facts indeed are the well considered conclusion of our wise *ācāryas* well versed in the Vedas. (In fact, these are the essential tenets of *Viśiṣṭādvaita* doctrine).

सत्तादातुर्विधर्तुर्निरुपधिकनियन्तुस्समस्तेशितु श्च

नोच्येतेदं च नास्येत्यपितु पितुरशेषस्य शेष्येष एव।

इत्युक्तस्यास्थितस्यत्वनितरसमतां श्रीतुलस्यात्तमोळेः

देहा दासा वयं हीत्यनघनिगमसंवेदिनां तात्विकोऽर्थः ॥

sattādāturvidharturnirupadhikaniyantussamasteśitu śca
nocyetedaṃ ca nāsyetyapitu pituraśeṣasya śeṣyeṣa eva |
ityuktasyāsthitasyatvanitarasamatāṃ śrītulasyāttamolēḥ
dehā dāsā vayaṃ hītyanaghanigamasamvedināṃ
tātviko:'rthaḥ ||

பொருளொன்றென நின்ற பூமகள் நாதன் அவன் அடி
சேர்ந்து

அருள் ஒன்றும் அன்பன் அவன்கொள் உபாயம்

அமைந்தபயன்

மருளொன்றிய வினை வல் விலங்கென்று

இவையைந்தறிவார்

இருள் ஒன்றிலாவகை எம்மனம் தேறவியம்பினரே|| (11)

poruḷoṇṇeṇa niṇṇa pūmagaḷ nādaṇ avaṇ aḍi cērṇdu
 aruḷ oṇṇuṁ aṇbaṇ avaṇkoḷ upāyam amaindapayaṇ
 maruḷoṇṇiya viṇai val vilaṅgeṇṇu ivaiyaindaṇivār
 iruḷ oṇṇilāvagai emmaṇam tēṇaviyaṁbinārē ||

(*Arthapañcakādhikāraḥ* – 4)

Meaning: *arivār* = (Our *ācāryas*) who understand in detail
ivai aindum = all these five aspects (*artha pañcakas*), *eṇṇa* =
 namely, *pū magaḷ nādaṇ* = the Consort of *Mahālakṣmi* born out
 of flower *niṇṇa* = Who stands *eṇa* = as *oṇṇu* = the sole
Puruṣārtha, *aṇbaṇ* = the devotion-filled *bhakta aruḷ oṇṇuṁ* =
 carrying His grace, *upāyam* = the paths (i.e., *Bhakti* or *Prapatti*)
avaṇ koḷ = he has chosen to use, *payan* = the final fruit *amainda*
 = attained (total experience of *Brahman*) and *val vilaṅ* = the
 powerful shackle *viṇai* = of sins *oṇṇiya* = causing (without a
 break) *maruḷ* = ignorance, *viyaṁbinārē* = have indeed graciously
 taught us (guided us) (so that) *iruḷ* = the ignorance *oṇṇu ilā vagai*
 = is driven away completely (with nothing left behind) and *em* =
 our *maṇam* = mind *tēṇa* = becomes clear.

TS: Our *ācāryas* have understood in detail all the five
 components (*artha pañcakas*), namely

1. the Supreme Lord (*Īśvara*), the Consort of *Mahālakṣmi*
 born in a flower, as the one and only *Puruṣārtha* to be
 attained
2. the devotion-filled *Jīva*, the Recipient of the Lord's grace
3. the Path (*Bhakti* or *Prapatti*) that the *Jīva* has chosen to
 attain *Mokṣa*
4. the final Fruit (Reward) that the *jīva* can expect to attain
 (namely, Eternal *Kaiṅkaryam* of Lord)
5. the powerful Obstacle (shackle), namely the sins carried
 by the *jīva*, causing continuous ignorance,

They have graciously taught us how to proceed so as to drive away the ignorance completely without a trace being left behind, so that our mind becomes very clear.

पुमर्थस्त्वेकस्सन्निव कुसुमजाजानिचरणौ

प्रपद्यैकीभूतः परमकृपया भक्तारसिकः।

तदादेयोपायः फलमनुभवान्तंत्वपमति-

प्रदात्रहोरूपप्रबलनिगळ श्रेति विशदम्॥

पञ्चैतानि विजानन्तो गुरवो मन्मनो यथा।

अज्ञानगन्धरहितं स्यात्प्रसन्नं उपादिशन्॥

pumarthastvekassanniva kusumajājānicaraṇau
prapadyaikībhūtaḥ paramakṛpayā bhaktarasikaḥ |
tadādeyopāyaḥ phalamanubhavāntamtvapamati-
pradātrahorūpaprabalanigaḷa śceti viśadam | |
pañcāitāni vijānanto guravo manmano yathā |
ajñānagandharahitaṁ syātprasannaṁ upādiśan | |

தேற வியம்பினர் சித்தும் அசித்தும் இறையும் என
வேறுபடும் வியன் தத்துவ மூன்றும் வினையுடம்பில்
கூறுபடும் கொடு மோகமும் தான் இறையாம் குறிப்பும்
மாற நினைந்தருளால் மறை நூல் தந்த வாதியரே|| (12)

tēra viyambiṇar cittum acittum iraiyum eṇa
vērupaḍum viyaṇ tattuva mūṇrum viṇaiyuḍampil
kūrupaḍum koḍu mōgamum tāṇ iraiyām kuṛippum
māra niṇaindaruḷāl maṛai nūl tanda vādiyarē | |

(Pācuram from Tatva-trayādhikārah – 5)

Meaning: *ādiyar* = The early *ācāryas* *tanda* = who brought and taught (in Tamil) *maṛai nūl* = the *veda-śāstra* (i.e., the *upaniṣats*) *aruḷāl* = out of compassion *iyambiṇar* = told (taught us) *tēra* = in a way (we) could understand *viyam* = the amazing *tattuva mūṇrum* = *tattva-trayam* (three concepts) *vērupaḍum* = separating (distinguishing) *eṇa* = as *cittum* = the *cētanam* (living) concept, *acittum* = the *acētanam* (inert) concept and *iṛaiyum* = the *Īśvara* (God) concept, *niṇaindu* = thinking (deciding) *māra* = to change (remove) *koḍu* = the evil *mōgamum* = ignorance (illusion) *kurippum* = and the (false) identification of *tāṇ* = oneself *iṛai ām* = as the (independent) Master, *kūrupaḍum* = that is growing stronger day by day *viṇai udumbil* = inside one's body resulting from past sins.

TS: Our *Pūrvācāryas* who brought us the *veda śāstras* have delineated for us with great compassion the three amazing and distinct concepts of *cit*, *acit* and *Īśvara* (Living matter, Inert matter and God) with the intention of removing the terrible illusion and the false identification of oneself as the Independent Master, that has grown stronger every day in our material body resulting from the accumulated sins from the past.

कर्मानुबन्धिनि विलक्षणबन्धदेहे आत्मभ्रमः प्रतिकलं परिवृद्ध उग्रः

स्वात्मा स्वतन्त्र इति धीश्च यथा निवृत्य वर्धेत सन्मतिरिहेत्यनुकम्पया ये।

आद्यास्त्रयीमकुटबोधनदानदक्षाः तत्त्वत्रयं चिदचिदीश इति प्रभिन्नम्

अत्यन्तविस्मयकरं स्वगतस्वभावात्विद्मो यथा सुविशदं समुपादिशन् नः॥

karmānubandhini vilakṣaṇabandhadehe
 ātmabhramah pratikalaṃ parivṛddha ugraḥ
 svātmā svatantra iti dhīśca yathā nivṛtya
 vardheta sanmatirihetyanukampayā ye |
 ādyāstrayīmakūṭabodhanadānadakṣāḥ
 tattvatrayaṃ cidacidīśa iti prabhinnam
 atyantavismayakaraṃ svagatasvabhāvāt
 vidmo yathā suviśadaṃ samupādiśan naḥ ||

வாதியர் மன்னும் தருக்கச் செருக்கின் மறை குலையச்
 சாது சனங்கள் அடங்க நடுங்கத் தனித்தனியே
 ஆதியெனாவகை ஆரண தேசிகர் சாற்றினர் நம்
 போதமரும் திருமாதுடன் நின்ற புராணனையே|| (13)

vādiyar maṇṇum tarukkac cerukkiṇ maṛai kulaiyac
 cādu caṇaṅga! aḍaṅga naḍuṅga taṇittaniyē
 ādiyeṇāvagai Araṇa dēcikar cārriṇar nam
 pōdamarum tirumāduḍaṇ niṇṛa purāṇaṇaiyē ||

(Paradevatā Pāramārthyādhikāraḥ)

Meaning: (To see that) *vādiyar* = the evil arguers, *cerukkin* = in their arrogance and *maṇ* = with their high-powered *tarukka* = logic, *eṇāvagai* = may not advance wrong arguments *taṇit taniyē ādi* = each one to establish some one they think, be it *Indra*, *Rudra*, *Brahma*, *Āditya*, and so on, as the one supreme God and the sole Creator of the universe) (loudly so as to make) *maṛai* = the *vedas kulaiya* = to become scared, and *cādu caṇaṅga!* = the pious people *aḍaṅga* = to completely *naḍuṅga* = shudder in fear, *Craṇa dēcikar* = the *Vedāntic Acāryas* (our Respected Teachers) *cārriṇar* = have acclaimed *purāṇaṇaiyē* = *Śrīman Nārāyaṇa* only, *niṇṛa* = Who stands *nam tiru māḍ uḍaṇ* = by the side of the

famous Youthful Lady called *Lakṣmī*, *pōdu amarum* = who resides in the lotus flower. [They have loudly proclaimed to one and all, “He is the One who is the Cause of the universe; He alone and no one else can be regarded as the Supreme God; all the rest are subordinate to Him”]

TS: The proponents of false doctrines, in their arrogance and using their high-powered logic, may each try to establish his/her own god as the sole cause of the universe, thereby threatening the *vedic* message and causing the pious people to shudder in complete helplessness. To prevent this from happening, our respected *Vedāntic Acāryas* have loudly proclaimed that only *Śrīman Nārāyaṇa* standing by the side of *Śrī Lakṣmī* who resides in the lotus, is the Sole Cause of the Universe.

दुर्वादिस्थिरतर्कगर्वभरतो भीता त्रयी कृत्स्नशः

त्रस्तास्स्युस्सुजना यथा च जगतः प्रत्येकशः कारणम्।

न ब्रूयुर्विमुखास्तथोपनिषदाचार्या जुघोषुः परः

पुष्पावासरमेश एव पुरुषो मूलं पुराणस्त्विति ॥

durvādisthiratarkagarvabharato bhītā trayī kṛtsnaśaḥ
trastāssyussujanā yathā ca jagataḥ pratyekaśaḥ kāraṇam |
na brūyurvimukhāstathopaniṣadācāryā jughoṣuḥ paraḥ
puṣpāvāsaramēśa eva puruṣo mūlaṁ purāṇastviti | |

நின்ற புராணன் அடியிணை ஏந்தும் நெடும் பயனும்
பொன்றுதலே நிலையென்றிடப் பொங்கும் பவக்கடலும்
நன்றிது தீயதிதென்று நவின்றவர் நல் அருளால்
வென்று புலன்களை வீடினை வேண்டும் பெரும் பயனே|| (14)

niṇṇa purāṇaṇ aḍiyiṇai ēndum neḍum payaṇum
 poṇṇudalē nilaiyeṇṇiḍaḥ poṇḡum bavakkaḍalum
 naṇṇidu tīyadidenṇu naviṇṇavar nal aruḷāl
 veṇṇu pulagaḷai vīḍiṇai vēṇḍum perum payaṇē |

(*Pācuram* from *Mumukṣatvādhikāraḥ*)

Meaning: *veṇṇu* = One should conquer *pulargaḷai* = the senses and *vēṇḍum* = seek *perum payaṇ* = the greatest gift *vīḍiṇai* = *Mokṣa*, *nal aruḷāl* = with the good *kṛpā* of *naviṇṇavar* = the learned *Acāryas* who *eṇṇu* = have said (pointed out) that *neḍum* = the ever-lasting *payaṇum* = beneficial outcome (*puruṣārtha*) of *ēndum* = being able to serve at *aḍi iṇai* = the two feet *niṇṇa purāṇaṇ* = of the *Purāṇa Puruṣa* (the Original Being) standing (along with *Lakṣmī*) *naṇṇu idu* = as “This is good”; (and that) *poṇḡum* = the ebbing *bava kaḍalum* = ocean of *saṃsāra* (cycle of birth and death) *eṇṇiḍa* = which is said to have *poṇṇudalē* = getting (eventually) annihilated alone *ilai* = as its very nature, *tīyad idu* = as “This is troublesome”. (This indeed is the prayer of the *Cetana* who has achieved the understanding of the *Parāvara-tattva*).

TS: One should conquer one’s senses and seek the greatest fruit, namely *Mokṣa* with the help of the learned *ācāryas*. They have pointed out to us to that we should consider the gift of being able to serve for ever at the feet of the Original Being, i.e., *Śrīman Nārāyaṇa* standing next to *Mahā Lakṣmī* is the best thing for us to aspire; and that we should consider the intrinsically perishable ebbing ocean of *saṃsāra* (the cycle of birth and death) as evil.

लक्ष्म्याश्लिष्टपुराणपुम्पदयुगोद्वाहैकशश्वत्फलं

ह्येतत्स्यात् अनुकूलं एष तु भवाम्भोधिर्विनश्यद्गुणः ।

उद्दीचिः प्रतिकूल इत्युपदिशत्सद्देशिकानुग्रहात्

निर्जित्येन्द्रियसंहतिं फलमपेक्ष्यं चैव मुक्तिर्महत् ॥

lakṣmyāśliṣṭapurāṇapumpadayugodvāhaikaśśvatphalaṃ
hyetatsyāt anukūlaṃ eṣa tu bhavāmbhodhirvinaśyadguṇaḥ |
udvīciḥ pratikūla ityupadiśatsaddeśikānugrahāt
nirjityendriyasamhatim phalamapekṣyaṃ caiva muktirmahāt | |

வேண்டும் பெரும் பயன் வீடென்றறிந்து விதி வகையால்
நீண்டும் குறுகியும் நிற்கும் நிலைகளுக்கேற்கும் அன்பர்
மூண்டொன்றில் மூல வினை மாற்றுதலில் முகுந்தன் அடி
பூண்டன்றி மற்றோர் புகலொன்றிலை என நின்றனரே|| (15)

vēṇḍum perum payaṇ vīḍeṇṇarindu vidi vagaiyāl
nīṇḍum kuṟugiyum nīrkum nilaigalukkērkum aṇbar
mūṇḍoṇṇil mūla viṇai māṇṇudalil mugundaṇ aḍi
pūṇḍaṇṇi marṇṇōr pugaloṇṇilai eṇa niṇṇaṇarē | |

(Adhikāri-Vibhāgādhikārah)

Meaning: *aṇindu* = Having realized *eṇṇu* = that perum *payan*
= the great gift *vēṇḍum* = to pray for *vīḍu* = is (indeed) *Mokṣa*,
aṇbar = the devotees (*Mokṣa*-aspirants) *ērkum* = who (qualify to)
adopt *nilaigalukku* = stands (paths) *nīrkum* = that are *nīṇḍūṃ* =
either long *kuṟugium* = or short *vagaiyāl* = according *vidi* = to
their fate (set by God's wish), *niṇṇaṇarē* = stay indeed *mūṇḍu* =
engaged *oṇṇil* = in one (of those paths), *eṇa* = (noting) that

mārṛudalil = to remove *mūla viṇai* = the basic sins (obstacles in the path or adverse will of God), *marṛōr onṛu ilai* = there is no other *pugal* = saving method *pūṇḍu anṛi* = except taking refuge *aḍi* = at the feet *mugundaṇ* = of *Śrīman Nārāyaṇa*. [Even though for a *sakiñchana* (a *Jīva* who has some assets or resources) there is the path of *Bhaktiyoga* available for attaining *Parama-puruṣārtha*, i.e., *Mokṣa*, he still has the essential need for *prapatti* (refuge at the feet of God) for removing the obstacles in his path of *Bhaktiyoga*, just like in the case of an *akiñchana* (one who is a destitute with no resources) for whom *Prapatti* is the only recourse to remove the obstacles to attaining *Mokṣa*].

TS: Having realized that *Mokṣa* is the greatest gift that one yearns for, the aspirant has to follow one of the two paths, namely the long one (*Bhaktiyoga*) or the short one (Path of *Prapatti* or *Śaraṇāgati*, i.e., taking refuge at the feet of God), as dictated by their destiny. They do however have to be aware that in the *Bhakti* path also, there is still no way other than taking refuge under *Śrī Mukunda*'s feet, for removing the baggage of sins they carry, which stands as an obstacle in their path.

मोक्षोऽपेक्ष्यमहाफलंत्विति विनिश्चित्यैव भाग्यात्तथा

दीर्घाल्पावसरैकसाध्यसुपथावाप्त्यर्हभक्त्यञ्चिताः।

तत्रैकं परिगृह्य संव्रतितिदानैनोनिवृत्तौ विना

श्रीनाथाङ्घ्रिसमाश्रयं न च परस्त्रातेत्यतिष्ठन् इह ॥

mokṣo: 'pekṣyamahāphalaṁtviti viniścityaiva bhāgyāttathā
dīrghālpāvasaraikasādhyasupathāvāptyarhabhaktyañcitāḥ |

tatraikaṃ parigrhya saṃṛtinidānainonivṛttau vinā
śrīnāthāṅghrisamāśrayaṃ na ca parastrātetyatiṣṭhan iha ||

நின்ற நிலைக்குற நிற்கும் கருமமும் நேர் மதியால்
நன்றென நாடிய ஞானமும் நல்கும் உட்கண் உடையார்
ஒன்றிய பத்தியும் ஒன்றுமிலா விரைவார்க்கருளால்
அன்று பயன் தரும் ஆறும் அறிந்தவர் அந்தணரே|| (16)

niṇṛa nilaikkura niṛkum karumamum nēr madiyāl
naṇṛeṇa nāḍiya ṇāṇamum nalgum uṭkaṇ uḍaiyār
oṇṛiya pattiyaṃ oṇṛumilā viraivārkkaruḷāl
aṇṛu payaṇ tarum āṛum aṛindavar andaṇarē | |

(Upāya-Vibhāgādhikāraḥ)

Meaning: āndaṇarē = Aren't they indeed the *brahmaṇas* (those who have well understood the Vedas), aṛindavar = who have known about ārum = the Path of Śaraṇāgati (Self-Surrender) that tarum = will give payaṇ = the fruit aruḷāl = with great compassion aṇṛu = at the time (of their request) viraivārkku = for those that (helplessly) pray (for Mokṣa), ilā = without having (i.e., being able to practice), karumamum = the Karmayoga uṛa niṛkum = appropriate nilaikku = for the situation niṇṛa = set according to their varṇa and āśrama (caste and status in life), or jñānamum = the Jñānayoga (the Path of intellect) nāḍiya = (carefully) selected nēr madiyāl = with a sharp mind naṇṛu eṇa = as the correct path, or pattiyaṃ = the Bhaktiyoga oṇṛiya = that unites them uḷ kaṇ uḍaiyār = with inward sight (aware of the Ātmā inside) nalgum = with great love.

TS: They indeed are the *brāhmaṇas* (the ones who have well understood the Vedas) who have realized that for those aspirants of Mokṣa, who are unable to practice any of the three paths,

namely, *Karmayoga* (i.e., perform rigorously the duties appropriate for their caste and status in life), or *Jñānayoga* (i.e., reason with a sharp mind and follow the correct intellectual path) or *Bhaktiyoga* (i.e., develop intense love, with sight turned inward, to unite with God), the only recourse is *Prapatti* that can bring them *Mokṣa* instantly from compassionate God.

स्थेयस्स्थित्यर्हकर्मत्वतिकुशलधिया मार्गित ज्ञान मात्तम्

स्निह्यत्स्वान्तर्दृग्गङ्गीकरणसमुचिता भक्तिरप्यत्र सन्ति।

एवं कर्माद्यशक्त्या स्वहितकृतिविलम्बाक्षमाणां कृपातः

काले तस्मिन्नुपायं विदुरिह फलदं ब्राह्मणा एव नान्ये॥

stheyassthityarhakarmatvatikuśaladhiyā mārgita jñāna māttam
snihyatsvāntardṛgaṅgīkaraṇasamucitā bhaktirapyatra santi |
evaṃ karmādyaśaktyā svahitakṛtivilambākṣamāṇāṃ kṛpātaḥ
kāle tasminnupāyaṃ viduriha phaladaṃ brāhmaṇā eva nānye |

அந்தணர் அந்தியர் எல்லையில் நின்ற அனைத்துலகு

நொந்தவரே முதலாக நுடங்கி அனன்னியராய்

வந்தடையும் வகை வன் தகவேந்தி வருந்திய நம்

அந்தமில் ஆதியை அன்பர் அறிந்தறிவித்தனரே||

(17)

andaṇar andiyar ellaiyil niṇṇa aṇaittulaḡu

nondavarē mudalāḡa nuḍaṅgi aṇaṇṇiyarāy

vandaḍaiyum vagai vaṇ tagavēndi varundiya nam

andamil ādiyai aṇbar aṇindaṇivittaṇarē |

(Prapatti-Yogyādhikārah)

Meaning: *aṇbar* = The loving ones (having total devotion in the *Ācārya* and God) *aṇindu* = having themselves well understood, *aṇivittaṇarē* = taught *vagai* = the method *aḍaiyum* = of attaining *nam* = our *andam il* = God, the Endless and *ādiyai* = the Origin of the universe, *varundiya* = and striving hard to save the *jīvas*, *aṇaittu ulagum* = to all the people of this world *niṇṇa* = who stand between *andaṇar* = the *brāhmiṇs* (learned in the *vedas*) *andiyar* = and the lowest ones, *nondavarē mudalāga* = that are suffering (in the material world or *saṃsāra*) *ellai il vandu* = and who have come to Him *nuḍaṅgi* = having no possessions *aṇaṇṇiyarāy* = and having no one to help or no resource to turn to, but who have *ēndi* = received (luckily due to the *punya* acquired) *vaṇ tagavu* = His amazing grace.

TS: Our knowledgeable dear *ācāryas*, have taught us the path of attaining our God, the Endless One and the Origin of all the universe, striving eagerly to save the all the people of this world that range from the enlightened *brāhmiṇs* to the lowliest ones, who come to Him having given up all worldly possessions (i.e., who are *akiñcaṇas*), who are destitute (*aṇanyagatis*) with no one to help and who have a strong faith (*parama viśvāsa*) in His amazing saving grace.

