



Śrī Ranganātha Divyamaṇi Pādukābhyām Namaḥ |
Śrīmatē Śrīnivāsa Rāmānuja Mahādēśikāya Namaḥ |

Śrīman Nigamānta Mahādēśikan's

**பரமபதசோபானம்
(Paramapadacōpānam)**

Sanskrit *ślokas*, word-by-word meaning and commentary

By

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English Translation

By

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Paramapadacōpānam |

Śrīmatē Nigamānta Mahādēśikāya Namaḥ |
 śrīmān vēṅkaṭaṇāthāryaḥ kavītārkika kēsarī |
 vēdāntācāryavaryō mē sannidhattām sadā ḥṛdi ||

Śrīman Nigamānta Mahādēśika has given us this work entitled “***Paramapadasōpānam***”. In this work, there are 9 *parvas* containing a total of 21 *pācurams* which are described by the following *ślōka*.

“विवेको निर्वेदस्थितिरथ विरक्तिर्भयमतो
 प्रसादश्चोत्क्रान्तिः प्रपदनधनार्चिर्मुखसृतिः ।
 परव्योमारोहः परमपुरुषार्थानुभवम्
 तदेवं सोपानक्रममभिदधेऽन्ते निगमनम्” ।

“vivēkō nirvēdasthitiratha viraktirbhayamatō
 prasādaścōtkrāntiḥ prapadanadhanārcirmukhasṛtiḥ |
 paravyōmārōhaḥparamapuruṣārthānubhavam
 tadēvaṁ sōpānakramamabhidadhē.antē nigamanam” |

[Which means

Parvas 1 and 2 are about the subject matter of the work;

Parva 3 is about *Vivēka* or discerning ability;

Parvas 4 and 5 are about “*Nirvēda*” or yearning;

Parvas 6 and 7 are about *Virakti* or disinterest (in wordly matters);

Parvas 8 and 9 are about *Bhīti* or fear;

Parvas 10 and 11 are about *Prasāda* or God’s grace

Parvas 12 and 13 are about *Utkrānti* or passing away (moving up);

Parvas 14 and 15 are about the *Arcirādi Mārga* or the Auspicious Path to *Paramapadam*;

Parvas 16 and 17 are about *Paramapada Ārōhaṇam* or ascension to *Paramapadam*;

Parvas 18 and 19 are about *Paripūrṇa Anubhava* or total experience;

Parva 20 about *Sōpāna Parva Anukrama* or the successive steps of the staircase to *Paramapadam*;

and *Parva* 21 about *Nigamana* or Conclusion.

These are explained in more detail below].

Parva # 1. It is said here that even if one is well versed in all the *śāstras*, but has not understood the intrinsic, unsurpassed and amazing supremacy of *Śrīmannārāyaṇa* the Savior of all, one will remain outside the realm of *Mōkṣa*.

Parva #2. It is said here “Those who have transgressed the commands of *Śrīyaḥpati* will become exhausted by going through the ageless cycle of births and deaths but with His grace they can eventually develop an aversion to this and take to the *Prapattimārga* (Path of Self-Surrender) proclaimed by the *Upaniṣats*”.

Parva # 3. It is said here, “Those, who carefully examine the various miseries that one would experience in all the *lōkas* (states or worlds) even up to the *Brahmapadavi* (Position of *Brahma*), would renounce this *Saṁsāra* and become anxious to reach the *Paramapadam*, which is the *Nityavibhūti* (Eternal Manifestation) rather than the ephemeral *Līlāvibhūti* (Playful Manifestation) of God”.

Parva # 4. There may be *cētanās* who are caught and completely engrossed in this *Saṁsāra* and are not necessarily His most

favourite devotees. Even in their case, if they earn the grace of a good *Acārya* that can invoke in them *Vivēka* (wisdom), *Nirvēda* (contrition), *Virakti* (renunciation) and *Bhīti* (fear of transgression) and through that, develop a single-minded desire for attaining *Mōkṣa*, the Lord will become supremely pleased with them. These *cētanās* will receive the full benefit of *Prapatti*. This is set forth in this *Parva*.

Parva # 5. “Those who wish to become free of the miseries of *Saṁsāra* can follow one of either *Bhakti* or *Prapatti* paths, depending on their capability. They can then free themselves from all their sins and will become eligible for attaining the “Fruit” of *Mukti Sāmrājya* (the Great State of *Mōkṣa*)”. This is explained in this *Parva*.

Parva # 6. *Paramātman* will surely have the *prapannas* (those who have surrendered themselves to Him) brought to *Paramapadam*. In this *Parva*, it is explained the manner in which the *baddha cētanās* (souls who have been caught and bound in the *Saṁsāra*) can free themselves from the attachment to their body.

Parva # 7. It is explained here that those of us who free ourselves from the *Saṁsāra* and leave along the *Arcirādi* path will experience unlimited pleasure and that those who reach *Paramapadam* via this path will never again come back to this state of *Saṁsāra*.

Parva # 8. In the *Saṁsāra* state, we never got anything other than misery; however, with the grace of the *Paramātman*, the Refuge for all, we were able to receive the supreme Fruit of *Paramapadam*. We were able to talk about the hospitality shown to us by the *bhāgavatas* along the *Arciradi* Path. This is pointed out in this *Parva*.

Parva # 9. It is stated in this *Parva* that we will be able to join with the *nityas* (the Eternally Liberated) and those who have

become *muktas* (those freed from the bondage), and sing the *Sāmagāna* and along with it, the “*Pallāṇḍu*”; and being filled with extreme bliss we will enjoy the total experience of *Brahmānandam*.

In this manner, *Śrīmadācārya* has taught us, through this sweet nectar of simple Tamil poetry, that the name of “*Paramapadasōpāna*” is very appropriate for this composition. This nectar of *Parabandha Upadēśa* is therefore of the utmost interest to every *Cētana* who is seeking to attain *Mukti*.

Śārvari
Kārtika
 1960

Śrīmadācārya pādasēvī
Vidvān H. Gōpalacarya
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|| Śrīh ||
 || Śrīmatē Nigamānta Mahādēśikāya Namaḥ ||

அடல் புள் அரசினும் அந்தணர் மாட்டினும் இன்னமுதக்
 கடற்பள்ளி தன்னினும் காவிரி உள்ளம் உகந்த பிரான்
 இடைப்பிள்ளை ஆகி உரைத்ததுரைக்கும் எதிவரனார்
 மடைப்பள்ளி வந்த மணம் எங்ஙன் வார்த்தையுள் மன்னியதே. (1)

aḍal puḷ araciṇum andaṇar māṭṭiṇum iṇṇamudak
 kaḍarpaḷli taṇṇiṇum kāviri uḷḷam uganda pirāṇ
 iḍaippiḷlai āgi uraittaduraikkum edivaraṇār
 maḍaippaḷli vanda maṇam eṅgaḷ vārttaiyuḷ maṇṇiyadē ||

Meaning: *maḍai paḷli vanda maṇam* = The fragrance of tradition that has come down without a break, down the lineage of Śrī Kiḍāmbi Accāṇ (who was rendering kitchen services to) *eti varaṇār* = the great Sage Śrīmat Rāmānuja, *uraikkum* = who wrote a commentary on *uraittadu* = the Gītā preached *iḍai piḷḷai āgi* = during His *Avatāram* (incarnation) as Śrī Kṛṣṇa the Cowherd, *pirāṇ* = by Śrī Raṅganātha, Who *uganda* = resides happily and eternally *uḷḷam* = in the middle of *kāviri* = River *Kāvēri*, as well as *puḷ araciḷum* = in (riding on) *Garuḍa* (the King of the birds), *māṭṭiḷum* = in the company of *andaṇar* = sacred brahmins (Śrīvaiṣṇava Gōṣṭhi), and also *amuda kaḍal paḷli taṇṇiḷum* = in the luxurious ocean of *Amṛta* (i.e., *Kṣīrasamudram*), *maṇṇiyadē* = is indeed well established in *vārttaiyuḷ* = the *prabandhams eṅgaḷ* = of ours (of mine who has come systematically down the lineage of Śrī Kiḍāmbi Accāṇ).

TS: Śrīmannārayaṇa Who rides on *Garuḍa*, keeps company of the holy brahmins and resides in *Kṣīrasamudram* also happily stays forever in the middle of the *Kāvēri* River at *Śrīraṅgam*.

During His incarnation as *Śrī Kṛṣṇa*, the Cowherd, He gave us the *Gīta*. The Great Sage *Śrīmat Rāmānuja* wrote a commentary on this and passed on the flower of knowledge to his *śiṣyas*. This “fragrance” has been picked up by *Śrī Kiṭāmbi Accāṇ* who rendered kitchen services to *Śrīmat Rāmānuja* and this fragrant tradition has since come down to us (from his kitchen as it were) without a break, down the lineage of *ācaryas*. [It means that the *Rahasyārthas* (special hidden meanings), which had been established in the great tradition and had become available to *Svāmi Dēcikaṇ* through his *Ācarya Śrī Appullār*, were indeed the same as what *Śrīmat Rāmānuja* had originally taught the latter’s forefather *Śrī Kiṭāmbi Accāṇ*].

पक्षीशोऽत्यन्तवीरे द्विजवरसमितौ भोग्यपीयूषवार्धौ

तल्पीभूते वदान्यः प्रमुदित उदितस्सह्यकान्यान्तरिपे ।

गोपालस्सन् स्वगीतां विवरितुमिह तां लक्ष्मणार्यात्मना यः

तस्यायं सौदगन्धः किल फणितिषुनस्सुस्थिरस्संप्रवाति ॥ १ ॥

pakṣīśē.atyantavīrē dvijavarasamitau bhōgyapīyūṣavārdhau
talpībhūtē vadānyaḥ pramudita uditassahyakānyāntarīpē |
gōpālāssan svagītāṁ vivaritumiha tāṁ lakṣmaṇāryātmanā yaḥ
tasyāyaṁ saudagandhaḥ kila
phaṇitiṣunassusthirassampravāti || 1 ||

கள்ள மனத்துடன் கண்டு முயன்ற கடு வினையால்
நள்ளிருள் ஆழ்ஹியில் நற்குவை ஐந்தென நாடிய ஓர்
அள்ளலில் நாளும் விழுந்தழியாவகை ஆரணநூல்
வள்ளல் வழங்கிய வான் படியான வழியிதுவே||

(2)

kaḷḷa maṇattuḍaṇ kaṇḍu muyaṇṇa kaḍu viṇaiyāl
 naḷḷiruḷ āḷhiyil naṇcuvai aindena nāḍiya ōr
 aḷḷalil nāḷum viḷundaḷiyāvagai āraṇanūḷ
 vaḷḷal vaḷaṅgiya vāṇ paḍiyāṇa vaḷiyiduvē | |

Meaning: *iduvē* = This indeed is *paḍiyāṇa vaḷi* = the Stairway
vāṇ = to *Paramapadam*, *vaḷaṅgiya* = that has been shown
 (preached) *vaḷḷal* = graciously *āraṇanūḷ* = by the *upaniṣats* [as in
 “*tērciṣam abhisambhavati.....pakṣam*” and in
 “*agnirjyōtirahaśśuklaḥ.....janāḥ*”] {alternately, *vaḷḷal* = by the
 gracious *Śrī Kṛṣṇa*} (to *jīvas*) *aḷiyā vagai* = so that they will not
 get lost *viḷundu* = by falling *nāḷum* = over and over again *ōr aḷḷalil*
 = in to the great big mire (of sensory attractions) *nāḍiya* =
 chasing after *ainḍum* = the five sensations (of *Śabda*, *Sparṣa*,
Rūpa, *Rasa* and *Gandha*) *naḷ cuvai ena* = with the illusion that
 they are very good (for the *Ātman*’s enjoyment, even though
 they are of trivial value), *naḷ iruḷ āḷhiyil* = being caught in the wheel
 of dense darkness called ignorance, because of having *kaṇḍu* =
 perceived facts (in a distorted way) *kaḷḷam maṇattu uḍaṇ* = with
 a deceptive mind filled with *Ahaṅkāra* (feeling of “I”) and
Mamakāra (feeling of “mine”), *muyaṇṇa kaḍu viṇaiyāl* = as a
 result of their great sinful acts of the past (It is to be understood
 that since it is experiencing and enjoying God’s auspicious
 attributes is the only true and ultimate goal for the *Jīvātman*,
 going after the call of sensory impulses is nothing but
 destructive to the *Jīva*).

