



Sri Ranganatha Divyamani Padukabhyam Namah |
Srimate Srinivasa Ramanuja Mahadesikaya Namah |

Śrīman Nigamānta Mahādeśikan's

அமிருதரஞ்சனி
(Amṛtarañjanī)

Sanskrit ślokas, word-by-word meaning and commentary

By

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English Translation

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॥ श्रीः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

அமிருதரஞ்சனி (*Amṛtarañjanī*)

Original:

தம்பரம் என்றிரங்கித் தளராமனம் தந்தருளால்
உம்பர் தொழும் திருமால் உகந்தேற்கும் உபாயமொன்றால்
நம்பிறவித் துயர்மாற்றிய ஞானப் பெரும் தகவோர்
சம்பிரதாயம் ஒன்றிச் சதிர்க்கும் நிலை சார்ந்தனமே|| (1)

tambaram eṇṇiraṅgit taḷarāmaṇam tandarulaḷ
umbar toḷum tirumāl ugandērkum ubāyamoṇṇāl
nampiravit tuyarmārriya ñāṇap perum tagavōr
cambiradāyam oṇṇic cadirkkum nilai
cārndaṇamē||

(*Sampradāya parīśuddhi*)

Meaning: *cārndaṇamē* = We have attained *cadirkum* = the smart *neṇṇi* = path (alternately, *nilai* = state) *oṇṇi* = by embracing *cambiradāyam* = the tradition of (our *Ācārya*), who, *iraṅgi* = having imagined (assumed) *aruḷāl* = out of compassion, *param* = the burden *tam* = as their own [i.e., our tradition-bound *Ācārya* who has been overcome with extreme compassion for us his subjects that have fallen at his feet with a feeling of total helplessness, and who hence has taken on our burden as his own], *tandu* = brought us *taḷarā* = an unwavering *maṇam* = mind [and by teaching us the *Rahasyatraya* and its meaning thereby

elucidating clearly the *tatva*, *hita* and *puruṣārtha*, so as to make us firm believers]; who, (and thereby) through *ubāyam onṛāl* = an *upāyam* (means, path) *ēr̥kum* = that is great enough *ugandu* = to please *tirumāl* = *Śrīyaḥpati*, the Lord *tolum* = Who is worshipped by *umbar* = the *nityasūris* (the Eternally Liberated Ones), *mārriya* = removes *tuyar* = the misery (arising from) *nam* = our *piravi* = birth (in this world); and who *ōr* = has distinguished himself with *perum* = superlative *ñāṇa* = knowledge and *tagav* = compassion.

TS: We have attained a smart path (state) by embracing the tradition given to us by our *ācāryas*, who in their great compassion, have assumed our burden of *saṃsāra* as their own; this tradition has bestowed on us the superior knowledge that can eradicate our misery of birth (*saṃsāra*), through a means capable of pleasing *Śrīyaḥpati* Who is attended on by the *nitya sūris*.

दत्त्वा चित्तं स्थिरं नः परमकरुणया सूरिसेव्यो रमेशः

तत्त्वज्ञानानुकम्पामहितसुमनसां सम्प्रदायेऽतिशुद्धे।

योग्योपायेन तुष्टः स्वभर इति हि कारुण्यमस्मासु तन्वन्

जन्माद्युन्मूल्य दुःखं भवति मुदितहृत् प्राप्नुम श्लाघ्यनिष्ठां ॥ १ ॥

datvā cittam sthiram naḥ paramakaruṇayā sūrisevyo rameśaḥ
tatvajñānānukampāmahitasumanasāṃ sampradāye: 'tisuddhe |
yogyopāyena tuṣṭaḥ svabhara iti hi kāruṇyamasmāsu tanvan
janmādyunmūlya duḥkhaṃ bhavati muditahṛt prāpnuma
ślāghyaniṣṭhām | |

Original:

கடலமுதத்தைக் கடைந்து சேர்த்த திருமால்
அடிகாட்டிய நம் தேசிகர் தம் நிலை பற்றிச் சேர்ந்தோமே||
(2)

kaḍalamudattaik kaḍaindu cērtta tirumāl
aḍikāṭṭiya nam dēcikar tam nilai parṛic cērndōmē | |

(*Sampradāya pariśuddhi*)

Meaning: *cērndōm* = We reached *nam* = our *dēcikarai* = *Deśikar*, *kāṭṭiya* = who shows us *aḍi* = the Feet (as the Means and the End) *tirumāl* = of *Śrīpati cērtta* = Who made available (to the *dēvas*) *amudattai* = the *amṛtam* (ambrosia) (obtained from) *kaḍaindu* = churning *kaḍal* = *Kṣīra Samudram* (the Ocean of Milk).

TS: We have reached the proximity of our *Ācārya* who shows us the feet of *Śrīman Nārāyaṇa*, Who got *amṛtam* to the *dēvas*, obtained by churning the Ocean of Milk.

मथित्वाब्धिं देवताभ्य स्सुधां दत्तवतः श्रियः।

पत्युः पदप्रदानस्मदाचार्यान् वयमाश्रिताः ॥ २ ॥

mathitvāb̥dhim̐ devatābh̥ya ssudhām̐ dattavataḥ śriyaḥ |
patyuh̐ padapradānasmadācāryān̐ vaya māśritāḥ | |

முத்திக்கருள் சூட மூன்றைத் தெளிமுன்னம்
இத் திக்கால் ஏற்கும் இதம்||

(3)

muttikkaru! cūḍa mūṇṇait teḷimuṇṇam
it tikkāl ēṛkum idam | |

(Tatvapadavī)

Meaning: (Oh Mind!) *munṇam* = Prior to *cūḍa* = receiving *aru!* = the grace *muttikku* = (necessary for attaining) *mōkṣa*, *teḷi* = understand *mūṇṇai* = the three *tatvas* (principles) (characterizing the Supreme Being). *ittikkāl* = From the knowledge of these principles *itam* = the “desirable” (the practice of the means) *ēṛkum* = will be attainable (will be fulfilled).

TS: Oh Mind! Before receiving the divine grace needed for attaining *mōkṣa*, understand the three *tatvas* (principles). With this knowledge you will achieve the desired objective.

मुक्तेर्निदानस्य हरेर्दयायाः शिरोऽवतंसीकरणाय पूर्वम्।

जानीहि तत्त्वत्रयमेतयादिशा परं समीचीनहितं भवेत् तेⁱ ॥ ३ ॥

mukternidānasya harerdayāyāḥ śiro:’vataṃsīkaraṇāya pūrvam |
jānīhi tatvatrayametayādisā paraṃ samīcīnahitaṃ bhavet te | |

Original:

மூன்றில் ஒருமூன்றும் மூவிரண்டும் முந்நான்கும்
தோன்றத் தொலையும் துயர்||

(4)

mūṇṇil orumūṇṇum mūviraṇḍum munnāṅgum
tōṇṇat tolaiyum tuyar | |

(Rahasya padavī)

Meaning: If *mūṇṛil* = in the *rahasya traya* (which is the very essence of metaphysics of the Soul), propounding the three words signifying the threesome “*tatva*” (Truth), “*hita*” (The Beneficial) and “*puruṣārtha*” (objects of human pursuit), *oru mūṇrum* = the three meanings of the unique *mūla mantra* ; *mūviranḍum* = the meaning of the six (= 3x2) words [in the *dvaya mantra* which has two sections signifying the *upāya* (the Means) and *upeya* (The Goal)]; and *munṇāṅgum* = the meaning of the twelve words (=4x3) [in the *carama śloka* that describes in two parts the duties of the *adhikāri* (seeker) and those of the *Śaraṇya* (the Refuge) *tōṇra* = are clear (in one’s mind by the grace of the *Ācārya*) *tuyar* = all misery *tolaiyum* = will be eradicated. (Here the use of word counts suggests that one should contemplate on these with due understanding of their meaning).

TS: If the [three (=3x1) components of the] *mūla mantram*, the [six (=3x2) components of the] *dvaya mantram* and the [twelve (=3x4) components of the] *carama śloka* constituting the *rahasya traya* are understood, then all of one’s misery will end.

त्रिषु त्रिकं त्रिद्विकं च त्रिचतुष्टयमेव च।

ज्ञातेष्वेतेषु सम्यक् च प्रणश्येत् दुःख मत्र हि ॥ ४ ॥

triṣu trikaṃ tridvikaṃ ca tricatuṣṭayameva ca |
jñāteṣveteṣu samyak ca praṇaśyet duḥkhamatra hi ||

Original:

உயிருமுடலும் உடலாக வோங்கித்
தயிர் வெண்ணெய் தாரணியோடுண்டான் பயிரில்
களைபோல் அசுரரைக் காய்ந்தான் தன் கையில்
வளைபோல் எம் ஆசிரியர் வாக்கு|| (5)

uyirumuḍalum uḍalāga vōṅgit
tayir veṇṇey tāraṇiyōḍuṇḍāṇ payiril
kalaipōl acuraraik kāyṇḍāṇ taṇ kaiyil
vaḷaipōl em āciriyaṇ vāḱku | |

(*Tatava navaṇītam*)

Meaning: *ēm* = Our *āciriyaṇ vāḱku* = *Ācārya*'s words *pōl* = are (shining) like *vaḷai* = the bracelets *taṇ kayyil* = on the hand of *Bhagavān*, Who *ōṅgi* = has accepted and grown *uḍal āga* = as His *śarīra* (body), the *uyirum* = *cetaṇa* community (souls) [consisting of the *baddhas* (the bound), *muktas* (the emancipated from bondage), and the *nityas* (the eternally emancipated)]; *uḍalum* = the *acetana* community (inert matter) [the bodies consisting of the three *guṇas* (attributes), *kāla* (time) and *śuddha satva* (the pure *satva*)]; Who *uṇḍāṇ* = swallowed *tayir* = the curd *veṇṇai* = and butter *tāraṇiyōḍu* = along with the container; and Who *kāyṇḍāṇ* = (fell upon angrily and) destroyed *acurarai* = the *rākṣasas* *kaḷai pōl* = like weeds *payiril* = among the saplings (crops). (The meaning is that the words of our *Ācārya* are like the shining hand-ornaments of the Lord Who destroyed the enemies and saved the pious ones).

TS: Our *Ācārya*'s words shine like the bracelets on the hands of the *Paramātman* Who is the *Śarīri* taking as His body the entire

cetana (living) and the *acetana* (inert) communities, and Who (as Krishna) swallowed curd and butter along with the container and Who destroyed the *rākṣasas* who were like weeds among the crops of pious persons.

योवाचेतनचेतने सुकलयन् आत्मीयदेहं परः

यश्चोर्व्या सहितं चखाद नवनीतं चादरात् दध्यपि।

यो दैत्यान् कलमे जघान यवसोन्मूलैकनीत्योद्धतान्

अस्मद्देशिकसूक्तयो वलयवत् भान्त्यात्महस्ते सदा ॥ ५ ॥

yo vācetanacetane sukalayan ātmīyadehaṃ parah

ya ścorvyā sahitaṃ cakhāda navanītaṃ cādarāt dadhyapi |

yo daityān kalame jaghāna yavasonmūlaikanītyoddhatān

asmaddeśikasūktayo valayavat bhāntyātmahaste sadā | |

Original:

அலையற்ற ஆரமுதக்கடல் அக்கடல் உண்ட முகில்
விலையற்ற நன்மணிவெற்பு வெயில் நிலவோங்கு பகல்
துலையுற்றன என்பர் தூமறை சூடுந்துழாய் முடியாற்கு
இலையொத்தன அவன் பாதம்
பணிந்தவர்க்கெண்ணுதற்கே||

(6)

alaiyarra āramudakkaḍal akkaḍal uṇḍa mugil

vilaiyarra naṇmaṇiverpu veyil nilavōṅgu pagal

tulaiyurraṇa eṇbar tūmaṇai cūḍuntulāy muḍiyārku

ilaiyottana avan pādam paṇindavarkkeṇṇudarkē | |

(*Rahasya navanītam*)

Meaning: *avan pādāṃ paṇindavar* = Our *ācāryas* who have taken refuge at the feet of that *Paramātmān*, while referring to *tulāy muḍiyārku* = that Lord who wears the garland of *tulasi*, *tulai urraṇa eṇbar* = describe Him by making several comparisons such as, to *ār amuda kkaḍal* = the infinite ocean of *amṛtam*, *mugil* = to the cloud *kaḍal uṇḍa* = that has “devoured” the ocean (i.e. is fed by the ocean), *vilai arra* = to the priceless *nal* = great *maṇi verpu* = mountain of sapphire, and *paga* = to the day in which *veyil nilavu* = sunlight and moonlight *ōṅgu* = have come together in harmony. (Each compares in its own way). (However), *eṇṇudarkē* = if one ponders deeply, *ilai ottāṇa* = He has nothing that can compare with Him; it is certain that He is the Greatest One with nothing equal to or greater than Him.

TS: Those who have taken refuge at His feet attempt to describe the Lord, Who wears the garland of *tulasi*, by comparing Him to different things such as the Great Ocean of *Amṛtam* (Ambrosia), or the cloud that feeds on the ocean, or a priceless mountain of sapphire, or the unique day in which the sunlight and moonlight come together in harmony. However, if one seriously thinks about it, one will realize that indeed He has no comparison whatsoever.

संशुद्धश्रुतिमस्तकस्य तुलसीमौळेः प्रपन्नाः पदोः

निर्वीचिन्त्वमृतोदधिं जलधरं पीताम्बुधिं मण्यगम्।

मौल्यातीत महोऽब्रुवंस्तदुपमं ज्योत्स्ना तपोद्भासितं

नेदं स्याच्च विमर्शने निरुपमो ह्यम्भोजवासापतिः ॥ ६ ॥

saṃśuddhaśrutimastakasya tulasīmauḷeḥ prapannāḥ padoh
 nirvīcīṃtvamṛtodadhiṃ jaladharaṃ pītāmbudhiṃ maṇyagam |
 maulyātīta maho:’bruvamstadupamaṃ
 jyotsnātapodbhāsitaṃnedam syācca vimarśane nirupamo
 hyambhojavāsāpatih ||

Original:

உத்தி திகழும் உரை மூன்றின் மும்மூன்றும்
 சித்தம் உணரத் தெளிவித்தார் முத்தி தரும்
 மூல மறையின் முடிசேர் முகில்வண்ணன்
 சீலமறிவார் சிலர்||

(7)

utti tigaḷum urai mūṇṇiṇ mummūṇṇum
 cittam uṇarat telivittār mutti tarum
 mūla maraiyiṇ muḍicēr mugilvaṇṇaṇ
 cīlamarivār cilar ||

(*Rahasya navanītam*)

Meaning: *cilar* = Some (our *ācāryas*) *arivār* = who have realized *cīlam* = the nature *mugilvaṇṇar* = of God, the *Nīlameghaśyāma* (One Who has a complexion of the dark hue of the clouds) *cēr* = Who is located *muḍi* = at the crown of (in the *upaniṣats*) *mūlamaraiyiṇ* = the Vedas which are at the basis (of all scriptures) *mutti tarum* = that bring *mukti* (liberation), *arivittār* (*telivittār*) = explained (well) *cittam uṇara* = in a manner that the mind can understand and enjoy the *mummūṇṇum* = the nine meanings (=3x3) [the three sentences like *praṇava* etc of the *mūla mantram*, the three sentences of the *dvaya mantram* and the three sentences of the *carama ślokaṃ*, *urai mūṇril* = contained in the three *rahasyoktis* (“confidential utterances”)]

tigaḷum = that shine *utti* = as (*apauruṣeya* or trans-human) utterances. ⁱⁱ

TS: Some (i.e., Our *acāryas*), who have realized the nature of *Nīlameghaśyāma* (dark-hued God) existing at the pinnacle of all the scriptures that lead one towards *mokṣa*, have explained to us in a way that our mind can easily comprehend the nine meanings contained in the *rahasya traya* (“the secret tthree”) *sūktis* that shine as divine utterances.