आविप्रादान्त्यजातं भुवि सकलजनाः पूर्णशोका अनन्याः

आयाता आश्रयेयुः कृतनतिततयः स्युर्यथेद्वानुकम्पाः ।

धृत्वात्मोज्जीवकार्ये स्वयमभियतमानं त्वनन्तं निदानं

श्रीमन्नारायणं नो गुरव इह विदन्तश्च भक्तान्यबोधन् ॥

āvīprādāntyajātambhuvi sakalajanāḥ pūrṇaśokā ananyāḥ
 āyātā Aśrayeyuḥ kṛtanatitatayaḥ syuryatheddhānukampāḥ |
 dhṛtvātmojjīvakārye svayamabhiyatamānaṃtvanantaṃ
 nidānaṃ
 śrīmannārāyaṇaṃ no gurava iha vidantaśca
 bhaktānyabodhan ||

அறிவித்தனர் அன்பர் ஐயம் பறையும் உபாயமில்லாத்
 துறவித் துனியில் துணையாம் பரனை வரிக்கும் வகை
 உறவித்தனையின்றி ஒத்தார் என நின்ற உம்பரை நாம்
 பிறவித் துயர் செகுப்பீரென்று இரக்கும் பிழையறவே|| (18)

aṛivittaṇar aṇbar aiyam paṛaiyum upāyamillāt
 tuṛavit tuṇiyil tuṇaiyām paraṇai varikkum vagai
 ūravittaiyāiṇṇi ottār eṇa niṇṇa umbarai nām
 piṛavit tuyar ceguppīreṇṇu irakkum piḷaiyaṛavē |

(Parikara - Vibhāgādhikāraḥ)

Meaning: aṇbar = The ācāryas who had a great deal of affection (for us) aṛivittaṇar = taught (us), who paṛaiyum = were showing (experiencing) aiyam = doubt (in the success of methods like Bhaktiyoga because of their difficulty) and upāyam illāt turuvi = were in a state helplessness (because of not having any recourse), vagai = the manner in which varikkum = to take refuge (as an alternate recourse) in paraṇai = God (the Best of all) tuṇaiyām = as our Helping Hand tuṇiyil = in our distressed state; aṛave = thereby removing completely piḷai = the unnecessary work (or need) nām = for us (the Mokṣa-aspirants) irakkum = of pleading for ceguppīr = saving us piṛavit tuyar = from the misery of saṃsāra umbarai = to the devas (such as Brahma, etc.) ottār eṇa niṇṇa = who stand there seeming as our equals (by being

subject to the same bondage of *karma* like us) *urav ittaṇai inṇi* = even though they have absolutely no relationship to us (like *śeṣa-śeṣitva*).

TS: When we were confused, scared and were in a state of distress not knowing of any means to attain *Mokṣa*, our dear *ācāryas* taught us the method of *Prapatti* i.e., taking refuge in the Supreme Lord *Nārāyaṇa*, Who is there always with us as our benevolent Facilitator. In this manner, our *ācāryas* saved us from the useless effort of pleading with the other *devas* like *Brahma* etc, for delivering us from the misery of *saṃsāra*. Unlike the unbreakable and strong *śeṣa-śeṣi* (Master-Servant) relationship we have with *Śrīman Nārāyaṇa*, we have no relationship of any kind with these *devas*. Furthermore, they are after all just like us, by being themselves subject to the bondage of *karma* and are in no position to help us even if they wanted to do so.

सन्देहास्पदतस्सुदुष्करतया भक्त्याद्यभावात् फले

आकिञ्चन्यकृतातिदुःखसमये नारायणं श्रीसखम्।

वृत्वोपायतयाथ किञ्चिदनुबन्धाभाववत्वेऽपि तान्

ब्रह्मादीन् स्वनिभांश्च कर्मवशिनो न प्रार्थयामो यथा ॥

यूयं संसारदुःखं नो निवारयत भो इति।

तथास्माकं प्रीतिमन्तः कृपया समुपादिशन् ॥

sandehāspadatassuduṣkaratayā bhaktyādyabhāvāt phale
ākīñcanyakṛtātiduḥkhasamaye nārāyaṇaṃśrīsakham |
vṛtvopāyatayātha kiñcidanubandhābhāvavatte:'pi tāt

brahmādīn svanibhāmśca karmavaśino na prārthayāmo
yathā||

yūyaṃ saṃārāduḥkhaṃ no nivārayata bho iti|
tathāsmākaṃ prītimantaḥ kṛpayā samupādīśan||

அறவே பரமென்று அடைக்கலம் வைத்தனர் அன்று
நம்மைப்

பெறவே கருதிப் பெரும் தகவுற்றபிரான் அடக்கீழ்
உறவேய் இவனுயிர் காக்கின்ற ஒருயிர் உண்மையை நீ
மறவேல் என நம்மறை முடி சூடிய மன்னவரே|| (19)

aṛavē paramenru aḍaikkalam vaittanar anru nammaip
peravē karudip perum tagavurrapirāṇ aḍikkīl
uravēy ivanuyir kākkiṇra ōruyir uṇmaiyaī nī
maṛavēl eṇa nammaṛai muḍi cūḍiya maṇṇavarē|

(Sāṅga-Prapaṇādhikāraḥ)

Meaning: *nam maṇṇavar* = Our kingly *ācāryas* *cūḍiya* = who wear *muḍi* = the crown *maṛai* = known as the Veda (or, *cūḍiya* = revel in *maṛai* = the Vedas' *muḍi* = head or pinnacle known as the *upaniṣats*) *eṇa* = taught us “*nī* = Thou *maṛavēl* = shalt not forget *uṇmaiyaī* = the true nature (of inherent compassion in the effort to save all the *jīvas*) *ōr* = of the One and Only *uyir* = *Paramātman*, Who is regarded as one's very life breath (residing inside every one) *kākkiṇra* = protecting *ivan uyir* = this *jīva*'s life *uravē* = through the connection (of being the *jīva*'s Master)”; *anru* = and then, *vaittanar* = they (the *ācāryas*) placed *aḍaikkalam* = (me) as the object to be saved, *eṇru* = saying as though that “*param aṛavē* = (the burden of saving is entirely on You and not on me)” (the *jīvā* being freed of that burden), *aḍikkīl* = under the Feet *pirāṇ* = of the benevolent *Paramātman*

(facilitating the *jīvā* by giving him the physical body and resources) Who *urra* = having *perum* = immense *tagavu*= compassion, *karudi* = has decided (by being engaged in the saving of the *jīvās*) *nammai peravē* = to surely have us (i.e., to get us to Him).

TS: Our *ācāryas*, who shone like kings adorned with the knowledge of *upaṇiṣats* like crowns on their head, taught us never to forget the great truth that it is God, our life-breath living inside us, Who is our Protector; and with the knowledge that the burden of saving me is entirely on Him because of the unbreakable *śeṣa-śeṣi* (Master-Servant) relationship between us, placed me as the object to be saved at the feet of that infinitely compassionate God, Who indeed has already decided to save us and is eagerly waiting for us to join Him in His Abode of *Vaiṣṇaṭham*.

वेदोत्तंसावतंसा गुरव इह नृपा नस्स्वसंबन्धतोऽस्य

जीवस्यान्तर्नियन्तुस्सहजमवनतत्वं च मा विस्मरस्म।

इत्यस्मान् सङ्गृहीतुं प्रथमं मुरुदयस्योपकर्तुः परस्य

पुंसस्त्वद्भ्यो रधस्तात् भवति भर इति न्यक्षिपन् मां च रक्ष्यम्॥

vedottaṃsāvataṃsā gurava iha nṛpā nassvasaṃbandhato'sya
jīvasyāntarniyantussahaja mavanatattvaṃ ca mā vismarassma |
ityasmān saṅgrahītum prathamamurudayasyopakartuḥ parasya
puṃastvaṅghryoradhastāt bhavati bhara iti nyakṣipan māṃ ca
rakṣyam | |

மன்னவர் விண்ணவர் வானோர் இறையொன்றும் வான்
கருத்தோர்

அன்னவர் வேள்வி அனைத்தும் முடித்தனர்

அன்புடையார்க்கு

என்ன வரம் தரவென்று நம் அத்திகிரித் திருமால்

முன்னம் வருந்தி அடைக்கலம் கொண்ட நம் முக்கியரே|| (20)

maṇṇavar viṇṇavar vāṇōr iraiyoṇṇum vāṇ karuttōr

aṇṇavar vēlvi aṇaittum muḍittanar aṇbuḍaiyārkkku

eṇṇa varam taraveṇṇu nam attigirit tirumāl

muṇṇam varundi aḍaikkalam koṇḍa nam mukkiyarē | |

(Kṛtakṛtyādhikāraḥ)

Meaning: attigirit tirumāl = The Consort of Mahālakṣmī, namely Lord Varadaāja of Hastigiri, Who eṇṇa varam taraveṇṇu = is always thinking about what more He should grant (even after He has granted the highest gift of Mokṣa) aṇbu uḍaiyārkkku = to those who have love (bhakti) (for Him), muṇṇam = has already varundi = gone to great lengths (with a strong desire to save) aḍaikkalakoṇḍa = and has provided refuge at His feet nam mukkiyar = to these great people (prapannas) among us. maṇṇavar = Like the Muktas i.e, the Liberated Ones (who are protectors like kings), viṇṇavar = and the Nityasūris (the Eternally Liberated), these prapannas (paramahāṃsas) vāṇ karuttōr aṇṇavar = with a desire to live only in the Paramapadam where vāṇōr irai = Nārāyaṇa the Master of the nityasūris oṇṇum = stays all the time, muḍittanar = have (fully) finished vēlvi aṇaittum = all the yajñas (sacrifices). [Since the prapannas are considered to have become kṛtakṛtyas, they do not have any pending items to complete].

TS: *Śrī Lakṣmīvallabha Varadaāja Svāmi* of *Hastigiri* will always be thinking about what more He can grant to His *bhaktas* even after having gone to great length granting Him refuge at His feet. Such *Prapannas* who have received God's grace and are looking forward eagerly to live like the *Muktas* and the *Nityasūris*, only in *Paramapadam*, the Eternal Abode of *Śrīman Nārāyaṇa* worshipped by the *nityasūris*. They are deemed to have become *Kṛtakṛtyas* i.e., ones who have essentially completed discharging all their ordained *karmas* like *yajñas*, etc. on this earth.

किंदद्यांभक्तिभाजां वरमिति वदतां हस्त्यगश्रीप्रियेण

प्रागेवाङ्गीकृता ये स्वकृतयतनतो रक्षणीयत्वतो नः।

मुख्या मुक्ताश्च नित्याः परमपदपतिर्नित्यवासैकचित्ताः

नीकाशास्तैः प्रपन्नाः कृतसकलमखास्वामिनस्सर्व एव ॥

kiṃ dadyāṃ bhaktibhājāṃ varamiti vadatāṃ

hastyagaśrīpriyeṇa

prāgevāṅgīkṛtā ye svakṛtayatanato rakṣaṇīyatvato naḥ |

mukhyā muktāśca nityāḥ paramapadapatirnityavāsaikacittāḥ

nīkāśāstaiḥ prapannāḥ kṛtasakalamakhāssvāminassarva eva | |

முக்கிய மந்திரம் காட்டிய மூன்றில் நிலையுடையார்

தக்கவையன்றித் தகாதவையொன்றும் தமக்கிசையார்

இக்கருமங்கள் எமக்குளவென்னும் இலக்கணத்தால்

மிக்கவுணர்த்தியர் மேதினி மேவிய விண்ணவரே|| (21)

mukkiya mandiram kātṭiya mūṇṇil nilaiyuḍaiyār
 takkavaiyaṇṇit tagādavaioṇṇum tamakkicaiyār
 ikkarumaṅgaḷ emakkuḷaveṇṇum ilakkaṇattāl
 mikkavuṇṇarttiyar mēdiṇi mēviya viṇṇavarē ||

(Svaṇiṣṭhābhijñāṇādhikaraḥ)

Meaning: Those (*prapannas*) who *nilai uḍaiyār* = have the *niṣṭhā* (i.e., have the commitment) *mūṇṇil* = towards the “Three”, [(namely the threefold aspects *svarūpa-upāya-puruṣārtha* (i.e., Nature of *prapatti*- Method to attain the goal -The Goal to be attained)], that *mukkiya mandiram* = the *Mūla mantram* (namely, the *Āṣṭākṣara mantram*) *kātṭiya* = has indicated; who *icaiyār* = will not aspire *tamakku* = for themselves *oṇṇum* = anything *tagādavai* = that is not appropriate, and is forbidden, *aṇṇi* = except (barring) *takkavai* = that are appropriate (such as the “*nitya* and *naimittika karmas*, i.e., daily and incidental duties prescribed by the *śāstras*); and who *uṇṇarttiyar* = know (can recognize) *mikka* = very well *ilakkaṇattāl* = from their characteristics *eṇṇum* = that “*i-kkarumaṅgaḷ* = these (*pravṛtti*) *karmas* or actions *emakku uḷavu* = are meant for (or required of) us; - such *bhaktas* are *viṇṇavarē* = indeed (just like) *nityasūris mēdiṇi* = on this earth *mēviya* = loving all this as the manifestation of God’s glory.

TS: Those *Prapannas*, who observe the threefold *niṣṭhā* (commitment) indicated by the *Mūla mantram* (*Āṣṭākṣara mantram*), who will keep performing diligently the prescribed *karmas* such as the *nitya* and *naimittika karmas* and refrain from any activity that is proscribed by the *śāstras*, and who can identify from their characteristics those activities that are required of them while they live in this world, are indeed like the

nityasūris, enjoying all such activities on this earth as the manifestations of the glory of God.

मुख्येन प्रकटीकृते च मनुना मूलेन निष्ठा स्त्रये

कैङ्कर्यं तु विनोचितंह्यनुचितं नेच्छन्ति किञ्चित् क्वचित्।

जानानां च भवन्ति लक्षणत इत्येतानि कर्माणि नः

नित्या एव हि सूरयो भगवतः प्रीत्या विभूतौ भुवि ॥

mukhyena prakṭīkṛte ca manunā mūlena niṣṭhā straye
kaiṅkaryamtu vinocitaṁhyanucitaṁnecChanti kiñcit kvacit|
jānānā śca bhavanti lakṣaṇata ityetāni karmāṇi naḥ
nityā eva hi sūrayo bhagavataḥ prītyā vibhūtau bhuvi ||

விண்ணவர் வேண்டி விலக்கின்றி மேவும் அடிமையெலாம்
மண் உலகத்தில் மகிழ்ந்தடைகின்றனர் வண் துவரைக்
கண்ணன் அடைக்கலம் கொள்ளக் கடன்கள் கழற்றிய நம்
பண்ணமரும் தமிழ் வேதம் அறிந்த பகவர்களே|| (22)

viṇṇavar vēṇḍi vilakkiṇri mēvum aḍimaiyelām
maṇ ulagattil magilṇdaḍaigīṇṇaṇar vaṇ tuvaraik
kaṇṇaṇ aḍaikkalam koḷḷak kaḍaṅgaḷ kaḷarriya nam
paṇṇamarum tamīḷ vēdam aṛinda pagavargaḷē ||

(Uttara-kṛtyādhikārah)

Meaning: *bagavargaḷē* = The *prapannas* (possessing the qualities indicated by the use of the “*bhagavat*” epithet), *aṛinda* = well versed in *nam* = our *tamīḷ vēdam* = Tamil Vedas, namely the *Divya Prabandhams*, *amarum* = filled with *maṇ* = special

musical melodies, who *aḍaikkalam koḷḷa* = after having been accepted as an object to be saved *kaṇṇaṇ* = by *Śrī Kṛṣṇa vaṇ tuvarai* = (permanent resident) of *Dwārakā*, *kaḷarriya* = are deemed to have discharged *kaḍaṅgaḷ* = the debts (*deva*, *ṛshi* and *pitṛ ṛṇas*). (Such *prapannas*) *maḡilindu* = are happily *aḍaiginaṇaṇ* = attaining (the pleasure of performing) *maṇ ulagattil* = (even while still living) on this earth itself, *aḍimai ellām* = all the *sēvās* (to God) that *viṇṇavar* = the residents of *Paramapadam* (i.e. *Nityas* and *Muktas*) *vēṇḍi* = have prayed for and *mēvum* = get to perform (with love) *vilakki inṛi* = without any obstacle.

TS: The god-like *prapannas* well versed in our melodious Tamil Vedas, namely, the *Divya Prabandhams*, after having been accepted by *Śrī Kṛṣṇa* of the beautiful city of *Dwārakā* are deemed to have discharged all their debts and obligations (to the *devas*, *ṛṣis* and *pitṛs*) on this earth. Then even while continuing to live on this earth, such *Prapannas* enjoy the pleasure of performing all *sēvās* to God, in the same way as the *Nityasūris* and *Muktas* living in the *Parapadam* pray for and get to perform to the Lord lovingly day after day without any break.

श्रीकृष्णो द्वारकापूरधिपतिरभिसंरक्ष्यवस्तुत्वबुध्या

मुक्तान् यांश्चाकृतर्णैः त्रिभिरपि मधुरैर्गानभेदैः प्रकृप्ते।

वेदान्ते द्राविडीये निपुणतमधियोह्यस्मदीयाः प्रपन्नाः

नित्यैः प्रार्थ्या मुदाप्ता अविहति सकलाश्चैव यान्त्यत्र सेवाः ॥

śrīkṛṣṇo dvāarakāpūradhipatirabhisamrakṣyavastutvabudhyā
 muktān yāṃścākṛtārṇaiḥ tribhirapi madhuraigānabhedaiḥ
 prakīrptē |
 vedānte drāviḍīye nipuṇatamadhiyohyasmaḍiyāḥ prapannāḥ
 nityaiḥ prārthyā mudāptā aviḥati sakalāścaiva yāntyatra
 sevāḥ | |

வேதம் அறிந்த பகவர் வியக்க விளங்கிய சீர்
 நாதன் வகுத்த வகை பெறுநாம் அவன் நல் அடியார்க்கு
 ஆதரமிக்க அடிமை இசைந்து அழியா மறை நூல்
 நீதி நிறுத்த நிலை குலையாவகை நின்றனமே || (23)

vēdam aṛinda bagavar viyakka viḷaṅgiya cīr
 nādaṇ vagutta vagai peṛunām avanḥ nal aḍiyārkkku
 ādaramikka aḍimai icaindu aliyā maṛai nūl
 nīdi niṛutta nilai kulaiyāvagai niṇṛaṇamē | |

(Puruṣārtha-Kāṣṭhādhikāraḥ)

Meaning: *nām* = We, who *peṛum* = have attained *vagai* = the position (the status of “*Bhagavat Śēṣa*” or Servant of the Lord) *vagutta* = as willed by *nādaṇ* = the Lord *cīr* = with the auspicious attributes *viḷaṅgiya* = as portrayed *viyakka* = amazingly by *bagavar* = *bhāgavatas* (*prapannas*) *vēdam aṛinda* = who have understood the essential meaning of the *upaniṣats* (and applying that knowledge in their daily life) *icaindu* = accept *ādaram mikka* = with great happiness *aḍimai* = *sēvā* (service) to *avanḥ* = that *Paramātmān*’s *nal* = flawless (pure) *aḍiyārkkku* = *bhaktas*; and *niṇṛaṇamē* = will indeed continue to live *vagai* = in a such a way that *nilai* = the status *niṛutta* = established by *nīdi* = the codes of conduct from *aliyā* = the immortal *maṛai nūl* = Veda *śāstras kulaiyā* = is not destroyed (violated).

TS: After we have once received the gift of *Bhagavat Śēṣatva* from the *Paramātmān* Who is full of *kalyāṇa guṇas* (the auspicious attributes) so beautifully described by the saints well-versed in the Vedas, we happily take to the service of His faultless *bhaktas* and will continue to live in a way so as not to violate any of the codes of conduct set by the immortal Vedas.

यद्वद्भागवतास्त्रयीमकुटिनस्तेस्युर्विलक्षास्तथा

नाथेनाश्रित सद्गुणेन विहितां रीतिं त्ववाप्ता वयम्।

तद्भक्तैकनिषेवणं प्रियतमं स्वीकृत्य चात्यादरात्

निर्णाशागमशास्त्र नीतिरविचाल्यास्यात्तथा स्म स्थिताः ॥

yadvadbhāgavatāstrayīmakuṭīnastesyurvilakṣāstathā
nāthenāśrita sadguṇena vihitāṃ rītiṃ tvavāptā vayam |
tadbhakṭaikaniṣevāṇaṃ priyatamaṃ svīkṛtya cātyādarāt
nirṇāśāgamaśāstra nītiravicālyāsyāttathā sma sthitāḥ ||

நின்றனம் அன்புடை வானோர் நிலையில் நிலமளந்தான்
நன்றிது தீயதிதென்று நடத்திய நான் மறையால்
இன்று நமக்கிரவாதலின் இம்மதியின் நிலவே
அன்றி அடிக்கடி ஆரிருள் தீர்க்க அடியுளதே||

(24)

niṇṇaṇam aṇbuḍai vāṇōr nilaiyil nilamaḷandāṇ
naṇṇidu tiyadidenṇu naḍattiya nāṇ maraiyāl
iṇṇu namakkiravādaliṇ immadiyiṇ nilavē
aṇṇi aḍikkaḍi āriṇu! tīrkka aḍiyuḷadē | |

(Śāstrīya-Niyamaṇādhikāraḥ)

Meaning: *ninraṇam* = We have settled down *nilail* = in the routine (i.e., in the devotion-filled, purposeful, *sēvā*) of the *aṇbu uḍai* = highly devoted *vāṇōr* = *Nityasūris*, residing in the *Paramapadam*, *nāṇ maraiyāl* = (because of) the four Vedas that *nilam aḷandāṇ* = God, Who scaled the land (as in His *Trivikrama avatāram*) *naḍattiya* = directed (to inform people) *eṇru* = that *idu nanru* = “This is good”, (and) *idu tīyadu* = “This is objectionable”. *iṇru* = To-day [i.e., at this time, when even though we have become *kṛtakṛtyas* (ones who have completely discharged all our obligations in this *samsāra*) yet, we are still living inside a material body subjected to the codes of conduct set by the *śāstras* in relation to such factors as *varṇa* (caste), *āśrama* (stage in life like bachelor, married, *sanyāsi*, etc)], *iravu ādaliṇ* = since it is night (because of the presence of the darkness of ignorance) *namakku* = for us and *im madiyiṇ nilavē aṇri* = without these *śāstras* (called Vedas) shining there like the moonlight, *aḍi uḷadē* = is there left (any other) basic source *tīrkka* = for destroying *ār* = this all-pervading *iru!* = darkness (of ignorance) that intensifies *aḍikkaḍi* = every moment? [To dispel the darkness called ignorance, we absolutely need the “moonlight” called the *smṛtis* (*śāstras* etc) coming from the “Moon” called the Veda. Nothing else can accomplish this. In other words, the knowledge of the *śāstras* is absolutely essential].

TS: By observing the injunctions of the *śāstras* (i.e., the four Vedas) that have been established by the Lord codifying what is appropriate for us and what is not, we, the *prapannas* are now enjoying the state of existence on this earth similar to that of the devotion-filled *Nityasūris* in *Paramapadam*. To-day, we are still living in this material world which is filled with the darkness of ignorance. If it is not for the guiding light shown by the *śāstras*

coming from the Vedas like moonlight from the Moon, what else is there to dispel this all-pervading darkness of ignorance which continues to intensify each moment?