[To summarize, the path adorned by the “*Nava Sōpāna*” (nine
 steps) such as *Vivēka* (discrimination), etc., indicated in this
Prabandham is the same as the *Arcirādi Mārga* indicated by the
upaniṣats, and also by *Śrī Kṛṣṇa* who is upheld by those
upaniṣats.]

TS: The *Jīvas* starting with their baggage of sins from the past, start with a deceptive mind filled with *Ahaṅkāra* and *Mamakāra* and are carried away by the senses. Then they chase day after day the sensory attractions, under the illusion that they are good for them. Continuing in this manner, they will eventually be lost in the chasm of darkness called ignorance. *Svāmi Dēcikaṇ* says that this work (*Prabandham*) he is giving us will indeed describe the stairway leading to *Paramapadam* that has been shown graciously by the *upaniśats* to help such *Jīvas* so that they will not get lost in the above manner.

प्रारब्धैर्दुरितैर्विलोक्य मनसा चोरेण दुर्दारुणैः

गाढाज्ञानतमिस्रचक्रवशगशब्दादयो भोगदाः । ।

इत्येवासमपङ्कगर्तपतितो न स्यात्तथैषा किल

प्रोक्ता दिव्यपदाधिरोहणसृतिः वेदावतंसोक्तिभिः ॥ २ ॥

prārabdhairduritairvilōkya manasā cōrēṇa durdāruṇaiḥ
gāḍhājñānatamisiracakraśagaśśabdādayō bhōgadāḥ |
ityēvāsamapaṅkagartapatitō na syāttathaiṣā kila
prōktā divyapadādhirōhaṇasṛtiḥ vēdāvataṁsōktibhiḥ || 2 || |

அருவுருவானவை அனைத்தும் அறிவாரேனும்
அருண்கலைகள் கற்றுரைக்க வல்லாரேனும்
தரும் வழி அழியாமல் காப்பாரேனும்
தனி மறையின் தாற்பரியம் தருவாரேனும்
இருவினையின் ஒழுக்கத்தால் ஏவல் ஓராது
இந்நே நாம் சிறையிருந்த ஈனம் தீர்க்கும்
திருமகளார் பிரியாத தேவன் திண்ணம்
தேறாதார் திண் படியில் ஏறாதாரே||

aruvuvāṇavai aṇaittum aṇivārēṇum
 aruṇkalaigaḷ kaṇṇuraikka vallārēṇum
 daruma vali aliṇyāmal kāppārēṇum
 taṇi maṇaiyiṇ tātpariyam taruvārēṇum
 iruviṇaiyiṇ oḷukkattāl ēval ōrādu
 ingē nām ciṇaiyirunda iṇam tīrkkum
 tirumagaḷār piriyāda dēvaṇ tiṇṇam
 tēṇādār tiṇ paḍiyil ēṇādārē | |

Meaning: *tēṇādār* = Those who do not have the firm conviction or faith) *tiṇṇam* = in the firm commitment *tirumagaḷār piriyāda dēvan* = of *Śrīmannārāyaṇa*, Who is never separated from *Mahālakṣmī* (*ingē nām ciṇai irunda iṇam tīrkkum* =), *tīrkkum* = about ending *iṇam* = the ignominy *nām* = of our *ciṇai irunda* = remaining imprisoned (bound) *ingē* = here in this *Samśāra* (*iru viṇaiyiṇ oḷukkattāl ēval ōrādu* =) *ēval ōrādu* = not having the desire to escape *oḷukkattāl* = from the flood *iru viṇaiyiṇ* = of the dual form of sins, *ēṇādārē* = can never climb up *tiṇ paḍiyil* = the *Paramapada Sōpānam* (the firm staircase to *Paramapadam*), **even if they** *aṇivār ēlum* = know *aṇaittum* = all *aru uru aṇavai* = about the micro and macro aspects of the philosophy (i.e., the meaning and summary of all the *Śāstras*); **even if they** *arum kalaigaḷ kaṇṇu* = after having learnt in great detail *kalaigaḷ* = all the 64 *vidyās* such as the *Vedas*, *śāstras*, etc., (everything that ought be learnt), *vallār ēlum* = possess the expertise *uraikka* = to teach them (to their followers); **even if they** *kāpār ēlum* = are engaged in preserving and protecting *daruma vali* = the righteous way of life (*Karma Mārgam* consisting of the performance of the daily and incidental *karmas* as prescribed in the *Vedas* and *Purāṇas*) *aliṇyāmal* = from deteriorating; and

even if they *taruvār ēlum* = are engaged in bringing to (teaching) their followers *tātpariyam* = the substantial meaning of *taṇi maraiyiṇ* = the *vēdāntas*.

TS: In this *pācuram*, *Svāmi Dēcikan* points out that it is very important for one to have total faith in the firm commitment of compassionate *Śrīmannārāyaṇa*, Who is never separated from the even more compassionate *Mahālakṣmī* to save His *bhaktas* from the bonds of this *Samśāra*. Those who do not have this firm faith that He is determined to free them from the dual bondage created by *Puṇya* and *Pāpa*, and do not have the yearning to escape from the bondage created by the dual currents of *Puṇya* and *Pāpa*, have excluded themselves from the *Sōpānam* (staircase) to *Paramapadam*. This is true even if they have mastered all the scriptures inside out; have learnt everything that is to be learnt in this world and are able to teach that knowledge to their followers; are actively engaged in preserving and protecting the righteous way of life from deteriorating, and are bringing the essence of the *vēdāntas* to their followers.

शास्त्रार्थान् स्थूलसूक्ष्मान् विदुरपि च कलास्ता श्रुत्वा सर्वा विबोद्धुम्

दक्षा धर्माध्वरक्षाचरणपटुधियोऽप्यागमान्तार्थदाश्च ।

पापद्वन्द्वौघमुक्ता भगवदभिमतेप्साविहीना यदि स्युः

अत्रत्यास्मद्भवस्थित्यभिहितनिपुणस्येह नारायणस्य ॥ ३।१ ॥

सदैव लक्ष्मीसहितस्य जात्वपि श्रियाविनानास्थितदैवतस्य ।

सर्वेशतायां दृढतानभिज्ञाः सोपानमार्गा च दृढात् बहिष्ठाः ॥ ३।२ ॥

śāstrārthān sthūlasūkṣmān vidurapi ca kalāstā śca sarvā
vibōddhum
dakṣā
dharmādhvarakṣācaraṇapaṭudhiyō.apyāgamāntārthadāśca |
pāpadvandvaughamuktā bhagavadabhimatēpsāvihīnā yadi
syuḥ
atratyāsmadbhavasthityabhihatinipuṇasyēha
nārāyaṇasya || 3 | 1 | |
sadaiva lakṣmīśahitasya jātvapi śrīyāvinānāsthitadaivatasya |
sarvēśatāyām dṛḍhatānabhijñāḥ sopānamārgā cca dṛḍhāt
bahiṣṭhāḥ || 3 | 2 | |

மறுத்தார் திருவுடன் மார்பில் தரித்தவன் வாசகத்தை
மறுத்தார் மயக்கமும் மற்றதனால் வந்த மாநரகம்
நிறுத்தார் பவத்தில் நெடுநாள் உழன்றமை கண்டதனால்
வெறுத்தாரணநெறியே வெள்கியோட விரைவர்களே|| (4)

maṛuttār tiruvuḍaṇ mārbil darittavaṇ vācagattai
maṛuttār mayakkamum maṛṛadaṇāl vanda mānaragum
niṛuttār bavattil neḍunāl ulaṇṛamai kaṇḍadaṇāl
veṛuttāraṇaneriyē velgiyōḍa viraivargalē | |

Meaning: *kaṇḍu* = After having examined (seen) *mayakkamum* = the *Ajñāna* (ignorance), *maRRu* = and also *mā narakum* = the intense hellish distress *vanda* = arising from *adaṇāl* = from that ignorance, as well as *ulaṇṛamai* = the struggle *neḍu nāl* = for a very long time *ār bavattil* = in this huge *Saṁsāra* *niṛuttu* = that can trap the individual within itself, suffered *maṛuttār* = by those who have ignored *vācakattai* = the words (such as “*bhajasva mām*”, and “*māmekam sharaṇam vraja*”) of darittavan2 = (Śrī Kṛṣṇa) Who adorns *maṛu* = the *Śrīvatsa cihna* (mark) and *tār* = the *Vaijayanti Mālā* (garland) *tiru uḍaṇ* = along with *Mahālakṣmī*

on His *VakṣasthaLa* (Chest), and *adaṇāl* = hence *veṛuttu* = feeling sorry (repentant) (they) *veḷgi* = feel ashamed (for having wandered around) *ōda viraivargaḷ* = will in the future get engaged without delay *āraṇa neṟiyē* = in the *Bhakti* and *Prapatti-mārgas* pointed by the *Vedāntas*. [First repentance begins to occur; Only when that happens the *Jīva* would begin to look for a path to *Mōkṣa*; only when he rigorously adheres to that path, he can attain *Mukti*. Only if he has the firm conviction that he will surely attain *Mukti* by following that path, he will be able to reach his goal quickly].

TS: Those who ignore the words (urging the *Jīva* to surrender to Him) of *Śrī Kṛṣṇa* Who adorns the *Śrīvatsa* mark and the *Vaijayantī Māla* on His chest along with *Mahālakṣmī*, will end up in ignorance, and suffer great distress as they wander around for a long time being trapped in this endless *Samsāra*. It is then that they begin to reflect on their plight, and become ashamed of their state. They will become repentant for having ignored God's advice and in a hurry, take to the *Bhakti* and *Prapatti margas* to attain *Mukti*, as indicated by the *vēdāntas*.