परमपदविदातु मूलवेदोदितस्य

जलधरगुणमूर्तेः तं स्वभावं विदन्तः।

कतिचन गुरवश्चापौरुषेये रहस्ये

त्रय उपदिदिशुर्न स्त्रित्रिकार्थान् समस्तान्॥ ७॥

paramapadavidātur mūlavedoditasya
jaladharagunaṃūrteḥ taṃ svabhāvaṃ vidantaḥ |
katicana guravaścāpauruṣeye rahasye
traya upadidiśurna stritrikārthān samastān ||

Original:

எனக்குரியன் எனது பரம் என் பேறென்னாது
இவையனைத்தும் இறையில்லா இறைக்கடைத்தோம்
தனக்கிணை ஒன்றில்லாத திருமால் பாதம்
சாதனமும் பயனும் எனச் சலங்கள் தீர்ந்தோம்
உனக்கிதமென்றொரு பாகன் உரைத்ததுற்றோம்
உத்தமனாம் அவன் உதவி எல்லாம் கண்டோம்

இனிக்க வருமவை கவர இகந்தோம் சோகம்

இமையவரோடொன்றினி நாம் இருக்கும் நாளே || (8)

eṇakkuriyaṇ eṇadu param eṇ pērenṇādu
 ivaiyaṇaittum iraiyillā iraiḱkaḱaittōm
 taṇakṇai oṇṇillāda tirumāl pādām
 cādaṇamum payaṇum eṇac calaṅgaḷ tīrṇdōm
 uṇakkidamenṇoru pāgaṇ uraittaduṇṇōm
 uttamaṇām avaṇ udavi ellām kaṇḱōm
 iṇikka varumavai kavara igandōm cōgam
 imaiyavarōḱoṇṇiṇi nām irukkum nālē ||

(*Rahasya navaṇītam*)

Meaning: *eṇṇādu* = Without thinking in terms of
 “*eṇakkuriyaṇ* = I am my own master”, “*eṇadu param* = I have my
 own plan (means) for saving myself”, *eṇ pēr* = “The end result
 (realized from this plan) is also my own”, *aḱaittōm* = we ascribed
ivai aṇaittum = all of these (namely, identity, onus or means, and
 the end result) to *iraiḱku* = to the Lord *irai illā* = Who has no
 Master (for Him) [i.e., to *Śrīvallabha* (Husband of *Mahā*
Lakshmi), the Super Lord and the Ultimate Refuge for every
 one] ; we (realized) *eṇa* = that *tirumāl pādām* = *Śrīman*
Nārāyaṇa’s foot *oṇṇu illāda* = that has nothing *iṇai* = equal
taṇakku = to it *cādaṇamum* = is the means *payāṇum* = as well
 as the result, and *tīrṇdom* = overcame *calaṅgaḷ* = all the obstacles;
 we *uṇṇōm* = attained (followed) what *oru pāgaṇ* = the extra-
 ordinary *Pārthasārati* (Krishna, the Charioteer of Arjuna)
uraittadu = taught as *uṇakku idam eṇṇu* = “Only this is what is
 good for you (who are not fit for following *bhakti yoga* or the
 path of devotion)” (i.e., we followed the meaning of the *carama*
śloka); *kaṇḱōm* = we understood very well *udavi ellām* = all the

help given *avaṇ* = by Him *uttamaṇ* = Who is our close well wisher. *īṇi* = From now on, and *vara* = with the arrival of *nāl* = the day *kavarum vagai* = that would unite us properly so that *imaiyavar oḍu oṇru nām irukkum* = we can remain as one with the *nitya sūris* (the Eternally Liberated Souls), *cokam igaḷndōm* (*igandōm*) = we gave up all our worries.

TS: Giving up the notion such as “I am my own master, it is my plan and it is my end result”, we have learnt to ascribe all these to the Supreme Master Who has no Master. Also, with the realization that the matchless lotus foot of *Śrīman Nārāyaṇa* is both the Means to attain and the End to be attained, we have managed to overcome all obstacles in our way. We have followed what the Great *Pārthasārati* Krishna taught as being good for us. We clearly saw all the ways in which He, our intimate Benefactor, has helped us. From now on, as the day approaches when we will be one with the *nitya sūris*, we have cast away all our worries.

शेषी मेऽहं भरो मे फलमिति च धियं संत्यजन् सर्वमेतत्

सर्वेशे सर्वशेषिण्यगमय मतुलश्रीशपादावुपायम्।

ज्ञात्वोपेयं च विघ्नानहनमभिहितं यद्धितं तन्नियन्त्रा

लेभे श्रेष्ठोपकारानिह शुचमजहां नित्ययोगे ह्युपेते ॥ ८॥

śeṣī me:’haṁ bharo me phalamiti ca dhiyaṁ saṁtyajan
sarvametat

sarveśe sarvaśeṣiṇyagamaya matulaśrīśapādāvupāyam|

jñātvopeyaṃ ca vighnānahana mabhihitam yaddhitam
 anniyāntrā
 lebhe śreṣṭhopakārāniha śucamajahām nityayoge hyupete ||

Original:

தத்துவங்கள் எல்லாம் தகவால் அறிவித்து
 முத்தி வழி தந்தார் மொய்கழலே அத் திவத்தில்
 ஆரமுதம் ஆறாம் இரு நிலத்தில் என்றுரைத்தார்
 தாரமுதல் ஓதுவித்தார் தாம்|| (9)

tattuvaṅgaḥ ellām tagavāl arivittu
 mutti vaḥi tandār moykaḷalē at tivattil
 āramudam ārām iru nilattil eṇṇuraittār
 tāramudal ōduvittār tām ||

(Tatvamāṭṛkā)

Meaning: (The *ācāryas*) *tagavāl* = who graciously arivittu = taught (us) *tattuvaṅgaḥ ellām* = all the *tatvas* (the truths relating to the Supreme Soul) [created the awareness of the *tatva traya* (the three spiritual truths)], *mutti vaḥi tandār* = and gave us the path to salvation [i.e., taught us that *bhakti* (devotion) and *prapatti* (self-surrender) are the only two means for attaining *mokṣa* (liberation)] also *uraittār* = taught (us) *eṇṇu* = that *moy* = the mutually matching (incomparable) *kaḷalē* = Feet *ār ām* = are the Means *iru nilattil* = in this wide world, and *ār amudam* = are the infinite *amṛtam* (ambrosia) (extremely enjoyable) *at tivattil* = and in the *Paramapada* (Supreme Abode); also, *tām* = they themselves (with graciousness) *ōdu vaittār* = taught us through *upadeśam* (initiation) *tāra mudal* = the *praṇava mantra* and its special inner meaning, etc.

TS: The *ācāryas* taught us graciously all the *tatvas* and showed us the path to liberation. They taught us that the same incomparable Divine Feet are both the Means in this material world and the Fruit namely, the Infinite *Amṛtam* in the Paramapadam. They also initiated us with the *praṇava mantram*, etc.

सर्वान्येतानि तत्त्वान्यतिशयकृपया बोधयित्वा च सम्यक्

दातुर्मुक्तयेकपद्या असदृशचरणौस्तः पृथिव्यामुपायौ।

तस्मिन्नानन्दपूर्णेऽमृतमयमिति च प्राहुराचार्यवर्याः

अस्मानध्यापयंस्ते स्वयमिहकुशला स्तारमुख्यान् हितार्थान्॥ ९॥

sarvāṇyetāni tatvānyatiśayakṛpayā bodhayitvā ca samyak
dāturmuktyekapadyā asadṛśacaraṇaustaḥ pṛthivyāmupāyau |
tasminnānandapūrṇe: 'mṛtamaya miti ca prāhurācāryavaryāḥ
asmānadhyaṇpayamste svayamihakuśalā stāramukhyān
hitārthān ||

Original:

திருநாரணனெனும் தெய்வமும் சித்தும் அசித்தும் என்று
பெரு நான்மறை முடிபேசிய தத்துவம் மூன்றிவை கேட்டு
ஒரு நாள் உணர்ந்தவர் உய்யும் வகையன்றி ஒன்றுகவார்
இரு நால் எழுத்தின் இதயங்கள் ஓதிய எண்குணரே|| (10)

tirunāraṇaṇum deyvamum cittum acittum eṇṇuperu
nāṇmarai muḍipēciya tattuvam mūṇṇivai kēṭṭu

iru nāl uṇarndavar uyyum vagaiyaṇṇi oṇrugavār
iru nāl eḷuttiṇ idayaṅgaḷ ōḍiya eṇḡṇarē | |

(Tatvamāṭṛkā)

Meaning: *oru nāl uṇarndavar* = Those who have learnt at some time *kēṭṭū* = by hearing (through the *Ācārya*) *tattuvam* = that the truths *pēciya* = told in *peru* = the great *muḍi* = crown *nāl marai* = of the four vedas (i.e., in the *upaniṣats*) are *ivai* = these *mūṇṇu* = three entities, *eṇṇu* = namely, *daivamum* = God (famously) *eṇnum* = called *tiru nāraṇaṇ* = *Śrīman Nārāyaṇa*, *cittum* = *cetana varga* (the community of *jīvas*) *acittum* = and the *acetana varga* (community of inert things), *oṇṇu ugavār* = will not accept any thing else *uyyam vagai inṇi* = except the path of enlightened living. *eṇ ḡṇarē* = They will become the ones endowed with the eight qualities *idayaṅgaḷ ōḍiya* = from having studied the divine meaning *iru nāl eḷuttiḷ* = contained in the *aṣṭākṣara*.

TS: Those who have understood by listening (to the *Ācārya*) once some time that the truths proclaimed by the *upaniṣats*, the crown of the four vedas, are the three entities namely, Godhead called *Śrīman Nārāyaṇa*, the *cit* (the *Jivas*) and *acit* (the Inert), will not accept any thing except the enlightened path. Having learnt the inner meaning contained in the eight (2x4) letters, namely, the *Aṣṭākṣara*, they will become the ones endowed with the eight qualities.

श्रीमन्नारायणो नश्चिदचिदिति महाद्विद्विकाम्नायमौलौ

तत्त्वानि त्रीण्यमूनि क्वचिदहनि निशम्याथ नोज्जीवनार्थम्।

इच्छन्त्यन्धं हि धीरा हृदयगमखिलं मूलमन्त्रस्य सारं
सम्यक् विज्ञाय चाष्टक्षरमहितगुणाष्टहितेष्टाश्रयन्ते ॥ १० ॥

śrīmannārāyaṇo na ścidaciditi mahādvirdvikāmnāyamau Lau
tatvāni trīṇyamūni kvacidahani niśamyātha nojjīvanārtham |
icChantyandham hi dhīrā hṛdayagamakhilam mūlamantrasya
sāram
samyak vijñāya cāṣṭākṣaramahitagunaṣṭāhiteṣṭāśrayante | |

Original:

காரணமாய் உயிராகி அனைத்தும் காக்கும்
கருணை முகில் கமலையுடன் இலங்குமாறும்
நாரணனார் வடிவான உயிர்கள் எல்லாம்
நாம் என்று நல் அடிமைக்கேற்குமாறும்
தாரணிநீர் முதலான மாயை காலம்
தனிவான் என்றிவை உருவாம் தன்மைதானும்
கூரணிசீர் மதியுடைய குருக்கள் காட்டக்
குறிப்புடன் நாம் கண்டவகை கூறினோமே||

(11)

kāraṇamāy uyirāgi aṇaittum kākkum
karuṇai mugil kamalaiyuḍaṇ ilaṅgumārūm
nāraṇaṇār vaḍivāṇa uyirgaḷ ellām
nām eṇru nal aḍimaikkērkumārūm
tāraṇinīr mudalāṇa māyai kālam
taṇivāṇ eṇrivai uruvām taṇmaitāṇum
kūraṇicīr madiyuḍaiya gurukkaḷ kāṭṭak
kurippuḍaṇ nām kaṇḍavagai kūriṇōmē | |

Meaning: *kūrinōm* = We have stated *nām kaṇḍa vagai* = in the manner we have seen (understood) *kurippuḍaṇ* = carefully from (what) the *gurukkaḷ* = the *ācāryas uḍaiya* = who possess *kūr aṇi cīr madi* = delicate and pleasing qualities and intellect, *kāṭṭa* = have shown, *mārum* = the manner in which and *karuṇai mugil* = God Who is like the “cloud” of compassion *ilaṅgum* = is shining *kamalai uḍaṇ* = in the company of *Śridevi kāraṇamāy* = as the Cause of every thing, *uyir āgi* = as the Soul residing in every thing and *aṇaittum kākkum* = as the One protecting every thing; and *mārum* = the manner in which *uyirgaḷ ellām* = all the *jīvas* (souls) *vaḍivāṇa* = who form the *śārīra* (body) *nāraṇaṇār* = of *Śrīman Nārāyaṇa*, *veṇru* = by conquering *nām* = the feeling of “I” (ego) *nal aḍimaikku ērkum* = are able to attain the ability to enjoy the *kaiṅkaryam* (to the Lord) like the *nitya sūris*; (and also) *uruvaām taṇmai tāṇum* = the *śārīra*-like (body-like) nature of *ivai* = of all these “entities”, *eṇru* = namely, *māyai* = the *prakṛti* i.e., the material world including *tāraṇi* = the earth, *nīr* = water, *mudalāṇa* = etc., *kālam* = the “time” and *taṇi vāṇ* = the very unique *paramākāśa* (ether) (or *śuddha satva* = the pure *satva*).

TS: We have stated here the following that we have learnt carefully from our *ācāryas* who possess a subtle but enchanting intellect:

- (i) that God, Whose compassion is infinite like a huge cloud, shines in the company of *Śridevi*. He is the Cause of every thing, resides in and protects every thing.
- (ii) that the path for the *jīvas* of this universe who form the *śārīra* (“body”) of *Śrīman Nārāyaṇa*, to attain the state of eternal *kaiṅkaryam* to Him in the manner that the *nitya sūris* enjoy, is through conquering their ego; and

- (iii) that the material world, (including earth, water, etc.), time and the unique *paramākāśa* (ether or the huge empty space) or “*śuddha satva*” (pure *satva*) are all of the nature of the *śarīra* (“body”) of God.