क्षोणी माक्रमता प्रवर्तित चतुर्वेदेन सच्चासदि-

त्याम्नानादतिभक्तिजुष्ट परमव्योमस्थरीतौ वयम्।

सुस्थास्त्वद्य निशा हि नस्तदमलां श्रौतींविना चन्द्रिकां

किं वानुक्षण वर्धमान तिमिरोन्मूले निदानं परम्॥

kṣoṇī mākramatā pravartita caturvedena saccāsadi-
tyāmnānādatibhaktijuṣṭa paramavyomastharītau vayam |
susthāstvadya niśā hi nastadamalāṃ śrautīmvinā candrikāṃ
kiṃ vānukṣaṇa vardhamāna timironmūle nidānaṃ param | |

உளதான வல் வினைக்கு உள்ளம் வெருவி உலகளந்த
வளர் தாமரையினை வன் சரணாக வரித்தவர் தாம்
களைதான் எனவெழும் கன்மம் துறப்பர் துறந்திடிலும்
இளைதா நிலை செக எங்கள் பிரானருள் தேன் எழுமே|| (25)

uḷadāṇa val viṇaikk uḷlam veruvi ulagaḷanda
vaḷar tāmaṛaiyiṇai vaṇ caraṇāga varittavar tām
kaḷaitāṇ eṇaveḷum kaṇmam tuṛappar tuṛandiḷilum
iḷaitā nilai cega eṇgaḷ pirāṇaruḷ tēṇ eḷumē | |

(Aparādha-Parihārādhikāraḥ)

Meaning: *varittavar tām* = Those who have chosen *vaḷar* = the continuously growing *tāmaṛai iṇai* = lotus feet *ulagu aḷanda* = of *Paramātmān* Who scaled the whole earth (the One who

came in initially as the diminutive “*Vāmana*” but soon became the gigantic “*Trivikrama*” to bless the entire universe) *vaṇ caraṇ āga* = as the only solid Means of protection, *veruvi* = very much repenting (feeling sorry) *uḷlam* = within their mind *uḷadāṇa* = for the existing *val* = grave *viṇaikkū* = sins (that they have accumulated from the past) *turappar* = will abandon *kaṇmam* = performing evil acts *eḷum* = that come up *kaḷai tāṇ eṇa* = like weeds that destroy the growing crops; *turandiḍiṇum* { *turandiḍilum* } = In this effort to abandon those evil acts, and *iḷai tāṇilai* = to cause the lowly and foolish state of the mind *cega* = to be destroyed, *eṇgaḷ* = our *pirāṇ* = helpful Lord’s *tēṇ aruḷ* = honey-like grace *eḷumē* = will be available over and over again (to the *prapannas*). [From imbibing the honey, the denseness of the mind will be suppressed and the *sātvika buddhi* (pious mind) will surface. It means that the grace of the *Sarva Śaraṇya* (The Universal Refuge) will rise to save the *Prapanna*].

TS: Those who have chosen to take refuge at *Śrī Trivikrama*’s growing lotus feet that scaled the earth, as the only assured Means of protection, after repenting within their heart for all the grave sins that they have committed and accumulated so far, will refrain from committing further evil acts that keep raising their heads like weeds destroying crops; They will also find that Lord’s grace will constantly be on them to help them in their effort to abandon such evil acts, and to destroy the weak and evil state of mind that leads them to commit such acts,

क्रूराघेभ्यस्स्थितेभ्यो मनसि च परिसन्तप्य विक्रान्तभूमेः

श्रीनेतुः पादपद्मे दृढशरणतया संश्रितास्सन्त्यजन्ति।

उद्यत्सस्यप्रहाणंतृणमिव दुरघं वर्जने बुद्धिमान्द्यम्
न स्यात् संवर्धते नो मधु च बहुकृपारूपमस्योपकर्तुः ॥

krūrāghebhyaṣsthibeḥyo manasi ca parisantapya
vikrāntabhūmeḥ
śrīnetuḥ pādapadme dṛḍhaśaraṇatayā saṁśritāssantyajanti |
udyatsasyaprahāṇamṭṛṇamiva duraghaṁvarjane
buddhimāndyam
na syāt saṁvardhate no madhu ca bahukṛpārūpa
masyopakartuḥ | |

தேனார் கமலத் திருமகள் நாதன் திகழ்ந்துறையும்
வானாடுகந்தவர் வையத்திருப்பிடம் வன் தருமக்
கானார் இமயமும் கங்கையும் காவிரியும் கடலும்
நானா நகரமும் நாகமும் கூடிய நன்னிலமே|| (26)

tēṇār kamalat tirumagaḥ nādaṇ tigaḥInduṛaiyum
vāṇāḍugandavar vaiyattiruppiḍam vaṇ tarumak-
kāṇār imayamum gaṅgaiyum kāviriyum kaḍalum
nāṇā nagaramum nāgamum kūḍiya naṇṇilamē | |

(Sthāṇa-Viśeṣādhikāraḥ)

Meaning: *ugandavar* = The exalted ones (*Prapannas*)
[without aspiring for any other benefit and seeking the experience
of total *Brahmānanda* (Supreme Bliss)] wholeheartedly yearn for
vāṇ nāḍ = the *Paramapadam* where *nādaṇ* = *Śrīman Nārāyaṇa*
the Husband *tirumagaḥ* = of *Mahālakṣmi* residing in the *tēṇ ār* =
nectar-filled *kamala* = lotus flower, *uṛaiyum* = resides
permanently *tigaḥIndu* = in all His resplendence. *vaiyattu* = In this

wide world *iḍam* = the place where such *prapannas* *irupp* = reside (will indeed become) *nal* = the great *nilamē* = place (equivalent to) *imayamum* = the Himalayas *ār* = filled with *darumak kāṇ* = the holy forests (suitable for living a disciplined religious life); or *gaṅgaiyum* = or the holy banks of the *Gaṅgā* that sanctifies the whole world; *kāviriyaum* = or the banks of the *Kāveri* River; *kaḍalum* = or the shores of the sacred ocean; *nāṇā nagaramum* = or the various holy cities (such as *Kāñci*, *Ayodhyā*, etc.) *nākamum* = or even the holiest *Vaikuṇṭham* (in the spirit of the statement “*Vaikuṇṭhavāse: 'pi namē: 'bhilāṣaḥ*”) or (even) *kūḍiya* = the collection of all the above (mentioned holy places). [It means that the place where the *Prapanna Bhāgavatas* reside is as sanctifying as all the holy places combined].

TS: The great *Bhāgavatas* who have become *prapannas*, while still continuing to live on this earth, will be eagerly waiting to get to *Paramapadam*, the permanent residence of *Śrīman Nārāyaṇa*, the Lord of *Mahālakṣmi* seated in the nectar-filled lotus flower. The places on this earth where such *Bhāgavatas* live are indeed the greatest holy places, equivalent to the collection of all the sacred places such as the snow-covered Himalayas with their sacred forests, the sacred rivers like *Gaṅgā* and *Kāveri*, the sacred ocean shores, the holy cities and even the holiest of the holy *Śrī Vaikuṇṭham*.

माध्वीपूर्णाब्जवासारमणरुचिकरा प्राकृतावासकामाः

क्षोण्यां कुत्रापि वा स्युः दृढविधिकरणारण्यपूर्णो हिमाद्रिः।

गङ्गाकूलं कवेरप्रभववरसरित्तीर मम्भोधिरोधः

पूता नानापुर श्वाप्यमरपदमिह श्रेष्ठदेशस्स एव ॥

mādhvīpūrṇābjavāsāramaṇarucikarā prākṛtāvāsakāmāḥ
 kṣoṇyām kutrāpi vā syuḥ dṛḍhavidhikaraṇāraṇyapūrṇo
 himādriḥ |
 gaṅgākūlaṃ kaveraprabhavavarasarittīra mambhodhirodhaḥ
 pūtā nānāpura ścāpyamarapadamiha śreṣṭhadeśassa eva | |

நன்னிலமாம் அது நற்பகலாம் அது நன் நிமித்தம்
 என்னலுமாம் அது யாதானும் ஆமங்கடியவர்க்கு
 மின்னிலை மேனி விடும் பயணத்து விலக்கிலதோர்
 நன்னிலையாம் நடு நாடி வழிக்கு நடைபெறவே|| (27)

naṇṇilamām adu naṇṇagalām adu naṇṇ nimittam
 eṇṇalumām adu yādāṇum āmaṅgaḍiyavarkku
 miṇṇilai mēṇi viḍum payaṇattu vilakkiladōr
 naṇṇilaiyām naḍu nāḍi vaḷikku naḍaiperavē | |

(Niryāṇādhikārah)

Meaning: *aḍiyavarkku* = For the *prapannas*, *vilakku iladu* = with no restriction such as of being required to complete anything on this earth that they have started, and except for having to give up their mortal body at some time, not having to wait for any “appropriate” time and place, *naḍai peravē* = to travel *viḍum payaṇattu* = on the journey leaving *mēṇi* = this body *miṇṇilai* = of the nature of a lightning (that is, which is destroyed in a flash) *ōr* = along (such) unique *nal* = superior *nilaiyāṇa* = state of *naḍu nāḍi vaḷikku* = the path of *Brahma nāḍi* (also known as *Suṣumnā nāḍi* or *mūrdhanya nāḍi*) situated in the center of the one hundred and one *nāḍis* (nodes), [or, in other words, “the *arcirādi* path through the *madhya nāḍi*], *yādāṇum ām* = whatever be *aṅgu* = the place, time or circumstance *adu* = that itself *nal nilam ām* = becomes the auspicious place *adu* = that itself *pagal* = the auspicious time; *adu* = that itself *nal nimittam* = becomes the

auspicious omen; *enṇalum ām* = one can say so (without any doubt).

TS: For the unfettered *Prapanna* who leaves his body through the unique and auspicious path along the *Brahmanāḍi* situated at the center of the one hundred and one *nāḍis* (nodes) along the *arcirādi* path, whatever be the time, place and circumstance when he leaves this instantly destructible body, they can safely be regarded as being the auspicious time, place and circumstance.

रङ्गाधीशाश्रितानां अनितरशुभकृन्मध्यनाड्यार्चिराद्या

मोक्षावाप्त्यै तटिद्वद्विलयकर तनुत्यागरूप प्रयाणे।

देशो यस्स्यात् स एवोत्तम इति समयो यस्स एव प्रशस्तः

कीदृग्वास्यान्निमित्तं तदपि शुभकृदेवेति शक्यं हि वक्तुम्॥

raṅgādhīśāśritānāṃ anitaraśubhakṛṇmadhyānāḍyārcirādyā
mokṣāvāptyai taṭidvadvilayakara tanutyāgarūpa prayāṇe |
deśo yassyāt sa evottama iti samayo yassa eva praśastah
kīdṛgvāsyānnimittam tadapi śubhakṛdeveti śakyam hi vaktum | |

நடைபெற அங்கி பகல் ஒளிநாள் உத்தராயணம் ஆண்டு
இடை வருகாற்றிரவி இரவின் பதி மின் வருணன்
குடையுடை வானவர் கோன் பிரசாபதி என்றிவரால்
இடையிடை போகங்கள் எய்தி எழிற்பதம் ஏறுவரே|| (28)

naḍaipera aṅgi pagal oḷinā! uttarāyaṇam Aṇḍu
iḍai varukāṇṇiravi iraviṇ padi miṇ varuṇaṇ
kuḍaiyuḍai vāṇavar kōṇ piracāpadi eṇṇivarāl
iḍaiyiḍai bōgaṅga! eydi eḷirpadam ēruvarē | |

(Gati-Cintaṇādhikārah)

Meaning: *naḍai pera* = While traveling (with the atomic or microscopic body after discarding the macroscopic physical body) (the *prapannas* will pass by) *eydi* = receiving *bōgaṅgal* = the comforts (available freely) *iḍai iḍai* = at every place within each of their respective jurisdictions *eṇṇu ivarāl* = by the *devatas* representing) *aṅgi* = *Agni* (Fire), *pagal* = day time, *oli nāl* = the bright nights (the *śukla pakṣa* nights) *uttarāyaṇam* = the *uttarāyaṇam* (Period when Sun moves northwards) *āṇḍu* = the year, *iḍai varuka* = the intervening (before reaching the Sun) *kārru* = *Vāyu* (wind), *i ravi* = the Sun, *iraviṇ padi* = the Lord of the night (namely the Moon), *miṇ* = the lightning, *varuṇa* = *Varuṇa*, the god of rain, *vāṇavar kōṇ* = the Lord of the *devas* (i.e., *Indra*) *kuḍai uḍai* = along with his regal umbrella, and *piracāpadi* = *Prajāpati* (i.e., *Brahma*), *ēruvarē* = and will indeed climb up to reach *elil* = the shining *padam* = *Paramapadam*.

TS: When the *Prapanna* dies and leaves the material body, he takes an atomic (or microscopic) body or form. As his soul proceeds in this form, upwards along the *arcirādi* path towards *Vaikuṇṭham*, he is received with due hospitality in each place as he crosses the jurisdictions of the reigning *devas* of the various domains, such as *Agni*, the Day time, the *śuklapakṣa* nights, period like *Uttarāyaṇam*, the Year, the Sun, the Moon, the Lightning, *Varuṇa*, *Indra* the lord of the *devas* with his *chatra* (regal umbrella) and finally *Brahma*, till he eventually climbs up to the shining destination of *Paramapadam*.

संप्रस्थाने ह्रुतवहदिने पूर्वपक्षायनेऽब्दः

वातः पौर्वो रविशशितटित्पाशिनश्छत्रधारी।

देवाधीशो विधिरिति कृतानेभिरासाद्य मध्ये

मध्ये भोगान् द्युतिमदधिरोहन्ति मुक्ताः पदं तत्॥

samprasthāne hutavahadine pūrvapakṣāyane: 'bdaḥ
vātaḥ paurvo raviśaśitaṭitpāśīnaśchatradhārī|
devādhīśo vidhiriti kṛtānebhirāsādy madhye
madhye bhogān dyutimadadhirohanti muktāḥ padaṃ tat||

ஏறி எழிற்பதம் எல்லா உயிர்க்கும் இதழுகக்கும்
நாறு துழாய் முடி நாதனை நண்ணி அடிமையில் நம்
கூறு கவர்ந்த குருக்கள் குழாங்கள் குரை கழற்கீழ்
மாறுதல் இன்றி மகிழ்ந்தெழும் போகத்து மன்னுவமே|| (29)

ēri eḷirpadam ellā uyirkkum idamugakkum
nāru tuḷāy muḍi nādanai naṇṇi aḍimaiyil nam
kūru kavārnda gurukkaḷ kuḷāṅgaḷ kurai kaḷarḱil
mārudal iṇri magilndelum bōgattu maṇṇuvamē||

(Paripūrṇa-Brahmāṇubhavādhikāraḥ)

Meaning: *ēri* = Having ascended to (via the *arcirādi* path) *eḷil* = the dazzling *padam* = place (*Paramapadam*), and *naṇṇi* = having reached near *nādanai* = Lord Śrīman Nārāyaṇa *nāru tuḷāy muḍi* = wearing the fragrant garland of *tulasī* on His neck and *ugakkum* = enjoying (creating) *idam* = happiness *ellā uyirkkum* = in all the *jīvātmans*, *maṇṇuvamē* = we will remain permanently there *mārudal iṇri* = without having to return (ever to the *samsāra*) *magilndu* = rapturously enjoying *eḷum* = the ever-ebbing *bōgattu* = happiness (of performing *kainkaryam* to God), (i.e., in the total *Brāhmaṇanda*) *kīl* = below *kaḷar* = the feet *kurai*

= that are emitting sounds of joy (with the jingling of the toe rings) *kuḷāṅga!* = of the *ghoṣṭhi* or assembly of *gurukka!* = of *ācāryas* or teachers *kavarnda* = who are desirous of (seeing) *nam* = our *kūru* = share (participation) *aḍimaiyil* = in the *kaiṅkaryam* or service (that we perform) [desirous of seeing that all these *jīvas* should also get their share of this *puruṣārtha*, namely the *kaiṅkaryam* to God].

TS: Having reached the dazzling *Paramapadam* and close proximity to *Śrīman Nārāyaṇa* adorned by the fragrant *tulasī mālā* around His neck and extremely pleased to bring this joy to the *jīvas* who have arrived, we will remain permanently there without ever having to return to the material world, rapturously enjoying the bliss of performing *kaiṅkaryam* to God, and remaining at the same time near the feet (that emit the jingling sounds from the toe rings they are wearing) of our *Acārya ghoṣṭhi* who are already there and are eager to see us partake in this *kaiṅkaryam*.

अध्यारुह्योज्वलंतत् परमपदमथो सर्वजीवेष्टसिद्ध्या

प्रीतं प्राप्योपकण्ठं परिमल तुलसीदाममौलिं स्वनाथम्।

कैङ्कर्येऽशं न आत्वा स्वगुरुपरिषदं मञ्जुमञ्जीरशिञ्चत्

पादाब्जानामधस्तात् सुदृढमविरहास्स्याम भोगे प्रहृष्टाः ॥

adhyāruhyojvalantat paramapadamatho sarvajīveṣṭasiddhyā
prītaṁ prāpyopakāṇṭhaṁ parimalatulasīdāmamauliṁ
svanātham |

kaiṅkarye:’śaṃ na āptvā svagurupariśadaṃ
 mañjumañjīraśiñcat-
 pādābjānāmadhastāt sudṛḍhamavirahāssyāma bhoge
 prahr̥ṣṭāḥ ||

மன்னும் அனைத்துறவாய் மருள் மாற்றருள் ஆழியுமாய்த்
 தன் நினைவால் அனைத்தும் தரித்தோங்கும் தனி
 இறையாய்
 இன் அமுதத்தமுதால் இரங்கும் திருநாரணனே
 மன்னியவன் சரண் மற்றோர் பற்றின்றி வரிப்பவர்க்கே|| (30)

maṇṇum aṇaittuṛavāy maruḷ māṛṛaruḷ āliyumāyt
 taṇ niṇaivāl aṇaittum darittōṅgum taṇi iraiyāy
 iṇ amudattamudāl iraṅgum tirunāraṇaṇē
 maṇṇiyavaṇ caraṇ marṛōr parṛiṇṛi varippavarkkē ||

(Siddhopāya-śodhaṇādhikāraḥ)

Meaning: *tiru nāraṇaṇē* = That *Lakṣmī-samēta Nārāyaṇa* alone, Who *maṇṇum* = is the (eternal) permanent *uṛavāy* = kindred relative (friend) *aṇaittu* = in every way; Who *āliyum āy* = is the Ocean *aruḷ* = of Mercy *māṛṛu* = that destroys *maruḷ* = ignorance; Who *taṇ niṇaivāl* = with His Will alone *taṇi* = is the unique *iraiyāy* = Master *tarittu* = wrapping around *aṇaittum* = everything and *ōṅgum* = expanding; and *iraṅgum* = Who showers His grace *amudāl* = through the “*āmṛtarūpiṇi*” *Mahālakṣmī*, who is even (superior) *amudattu* = to the *iṇ* = enjoyable *amṛtam* (elixir), will beome *maṇṇiya* = the eternal *vaṇ* = and powerful *śaraṇ* = Refuge (is the *ūpāya* or Means to *Mokṣa*) *varippavarkē* = for only those that choose (Him) (with the conviction) that for them *marṛōr iṇṛi* = there is no other *parṛu* = savior.

[Even though He is the Friend in every way, is extremely compassionate, and is also omnipotent, He will look for some kind of pretext to stand in the position of a facilitator to bestow *Mokṣa* on the *jīva*; that pretext is to hear a prayer from the seeker, like “You alone are My Refuge, and there is no one else I can go to”. One should realize that this is the only way. It should be understood that God will not grant *Mokṣa* to one who does not perform *prapatti*].

TS: Only for those that choose Him as the Only Saviour with no one else to turn to, *Lakṣmī Nārāyaṇa*, the Eternal loving Friend in every way, and the Ocean of Mercy destroying all ignorance, Who with His Will alone is the unique Master pervading the ever-expanding universe and Who showers His grace through *Mahālakṣmi*, the elixir of all elixirs, will become the the Eternal and Powerful *Upāya* (referred to as *Siddhopāya* or Means) for *Mokṣa*.

नित्यो बन्धुस्समस्तस्त्वमतिविहतिकृत् पूर्णकारुण्यवार्धिः

सङ्कल्पेनैव सर्वप्रभुरखिलधरो वर्धमानोऽद्वितीयः ।

लक्ष्म्या भोग्यामृतादप्यधिकमधुरयैवानुकम्पी दृढो नः

स श्रीनारायणो नत्वितर इति विदामेव नित्योऽस्त्युपायः ॥

nityo bandhussamastastvamativihatikṛt pūrṇakāruṇyavārdhiḥ
saṅkalpenaiva sarvaprabhurakhiladharo vardhamāno:’dvitīyaḥ |
lakṣmyā bhogyāmṛtādapyadhikamadhurayaivānukampī dṛḍho
naḥ

sa śrīnārāyaṇo natvitara iti vidāmeva nityo:’styupāyaḥ | |

வரிக்கின்றனன் பரன் யாவரை என்று மறையதனில்
 விரிக்கின்றதும் குறியொன்றால் வினையரை ஆதலின் நாம்
 உரைக்கின்ற நன்னெறி ஓரும் படிகளில் ஓர்ந்து உலகம்
 தரிக்கின்ற தாரகனார் தகவால் தரிக்கின்றனமே|| (31)

varikkinṛaṇaṇ paraṇ yāvarai eṇṛu maraiyadaṇil
 virikkinṛadum kuṛiyonṛāl viṇaiyarai ādaliṇ nām
 uraikkinṛa nanṇeri ōrum paḍigaḷil ōrṇdu ulagam
 tarikkinṛa tāragaṇār tagavāl darikkinṛaṇamē||

(Sādhyaopāya-śodhaṇādhikāraḥ)

Meaning: *maraiyadaṇil* = In the Vedas, *virikkinṛadum* = it is explained elaborately as to *yāvarai* = whom *viṇaiyarai* = that have committed digressions (and have become punishable because of the flood of past *karma* accumulated from times immemorial) will *paraṇ* = the *Sarvottama*, *Lakṣmīkānta* (the Greatest One, the Consort of *Mahālakṣmī*) *varikkinṛaṇ* = choose to save (for which the selection criterion is very well laid out), through *kuṛi onṛāl* = some “excuse” (whatsoever) [“Excuse”, because of the implication that everyone is to be granted *Mokṣa*]; *ādaliṇ* = therefore *ōrṇdu* = after having well understood (from a careful inquiry *ōrum paḍigaḷil* = in the (appropriate) ways (as described in the *śāstras*) *nal nerī* = the desirable path (namely, paths like *bhakti* and *prapatti*) *uraikkinṛa* = that the (*śāstras*) talk about [that is after having realized that *bhakti* and *prapatti* are the only means to attract God and after being drawn to us He, *Śrīvallabha* Himself is the only Prime Means for us to attain *Mokṣa*], *nām* = we *darikkinṛaṇamē* = have been “worn” (protected, redeemed) *tagavāl* = by the compassion *tāragaṇār* = of the Savior God (ōne Who will help us cross the river of *saṃsāra*) *darikkinṛa* = One Who wears (envelops) *ulagam* = the worlds (by being the *Antaryāmi* or the “Dweller inside”). [Even *Paramātman*’s

anugraham is dependent on the existence of at least some kind of an “excuse of an effort” like the practice of *bhakti* or *prapatti* on the part of the aspirant. Hence these can be regarded as the *mokṣhopāyas* (*sādhyaopāyas*) or paths for *Mokṣa*, to attract the grace of the Lord, Who can be regarded as the *Siddhopāya*. Of these, the Path of *Prapatti* is the most common and the surest one for fully attaining the desired goal. It is clear that it is for this reason that this is the favorite path of the *Ācārya* also].

TS: The Vedas have clearly explained about who will be saved by the Almighty God, the *Siddhopāya*. However, in order to save the individuals who have committed a multitude of sins, He needs some kind of a token or symbolic effort to be made by the aspirant in the form of practicing a path or (*Sādhyaopāya*) towards *Mokṣa*. We have therefore learnt and practiced such a good path (namely *Prapatti*) as stipulated in the *śāstras*. As a result, we have been accepted and saved by the grace of the All-Pervading God Who is also the *Antaryāmi* (Internal Dweller) of all the beings in the universe.