श्रीवत्सं वैजयन्तीमपि सह रमया वक्षसाऽलङ्करीष्णोः

वाचो ये वावमन्यन्त इह पुनरविद्यां तदीया व्यथाश्च । ।

भुक्त्वात्र स्थापयत्तद्गमणमतिचिरात् संसृतौ वीक्ष्य चाथो

निर्विण्णा लज्जमाना उपनिषदुदितोपाय एवाशु यान्ति ॥ ४ ॥

śrīvatsaṁ vaijayantīmapi saha ramayā vakṣasā.alāṅkariṣṇōḥ
vācō yē vāvamanyanta iha punaravidyāṁ tadīyā vyathāśca |

bhuktvātra sthāpayattadbhramaṇamaticirāt saṁsṛtau vīkṣya
cāthō

nirviṇṇā lajjamānā upaṇiṣaduditōpāya ēvāśu yānti || 4 ||

வான்பட்ட மன்னிருளில் மயங்மாறும்
மறித்தொருகால் எனையூழி சென்றால் அன்றோர்
ஊன்பட்ட உடலாழி வினை ஒழுக்கில்
ஒரு கரையும் காணாதே ஒழுக மாறும்
தேன் பட்ட விடம்போலத் தித்திக்கின்ற
சிறுபயனே உறுபயன் என்றருந்துமாறும்
தான் பட்டபடி இந்நேர் தானே கண்டு
தளர்ந்திடுமேல் வளர்ந்திடுமே தக்கவாறே|| (5)

vāṇpaṭṭa maṇṇiruḷil mayāṅgumārum
maṇṇitorukāl eṇaiyūḷi ceṇṇāl aṇṇōr
ūṇpaṭṭa uḍalālī viṇai oḷukkil
oru karaiyum kāṇādē oḷugu mārum
tēṇ paṭṭa viḍampōlat tittikkinra
cirupayanē urupayan eṇṇaruntumārum
tāṇ paṭṭapaḍi innēr tāṇē kaṇḍu
taḷarndiḍumēl vaḷarndiḍumē takkavārē | |

Meaning: *takkavārē* = The efforts beneficial to the *Jīva*
vaḷandiḍumē = will begin to gain momentum day by day *mēl* =
after the feeling of remorse comes to (the *Jīva*) *taḷarnd iḍu* =
when he becomes disturbed (repentant) *kaṇḍu* = **after realizing**
(analyzing, using the knowledge of the *śāstras* he was taught)
tāṇē = for himself *innēr* = like this *tāṇ paṭṭa paḍi* = the manner
in which he (suffered) *mayangumārum* = the experience of
being for a very long time in a state of daze without the
awareness of what is happening in the *vāṇ paṭṭa* = all

encompassing (sky like), seemingly eternal *manṇ iruḷil* = deep darkness during the Deluge (of *Prākṛta PraLaya*); **and after realizing** that *oru kāl eṇa* = that long-lasting *ūli* = *PraLaya cenṛāl* = finally ends *aṇru* = and then (when the period of Creation arrived) beings *uḍal* = with bodies (gods, humans, etc.) *ūṇ paṭṭa* = of flesh and blood *ālī* = come back (were born) again and again like a spinning wheel, and *ozukkil* = being (caught) in the flood *viṇai* = of *karmas* (in the form of past *Puṇya* and *Pāpa*) and *oru karaiyum kāṇāde* = not being able to see any bank *ozuku mārum* = get swept away; **and after realizing** *aṛundumārum* = the manner in which (the human beings) treat *cīru payanē* = the sensory pleasures *uru payan* = as being of great value, while they are indeed of trivial value in reality *pōla* = like *tēṇ paṭṭa* = the honey-coated *viḍam* = poison, *tittikkiṇra* = which tastes sweet on the outside.

TS: The *Jīva* (who is fortunate enough to get the *Vivēka* or the discriminating ability from learning the *śāstras* under the tutelage of an *Ācārya*) will begin to realize that there has been an immensely long period of all-pervading deep darkness of Deluge during which the *Jīvas* were completely unaware of their state of existence; and that when the Deluge eventually ended, *Jīvas* in bodies of flesh and blood came back again like a spinning wheel in an endless cycle of *Karma* and began to get swept away in the flood of *Samśāra* with no end in sight; and also that the *Jīvas* in this state would go after trivial sensory pleasures that are indeed like honey-coated poison, under the delusion that they are of great lasting benefit to them. When the *Jīva* realizes these, he develops true *Nirvēda* or remorse. When this remorse develops, his efforts to climb the *Parāmapada Sōpānam* gain momentum.

व्योमेव स्थायितावत्तिमिरततिगताचित्प्रकारं चिरेण
काले भूयोऽपि चैकीकृत इव सति कल्पान्त एवान्तमेते । ।
मांसासृक्कायचक्रभ्रमणनिपततां पुण्यपापात्मकर्म-
स्रोतस्सम्लावितानां कमपि तट मनालोकितानां च रीतिम् ॥ ५ । १ ॥
क्ष्वेडस्वाद्यो यथा स्यान्मधुसहित इहाल्पार्थ एवात्मभोग्यः
ज्यायानर्थस्तथैवं ह्यवगतविषयाणां स्वतश्च प्रकारं ।
एवं ह्यात्मानुभूतिं स्वय मभिविमृशन् यस्तु निर्वेद मेयात्
तस्मैवात्मप्रयत्नाशुभफलमहिता नित्य मेधन्त एव ॥ ५ । २ ॥

vyōmēva sthāyitāvattimiratatigatācitprakāraṁ cirēṇa
kālē bhūyō. api caikīkṛta iva sati kalpānta ēvāntamētē |
māṁsāsṛkkāyacakrabhramaṇanipatatāṁ puṇyapāpātmakarma-
srōtassamplāvitānāṁ kamapi taṭa manālōkitānāṁ ca
rītim || 5 | 1 ||
kṣvēḍassvādyō yathā syānmadhusahita ihālpārtha
ēvātmabhōgyaḥ
jyāyānarthastathaivam hyavagataviṣayāṇāṁ svataśca
prakāraṁ |
ēvaṁ hyātmānubhūtiṁ svaya mabhivimṛśan yastu nirvēda
mēyāt
tasmaivātmaprayatnāśśubhaphalamahitā nitya mēdhanta
ēva || 5 | 2 ||

உலகத்துயர்ந்தவர் ஒன்றும் பயனில் உறும் துயரும்
அலகில் படாத அப்போகம் கவர்ந்தெழும் அம்புயத்தோன்
கலகத் தொழில் மது கைடபரால் படும் கட்டம் எண்ணில்
பலகற்ற மெய்யடியார் படியார் இக்கடும் பவத்தே|| (6)

ulagattuyarndavar on̄rum payaṇil urum tuyarum
 alagil paḍāda appōgam kavārndeḷum ambuyattōṇ
 kalagat toḷil madu kaiḍabarāl paḍum kaṭṭam eṇṇil
 palagarra meyyaḍiyār paḍiyār ikkaḍum bavattē | |

Meaning: *uyarndavar* = The great ones *ulagattu* = of this world (example: the great emperors like *NaLa*, *Nṛka*, *Nahuṣa* and others who were at the top of the world, with kingdom, wealth and power) *on̄rum* = experienced *urum* = a continuously occurring *tuyarum* = stream of miseries *payaṇil* = in the course of their enjoyment (of their regal status) [*NaLa* became a lunatic; *Nṛka* became a lizard; and *Nahuṣa* became the python, *Ajagara*; and thus suffered severe adversities]]; *eḷum ambuyattōṇ* = Even *Brahma* considered to be the Greatest *kavarndu* = by being the enjoyer of *alag iṛpaḍāda* = unending *ab bōgam* = limitless bliss *paḍum* = suffered *kaṭṭam* = hardship *madu kaiṭabarāl* = from the *rākṣasas Madhu* and *Kaiṭabha kalagat toḷil* = for whom fighting was the sole occupation. {The *rākṣasas* stole the fundamental source of all knowledge, namely the *Vedas* from *Brahma*. *Brahma* had to suffer so much hardship and felt so much lost that he had to go and pray for help from *Śrīmannārāyaṇa*}.

(Knowing the above) *meyya aḍiyār* = the humble *parmāikāntis* (steadfast *bhāgavatas*) [who understand the *Paratva* (supremacy) of God and the *Aparatva* (non-supremacy) of all the others, the great uniqueness of the *Paramapadam* (His *Nityavibhūti*) and the inferiority of this Material World (which is His *Līlāvibhūti*) and are therefore very disillusioned with the *Samsāra*] *eṇṇum* = who are deep inquirers and *pala karra* = who have studied the meanings of several *śāstras* *paḍiyār* = will not fall for (will not be interested in) *ik kaḍum bavattē* = this wretched *Samsāra*.

TS: Even the greatest and most powerful humans on this earth have suffered at times a continuous stream of adversities as they lived through their life time. Even *Brahma* who is supposed to be the enjoyer of almost endless and limitless happiness in his exalted divine *Brahmalōka* had to suffer immense hardship at the hands of the ever-fighting *rākṣasas*, *Madhu* and *Kaiṭabha*, who stole the *Vedas* from him. After knowing about these miseries that even the greatest of greats on the earth and even in the heavens have to go through, *bhāgavatas* who are deep thinkers and who are well versed in the *śāstras* would naturally develop great *Virakti* (aversion) for this wretched *Samśāra*.

लोकेष्ट्युन्नतानां सुकृतवति फलेऽप्याप्तदुः खाधिकत्वं

तादृग्भोगं समश्नन् निरवधि मुदितो नीरजातासनोऽपि ।

कष्टं जन्यैकनित्यक्रियमधुमुखरक्षः कृतं प्राप तादृक्

ज्ञात्वा शास्त्रप्रवीणाः पदजुष ऋजवो नेयुरुग्रं भवं तु ॥ ६ ॥

lōkēhyutyunnatānām sukr̥tavati phalē.apyāptaduḥ
khādhikatvaṁ

tādṛgbhōgaṁ samaśnan niravadhi muditō nīrajātāsanō.api |
kaṣṭaṁ janyaikanityakriyamadhumukharakṣaḥ kṛtaṁ prāpa
tādṛk

jñātvā śāstrapravīṇāḥ padajuṣa ṛjavō nēyurugraṁ bhavaṁ tu

|| 6 ||

தந்திரங்ள் அளவிலராய்த் தனத்தால் மிக்க

தார்வேந்தர் தொழவையம் ஆண்டார் மாண்டார்

சந்திரனும் சூரியனும் வீயும் காலம்

தாரகையின் வடமுமற்றுத் தனிவானாளும்
 இந்திரனும் ஏறுயர்த்த ஈசன் தானும்
 ஈரிரண்டு முகத்தானும் இல்லா அந்நாள்
 நம் திருமால் நிலை கண்டார் நாகமெல்லாம்
 நரகென்று நற்பதமே நாடு வாரே||

(7)

tandiraṅgaḷ aḷavilarāyt taṇattāl mikka
 tārvēndar toḷavaiyam āṇḍār māṇḍār
 candiraṇum cūriyaṇum vīyum kālam
 tāragaiyiṇ vaḍamumarṛrut taṇivāṇḍalum
 indiraṇum ēṛuyartta īcaṇ tāṇum
 īriraṇḍu mugattāṇum illā annāḷ
 nam tirumāl nilai kaṇḍār nāgamellām
 narageṇṇu narṇpadamē nāḍu vārē | |

Meaning: *āṇḍār* = The great emperors, who ruled *vaiyam* = the earth, who *aḷavu ilar āy* = owned unlimited *tantirangaḷ* = military power [the fourfold components of the armed forces, viz., *Ratha* (chariot), *Gaja* (elephant), *Turaga* (cavalry), and *Padāti* (infantry)], *daṇattāl mikka* = who distinguished themselves because of their great wealth, and whom *tār* = *vēndar* = kings (of lunar and solar dynasty) adorned by garlands (around their neck and head) *toḷa* = (bowed down) served, *māṇḍār* = have disappeared from this earth leaving no trace behind. (Furthermore), *kālam* = At the time when *candiraṇum* = Even the Moon and *cūriyaṇum* = the Sun *vīyum* = dwindle away, *vaḍam* = the Celestial Globe *tārakaiyiṇ* = of the stars *aṭṭru* = perishes, *taṇi vān2 āgum* = and the vast *Ākāśa* (“Empty Space”) will be the only entity remaining [It can also be said that only the *Sūkṣma Prakṛti* (material universe in microscopic form) will remain]. *kaṇḍār* = Those who have seen (learnt from the scriptures) *nilai* = the state (existence) of *nam* = our *tirumāl* =

Śrīmannārāyaṇa annāl = at that time of *Brahma PraLaya* (the Great Deluge) when *indiraṇum* = *Indra*, *īcan ttaṇum* = *Īśvara* *uyartta* = with the high flag displaying *ēṛ* = the Bull, and *īr iraṇḍu* = the four-faced One (*Brahma*) *illā* = are all no more *nākam ellām naraku eṇṇu* = regard that all the worlds like *Svarga* (heaven), etc. which represent His *Līlavibhūti* are equivalent to *Naraka* (hell) [and with this knowledge developing *Virakti* (renunciation)] *nāḍuvārē* = will indeed seek *nal padamē* = the greatest of them all, namely, the *Paramapadam* only.