हेतुर्विश्वान्तरात्माखिलजगदविता श्रीसहायो दयाभ्रः

भ्राजिष्णो रेव मात्मान इह च तनव स्तस्य नारायणस्य।

जित्वाऽहन्तां सुसेवोचितविध मचलाम्ब्वदि मायां च कालं

प्रयेकाकाशरूपं त्विति धृतसहजाकारभूतस्वभावान्॥ ११.१ ॥

सूक्ष्मभूषागुणयुतैः गुरुभिर्दर्शितान् वयं।

यथाद्राक्ष्म तथैवेह तानवच्चावधानतः॥ ११.२ ॥

heturviśvāntarātmākhilajagadavitā śrīśahāyo dayābhrah
bhrājiṣṇo reva mātmana iha ca tanava stasya nārāyaṇasya |
jitvā:’hantāṃ susevicitavidha macalāmbvādi māyāṃ ca kālaṃ
prayekākāśarūpaṃ tviti
dhṛtasahajākārabhūtasvabhāvān | | 11:’ | |
sūkṣmabhūṣāguṇayutaiḥ gurubhirdarśitān vayaṃ |
yathādrākṣma tathaveha tānavacmāvadhānataḥ | | 11:’ | |

Original:

அப்படி நின்ற அமலன் படியெல்லாம்
இப்படி எம் முள்ளத்தெழுதினார்எப்படியும்
ஏரார் சுருதி ஒளியால் இருள்நீக்கும்
தாராபதி அனையார் தாம்||

(12)

appaḍi niṇṇa amalaṇ paḍiyellām
 ippaḍi em muḷḷatteḷudiṇār-eppaḍiyum
 ērār curudi oḷiyāl iruṇṇikkum
 tārāpati anaiyār tām | |

(*Rahasyamāṭṛkā*)

Meaning: (The *ācāryas*) *aḍaindār* {*aṇaiyār*} = who had attained {reached} that *tārāpati* = “Moon” Who *ṇikkum* = dispels *iruḷ* = darkness (called ignorance), *oḷiyāl* = through the light of *curudi* = Veda which *ār* = is complete *eppaḍiyum* = in whatever way *ōr* = one examines, have *tām* = themselves *eḷudiṇār* = written (*ippaḍi* = in this manner) *emmuḷḷattu* = in our heart *paḍi ellām* = all the characteristics *amalaṇ* = of that Blemishless One (namely *Paramātman*) *appaḍi niṇṇa* = Who stands (is) like that.

TS: The *ācāryas*, who had attained that “Shining Moon” (*Paramātman*), Who dispels all darkness (ignorance), through the light of the entire Vedas, that are complete in whichever way one examines, have personally inscribed in our hearts the understanding of the full nature of that *Paramātman* Who stands so blemishless.

अमलगा अखिलाश्च तथाविधाः

हृदि न इत्थमिहालिलिखुर्विधाः ।

श्रुतिरुचा बहुधा सुविमृश्य तं

तिमिरनाशिनमिन्दुमुपाश्रिताः ॥ १२ ॥

amalagā akhilāśca tathāvidhāḥ
 ḥṛdi na itthamihālilikhurvidhāḥ |
 śrutirucā bahudhā suvimṛśya taṃ
 timiranāśīnamindumupāśritāḥ | |

Original:

செம்பொன் கழலிணைச் செய்யாள் அமரும் திருவரங்கர்
 அன்பர்க்கடியவராய் அடிகூடிய நாமுரைத்தோம்
 இன்பத் தொகையென எண்ணிய மூன்றில் எழுத்தடைவே
 ஐம்பத்தொரு பொருள் ஆருயிர் காக்கும் அமுதெனவே||(13)

cempon kaḷaliṇaic ceyyāl amarum tiruvaraṅgar
 aṇbarkkaḍiyavarāy aḍicūḍiya nāmuraittōm
 iṇbat togaiyeṇa eṇṇiya mūṇṇil eḷuttaḍaivē
 aimbattoru poruḷ āruyir kākkum amudeṇavē | |

(Tatvamāṭṛkā)

Meaning: *nām* = We, *aḍiyavarāy* = who are the servants at the feet *aḍi cūḍiya* = and wear (carry) on our head (like a hair ornament) those feet *aṇbarku* = of the (beloved) devotees *tiru araṅgar* = of Sri Ranganatha *amarum* = in whose chest (*vakṣa sthaḷa*) resides *cey āḷ* = *Mahālakṣmī* who has a rosy hue and *kaḷar iṇai* = a pair of feet *cem pon* = that are of golden colour (that are very attractive), *uraittōm* = have presented *uyir kākkum* = the life-saving *amudu eṇa* = *amṛtam*-like (meanings in this *rahasyam*) *aimbattoru poruḷāl* = fifty one meanings (i.e., 30 in the *mūla mantra*, 10 in the *dvaya mantra* and 11 in the *carama śloka*) *eṇṇiya* = that can be counted (regarded) *iṇbat togai eṇa* = as the collection of bliss *eḷuttu aḍaivē* = amidst the meanings of the letters *mūṇṇil* = in the *rahasya trayā*. [It means that this

rahasyārtha (secret meaning) was revealed as per the instruction from the *bhāgavatas*.

TS: We, the servants carrying on our heads as the head ornament, the holy feet of the devotees of Sri Ranganatha in Whose chest resides *Mahālakṣmī* with a rosy complexion and golden-coloured pair of feet, have picked and presented from the the *rahasya trayasāra* (the three secrets) the fifty one meanings that can be regarded as the bundle of bliss and the life-saving *amṛtam* (elixir).

रक्तस्वर्णाभपादद्वयमहितसुवर्णाब्जवासेप्सितश्री

रङ्गेशप्रेमशाल्याश्रितजनचरणाब्जोत्तमाङ्गावतंसाः ।

आनन्दस्तोमगणयान् पफणिम सकलानेकपञ्चाशदर्थान्

वर्णस्थान् आत्मरक्षामृतमिव कलितान् तान् रहस्यत्रयेऽत्र ॥ १३ ॥

raktasvarṇābhapādadvayamahitasuvarṇābjavāsepsitaśrī-
raṅgeśapremaśālyāśritajanacaraṇābjottamāṅgāvatamśaḥ |
ānandastomaganyān paphaṇima sakalānekapañcāśadarthān
varṇasthān ātmarakṣāmṛtamiva kalitān tān rahasyatraye:’tra ||

Original:

யான் அறியும் சுடராகி நின்றேன் மற்றும் யாதுமலேன்
வான் அமரும் திருமால் அடியேன் மற்றோர் பற்றுமிலேன்
தான் அமுதாம் அவன் தன் சரணே சரணென்றடைந்தேன்
மானமிலா அடிமைப் பணி பூண்ட மனத்தினனே|| (14)

yāṇ ariyum cuḍarāgi ninṇēṇ marṛum yādumalēṇ
vāṇ amarum tirumāl aḍiyēṇ marṛōr parṛumilēṇ

Meaning: *yāṇ* = I *niṇṛēṇ* = exist *cuḍarāgi* = as the bright light *aṛium* = capable of cognizance i.e., I am both “*jñānasvarūpa*” (embodiment of knowledge) and *jñānaguṇaka*” (the one endowed with the attribute of knowledge, i.e., ability to know); *illēn* = I am not *maṛṛum yādum* = any other entity (i.e., not the body, senses etc.). *aḍiyēṇ* = I am the servant of *tirumāl* = Śrī Lakṣmīvallabha Nārāyaṇa amarum = living eternally in *vāṇ* = the *Paramapadam* or *Vaikunṭham*; and *paṛṛum ilēṇ* = am not dependent on *maṛṛum ōr* = any one else. *ādaindēṇ* = I have taken *amudam ām* = the enjoyable *amṛtam*-like *avaṇ taṇ caraṇē* = feet of that Śrīman Nārāyaṇa alone *caraṇeṇṛa* = as my Refuge, and *maṇattiṇaṇē* = I have a mind *pūṇḍa* = that is deeply interested in *aḍimai aṇi* = adorning Him with service *māṇam ilā* = that is beyond all measure.

TS: I am “pure consciousness” and am also one who has the “ability to be cognizant” (i.e., I am both the knowledge and the knower). I am different from other entities such as body, senses, etc. I belong solely to Sri *Lakṣmi-Nārāyaṇa* Who resides in *Vaikuṇṭham*; and I depend on no one else. I have taken the nectar-feet of *Śrīman Nārāyaṇa* alone as my Refuge and I have my mind deeply set in worshipping Him through *kainkaryam* (service) that has no limits.

ज्ञाता ज्योतिस्स्वरूपोऽस्म्यहमिह न पुनर्देहरूपादिरन्यः

दिव्यास्थानस्थितश्रीपतिचरणतिषेव्येव नान्यं ह्युपेयाम्।

पीयूषाभस्य पादौ शरणमिति ययावुज्वलामेयसेवा-

लङ्कारैर्भूषितान्तः करणामहिमवानेव भूयासमद्य ॥ १४ ॥

jñātā jyotissvarūpo:’smyahamiha na punardeharūpādiranyaḥ
divyāsthānasthitaśrīpaticaraṇatiṣevyeva nānyaṃ hyupeyām |
pīyūṣābhasya pādau śaraṇamiti yayāvujvalāmeyasevā-
laṅkāirbhūṣitāntaḥ karaṇāmahimavāneva bhūyāsamadya | |

Original:

சீலம் கவர்ந்திடும் தேசிகர் தேசின் பெருமையினால்
தூலங்கள் அன்ன துரிதங்கள் மாய்த்தன துஞ்சல் தரும்
கோலம் கழிந்திடக் கூறியகாலம் குறித்து நின்றோம்
மேலிங்கு நாம் பிறவோம் வேலை வண்ணனை மேவுதுமே||
(15)

cīlam kavarndiḍum dēcikar tēciṇ perumaiyiṇāl
tūlaṅgaḥ aṇṇa duritaṅgaḥ māyittaṇa tuñjal tarum
kōlam kaḷindiḍak kūriyakālam kuṛittu niṇṇōm
mēliṅgu nām piṛavōm vēlai vaṇṇaṇai mēvudumē | |

(*Rahasya sandeśa*)

Meaning: *tēciṇ perumaiyiṇāl* = Because of the power of the potent “*bharanyāsa*” (which has the power to eradicate all the past *karma*) administered *dēcikar* = by the *Ācārya* (one who would guide his followers along the correct path and prevent them from going astray) *cīlam kavarndiḍum* = who could clearly establish, practice and propound the qualities of the soul and the

rules of conduct, *duritaṅga!* = all our sins *māyandaṇa* {*māyittaṇa*} = were destroyed (burned down) *tūlaṅga! aṇṇa* = like (fluffy) cotton (ie., as stated in “ *pōy pilaiyum pugataruvāṇiṇṇavum tīyiṇil tūcāgum*” all the past and future sins will completely be eradicated). *niṇṇōm* = We have stood *kuṛittu* = waiting for *kūriya* = the designated *kālam* = moment *kaḷindu iḍa* = for the exit (removal) of *tuñjal tarum kōlam* = the drowsy body (exhibiting the *tāmasa svabhāvam*). Just as if one can find, without the need for any personal effort, a boat to cross the ocean of *saṃsāra*, *mēl* = henceforth, *nām* = we *piravōm* = will not be born again *iṅgu* = in this material world. *mēvudumē* = We have attained *vēlai vaṇṇaṇai* = that *Śrīman Nārāyaṇa*, the Resident of *Paramapadam*, and Who has the hue and properties of the great ocean (Whose divine Form destroys the scorching heat of *saṃsāra*).

TS: By the power and grace of the *Ācārya*, who has enunciated and practiced virtuous behaviour, all our sins have burned down as though they were fluffs of cotton. We have now been standing waiting for the designated moment for the departure from this *tāmasic* body. We will never be born again in this material world. We have attained that Great *Śrīman Nārāyaṇa*, Who has the complexion of the blue waters of the ocean.

आत्माचारसुशीलदेशिककृतोपायप्रभावात् यथा

तूलानामिह राशिराशु दहनात् पापानि दग्धानि नः।

निद्रागात्रनिवृत्तये च नियतं कालं प्रतीक्षामहे

प्राप्स्यामो न पुनर्जनित्विह महोदन्वद्गुणं संश्रिताः ॥ १५ ॥

ātmācārasuśīladeśikakṛtopāyaprabhāvāt yathā
 tūlānāmiha rāśirāśu dahanāt pāpāni dagdhāni naḥ |
 nidrāgātranivṛttaye ca niyataṃ kālāṃ pratīkṣāmahe
 prāpsyāmo na punarjanitviha mahodanvadguṇaṃ saṃśritāḥ | |

Original:

வண்மை உகந்த அருளால் வரந்தரும் மாதவனார்
 உண்மை யுணர்ந்தவர் ஒதுவிக்கின்ற உரைவழியே
 திண்மைதரும் தெளிவொன்றால் திணியிருள் நீங்கியநாம்
 தண்மை கழிந்தனம் தத்துவம் காணும் தரத்தினமே|| (16)

vaṇmai uganda aruḷāl varantarum mādavaṇār
 uṇmai yuṇarndavar ōduvikkiṇṇa uraivaliyē
 tiṇmaitarum telivonṇāl tiṇiyiruḷ nīṅgiyanām
 taṇmai kaḷindaṇam tattuvam kāṇum tarattinamē | |

(Tatvaratnāvalī)

Meaning: *nīṅgiya* = Having shed the *tiṇi* = dense *iruḷ* = darkness (Having freed ourselves from the intense darkness of ignorance) *teliv onṇāl* = with the help of a superior *jñāna* (knowledge) that *tiṇmai tarum* = can create the strong resolve *urai valiyē* = through the verbal path of the *ōduvikkiṇṇa* = initiative teachings (of “*rahasya traya*” or the three secrets) *uṇarndavar* = of those that are very knowledgeable (i.e., the *ācāryas*) *uṇmai* = about the true nature of the *svaṛūpa* (Form), *guṇa* (attributes) *vibhūti* (Manifestations), etc, *mādavaṇār* = of *Srīvallabha*, *tarum* = Who can grant *varam* = our desired objectives *aruḷāl* = with His Grace *uganda* = enhanced *vaṇmai* = by His *audārya* (magnanimity), *nām* = we *magiḷindaṇam* = will rid ourselves of *taṇmai* = the lowly qualities (i.e., of being

dragged down by ignorance, religious hypocrisy, etc.). We *tarattanam* = will acquire the superior level *tattuvam kāṇum* = of being able to see and understand the spiritual meanings in their true form. In other words, we will leave the earlier state (of ignorance) and attain the final state (of knowledge); we will leave the lowly state and reach the higher state where we can understand the true meaning of the nature of things.

TS: We have shed the dense darkness of ignorance with the help of the superior *jñāna* acquired and solidified through the teachings of our *ācāryas* who are very knowledgeable about the true nature of *Śrīman Nārāyaṇa*, Who can grant us our desired objectives with His Grace that has been enhanced by His magnanimity. We will now rid ourselves of our lowly nature and will acquire the capacity to perceive the true nature of things.

औदार्योत्कर्षहर्षप्रगुणकरुणया माधवस्येष्टदातुः

याथार्थ्यं जानतां तैरनुपमवचनैर्जातया दाढ्यमत्या।

मत्या प्रोत्सारयाम स्तिमिरमतिततं चापकर्षं जहीमः

याथातथ्यं यथा वा वयमखिल मवाप्स्याम ईदृक्प्रकर्षम्॥ १६॥

audāryotkarṣaharṣapraguṇakarūṇayā mādhasvasyeṣṭadātuḥ
yāthārthyam jānatām tairanupamavacanai rjātayā
dārḍhyamatyā |

matyā protsārayāma stimiramatitataṁ cāpakarṣaṁ jahīmaḥ
yāthātathyaṁ yathā vā vayamakhila mavāpsyāma
īdṛkprakarṣam | |

Original:

நாராயணன் பரன் நாம் அவனுக்கு நிலை அடியோம்
 சோராதனைத்தும் அவன் உடம்பென்னும் சுருதிகளால்
 சீரார் பெருந்தகைத் தேசிகர் எம்மைத் திருத்துதலால்
 தீரா மயல் அகற்றும் திறம்பாத் தெளிவுற்றனமே|| (17)

nārāyaṇaṇ paraṇ nām avaṇukku nilai aḍiyōm
 cōrādaṇaittum avaṇ uḍambennum curudigaḷāl
 cīrār peruntagaṭit tēcikar emmait tiruttudalāl
 tīrā mayal agaṛṛum tiṛambāt telivurraṇamē |
 (Tatvaratnāvalī)

Meaning: *perum tagai* =The extremely compassionate
dēcikar= Ācārya *cīr ār* = who is full of auspicious qualities,
tiruttadalāl = has intensely taught us (instilled in us) *curudigaḷāl*
 = through the vedas that propound *narāyaṇan* = Śrīman
Narāyaṇa alone *paraṇ* = is the *Paratatva* (the HighestTruth);
nām =we are *nilai* = eternal *aḍiyōm* = servants *avaṇukku* = to
 Him (i.e., the entire collection of *jīvātmās* belongs to His servant
 community); *aṇaittum* = All *cetana* and *acetana vastus* (Every
 living and inert substance) in the universe *corādu* = without a
 break is *avaṇ uḍambu* = His Body”. Because of that teaching,
urraṇam = we received *tiṛambā* = unforgettable *telivu* =
 knowledge *tīrā mayal agaṛṛum* = that can dispel the ignorance
 that can not be removed by any thing else.