त्रय्यन्ते वृणुते यमेव पर इत्येतत् प्रपञ्चीकृतं

व्याजेनैव च केनचित् तदघिनस्तस्मात् वयं सत्पथम्।

निर्धार्यासु च रीतिषूदितमिमं विज्ञाय विश्वस्य च

धर्तुस्तारयितुर्धृताः करुणयाऽभूम प्रतिष्ठापिताः ॥

trayyante vṛṇute yameva para ityetat prapañcīkṛtaṃ
vyājenaiva ca kenacit tadaghina stasmāt vayaṃ satpatham |
nirdhāryāsu ca rītiṣūditamimaṃ vijñāya viśvasya ca
dhartu stārayiturdhṛtāḥ karuṇayā:’bhūma pratiṣṭhāpitāḥ | |

தகவால் தரிக்கின்ற தன் அடியார்களைத் தன் திறத்தில்
 மிகவாதரம் செய்யும் மெய்யருள் வித்தகன் மெய்யுரையின்
 அகவாய் அறிந்தவர் ஆரண நீதி நெறி குலைதல்
 உகவாரென எங்கள் தேசிகர் உண்மை உரைத்தனரே|| (32)

tagavāl tarikkinra taṇ aḍiyārgalait taṇ tirattil
 migavādaram ceyum meyyaruḷ vittagaṇ meyyuraiyiṇ
 agavāy aṇindavar āraṇa nīdi neṇi kulaidal
 ugavāreṇa eṇgaḷ dēcikar uṇmai uraittaṇarē ||

(*Prabhāva-vyasthādhikāraḥ*)

Meaning: *eṇgaḷ dēcikar* = Our *ācāryas uraittaṇarē* = explained (to us) *uṇmai* = the true interpretation *eṇa* = pointing out that (sages like *Vyāsa* etc) *ugavār* = will not approve of *kulaidal* = the murder (the false interpretation) of *nīdi neṇi* = the path of moral conduct *āraṇa* = (proclaimed) in the *upaniṣat* *agavāy aṇindavar* = since they have fully understood with meaning *mey uraiyiṇ* = the *satya vacanam* (truthful statement) (namely, the *Carama śloka* “**sarva dharmān parityajyamā śucaḥ**” preached with great compassion by the Lord) *mey aruḷ* = of the immensely compassionate *vittagaṇ* = *Śrī Kṛṣṇa*, the Amazing Performer, Who *ceyyum* = shows *miga* = a great deal of *ādaram* = interest *taṇ tarattil* {*tirattil*} = in granting His own *svabhāva* (qualities) [i.e., by imparting *sāmyatā* (similarity) to His own attributes] *taṇ aḍiyārgalai* = to those that have taken refuge in Him (i.e., His *prapannas*) *darikkinra* = while they continue their existence in their material body (pursuing the virtuous path) *tagavāl* = under divine grace (led by the Grace of God).

[Unlike some who are one-track minded, our *ācāryas* have not come up with something that they have just imagined themselves.

Rather, they have adopted what has been found acceptable to the learned ones like *Veda Vyasa* etc. and because of this reason our *sampradāyam* can be regarded to be very authentic].

TS: Our *ācāryas* have taught us the true meaning of the path to *Mokṣa* proclaimed in the *upaniṣats*, emphasizing to us that learned sages would never allow the sacrifice or distortion of Truth, after having fully understood the meaning of the *Carama śloka*, i.e., the words of the compassionate and amazing *Śrī Kṛṣṇa*, Who shows a great deal of interest in helping His *prapannas* (continuing their mortal lives on this earth after taking refuge in Him) to reach Him and ultimately bestows on them His own *sāmyatā* or similarity in form and attributes with Himself.

कारुण्येनात्तसत्तान् स्वपदपरिचरान् स्वस्वभावप्रदाने

आधिक्येनादरं कुर्वत ऋतकरुणस्याद्भुतेहस्य शौरेः ।

सत्योक्तेस्सार्थभावप्रविद उपनिषन्नीतिमार्गस्य भङ्गं

नैवाङ्गीकुर्वते हीत्युपदिदिशुरिदं देशिकेन्द्रा यथार्थम् ॥

kāruṇyenāttasattān svapadaparicarān svasvabhāvapradāne
ādhikyenādaram kurvata ṛtakaruṇasyādbhutehasya śaureḥ |
satyokte ssārthabhāvapravida upaniṣannītimārgasya bhaṅgam
naivāṅgīkurvate hītyupadidiśuridaṁ deśikendrā yathārtham ||

உண்மை உரைக்குமறைகளில் ஓங்கிய உத்தமனார்
வண்மை அளப்பரிதாதலின் வந்துகழல் பணிவார்
தண்மை கிடந்திடத் தாமளவென்ற இயப்பிலதாம்
உண்மை உரைத்தனர் ஓரம் தவிர உயர்ந்தனரே||

(33)

uṇmai uraikkumaṛaigaḷil ōṅgiya uttamaṇār
 vaṇmai aḷapparidādaliṇ vandukaḷal paṇivār
 taṇmai kiḍakkat tarmaḷavenṇa viyappiladām
 uṇmai uraittaṇar ōram tavira uyarndaṇarē ||

(*Prabhāva-rakṣādhikāraḥ*)

Meaning: *vaṇmai* = The speciality (Glory) *uttamaṇār* = of *Puruṣottama* (*Śrīman Nārāyaṇa*) *ōṅgiya* = established (as being unequalled, or unsurpassed) *maṛaigaḷil* = in the Vedas (*upaniṣats*) *uraikkum* = that present the fact *uṇmai* = as it is (i.e., truthfully) *aḷappu aridu* = is unfathomable. *ādaliṇ* = Therefore [Since it is impossible to measure the greatness of the *Siddhopāya* (i.e., God)] *viyappu iladām* = there can be no such talk of *taram* = the (*prapanna*’s) greatness *aḷavu eṇṇa* = being subjected to any kind of measurement (or limitation) (meaning that the greatness is unlimited), for those *vandu* = who come (as utter destitute and with no one else to turn to) and *kaḷal paṇivār* = seek refuge at His feet (even though) *taṇmai kiḍakka* = there may be “lowness” in them (“lowness” in societal status by virtue of their caste etc.). [It means that because there is no obstacle to their achieving the *puruṣārtha* they are seeking, and also because of the inherent glory of God, there is no diminution in God’s affection for the *Prapanna*]. *uyarndaṇarē* = Our exalted *ācāryas* *uṇmai* = having known this truth (that *bhāgavatas*’ greatness is beyond measurement) *uraittaṇar* = have very kindly taught us *ōram tavira* = without any prejudice (i.e., purely out of affection, with no consideration of whether the *bhāgavata* is “pure” or “tainted”, or is inadequately or fully qualified).

TS: The *upaniṣats* that always proclaim the truth, state clearly that the *prabhāva* (Glory) of *Puruṣottama* is limitless. It therefore follows that since He is the *Siddhopāya* (Primary

Means) for one to attain *Mokṣa*, that there should be no question that the glory of those that come and seek refuge at His feet, is also limitless. This is true even if such a *Prapanna* happens to be of a “low” societal status either by birth or qualifications or any other reason. Cognizant of this fact, our learned *ācāryas* have very kindly taught all of us impartially without any reference to our individual status (of caste, creed, gender, wealth, etc.).

वेदान्तेषु यथार्थवादिषु परस्योक्तस्य पुंस्योऽपरि-

च्छेद्यं तन्महिमेत्युपागतवतां पादाश्रितानां सताम्।

नैच्ये सत्यपि मेयताविरहितो भाति प्रभावस्त्विति

स्वाचार्या इह पक्षपातरहितास्तत्त्वं महान्तोऽब्रुवन्॥

vedānteṣu yathārthavādiṣu parasyoktasya puṁsyō: 'pari-
cchedyaṁ tanmahimetyupāgatavatāṁ pādāśritānāṁ satām |
naicye satyapi meyatāvirahito bhāti prabhāvastviti
svācāryā iha pakṣapātarahitāstattvaṁ mahānto: 'bruvan | |

உயர்ந்தனன் காவலன் அல்லார்க்கு உரிமை துறந்துயிராய்
மயர்ந்தமை தீர்ந்து மற்றோர் வழியின்றி அடைக்கலமாய்ப்
பயந்தவன் நாரணன் பாதங்கள் சேர்ந்து பழுவடியார்
நயந்த குற்றேவல் எல்லாம் நாடும் நன் மனுவோதினமே|| (34)

uyarndanaṁ kāvalaṁ allārkkku urimai tuṇduyirāy
mayarndamai tīrṇdu marṛōr valiyiṇṇi aḍaikkalamāy
payandavaṁ nāraṇaṁ pādaṅgaḷ cērṇdu paḷavaḍiyār
nayanda kurṛēval ellām nāḍum naṇ maṇuvōḍiṇamē | |

(Mulamantrādhikārah)

Meaning: *ōḍiṇamē* = We have indeed studied and understood (through our *Ācārya*) *naṇ maṇu* = the superior *mantra nāḍu* = that clearly propounds the manner in which the *Prapanna* prays to perform *kurrēval ellām* = all kinds of *kaiṅkaryams* (services) *paḷavaḍiyār* = that the *nityasūris* *nayanda* = perform with devotion (in *Paramapadam*); after *tuṇandu* = abandoning *urimai* = servitude *allārku* = to every one other than *uyarndaṇṇ* = the Greatest One (by reasons of being the Cause of the entire universe, and being One, with no one else equal or superior to Him) *kāvalaṇ* = and the Savior (*Śrīman Nārāyaṇa*, the Protector of one and all), [that is, after realizing that he is *śeṣa* (servant) to *Śrīman Nārāyaṇa* only and to no one else] [indicating thereby the meanings of the syllables ‘a’ and ‘m’ in the *Praṇava* in the *Aṣṭākṣara mantram*)]; after *uyirāy* = realizing distinctness of his soul from the body and senses [thus understanding, through the inquiry in to the attributes of the soul, namely its *aṇutva* (atomic size) and *jñānatva* and *jñāna guṇakatva*]” (intrinsic and expansive intellect), the significance of the syllable ‘m’ namely that he is distinct from the body and senses]; *tīrṇdu* = after getting rid of *mayarndamai* = the *ajñāna* (illusion or false knowledge in the form of “I” and “Mine”); *marṛōr vaḷi iṇṇi* = and having no other recourse [being completely driven by external forces on which he has no control, being too weak to resist and hence being left with no other choice], *cērṇdu* = reaching (adopting as the Means) *pādaṅgaḷ* = the Feet *nāraṇṇ* = of *Nārāyaṇa* *payandvaṇ* = the Creator of the universe *aḍaikkalamāy* = by offering himself as the entity to be saved [thus indicating the significance of the word *namah*].

(“The *Aṣṭākṣari* is the *mantra* that conveys the message that by realizing that we are servants of *Śrīman Nārāyaṇa* alone and of no one else, having completely given up *Ahaṅkāra* and

Mamakāra (the feelings of “I” and “Mine”), and with no other recourse, by seeking Refuge solely under His Lotus Feet, we can enjoy the “Kingdom” of extensive *kainkaryams* to Him, in the company of the *nityasuris* in *Paramapadam*. We learnt such an extraordinary *mantra* along with its full meaning directly from the mouth of our Great *Ācārya*, with his grace and blessings.” This is the essential meaning of this *pāsuram*).

TS: We have indeed learnt duly with meaning from our *Ācārya* the great *Mūlamantra* (*Aṣṭākṣari*) which explains how the *jīva* seeks through *Prapatti* to attain *Paramapadam* and then, like all the *nityasūris*, perform with devotion all the *kainkaryams* to the Lord. First, the seeker abandons servitude to every one other than the Greatest One, the Savior of All, thus displaying the *śeṣi* – *śeṣa* (Master-Servant) relationship between God and the *jīva* (represented by the ‘a’ sound and the ‘m’ sound respectively contained in the first word *Oṃ* in the *Aṣṭākṣari*); he sheds all illusion and realizes his true *svarūpa* (nature) and that he (the *jīva* represented by the ‘m’ sound’) is distinct from body and the senses; finally, realizing that there he has no other means to attain *Mokṣa* other than to surrender at the feet (signified by the second word ‘*namaḥ*’ in the *Mūlamantra*) of *Nārāyaṇa* alone (the third word ‘*Nārāyaṇaya*’ in the *Mūlamantra*) and offer himself as the entity to be saved by Him.

श्रेष्ठात् त्रातुः परेषां परिचरणमिहापास्य लब्धात्मबोधाः

धूताहंताभिमाना अनितरगतयो रक्ष्यभूताः प्रपन्नाः ।

स्रष्टुर्नारायणस्य स्थिरफलदपदौ नित्यसूर्याप्तसेवाः

प्रीत्या सर्वा लभन्तेत्विति नु विशदयन्तं मनुं ह्यभ्यसिष्म ॥

śreṣṭhāt trātuḥ pareṣāṃ paricaraṇamihāpāsya
 labdhātṁabodhāḥ
 dhūtāhaṁtābhimānā anitaragatayo rakṣyabhūtāḥ prapannāḥ |
 sraṣṭurnārāyaṇasya sthiraphaladapadau nityasūryāptasevāḥ
 prītyā sarvā labhantetviti nu viśadayantaṃ manuṃ
 hyabhyasiṣma | |

ஓதுமிரண்டை இசைத்து அருளால் உதவும் திருமால்
 பாதம் இரண்டும் சரணெனப் பற்றி நம் பங்கயத்தாள்
 நாதனை நண்ணி நலந்திகழ் நாட்டில் அடிமையெல்லாம்
 கோதில் உணர்த்தியுடன் கொள்ளுமாறு குறித்தனமே|| (35)

ōdumiraṇḍai icaittu aruḷāl udavum tirumāl
 pādāṁ iraṇḍum caraṇeṇaṇ paṛṛi nam paṅgayattā!
 nādaṇai naṇṇi nalantigaḷ nāṭṭil aḍimaiyellām
 kōḍil uṇarttiyuḍaṇ koḷḷumāru kurittāṇamē | |

(Dvayādhikārah)

Meaning: *kurittāṇamē* = We have learnt how *caraṇ eṇa paṛṛi* = by taking refuge, with a request to save (realizing as the Means), *pādāṁ iraṇḍum* = at both the feet of *tirumāl* = *Mahālakṣmī*'s Adorer, *Śrīyaḥpati* (*Nārāyaṇa*) *udavum* = that have become reachable (because of compassionately plodding us to utter at least once), what He, *aruḷāl* = out of compassion, *icaittu* = has combined together as one *iraṇḍai* = the two things (the *pūrva khaṇḍa* and *uttara khaṇḍa* passages) *ōdum* = that one reads about (in the *Kaṭhavalli*), [All the above taken together represent the meaning of the first part of the *Dvaya-mantra*]. (We have also learnt), *naṇṇi* = by approaching (in some far-off land) *nam* = our *nādaṇai* = *Vallabha* (Husband) (*Nārāyaṇa*) *paṅgayattā!* = of *Lakṣmī* residing on the lotus flower, *koḷḷumāru*

= the manner in which to perform *uṇartti uḍaṇ* = with true involvement (with total *Brahmānubhavam*) and *kōdu il* = without any blemish (i.e., free from flaws in the form of the illusion of thinking that “I do it” and “I enjoy the results”) *aḍimai ellām* = all the *kainkaryams* (performed) *nāṭṭil* = in the Land (*Paramapadam*) *tigaḷ* = of ever increasing *nalām* = *Ānanda* (Bliss). [We learnt to experience the meaning hidden in the words of the *Dvaya-mantra*]

TS: By surrendering at the two feet of *Lakṣmīvallabha*, *Śrīman Nārāyaṇa*, Who out of great compassion for us has given us the *Dvaya mantra* by combining the two passages from the *upaniṣat*, we have learnt how to reach (through Falling at His feet as described in the first part) our Lord, the Consort of *Kamalavāsini Mahālakṣmi* in *Paramapadam*, the Land of eternal and ever-increasing Bliss, and perform flawlessly all the *sēvās* to Him with total involvement (as described in the second part) thereby experiencing the true meaning of the words contained in both parts of the *Dvaya mantra*).

एकीकृत्य त्वधीतं द्वयमतिकरुणालभ्य लक्ष्मीप्रियालोः

पादावेवा विताराविति शरणमुपेत्याऽस्मदब्जालयायाः ।

नाथं संप्राप्य चानन्दधुभरित परव्योम्नि कैङ्कर्यपूर्तिं

निर्दुष्टं ब्रह्मपूर्णानुभवनसहितां चाप्तिरीतिं ह्यवैम ॥

ekīkṛtya tvadhītaṁ dvayamatikaruṇālabhya lakṣmīpriyāloḥ
pādāvevā vitārā viti śaraṇa mupetyā:’smadabjālayāyāḥ |

nāthaṃ saṃprāpya cānandadhubharita paravyomni
 kainkaryapūrṭiṃ
 nirduṣṭāṃ brahmapūrṇānubhavana sahitāṃ cāptirītiṃ
 hyavaima| |

குறிப்புடன் மேவும் தருமங்களின்றி அக்கோவலனார்
 வெறித்துளவக் கழல் மெய்யரணென்று விரைந்தடைந்து
 பிரித்த வினைத்திரள் பின் தொடராவகை அப்பெரியோர்
 மறிப்புடை மன்னருள் வாசகத்தால் மருளற்றனமே|| (36)

kuṛippuḍaṇ mēvum darumaṅgaḷiṇṛi akkōvalaṇār
 verittuḷavak kaḷal meyyaraṇenṛu viraindaḍaindu
 piritta viṇaittiraḷ piṇ toḍarāvagai apperiyōr
 maṛippuḍai maṇṇaruḷ vācagattāl maruḷarṛaṇamē| |

(Carama ślokādhikārah)

Meaning: *darumaṅgaḷ iṇṛi* = Without having alternate means (such as *Karma*, *Jñāna* or *bhakti*) *mēvum* = that require to be practiced *kuṛippu uḍaṇ* = with focus (and discipline) and *viraindu* = and (firmly) believing that *kaḷaḷ* = the Feet, accompanied with the *veri* = the fragrant *tuḷava* = *ṭulasi*, of *akkōvalaṇār* = that *Śrī Kṛṣṇa* Who took the form of a cowherd (descending on this earth declaring “*paritrāṇāya sādḥūnām*.....”) *mey* = are truly *araṇ* = the Saving Refuge (the primary Means), *aḍaindu* = we took refuge (in Him) alone and *attaṇōm* = became free of *maruḷ* = all ignorance *maṇ aruḷ* *vāśakattāl* = from (hearing) that assuring voice that came like a flood of (God’s) compassion *maṛippu uḍai* = with all its captivating power *apperiyōr* = from that Supreme Lord *Śrī Kṛṣṇa*, that *piritta* = freed us from *viṇai tiraḷ* = all sins *piṇ toḍarāvagai* = (and prevented them) from ever coming back to us again. [In

other words, having been freed from ignorance, and hence being free of all misery, we became free of all doubts and fear, and remained in a state of happiness and fulfillment all the time].

TS: Being incapable of following alternate paths such as the paths of *Jñāna*, *Karma* or *Bhakti* that demand a great deal of focus and rigorous practice, we put our full faith in the saving power of the fragrant *tulasi*-covered feet of the Great Cowherd, *Śrī Kṛṣṇa* as the only Means left for us and took refuge in them (abandoning all other *dharma*s). Thereafter, we got freed from all ignorance from listening to that compassionate, firm and assuring voice of that Supreme Lord that promised to free us from all our sins and ensure that they would never come back to us again.

कर्मानुष्ठेयमेकायन सहितमृते गोपरूपस्य विष्णोः

विश्वस्ता रक्षितारौ सुरभिततुलसीयुक्पदा वित्युपेत्य।

कृत्स्नं पापं पुनरपि च यथा नानुगच्छेत् परस्य

धूताज्ञाना वशीकृत्यतिकुशल कृपापूर्णं वाचा ह्यभूम ॥

karmānuṣṭheya mekāyana sahitamṛte goparūpasya viṣṇoḥ
viśvastā rakṣitārau surabhita tulasīyukpadā vityupetya |
kṛtsnaṃ pāpaṃ punarapi ca yathā nānugacchet parasya
dhūtājñānā vaśīkṛtyatikuśala kṛpāpūrṇa vācā hyabhūma | |

மருளற்ற தேசிகர் வான் உகப்பால் இந்த வையமெலாம்
இருளற்றிறைவன் இணையடி பூண்டியவண்ணுதலால்
தெருளற்ற செந்தொழில் செல்வம் பெருகிச் சிறந்தவர்பால்
அருளுற்ற சிந்தையினால் அழியா விளக்கேற்றினரே|| (37)

maruḷarṛa dēcikar vāṇ ugappāl inda vaiyamellām
 iruḷarṛiraivaṇ iṇaiyaḍi pūṇḍuyaveṇṇudalāl
 teruḷarṛa cendoḷil celvam perugic ciṇḍavarpāl
 aruḷurṛa cindaiyiṇāl aliyā viḷakkēṛṇarē | |

(Ācārya-kṛtyādhikārah)

Meaning: *dēcikar* = *Acāryas* (such as *Śrī Nāthamuni* and others) *arṛa* = who were free from *maruḷ* = ignorance, *vāṇ ugappāl* = out of desire for the *Paramapadam eṇṇudalāl* = and because of deciding that *inda vaiyamellām* = all the *jīvas* of this world (which is His *līlā-vibhūti* i.e., playful manifestation) *iruḷ arṛu* = should shed their ignorance and *pūṇḍiḍa* = attain *iṇaiyavaṇ* = *Paramaśeṣi Śrīkānta*'s *iṇai aḍi* = beautiful pair of feet, and *aruḷ urṛa cindaiyiṇāl* = out of compassionate consideration, *ēṛṇarē* = indeed lit *aliyā* = the never-to-be extinguished (never to be destroyed) *viḷakku* = lamp (the lamp of *sampradāyam*) *ciṇḍavar pāl* = in great people [noted for their qualities of *śama* and *dama* (self control and discipline)] who *perugi* = overflowed (exuded) *celvam* = with the wealth namely, *cendoḷil* = the sole *kaiṅkaryam* to God (in the form of *bhagavad ārāadhanam*) performed *teruḷ urṛa* = with proper understanding (i.e., *sva-para jñāna* or knowledge of individual self and God),.

TS: Our great *ācāryas* like *Śrī Nāthamuni* and others who were free from all ignorance and who loved *Paramapadam* and wanted that all the *jīvas* of this world should also shed their ignorance and attain the beautiful feet of God, in their great compassion, lit up and left this light of knowledge with their competent disciples who had developed and enhanced all their life this “Treasure”, namely the beautiful *sampradāyam* of *kaiṅkaryam* to God, performed with proper understanding, and

who would carry this light forward so that it may never be extinguished.

निर्मोहा देशिकेन्द्राः परमपदमहालिप्सया सर्वलोकाः

निर्मोहाश्शेषिणोऽङ्घ्रिद्वयमिति शरणं प्राप्नुयुश्चिन्तयित्वा।

कारुण्यैकार्द्रचित्तास्सुमतिसहित कैङ्कर्यसम्पत्समृद्ध्या

श्रेष्ठेष्वारोपयन् तं व्यपगतविहितं सम्प्रदाय प्रदीपम्॥

nirmohā deśikendrāḥ Paramapadamahālipsayā sarvalokāḥ
nirmohāśśeṣiṇo:’ṅghridvayamiti śaraṇaṁ prāpnuyuścintayitvā |
kāruṇyaikārdracittāssumatisahita kainkaryasampatsamṛddhyā
śreṣṭheṣvāropayan taṁ vyapagatavihataṁ sampradāya
pradīpam | |

ஏற்றி மனத்தெழில் ஞான விளக்கை இருள் அனைத்தும்
மாற்றினவர்க்கொரு கைம்மாறு மாயனும் காணகில்லான்
போற்றி உகப்பதும் புந்தியில் கொள்வதும் பொங்கு புகழ்
சாற்றி வளர்ப்பதும் சற்றல்லவோ முன்னம் பெற்றதற்கே||
(38)

ērri maṇattelil ṇāṇa viḷakkai iru| aṇaittum
māṛriṇavarkkoru kaimmāru māyaṇum kāṇagillāṇ
pōrri ugappadum pundiyl koḷvadum poṅgu pugaḷ
cārri vaḷarppadum carrallavō muṇṇam perradarkē | |

(Śiṣya-kṛtyādhikāraḥ)

Meaning: māyaṇum = Even the amazingly capable God Himself (Who gave us the *Carama śloka*) kāṇagillāṇ = is unable

to find *oru kaimmāru* = a suitable return favor to offer (to the *Ācārya* who) *ērri* = lit *elil* = the bright *ñāna viḷakkai* = light of *jñāna* [pertaining to the *tattva-hita-puruṣārtha* (truth-beneficial-human aspirations), (meaningful)] *maṇattu* = in the mind (of the disciple), [i.e., taught the *śiṣya* very well] and *mārrinavarkku* = dispelled *iruḷ aṇaittum* = all the darkness [*ajñāna* (ignorance), *anyathā jñāna* (false knowledge), and *viparīta jñāna* (confusion)]. *ugappadum* = Pleasing him *pōrri* = by singing his praise (oral service), *koḷvadum* = Contemplating on him *pundiyyil* = in his *buddhi* (intellect) (mental service), and *vaḷarpadum* = enhancing *cārri* = by proclaiming in this world *poṅgu* = the overflowing *pugaḷ* = auspicious qualities of the *Ācārya*, *carru allavō* = aren't all indeed too little? (Only a token demonstration of one's love for one's *Ācārya*, even though not an adequate return favour) *perradarku* = for what was obtained (as a great gift at the feet of the *Ācārya*) *munṇam* = in the past.