TS: The Great emperors of this world, who once had limitless armies and wealth and whom subordinate kings respectfully served bowing down with their garlanded heads, are all gone now forever. In fact, there will come a time when even the Moon, the Sun and the galaxies of stars will all disappear leaving only the dark empty space. At the time of that Great Deluge, when even *Indra*, *Śiva* with the banner of the Bull and the four-faced *Brahma* do not exist, our *Śrīmannārāyaṇa* is the only Entity Who exists. Those who have attained this *Vivēka* (understanding) will regard all the worlds like *Svarga* etc. as just the same as *Naraka* (hell) and will have no interest in them. Having developed this *Virakti* (spirit of renunciation) they will seek only *Mōkṣa* and move along the *Paramapada Sōpānam* or Staircase to that Great Destination.

मानातीतपरिच्छदास्समधिका वित्तेशतादित्वतः

नेमुर्दामधरा धराधिपतयो यान् सार्वभौमांश्च ते ।

याता नन्वमृतद्युतिग्रहपती यातौ च तारागणः

नाशं यात्यथ शिष्यते च परमाकाशस्स सूक्ष्मः परः ॥ ७ । १ ॥

वृषा च वृषभध्वजो द्विगुणितद्वयास्य श्व ते
 न सन्ति हि यदा तदा सकलकारणत्वं च नः ।
 रमेशितु रवेक्ष्य तं नरकमेव नाकंत्विति
 प्रियं च परमं पदं किल गवेषयन्ते बुधाः ॥ ७।२ ॥

mānātītaparicchadāssamadhikā vittēśatāditvataḥ
 nēmurdāmadharā dharādhipatayō yān sārvaabhaumāmśca tē |
 yātā nanvamṛtadyutigrāhapatī yātau ca tārāgaṇaḥ
 nāśaṁ yātyatha śiṣyatē ca paramākāśassa sūkṣmaḥ
 paraḥ || 7|1| |
 vṛṣā ca vṛṣabhadhvajō dviguṇitadvayāsyā śca tē
 na santi hi yadā tadā sakalakāraṇatvaṁ ca naḥ |
 ramēśitu ravēkṣya taṁ narakamēva nākaṁtviti
 priyaṁ ca paramaṁ padaṁ kila gavēṣayantē budhāḥ || 7|2| |

துறவறமே துணிவார் துணுக்கற்ற இளம் துணிவோர்
 உறவிலர் ஆதலின் நாம் உயர்ந்தாருடன் ஒன்றி நின்றோம்
 மறவழி மாற்றி எம் மையலைத் தீர்த்தவர் மன்னருளால்
 கறவை உகந்த பிரான் கழல் சூடும் கருத்தினமே|| (8)

tuṛavaṛamē tuṇivār tuṇukkarra iḷam tuṇivōr
 uravilar ādaliṇ nām uyarndāruḍaṇ oṇṇi niṇṇōm
 maṛavaḷi māṛṇi em maiyalait tīrtavar maṇṇaruḷāḷ
 kaṛavai uganda pirāṇ kaḷal cūḍum karuttiṇamē | |

Meaning: *tuṇivār* = Those engaged (without hesitation) *tuṛa*
arāmē = in the prohibited *dharma*s (activities that hijack the
 soul) and those that *arra* = without *tuṇukku* = any fear (with no
 yearning for *Mukti*) *tuṇivōr* = merrily engage *iḷam* = in trivial

pursuits (such as attainment of wealth, heaven etc.) *uṛavu ilar* = are not our (*Mōkṣa* seekers') kins. On the other hand, we, whose primary goal is *Mōkṣa oninrom* = have united and firmly stood *uyarndār uḍan* = in the company of the *mumukṣus* (the seekers of *Mōkṣa* who also have attainment of *Mukti* as the prime goal). (Further more), *tīrttavar* = our *ācāryas* who ended *alai* = the wandering of *em* = our *mai* = body (i.e., saved us from the process of being born again and again in this world) *mārrī* = by changing (moving us away from) *maṛa valī* = the path of *Krōdha* (anger) and *Kāma* (desire, lust, etc.) [and instead instilling in us the qualities of *Vivēka* (wisdom), *Nirvēda* (repentance), *Virakti* (renunciation), *Bhīti* (fear of the evil), etc.]. *maṇ aruḷāl* = With the assured grace of (these *ācāryas*), *karuttinam ē* = we indeed developed the interest in *cūḍum* = wearing on our head *kaḷal* = the lotus feet *pirāṇ* = of the Great Benefactor *Śrī Kṛṣṇa* (i.e., surrendering to *Śrīmannārāyaṇa*), Who *uganda* = cheerfully protected *kaṛavai* = the cows.

TS: We would have no relationship (or association) with those who are engaged only in prohibited activities and do not make any effort towards attaining *Mukti*, but who instead try to derive satisfaction by pursuing trivial goals in life. Rather, we have stayed solidly with those who are seekers of *Mōkṣa*. Also, our *ācāryas* have led us away from the frightful unrighteous path and instilled in us the qualities of *Vivēka*, *Nirvēda*, *Virakti* and *Bhīti*. They have thereby saved us from the fear of cycle of births and deaths. Being assured of their grace, we have attained the strong desire to seek *Śaraṇāgati* at the feet of *Śrī Kṛṣṇa*, the Great Cow-herd.

सक्तास्त्याज्येषु धर्मेष्वविरतमरता मुक्त्युपायेऽल्पकेऽर्थे
 व्यग्रा ये बन्धवस्ते न हि तदिह सहैकेप्सुभिस्समोऽथ किं च ।
 कोपाद्याध्वापनेतुः विविधतनुपरिभ्रान्तिहर्तुर्गुरोर्नः
 कारुण्यात् गोप्रियस्येशितुरमलपदं धारयामश्शिरस्सु ॥ ८ ॥

saktāstyājyēṣu dharmēṣvaviratamaratā
 muktyupāyē.alpakē.arthē
 vyagrā yē bandhavastē na hi tadiha sahaikēpsubhisśmō.atha
 kiṁ ca |
 kōpādyādhvāpanētuḥ vividhatanuparibhrāntiharturgurōrṇaḥ
 kāruṇyāt gōpriyasyēśituramalapadam dhārayāmaśśirassu
 ||8||

வந்தனபோல் வருவனவும் அனந்த மாகி
 மாளாத துயர்தரு வல்வினை நெருப்புக்கு
 இந்தனமாய் எண்ணிறந்த காலம் எல்லாம்
 இன்னமும் இப்பவக்குழிக்கே இழியா வண்ணம்
 வெந்ததொரு குழுவியை நற்குமரனாக்கும்
 வெறித்துளவ வித்தகனார் விதியே கொண்டார்
 பந்தனமாம் அவை அனைத்தும் பாறுகைக்குப்
 பழ மறையின் பரமநெறி பயிலுவாரே||

(9)

vandanapōl varuvaṇavum aṇanda māgi
 māḷāda tuyartaru valviṇai neruppukku
 indaṇamāy eṇṇiṇanda kālam ellām
 iṇṇamum ibbavakkuḷikkē iliyā vaṇṇam
 vendadoru kuḷaviyai naṛkumaraṇākkum
 verittuḷava vittagaṇār vidiyē koṇḍār
 pandaṇamām avai aṇaittum pāṛugaikkup
 paḷa maraiyiṇ paramaneri payiluvārē | |

Meaning: (*eṇṇ iṛanda kālam ellām* = For countless period of time in the past, the *Jīvas indaṇamāy* = have become the “fuel or firewood” *neruppukku* = for the “fire”, namely *tuyar taru* = the distress-causing *val viṇai* = terrible sins *mālāda* = that cannot be eradicated [through patiently enduring and through *prāyaścittas* (redeeming acts)], that cause sufferings *varuvaṇavum* = that are to come in the future *anantamāgi* = endlessly *vandaṇa pōl* = just like those that have come in the past. So, those who are wary of this, and *iliyā vaṇṇam* = not letting themselves to be destroyed (by feeling powerless) *imi bavak kuḷikkē* = in this pit called *Sam̐sāra vidiyē koṇḍār* = have applied to themselves the compassionate words (“*bhajasva śaraṇam vraja*”) *verit tuḷava vittagaṇār* = of the mesmerizing *Śrī Kṛṣṇa* adorning the fragrant *tuḷasi* garland, Who *nal kumāraṇ ākkum* = made a fine baby (out of) *vendad oru kuḷaviyai* = a burnt fetus (in the womb of *Uttara* caused by the *Astra* launched by *Aśvatthāmā*) *payiluvār* = seek to practice *paḷa maraiyin padam onrē* {*param nerī*} = only the *Prapattimārga* that has been indicated in the timeless *Vēdānta* (*upaniṣats*) and *pāru kaikkum* = that can reduce to dust *bandaṇam ām avai* = those sins that are an obstacle to the attainment of *Mukti*.

TS: The *Jīvas* have suffered miseries brought on by the *karmas* that have accumulated from countless time in the past and that will continue to accumulate endlessly in the future. The *Jīvas* have no way to get rid of these terrible *karmas* that are the cause of their miseries. Thus, for countless time in the past and forever in the future, the *Jīvas* have been like firewood feeding the ever-burning fire of terrible *karmas*. The wise ones become wary of this and want to avoid getting stuck for ever in this pit called *Sam̐sāra*. So, they follow the compassionate words of that mesmerizing *Śrī Kṛṣṇa* and reduce to dust all their accumulated

karmas that are an obstacle to them for attaining *Mukti*, by choosing to follow nothing but the *Prapattimārga* as recommended by the *upaniShats* that have existed since eternity.

प्राप्तानीवागमिष्यन्त्यपि मितिरहितानीह भोगादिना न
क्षय्याणीदृशि दुःखान्युपरि च ददतो तीव्रपापौघवन्हेः । ।
एधीभूतं च कालं सकलमपि गतं वीक्ष्य भूयोऽपि तद्वत्
न स्युस्संसारगते निखिलमवसरं यापयन्तो यथा न ॥ ९।१ ॥
दग्धं गर्भगतार्भकं कमपि यो मुग्धं शिशुं निर्ममे
धत्ते य स्तुलसीस्रजं सुरभितां तस्याद्भुतेहावतः ।
विध्युक्तिप्रविदश्च मुक्तिविहितक्षोदीकरिष्यत्तयी-
चूडावाक्षु गिरं प्रपत्तिमहितामेकां हितेऽधीयते ॥ ९।२ ॥

prāptānīvāgamiṣyantyapi mitirahitānīha bhōgādinā na
kṣayyāṇīdṛmśi duḥkhānyupari ca dadatō
tīvrapāpaughavanhēḥ |
ēdhībhūtaṁ ca kālaṁ sakalamapi gataṁ vīkṣya bhūyō.apī
tadvat
na syussamsāragartē nikhilamavasaraṁ yāpayantō yathā
na || 9|1 ||
dagdhaṁ garbhagatārbhakaṁ kamapi yō mugdhaṁ śīśuṁ
nirmamē
dhattē ya stulasīsrajaṁ surabhitāṁ tasyādbhutēhāvataḥ |
vidhyuktīpravidaśca muktivihatikṣōdīkariṣyattrayī-
cūḍāvākṣu giram̐ prapattimahitāmēkāṁ hitē.adhīyatē | 9|2 ||

கருமாலையில் வரும் கட்டம் கழிக்கும் கருத்துடையார்
 ஒருமால் பெருகும் உயோகில் முயன்றும் அதன்றியும் நம்
 திருமால் அடியினை திண் சரணாகும் என வரித்தும்
 தருமால் இனியவை தானேயெனத் தகவெண்ணுவரே|| (10)

karumālaiyil varum kaṭṭam kaḷikkum karuttuḍaiyār
 orumāl perugum uyōgil muyaṇṇum adaṇṇiyum nam
 tirumāl aḍiyiṇai tiṇ caraṇāgum eṇa varittum
 tarumāl iṇiyavai tāṇēyeṇat tagaveṇṇuvarē | |