TS: Our extremely compassionate Ācārya of noble qualities,
 has drilled into us the Vedic proclamations namely “Śrīman
Narāyaṇa alone is the SupremeTruth; we are all His eternal
 servants; every living as well as inert substance in this universe
 without an exception, constitutes His Body’. Because of that

teaching, we have been able to acquire the permanent *jñāna* (knowledge) that has dispelled all ignorance, which nothing else can remove.

नारायणो हि परमो वयमेतदीयाः

शेषा अशेषभुवनं वपुरस्य चेति।

वेदैर्गुणाढ्यकरुणालुगुरूपदेशात्

अज्ञानमाजिहि मतिं त्वचलामवापम्॥ १७॥

nārāyaṇo hi paramo vaya metadīyāḥ
śeṣā aśeṣabhuvanaṁ vapurasya ceti |
vedairguṇāḍhyakaruṇālūgurūpadeśāt
ajñānamājihi matiṁ tvacalā mavāpam | |

Original:

ஒன்றே புகலென்று உணர்ந்தவர் காட்டத் திருவருளால்
அன்றே அடைக்கலம் கொண்ட நம் அத்திகிரித் திருமால்
இன்றே இசையின் இணையடி சேர்ப்பர் இனிப் பிறவோம்
நன்றே வருவதெல்லாம் நமக்குப் பரம் ஒன்றிலதே|| (18)

oṇṛē pugaleṇṛu uṇarṇdavar kāṭṭat tiruvaruḷāl
aṇṛē aḍaikkalam koṇḍa nam attigirit tirumāl
iṇṛē icaiyiṇ iṇaiyaḍi cērppar iṇip piṛavōm
naṇṛē varuvadellām namakkup param oṇṛiladē | |

(*Rahasya ratnāvalī*)

Meaning: *uṇarṇdavar* = When the knowledgeable *Ācārya* (who is highly experienced) *kāṭṭa* = showed us (taught us) *eṇṛu*

= that *tiru aruḷāḷ* = along with the Grace of *Śrī Mahālakṣmī*, *onṛē* = there is only One (i.e., *Śrīman Naṛāyaṇa* is the only) *pugal* = *upāya* (attainable Object and the Means), *anṛē* = then alone (immediately, at that very moment following such *bharanyāsam* (self surrender to God), *nam* = our *attigiri tirumāl* = *Śrīkānta* of Hastigiri (The Lord Varadraja resplendent on the Hastigiri in Kanjeevaram) *aḍaikkalam koṇḍa* = having accepted us as the ones to be saved *cerppār* = can make us attain *iṇai aḍi* = His Feet *iṇṛē* = at this very moment *icaiyil* = if so requested [i.e., if we wish to be freed from *saṃsāra* (material existence)]. *iṇi* = After leaving this body, *piṛavōm* = we will not be born again. *varuvadellām* = Every thing good and bad that will come to us henceforth during the rest of the time we remain in this world *nanṛē* = will turn out to be alright for us (being the result of His Grace). *iladē* = There is absolutely not *param onṛu* = a single responsibility of any kind *namakku* = on us [After having once placed the burden of our care on God, we do not have any responsibility whatsoever in the remaining journey of our *ātman* (soul) or *śarīra* (body)].

TS: When the learned *Ācārya* showed us that along with the Grace of *Śrī Mahālakṣmī*, *Śrīman Naṛāyaṇa* is the One and only Recourse, our Beloved Lord Vardaraja of Hastigiri immediately accepted us as the ones who need to be saved and can make us attain His feet immediately if so desired by us. We will not be born again after leaving this mortal body of ours. Everything good or bad that will happen to us from now on through the rest of our life will turn out to be alright by His Grace. Having placed the burden of our care on Him, we have absolutely no further responsibility of any kind.

सिद्धोपायस्स एवेत्यवगमयितृषु श्रीदयैकाश्रयेषु
 रक्ष्यत्वेनैव गृह्णन् सपदि करिगिरिश्रीधरो नस्तदैव।
 मुक्तावभ्यर्थितायां निजपदयुगलीं प्रापयत्येव भूयः
 नैवोत्पत्तिर्यदाप्तं शुभकर मखिलं नास्ति नो ह्यात्मभारः ॥ १८॥

siddhopāyassa evetyavagamayitr̥ṣu śrīdayaikāśrayeṣu
 rakṣyatvenaiva gr̥hṇan sapadi karigiriśrīdharo nastadaiva |
 muktāvabhyarthitāyāṃ nijapadayugaLīṃ prāpayatyeva bhūyaḥ
 naivotpattirypadāptaṃ śubhakara makhilaṃ nāsti no
 hyātmabhāraḥ ||

Original:

சிறு பயனில் படியாத தகவோர் எம்மைச்
 சேர்க்க அடைக்கலம் கொண்ட திருமால் தானே
 மறுபிறவியறுத்தழியா வானில் வைக்கும்
 மனமே! நீ மகிழாதே இருப்பதென் கொல்
 உறுவதுனக்குரைக்கேன் இங்கிருக்குங்காலம்
 ஒரு பிழையும் புகுதாத உணர்த்தி வேண்டிப்
 பெறுவதெல்லாம் இங்கே நாம் பெற்று வாழப்
 பேரடிமையால் ஏதென்றிகழேல் நீயே||

(19)

cirū payaṇil paḍiyāda tagavōr emmaic
 cēr̥kka aḍaikkalam koṇḍa tirumāl tāṇē
 maṟupiraṇiyaruttaliyā vāṇil vaikkum
 maṇamē! nī magilādē iruppadeṇ kol
 uṟuvaduṇakkuraikkēṇ iṅgirukkuṅgālam
 oru pilaiyum pugudāda uṇartti vēṇḍip

peruvadellām ingē nām perru vālap
pēraḍimaiyāl ēdenṛigaḷēl nīyē | |

(*Rahasya ratnāvalī*)

Meaning: *tagavōr* = The compassionate ones (The *ācāryas*)
paḍiyāda = who are not interested in *ciru payaṇil* = in petty
benefits, *cērka* = have delivered *emmai* = us (the helpless ones)
(at the feet of the Lord, pleading our helplessness); as a result,
tirumāl = *Śrīvallabha*, Who *aḍaikkalam koṇḍa* = has offered His
protection *tāṇe* = has, on His own accord, *marupiravi aruttu* =
has completely destroyed all our sins that would have caused us
to be born again, and *vaikkum* = will place us *aliyā vāṇil* = in the
indestructible *Śrīvaikuṇṭham* (that is permanent, without ever
coming to an end). *maṇamē* = Hey Mind (who are responsible
for everything)! *ēṇ kol* = Why then *nī iruppadu* = are you
magilādē = not rejoicing. (Did you find out why?) *uraikkiṇṛēṇ* =
I will now tell *uṇakku* = you (who are firm and do not doubt)
uruvadu = about the appropriate thing you should do *irunda*
kālam = during the entire time you are in this world (when you
may find many obstacles): *uṇarti vēṇḍi* = Pray for the practical
wisdom so that *oru piḷaiyum* = obstacles of any kind *pugudāda* =
do not come in your way and bother you [Pray for *jñāna* and
bhakti so that you may not commit any offence towards God and
bhāgavatas (His devotees)]. Then *nī* = you *igaḷēl* = should not
worry thinking *ēdu* = about that *pēr aḍimaiyāl* = Big *Seva* when
nām = we *perru vāḷa* = are having and enjoying performing
peruvadellām = all the *sevās* (we can expect to perform at
Paramapadam) *ingē* = here on this earth itself.

TS: Our very compassionate *ācaryas*, who are not interested
in petty benefits, have delivered us to God; and *Śrīvallabha*, in
turn, has accepted us and offered His protection; He has freed us

from rebirth in this world and will place us in the indestructible *Vaikuṇṭham* (when we leave this body). Hey Mind! Why then are you not rejoicing? Let me tell you about what you should do during the rest of the time on this earth. Pray for the wisdom so that you may overcome all obstacles and stop worrying about not being able now to perform the Big *Seva* at *Paramapadam*, since you can enjoy performing all those *sevās* now right here on this earth.

श्रीशेऽस्मांश्च समर्पयत्सु गुरुषु क्षुद्रे फलेऽसङ्गिषु

रक्ष्यत्वेन गृहीतवत्यथ जगन्मातुःप्रियेन स्वयम्।

भूयोजन्म निवार्य शाश्वतपरव्योम्नि प्रतिष्ठापयेत्

स्वान्तानन्दि कुतो न चासि कथयाम्यत्यन्तयुक्तं वचः ॥ १९.१ ॥

यावत्स्थितिस्स्यादिह ते निरागसं संप्रार्थ्य बोधं निखिलं च लब्ध्वा

प्राप्तव्यमस्मास्विह तुष्टिमत्सु त्वमेव नोदास्व हि शेषवृत्तौ ॥ १९.२ ॥

śrīše: 'smāṃ śca samarpayatsu guruṣu kṣudre phale: 'saṅgiṣu
rakṣyatvena grhītavatyatha jaganmātuḥ priyenassvayam |
bhūyojanma nivārya śāśvataparavyomni pratiṣṭhāpayet
svāntānandi kuto na cāsi kathayāmyatyantayuktaṃ vacaḥ

|| 19.1 ||

yāvatsthitissyādiha te nirāgasam saṃprārthya bodhaṃ

nikhilaṃ ca labdhvā

prāptavyamasmasviha tuṣṭimatsu tvameva nodāsva hi

śeṣavṛttau

|| 19.2 ||

Original:

சாக்கியர் சைனர்கள் சார்வாகர் சாங்கியர் சைவர் மற்றும்
 தாக்கியர் நூல்கள் சிதையத் தனிமறையின் கருத்தை
 வாக்கியம் முப்பதினால் வகை செய்து வியாகரித்தோம்
 தேக்கி மனத்துள் இதனைத் திணியிருள் நீங்குமினே|| (20)

cākkīyar cainarga! cārvāgar cāṅgiyar caivar marṛum
 tākkīyar nūlga! cidaiyat taṇimaraiyiṇ karuttai
 vākkīyam muppadiṇāl vagai ceydu viyāgarittōm
 tēkki maṇattu! idaṇait tiṇiyiru! nīṅguminē ||

(Rahasyaratnāvalī hṛdayam)

Meaning: *vagai ceidu* = By sorting out clearly (the nature and attributes of *cit*, *acit* and *Īśvara* concepts) *vākkīya muppadiṇāl* = through thirty statements, *karuttai* = the meaning (the sense) *taṇi maraiyiṇ* = of the incomparable vedas, *viyāgarittōm* = we have commented (written commentaries) *cidaiya* = squashing (decimating) *nūlga!* = the doctrines of *cākkīyar* = the Buddhists, *cainarga!* = the Jains, *cārvākar* = the *Cārvākas* (athesists), *cāmkīyar* = the *Sāṅkhyas* (followers of Kapila), *caivar* = the *Śaivas* (*Pāśupatas*) *mattu* = and *tākkīyar* = the *Tārkikas* (the “logicians”). *idaṇai tēkki* = Keeping this interpretation firmly *maṇadil* = in your mind, *nīṅguminē* = you have got rid of *tiṇi iru!* = the dense darkness of *ajñāna* (ignorance). (In other words, if one understands well and retains them in one’s mind, the *tatvārthas* (metaphysical interpretations) put forth by our *ācāryas*, the false teachings of all the systems mentioned above will no longer have any influence on us and the truth will become automatically apparent to us. There will no longer be any

confusion arising from the skilful arguments of those other (false) doctrines.

TS: Our *ācāryas* have clearly sorted out and delineated the true meanings of the incomparable Vedas through 30 statements and used them to write commentaries squashing all the competing vedic and non-vedic doctrines in existence at the time such as of the Buddhists, Jains, *Cārvākas* (athesists), *Sāṅkhyas* (followers of Kapila), *Śaivas (Pāśupatas)* and *Tārkikas* (the “logicians”). By correctly understanding these commentaries and keeping those ideas firmly in mind, one can become free from confusion and dense ignorance.

चार्वाकहृतसांख्यशैवकणुभुक् दुस्तर्कबौद्धाद्यसत्-

तन्त्रोन्मूलकृते निगूढमतुलं भावं श्रुते स्त्रिंशता।

वाक्यैर्व्याकृतवान् विविच्य विशदंत्वेतच्च चित्ते बुधाः

ऐकाग्र्येण दृढं निधाय निबिडं मोहान्धकारं हत ॥ २० ॥

cārvākārhatasāṃkhyāśaivakaṇubhuk dustarkabauddhādyasat-
tantronmūlakṛte nigūḍhamatulaṃ bhāvaṃ śrute strimśatā |
vākyaairvyākṛtavān vivicya viśadam̐tvetacca citte budhāḥ
aikāgryeṇa dṛḍhaṃ nidhāya nibiḍaṃ mohāndhakāraṃ hata | |

Original:

தள்ளத் துணியினும் தாய்போல் இரங்கும் தனித் தகவால்
உள்ளத்துறைகின்ற உத்தமன் தன்மை

உணர்ந்துரைத்தோம்

முள்ளொத்த வாதியர் முன்னேவரின் எங்கள் முக்கியர்பால்
வெள்ளத்திடையில் நரிபோல் விழிக்கின்றவீணர்களே||(21)

tal||at tuṇiyiṇum tāypōl iraṅgum taṇit tagavāl
 u||attu|raigiṇṇa uttamaṇ taṇmai uṇarnduraittōm
 mu||otta vādiyar muṇṇēvariṇ eṅga! mukkiyarpāl
 ve||attiḍaiyil naripōl vi||ikkiṇṇa vīṇargalē | |

(*Rahasyaratnāvalī hrdayam*)

Meaning: *uṇarndu* = After having experienced (well understood through the teachings of the *ācārya*), *uraittōm* = we have stated (in this work exactly as we learnt) *taṇmai* = the nature *uttamaṇ* = of *Paramātmān* (Sri Hayagreeva) *uraigiṇṇa* = Who resides *u||attu* = inside our heart and Who *iraṅgum* = is kind to us *tāy pōl* = like the mother (who runs behind her child with compassion and affection even when the child kicks and pushes her away), *taṇit tagavāl* = with unique compassion *tuṇiyiṇum* = even if we begin (attempt without any hesitation) *tal||a* = to push Him away from us (i.e., to reject Him). *mu||otta vādiyar* = If argumentative opponents (who are like thorn in the path) *muṇṇē varil* = were to come up face to face (in a debate) *eṅga! mukkiyarpāl* = in the presence of our Chief (Our Preceptor and victorious defender of our doctrine against the opponents), they (those opponents) *vīṇarga!* = will be wasting their effort *nari pol* = like a fox *vi||ikkiṇṇa* = being tossed up and down and swept away *ve||attu iḍaiyil* = (being caught) in the middle of a torrent. (In other words, The Doctrine of Swami Deshikan is the true doctrine. No one can match the debating skill of the master proponent, while defending the doctrine. If they try, their effort will be wasted like that of a fox caught in the flood).