TS: Even the mighty God cannot find a suitable return favour to offer to the *Ācārya* who lit the bright lamp of knowledge in the mind of the disciple and thus dispelled all the ignorance in him. Pleasing the *Ācārya* by singing his praise, contemplating on him and his teachings in one's mind all the time, and enhancing his glory by profusely proclaiming to the world his overflowing auspicious qualities, are just a few ways in which the disciple can express his gratitude, albeit only in a token form, to his *Ācārya* for all that the disciple has received from the *Ācārya* in the past.

प्रौढज्ञानप्रदीपं श्रितमनसि समारोप्य सर्वान्धकार

प्रध्वस्तुर्देशिकस्य प्रतिकृतिमुचितां कर्तुमेकां न विद्यात्।

अत्याश्चर्यक्रियोऽपि स्तुतित उपचितानन्दतादान मन्तः

कीर्तेः संवर्धितायाः प्रकटनमपि किं प्राक् तदाप्तस्य नाल्पम् ॥

prauḍhajñānapradīpaṃ śritamanasi samāropya sarvāndhakāra-
pradhvasturdeśikasya pratikṛtimucitāṃ kartumekāṃ na vidyāt |
atyāścaryakriyo: 'pi stutita upacitānandatādāna mantah
kīrteḥ saṃvardhitāyāḥ prakāṣanamapi kiṃ prāk tadāptasya
nālpam ||

முன் பெற்ற ஞானமும் மோகம் துறக்கலும் மூன்றுரையில்
தன்பற்ற தன்மையும் தாழ்ந்தவர்க்கீயும் தனித்தகவும்
மன் பற்றி நின்ற வகை உரைக்கின்ற மறையவர்பால்
சின்பற்றி என்பயன் சீர் அறிவோர்க்கிவை செப்பினமே || (39)

muṇ perra ñāṇamum mōgam tuṛakkalum mūṇruraiyil
tanparra taṇmaiyum tāḷṇdavarakkīyum taṇittagavum
maṇ parri niṇra vagai uraikkiṇra maraiyavar pāl
cinparri enbayan cīr aṇivōrkkivai ceppiṇamē ||

(Nigamañādhikāraḥ)

Meaning: *ceppiṇamē* = We have said to (discussed with) *cīr aṇivōrku* = those who wish to learn all about the matters such as experiencing the *kalyāṇaguṇas* (auspicious qualities) etc. *maraiyavar pāl* from the *vedāntis* who depend on the *vedas* as the authority (i.e., from the *ācāryas*), *ivai* = these (matters contained in the 32 *adhikāras* of *Raharyatrayasāra*) things such as, *perra ñāṇamum* = the knowledge (of *tattva*, *hita* and *puruṣārtha*) acquired (through the *Ācārya*) *muṇ* = previously (starting from a fortuitous birth), *tuṛakkalum* = the shedding of

mōgam = *ajñāna* (ignorance) (i.e., the removal of illusion stirred up by the arguments of false proponents), *tanpu ar̥ra* = a distraction-free *tanmaiyum* = mental state *mūṇru uraiyil* = in the three *rahasyas* [i.e., free from distractions such as *anyaśeṣatva* (misconceptions such as subordination to a different being other than *Śrīman Nārāyaṇa*, independence of the Self, etc), *taṇi* = the unique *tagavum* = grace *īyum* = given (extended) to *tāṇḍavarkku* = (us) the destitutes [or, *tanpar̥ra tanmaiyum* = the meaning of the *Mūlamantra*, *tāṇḍavarkku īyum* = *upāyāntara sthāna kṛpā*, i.e., the meaning of the *Dvaya mantra*] and *nin̄ra vagaiyum* = the way to remain *maṇ par̥ri* = surrendered to the King (the Lord) [i.e., the way to live free from all sins and free from all misery (the meaning of the *Carama śloka*, in other words)]. *cin̄ par̥ri eṇ payaṇ* = What is the use of other discussions that yield trivial benefits? [Alternate possible rendering: *muṇ per̥ra ṇāṇamum* = the expanse of knowledge acquired at the time of creation, *mōgam tuṛakkalum* = the sleep of illusion created by the ascendance of the influence of *śabda*, etc (external sensory inputs from the material world); similarly an alternate reading: *tan̄ par̥ra tanmaiyum* = the state of mind attained by understanding the true nature of one's self].

TS: For the benefit of those *āstikas* who wish to learn from the *ācāryas* who truly follow the *vedas*, we have described the following important aspects in detail in the 32 *adhikāras* of the *Rahasyatrayasāra*;

- the knowledge that one has acquired earlier fortuitously about *tattva*, *hita* and *puruṣārtha*;
- the manner in which to get freed from ignorance;
- the manner in which to stay clear of distractions in the contemplation of the three *rahasyas*; (reference to *Mūlamantra anusandhāna*)

- the unique compassion that will be extended to those that approach God, as a “destitute” (reference to *Dvaya mantra*), and
- the nature of existence of one who has sought and attained refuge under God (reference to *Carama śloka*).

What is the use of discussing other trivial matters?

ज्ञानं पूर्वोपलब्धं त्यजन ममतिताया रहस्यत्रयेऽत्र

त्यक्तात्मीयापकर्षत्वमपि विनतदेयां दयां चाद्वितीयाम्।

गाढानेकप्रकार प्रविशदकरणाम्नायविद्देशिकेभ्यः

लिप्सून् प्रत्यभ्यदध्म श्रियमखिलविधां क्षुद्रदान् प्रत्यलं नः ॥

jñānaṃ pūrvopalabdham̐tyajana mamatitāyā rahasyatraye:’tra
tyaktātmiyāpakarṣatvamapi vinatadeyāṃ dayāṃ cādvitīyām |
gāḍhānekaprakāra praviśadakaraṇāmnāyaviddeśikebhyaḥ
lipsūn pratyabhyadadhma śriyamakhilavidhāṃ kṣudradān
pratyalaṃ naḥ | |

செப்பச் செவிக்கமுதென்னத் திகழும் செழும் குணத்துத்
தப்பற்றவருக்குத் தாமே உகந்து தரும் தகவால்
ஓப்பற்ற நான்மறை உள்ளக்கருத்தில் உறைத்துரைத்த
முப்பத்திரண்டிவை முத்தமிழ் சேர்ந்த மொழித்திருவே|| (40)

ceppac cevikkamuden̐nat tigaḷum celum guṇattut
tapparravarukkuṭ tāme ugandu tarum tagavāl
ōpparra nāṇmarai uḷḷakkaruttil uraitturaitta
muppattiraṇḍivai muttamiḷ cērnda molittiruvē | |

(Nigamaṇādhikārah)

Meaning: *ivai muppatt iraṇḍu* = These thirty two *pāsurams* contained in the *adhikāras*), which *ceppa* = when merely uttered (without even understanding the meaning) *tigaḷum* = shine (bring joy) *amud eṇṇa* = like *amṛtam cevikku* = to the ears (of the listeners), and which *uraitta* = have been told *uraittu* = after familiarizing myself very well *uḷḷa* = with the inner *karuttil* = meaning contained in *ōpparra* = the incomparable *nāṇ marai* = four Vedas, *tagavāl* = due to the grace (of God and *bhāgavatas*) that *tarum* = they bestow (so as to give the necessary capability) *tāmē ugandu* = on their own with pleasure on *tappu arṛavarkku* = those who do not swerve *ceḷum guṇattu* = from pious qualities (i.e., to good disciples possessing virtuous qualities like *śama*, *dama*, etc, and being free from bad qualities like anger, etc), *tiruvē* = add brightness *moḷikku* = to the *Śrī sūkti* (i.e., to the *Divya prabandha sūkti* called *Śrī Rahasyatrayasāra*) *muttamil cērnda* = which includes the three qualities of Tamil poetry [meaning the uniqueness of the *vakta* (sayer), the *vācya* (object addressed) and the *vacana* (words said); or the qualities of robustness of sound, robustness of meaning, and singability]. [In other words, if these *pāsurams* in the *maṇipravāḷam* form were not there, this *prabandham* would have become lack-lustre and dull].

TS: These thirty two *pāsurams* contained in the *Rahasyatrayasāram* are a joy to listen even when one simply recites them without understanding their meaning. They have been presented here (by me) after thoroughly familiarizing myself with the inner meaning of the incomparable four *vedas*. This has been possible due to the grace that God and the *bhāgavatas* have very kindly and happily chosen to bestow on me. It is indeed my great *bhāgyam* since they do so only for those who are disciplined and do not swerve from the virtuous path.

These thirty two *pāsurams* that possess the triad of qualities, namely diction, meaning and poetry have lent charm to the composition of *Rahasyatrayasāram*.

उक्ताः कर्णसुधावहा गुणवतां दोषैर्विमुक्तात्मनां

सन्तुष्य स्वयमेव चात्मसमता कार्यात्मकारुण्यतः।

सारार्थं चतुरागमेष्वसदृशेष्वालोड्य गूढं मुहुः

द्वात्रिंशन्महिता इहास्त्रिगुणिता गाधा हि सूक्तिश्रियः ॥

uktāḥ karṇasudhāvahā guṇavatāṃ doṣairvimuktātmanāṃ
santuṣya svayameva cātmasamatā kāryātmakāruṇyataḥ |
sārārthaṃ caturāgameṣvasadrṣeṣvāloḍya gūḍhaṃ muhuḥ
dvātriṃśanmahitā ihā striguṇitā gādhā hi sūktiśriyaḥ | |

புருடன் மணிவரமாகப் பொன்றா மூலப்

பிரகிருதி மறுவாக மான் தண்டாகத்

தெருள் மருள் வாளுறையாக ஆங்காரங்கள்

சார்ங்கம் சங்காக மனம் திகிரியாக

இருடிகங்கள் ஈரைந்தும் சரங்களாக

இருபூத மாலை வனமாலையாகக்

கருடன் உருவாம் மறையின் பொருளாம் கண்ணன்

கரிகிரி மேல் நின்றனைத்தும் காக்கின்றானே||

(41)

puruḍaṇ maṇivaramāgap poṇṇrā mūlap

pirakirudi maṟuvāga māṇ taṇḍāgat

teruḷ maruḷ vāḷuṟaiyāga āṅgāraṅgaḷ

cārṅgam caṅgāga maṇam tigiriyāga

iruḍikaṅgaḷ īraindum caraṅgaḷāga

irupūda mālai vaṇamālaiyāgak

garuḍaṇ uruvām maṛaiyiṇ poruḷām kaṇṇaṇ
karigiri mēl niṇṇaṇaittum kākkinṇāṇē | |

(*Tattva-trayādhikāraḥ*)

Meaning: (Having) *puruḍaṇ* = the *Puruṣa* (*jīva*) *maṇi varam āga* = as the *Kaustubha* [since the *nityasūri* (the Eternally Liberated Soul) who is the symbolic ideal of the *jīva*, is idolized in the form of the *Kaustubha* gem adorning *Śrīman Nārāyaṇa*, the words “*puruḍaṇ maṇivaram*” are used to denote identity with that symbolic ideal]; *poṇṇā* = the indestructible *mūlap pirakirudi* = the *Prakṛti Tattva* (the Primordial Matter) *maṛu āga* = as the *Śrīvatsa* mark; *māṇ* = the *Mahāt Tattva*, *taṇḍ āga* = as the staff-shaped *Gadā* (i.e., Mace called *Kaumodakī*); *teruḷ* = knowledge *maruḷ* = and ignorance *vāḷ* = as the Sword (called *Nandaka*) and *uṛai āga* = Scabbard (which is the receptacle for the sword); *āṇḡāraṇḡaḷ* = the egos (i.e., the *sātvika* + *tāmasa guṇas*), *cāṇḡam* = as the Bow called the *Śārṇḡa* and *caṇḡ āga* = and *Śaṅkha* (the Conch called *Pāñcajanya*); *maṇam* = the entity of Mind *tikiri āga* = as the *Cakra* (the discus called *Sudarśana*); *iruḍikaṇḡaḷ* = the *hṛṣīkas*, i.e., the *indriyas* (the sensory and motor organs *īr aindum* = all ten of them *caraṇḡaḷ āga* = as the arrows; *iru būta mālai* = the two kinds of *bhūtas* (states) [consisting of the *Sūkṣma* (microscopic) called *Tanmātra* and the *Sthūla* (macroscopic) called the *Ākāśa*, *vaṇamālai āga* = as the Garland called *Vaijayanti*, *kaṇṇaṇ* = *Śrī Kṛṣṇa poruḷ ām* = The Essence *maṛaiyiṇ* = of the Vedas *uru ām* = that are personified in the form of *garuḍaṇ* = *Garuḍa*, *kākkinṇāṇē* = is indeed protecting *aṇaittum* = everything, *niṇṇu* = standing all the time *karigiri mēl* = on top of the *Hastigiri*. [In other words, God the Essential Being propounded by the Vedas shines with all the afore-said entities adorning Him as various weapons and ornaments].

TS: *Śrī Kṛṣṇa*, the Essential Being propounded by the Vedas that are personified in the form of *Garuḍa*, indeed stands as Lord *Vardaraja Swamy* atop the *Hastigiri (Kāñci Hill)* protecting the entire universe. He shines there sporting different weapons and ornaments that symbolize the various elements in the universe as follows:

the *jīva* symbolized by the *Kausthuba manī*;

the indestructible *Mūla Prakṛti* (Primordial Matter) by the *Śrīvatsa* mark on His chest;

the *Mahāt Tattva* by the staff-like Mace called *Kaumodakī*;

Knowledge and Ignorance by the Sword (*Nandaka*) and Scabbard;

the *Ahaṅkaras* (egos) by the Bow (*Śārṅga*) and Conch (*Pāñcajanya*);

the entity “Mind” by the Discus (*Sudarśana cakra*);

the ten Sense Organs (five sensory and five motor) by the Arrows;

and lastly the two kinds of entities, namely the Microscopic and the Macroscopic, symbolized by the *Vaijayanti mālā*.

जीवात्मा कौस्तुभत्वं प्रकृतिरविहतिर्लाञ्छनत्वं महच्च

तत्त्वं कौमोदकीत्वं मति रमतिरुभे चासितां कोशतां च।

तच्चाहङ्कारयुग्मं क्रमत उपगतं शार्ङ्गतां शङ्खतां च

स्वान्तं चक्रस्वरूपं दशविधकरणान्यप्यवापुश्शरत्वम् ॥

सभूताद्यां मालां धरति वनमालेत्यभिधया

प्रकारेणैवं हि प्रभुरखिल तत्त्वानि विधरन्।

गरुत्मद्रूपात्त श्रुतिनिकरसाराथविषयः

समस्तं श्रीकृष्णः करिशिखरि सुस्थस्समवति ॥

jīvātmā kaustubhatvaṃ prakṛti ravihatirlāñchanatvaṃ mahācca
tattvaṃ kaumodakītvam mati ramati rubhe cāsītāṃ kośatāṃ
ca |

taccāhaṅkārayugmaṃ kramata upagataṃ śārṅgatāṃ
śaṅkhatāṃ ca
svāntaṃ cakrasvarūpaṃ daśavidhakaraṇānyapyavāpu
śśaratvam | |

sabhūtādyāṃ mālāṃ dharati vanamāletyabhidhayā
prakāreṇaivaṃ hi prabhurakhilatatvāni vidharan |
garutmadrūpātta śrutinikarasārārthaviśayaḥ
samastaṃ śrīkr̥ṣṇaḥ kariśikhari susthassamavati | |

ஆராதவருள் அமுதம் பொதிந்த கோயில்
அம்புயத்தோன் அயோத்தி மன்னற்களித்த கோயில்
தோலாத தனிவீரன் தொழுத கோயில்
துணையான வீடணற்குத் துணையாம் கோயில்
சேராத பயனெல்லாம் சேர்க்கும் கோயில்
செழுமறையின் முதலெழுத்துச் சேர்ந்த கோயில்
தீராத வினையனைத்தும் தீர்க்கும் கோயில்
திருவரங்கம் எனத் திகழும் கோயில் தானே||

(42)

ārādavaruḥ amudam podinda kōyil
ambuyattōṇ ayōtti maṇṇaṅkaḷitta kōyil
tōlāda taṇivīraṇ toḷuda kōyil
tuṇaiyāṇa vīḍaṇaṅkut tuṇaiyām kōyil
cērāda payaṇellām cērkkum kōyil
ceḷumaṇaiyiṇ mudaleḷuttuc cērnda kōyil
tīrāda viṇaiyaṇaittum tīrkkum kōyil
tiruvaraṅgam eṇat tigaḷum kōyil tāṇē | |

(Sthāṇa-viśeṣādhikāraḥ)

Meaning: *kōyil* = It is the *divya vimāna* (divine temple sanctum) *podinda* = that is full of *amudam* = the *amṛta* of *ārāda* = unabated (limitless) *aru!* = compassion (as though not being satisfied however much has been showered on the devotee) (the *amṛta* in the form of *Śrī Raṅganātha* that is like the very personification of His compassion itself acting as the life-saving *sanjīvanaam* for those that are scorched by the heat of *saṃsāra*); *kōyil* = it is the *divya vimāna* that *ambuyattōṇ* = *Ambujāsana* (*Brahma*) *aḷitta* = granted (gave) *ayōtti maṇṇar* = to the kings of *Ayodhya* ;

kōyil = it is the *divya vimāna* that *tōlāda* = the undefeated *taṇi vīraṇ* = incomparable hero (*Śrī Rama*) *toḷuda* = worshipped;

kōyil = it is the *vimāna* that *tuṇaiyāṇa* = was the protector *vīḍaṇaṛkku* = for *Vibhīṣaṇa tuṇaiyāṇa* = who was the helping hand (for *Śrī Rama*);

kōyil = it is the *vimāna* that *cērkum* = that makes available *payan ellām* = all the fruits (desired results) *cērāda* = that are not available (any where else);

kōyil = it is the *vimāna cērnda* = that is associated with *mudal eḷuttu* = the first letter (character in the form of *Praṇava* (*Om*) *ceḷu maraiyiṇ* = in the sacred *Veda*;

kōyil = it is the *vimāna tīrkkum* = that removes *viṇai aṇaittum* = all the sins (preventing them from ever coming back, and granting *Mokṣa*) *tīrāda* = that cannot be removed (by any other means) [the *kōyil* that saves one from rebirth and grants *Mokṣa*];

kōyil tāṇē = it is indeed the *Vimānam tigaḷum* = that shines *tiru araṅgam* = by the unmatched name of *Śrīraṅgam* (meaning that there is nothing else like this *Vimāna*, having all the above mentioned attributes).

TS: It is the *divya vimānam* that is full of the infinite *amṛtam* of God's saving compassion; it is the *vimanam* that Lord *Brahma* gave with blessings to the kings of *Ayodhya*; it is the *vimānam* that the never-defeated hero *Śrī Rama* worshipped; it is the *vimānam* that became the protector of *Vibhīṣaṇa* who was the favored friend of *Śrī Rama*; it is the *vimāna* that can fulfill all the devotee's desires which cannot be fulfilled by any other means; it is the *Praṇava vimānam* that is associated with (or has the form of) the first letter *Om* of the sacred *Vedas*; it is the *vimānam* that can destroy all the otherwise indestructible sins; it is indeed none other than the shining *Divyadesha* known as *Śrīraṅgam*.

श्रीरङ्गं स्थानमाद्यं प्रथित मतिकृपारूपपीयूषवाहं
 धात्रायोध्यापतिभ्यो वरिवसतिकृते दत्तमेतद्विमानम्।
 वीरेणानन्यजेत्रा दशरथतनयेनार्चितं धाम पूतं
 स्थानं साहाय्यकर्तुर्ह्युपकृतिफलदं रावणानन्तरस्य ॥
 लोकेऽन्यैर्दुर्लभं तत्सकलविधफलप्रापकं धाम दिव्यं
 श्लाघ्यान्नायाद्यवर्णं प्रणववदवनाद्यर्थपूर्णं विमानम्।
 अन्योपायानपोह्याखिल दुरितहरं त्रायमाणं विमानम्
 यात्रावाचां निदानं त्विति नुतमभय श्रीतरङ्गं विमानम् ॥

śrīraṅgaṃ sthānamādyam prathita matikṛpārūpapīyūṣavāhaṃ
 dhātrāyodhyāpatibhyo varivasatikṛte datta metadvimānam |
 vīreṇānanyajetrā daśarathatanayenārcitaṃ dhāma pūtaṃ
 sthānaṃ sāhāyyakarturhyupakṛtiphaladaṃ rāvaṇānantarasya | |
 loke: 'nyairdurlabhaṃ tatsakalavidhaphalaprāpakam dhāma
 divyam

ślāghyāmnāyādyavarṇa praṇava vadavanādyarthapūrṇaṁ
 vimānam |
 anyopāyānapohyākhila duritaharaṁ trāya māṇaṁ vimānam
 yātrāvācāṁ nidānaṁ tvitinutamabhaya śrī taraṅgaṁ vimānam ||

கண்ணன் அடியினை எமக்குக் காட்டும் வெற்பு
 கடு வினையர் இரு வினையும் கடையும் வெற்பு
 திண்ணமிது வீடென்னத் திகழும் வெற்பு
 தெளிந்த பெரும் தீர்த்தங்கள் செறிந்த வெற்பு
 புண்ணியத்தின் புகல் இதெனப் புகழும் வெற்பு
 பொன்னுலகில் போகமெல்லாம் புணர்க்கும் வெற்பு
 விண்ணவரும் மண்ணவரும் விரும்பும் வெற்பு
 வேங்கட வெற்பென விளங்கும் வேத வெற்பே|| (43)

kaṇṇaṇ aḍiyiṇai emakkuk kāṭṭum verpu
 kaḍu viṇaiyar iru viṇaiyum kaḍiyum verpu
 tiṇṇamidu viḍeṇṇat tigaḷum verpu
 telinda perum tīrttaṅgaḷ ceṇinda verpu
 puṇṇiyattiṇ pugalaḷ idēṇaḷ pugalaḷ verpu
 poṇṇuḷagiḷ bōgamellām puṇarkkum verpu
 viṇṇavarum maṇṇavarum virumbum verpu
 vēṅgaḍa verpeṇa viḷaṅgum vēda verpē ||

(Sthāṇa-viśeṣādhikāraḥ)

Meaning: *verpu* = This is the Mountain where *kaṇṇaṇ* = Śrī Kṛṣṇa as Śrīnivāsa *kāṭṭum* = shows *emakku* = us *aḍi iṇai* = the pair of His two lotus feet (as both the Goal and the Means to reach it for His devotees); *verpu* = it is the Mountain that *kaḍiyum* = destroys *iru viṇaiyum* = both kinds of bondage (called *puṇya* and *pāpa*) of *kaḍu viṇaiyar* = of those who have committed terrible sins; *verpu* = it is the Mountain *tigaḷum* = which shines *eṇṇa* =

proclaiming as though *idu* = that this Mountain *tinṇam* = is truly *vīḍu* = *Paramapadam*; *verpu* = it is the Mountain *ceṇḍa* = that is profusely filled with *teḷinda* = clear *perum* = great *tīrtanḡal* = holy waters; *verpu* = it is the Mountain *pugaḷum* = that is glorified *eṇṇa* = that *idu* = this Mountain alone is the *pugaḷ* = means (repository) *puṇṇiyattin* = of all *puṇya*; *verpu* = it is the Mountain *puṇarkum* = that brings to one *bōgam ellām* = all the pleasures *poṇ ulagil* = that are found in the ever-brilliant *Paramapadam*; it is the Mountain that *viṇṇavarum* = the *nityasūris* residing in *Paramapadam*, as well as *maṇṇavarum* = the resident pious ones on this earth *virumbum* = worship with great adoration; *vēda verpē* = It is indeed the Mountain that has the form of the *Veda* and glorified by the *vedas*, *viḷaṅgum* = shining *vēṅgaḍa verpu eṇa* = as *Veṅkatagiri* (even in the *vedas*).