Meaning: *uḍaiyār* = Those who have *karuttu* = the intention (goal) *kaḷikkum* = of getting rid of *kaṭṭam* = the hardships (miseries) *varum* = coming (to be encountered) *karu mālaiyil* = in the chain of births (in the endless cycle of births and deaths), i.e., the *mumukṣus* or *Mōkṣa*-seekers *muyaṇṇu* = attempt (enter) *uyogil* = in the *Bhaktiyōga* *oru māl perugum* = which consists of incessant (with no break) flow of the stream of *Paramāatma Jñāna* based on *Bhakti*; but *aṇṇiyum* = who have given up *adu* = that (*Bhaktiyōga*) also (such as those seekers who feel like helpless destitutes, and are unable to bear the delay in attaining their goal of *Mukti*) *varittum* = select (duly perform *Ātma-samraṇam* i.e., *Śaraṇāgati*) *nam tirumāl* = at Great *Śrīmannāraṇyaṇa*'s *aḍi iṇai* = pair of Feet alone *tiṇ caraṇ āgum eṇa* = understanding that they alone are the best means. After this, *tāṇē tarum eṇa* = (with the firm faith) that it (*Śaraṇāgati*) will yield the result on its own (without requiring us or any other further help), *ēṇṇuvar* = they will wait eagerly (like the *Cātaka* bird looking for the rain-bearing cloud) *māl tagavu ē* = for nothing but God's grace to descend. [This *pācuram* is to be regarded as a part of the *Prasāda Parva*].

IS: The *mumukṣus* or seekers of *Mōkṣa* who have determined that they should become free from the miseries associated with the never-ending cycle of births and deaths would first attempt to take the path of *Bhaktiyōga* which requires them to develop *Paramātmā Jñāna* through a continuous stream (with no break) of *Bhakti*. Many of them, however, would soon find out that it is a very hard and time-consuming path and that they neither have the ability to succeed nor can they bear the delay in reaching their goal. Such people would soon realize that a far easier and faster path would be to perform *Śaraṇāgati* at the two feet of *Śrīmannārāyaṇa*. They would then take to this *Prapattimārga* and perform *Ātmā Samarpaṇam* at His feet. Then all that they have to do is to have total faith that this approach will succeed on its own without requiring them to struggle any further. These *mumukṣus* then would eagerly wait for His *Prasāda* (Grace) to descend on them and take them to Him.

गर्भाविर्भूतदुःखाद्यपसृतिनिरता मुक्तिसक्ताः प्रवृत्ताः

अच्छेद्ये भक्तियोगे तदनु च चिरसाध्येऽक्षमास्तं विहाय । ।

श्रीमन्नारायणस्यैव हि चरणयुगं ये शरण्यं प्रपन्नाः

स प्रीतस्सर्वदायी स्वयमिति करुणां संप्रतीक्ष्यासतेऽत्र ॥ १० ॥

garbhāvirbhūtaduḥ khādyapasṛtiniratā muktisaktāḥ pravṛttāḥ
acchēdyē bhaktiyōgē tadanu ca cirasādhyē.akṣamāstaṁ
vihāya |

śrīmannārāyaṇasyaiva hi caraṇayugaṁ yē śaraṇyaṁ prapannāḥ
sa prītassarvadāyī svayamiti karuṇāṁ saṁpratīkṣyāsātē.atra ||
10 ||

முன் செய்த வினைத்திரளில் முளைத்ததன்றி
 முற்றுள்ள முதலரிந்து முளைத்த கூற்றில்
 தன்செய்ய திருவருளால் இசைவு பார்த்துத்
 தழல் சேர்ந்த தூலமெனத் தானே தீர்த்துப்
 பின் செய்த வினையில் நினைவொன்றா தொன்றும்
 பிழை பொறுத்து வேறுளது விரகால் மாற்றும்
 என் செய்ய தாமரைக்கண் பெருமான் எண்ணம்
 எண்ணாதார் எட்டிரண்டும் எண்ணாதாரே|| (11)

muṇ ceyda viṇaittiraiḷ muḷaittadaṇṇi
 muṛṇuḷḷa mudalarindu muḷaitta kūṛṇil
 taṇceyya tiruvaruḷāl icaivu pārttu
 taḷal cērnda tūlameṇat tāṇē tīrttu
 piṇ ceyda viṇaiyil niṇaivonṛā tonṛum
 piḷai poruttu vēruḷadu viragāl māṛṛum
 eṇ ceyya tāmaraikkaṇ perumāṇ eṇṇam
 eṇṇādār eṭṭiraṇḍum eṇṇādārē |

Meaning: For a *Mumukṣu* who embarks on the *Prapattimārga*, God will, *mudal* = at the very start of the path, *arinndu* = will remove (tolerate) *maṛṇuḷḷam* = all the remaining sins *tiraḷil* = in the mass *viṇai* = of sins *ceyda* = that have been committed *muṇ* = earlier (in the past lives) *adu anṇi* = except for the *Prārabdha Karma muḷaittu* = that has started to bear fruit (become active) [i.e., all sins other than the *Prārabdha Karma*]; Also, *taṇ* = my (God) *ceyya* = direct *tiru aruḷāl* = with His *Kṛpa* (grace) *tīrttu* = will also destroy *tāṇē* = on His own, *eṇa* = like *taḷal* = an ember *cērnda* = that has got inside *tūlam* = a bale of cotton, *muḷaitta kūṛṇil* = some parts of even the *Prārabdha Karma* (that have already begun to act in the present life of the *Jīva*) *pārttu* = by looking at (considering) *icaivu* = the special situation (of the individual *Prapanna*). (After the *Prapanna* has

got on the path) *viṇaiyil* = of the sins *ceyyum* = that he may commit *piṇ* = henceforth forever *poruttu* = He will destroy (forgive) *oṇrum pilai* = the sins *oṇrāda* = that were not committed *niṇaivu* = knowingly (unintentional sins) [by treating them similarly to sins existing at the time of starting on the *Prapattimārga*). He *mārṛum* = will remove *vēr uḷad* = any remaining sin (i.e., intentionally committed sin during the post-*Prapatti* period in the *Jīva*'s present life) *viragāl* = (cleverly) through some simple easy post-*Prapatti* remedy such as repentance, or a *Prāyaścitta Prapatti* (repentance ritual) performed by the *Jīva*. *eṇṇādār* = Those who cannot recognize *eṇṇam* = this determination (eagerness to save the *Jīva*) *eṇ* = of my *ceyya* = red *tāmarai kaṇṇan* = lotus-eyed *perumān*² = *Paramātman* *eṇṇādār ē* = are indeed losers (having animal-like intelligence), eTT iraNDum = who cannot even say "8 + 2 = 10" [alternately; who do not know the *Aṣṭākṣara* (8) and the *Dvaya* (2) *mantras*, and their spiritual significance].

TS: For the *Jīva* who performs *Prapatti* and starts to move along the *Prapattimārga* towards attaining *Mukti*, God will destroy at the very outset all his *karmas* accumulated from the past births except for those that have already begun to act in the present life (the so-called *prārabdha karmas*). Even with regard to the *prārabdha karmas*, *Paramātman* in His great mercy will evaluate each individual *Prapanna* for his capacity to bear and according to that will, on His own volition, destroy a part of these *karmas* just as a fire would burn off a bale of cotton. After that, He will also destroy any of the additional sins that the *Prapanna* may commit unintentionally in the present life after the time of embarking on the *Prapattimārga*, treating them in a similar manner to those that had been committed prior to that time. This leaves only the intentional sins that the

Jīva may commit during the present life in the post-*Prapatti* period. God will let these sins to be destroyed relatively easily either through rituals like “*Prāyaścitta Prapatti*” (demonstrating his true repentance) that the *Prapanna* can perform, or (if he doesn’t even do that), by letting him suffer in the present life itself the effects of these sins. However, once again, in His great compassion towards the *Prapanna*, He will lighten the severity of these effects. In any case, the lotus-eyed *Paramātmān* will see that the entire baggage of *Karma* carried by the *Prapanna* has been fully destroyed one way or the other by the time he leaves his present material body. *Svāmi dēcikan* says at the end of this *pācuram* that anyone who cannot recognize this extremely generous treatment of the *Prapanna* by *Śrīmannārāyaṇa* is a truly ignorant being (one who cannot see that $8 + 2 = 10$; [or the significance of the “EIGHT” (*Aṣṭākṣara Mantra*) and the “TWO” (*Dvaya Mantra*)] and should be pitied indeed!

प्रारब्धे पापसङ्गे फलमुखदुरितंचान्तरान्यद्यदहः

प्रारब्धात् पूर्वपापात् प्रथममखिलमप्युज्जिहायाथ तत्र । ।

प्रारब्धांशेऽपि किञ्चित् विहितभरनरार्तिप्रकारं विमृश्यै-

तत्साम्यात्मानुकम्पात् इह दहनयुक्तूलवत् संप्रदग्ध्य ॥ ११ । १ ॥

त्यक्तवैवंचोत्तराघे मतिकृतमथ विश्लिष्टमज्ञानपूर्व

कर्तुं संकल्प्यचांशं मतिकृतमितरंचानुतापादिनाऽत्र ।

क्रोडीकृत्याभिगोमुस्त्वरुणितकमलाक्षस्य संकल्परीतिं

येवा सम्यङ् न जानन्त्यथ च पशव एवाष्ट च द्वौ च ते हि ॥ ११ । २ ॥

prārabdhē pāpasaṅghē
 phalamukhaduritaṁcāntarānyadyadamhaḥ
 prārabdhāt pūrvapāpāt prathamamakhilamapyujjihāyātha
 tatra |
 prārabdhāṁśē. api kiñcit vihitabharanarārtiprakāraṁ vimṛśyai-
 tatsāmyātmānukampāta iha dahanayuktūlavat
 saṁpradagdhya || 11 | 1 ||
 tyaktvaivaṁcōttarāghē matikṛtamatha viśliṣṭamajñānapūrvam
 kartuṁ saṁkalpyacāṁśam
 matikṛtamitaraṁcānutāpādinā. atra |
 krōḍīkṛtyābhigōptustvaruṇitakamalākṣasya saṁkalparītiṁ
 yēvā samyaṁ na jānantyatha ca paśava ēvāṣṭa ca dvau ca tē
 hi || 11 | 2 ||

உறையிட்ட வாளென ஊனுள் உறையும் யோகியரை
 நறைமட்டொழிவற்ற நற்றுளவேந்திய நாயகன் தான்
 நிறை மட்டிலாத நெடும்பயன் காட்ட நினைந்து உடலச்
 சிறை வெட்டிவிட்டு வழிப்படுத்தும் வகை செய்திடுமே || (12)

uraiyiṭṭa vāleṇa ūṇu! uraiyum yōgiyarai
 naraimaṭṭolivarra narruḷavēndiya nāyakaṇ tāṇ
 niṛai maṭṭilāda neḍumbayaṇ kāṭṭa niṇaindu uḍalac
 cirai vetṭiviṭṭu valippaḍuttum vagai ceydiḍumē | |

Meaning: *nāyakaṇār {nāyakaṇ tāṇ} = Śrīmannārāyaṇa, the Sarveshvara ēndiya = Who is wearing narruḷa = the sacred Tulasi garland tuḷavūrṛa = filled with naraimaṭṭu eliyil = fragrance, nectar and brightness {alternate reading is naraimaṭṭolivarra which means “which is always accompanied by fragrance and nectar”} niṇaindu = having made up His mind kāṭṭa = to grant the maṭṭ ilāda = limitless ineḍum = total payan2 = benefit of Pūrṇa Brahmānandam (total bliss) after bringing into*

Paramapadam) (i.e., the unsurpassed full divine experience of performing His service)] *yōgi-gaḷai{-yarai}* = to the *yogis* (the devotees who have practiced *Aṣṭāṅga Yōga*, or who are *prapannas*) who *uraignra{uraiyum}* = are living *ūṇu!* = inside their body of flesh and blood *urai iṭṭa vā! eṇa* = like a sword inside its sheath (pure and shining inside but covered by a soiled body on the outside), *veṭṭi viṭṭu* = will completely destroy *cirai* = the prison *uḍala* = called the *Sthūla Śarīra* (the gross mortal body) and *ceytiḍumē* = will surely create *vagai* = the means *vali paḍuttum* = to move along the *Arcirādi* path.