TS: After having learnt about it from our *Ācārya*, we have written down about the nature of *Paramātmān* Who resides in

our heart and Who, like a mother, showers His affection on us with His unique compassion, even when we attempt to push Him away from us. If any opponent of this doctrine wants to be a thorn in the path and comes up in front of the strong proponent *Ācārya* for a face to face debate, he will be wasting his effort and will get lost like a fox caught and washed down in a swirling torrent.

सर्वैश्वर्यनिराचिकीर्षुपुरुषानप्यात्मजान् मातृवत्

कारुण्यैकतनोर्मनोनिवसतेस्तस्य स्वभावं हरेः।

विज्ञायेचिम देशिकाग्रत उपायाता गिरो वादिनां

मोघाः कण्टकवर्तिनां झरपरीवाहस्थफेरूपमाः ॥ २१ ॥

sarvaiśvāryanirācīkīrṣupuruṣān apyātmajān mātṛvat
kāruṇyaikatanormanonivasatestasya svabhāvaṃ hareḥ |
vijñāyecima deśikāgrata upāyātā giro vādinām
moghāḥ kaṇṭakavartinām jharaparivāhasthapherūpamāḥ | |

Original:

செய்யேல் மறமென்று தேசிகன் தாதை அவனுரைத்த
மெய்யே அருள் பொருள் சூடிய எண்மதி காதலியாம்
பொய்யே பகைபுலன் ஐயிரண்டொன்று பொருங்கருவி
கையேறு சக்கரக் காவலன் காவல் அடைந்தவர்க்கே|| (22)

ceyyēl maṛamenru dēcikan tādai avanuraitta
meyyē aruḷ poruḷ cūḍiya eṇmadi kādaliyām
poyyē pagaipulaṇ aiyaṇḍoṇru poruṅgaruvi
kaiyēru cakkarak kāvalaṇ kāval aḍaindavarkkē | |

(*Rahasyaratnāvalī hrdayam*)

Meaning: (*aḍaindavarkkē*) = For those who have attained *kāval* = the protection *cūḍiya* = and have accepted with bowed head, *uraitta* = the words spoken *meyyē aruḷ* = truthfully and with kindness, *enru* = namely, “*ceyyē!* = Thou shalt not commit *maṛam* = *adharma* (non-virtuous acts)” [i.e., “Do not forget the help received from your *Ācārya* and God (the *Parama Ācārya*)]” *avan* = by Him, Who *dēcikaṇ tādai* = is the Father of the *Ācārya*, *kai ēru cakkar* = Who wields the *cakra* in His hand, *kāvalaṇ* = and Who is the Protector of everything, *veṇ maḍi* = their purified intellect and the (*pulaṇ*) *ai iraṇdu onru* = the (2 x 5 + 1) eleven external organs (5 sensory organs + 5 motor organs + mind) that *poyyē* = are fake (misleading), *pagai* = adversarial, and *garuvi porum* = unpredictable like the rolling dice, *kādali ām* = will develop steadfast love and devotion towards God and the *Ācārya*.

TS: For those who respectfully follow the words of command “Thou shalt not commit *adharma*”, spoken truthfully and with kindness by *Cakradhāri Śrīman Nārāyaṇa*, Who is the Father of the *Ācārya* and the Protector of the universe, their purified intellect and the eleven external organs of the body which are generally misleading, adversarial and unpredictable in their behaviour will get reformed and develop steadfast love and devotion towards God and the *Ācārya*.

सर्वत्रातुर्गुरूणां पितुरधिचरणाम्भोरुहं चक्रपाणेः

तेषामेव प्रिया ये गुरुभिरभिहितं सत्यकारुण्यभावाम्।

मा कार्षीस्त्वं ह्यधर्मत्विति निजशिरसाऽलङ्कृताधीर्विशुद्धा

मिथ्यावैर्यक्षशारोपमकरणदशैकं प्रियत्वं समेयुः ॥ २२ ॥

sarvatrāturgurūṇāṃ pituradhicaraṇāmbhoruham cakrapāṇeh
teṣāmeva priyā ye gurubhirabhihitam satyakāruṇyabhāvām |
mā kārṣīstvam hyadharmamtviti nijaśirasā: 'laṅkṛtāhīrviśuddhā
mithyāvairyakṣaśāropamakaraṇadaśaikam priyatvam
sameyuh ||

Original:

அந்தமில் ஆதிதேவன் அழிசெய்தடைத்த
அலை வேலை ஓத மடையச்
செந்தமிழ் நூல் வகுத்த சிறு மா மனிச்சர்
சிறுகைச் சிறாங்கையது போல்
சந்தம் எலாம் உரைப்ப இவையென்று தங்கள்
இதயத்தடக்கி அடியோம்
பந்தம் எலாம் அறுக்க அருள் தந்துகந்து
பரவும் பொருள்கள் இவையே|| (23)

andamil ādidēvaṇ aḷiceydaḍaitta alai vēlai ōda maḍaiyac
centamiḷ nūl vagutta ciṟu mā maṇiccar ciṟugaic ciṟāṅgaiyadu pōl
candam elām uraippa ivaiyeṇru taṅgaḷ idayattaḍakki
aḍiyōmbandam elām aṟukka aruḷ tandugandu paravum
poruḷgaḷ ivaiyē ||

(Tatvatrayacuḷakam)

Meaning: *vaḷavēlai ōdam uḍaiya (aḍaiya)* = The ocean overflowing its shores that *andam ilā* = the endless *dēvaṇ* = playful Śrīvallabha, *aḷ ceydu* = annihilated during the *saṃhāram* (the Great Deluge) *aḍainda* = and recreated during the Great Creation, *kai ciṟāṅgai(yadu) pōl* = was made to be contained within the palm of *ciṟu* = the (proportionately) small hand of *ciṟu* = the small (in physical stature) but *mā maṇiṣar* = huge (in fame)

man, namely *Agastya Ṛṣi* who *vagutta* = delineated (by extracting from the other *śāstras*), *cem tamīl nūl* = the beautiful Tamil scriptures. *ivaiye* = These (that have been presented in this *Rahasyam*) are the same *poruḷga!* = spiritual truths *taṅga! idayatt aḍakki* = that were (similarly) captured within their heart *candam eḷam uraippadu idu eṇru* = saying that this is what all the vedas say *tanduganda* = and were given to us (that were taught to us) *aru!* = very compassionately *nam bandam eḷām aruttu ugakka* = thereby removing all our shackles to their utter happiness.

TS: The ebbing waters of the vast ocean that the Infinite God annihilated during the *Mahā Praḷaya* and recreated during the Great Creation were shrunk and contained in the small palm of *Agastya* (the Tamil Sage of small physical frame but of huge fame) who gave us as scriptures in the beautiful Tamil language, the same truths that were taken from all the *śāstras*. We have presented in this *Rahasyam* the same spiritual facts that we were taught compassionately and with pleasure so as to remove all our shackles of the material world.

देवेनानन्तपुंसा विहत उदित उद्वेलवाराशिरासीत्

ह्रस्वाकारस्य हस्ते चुलक इव मुनेः कीर्तिमूर्तेः प्रणेतुः।

शास्त्रस्य द्राविडस्य श्रुतिनिकरनिगूढार्थमाधाय चित्ते

वाचोऽस्मद्वन्धनाशप्रमुदितगुरुकारुण्यलब्धाः किलैताः ॥ २३ ॥

devenānantapuṃsā vihata udita udvelavārāśi rāsīt
hrasvākārasya haste cuḷaka iva muneḥ kīrtimūrteḥ praṇetuḥ |
śāstrasya drāviḍasya śrutinikaranigūḍhārthamādhāya citte
vāco:’smadbandhanāśapramuditagurukāruṇyalabdhāḥ
ilaitāḥ | |

Original:

முக்குண மாயையின் மூவெட்டின் கீழ்வருமுவகையும்
 இக்குணமின்றி இலங்கிய காலச் சுழி இனமும்
 நற்குணமொன்றுடை நாகமும் நாராயணன் உடம்பாய்ச்
 சிற்குணம் அற்றவையென்றுரைத்தார்எங்கள்தேசிகரே||(24)

mukkuṇa māyayiṇ mūvetṭiṇ kīlvarumūvagaiyum
 ikkuṇaminṇi ilaṅgiya kālac cuḷi iṇamum
 narguṇamoṇṇuḍai nāgamum nārāyaṇaṇ uḍambāy
 cirguṇam arṇavaiyeṇṇuraittār eṅgaḷ dēcikaṛē ||

(Tatvatrayacuḷakam)

Meaning: *eṅgaḷ* = Our *dēcikaṛ* = *Ācārya* (who keeps his followers steadily in the virtuous path, without letting them go astray) alone *uraittār* = taught us that *mūvagaiyum* = all the three kinds of forms viz., either *tamastva*, *akṣaratva* and *avyaktatva*, or *prakṛti* alone, *vikṛti* alone and the *prakṛti-vikṛti* combination) *mū eṭṭiṇ kīl varum* = that exist underneath the (3 x 8 =24) twenty four *tatvas*, *muk kuṇa māyayiṇ* = in the *Prakṛti Tatva* with three attributes, *kālac cuḷi iṇamum* = the collection of the swirling whirlpools (of second, minute, hour, day etc) in “Time”, *ik kuṇam iṇṇi ilaṅgiya* = that manifests without these attributes (of *satva*, etc), and *nākamum* = the *Paramapadam*, *nal guṇam oṇṇu uḍaiya* = that has the attribute of only pure *satva* (as opposed to *satva* in combination with other *guṇas* as in the material world), all *uḍambāy* = form the “body” of *nārāyaṇār* = *Śrīman Nārāyaṇa* , and are *cir guṇa arṇavai* = are devoid of *jñāna* (self-cognizance) which is a characteristic of *cit* (the *jīvātman*) [meaning that in the absence cognizance, there is no experience of *karṭṛitva* (doership) or *bhohyatva* (enjoyment)]

TS: Our *Ācārya* has taught us that the following three entities form the “body” of *Śrīman Nārāyaṇa* and are devoid of *jñāna* (self - cognizance):

- (i) *Prakṛti* (the material world) with its three attributes, manifesting in three kinds of forms that come underneath the 24 *tatvas*.
- (ii) the entity of “Time” with its endless collection of swirling whirlpools of seconds, hours and days, that has none of the above attributes and
- (iii) “*Paramapadam*”, characterized by the attribute of *śuddha satva* (“pure *satva*” alone) (as opposed to the material world characterized by the *satva-rajasa-tamas* mixture of attributes)

आचार्या अस्मदीयास्त्रिगुणमयविचित्रा चतुर्विंशतिश्च

प्रोक्तं तत्र त्रिधैतद्गुणरहितलसत्कालिकावर्तचक्रम्।

नाकस्सत्त्वैकगुण्यो निरवधि विभवश्चेत्यमी देहभूताः

श्रीमन्नारायणस्येत्यपितु विधुरिताश्चिद्गुणेनेत्यवोचुः ॥ २४ ॥

ācāryā asmadīyā striguṇamayavicitrā caturviṃśatiśca
proktaṃ tatra tridhaitadguṇarahitalasatkālikāvartacakram |
nākassatvaikaguṇyo niravadhi vibhavaścetyamī dehabhūtāḥ
śrīmannārāyaṇasyetyapitu vidhuritāścīdguṇenetyavocuḥ ||

Original:

எனதென்பதும் யான் என்பதும் இன்றித்

தனதென்று தன்னையும் காணாது உனதென்று

மாதவத்தால் மாதவற்கே வன்பரமாய் மாய்ப்பதனில்
கைதவத்தான் கைவளரான் காண்||

(25)

eṇadenbadum anṇri yāṇ eṇbanadanrit
taṇadenru taṇ taṇmaiyum kāṇādu uṇadenru¹
mātavattāl mādavarkē vaṇbaramāy māyppadaṇil
kaidavattāṇ kaivalarāṇ kāṇ ||

(Tatvatrayaṇakam)

Meaning: [If the *jīva* (individual)] *eṇbadum anṇri* = saying that *eṇad* = (everything is) mine, and in addition *yāṇ eṇbādum* = saying “I”, *adanṇri* = and further *taṇad eṇru* = saying that it is all “his”, *kāṇād* = without realizing *taṇ taṇmaiyum* = his (soul’s) true nature [as *jñāna svarūpa*, (consciousness) and *bhagavat śeṣa* (servant of God)] *kaidavattāl* = fails to have *māyppadaṇil* = the firm feeling *uṇadu eṇruvaṇ paramāy* = to say that “my *svaṛūpa* (form) *bhara* (responsibility) and *phala* = results are Yours” to *mādavarkē* = to *Śrīpati*, *mātavattāl* = (developed through) the great *tapas* (namely *nyāsa* = self surrender), (such a *Jiva*) *kaivalarāṇ* = will not progress. *kāṇ* = Don’t you see? [This is so obvious that there is no need for me to say this]

TS: If an individual thinks in terms of “*mama* (Mine)” and “*aham* (I)”, sees everything as “his”, and fails to understand the true nature of his soul and to say to God with conviction developed through the great penance of self-surrender, “I am

¹ Alternate reading of first two lines (with roughly the same meaning) is as follows:

eṇadenbadum yāṇeṇbadum iṇrit
taṇadenru taṇmaiyum kāṇādu-uṇadenru

Your “śeṣa (servant)”, that individual will not progress towards *mokṣa*. This is quite obvious.

मदीयमिति नैव किन्त्वहमिति ब्रुवन् आत्मनः

प्रभावमविदन् परं मम भरस्तु ते श्रीमते।

इतीह महता दृढं स्वतपसापि निर्धारिते

परिभ्रमति कैतवात् जगति पश्य वृद्धिं न चैत्॥ २५॥

madīyamiti naiva kintvaha miti bruvaṇ ātmanah
prabhāva mavidan paraṃ mama bharastu te śrimate |
itīha mahatā dṛḍhaṃ svatapasāpi nirdhārite
paribhramati kaitavāt jagati paśya vṛddhiṃ na cait | |

Original:

பல் வினை வன்கயிற்றால் பந்த முற்றுமூல்கின்றனரும்
நல்வினை மூட்டிய நாரணனார் பதம் பெற்றவரும்
தொல்வினை என்றும் இல்லாச் சோதி வானவரும்சுருதிச்
செல்வினை ஓர்ந்தவர் சீவர் என்றோதச் சிறந்தனமே|| (26)

pal viṇai vaṅgayirṛāl banda murrulalgiṇṇaṇarum
nalviṇai mūṭṭiya nāraṇaṇār padam perravarum
tolviṇai eṇṛum illāc cōdi vāṇavarum curudic
celviṇai ōrndavar cīvar eṇṛōdac ciṇandaṇamē | |

(Tatvatrayacūḷakam)

Meaning: *ulalgiṇṇaṇarum* = Those [the *baddha cetanas* (the bound souls)] who are struggling (wandering around) *urru* =

subjected to *bandam* = the restraint *val kayirāl* = imposed by the powerful rope *pal viṇai* = of several kinds of sins, *peravarum* = those [*mukta jīvas* (liberated souls who have attained *Paramapadam*)] who have attained *padam* = the feet of *nāraṇār* = *Śrīman Nārāyaṇa mūṭṭiya* = having been involved *nal viṇai* = in good *karmas* (deeds)], and *cōdi vānavarum* = those [*nitya sūris* (The Eternally Liberated Ones such as *Ananta*, *Garuḍa*, *Viṣvaksēna*, etc)] *viṇai oṇṇum* {*eṇṇum*} *illā* = free of all *karmas* *tol* = for all the time, *ciraṇaṇarē* {*ciraṇaṇamē*} = have all the distinction *cīvar eṇṇu oda* = of coming under definition of “*jīvas*” *ōrṇḍvar* = even though they are subject to *cel viṇai* = the *karmas* as prescribed by (alternately, *col viṇai* = *karmas* mentioned in) *curudi* = the vedas.