TS: This is the Mountain where *Śrī Kṛṣṇa*, in the form of Lord *Śrīnivāsa* points us to His pair of lotus feet as the Ultimate Refuge; it is the Mountain that destroys both forms of bondage, namely *puṇya* and *pāpa* even in the worst of sinners; it is the Mountain which shines proclaiming that it is truly the *Paramapadam* itself; it is the Mountain that has an abundance of *puṇya tīrthas* (holy waters) with crystal-clear water; it is the Mountain that is glorified as the one which is the repository of all *puṇya*; it is the Mountain that can bring to one all the pleasures found in the Golden Land; namely *Paramapadam*; it is the Mountain that the residents of the heaven and earth equally adore. It is indeed the Mountain that has the form of the *Veda* and is glorified by the *Veda* that shines as *Veṅkatagiri*.

श्रीकृष्णाङ्घ्रियुग प्रदर्शनकरो ह्यस्माकमुर्वीधरः

कूरैन्श्वरतामघं द्विविधमप्युन्मूलयन् भूधरः।

एषह्येव विमुक्तिधाम परमित्युद्भासितो भूधरः

तीर्थैर्निर्मलवारिभिर्बहुविधैर्निरन्ध्रितो भूधरः ॥

पुण्यानामयमेव चाश्रय इति ख्यातस्स्तुतो भूधरः

धाम्नस्तस्य परस्य भोगमखिलं चोत्पादयन् भूधरः ।

नित्यावासिभिरत्र भूसुरवरैश्चात्यादृतो भूधरः

प्रोक्तो वेङ्कटशैल इत्यसदृशो वेदाकृतिर्भूधरः ॥

śrīkṛṣṇāṅghriyuga pradarśanakaro hyasmāka murvīdharah
kūraināscaratāmaghaṁ dvididhamapyunmūlayan bhūdharah |
eṣahyeva vimuktidhāma paramityudbhāsito bhūdharah
tīrthairnirmalavāribhīrbahuvidhairnīrandhrito bhūdharah || |
puṇyānāmayameva cāśraya iti khyāta sstuto bhūdharah
dhāmna stasya parasya bhogamakhilam cotpādayan
bhūdharah |
nityāvāsibhiratra bhūsuravaraiścātyādṛto bhūdharah
prokto veṅkaṭaśaila ityasadr̥śo vedākṛtirbhūdharah | |

உத்தமமர்த்தலம் அமைத்ததோர்

எழில் தனுவின் உய்த்த கணையால்

அத்திரவரக்கன் முடி பத்தும்

ஒரு கொத்தென உதிர்த்த திறலோன்

மத்துறு மிகுத்த தயிர் மொய்த்த வெணெய்

வைத்ததுணும் அத்தனிடமாம்

அத்திகிரி பத்தர் வினை தொத்தற

அறுக்கும் அணி அத்தகிரியே||

uttamamarttalam amaittadōr
 eḷil daṇuviṇ uytta kaṇaiyāl
 attiravarakkaṇ muḍi pattum
 oru kotteṇa udirṭta tiralōṇ
 mattuṟu migutta tayir moytta veṇey
 vaittaduṇum attañiḍamām
 attigiri pattar viṇai tottaṛa
 aṟukkum aṇi attigiriyē ||

(*Sthāna-viśeṣādhikāraḥ*)

Meaning: *tiralōṇ* = The Powerful One (*Śrī Rāma*) *udirṭta* = who felled *oru kottu eṇa* = in one bunch *muḍi pattum* = all the ten heads *arakkaṇ* = of the *Rākṣasa* (namely *Rāvana*) *attira* = who was powerful with all the *astras*, *kaṇaiyāl* = with an arrow *uytta* = launched from *ōr* = an incomparable *eḷil* = dazzling *daṇu* {*danuvin*} = bow *amaittadu* = that was appropriately matched *uttamam* = with the greatest of all *amarttalam* = battlefield, as well as the One (*Śrī Kṛṣṇa*) *uṇum* = eating *veṇai* = the butter *vaittad* = kept (on top of the fire for melting) *moytta* = after it came up *migutta* = profusely *tayir* = on top of the curd *mattuṟu* = ready for being churned vigorously with a churning staff (and thus the Supreme Lord Who appeared both in the form of *Śrī Rama* and *Śrī Kṛṣṇa*), *attañ* = (came to live) as the dear friend *iḍam ām* = in the great *Hastigiri* (of *Kāñci*). *aṟukkum* = It will eradicate *aṛa* = to complete destruction (so that it is fully destroyed leaving no trace behind) *tottu* = all the heat of *pattar* = His devotees' *viṇai* = sins. (It is, after all, the *Cakra* representing His *Sankalpa* or Will that destroys the sins of those who seek refuge in His feet). (It thus seems as though) *at-tigiri* = that *Cakra* (*Sudarśana* in His hand) *aṇi ē* = is merely ornamental. [The interpretation here is as follows: The place where the Supreme

Lord resides has become sanctified by His prsesence alone. Thus all the sins would be completely destroyed due to that rason alone. Then where is the need for the *Chakra* in the Lord's Hand? The answer is that it sits there merely as a decorative ornament on His hand].

TS: The all-powerful *Śrī Rama* who felled in one bunch all the ten heads of the *Rākṣasa* (*Rāvana*) with a single arrow launched from his incomparable, dazzling bow that matched appropriately with the mood in the battlefield, as well as *Śrī Kṛṣṇa*, eating the butter rising to the top from the curd that had been freshly churned with a churning staff and put away (by *Yaśoda*), stand in the form of Lord *Varadarāja* as the Well-Wisher of His devotees atop the *Hastigiri* Hill in *Kāñci* sanctifying the place and destroying completely all the burning sins of His devotees by His mere presence. Therefore it indeed seems as though the *Sudarśana Cakra* He holds in His hand merely serves as an ornament on His hand (since there is no more any need for it to do its usual duty of destroying the sins).

उत्तमसंयुग भूसदृशैक समुज्वल चापसुयोजितबाणत

आस्त्रबलोद्धत दैत्यशिरोदशकस्तबक प्रविपातबलाधिक।

मन्थन सम्मथनोत्थ दधिस्थनवोद्धृत शिख्यगभक्षचणाविह

हस्तिगिरिर्नतपापसमूल विनाशक ईशकरीरलङ्कृतिः ॥

uttamasamyuga bhūsadṛśaika samujvala cāpasuyojitabāṇata-
āstrabaloddhata daityaśirodaśakastabaka pravipātabalādhika |
manthana sammathanottha dadhistanavoddhṛta
śikhyagabhakṣacaṇāviha
hastigirirnatapāpasamūla vināśaka īśakarīralaṅkṛtiḥ ||

எட்டு மா மூர்த்தியெண் கணன் எண் திக்கு
எட்டிறை எண் பிரகிருதி
எட்டுமா வரைகள் ஈன்றவெண் குணத்தோன்
எட்டெனுமெண் குணமதியோர்க்கு
எட்டு மா மலர் எண் சித்தி எண் பத்தி
எட்டு யோகாங்கம் எண் செல்வம்
எட்டு மா குணம் எட்டெட்டெனும் கலை
எட்டிரத மேலதுவும் எட்டினவே||

(45)

eṭṭu mā mūrttiyeṇ kaṇaṇ eṇ dikku
eṭṭirai eṇ pirakiruti
eṭṭumā varaiga! īṇṛaveṇ guṇattōṇ
eṭṭeṇumeṇ guṇamadiyōrkku
eṭṭu mā malar eṇ citti eṇ patti
eṭṭu yōgāṅgam eṇ celvam
eṭṭu mā guṇam eṭṭeṭṭeṇum kalai
eṭṭirada mēladuvum eṭṭiṇavē | |

(Mūla-mantrādhikāraḥ)

Meaning: eṇ guṇa matiyōrkku = Those possessing the eight qualities of the mind) [namely, *grahaṇa* (comprehension) – *dhāraṇa* (assimilation) – *smaraṇa* (recall) – *pratipādana* (ability to explain) – *ūha* (inference) – *apoha* (reasoning) *arthavijñāna* (knowledge of the science of interpretation) and *tattvajñāna* (knowledge of the true principle)], eṭṭu eṇṇum = who contemplate on the “Eight”, namely the *Mūlamantram* (*Aṣṭākṣara mantram*), eṇ guṇattōṇ = of the Lord, Who has the eight qualities (such as *Apahata-pāpamā* etc, Who *īṇṛa* = created (all the following such as) eṭṭu māmūrti = the one manifesting as eight *Mahāmurtis* (i.e., *Rudra*), eṇ kaṇ = the Eight-Eyed One (*Brahma*), eṇ dikku = the eight cardinal directions, eṭṭu irai = the

eight *Dik-pālakas* (the ones guarding these directions), *eṇ pirakiruti* = the eight *Prakṛtis*, and *eṭṭu mā araigaḷ* = the eight *Kula-parvatas* (Principal mountains, namely *Himavat*, *Niṣadha*, *Vindhya*, *Mālyavat*, *Pāriyātrika*, *Mandara*, *Malaya* and *Meru*) *eṭṭiṇavē* = will have within their reach all the following qualities, namely,

eṭṭu mā malar = the eight types of great “flowers” (virtues such as *ahimsā*, etc):

eṇ citti = the eight *siddhis* (attainments [such as *ūha* (inference), *tarka* (logic), *adhyayana* (study), destruction of the three types of misery *ādhyātmika*, *ādibhautika* and *ādidaiḥika* (related to the spirit, mind and body), *sahr̥tprāpti* (good mind), *dāna* (the ability to give)]):

eṇ patti = the eight forms of *bhakti* (devotion), [namely, *smaraṇa* (thinking of God), *kīrtana* (singing about God), etc];

eṭṭu yōgāṅgam = eight components of *yoga* [namely, *yama* (self control), *niyama* (discipline, restraint), etc];

eṇ celvam = the eight forms of “wealth” [such as *aṇimā* (???), etc];

eṭṭu māguṇam = the eight great qualities of the soul [namely, *dayā* (compassion), *kṣānti* (tolerance), *anasūyā* (freedom from jealousy), *śauca* (purity), *anāyāsa* (not getting tired), *maṅgaḷa* (auspiciousness), *akārpaṇya* (benevolence) and *aspr̥hā* (free from desire, greed)];

eṭṭu eṭṭu eṇum kalai = the sixty four (8 x 8) arts, and

eṭṭu mēl aduvum iradam = the eight plus one more, i.e, nine *rasas* (moods, sentiments).

TS: Those wise ones endowed with the eight qualities of the mind that contemplate through the eight-lettered *Mūlamantram* (*Aṣṭākṣari*) on *Śrīman Nārāyaṇa* Who has the eight auspicious qualities, and Who created *Rudra* with eight *mahā mūrtis*, the eight-eyed *Brahma*, the eight cardinal directions and their eight

protectors, the eight aspects of the material world and the eight mountain ranges, will find within their reach all of the following: the eight great flowers, the eights *siddhis*, the eight components of *bhakti*, the eight components of *yoga*, the eight forms of wealth, the eight great *sāttvic* qualities of the soul, the sixty four arts and the nine *rasas* (mental moods), (i.e., they will receive all the material and spiritual benefits).

अष्टमूर्तिमष्टनेत्रमष्टदिक्पतीन् प्रधा-

नाष्टकं नगाष्टकं सृजो गुणाष्टकस्य तु।

अष्टवक्त्राष्टधी गुणस्य तत्सुमाष्टकं

सिद्धयोऽष्ट भक्तयोऽष्ट योगसम्पदोऽष्ट च॥

अष्टौ महागुणाश्चाष्टौ अष्टाभिर्गुणिताः कलाः।

अष्टौ रसास्ततो यस्यात् लब्धा एवाखिला इह॥

aṣṭamūrtimaṣṭanetramaṣṭadikpatīn pradhā-
nāṣṭakam nagāṣṭakam sṛjo guṇāṣṭakasya tu |
aṣṭavakturaṣṭadhī guṇasya tatsumāṣṭakam
siddhayo: 'ṣṭa bhaktayo: 'ṣṭa yogasampado: 'ṣṭa ca | |
aṣṭau mahāguṇā ścāṣṭau aṣṭābhirguṇitāḥ kalāḥ |
aṣṭau rasāstato yassyāt labdhā evākhilā iha | |

ஒண்டொடியாள் திருமகளும் தானுமாகி
ஒருநினைவால் ஈன்ற உயிரெல்லாம் உய்ய
வண் துவரை நகர் வாழ வசுதேவற்காய்
மன்னவற்குத் தேர்ப் பாகனாகி நின்ற
தண் துளவ மலர் மார்பன் தானே சொன்ன
தனித்தருமம் தான் எமக்காய்த் தன்னையென்றும்

கண்டு களித்தடி சூட விலக்காய் நின்று
கண்புதையல் விளையாட்டைக் கழிக்கின்றானே|| (46)

ōṇḍoḍiyāl tirumagaḷum tāṇumāgi
oruniṇaivāl īṇra uyirellām uyya
vaṇ tuvarai nagar vāḷa vacudēvarḱāy
maṇṇavarḱut tērp pāgaṇāgi niṇra
taṇ tuḷava malar mārbaṇ tāṇē coṇṇa
taṇittarumam tāṇ emakkāyṭ taṇṇaiyeṇṇum
kaṇḍu kaḷittaḍi cūḍa vilakkāy niṇra
kaṇpudaiyal viḷaiyāṭṭaik kaḷikkiṇṇāṇē |

(Carama-ślokādhikārah)

Meaning: *mārbaṇ* = (The Ultimate Refuge) Who has on His chest *taṇ* = cool *tuḷava malar* = *tulasi* flowers, and *tirumagaḷum* = *Lakṣmī* who has *oṇ* = beautiful *toḍiyāy* = arm ornaments, *oru niṇaivāl* = out of the same *saṅkalpam* (will) *uyir ellām* = that all the *jīvas tāṇum āgi* = that they have together *īṇra* = created *uyya* = may be saved, *vasudevarkk āy* = descended as the son of *Vasudeva* in order that *vaṇ* = the beautiful *tuvarai nagar vāḷa* = City of *Dwarak* may prosper well, and (as *Śrī Kṛṣṇa*) *niṇra* = became *tēr pāgaṇāgi* = the charioteer *maṇṇavarḱku* = for the kings (*Pāṇḍavas*); then *taṇi* = the unequalled *darumam* = *Paramātman*, the *Siddhopāyam* that *tāṇē* = He Himself *coṇṇa* = told (preached), *tāṇ* = Himself has become *emakk āy* = our Saviour, and *kaḷikkiṇṇāṇē* = is dispelling *kaṇ pudaiyal viḷaiyāṭṭai* = this hide-and-seek game (in the form of bondage to the material world or *saṃsāra*) *niṇra* = that stands *vilakkāy* = as obstacle or enemy for (one) who *kaṇḍu* = wishes to see (enjoy) *taṇṇai* = Him

enrum = all the time and *kalittu* = rapturously *cūḍa* = wear *aḍi* = His feet (on his head).

TS: God, the Ultimate *Śaraṇya* (Refuge) decorated with *tulasi* flowers on His chest, having decided that all the *jīvas* of this world that He along with His Consort *Lakṣmī* wearing the beautiful arm ornaments have created, may be saved, descended in the form of *Śrī Kṛṣṇa*, the son of *Vasudeva* and made the City of *Dvāraka* prosper. Then, He became the charioteer for the *Pāṇḍava* kings and preached *Arjuna* the incomparable *Upāya* of *Prapatti* through the *Carama śloka*. Then as per His promise, He Himself becomes the *Siddhopāya* (Means) to achieve *Mokṣa* for those *prapannas* who rapturously “see” Him, enjoy Him and wear His feet on their head, by removing the hide-and-seek game called *saṃsāra* (material bondage) from standing as an obstacle in their path.

वक्षोधारित शीतरम्य तुलसीपुष्प शिश्रयैवान्वितः

सृष्टानां स्वयमात्मनामिह परित्राणाय सङ्कल्पतः।

रम्ये द्वावतीपुरेऽवतीर्य वसुदेवस्यात्मजत्वेन च

क्षत्रीभूय धरापतेः स्वयमथो धर्मो न उक्तो हि सन्॥

आत्मानं सततं विलोक्य भरितानन्दात्मनामात्मनः

पादाम्भोजयुगस्य मूर्धसु धृतेः प्रत्यूहभूतां हितां ॥

लीलां संसृतिबन्धनैकमुदितां कारुण्यपूर्णो हरिः

नेत्राच्छादनरूपिणीं तु विनिवृत्त्यास्मान् परित्रायते ॥

vakṣodhārita śītaramya tulasīpuṣpa śśriyaivānvitaḥ
 sṛṣṭānām svayamātmanāmiha paritrāṇāya saṅkalpataḥ |
 ramye dvāravatīpure:’vatīrya vasudevasyātmajatvena ca
 kṣatrībhūya dharāpateḥ svayamatho dharmo na ukto hi saṅ | |
 ātmānaṃ satataṃ vilokya bharitānandātmanāmātmanāḥ
 pādāmbhojayugasya mūrdhasu dhr̥teḥ pratyūhabhūtāṃ
 hitāṃ | |
 līlāṃ saṃsṛtibandhanaikamuditāṃ kārūṇyapūrṇo hariḥ
 netrācchādanarūpiṇīm tu vinivṛtyāsmān paritrāyate | |

முண்டாலும் அரியதலின் முயல வேண்டா
முன்னம் அதில் ஆசைதனை விடுகை திண்மை
வேண்டாது சரணநெறி வேறோர் கூட்டு
வேண்டில் அயன் அத்திரம் போல் வெள்கிநிற்கும்
நீண்டாகுநிறை மதியோர் நெறியில் கூடா
நின் தனிமை துணையாக என் தன் பாதம்
பூண்டால் உன் பிழைகளெலாம் பொறுப்பனென்று
புண்ணியனார் புகழ் அனைத்தும் புகழுவோமே||

mūṇḍālum ariyadaliṇ muyala vēṇḍā
muṇṇam adil ācaidaṇai viḍugai tiṇmai
vēṇḍādu caraṇanerī vēṛōr kūṭṭu
vēṇḍil ayaṇ attiram pōl veḷginīrkum
nīṇḍāgunīrai madiyōr neriyil kūḍā
niṇ taṇimai tuṇaiyāga eṇtaṇ pādham
pūṇḍāl uṇ pīlaigaḷelām poruppanēnṛu
pūnniyanār pugalaṇaittum pugaluṇvōmē | |

(Carama-ślokādhikārah)

Meaning: *puga|uvōmē* = Let us sing very lovingly the praise of *anaittum* = all the *puga|* = the glory (all the auspicious

qualities) *puṇṇiyaṇār* = of *Śrī Kṛṣṇa*, the Embodiment of *Dharma* (as indicated by “*kṛṣṇam dharmam sanātanam*) *eṇra* = Who says:

“*mūṇḍālum* = Even if you happen to get into (get engaged in) *ariyadaliṇ* = some thing that can not be done, *muyala vēṇḍā* = do not get into it again and again (i.e., do not start some thing that you cannot achieve). *viḍugai* = Giving up *ācai taṇai* = the desire *adil* = in that *muṇṇam* = at the very beginning itself (Giving up the desire even before venturing on that) *tiṇmai* = is the best.

caraṇa neṛi = The path of *Śaraṇāgati vēṇḍādu* = does not like (require) *vēRor kūṭṭu* = assoocation with any other means of support (except *anukūlya saṅkalpam* etc). *vēṇḍil* = If one looks for such support (on his own volition) it (the *Śaraṇāgati*) *niṛkum* = may stand aside *veḷgi* = shyly (in embarrassment) *ayan attiram pōl* = like *Brahmāstra*.

kūḍā = Without joining *nīṇḍāgum* = the long (arduous) *neṛiyil* = path *niṛai madiyōr* = of the seasoned intellectuals (who are engaged in an other means), (if you) *tuṇaiyāga* = take as your help (i.e., use) *niṇ* = your own *taṇimai* = helplessness (*akiṇchanatvam*) and *pūṇḍāl* = take refuge in *eṇ taṇ pādām* = My feet, *poruppēṇ* = I will forgive *un piḷaigaḷellām* = all your misdeeds (sins)”.

TS: Let us profusely sing the glory of *Śrī Kṛṣṇa*, the Embodiment of *Dharma*, Who gives us several helpful instructions in the Geetha (through the *Carama śloka*), which are as follows:

- Do not keep on trying over and over again to do something even after knowing that you can not do it or that it is not for you. Give up the desire in that (for that approach) at the very outset before you waste a lot of effort.

- Know that the path of *Śaraṇāgati* does not require (nor does it like) help from any other means. In fact, if you look for another means for support after you have once chosen the path of *Śaraṇāgati*, *Śaraṇāgati* will shy away and become ineffective just as the *Brahmāstra* (the most powerful of all *astras*) will become ineffective when combined with lesser *astras*.
- Give up following the difficult paths (*dharma*s) such as *Jñānayoga*, *Karmayoga* etc., practiced by some intellectuals (“*sarva dharmān parityajya*”), and instead if you use your “helplessness” itself as your main “asset” and throw yourself at My feet (“*māmekam śaraṇam vraja*”), I will forgive all your misdeeds and save you (“*aham tvām sarva pāpebhyo mokṣayiṣhyāmi*”).