TS: The *Mukti* seekers who have taken to the path of *Bhakti* or *Prapatti* are living inside their body of flesh and blood like a shining sword inside its dirty sheath, unable to experience the full extent of *Brahmānandam* resulting from performing eternal *kaiṅkaryam* to *Paramātman*. So, at some point, the Supreme Master *Śrīmannārāyaṇa*, Who shines exuding fragrance and nectar like sweetness and is adorned with the sacred *Tulasi* garland, makes up His mind to bring them to His Abode where they can enjoy the full extent of the bliss of performing eternal *Kaiṅkaryam* to Him. At that point (i.e., at the time of their death), He will completely free them from the imprisonment in their mortal body and moves them along the *Arcirādi* path to *Paramapadam*.

This *Parva* can be regarded as the *Utkrānti Parva* (the Chapter on departure from the body). God, the Universal Refuge will arrange to bring the *prapannas* to His Abode, namely, *Paramapadam*. He does this by freeing them from their material body (at the time of death) and in great compassion, gets them to *Paramapadam* via the *Arcirādi* path.

कोशावास्यसिवच्च मांसमयकायान्तर्वसद्योगिनः

कर्तुं पूर्णनिरन्तसद्गुणपरब्रह्मानुभूत्यात्मनः । ।

सौरभ्यामृतकान्तिपूर्णतुलसीमालोऽखिलाधीश्वरः

कारेवात्तवपुर्विनाश्य कुरुते रीतिं सुमार्गान्विताम् ॥ १२ ॥

kōśāvāsyasivacca māṁsamayakāyāntarvasadyōginah
kartuṁ pūrṇanirantasadguṇaparabrahmānubhūtyātmanah |
saurabhyāmṛtakāntipūrṇatulasīmālō.akhilādhiśvaraḥ
kārevāttavapurvināśya kurutē rītiṁ sumārgānvitām || 12 ||

முன்கருவி ஈரைந்தும் மனத்தில் கூட்டி
முக்கியமாமருத்தில் அவைசேர்த்ததெல்லாம்
நன்குணரும் உயிரினில் சேர்த்தைம்பூதத்தை
நண்ணுவித்துத் தான் தன்பால் வைக்கும் நாதன்
ஒன்பதுடன் வாசல் இரண்டுடைத்தாய் உள்ளே
ஒரு கோடி துயர்விளைக்கும் உடம்பாய் ஒன்றும்
வன் சிறையின் தலைவாசல் திறந்து நம்மை
வானேற வழிப் படுத்த மனமுற்றானே||

(13)

mukkiyamāmaruttil avaicērttadellām
naṅguṇarum uyiriṇil cērttaimbūdattai
naṅṇuvittut tāṅ taṅpāl vaikkum nādan
oṇbaduḍaṅ vācal iraṇḍuḍaittāy u||ē
oru kōḍi tuyarvīaikkuṁ uḍampāy oṇṇum
vaṇ ciṛaiyiṇ talaivācal tiṇandu nammai
vāṇēra valiṇ paḍutta maṇamurṛāṇē | |

Meaning: *nātan* = *Paramātman* 1 *muṇ* = first *kūṭṭa* = unites
īr aindu karuvi um = the (2 x 5) ten *indriyas* (sensory and motor

organs) in the body *man2attil* = with the Mind; then *cērttu* = combines *avai* = all those *indriyas* together with the Mind *mukkiyam ām maruttil* = with essential *Prāṇavāyu* = Breath of Life; then *cērttu* = joins *adellām* = all those *nal guṇarum uyiril* = with the intelligent *Ātman* (Soul); and *nṇṇuvittu* = cause that *Ātman* to unite in turn with *aim būtattai* = the five micro elements. Then *tān2* = He *taṇ pāl vaikkum* = Who keeps His devotee within His custody *tirandu* = opens *talai vācal* = the main gate (*Brahmarandhra*) *oṇṇum* = of that one *vaṇ* = strong *ciraṭṭiyin* = prison *uḍambāy* = in the form of the Body *uḍaittāy* = that has *oṇṇbad uḍaṇ iraṇḍu vācal* = (9+2) eleven doors for the life to escape (eleven openings, namely, two nostrils, two eyes, two ears, mouth, urinary and anal openings, navel and the *Brahmarandhra* or *Suśumnā Nāḍi* in the head) and *viḷaikkum* = that increases (causes) *oru kōṭi tuyar* = innumerable miseries *uḷḷē* = inside (for the *Jīva*). *maṇam urrāṇ* = He executes His *saṅk1alpam* in this manner *nammai vali paḍutta* = to put us on the (*Arcirādi* Path) *vāṇ ēra* = that takes us up to the *Paramapadam*.

IS: In this *pācuram* it is explained how *Śrīmannārāyaṇa* facilitates the *Prapanna's* *Ātman* (Soul) at the time of his death to get on the *Arcirādi* Path towards *Paramapadam*. He will first unite his ten *indriyas* with the Mind, then unites them with the *Prāṇavāyu* (the Breath of Life) and then unites the whole in turn with the intelligent *Ātman*. Finally He unites the *Ātman* with the five *Sūkṣma bhūtas* (five micro elements) to give him a *Sūkṣma Śarīra* (microscopic body). Then He causes the *Ātman* in this *Sūkṣma Śarīra* to escape painlessly from the strong prison known as his physical body containing eleven openings (exits), by holding open the Main Exit called *Brahmarandhra* or *Suśumnā Nāḍi* at the top of the head. In this manner, He

exercises His *Sankalpam* to place the *Prapanna* on the *Arcirādi* Path towards His Abode of *Paramapadam*.

अक्षाण्यादौ द्विपञ्च स्वमनसि कलयन् प्राणवायौ ततस्ता-

न्येकीकुर्वंश्च जीवे सुगुणवति ततस्सूक्ष्मभूतैस्सहाथो । ।

सर्वाण्येतानि तानि स्वयमवितुमधिष्ठाय हार्दः प्रभुस्सन्

द्वारैरभ्यन्तरे च द्वययुतनवभिः वर्ष्मणो निर्मितस्य ॥ १३।१ ॥

दृढबन्धनस्य मूर्धद्वारं चोद्धाटयन्नस्मान्।

परमपदवर्त्म नेतुं सङ्कल्पितवान् हि करुणालुः ॥ १३।२ ॥

akṣāṇyādaṁ dvipañca svamanasi kalayan prāṇavāyau tatastā-
nyēkīkurvaṁśca jīvē suguṇavati tatassūkṣmabhūtaissahāthō |
sarvāṇyētāni tāni svayamavitumadhiṣṭhāya hārdaḥ prabhussan
dvārairabhyantarē ca dvayayutanavabhiḥ varṣmaṇō
nirmitasya || 13 | 1 | |

dṛḍhabandhanasya mūrdhadvāraṁ cōdghāṭayannasmān |
paramapadavartma nētuṁ saṅkalpitavān hi karuṇāluḥ || 13 | 2 | |

தெருளார் பிரமபுரத்திறை சேர்ந்து இடர் தீர்ந்தவர் தாம்
மருளார் பிரமபுரச் சிறை தீர்ந்தபின் வந்தெதிர் கொண்டு
அருளால் அமரர் நடத்த இம்மாயை கடந்ததன் பின்
சுருளார் பவநரகச் சுழல் ஆற்றின் சுழற்சியிலே|| (14)

teruḷār piramapurattirai cērndu iḍar tīrndavar tāṁ
maruḷār piramapurac cirai tīrndapiṇ vandedir koṇḍu
aruḷāl amarar naḍatta immāyai kaḍandadan piṇ
curuḷār bavanaragac cuḷal ārrin cuḷarciyilē | |

Meaning: *vandavar tām* = Those **who** have come on their journey towards *Śrīvaikuṇṭha cērndiḍa* = having started together with *teruḷ ār* = (the *Antaryāmi Paramātmān*), the One filled with *jñāna* and also *īrai* = the Master *piramapurat* = of the *Jīvaśārīra* (known as the “*Brahmapura*”); **who** *tīrnda piṇ* = after having severed *pirama purac cirai* = connection with the *Lōka Śārīra* (gross body or *Brahmapura aruḷāl* = by the grace of (the affectionate) God, (One may recollect here the saying “*hārdānugrahalabdha madhyadamanidvārāt bahirnirgataḥ*”) *naḍatta* = are escorted up to the limits of their territory *aruḷāl* = affectionately *amarar* = by the *Ātivāhika Puruṣa dēvatas*, (the subtle bodied inhabitants of the different *lōkas*). *kaḍanda tar piṇ* = These *Jīvas* who have left for the *Paramapadam* (via the *Arcirādimārga*) after having crossed *im māyai* = this material world *curuḷār* = will not be caught to suffer again *bava naraka cuḷal ārril taṇ cūrçiyilē* = in the whirling waters of the river with whirlpools called “*Samśāra Naraka*” (hellish *Samśāra*). [In other words, those that have traveled along the *Arcirādi* Path to *Paramapadam* will not be born again to return and get stuck in this ocean called *Samśāra*]. (This *pācuram* belongs to the *Arcirādi Parva*).

TS: Those who have started on their journey up the *Arcirādimārga* to *The Paramapadam* along with the *Antaryāmi Paramātmān*, Who is the Master of the *Jīva Śārīra* (known as the *Brahmapura*) and Who is filled with *Jñāna*, after cutting loose from their imprisonment in that *Brahmapura* with His grace, are cordially welcomed and escorted through their respective *lōkas* by the various *dēvatas* (referred to as the *Ātivāhikas*). Once they have journeyed up the *Arcirādimārga* and gone beyond this material world to arrive at *Paramapadam*, the *Jīvas* will never

again be caught in the whirling waters of the whirlpool-filled river of the hell-like *Samsāra*.