TS: Those beings (*baddhas*) who are struggling in the world being bound by the strong rope of various kinds of sins, those souls (*muktas*) who have attained the feet of *Śrīman Nārāyaṇa* by having performed the good deeds (of *bharanyasa*) and those (*nitya sūris*) who have always been in the *Paramapadam* being free of all *karmas* for all the time, -- all these three groups have the distinction of being called “*jīva*”s, though they are all subject to the appropriate duties as prescribed by/indicated in the vedas.

ये नानाविधकर्मभिर्दृढगुणैर्बद्धा स्तथा ये पुनः

सत्कृत्येषु नियोजकस्य सुपदं नारायणस्याश्रिताः ।

ये वानादिभवात्मकृत्यविधुराः नित्या विदीप्ता स्सुराः

आम्नायोक्तकरान् विदन्त इह तान् जीवान् वयं चोन्नताः ॥ २६ ॥

ye nānāvidhakarmabhir dṛḍhaguṇai rbaddhāstathā ye punaḥ
 satkṛtyeṣu niyojakasya supadaṃ nārāyaṇasyāśritāḥ |
 ye vānādibhavātmakṛtyavidhurāḥ nityā vidīptā ssurāḥ
 āmnāyoktakarān vidanta iha tān jīvān vayaṃ connatāḥ | |

Original:

ஆரணங்கள் எல்லாம் அடிகூட மேல் நின்ற
 காரணமாய் ஒன்றால் கலங்காதான்நாரணனே
 நம்மேல் வினை கடையும் நல் வழியில் தான் நின்று
 தன் மேனி தந்தருளும் தான்|| (27)

āraṇaṅgaḥ ellām aḍicūḍa mēl niṇṇa
 kāraṇamāy oṇṇāl kalaṅgādāṇ-nāraṇaṇē
 nammēl viṇai kaḍiyum nal valiyil tāṇ niṇṇu
 taṇ mēṇi tandaruḷum tāṇ | |

(Tatvatrayaḥakam)

Meaning: *nāraṇaṇ* = *Nārāyaṇa*, *niṇṇa* = Who stands *mēl* =
 above *āraṇaṅgaḥ ellām* = all the *upaniṣats cūḍā* = that wear on
 their head (as ornament) *aḍi* = His feet (meaning that God's feet
 are what all the vedas point towards), *kāraṇamāy* = Who is the
 Cause (of this universe), *oṇṇāl kalaṅgādāṇ* = and Who is
 untarnished by any thing (not being afflicted by the flaws of *cit*
 and *acit* that originate from Him as a part of His body during
 the primordial state), *tāṇ niṇṇu* = stands personally *nal valiyil* =
 in the virtuous path *kaḍiyum* = that will sever (destroy) *viṇai* =
 all the sins *nam mēl* = that are riding on us and *tāṇ* =
 personally *tandaruḷum* = graces us by bringing to us *taṇ mēṇi*
 = His divine Self.

TS: *Śrīman Nārāyaṇa* Who stands at the very top of the *Upaṇiṣats* that wear His feet as their head ornament, Who is the cause of this universe and Who is yet untarnished by the *cit* and *acit* that originated from His body at the time of the Great Creation, will stand personally with us in the virtuous path, destroy all the sins that are bearing down on us and grace us by personally delivering His divine Self to us.

आरण्येष्वखिलेषु यत्पदयुगोत्तंसीकृतेषु स्वतः

उच्चस्थो जगतां निदानमपि संक्षुब्धो न केनापि नः।

अंहस्संहरणस्स्वयं सुसरणौ नारायण स्सन् स्थितः

कारुण्येन सुदर्शयत्यसदृशीं दिव्याकृतिं स्वां शुभाम्॥ २७॥

āraṇyeṣvakhileṣu yatpadayugottaṃsīkṛteṣu svataḥ
uccastho jagatāṃ nidānamapi saṃkṣubdho na kenāpi naḥ |
aṃhassaṃharaṇassvayaṃ susaraṇau nārāyaṇa ssaṇ sthitaḥ
kāruṇyena sudarśayatyaśadrīṣiṃ divyākṛtiṃ svāṃ śubhām | |

Original:

குடல்மிசை ஒன்றியும் கூடியும் நின்ற கொடுத்துயரும்
உடல்மிசைத் தோன்றும் உயிரும் உயிர்க்குயிரும் இறையும்
கடல்மிசைக் கண்ட தரளத்திரள் அவை கோத்த பொன்னூல்
மடல்மிசை வார்த்தை அதன் பொருள் என்ன வகுத்தனமே||

(28)

kuḍalmicai oṇṇiyum kūḍiyum niṇṇa koḍunduyarum
uḍalmicait tōṇṇum uyirum uyirkkuyirum iraiyum

kaḍalmicaik kaṇḍa taraḷattiraḷ avai kōtta poṇṇūl
maḍalmicai vārttai adaṇ poruḷ eṇṇa vaguttaṇamē | |

(*Tatvatrayacuḷakam*)

Meaning: *koḍum tuyarum* = The severe sins *niṇṇa* = standing *oṇṇiya* = as one *kūḍium* = collection *micai* = over *kuḍal* = the flesh of the heart (i.e., of the body), *uyirum* = the *jīva* (soul) *tōṇṇum* = seen *uḍal micai* = on top of the body (i.e., manifesting separately from the body, even though being inside the body) and *iraiyum* = the Master (*Paramātman*) *uyir āy* = stands as the Soul *uyirku* = of that *jīva* (soul) *idaṇ {adaṇ}*² *poruḷ* = are the meaning (explanation) of this; (This is the explanation I have provided, namely that *acit*, *jīva* and *Īśvara* are linked together by each succeeding entity being contained inside the preceding entity). (This is just like) *tiral* = the collection of *tāṇa* = the shells of pearl (interpreted as *sthāṇa*, i.e., the location of the pearls) *kaṇḍavai {kaṇḍa}* = appearing *kaḍal micai* = on the ocean (i.e., the heap of pearl shells found in the ocean), (and) *poṇ* = the attractive (pearls) *avai potta {kōtta}* = resembling them (inside them) (i.e., Pearls found inside the shells found in the ocean). [The *acit* community is like the ocean; the *cit* community is like the shells of the pearls; and the pearls inside them are like *Īśvara*]; *vaguttaṇamē* = I have thus explained *vārttai* = as the meaning *micai* = contained in *maḍal* = the *śabda* (sound or statements) *nūl* = of the *śāstra* [*Īśvara* is contained in the *śabda* (the *jīvā*) which in turn is contained in the *śāstra* (the *śarīra*)]. This is the same analogous idea (of containment of one inside the other) that the *upaniṣats* explain through the example of cow's milk and ghee.

² Text contained between { } indicates alternate *pāṭhas* (reading versions).

TS: The *jīva* (soul) is contained inside the *śarīra* (body of flesh and blood), weighed down by the accumulated sins; *Īśvara* (God) exists inside the *jīva* as the Soul of that soul. This relationship is analogous to that between the attractive pearls residing inside the the collection of shells residing in the ocean. I have explained this (*Īśvara - jīva - śarīra* relationship) in terms of the meaning contained in the śabda contained in the śāstra.

क्रूरांहःकारिणी सा प्रकृतिरिह तदन्तर्वर्तिजीवात्मवर्गः

अन्तर्यन्ता तदन्तस्सकलमनुगतो भाति नारायणस्सः।

आम्नायान्तार्थ एषो जलनिधिगतशुक्तिस्थमुक्तोपमोऽर्थः

नानाशास्त्रार्थशाखास्वधिगतमनुविज्ञेय इत्यभ्यधाम ॥ २८ ॥

krūrāṃhaḥkāriṇī sā prakṛtirīha tadantarvartijīvātmaṃvargah
antaryantā tadantassakalamanugato bhāti nārāyaṇassaḥ |
āmnāyāntārtha eṣo jalanidhigataśuktisthamuktopamo:’rthaḥ
nānāśāstrārthaśākhāsvadhigatamanuvijñeya ityabhyadhāma | |

Original:

தத்துவம் தன்னில் விரித்திடத் தோன்றும் இரண்டுதனில்
பத்தி விலக்கிய பாசண்டர் வீசுறும் பாசமுறார்
எத்திசையும் தொழுதேத்திய கீர்த்தியர் எண் திசையார்
சுத்தர் உரைத்த சுளகம் அருந்திய தூயவரே|| (29)

tattuvam taṇṇil virittiḍat tōṇṇum iraṇḍudaṇil
patti vilakkiya pācaṇḍar vīcuṇum pācamuṇār
etticaiyum toḷudēttiya kīrttiyar eṇ ticaiyār
cuttar uraitta cuḷagam arundiya tūyavarē | |

(Tatvatrayacuḷakam)

Meaning: *tūyanarē* {*tūyavarē*} = those who have been purified *arundi* {*arundiya*} = from imbibing (examining, understanding) *cuḷakam* = this nectar of condensed summary of the *tatvas* (and have it “in the palm of their hands”) *uraitta* = taught by the *cuttar* = the pure (unblemished) *ācāryas*, *eṇ dicai kīrttiyar ār* = whose fame as superior teachers is acknowledged in all the eight directions (everywhere in the world) (by virtue of being) *toludu* = worshipped and *ēttiya* = praised *etticaiyum* = everywhere, *urār* = will not be caught *pācam* = in the net (evil trick) *vīcum* = cast by *pācaṇḍar* = the *pāṣaṇdis* (heretics) *vilakkiya* = who have discarded *patti* = faith *ī iraṇḍu taṇṇil* = in two *tatvas* (of the three in *rahasya traya*) *virittu iḍa* = while trying to understand in detail *tattuvam taṇṇil* = subject of the *tatvas*. [Of the three *tatvas*, *cit*, *acit* and *Īśvara*, people like Śaṅkara have discarded the *cit* and *acit*; the *cārvākas* and the like have discarded *cit* and *Īśvara*; the *yogācāris* (followers of the *yoga* school) have discarded *acit* and *Īśvara*; hence they are all said to spread disbelief in the two *tatvas* they discard in their respective doctrines].

It is summarized that those that have acquired the *vivēka jñāna* (the wisdom of understanding) by understanding the doctrine of *tatva traya* (the three *tatvas*) formally through the teachings of our *pūrvācāryas* (ancestral line of *ācāryas*), will be able to vanquish those that are opposed to this doctrine, and firmly establish the doctrine of *tatva traya*.

TS: Those who have been chastened by absorbing the gist of the *tatvas* taught by our sacred *ācāryas* whose fame has spread in all the directions and who are adored universally for their knowledge, will not be caught in the misinformation net cast by the heretics who, while attempting to elucidate the *tatvas*, have

discarded belief in two of the three *tatvas*, namely, *cit*, *acit* and *Īśvara*).

काष्ठास्वष्टासु सर्वत्र च वरिवसिता आत्तकीर्तिप्रकर्षाः

शुद्धास्तत्वार्थसारप्रदचुलकरसं प्रादुरेनं पिबन्ति।

पूता स्ते ह्येव तत्वत्रयगतयुगलत्यागिपाषण्डिपाशान्

छित्वा निर्दुष्टतत्वत्रय मतिशयितं प्राक्तनं स्थापयन्ति ॥ २९ ॥

kāṣṭhāsvaṣṭāsu sarvatra ca varivasitā āttakīrtiprakaṣāḥ
śuddhā statvārthasārapradacuLakarasam prādurenaṁ pibanti |
pūtā ste hyeva tatvatrayagatayugaLatyāgipāṣaṇḍipāśān
Chitvā nirduṣṭatatvatraya matiśayitaṁ prāktanaṁ
sthāpayanti | |

Original:

வினைத் திரள் மாற்றிய வேதியர் தந்த நல் வாசகத்தால்
அனைத்தும் அறிந்தபின் ஆறும் பயனுமென அடைந்தோம்
மனத்தில் இருந்து மருந்தமுதாகிய மாதவனார்
நினைத்தல் மறத்தல் அரிதாய நன்னிழல் நீள்கழலே|| (30)

vinait tiraḷ māṛṛiya vēdiyar tanda nal vācagattāl
aṇaittum aṛindapiṇ āṛum payaṇumeṇa aḍaīndōm
maṇattil irundu marundamudāgiya māḍavaṇār
niṇaittal maṛattal aṛidāya naṇṇiḷal nīḷkaḷalē | |

(Tatvatrayacūḥakam)

Meaning: *aṛinda piṇ* = After understanding *aṇaittum* = every thing *nal vācakattāl* = from the great words *tanda* = brought to us [through their teachings] *vēḍiyar* = by the learned ones [well versed in the *vēdāntas*] *mārriya* = who removed *viṇai tiraḷ* = (our) accumulated sins [as in the saying, “*suhṛdaḥ sādhuḥṛtyām dviṣantaḥ pāpakṛtyām*”] *aḍaindōm* = we attained *eṇa* = the (knowledge) that *nīḷ kaḷal* = the long feet (feet of *Trivikrama*) *nal niḷal* = that are like a good (cool) shade (the Only Useful Refuge) *aridāgiya* {*aridāya*} = and impossible *niṇaittal* = to comprehend *maṇattil* = in one’s mind, of *madavaṇār* = of *Lakṣmīkānta* (the Great Feet of *Trivikrama*) Who *irundu* = resides *maṇattil* = in our heart *maruttu amudāgiya* = acting as the medicine as well as the *amṛta* (ambrosia) for us [being medicinal by virtue of His ability to cure us from our sins, and being ambrosia-like by virtue of being the final sweet fruit of our effort] *ārum* = are the Means *payaṇum* = as well as the Fruit (desired end). [In short, by the grace of the good *Ācārya*, we the destitute ones achieved the firm conviction that only the Lotus Feet of *Śrīman Nārāyaṇa* are the ultimate Goal to be attained as well as the Means to attain it].

TS: After understanding every thing from the great words brought to us by our learned *ācāryas* capable of destroying our sins, we learnt that the cool shady Great Feet, beyond the ability of our mind to comprehend, of *Śrīman Nārāyaṇa* Who resides in our hearts acting both as the medicine (to cure us from our sins) and the *amṛta* (the Sweet Fruit) are both our Goal to be attained and the Means to attain it.