दुस्साध्येऽपि प्रवृत्तौ प्रथममथ पुनर्माकृथास्तां प्रवृत्तिं
 तत्पूर्वं तच्चिकीर्षात्यजनमतिसमीचीनधी कौशलं हि।
 न्यासात्माध्वानुकूल्याद्यपर परिकरालम्बनं नैवचेच्छेत्
 सापेक्षावर्तते चेत् इतरपरिकरे व्रीडितोऽजास्त्रवत् स्यात्॥
 निर्वर्त्ये दीर्घकालान्निपुणमतिमतां तेऽगतस्यैकपद्यां
 आकिञ्चन्यस्य साह्यात् शरणमुपगतश्चेत्त्वमङ्गी मदीयौ।
 सर्वाण्येतान्यहं ते विविध कलुषितानि क्षमामीति वक्तुः
 श्रीजानेः पुण्यमूर्तेस्सकलमपि यशः कीर्तियामोऽतिमोदात्॥

dussādhye:’pi pravṛttau prathamamatha punarmākṛthāstām
 pravṛttiṁ
 tatpūrvam taccikīrṣā tyajanamatisamīcīnadhī kauśalam hi|

nyāsātmādhvānukūlyādyapara parikarāmbanaṃ naivacecchet
 sāpekṣāvartate cet itaraparikare vr̥ḍito:’jāstravat syāt ||
 nirvartye dīrghakālānnipuṇamatimatām te:’gatasyaikapadyām
 ākiñcanyasya sāhyāt śaraṇamupagataścettvamaṅghrī madīyau |
 sarvāṇyetānyahaṃ te vividha kaluṣitāni kṣamāmīti vaktuḥ
 śrījāneḥ puṇyamūrtessakalamapi yaśaḥ kīrtiyāmo:’timodāt ||

சாதனமும் நற்பயனும் நானேயாவன்
 சாதகனும் என் வயமாய் என்னைப்பற்றும்
 சாதனமும் சரணநெறியன்றும்க்குச்
 சாதனங்கள் இந்நிலைக்கோர் இடையில் நில்லா
 வேதனை சேர் வேறங்கமிதனில் வேண்டா
 வேறெல்லாம் நிற்கு நிலை நானே நிற்பன்
 தூதனுமாம் நாதனுமாம் என்னைப் பற்றிச்
 சோகம் தீரென உரைத்தான் சூழ்கின்றானே||

(48)

cādaṇamum narpayāṇum nāṇēyāvaṇ
 cādaṇamum eṇ vayamāy eṇṇaipparrum
 cādaṇamum caraṇaneriyāṇumakkuc
 cādaṇaṅgaḷ innilaikkōr iḍaiyil nillā
 vēdaṇai cēr vēraṅgamidaṇil vēṇḍā
 vērellām nirku nilai nāṇē nirpaṇ
 tūdaṇumām nādaṇumām eṇṇaip parṛic
 cōgam tīreṇa uraittāṇ cūlgiṇṛāṇē ||

(Carama-ślokādhikāraḥ)

Meaning: “*nāṇe yāvaṇ* = I become *cādaṇum* = the *Sādhana* or the Means (the Means that requires no other source of support for one who is absolutely helpless) as well as *nal payāṇum* = the Auspicious Result [i.e., I am both the *Prāpya* (One Who is to be attained) as well as the *Prāpaka* (the One Who will get you

there)]. *cādanaṇum* = Even the aspirant (one who is performing the *prapatti*) *en vayamāy* = should consider himself as belonging to me and *parṛum* = attain *eṇṇai* = only Me (meaning that ego or individuality should be given up). *śaraṇa nerī* = The path of *Śaraṇāgati* *cādanum aṇṛu* = is (in fact) not (even) the means *umakku* = for you (it is merely “an excuse”). *cādanaṇga!* = Means (such as *bhakti* etc) *ōr iḍaiyil ṇillā* = will not stand alone *innilaikk* = in this case (of *Śaraṇāgati*) (cannot act as the primary means of support), (there is thus no need for such alternate means). *nirṅku nilai* = In their state of existence (with regard to the attainment of the desired objectives), *vērellām* = of all the remaining *dharamas* or approaches (other than *Prapatti*) *nāṇē* = I alone *nirpaṇ* = am the One to be standing (I alone am the One to grant the desired objective). *parṛi* = By taking refuge in *eṇṇai* = Me, Who *tūdanum āy* = who is both the Messenger, *nādanum āy* = and the Saviour [i.e., through My qualities of *saushīlya* (good nature) and *svāmitva* (ownership, authority),etc], *cōkam tīr* = put an end to your grief”,
eṇa = thus *uraittāṇ* = saying, *Śrī Kṛṣṇa cūlginṛāṇē* = is indeed using us for His own benefit (Meaning that He Himself, for His own sake will accept us).

TS: Here is the message of *Śrī Kṛṣṇa* through the *Carama śloka* to the *jīvas*:

I am both the Desired Object and the Means to attain it. The aspirant must give up his ego, subject himself to my control and fully surrender to me; understand that in fact *Śaraṇāgati* is not even a “tool” to attain *Mokṣa*; it is only an “excuse” for Me to save him. No other means can supplement *Śaraṇāgati* in attaining Me. This path of *Śaraṇāgati* does not require the help from any of those other painful, hard-to-practice techniques. In fact, even in the case of all those other methods, I alone am the One to grant the desired result ultimately. Hence by taking refuge in Me, Who

will become the Messenger as well as your Saviour, say good-bye to all your grief.”

Thus saying, *Śrī Kṛṣṇa* seems to be coming forward on His own to save the *jīvas*, as though He is doing this for His own sake and pleasure.

भवेयमहमुत्तमोत्तम फलं च तत्साधनं
 स मां हि शरणं ब्रजेन्मम वशे स्थितस्साधकः ।
 न चैव शरणागतिर्भवति वञ्च्य तत्साधनं
 न यान्ति सहकारितां इतर साधनान्यत्र वा ॥
 दुःखप्रदं त्वितरदङ्गमिहानपेक्षं
 न्यासेतराप्यपुरुषार्थकरोऽप्यहं हि ॥
 दूतं च मां प्रभुं मवेत्य परं प्रपद्य
 शोकं त्यजेति स वदन् स्वयमावृणोति ॥

bhaveyamahamuttamottama phalaṁ ca tatsādhanaṁ
 sa māṁhi śaraṇaṁ vrajenmama vaśe sthitassādhakaḥ |
 na caiva śaraṇāgatirbhavati vaśca tatsādhanaṁ
 na yānti sahakāritāṁ itara sādhanānyatra vā ||
 duḥkhaḥpradaṁtvitaradaṅgamihānapekṣaṁ
 nyāsetarāpyapuruṣārthakaro:’pyahaṁ hi ||
 dūtaṁca māṁ prabhuṁmavetya paraṁ prapadya
 śokaṁ tyajeti sa vadan svayamāvṛṇoti ||

தன் நினைவில் விலக்கின்றித் தன்னை நண்ணார்
 நினைவனைத்தும் தான் விளைத்தும் விலக்கு நாதன்

என் நினைவை இப்பவத்தில் இன்று மாற்றி
 இணையடிக் கீழ் அடைக்கலம் என்றெம்மைவைத்து
 முன் நினைவால் யாம் முயன்ற வினையால் வந்த
 முனிவயர்ந்து முத்திதர முன்னே தோன்றி
 நன் நினைவால் நாம் இசையும் காலம் இன்றோ
 நாணையோ என்று நகை செய்கின்றானே|| (49)

tan ninaivil vilakkinrit tannai nanṇār
 ninaivaṇaittum tāṇ viḷaittum vilakku nādan
 eṇ ninaivai ippavattil iṇru māṇṇi
 iṇaiyaḍikkīl aḍaikkalam eṇṇemmaivaittu
 muṇ ninaivāl yām muyaṇṇa viṇaiyāl vanda
 muṇivayarndu muttitara muṇṇē tōṇṇi
 naṇ ninaivāl nām icaiyum kālam iṇṇō
 nāḷaiyō eṇru nagai ceygiṇṇāṇē ||

(Carama-ślokādhikāraḥ)

Meaning: *nādan* = The Lord, the Saviour, vilakk *iṇṇi* = Who has no obstacle *tan* =to His *ninaivil* = *saṅkalpam* (will), *tāṇ viḷaittum* = even while Himself creating according to their past *karma*, *aṇaittu ninaivum* = all the *saṅkalpams* (desires) in *tannai nanṇār* = those who do not seek His refuge but are enemies of His *bhaktas*, *vilakkum* = thwarts them, will (in my case) *māṇṇi* = destroy *iṇru* = now (due to my sudden good fortune, having decided to save me) *eṇ ninaivai* = my desire (in this *saṃsāra* or material world) *vaittu* = and places *eṇṇai* = me {*emmai* =us} *iṇai aḍik kīl* = under His two feet *aḍaikkalam* = as an entity to be saved; thereafter, *ayarndu* = forgetting *muṇiv* = the anger (the punishment) *viṇaiyāl vanda* = (caused by) arising from the misdeeds that *yāṇ* = I *muyaṇṇa* = have committed due to *ninaivāl* = the memory (confusion between the body and *ātman*) *muṇ* =

from the past, He *tōṇri* = appears (through the *Arcāvatāra* in the temples, etc) *muṇṇē* = right in front of us *tara* = to grant us *mutti* = *Mokṣa*. Then (He) *nagai ceygiṇṛāṇē* = smiles *eṇru* = (wondering) whether *kālam* = the time that *nām* = we *naḷ niṇaivāl* = by a good decision *icaiyum* = accept (to seek *Śaraṇāgati*) (will come) *iṇrō* = to-day *nāḷāiyō* = or to-morrow!

TS: God, Whose will nothing can obstruct and Who will destroy all the evil intentions of those that do not seek refuge in Him even though He Himself is the One Who created those intentions in them (according to their past *karma*), will now destroy my dsires for this *saṃsāra* and accept me as One to be saved; further, forgetting all the anger I had created in Him because of the evil deeds I have committed under the influence of my past memory (past *karma*), He is appearing before me in the form of the *Arcāmūrti* in the temple in order to bestow *Mokṣa* on me. He thus smiles in good humour when He see us debating whether we should throw ourselves at His feet to-day or to-morrow!

सङ्कल्पे च स्वकीये प्रतिहतिरहितोऽनाश्रितानां स्वयं तं

सङ्कल्पं वर्धयित्वाखिलमपि विदधत् सान्तरायं शरण्यः।

सङ्कल्पंतमदीयं प्रचलदधिभवं सन्निवर्त्याधुना तत्

निक्षिप्याधस्तु वस्तु स्वचरणयुगलस्येति मां रक्षणीयम्॥

पूर्वज्ञानानुरूपं यदहमकरवं पापमेतेन कोपं

जातं विस्मृत्य मुक्तिं वितरितुमभितोऽवस्थितोऽभ्यर्च्यरूपः।

सत्सङ्कल्पान्न इष्टस्समय उपगतो ह्यद्यवा श्वाऽथवेति

स्वेप्सापूर्णः प्रतीक्षाङ्कुरुत इति परो मन्दहासं करोति॥

saṅkalpe ca svakīye pratihatirahito: 'nāśritānāṃsvayaṃtaṃ
 saṅkalpaṃvardhayitvākhila mapi vidadhat
 sāntarāyaṃśaraṇyaḥ |
 saṅkalpaṃtaṃmadīyaṃpracaladadhibhavaṃsannivartyādhunā
 tat
 nikṣipyādhastu vastu svacaraṇayugalasyeti māṃrakṣaṇīyam ||
 pūrvajñānānurūpaṃyadaha makaravaṃpāpa metena kopam
 jātaṃvismṛtya muktiṃvitaritu
 mabhito: 'vasthito: 'bhycarūpaḥ |
 satsaṅkalpāna iṣṭa ssamaya upagato hyadyavā śvā: 'thaveti
 svepsāpūrṇaḥ pratikṣāṅkuruta iti paro mandahāsaṃ karoti ||

பாட்டுக்குரிய பழையவர் மூவரைப் பண்டொருகால்
 மாட்டுக்கருள் தரு மாயன் மலிந்து வருத்துதலால்
 நாட்டுக்கிருள் செக நான்மறை அந்தி நடை விளங்க
 வீட்டுக்கிடைகழிக்கே வெளிக்காட்டும் மெய்விளக்கே || (50)

pāṭṭukkuriya paḷaiyavar mūvaraip paṇḍorugāl
 māṭṭukkaru! taru māyaṇ malindu varuttudalāl
 nāṭṭukkiru! cega nāṇmaṛai andi naḍai viḷaṅga
 vīṭṭukkidaikalikkē veḷikkāṭṭum meyvīlakkē ||

(Ācārya-kṛtyādhikārah)

Meaning: *paṇḍ orukāl* = Once upon a time in the past, *i mey viḷakkē* = this *Satyadīpa* (Lamp of Truth) (was created) *vīṭṭukk iḍai kaḷikkē* = on the front porch of a house (in the town of *Tirukkōvalūr*) by *mūvarai* = the threesome (*Polgai Ālvār*, *Bhūtamuni*, and *Pēy Ālvār*) *paḷaiyavar* = *nityasūri*-like early *Ālvārs uriya* = who were appropriately equipped *pāṭṭukku* = for *pācurams* (who were fit to sing the praise of God through very unique set of Tamil *pācurams*), *varuttudalāl* = because of

“pestering” (by repeatedly coming and troubling them in an invisible form) (exerted by) *māyaṇ* = the Great Magician (*Śrī Kṛṣṇa*) *aruḷ taru* = Who would extend His compassion towards *māṭṭukk* = the *cetanas* (who represent His *Līlā Vibhūti*); *mey viḷakkē* = It is indeed this *Satyadīpa* (consisting of the universally acclaimed three “*Tiruvandādī*”s that were created by the three *Ālvārs* in the cramped space on the front porch of a house) *i veḷikāttu* = that brings out *viḷaṅga* = in an illuminating way *naḍai* = the paths (*Bhakti*, *Prapatti*) *andi* = that have become famous in the *upaniṣads* which form the final part *nān maṇai* = of the four *vedas*, *nāṭṭukku iruḷ cega* = so as to destroy the darkness of ignorance (pervading) the whole world. [The *Dīpa* called the Three *Tiruvandādīs* that was created at one time by the Great Magician through three people when they had assembled together at *Tirukkōvalūr* dispels ignorance and shows the *Bhakti* and *Prapatti* paths. In the same manner, using my *Ācārya Vādihaṃsābudācārya* as an excuse, Lord Hayagriva has caused *Rahasyatrayasāra* to be brought out of my mouth. (It means that He caused our *sampradāyam* to be promoted in the form of this *grantham* in addition to the form of preaching (through *pācurams*) coming from the *mudal Ālvārs* (the first *Ālvārs*)]

TS: One day, (a long time ago, a Light was created on the front porch of a house (in the town of *Tirukkōvalūr*) by the group of three early *Ālvārs* (*Polgai Ālvār*, *Būtattālvār*, and *Pēyālvār*) who were uniquely qualified to compose Tamil *pācurams* (of the three *Tiruvandādīs*), when they were squeezed into a narrow space by the presence of an invisible form (*Śrī Kṛṣṇa*, the Great Magician) Who has a great deal of compassion towards the *cetanas* of this world. This light indeed is the *Satyadīpam* (Lamp of Truth) that unfolds in such an illuminating manner the paths towards *Mokṣa* discussed in the *upaniṣats* as to destroy the darkness of ignorance pervading the whole world.

गाधाभिस्स्तोतुमर्हान् प्रतन मुनिवरान् त्रीन् कदाचित् पूर्वं
 मायावी चेतनानामतिशयकृपयाऽपीडयच्चाधिकं तत्।
 लोकाज्ञानं च हर्तुं श्रुतिशिखर सुसृत्योश्च सन्दर्शनार्थं
 देहल्यां कुत्रचित् स्म ज्वलयति स परस्सत्यदीपोऽयमेव ॥

gādhābhisstotumarhān pratana munivarān trīn kadācittu
 pūrvam
 māyāvī cetanānāmatīśayakṛpayāḥ'pīḍayacc ādhikamāt |
 lokājñānaṃ hartumṛutīśikhara susṛtyo śca sandarśanārthaṃ
 dehalyām kutracit sma jvalayati sa parassatyadīpoḥ'yameva | |

உறு சகடம் உடையவொரு காலுற்றுணர்ந்தன
 உடன் மருதம் ஒடிய ஒருபோதில் தவழ்ந்தன
 உறி தடவும் அளவில் உரலோடுற்று நின்றன
 உறுநெறியோர் தருமன் விடு தூதுக்குகந்தன
 மறநெறியர் முறிய பிருதானத்து வந்தன
 மலர்மகள் கை வருட மலர்போதில் சிவந்தன
 மறுபிறவி அறுமுனிவர் மாலுக்கிசைந்தன
 மனு முறையில் வருவதோர் விமானத்துறைந்தன
 அறமுடைய விசயன் அமர் தேரில் திகழ்ந்தன
 அடலுரக படமடிய ஆடிக் கடிந்தன
 அறு சமயம் அறிவரிய தானத்தமர்ந்தன
 அணி குருகை நகர் முனிவர் நாவுக்கமைந்தன
 வெறியுடைய துளவமலர் வீறுக்கணிந்தன
 விமுகரியோர் குமரன் என மேவிச் சிறந்தன
 விறலசுரர் படையடைய வீயத் தொடர்ந்தன
 விடலரிய பெரிய பெருமாள் மெய்ப் பதங்களே||

uru cakaṭam uḍaiyavoru kālurruṇarndaṇa
 uḍaṇ marudam oḍiya orupōdil tavaḷndaṇa
 uri taḍavum aḷavil uralōḍuru niṇraṇa
 uruneriyōr tarumaṇ viḍu tūdukkugandaṇa
 maraneriyar muriya pirudāṇattu vandaṇa
 malarmagaḷ kai varuḍa malarpōdil civandaṇa
 marupiṇavi arumuṇivar mālukkicaindaṇa
 maṇu muraiyil varuvadōr vimāṇatturaindaṇa
 aramuḍaiya vicayaṇ amar tēril tigaḷndaṇa
 aḍaluraga paḍamaḍiya āḍik kaḍindaṇa
 aru camayam arivariya tāṇattamarndaṇa
 aṇi kurugai nagar muṇivar nāvukkamaindaṇa
 veriyḍaiya tuḷavamalar vīrukkaṇindaṇa
 viḷugariyōr kumaraṇ eṇa mēvic cirandaṇa
 viralacurar paḍaiyaḍaiya vīyat tuḍarndaṇa
 viḍalariya periya perumāḷ meyp padaṇgaḷē ||

(*Nigamaṇādhikāraḥ*)

Meaning: *oru kāl* = At one time *urru* = carefully *uṇarndaṇa*
 = they were awake *uḍaiya* = so as to shatter to pieces *uru* = the
 powerful *cakaḍam* = cart (possessed by the *asura*) (even though
 they appeared to be sleeping they killed him as soon as he
 appeared); *oru pōdil* = At one time, *tavaḷndaṇa* = they
 crawled on all fours *oḍiya* = so as to break *marudam* = the *arjuna*
 trees *uḍaṇ* = that had grown together like twins; *niṇraṇa* = they
 stood *ural ōdu urru* = being tied to the mill stone at the waist (by
Yashoda) (alternately, they stood on the top of the mill stone so
 as to reach and pick up what was in the pot-hanger) *uri taḍavum*
aḷavil = while laying hands on the pot hanger (in which were kept
 butter, milk, curd, etc); *ugandaṇa* = they were very happy (to go)
tūdukku = as a messenger *viḍu* = sent *darumaṇ* = by *Dhramarāja*

ōr = the only one *uṛu neṛi* = who always followed the righteous path; *vandaṇa* = they moved around *pirudāṇatt* = in the *Brinndāvana muṛiya* = breaking and toppling *maṛa neṛiyar* = the enemies who were intrinsically of angry viscious nature; *shivandaṇa* = they turned pink *malar pōdil* = even more than blossomed flowers as *malar magaḷ* = *Mahālakṣmi*, who resides in a flower *kai varuḍa* = held them with her own hands (to softly massage them in worship) (meaning that God's feet are so tender and smooth); *icaindaṇa* = they became the object *māluḱḱ* = of pious devotion *muṇivar* = of the sages *aṛum* = praying for no more *maṛu piṛavi* = of being born again; *uṛaindaṇa* = they stayed permanently *ōr* = in that one-of-a-kind *vimāṇattil* = (divine) *Vimānam* (at *Śrīraṅgam*) *varuvadu* = that has been *maṇu maṛaiyil* = in the *Manu-vamṣa* (being originally in *Brahmaloka* and subsequently being obtained by the *Manu* dynasty for the good of the world); *tigaḷindaṇa* = they shone *tēṛil* = in the chariot *amar* = in which was appropriately seated *vicayan* = *Arjuna uḍaiya* = who possessed *aṛam* = the quality of *dharma* (of self surrender to God); *kaḍindaṇa* = they wore down *aḍal uḍaiya* = the extremely powerful *urugam* = serpent *Kaliṅga ādi* = by dancing (on its top) *paḍa maḍiya* = so as to twist down its hoods (thereby completely destroying its arrogance); *amarndaṇa* = they have resided *tāṇattu* = in the Place (*Paramapadam*) *aṛiv ariya* = that cannot be understood *aṛu camayam* = by the six *śāstras*; *amaindaṇa* = they became appropriate subjects *nāvukku* = of the tongue *muruga* {*muṇivar*} = of the unique sage (i.e., these two feet became appropriate subject for the divine words of praise from *Nammālvār*), the leader of *aṇi* = the Jewel (of earth) *kurugaiṇagar* = *Kurukāpuri* town; *aṇindana* = they were appropriate in quality *vīṛukku* = for (receiving) the unique (sacred) *tuḷava malar* = *tuḷasi veṛi uḍaiya* = that possesses fragrance; *cirandaṇa* = they began to shine in a grand manner

mēvi = by firmly deciding *ōr kumaran eṇa* = to make an incomparable boy *kari* = out of a dark block of charcoal *viḷu* = that came out (of the womb of *Uttarā*); *tuḍarndana* {*tuyarndana*} = they chased *vīya* = till they destroyed *aḍaiya* = completely *paḍai* = the army *viṛal acurar* = of the powerful *asuras*; *mey padaṅgaḷē* = Aren't those indeed the soft Feet *periya perumāl* = of *Śrī Raṅganatha viḍal ariya* = that is impossible to give up (even for the greatest *jñānis*)? [In other words, it is only the feet of *Śrī Raṅganatha* that performed all the aforesaid feats; they are so great]!

TS: They, at one time, remained carefully awake to break the powerful cart (the *Asura Śakaṭāsura* who came in the form of a cart); on an other occasion, they crawled between a pair of *arjuna* trees that had grown together as twins, and caused them to break; they once stood being tied at the waist to a mill stone, by the mother *Yashōdā*, while attempting to reach the hanging pot hanger carrying butter, curd, etc; they happily went to *Duryodhana*'s court carrying a message for the righteous *Pāṇḍava*, *Dharmaraja*; they moved around in *Brindāvana* cracking down on those angry ones who came with evil intentions; they were so tender as to turn pink even when *Mahālakṣmi*, herself residing in a flower, lovingly massaged them with her ever-so-soft and delicate hands; they are the object of worship of the great sages who always pray for an escape from the cycle of births and deaths; they have resided in that one and only *Śrīranga Vimānam* that has been passed on down the line of the kings of *Manu vamśa* (dynasty); they shone (with *Śrī Kṛṣṇa*) in the chariot in which deservingly sat *Arjuna* who had adopted the righteous path; they danced on top of the very powerful serpent *Kāliṅga* till its hoods folded down exhausted and humiliated; they settled down in such a place (i.e., *Paramapadam*) that cannot be comprehended even by the six

śāstras; they became the appropriate subject for the celebrated tongue (*divya sūktis*) of *Śrī Nammālvār* of the town of *Kurugūr*, which shines like Jewel of earth; they became the appropriate object for receiving the very special fragrance of *tuḷasi* leaves in worship; they shone in greatness by deciding to turn what came out as a charred block out of the womb of *Uttarā* into an incomparable boy (who became famous as *Parīkṣit*); they chased the powerful *rākṣasa* army till they were totally destroyed; they are indeed none other than very soft and tender feet of the God of all gods *Śrī Rāṅganatha*, which no devotee wants to let go.