सार्धं ब्रह्मपुरेशजीववपुषा सर्वज्ञहार्देन ये

बन्धात् ब्रह्मपुरात् तदीयकृपया प्रस्थापिता देहिनः । ।

एतां सादरं अर्चिरादिविभुधैर्मायां समुत्तारिताः

मुक्तिस्था न पुनर्भवघनिलयावर्तापगावर्तिनः ॥ १४ ॥

sārdham brahmapurēśajīvavapuṣā sarvajñahārdēna yē
bandhāt brahmapurāt tadīyakṛpayā prasthāpitā dēhinaḥ |
ētān sādaram arcirādivibhudhairmāyām samuttāritāḥ
muktisthā na punarbhavaghanilayāvartāpagāvartinah || 14 ||

விழியல்லால் வேலில்லை விண்ணின் மாதர்
மேனியல்லால் வில்லில்லை மீனவற்கு
மொழியல்லால் அமுதில்லை என்று முன்னாள்
முத்திவழி முனிந்தடைந்த மோகம் தீர்ந்தோம்
கழியல்லால் கடலில்லை என்பார் போலக்
காரியமே காரணமென்றுரைப்பார் காட்டும்
வழியல்லா வழியெல்லாம் கடந்தோம் மற்றும்
வானேறும் வழி கண்டோம் மகிழ்ந்திட்டோமே||

(15)

viḷiyallāl vēlillai viṇṇiṇ mādar
mēṇiyallāl villillai m īṇavarḱu
moḷiyallāl amudillai eṇru muṇṇā |
muttivali muṇindaḍainda mōgam tīrndōm
kaḷiyallāl kaḍalillai eṇbār pōlak
kāriyamē kāraṇameṇruraippār kāṭṭum

vaḷiyallā vaḷiyellām kaḍandōm maṟṟum
vāṇērum vaḷi kaṇḍōm magiḷndiṭṭōmē ||

Meaning: *muṇṇāḷ* = In the past *muṇindu* = we had rejected *mutti vaḷi* = the path to *Mukti* and had instead *eṇru* = thought that *mīṇavarḷku* = for *Manmatha* known as *Makaradhwaja* (Fish-Bannered One) *vēl illai* = there is no other weapon (spear) *viḷi allāl* = other than the slant (provocative) looks *viṇṇiṇ mādar* = of the damsels of *Dēvalōka*, that *villu illai* = there is no bow *mēṇi allāl* = other than their (beautiful bodies), and that *amudu illai* = there is no nectar *moḷi allāl* = other than their sweet talk. *tīrndōm* = We just got out *aḍainda mōgam* = of that illusion which we had for a long time. (Further more), *kaḍandōm* = we also gave up and crossed over *vaḷi ellām* = all those paths *vaḷi allā* = that were indeed no paths, *kāṭṭum* = that were indicated (just as they pleased) *uraippār* = by those deniers of *Īśvara* who say (contrary to all evidence) *kāriyamē* = that this universe which is God's creation *kāraṇam* = is itself God (i.e., Other than the universe there is no separate entity as God) *enbār pōla* = just like those who might say that *kaḷi allā* = except for the estuary of the river (which is the *Ekadēśa* or part of the ocean) *kaḍal illai* = there is no such separate entity like the "ocean". (Also) *kaṇḍōm* = we were able to see *vāṇ ērum vaḷi* = the *Arcirādimārga*, the path going up to *Śrī Vaikuṇṭha Lōkam maṟṟum* = that is very different from those paths. (In addition) *magiḷ1d iṭṭōm* = (being welcomed by and enjoying the hospitality of the *Ātivāhikas*, and having left behind all the miseries of *Samśāra*) we were able to experience the utmost happiness.

TS: In the past, we had ignored the path to *Mukti* and instead got under the power of *Manmatha*, the God of love who

used nothing else other than the provocative looks of *Apsara* damsels as spears, their beautiful bodies as arrows and their sweet voices as *Amṛta* (elixir) as his proverbial weapons to conquer us. However, since then we have been able to shake out that illusion. Also we have also rejected and crossed over all the false paths shown by those who mistakenly believe and teach that the material world (which is in reality *Paramātmān's* creation) is itself God (Who is in reality its Creator) very much like saying that estuary at the river mouth is itself the “Ocean”. Furthermore, we have found an entirely different path, namely the *Arcirādimārga* to *Paramapadam* along which we have been received cordially by the *Ātivāhika dēvatas*. We are ecstatically happy now.

मोक्षंचोपेक्ष्य पूर्वं वयमिह विबुधस्त्रीकटाक्षं विनान्यत्

शस्त्रं नो मीनकेतोर्धनुरपि न विना तत्तनूभिः परंस्यात् । ।

पीयूषं देवयोषिन्मधुरवचनतो नान्यदित्येव मत्या

व्यामोहं प्राप्तवन्तस्तमखिलमसहं प्राजहामातिशुद्धाः ॥ १५।१ ॥

संभेदो जलधिर्न चापर इतीवेह ब्रुवाणैर्जनैः

कार्यं चैव हि कारणंत्विति वदद्भिर्दर्शितानध्वनः ।

सर्वानर्हपथोऽपि तेरिम वयं किञ्च प्रशस्तं पदं

गन्तुं सत्यथमीक्षिषीमहि परंचानन्दिनोऽभूम च ॥ १५।२ ॥

Mōkṣaṁcōpēkṣya pūrvaṁ vayamiha vibudhastrīkaṭākṣaṁ
vinānyat

śastraṁ nō mīnakētōrdhanurapi na vinā tattanūbhiḥ
paraṁsyāt |

pīyūṣaṁ dēvayōṣinmadhuravacanatō nānyadityēva matyā
 vyāmōhaṁ prāptavantastamakhilamasahaṁ
 prājahāmātiśuddhāḥ || 15 | 1 | |
 saṁbhēdō jaladhirna cāpara itīvēha bruvāṇairjanaiḥ
 kāryaṁ caiva hi kāraṇāmtviti vadadbhirdarśitānadhvanaḥ |
 sarvānarhapathō. api tērima vayaṁ kiñca praśastaṁ padaṁ
 ganturṁ satpathamīkṣiṣīmahi paraṁcānandinō. abhūma
 ca || 15 | 2 | |

வன்பற்றுடன் மயல் பூண்டு மற்றோர் கதியால் இனநாள்
 என் பற்றது பெறும் தானமும் எத்தனை போதுளதாம்
 துன்பற்ற தன் துணிவால் துயர்தீர்க்கும் துழாய் முடியான்
 இன்புற்ற நல் வழியால் ஏற்று நற்பதம் எண்ணுவமே || (16)

vaṇbarruḍaṇ mayal pūṇḍu marṛōr kadiyāl iṇanāl
 eṇ parradu perum tāṇamum ettanai pōduḷadām
 tunbarra taṇ tuṇivāl tuyart īrkkum tuḷāy muḍiyāṇ
 iṇburra nal valiyāl ēṛru narpadam eṇṇuvamē | |

Meaning: *pūṇḍu* = By closely engaging *mayal* = in the
 gyrations of *Samśāra vaṇ parṛ uḍaṇ* = driven by the strong
 effects of past *Samskāra marṛ ōr gatiyāl* = and following a
 different path *iṇ nāl* = all these days, *eṇ parradu* = what position
 have we attained? (Absolutely none indeed). *ēttanai pōdu* =
 How long *perum tāṇmum* = can even a very high position (say,
 even the position of *Brahma*) *uḷadām* = last steadily? (Giving up
 all those paths), *eṇṇuvamē* = let us now think about *nāḷaḷ padam*
 = the incomparable *Paramapadam ēṛru* = that we can reach *iṇb
 urra nal valiyāl* = via the most enjoyable auspicious Path
 (*Arcirādimārga*) *tuḷāy muḍiyāṇ* = (shown by) *Śrī Kṛṣṇa* *tuyar
 tīrkkum* = the dispeller of all misery, *tunb arra* = which is the
 misery-free *taṇ tuṇivāl* = way of having the faith to use

Paramātmān Himself as both the *Upāya* (Means) and the *Upēya* (the Goal) (i.e., through understanding the essentials of *Bhakti* and *Prapatti*).

[This *pācuram* can be regarded as denoting the “*Paramapada Ārōhaṇa Parva*” or the stage of ascending to *Paramapadam*].

IS: We pursued a different path in the past and spent all those days being caught in the swirling *Samsāra* and have not been able to attain any worthwhile goal. In fact, even if we can attain *Brahma*’s position, what is the use? How long can it last? It has to come to an end sometime. After realizing this, we have given up all such efforts and have switched to the enjoyable worry-free auspicious path (that is, *Bhakti* or *Prapatti*) which uses Him alone as both the Goal and the Means to attain it. This path was shown to us by *Śrī Kṛṣṇa*, Who wears the *Tulasi* garland around His neck, and Who can destroy all our miseries. We can now count on realizing our desired Goal, namely the Glorious *Paramapadam* by moving up this beautiful path.

तत्तत्संस्कृतिभिर्दृढैर्भवरतैरन्यैरुपायैः पदं

किं वाऽद्यावधि साधितं ह्यजपदाद्येतत् कियत्कालिकम् ।

निर्दुः खात्मभरार्पणेन तुलसीमौलेः अघोन्मूलिनः

भोग्येनोत्तमवर्त्मनाप्यमतुलं ध्यायेम विष्णोः पदम् ॥ १६ ॥

tattatsaṁskṛtibhirdṛḍhairbhavaratairanyairupāyaiḥ padaṁ
kiṁ vā.adyāvadhi sādhitam hyajapadādyētat kiyatkālikam |
nirduḥ khātmabharārpaṇēna tulasīmaulēḥ aghōnmūlinah
bhōgyēnōttamavartmanāpyamatulaṁ dhyāyēma viṣṇōḥ
padam || 16 ||

பண்டை இருவினை ஆற்றில் படிந்து பாரம்
காணாதே ஒழுகிய நாம் பாக்கியத்தால்
வண்டமருமலர் மாதர் மின்னாய் மன்ன
வைசயந்தி மணிவில்லாய் விளங் வான்சேர்
கொண்டல் அருள் மழை பொழிய வந்த தொப்பாம்
குளிர்ந்து தெளிந்தமுதாய விரசை ஆற்றைக்
கண்டணுகிக் கருத்தாலே கடந்து மீளாக்
கரை கண்டோர் கதி எல்லாம் கதித்திட்டோமே|| (17)

paṇḍai iruviṇai ārril paḍindu pāram
kāṇādē oḷugiya nām pākkīyattāl
vaṇḍamarumalar mādar miṇṇāy maṇṇa
vaicayanti maṇivillāy viḷaṅga vāṇcēr
koṇḍal aruḷ maḷai poliya vanda toppām
kuḷirndu teḷindamudāya viracai ārraik
kaṇḍaṇugik karuttālē kaḍandu mīlāk
karai kaṇḍōr kadi ellām kadittiṭṭōmē | |

Meaning: *paḍindu* = Having fallen *paṇḍai iru viṇai ārril* = in to the flood of *Pāpa* and *Puṇya* accumulated from eternity and *oḷugiya* = being washed away *pāram kāṇādē* = with no bank in sight, *nām* = we *bāggīyattāl* = fortunately (by God's grace) (found) *vāṇ cēr koṇḍal* = the dark cloud called *Śrīyaḥpati* in the *Paramākāśa* (Great Sky) *vandad oppum ām* = arrived, as it were, *aruḷ maḷai poliya* = to pour the rain of *Kāruṇya* (Grace), with *vaṇḍ amarum malar mādar* = (His Consort) *Śrī Mahālakṣmī* residing in the lotus with bees swarming around eager to drink the nectar *miṇṇāy maṇṇa* = shining steadily amidst the dark clouds, and *vaicayanti* = (His) *Vanamāla* called *Vaijayantī viḷaṅga* = shining *maṇi villāy* = as a rainbow of gems. (Then) *kaṇḍu* = seeing *kuḷirndu* = the cool (as if to quench the heat of *Samśāra*), *teḷinnd* = pure *amudāya* = *Amṛta* (elixir)-like *viracai ārrai* = River *Virajā*,

aṇugi = we approached it, *kaḍandu* = and crossed it *karuttālē* = with determination (being dictated by God's *Saṅkalpam*). *gati tiṭṭōmē* = We thus were able to describe in detail *gati ellām* = all the way-side hospitality enjoyed by *mīlā karai kaṇḍōr* = the *Muktas* who have seen the other side of the river from which they never have to return.

IS: Earlier, we were struggling, being trapped in the torrents of the river of twin *karmas* of *Pāpa* and *Puṇya* accumulated from eternity, with no river bank in sight. Then, good fortune in the form of Grace rained on us from *Śrīmannārāyaṇa*, Who was like a dark cloud, with His Consort *Śrī Mahālakṣmi* (residing in a lotus swarmed by bees looking for nectar) shining like lightning and the *Vaijayantīmāla* on His chest appearing like a gem-studded rainbow. With this Grace, we moved along the *Arcirādimārga* till we saw the cool, clear *Amṛta*-like waters of the *Viraja* River that separates the material world from *Paramapadam*. Then, as per God's *Saṅkalpam*, we crossed the river and are now able to describe the welcome received by all *Muktas* who cross the *Viraja* River and are able to see the other side of the river.