अहस्संहतिनाशिनां श्रुतिविदां सर्वं वयं सूक्तिभिः

विज्ञायाथ मनोनिवासिकमलाकान्तस्य पादद्वयम्।

दुर्ज्ञेयात्मगुणं महौषधसुधामूर्तेः महत् भाग्यदम्

सुच्छायं तदुपाय माप्नुम फलं चेति द्विधेव स्थितम्॥ ३०॥

aṃhassaṃhatināśināṃ śrutividāṃ sarvaṃ vayaṃ sūktibhiḥ
vijñāyātha manonivāsikamalākāntasya pādadvayam |
durjñeyātmaguṇaṃ mahauśadhasudhāmūrteḥ mahat
bhāgyadam
sucChāyaṃ tadupāya māpnuma phalaṃceti dvidheva
sthitam | |

Original:

ஓது மறை நான்கதனில் ஓங்கும் ஒரு மூன்றினுள்ளே
நீதிநெறி வழுவா நிற்கின்றோம்போதமரும்
பேராயிரமும் திருவும் பிரியாத
நாராயணன் அருளால் நாம்||

(31)

ōdu marai nāṅgadaṇil ōṅgum oru mūṇṇinu||ē
nīdineri vaḷuvā nirkīṇṇōm-pōdamarum
pērāyiramum tiruvum piriyāda
nārāyaṇaṇ aruḷāl nām | |

(Rahasyatrayacūḷakam)

Meaning: *aruḷāl* = By the grace *nārāyaṇan* = of God Who
piriyāda = is inseparable *pēr āyiramum* = from the thousand
names *tiruvum* = and from *Mahālakṣmī pōdu amarum* = to be
contemplated at all times (also meaning, “one who always resides

in a flower”), *nām* = We (who have learnt the meanings) *nirkiṇrōm* = are staying (engaged) *valuvāmal* = without slipping away from *nīdi* = the virtuous (by following the concept of *śeṣa-śēṣī* relationship propounded in the *mūla mantra*) *neri* = path (the means recommended in the *dvaya mantra* for the helpless one), *oru mūṇriṇ ullē* = the one embedded in the three *rahasyas* (secrets) *ōṅgum* = that is proclaimed as the greatest *urai* {*maṛai*} *nāṅgu adaṇil* = in all the four vocalizations (meaning in all the four veda) *ōdum* = that ought to be read (recited).

TS: By the grace of *Śrīman Nārāyaṇa* Who is inseparable from His thousand names and *Mahālakṣmī*, who are to be contemplated by us at all times, we are established firmly, without the fear of slipping away, in the virtuous path (doctrine) of “*rahasya traya*”, (the “Three Secrets”) touted resoundingly by all the four vedas that are to be learnt and recited.

अध्येतव्यश्रुतिषु चतसृष्वग्र्यमन्त्रत्रयार्थे

नीतेर्मागर्गात् च्युतिरकलितास्यात्तथा स्थापिताः स्मः।

यं नामान्यप्यनुगुणयुतान्यन्वहं श्रीः सहस्रम्

पद्मा जुष्टायमतिकृपया तस्य नारायणस्य ॥ ३१ ॥

adhyetavyaśrutiṣu catasṛṣvagyamantratrayārthe
nītermārgāt cyutirakalitāsyāttathā sthāpitāḥ smaḥ |
yaṃ nāmānyapyanugūṇayutānyanvahaṃ śrīḥ sahasram
padmā juṣṭāyamatikṛpayā tasya nārāyaṇasya | |

Original:

ஊன் தந்து நிலை நின்ற உயிரும் தந்து ஓர்
 உயிராகி உள் ஒளியோடுறைந்த நாதன்
 தான் தந்த இன்னுயிரை எனதென்னாமல்
 நல்லறிவும் தந்தகலா நலமும் தந்து
 தான் தந்த நல் வழியால் தாழ்ந்த என்னைத்
 தன் தனக்கே பாரமாகத் தானே எண்ணி
 வான் தந்து மலரடியும் தந்து வானோர்
 வாழ்ச்சிதர மன்னருளால் வரித்திட்டானே|| (32)

ūṇ tandu nilai niṇṇa uyirum tandu ōr
 uyirāgi uḷ oḷiyōḍuraṇda nādaṇ
 tāṇ tanda iṇṇuyirai eṇadenṇāmal
 nallaṇivum tandagalā nalamum tandu
 tāṇ tanda nal valiyāl tāḷnda eṇṇait
 taṇ taṇakkē pāramāgat tāṇē eṇṇi
 vāṇ tandu malarāḍiyum tandu vāṇōr
 vāḷccitara maṇṇaruḷāl varittiṭṭāṇē | |

(*Rahasyatrayaḷakam*)

Meaning: *uṇṇaṇda nādaṇ* =The Lord referred *tandu* = having given (us) *ūṇ* = the body; *tandu* = having given us (also) *nilai niṇṇa* = the permanent *uyirum* = *ātmā*, and *uḷ oḷi ōḍu* = with the internal light *ōr uyir āgi* = remaining as the unique *antarātmā* (Soul of our soul) [with the *dharmabhūta jñāna* that is the fiery energy for the *cētana* and *acētana* entities, and with His lustre, - the word “*oḷi*” denoting *jñāna* when referring to fiery energy; also denoting His Form which is nothing but Bliss of Consciousness; and also denoting *Śrīdevi* who is like His Own brilliance. Note that in this manner, the notions implied in the

“a” syllable of the *Praṇava*, namely, *Svāmitva* (Mastership of the universe), *Śrīpatitva* (being the Consort of *Śrīdevī*) and *Sarvaśarīritva* (being the Resider inside every thing in the universe) are covered here]; having then *nal arivum tandu* = given us the good (true) sense *eṇadu eṇṇāmal* = not to call as “mine” *eṇ uyirai* = (this) my soul *tāṇ tanda* = that He gave us [Note that here the notion of “Removal of *sva svāmitva*” (the individual’s feeling of “I am the master”), which is implied by the *Namaḥ* associated with the “m” syllable of the *Praṇava* in the *Mūlamantra* is covered] ; having also *tandu* = given us *agalā nalamum* = the everlasting bliss [Note that here the notions of subservience to God and the resulting joy of *bhāgavata śeṣatva* (being the servant of God’s devotees) are covered]; and *eṇṇi* = treating *eṇṇai* = me *tāṇ tanda nal valiyāl* = who following the virtuous path (i.e., the path of *śaraṇāgati* or self-surrender) given by Him, *tāṇda* = have fallen at His feet, *param āga tāṇē* = as His own burden (responsibility) [Note that here the broad notion of *Śaraṇāgati* denoted by the word “*Namaḥ*” in the *Mūlamantra* is suggested], will *tandu* = give *vāṇ* = *Paramapadam*, *malar aḍiyam tandu* = will give His Feet which are soft like the flower, and will *maṇ aruḷāl* = with extreme kindness, *varittu iṭṭāṇē* = accept lovingly *tara* = to grant us *vāḷcci* = the life (of *sevā*) *vāṇōr* = of the *nitya sūris* (the eternally Liberated ones) [Note the notion of *Śrīman Nārāyaṇa* as the Ultimate Refuge implied by the word “*ayana*” in the dative case as in “*Nārāyaṇāya*” in the *Mūlamantra* is also covered]. (Thus, one can say that the secret meaning of the *Mūlamantra* is uncovered and conveyed clearly in this *pācuram*).

TS: God gave us our body, the permanent soul inside it and resides in it as the unique *Antarātmā* (Soul inside the soul) shining with the light of consciousness. He has also given us the good realization not to entertain notions like “mine” and “I own

it” in respect of the soul He has given us. In this way, He has brought us unending joy. Furthermore, treating us, who have fallen at His feet and followed the virtuous path given by Him, as His own responsibility (to save), He has very kindly accepted us by granting us the *Paramapadam*, His flower-soft feet and the same blissful life of Eternal *Sevā* that is enjoyed by the *nitya sūris*. [This *pācuram* thus conveys the secret meaning of the *Mūlamantra*].

देहं जीवं स्थिरं तं दददतिदययाऽधिष्ठितोऽन्तस्त्विषेशः

स्वेनैवात्मा प्रदत्तोऽप्यथ सुमति मयं मामको नेति यच्छन्।

नित्यानन्दं वितीयं स्वचरितसुपथो मां स्वभारं विदित्वा

दत्त्वा दिव्यं पदं स्वं सुमनस मवृणोत् सूरिसेवां हि दातुम्॥ ३२॥

dehaṃ jīvaṃ sthiraṃ taṃ

adadatidayayā:’dhiṣṭhito:’ntastviṣeśaḥ svenaivātmā

pradatto:’pyatha sumati mayaṃ māmako neti yacChan|

nityānandaṃ vitīrya svacaritasupatho māṃ svabhāraṃ viditvā

datvā divyaṃ padaṃ svaṃ sumanasa mavṛṇot sūrisevāṃ hi

dātum||

Original:

திருமால் அடையினையே திண் சரணாக் கொண்டு

திருமால் அடி இனையே சேர்வார்ஒரு மால்

அருளால் அருளாத வானோர்கள் வாழ்ச்சி

அருளால் நமக்களித்தார் ஆய்ந்து||

(33)

tirumāl aḍaiyiṇaiyē tiṇ caraṇāk koṇḍu
 tirumāl aḍi iṇaiyē cērvār-oru māl
 aruḷāl aruḷāda vāṇōrgaḷ vāḷcci
 aruḷāl namakkaḷittār āyindu | |

(*Rahasyatrayacūḷakam*)

Meaning: *cērvār* = (Our *Ācārya*), who can reach *tirumāl aḍi iṇaiyē* = those very Feet of *Śrīman Nārāyaṇa*, after *tiṇ* = firmly *koṇḍu* = deciding that *tirumāl aḍi iṇaiyē* = *Śrīman Nārāyaṇa* 's two feet *caraṇ āga* = are the only Means (to success), *aḷittār* = have givn *namakku* = us (who have taken refuge in the *Ācārya*'s feet) *aruḷāl āyindu* = after kindly selecting, *aruḷāl* = by the grace *oru māl* = of that unmatched Master (*Śrīman Nārāyaṇa*) *aruḷāda* {*aruḷāda*} = the everlasting *vāḷcci* = life of daily service to God (that kind of wealth) *vāṇōrgaḷ* = of the *nitya sūris*.

TS: Our *Ācārya* who, after being firmly convinced that *Śrīman Nārāyaṇa*'s Two Feet are the only Refuge, can attain those very Feet of the Lord, have very kindly selected and given to us by His grace, the everlasting life of Eternal *Sevā* to Him (at the *Paramapadam*).

लक्ष्मीशस्य पदद्वयं शरणमित्याश्रित्य गाढं परम्

लक्ष्मीशस्य पदारविन्दयुगळी मेवोपयन्तो बुधाः ।

लक्ष्मीशैककृपावशादविपदं नित्यैकलभ्यां श्रियम्

कारुण्यातिशयाद्विमृश्य सकलां नो देशिकाः प्राददुः ॥ ३३ ॥

lakṣmīśasya padadvayaṃ śaraṇa mityāśritya gādhaṃ param
 lakṣmīśasya padāravindayugaḷīmevopayanto budhāḥ |
 lakṣmīśaikakṛpāvaśādvipadaṃ nityaikalabhyāṃ śriyam
 kāruṇyātīśayādvimṛśya sakalāṃ no deśikāḥ prādaduḥ ||

Original:

சேர்க்கும் திருமகள் சேர்த்தியில் மன்னுதல் சீர்ப்
 பெரியோற்கு
 ஏற்கும் குணங்கள் இலக்காம் வடிவில் இணை அடிகள்
 பார்க்கும் சரண் அதில் பற்றுதல் நன்னிலை நாம்
 பெறும்பேறு
 ஏற்கின்ற எல்லைகள் எல்லாக் களை அறவெண்ணினமே||

(34)

cērkkuṃ tirumagaḷ cērttiyil maṇṇudal cīrp periyōrku
 ērkkuṃ guṇaṅgaḷ ilakkām vaḍivil iṇai aḍigaḷ
 pārkkkuṃ caraṇaḥ adil paṛṛudal naṇṇilai nām perumpēru
 ērkiṇṛa ellaigaḷ ellāk kaḷai araveṇṇiṇamē | |

(Rahasyatrayaḥ lakam)

Meaning: *maṇṇudal* = Firm belief *cērttiyil* = in the close relationship (union) of *tiru magaḷ* = *Mahālakṣmī cērkkuṃ* = who unites (the *jivās* with God) [i.e., the inseparable relationship of *Paramātmān* with *Lakṣmī* who represents the *Puruṣakāra Svarūpā* (Facilitator Figure)]; *pārkkkuṃ* = contemplating on *aḍiyai* = the Feet *iṇai* = that match with each other *vaḍivil* = in the *Divyamaṅgaḷa Vighraha* (Auspicious physical Form) *ilakkā ām* = that stand out among *guṇaṅgaḷ* = the virtuous qualities *ērkkuṃ* = that are appropriate *cīrp periyōrku* = for the Lord Who is the Repository of all virtuous attributes and the Master of everything;

parrudal = dependence (faith) *caran̄ adil* = on (in) the *Upāya* (Means to attain), *nal̄ ṇilai* = the happy feeling (of *akiñchanatva*, i.e., state of being destitute); *nām perum pēru* = the *Puruṣārtha* we are going to attain; and *ellā ērkiṇṇa* = all supporting *vagaigal* = types (of forms and feelings) *eṇṇiṇamē* = have been counted (regarded) by us *kaḷai ara* = as helping to remove all obstacles in the form of illusion (ignorance). [It is made clear here that all these steps have to be observed without missing any, during the period of the devotee's *anuṣṭhāna* (observance) of *Śaraṇāgati*].

TS: During the period of observance of *Śaraṇāgati* by the devotee, all the following steps are considered necessary to remove any obstacle in the path to success (and are therefore to be pursued without fail): Firm belief in the inseparable relationship with God of *Mahālakṣmī* who is the facilitator in delivering the devotee to God; the steadfast contemplation on the two Feet of the Lord that complement each other in His *Divyamaṅgaḷa Vighraha* (Auspicious Body) and stand out among the great qualities befitting the Great Master; total dependence on *Śaraṇāgati* as the sure means of attaining His Feet; the happy feeling of (absolute helplessness); firm belief in the *puruṣārtha* (eternal *kainkaryam* to God in *Paramapadam*) that we will attain in the end, and all forms of behavior that are consistent with and support the above steps.

लक्ष्म्या योगान्नियोक्त्वा दृढतरसुगुणश्रीनिधे स्सद्गुणस्य

स्वार्हभ्यो लक्ष्यलक्ष्ये ह्यतिशयसुगुणे दिव्यकायेऽद्वियुग्मम्।

प्रत्यक्षेणक्षणीये स्वशरणवरणं स्थास्तुगत्याप्तिलाभः

पुंसामेते प्रकारा इह परिगणिता ह्यज्ञता नाशनाय ॥ ३४ ॥

lakṣmyā yogānniyoktryā dr̥ḍhatarasugūṇaśrīnidhe ssadguṇasya
 svārhebh̥yo lakṣyalakṣye hyatīśayasugūṇe
 divyakāye:’ṅghriyugmam |
 pratyakṣeṇekṣaṇīye svaśaraṇavarāṇaṃ sthāsnuḡatyāptilābhah
 puṃsāmete prakārā iha parigaṇitāhyajñatā nāśanāya | |

Original:

திருமால் அடியிணை சேர்ந்து திகழ்ந்த அடிமை பெறத்
 திரு நாரணன் சரண் திண்சரணாகத் துணிந்தடைவோர்
 ஒரு நாள் உறைக்க உயிர்தரும் மந்திரம் ஓதிய நாம்
 வருநாள் பழுதற்று வாழும் வகையதில் மன்னுவமே|| (35)

tirumāl aḍiyiṇai cērndu tigaḷnda aḍimai perat
 tiru nāraṇaṇ caraṇ tiṇcaraṇāgat tuṇindaḍaivōr
 oru nāl| uraikka uyirtarum mandiram ōḍiya nām
 varunāl| paludaṛru vālum vagaiyadil maṇṇuvamē | |

(Rahasyatrayacuḷakam)

Meaning: (We) ōḍiya = have studied *mantiram* = the (*dvaya*)
mantra, *tara* = which can reveal to (teach) us *uyir* = the (true)
ātma svarūpam (nature of the self) *uraikka* =when recited *oru*
nāl = just once even, *aḍaivōr* = at the feet of our *Ācārya* in whom
 we have placed the burden of saving us and who *tuṇindu* = with
 the complete faith (belief) *tiru nāraṇaṇ* = that *Śrīman*
Nārāyaṇa’s *caraṇ{ē}* = Feet {alone} *caraṇ āga* = as the ultimate
 Means *cerndu* = for reaching *tiru māl* = *Lakṣmīkānta*’s *aḍi iṇai* =
 both Feet and *pera* = for acquiring *tigaḷanda* = the joyous *aḍimai*
 = life of service (*sevā*) to (those feet). (Having thus studied the
dvaya mantra from the *Ācārya*), *nām* = we *maṇṇuvamē* = will
 firmly engage ourselves *varu nāl* = in the coming days *vālum*

vagaiyadil = in a life style *paḷudu arṛa* = that is free from flaws (like stagnancy of the mind, etc).