दृढशकटविनाशे जाग्रतौ सावधानं यमलतरुविभङ्गेत्वेकदा रिङ्गिणौ तौ।
 उपरि च नवनीतामर्शनोल्खलस्थौ सुपथगयमसून्वादिष्ट दूत्यप्रहृष्टौ॥
 सरुडरिहननायेतौ हि बृन्दावनान्ते सुमजनिकरसं वाहात्तपुष्पातिरागौ।
 पुनरनुदयकाङ्क्षायुञ्जुनि प्रीतिभाजौ अनुगत मनुवंशाप्ते विमाने हि सुस्थौ॥
 धार्मिकार्जुनरथे समुज्ज्वलौ विकमोरगफण प्रहारिणौ।
 षड्भुतानवगतस्थले स्थितौ भूविभूष कुरुकेशवाक्पदौ॥
 अतिसुरभितुलस्या श्रेष्ठतोत्पादकाग्र्यो
 कुपतनलसितेङ्गालैकपुत्रत्वदौ तौ।
 प्रबल दनुज सेनोन्मूलनायानुयातौ
 अतिमृदुलपदौ तौ दुस्त्यजौ रङ्गभर्तुः॥

dr̥ḍhaśakaṭavināśe jāgratau sāvadhānam
 yamalataruvibhaṅgetvekadā riṅgiṇau tau |
 upari ca navanītāmarśanolūkhalasthau
 supathagayamasūnvādiṣṭa dūtyaprahr̥ṣṭau ||

saruḍarihananāyetau hi bṛndāvanānte
 sumajanikarasam vāhāttapuṣpātirāgau |
 punaranudayakāṅkṣāyuṅmuni prītibhājau
 anugata manuvamśāpte vimāne hi susthau | |
 dhārmikārjunarathe samujvalau vikramoragaphaṇa
 prahāriṇau |
 ṣaṭśrutānavagatasthale sthitau bhūvibhūṣa
 kurukeśavākpadau | |
 atisurabhitulasyā śreṣṭhatotpādakāgryō
 kupatanalasiteṅgālaikaputratvadau tau |
 prabala danuja senonmūlanāyānuyātau
 atimṛdulapadau tau dustyajau raṅgabhartuh | |

மறை உரைக்கும் பொருளெல்லாம் மெய்யென்றோர்வார்
 மன்னிய கூர்மதி உடையார் வண் குணத்தில்
 குறை உரைக்க நினைவில்லார் குருக்கள் தம்பால்
 கோதற்ற மனம் பெற்றார் கொள்வார் நன்மை
 சிறை வளர்க்கும் சில மாந்தர் சங்கேதத்தால்
 சிதையாத திண் மதியோர் தெரிந்ததோரார்
 பொறை நிலத்தின் மிகும் புனிதர் காட்டும் எங்கள்
 பொன்றாத நன்னெறியில் புகுதுவாரே||

(52)

maṛai uraikkum poruḷellām meyyenrōrvār
 maṇṇiya kūrmadi uḍaiyār vaṇ guṇattil
 kuṛai uraikka niṇaivillār gurukkaḷ tampāl
 kōdarra maṇam perrār koḷvār naṇmai
 ciṛai vaḷarkkum cila māṇdar caṅgēdattāl
 cidaiyāda tiṇ madiyōr terindadōrār
 porai nilattiṇ migum puṇidar kāṭṭum eṅgaḷ
 poṇṛāda naṇṇeriyil puguduvārē | |

(Nigamaṇādhikārah)

Meaning: (Only the following great people) *puguduvārē* = will enter in *eṅga!* = our *poṇṛāda* = never-to-die *naḷ neṟiyil* = virtuous path (or, our composition which shows the virtuous path) that *migum* = the very great *puṇidar* = Pure Ones (Good ācāryas) *poṛai nilattiṇ* = on this compassionate Mother Earth *kāṭṭum* = have shown us:

- *ōrvār* = Those *parama āstikas* (extremely godly people) who believe *mey eṇṛu* = as truth (the ultimate meaning) *poruḷ ellām* = all the explanations (all the *tattva*, *hita* and *puruṣārthas*) *maṛai* = that the *Vedas uraikkum* = put forth
- *uḍaiyār* = Those that possess *maṇṇiya* = very firm *kūr* = very subtle (sharp) *madi* = intellect
- *ninaiv illār* = Those who have no mind to (would never even think of) *kuṛai ninaikka* {*uraikka*} = find (imagine) faults *vaṇ guṇattil* = in the laudable qualities (of others)
- *perrār* = Those who have acquired *kōdu arṛa* = flawless *maṇam* = good *jñāna gurukka!* *tampāl* = from the great ācāryas
- *nammai koḷvār* = Those who rule or own us (in the sense “*kṛaya-vikkrayārha daśayā samindhate*”) {An alternate reading is “*koḷvār naṇmai*”} = those who receive/accept all that is good]
- *tiṇ madiyōr* = Those who have a strong mind *cidaiyāda* = that cannot be broken (loosened) *caṅgēdattāl* = by the signals *cila māṇḍar* = from some dim-witted persons *ciṛai vaḷarkkum* = that perpetuate the bondage (called *samsāra*) [having firm faith in what they believe and hence not accepting any thing else] and
- Those *terindaṇōrār* = know well and do not aspire for trivial benefits {an alternate reading is “*shirandadōrvār*”}

= aspire for the supreme benefit; still an other reading is
 “*terind ad ōrvār*” = know and accept what is correct]

TS: Only the following types of people will enter this everlasting virtuous path of ours, that has been shown to us by the *mahātmas* of this earth; these are the great *āstikas* who (i) have full faith in the truth of all the statements made in the *Vedas*, (ii) who have a firm mind and a sharp intellect, (iii) who would never think of finding faults in others’ qualities, (iv) who have acquired flawless knowledge from the great *ācāryas*, (v) who are open to receiving good advice at all times, (vi) who have the strength of mind to reject the messages from fools that would perpetuate one’s entrapment in *saṃsāra* and (vii) who can recognize and accept what is good for them.

वेदोक्तार्थो यथार्थस्सकल इति दृढंत्वास्तिका विश्वसन्तः

स्थेयस्या सूक्ष्ममत्या सह बहुसुगुणेषूनतानुक्तिनिष्ठाः।

आचार्याणां सकाशादनघ मतिशुचिस्वान्तमाप्तास्सदर्थ्याः

कारासंवर्धकानां कतिपयविधियामात्मसङ्केतमात्रात्॥

निर्मीता धीरधीकास्सदसदिति विविच्याददाना श्र सत्त्वं

ईदृक्षाः क्षान्तिसीमाक्षितिषु च गुरुभिः दर्शितेऽत्यन्तशुद्धैः।

आस्माकीने प्रसिद्धे विहतिविरहिते सम्प्रदायक्रमाप्ते

सन्मार्गेऽस्मिन् विशन्त्येव हि रसिकवरास्सर्वलोकैकसारे॥

vedoktārtho yathārthassakala iti dṛḍhamtvāstikā viśvasantaḥ
 stheyasyā sūkṣmamatyā saha bahuṣuḡeṣūnatānuktiniṣṭhāḥ |
 ācāryāṇāṃ sakāśādanagha matiśucisvāntamāptāssadarthyāḥ

kārāsaṃvardhakānāṃ katipayavidhiyāmātmasaṅketamātrāt ||
 nirmītā dhīradhīkāssadasaditi vivicyādadānā śca satvaṃ
 īdr̥kṣāḥ kṣāntisīmākṣitiṣu ca gurubhiḥ darśite: 'tyantaśuddhaiḥ |
 āsmākīṇe prasiddhe vihativirahite sampradāyakramāpte
 sanmārge: 'smin viśantyeva hi rasikavarāssarvalokaikasāre ||

இது வழியின் அமுதென்றவர் இன்புலன் வேறிடுவார்
 இதுவழியாம் அல்லவென்றறிவார் எங்கள் தேசிகரே
 இதுவழி எய்துகவென்று உகப்பால் எம்பிழை பொறுப்பார்
 இது வழியா மறையோர் அருளால் யாம் இசைந்தனமே || (53)

idu valiyiṇ amudenṇavar inbulaṇ vēṇḍuvār
 iduvaliyām allavenṇarivār eṅgaḷ dēcikarē
 iduvali eydugavenṇu ugappāl empilāi poruppār
 idu valiyā maraiyōr arulāl yām icaindaṇamē ||

(Nigamaṇādhikāraḥ)

Meaning: eṅgaḷ = Our dēcikarē = Ācāryas indeed (like Śrī Vakuḷa-bhūṣaṇa i.e., Nammālṅvār, Nāthamuni, Yāmunamuni, Śrīmad Rāmānuja, Praṇatārtihara, Vādihaṃsāmbuvāha etc.)
 eṇṇu = having taught us that idu = only the path described in this Prabandha in amud = is the most rewarding valī = virtuous path, vēṇḍu vār = gave up in pulan = the other very trivial and insubstantive matters (and also made their followers too to give them up); and arivār = have understood and decided eṇṇu = that idu = this, namely God's grace alone valī ām = is the Means to Mokṣa ala = and nothing else; [alternately, idu = these Bhakti, Prapatti paths stated in this Prabandham valiyām = are the only means for Mokṣa as declared in the śāstras ala = and not any other means derived from other interpretations] ; (Additionally) eyduga = having decided (that they should be followed on this

earth even in the future) *ugappāl* = and being greatly pleased (by our following the pious path and discourses) (they) *poruppār* = will forgive *em pilai* = our mistakes [they will forgive us if we create any *apacāram* (transgression) by strongly criticizing any arguments made against this approach]. (Particularly because of that reason indeed) *yām* = we *icaindaṇamē* = have accepted *idu vaḷi ām* = only this path that has been advocated in this *Prabandham* (as the “*ghaṇṭāpatham*”) *aruḷāl* = very kindly *maraiyōr* = by the *ācāryas* who ardently practiced along the lines approved by the *vedas*.

TS: Our great *ācāryas* having taught us that the path described in this *Prabandham* is the only rewading path, personally relinquished all trivial things, being convinced that this path of *bhakti-prapatti* described in this *Prabandham* and nothing else is the only Means for one to attain *Mokṣa*. Additionally, they will be very happy to see us adopt this path and will readily forgive all transgressions that we might commit while practicing it. It is because of all these reasons, we have accepted and adopted this path decided in this *Prabandham* which was ardently practiced by our great *ācāryas* who were very well versed in the *vedas*.

अस्माकं देशिकास्ते सृतिरियमतिभोग्यामृताख्येत्यवोचन्

शब्दाद्या अल्पसारा इति च परिजहुस्त्याजयाञ्चक्रिरे तान्।

मोक्षोपायो विना तां भगवदुरुकृपां नान्य इत्युद्धृणन्तः

वर्तन्त्येषा वरीवर्त्तिरिति मनसि महानन्दतोऽस्मत्प्रमादान्॥

क्षमन्तेऽतो गुरुणां नो वैदिकानां कृपावशात्।

एतदेव सुवर्त्मेति निरणैष्माङ्मकुर्म च॥

asmākam deśikāste sṛti riya matibhogyāmṛtākhyetyavocan
 śabdādyā alpasārā iti ca parijahustyājayāñcakrire tām |
 mokṣopāyo vinā tām bhagavadurukṛpām nānya ityudgrṇantaḥ
 vartanyeṣā varīvartviti manasi mahānandato:’smatpramādān ||
 kṣamante:’to gurūṇām no vaidikānām kṛpāvaśāt |
 etadeva suvartmeti niraṇaiṣmāṅghryakurma ca ||

எட்டுமிரண்டும் அறியாத எம்மை இவை அறிவித்து
 எட்டவொண்ணாத இடம் தரும் எங்கள் அம்மாதவனார்
 முட்ட வினைத்திரள் மாள முயன்றிடும் அஞ்சலென்றார்
 கட்டெழில் வாசகத்தால் கலங்கா நிலை பெற்றனமே|| (54)

eṭṭumiraṇḍum ariyāda emmai ivai arivittu
 eṭṭavonṇāda iḍam tarum eṅgaḷ ammadavaṇār
 muṭṭa viṇaittiraḷ māḷa muyaṇṇiḍum aṅcalaṇṇār
 kaṭṭelil vācagattāl kalaṅgā nilai perraṇamē ||

(*Nigamaṇādhikāraḥ*)

Meaning: *arivittu* = By giving a very clear understanding (through the teaching of good *ācāryas* that we found due to to our good fortune earned from whatever little good deeds we had committed), the essence of the secrets existing in the form of the *Mūla-mantra*, *Dvaya-mantra* and *Carama-śloka*) *emmai* = to us (the *samsāris*) *ariyāda* = who were ignorant of *eṭṭum iraṇḍum* = either “The Eight”, namely the eight-syllabled *Aṣṭākṣara* or “The Two”, namely the *Dvaya* and the *Carama śloka*s, (He) *tarum* = gave us *eṭṭa onṇāda* = the hard-to-reach (for those who do not seek refuge in Him) (very unavailable) *iḍam* = Place (*Paramapadam*) [as in sayings like “*Mokṣam icchet janārdanāt*”, *Mokṣado bhagavan viṣṇuḥ*”]. *vācakattāl* = From the utterance (in the form of the *Śrī Kṛṣṇa*’s *Carama-śloka*)

kaṭṭelil = that shines in every way, of *eṅgaḷ māḍavaṇār* = our Lord , *Lakṣmīkānta* [“our”- meaning, us who, by placing *Śrī* amongst the community of *paradevatās* (the Supreme *Devatā*), have regarded them as *“Śeṣi-Dampatī”*], Who *muyanṛiḍum* = has made a commitment *māla* = to destroy *muṭṭa* = completely *viṇai ttiraḷ* = the pile of our sins, *eṇṛār* = and said to us *añcal* = “Do not be afraid” (*“mā śucaḥ”*), *peṭṭaṇamē* = we attained (based on the strength of such firm assurance) *kalaṅgā nilai* = an anxiety-free state. [Seeing such a situation, we became free from all anxiety. It is because of this only, that we got firmly established in this unique technique for attaining *Mokṣa*].

TS: Our Lord *Mādhava* Who taught us, who knew neither the *Aṣṭākṣaram* nor the *Dvaya* and *Carama śloka*s, those *mantras* through good *ācāryas*, and Who would bring within our reach the Place (*Paramapadam*) that would have otherwise been unattainable for us, has declared in the *Carama śloka*, that it is His personal commitment to destroy all our sins and hence that we need not be afraid. From this reassuring declaration of *Paramātmān*, we have attained a calm state of mind free from all anxiety.

अष्टौ द्वावविजानतस्त्ववगमय्यास्मानिमान् सर्वशः

स्थानं दुर्लभमुन्नतं वितरितुं नो माधवस्योद्यतः ।

सर्वाघौघविमोक्षकस्य महतो मा शोकभाक् भूरिति

प्रोक्तात् भोग्यतमात् अवाम्मुम पदं वाक्यात् वयं सुस्थिरम् ॥

aṣṭau dvāvavijānatastsvavagamayyāsmānimān sarvaśaḥ
sthānaṁ durlabhamunnataṁ vitaritum no mādhavasyodyataḥ |
sarvāghaughaviMokṣakasya mahāto mā śokabhāk bhūriti

proktāt bhogyatamāt avāpnuma padaṃ vākyāt vayaṃ
susthiram||

வானுள் அமர்ந்தவருக்கும் வருந்த வரு நிலைகள்
தான் உளனாய் உகக்கும் தரம் இங்கு நமக்குளதே
கூனுள நெஞ்சுகளால் குற்றமென்னி இகழ்ந்திடினும்
தேனுள பாத மலர்த் திருமாலுக்குத் தித்திக்குமே|| (55)

vāṇu| amarndavarukkum varunda varu nilaiga!
tāṇ uḷaṇāy ugakkum taram iṅgu namakkuḷadē
kūṇuḷa neñcugaḷāl kurramenṇi iḡaḷndiḍiṇum
tēṇuḷa pāda malart tirumālukkut tittikkumē||

(Nigamaṇādhikāraḥ)

Meaning: *uḷadē* = Isn't it still there *namakk* = for us *iṅgu* = in this material world (abounding in the community who are against us) *tāṇ uḷaṇāy* = to be having *ī nilaiga!* = these characteristics (mentioned in this *Prabandham*) [i.e., possessing fully all the qualities of the *paramaikānthins* (the super devotees)] *varum* = that can be acquired *varunda* = only with great effort (or very hard-to-achieve) *amarndavarukkum* = even by those *nityasūris* living *vāṇu!* = in the *Paramapadam* (or *Indra* etc living in the *Svargaloka*), (and also) *ugakkum taram* = the quality of being able to rejoice (seeing those possessing such qualities)? *iḡaḷnd iḍilum* = Even if not accepted by (some) *kūṇu uḷa* = crooked *neñcugaḷāl* = minded ones *kurram enṇi* = who seek to find faults unjustly (either in this *grantham* or in me who wrote this *grantham*), *tittikkumē* = isn't it greatly relished *tiru mālukku* = by *Lakṣmīvalabha Śrīman Nārāyaṇa tēṇ uḷa pāda malar* = having lotus feet sweet as though the floral nector is flowing over them?

[I have delineated very clearly our *sampradāyam* in this *grantham*. The practice of our *sampradāyām* is also thriving with no challenge. Even if some evil minded ones, who out of envy at this *sampradāyam*, try to use their crooked minds to unjustly pick faults in this *sampradāyam* and thereby try to deride it, we will not in the least be troubled. Our mind will not falter even a little since we know that such fault-finders are all of crooked minds. How does it matter what any of these people say? I have the great fortune that the material presented in this *grantham* is extremely well liked by Śrīyaḥpati Śrīman Nārāyaṇa].

TS: We have indeed the happiness of personally possessing these qualities that even the *nityasūris* in the *Paramapadam* find hard to acquire; we also have the good fortune of seeing that others on this earth have been initiated into following this *sampradāyam*. So, what do I care if some with crooked minds try to pick unjustly faults in this *grantham* or me? After all, I know that this composition of mine is savoured by Śrīman Nārāyaṇa, the One with sweet lotus feet. What more do I need?

श्रीवैकुण्ठ निवासिनामपि महायासैकलभ्या इमाः

ग्रन्थस्थाः स्वयमाप्य चेदृशगुणानन्दावहत्वंहि नः।

अस्त्येवात इहातिवक्रहृदयैः आरोप्य दोषान् परि-

त्यक्ता अप्यमृतोद्वहद्विक्रमल श्रीशस्य भोग्याः खलु॥

śrīvaikuṇṭha nivāsināmapī mahāyāsaikalabhyā imāḥ
granthasthāḥ svayamāpya cedṛśaguṇānandāvahatvaṃhi naḥ |
astyevāta ihāativakrahṛdayaiḥ āropya doṣān pari-
tyaktā apyamṛtodvahāṅghrikamala śrīśasya bhogyāḥ khalu | |

வெள்ளைப் பரிமுகர் தேசிகராய் விரகால் அடியோம்
உள்ளத்தெழுதியதோலையில் இட்டனம் யாம் இதற்கென்
கொள்ளத் துணியினும் கோதென்றிகழினும் கூர் மதியீர்
எள்ளத்தனையுகவாதிசுழாது எம்மெழில் மதியே|| (56)

vellaiṭ parimugar dēcikaṛāy viragāl aḍiyōm
uḷḷatteludiyadōlaiyil iṭṭaṇam yām idaṛken
koḷḷat tuṇiyiṇum kōdenṛigaḷiṇum kūr madiyīr
eḷḷattaṇaiyugavādigaḷādu emmelil madiyē ||

Meaning: *iṭṭaṇam* = We have put down *ōlaiyil* = in the book
eḷudiyadu = what was written down in the form of the *acārya*
upadesha (i.e., the special meanings that were planted in our
mind) *aḍiyom* = on our *uḷḷatt* = mind (forming the “paper”)
viragāl = with the “pen” (of *ācārya upadeśam*) *vellai pari mugar*
= by God with the face of a white horse (*Śrī Hayagrīva*, described
as the “*śuddhasphaṭika maṇi bhūbhṛt pratibhaṭa*”) *dēcikaṛ āy*
= having descended in the form of “*Vādihaṃsābuvāha*” *Śrī*
Kīḍāmbi Appuḷār. [that is, we wrote as if to make a separate copy
what is on the original. *Śrī Hayagrīva* is the actual author. Only
under His control, have I obtained the semblance of authorship; I
have just acted as the scribe engaged to copy on to the palm leaf].
idaṛk en = What flaw can be there in this composition authored by
Śrī Hayagrīva? *kūr madiyīr* = Oh you Great Ones with sharp
discriminating intellect! *koḷḷat tuṇiyilum* = whether it is
considered to be highly acceptable (i.e. whether some finding the
greatness and merit of this composition accept this as the most
valuable work) (or) *igaḷiṇum* = whether it is not appreciated and
rejected *kōdenṛu* = as being worthless (by some), *en eḷil madi* =
my well-trained firm mind *eḷḷattaṇai* = will not in the least
ugavād = be either elated (for being accepted) *igaḷād* = or
(likewise) saddened (for being rejected). [*Svāmi Deśikan* finally

feels that to bless those that see the good things in this *Divya Prabandham* and accept it, and to punish those that see only the faults and reject this work, are both left to that *Śrī Hayagrīva*, the Supreme Refuge; for He is the Creator of this *Prabandha* and not him; Hence, *Svāmi Deśikan* would not experience either elation or sorrow in any case].

TS: In this last *pāsuram*, *Svāmi Deśikan* expresses his feelings in the following words about how this composition would be received by the world,: “I have just put down in writing on a palm leaf what The Lord with the face of the white horse, i.e., *Śrī Hayagrīva* wrote using my mind as the page and the teachings of my *Ācārya* as the pen. i.e. I have been used as just a scribe. So, what is there for me to worry? So, Great Ones of the world! Please note that whether this work is accepted by some as valuable or rejected by some others as worthless, my mind will neither get elated nor saddened in the least.

शुद्धार्वानन एव देशिकवरो भूत्वोपदेशाख्यया

लेखन्या मम मानसे यदलिखत् पत्रेऽलिखं सर्वशः।

को दोषोऽस्य ? सुसूक्ष्मबुद्धय ! इहादाने प्रहाणेऽपि वा

नो तुष्येत् तिलमात्रमप्यतिलसद्बुद्धिर्न निन्द्या च मे॥

śuddhārvānana eva deśikavaro bhūtvopadeśākhayā
lekhanyā mama mānase yadalikhat patre:’likhaṃsarvaśaḥ |
ko doṣo:’sya susūkṣmabuddhaya ihādāne prahāṇe:’pi vā
no tuṣyet tilamātramapyatilasadbuddhirna nindyā cca me ||

श्रीमते निगमान्त महादेशिकाय नमः
Śrīmatē Nigamānta Mahā Dēśikāya namaḥ

श्रीमद्वेङ्कटनाथदेशिकमणेः सारे रहस्यत्रये
 गाथा याः पठितास्तदर्थ उचितः कर्णाटवाण्या कृतः ।
 गोपालेन विपश्चिता गुरुकृपाभाजा मुदे धीमतां
 तत्तद्भाव निरूपका विरचिताऽश्लोकाश्च दैव्या गिरा ॥

śrīmadavēṅkaṭanāthadēśikamaṇēḥ sārē rahasyatrayē
 gādhā yāḥ paṭhitāstadārtha ucitaḥ karṇāṭavāṇyā kṛtaḥ |
 gōpālēna vipaścitā gurukṛpābhājā mudē dhīmatāṃ
 tattadbhāva nirūpakā viracitāśślōkā śca daivya girā ||

For the pleasure of the discerning ones, what is narrated as the essence of the *Rahasya-traya* by *Śrī Veṅkatanatha* the Crown Jewel amongst the *ācāryas*, has been appropriately translated into the Kannada language by *Pandit Gopalacharya*, under the grace of the *Ācārya*; Also, *śloka*s have been composed in the divine Sanskrit language to bring out the essential meaning (of the *pāsurams*) of that composition.

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