[One can get in this *pāsuram* a glimpse of the use of an effective sentence structure (an essential component in the scheme of explaining the meaning of a *mantra*), the power of the *mantra*, and the powerful role of the *Ācārya*.]

TS: We have studied the *dvaya mantra* that, even when recited once, can reveal to us the true nature of our self, at the holy feet of our *Ācārya* in whom we have placed the burden of saving us. Our *Ācārya* is one who firmly believes that *Śrīman Nārāyaṇa*'s Feet (the Goal to be attained) are also the only Means as well, for reaching them and attaining the joy to serve them for ever. We are therefore now well set for reforming the rest of our life so as to be free from the evil ways of the past.

लक्ष्मीनायकपादपद्मयुगलीं प्रीत्यैत्य सेवाप्तये

श्रीनारायणपादमेव शरणं संप्राप्तवत्स्वादरात्।

सन्मन्त्रं सकृदुक्त मात्मद मधीयाना द्वयाख्यं वयं

स्वायत्यां निरघाग्र्यजीवनविधौ याता स्थितिं स्थेयसीम् ॥ ३५ ॥

lakṣmīnāyakapādapadmayugaLīm prītyaitya sevāptaye
śrīnārāyaṇapādameva śaraṇaṃ saṃprāptavatsvādarāt |
sanmantraṃ sakṛdukta mātmda madhīyānā dvayākhyam
vayam

svāyatyām niraghāgryajīvanavidhau yātā ssthitim stheyasīm | |

Original:

மற்றொரு பற்றின்றி வந்தடைந்தார்க்கெல்லாம்
 குற்றம் அறியாத கோவலனார் முற்றும்
 வினை விடுத்து விண்ணவரோடொன்ற விரைகின்றார்
 நினைவுடைத்தாய் நீ மனமே நில்லு|| (36)

maṛṛoru paṛṛinṛi vandaḍaīndārkkellām
 kuṛṛam aṛiyāda kōvalaṇār murrum
 viṇai viḍuttu viṇṇavarōḍuṇṛa viraigīṇṛār
 niṇaivuḍaittāy nī maṇamē nillu||

(*Rahasyatrayacūḷakam*)

Meaning: *aḍaīndārku ellām* = For all those who have attained His Feet only, *paṛṛu inṛi* = without depending on (without looking to as protector) *maṛṛu ōr* = any one else (i.e., with the conviction that *Śrīman Nārāyaṇa*'s Feet are the only True Means to realize the goal) *kōvalaṇār* = Gopala (The Lord in Sri Krishna's form, Who through His kind treatment of the non-intelligent cows and the almost equally innocent cowherd boys) became "*sarva sulabha*" (easily accessible to one and all), *aṛiyāda* = unaware (rather unmindful) of *kuṛṛam* = the mistakes (of those that have sought refuge at His feet) *viraigīṇṛār* = is anxiously hurrying *viḍuttu* = to free them *murrum viṇai* = from all the sins surrounding them (i.e., will destroy the sins engulfing them) and *viṇṇavarōḍu oṇṛa* = unite those surrendered souls with the *nitya sūris* so that they may enjoy Total Bliss in their company. *maṇamē* = Oh Mind! (You who have the ability to comprehend) *nī* = You (who are also anxiously engaged in this divine pursuit of the realization and experience of His *Sevā*) *nillu* = stay *niṇivu uḍaittāy* = keeping this in your mind (In other

words, stay assured; do not entertain doubts like whether He will give this gift to you or not).

TS: In the case of all those who have taken refuge at His Feet only, without turning to any one else for help, Lord Gopala, overlooking all their mistakes, is anxiously hurrying to save them from all the sins engulfing them and unite them with the *nitya sūris* enjoying the bliss of performing His *kainkaryam* in *Paramapadam*. You Mind! Always remember this and remain confident that God will grant you His *Sevā* in *Paramapadam*.

अनितरशरणेषु स्वैकनिष्ठेषु दोषं

कमपि न गणयन् सन्नत्र गोपाल आस्ते।

निखिलदुरितमुन्मूल्याथ सुरीन्द्रबृन्दैः

सह कलयितुकामः त्वं मनः! स्तात् सुखेन ॥ ३६ ॥

anitarasaraṇeṣu svaikaniṣṭheṣu doṣaṃ
kamapi na gaṇayan sannatra gopāla āste |
nikhiladuritamunmūlyātha surīndrabṛndraiḥ
saha kalayitukāmaḥ tvaṃ manah! stāt sukhena | |

Original:

எல்லாத் தருமமும் என்னை இகழ்ந்திடத் தான் இகழாது
எல்லாந் தனதென எல்லாம் உகந்தருள் தந்த பிரான்
கல்லார் மதக்களிறொத்த வினைத்திரள் மாய்ப்பன் என்ற
சொல்லால் இனி ஒருகால் சோகியாத்துணிவுற்றனமே||(37)

ellāt tarumamum eṇṇai iḡaḷṇdiḡat tāṇ iḡaḷādu
 ellān taṇadeṇa ellām ugāndaruḷ tanda pirāṇ
 kallār madakkaḷiṛotta viṇaittiraḷ māyppaṇ eṇṇa
 collāl iṇi orukāl cōḡiyāt tuṇivurraṇamē ||

(*Rahasyatrayaḡaḷakam*)

Meaning: *ellā tarumam* = When all the *dharmas* (paths) *iḡandiḡa* = have left *eṇṇai* = me, *tāṇ iḡaḷāde{u}* = (The Ultimate One) without Himself forsaking me, *ellām taṇad eṇa* = and treating that all paths (that I follow) belong (lead) to Him only (and placing Himself at the center of that devotion), and *aruḷ* = with (His) compassion, *ugāndu* = happily *tanda* = giving *ellām* = all the fruits of that devotional effort *pirāṇ* = the helpful Sri Krishna *coll* = has made the statement (in the *carama ślokaṃ*) *eṇṇu*, namely, *māyppaṇ* = that He will remove (destroy) *viṇaittiraḷ* = the mass of sins *otta* = comparable to *madak kaḷiṛu* = an intoxicated elephant *kal āṛ* = “made of a mountain of stones”. (*coll*) *āl* = From this statement) (Therefore), *urraṇam(ē)* = we obtained (indeed) *tuṇivu* = such firm assurance that *iṇi* = from now onwards, *oru kkāl cōkiyā* = we never need to worry at any time.

TS: (Even) when I have renounced all *dharmas* (paths to God), Sri Krishna will not forsake me. Instead, treating any or all paths I might follow belong to Him only, He gracefully gives me the fruits of all such devotional efforts. Also, true to His statement (in the *Caramaślokaṃ* of the *Bhagavad Gīta*), He will also destroy the entire mass of sins weighing down on me like a huge elephant made of a mountain of stones, and grant me *Sevā* at His Feet. Because of this assurance given by Him, I need not worry ever again from now onwards.

धर्मा स्सर्वे जहुर्मा मपि तु न विजहन्नित्यधर्मः स्वयं मां
 मत्वात्मीयान् मुकुन्द स्त्वखिलद उपकृन्मोदमानो दयालुः ।
 त्वां शैलोन्मत्तदन्तावळ दुरितचयान्मोक्षयिष्यामि मा भीः
 इत्युक्त्या तस्य चेतो विशुच इह भवेमैव विश्वासभूम्ना ॥ ३७ ॥

Dharma ssarve jahurmā mapi tu na vijahannityadharmah
 svayaṃ māṃ
 matvātmīyān mukunda stvakhilada upakṛṇmodamāno
 dayāluḥ |
 tvāṃ śailonmattadantāvaḷa duritacayānmokṣayiṣyāmi mā bhīḥ
 ityuktyā tasya ceto viśuca iha bhavemaiva viśvāsabhūmnā | |

Original:

வினைத் திரள் மாற்றிய வேதியர் தந்தருள் வாசகத்தால்
 அனைத்தும் அறிந்தபின் ஆறும் பயனுமென அடைந்தோம்
 மனத்திலிருந்து மருந்தமுதாகிய மாதவனார்
 நினைத்தல் மறத்தல் அரிதாகி நின்றன நீள் கழலே|| (38)

vinait tiraḥ māṛriya vēdiyar tandaruḥ vācagattāl
 aṇaittum aṛindapiṇ āṛum payaṇumeṇa aḍaīndōm
 maṇattilirundu marundamudāgiya māḍavaṇār
 niṇaittal maṛattal aṛidāgi niṇṛaṇa nīḥ kaḷalē | |

(Rahasyatrayacuḷakam)

Meaning: This is the same *pācuram* as No. 30 described earlier as being a part of “*Tatavatrayaculakam*”. It also appears in “*Rahasyatrayacuḷakam*”. The meaning is the same as

described earlier. However, one has to interpret the words “*tandarū! vācagattā*” as “coming from *Caramaśloka*”.

We receive, both as the “*Prāpya*” (One to be attained) and as the “*Prāpaka*” (the One Who is the Means to attain Him), the Feet of Sri Krishna, Who is highly unattainable for those who do not take refuge in Him; Who destroys all the sins of those that have taken refuge in Him; Who is the One described by all the Vedas and *upaniṣats*; and Who is easily accessible to those devotees who have learnt properly all the *śāstras* from the divine utterances of *Śrīman Nārāyaṇa* .

अहस्संहतिनाशिनां श्रुतिविदां सर्वं वयं सूक्तिभिः

विज्ञायाथ मनोनिवासिकमलाकान्तस्य पादद्वयम्।

दुर्ज्ञेयात्मगुणं महौषधसुधामूर्तेः महत् भाग्यदम्

सुच्छायं तदुपाय माप्नुम फलं चेति द्विधेवस्थितम्॥ ३८॥

aṃhassaṃhatināśināṃ śrutividāṃ sarvaṃ vayaṃ sūktibhiḥ
vijñāyātha manonivāsikamalākāntasya pādadvayam |
durjñeyātmaguṇaṃ mahauṣadhasudhāmūrteḥ mahat
bhāgyadam
sucChāyaṃ tadupāya māpnuma phalaṃ ceti
dvidhevasthitam | |

Original:

எட்டில் ஆறிரண்டில் ஒன்றில் எங்கும் ஆறியம்புவார்

விட்ட ஆறு பற்றும் ஆறு வீடு கண்டு மேவுவார்

சிட்டரான தேசுயர்ந்த தேசிகர்க்குயர்ந்து மேல்

எட்டு முன்றும் ஊடறுத்தது எந்தை மால் இரக்கமே|| (39)

eṭṭil āṛiraṇḍil oṇṛil eṅgum āṛiyambuvār
 viṭṭa āru parṛum āru vīḍu kaṇḍu mēvuvār
 ciṭṭarāṇa tēcuyarnda dēcikarkkuyarndu mēl
 eṭṭu mūṇṛum ūḍaruttadu endai māl irakkamē |

(*Rahasyatrayaṇḍakam*)

Meaning: *urindu* {*uyarndu*} = I became a deserving follower, i.e., *Seṣa* (servant) *ciṭṭarāṇa* = of the religiously disciplined *dēcikarkku* = *Ācārya*, who *uyarnda* = stands tall *tēc* = with his *tejas* (fiery energy), who *iyambuvār* = has selected and proclaimed (loudly) *āru* = The Path (of *Prapatti* or surrender by the devotee to God, with the feeling of absolute helplessness) *eṅgum* = from the sum total of the three *rahasyas* (also implies, “from all sources that point to the same meaning”), namely, (i) *eṭṭil* = the *Aṣṭākṣara*, (ii) *ār iraṇḍil* = (6 x 2 = 12) the *Dvaya Mantra* that is the “*mantra ratna*” (gem among the *mantras*) [that is “*ṣaṭpadoyam dvikhaṇḍa*”, i.e., made up of 2 parts of 6 words each], and (iii) *oṇṛil* = the single one, namely the *Caramaśloka*, and who *viṭṭa āru* = having given up (as appropriate for his stage in life) other methods (paths) and *kaṇḍu* = having found from reasoning (with his expert wisdom) *parṛum* = the useful (for reaching the goal) path of *Prapatti* *vīḍum* = and the *Mokṣa* (it leads to), has *mēvuvār* = readily adopted it. *mēl* = After that (after I became *Acārya*’s servant, as stated above) (Or, furthermore), *endai māl* = God’s (Who is my Master) *irakkam* = grace *aṛuttadu* = has severed *ūḍu* = the connection with *eṭṭu-mūṇṛum* = the material world (composed of 8 x 3 = 24 *tatvas*) (from me). (In other words, all the malefic influences were dispelled by God’s will).

TS: Our religiously disciplined noble *Ācārya*, beaming with his spiritual energy, has proclaimed the path of *Prapatti* as being the essence of the three *rahasyas* namely, the *Aṣṭākṣara Mantra* (*Mūla mantra*), the *Dvaya Mantra* (with its 2 parts of 6 words each), and the one *śloka* known as *Caramaśloka*. Having found this path and the *Mokṣa* it leads to, he has recommended it to us, discarding the other paths. After I became *Ācārya*'s servant and followed in his footsteps, God's grace has severed my bondage to the (8 x 3 =) 24 elements of the material world.

मन्त्रेचाष्टाक्षरे षड्विकमहितमनौ श्लोकमन्त्रेऽसमाने

सर्वत्र काप्युपायं ह्यभिदधति तथा साधनत्यागिनो ये।

निक्षेपैकावलम्बाः परमपददृशो देशिका स्तेजसाग्राः

शिष्टा स्तत्सेवकोऽहंदलति विभुकृपात्र्यष्टके मेऽनुबन्धम्॥ ३९॥

mantrecāṣṭākṣare ṣaḍdvikamahitamanau ślokamantre: 'samāne
sarvatrakvāpyupāyaṁ hyabhidadhati tathā sādhanatyāgino ye |
nikṣepaikāvalambāḥ paramapadadṛśo deśikā stejasāgryāḥ
śiṣṭāstatsevāko: 'haṁdalati vibhukṛpātryaṣṭake
me: 'nubandham | |

श्रीमते निगमान्त महादेशिकाय नमः

Śrimate Nigamānta Mahādeśikāya Namaḥ

श्रीदेशिकप्रबन्धाधिष्ठिता सामृतरञ्जनी।

श्लोकीकृता व्याकृता च गोपालार्येण सन्मुदे॥

śrīdeśikaprabandhādhiṣṭhitā sāmṛtarañjanī |
 ślokīkṛtā vyākṛtā ca gopālāryeṇa sanmude | |

Amṛtarañjanī contained in *Deśika Prabandham* has been set into *ślokas* and commented on, in good spirit by Gopalacharya.

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ⁱ The highlighted words in this document need to be checked and corrected if needed.