स्रोतस्विन्यामनादिद्विविधदुरितरूपापगायां पतित्वा

यातेष्वस्मास्वदृष्ट्वा निजनियतिवशात् चञ्चलायां स्थिरायाम् ।

माध्वील्लिप्मानितेन्दीवरसुमविहरन्त्यां तथैवेन्दिरायां

राजन्त्यां वैजयन्त्यां मणिमयधनुराकारवत्यां च सत्याम् ॥ १७। १ ॥

आकाशे परमे प्रवर्षति कृपां पाथोमुचीवागतां

स्वच्छां तां विरजां विलोक्य शिशिरां श्रीशस्य सङ्कल्पतः ।

सन्तीर्याऽमृतवाहिनीं त्वपुनरावृत्त्यात्तपारेक्षिणां

मुक्तानां गतिसत्क्रियाश्च विशदीकर्तुं ह्यभूमक्षमाः ॥ १७।२ ॥

srōtasvinyāmanādīdivividhaduritarūpāpagāyām patitvā
yātēṣvasmāsvadṛṣṭvā nijaniyativaśāt cañcalāyām sthirāyām |
mādhvīṇmānitēndīvarasumaviharantyaṁ tathaivēndirāyām
rājantyām vaijayantyām maṇimayadhanurākāravatyām ca
satyām || 17|1 ||
ākāśē paramē pravarṣati kṛpām pāthōmucīvāgatām
svacchām tāṁ virajām vilōkya śīsīrām śrīśasya saṅkalpataḥ |
santīryā.amṛtavāhinīm tvapunarāvṛtṭyāttapārēkṣiṇām
muktānām gatisatkriyā śca viśadīkartuṁ hyabhūma
kṣamāḥ || 17|2 ||

பூவளரும் திருமாது புணர்ந்த நம் புண்ணியனார்
தாவளமான தனித்திவம் சேர்ந்து தமருடனே
நா வளரும் பெரு நான்மறை ஓதிய கீதம் எல்லாம்
பா வளரும் தமிழ்ப் பல்லாண்டிசையுடன் பாடுவமே|| (18)

pūvaḷarum tirumādu puṇarnda nam puṇṇiyaṇār
tāvaḷamāṇa taṇittivam cērndu tamaruḍaṇē
nā vaḷarum peru nāṇmarai ōdiya kīdam ellām
pā vaḷarum tamīḷp pallāṇḍicaiyuḍaṇ pāḍuvamē |

Meaning: *cērndu* = (We have) arrived *tāvaḷamāṇa taṇittivam* = the enjoyable, incomparable *Paramapadam*, the Eternal residing place *nam puṇṇiyaṇār* = of the One fundamentally responsible for bringing this unexpected good fortune to us, namely, *Śrīmannārāyaṇa*, *puṇrnda* = Who is embraced *pū vaḷarum tiru mādu* = by *Śrīdēvī* who grows (resides) inside the lotus; (so now) *pāḍuvamē* = let us now sing (pray musically)

tamar uḍanē = in the company of *nityasūris* and those have become *muktas ōḍiya gītam ellām* = all the special *sāmas* (hymns) to be recited *nāvaḷarum perum nāṇ maṇai* = from the *Upaṇiṣat* that has been hallowed through oral recantations, *pal āṇḍu icai uḍan* = along with some auspicious *pācurams* sung as “*pallāṇḍu*” *pā vaḷarum tamil* = recited from the *tamil Vedas* set in musical metre. (It means, we are now well set to perform special *Kainkaryam* services to our heart’s content). [This verse is a part of the *Paripūrṇānubhava* (Total Experience) *Parva*].

TS: We are fortunate to have arrived at the incomparable glorious *Paramapadam*, which is the exclusive permanent Abode of *Śrīmannārāyaṇa*, Who is embraced by His Consort *Śrī Mahālakṣmī*, who in turn thrives inside the lotus flower. He alone is our sole benefactor responsible for this good fortune of ours. Let us now join the other *muktas* and the *nityasūris* who are already there and chant all the special *sāmas* (hymns) that are from the *upanaiṣats*, together with auspicious and musically set *pācurams* like “*pallāṇḍu...*” that are regarded as the *Tamil Vedas*.

यस्याश्लिष्टोरसि श्रीरुपचितसुमनास्तस्य नः पुण्यहेतोः

नित्यावासप्रधानं निरुपममतिभोग्यं गतास्सम्मिलन्तः । ।

मुक्तैर्नित्यै रसज्ञापरिचितनिगमान्तस्थसामानुगानं

सर्वं छन्दोनिबद्धं द्रविडकृतिशुभाशासनं कीर्तयाम ॥ १८ ॥

yasyāśliṣṭōrasi śrīrupacitasumanāstasya naḥ puṇyahētōḥ
nityāvāsapradhānaṁ nirupamamatibhōgyaṁ
gatāssammilantaḥ |

muktairnityai rasajñāparicitanigamāntasthasāmānugānaṁ
sarvaṁ chandōnibaddhaṁ draviḍakṛtiśubhāśāsanam
kīrtayāma|| 18 ||

அடலுரகம் உண்டுமிழ்ந்த அருக்கன் போல
அழுக்கடைந்து கழுவிய நல் தரளம் போலக்
கடலொழுகிக் கரை சேர்ந்த கலமே போலக்
காட்டுத்தீக்கலந்தொழிந்த களிதே போல
மடல்கவருமயல்கழிந்த மாதர் போல
வன்சிறைபோய் மன்னர்பதம் பெற்றார் போல
உடன்முதலா உயிர்மறைக்கும் மாயை நீநி
உயர்ந்த பதமேறி உணர்ந்தொன்றினோமே|| (19)

aḍaluragam uṇḍumiṇda arukkan pōla
aḷukkaḍaindu kaḷuviya nal taraḷam pōlak
kaḍalolugik karai cērnda kalamē pōlak
kāṭṭutt īkkalandolinda kaḷirē pōla
maḍalgavarumayalgaḷinda mādar pōla
vaṇciraipōy maṇṇarpadam perrār pōla
uḍaṇmudalā uyirmaṇaikkum māyai nīṅgi
uṇarnda padamēri uṇarndonṇiṇōmē ||

Meaning: *pōla* = Like *arukkan* = Arka (the Sun) *umiṇda* = who has been freed (let go) *uṇḍu* = after having been captured (swallowed) *aḍal uragam* = by the powerful Serpent namely the *Rāhu Graha*; *pōla* = like *nal taraḷam* = the precious pearl *kaḷuvia* = that has been well washed *aḷuk aḍainda* = (after) it had (initially) been covered by dirt; *pōla* = like *kalam ē* = a boat *karai cērnda* = that has reached the shores *olugi* = after having been in distress (being caught in a storm) *kaḍal* = in the ocean; *pōla* = like *kaḷirē* = an elephant *olinda* = that has survived and come out *kāṭṭu tī kaland* = after being caught in a forest fire; *mādar*

pōla = a young woman *maḍal kavaram mayal kaḷinda* = who has won back her fiancé after having been initially separated from him and fighting hard to win him back; and *pōla* = like *perṛār* = one (a prince) who has regained *maṇṇar padam* = his royal position *pōy* = after having been freed *vaṇ ciṛai* = from harsh imprisonment (i.e., like a prince who for some reason had earlier been imprisoned and has now become free and regained his kingdom),

(we) *nīṅgi* = having left behind *māyai* = the *Māyā* (*Prakṛti*) *maṛaikkuṁ* = that hides *uyir* = the *Jīva uḍal* = with the body etc., *ēṛi* = climbing into (reached) *uyarnda padam* = the exalted state of *Paramapadam*, *uṇarndu* = and having attained all this blissful experience *onṛiṇōmē* = have indeed reached that stage of being merged inside *Śrīmannārāyaṇa* in the manner of “*avibhāgēna dṛṣṭāt*”. [*Svāmi Dēcikan* has explained here, with a number of examples, the enjoyment with the feeling of immense relief that is experienced by the *Jīva* who has escaped from the *Samsāra* and reached the *Paramapadam*].

TS: Like the Sun that has been released after having been devoured by a powerful serpent (referring to Sun coming out of an eclipse); like a precious pearl that has been washed clean of all the dirt covering it; like a boat that has managed to reach the shore after having been caught in a storm; like an elephant that has been able to escape after being caught in a forest fire; like the damsel that has been able to reunite with her fiancé after having been separated from him under bad circumstances; and like the prince who has been able to regain his freedom and lost kingdom after having been imprisoned earlier, we have been able to leave behind us the illusory material world that had concealed our *Ātman* inside our body and the material elements, and have now reached the exalted *Paramapadam*,

where we have been able to unite with *Śrīmannārāyaṇa* and enjoy that total blissful experience.

दुर्वारोरुपराक्रमोरगनिगीर्णोऽर्को विमुक्तो यथा
 मालिन्याक्तविशोधितातिविमला मुक्ताऽतिमूल्येव च ।
 पारावारविपत्पराहतिमती नौकेव पारं गता
 निर्मुक्तो वनवह्निता परिवृतो दन्तीव सन्तापितः ॥ १९।१ ॥
 कान्तेवाश्लिष्टकान्ता वशवितुमवशं क्लेशितास्याऽथ हृष्टा
 बन्धादुग्राद्विमुक्तो धरणिपतिसुतो लब्धराज्यो यथा वा ।
 आत्मानं छादयन्तीं प्रकृतिमिह विहायैव देहादिरूपां
 धाम प्राप्यानुभूयोन्रतमतिसुखदंचैकतां प्राप्नवाम ॥ १९।२ ॥

durvārōruparākramōraganigīrṇō.arkō vimuktō yathā
 mālīnyāktaviśōdhitātivimalā muktā.atimūlyēva ca |
 pārāvāravipatparāhatimatī naukēva pārām gatā
 nirmuktō vanavahnitā parivṛtō dantīva santāpitaḥ || 19|1 ||
 kāntēvāśliṣṭakāntā vaśavitumavaśam klēśitāptyā.atha hr̥ṣṭā
 bandhādugrādvimuktō dharaṇipatisutō labdharājyō yathā vā |
 ātmānam chādayantiṁ prakṛtimiha vihāyaiva dēhādirūpām
 dhāma prāpyānubhūyōnnatamatisukhadamcaikatām
 prāpnavāma || 19|2 ||

மண்ணுலகில் மயல் தீர்ந்து மனம் ததும்பி
 மன்னாத பயன் இகந்து மாலேயன்றிக்
 கண் இலதென்றஞி அவன்கழலே பூண்டு
 கடும் சிறை போய்க் கரையேறும் கதியே சென்று
 விண்ணுலகில் வியப்பெல்லாம் விளங்கக் கண்டு

விண்ணவர் தம் குழாங்ளுடன் வேதம் பாடிப்
பண் உலகில் படியாத இசையால் பாடும்
பல்லாண்டே பல்லாண்டும் பாடு வோமே||

(20)

maṇṇulagil mayal tīrndu maṇam tadumbi
maṇṇāda payaṇ iḡandu mālēyaṇṇik
kaṇ iladenṇaṇṇi avaṇkaḷalē pūṇḍu
kaḍum cirai pōyk karaiyērum kadiyē ceṇru
viṇṇulagil viyappellām viḷaṅgak kaṇḍu
viṇṇavar tam kuḷāṅgaḷuḍaṇ vēdam pāḍip
paṇ ulagil paḍiyāda icaiyāl pāḍum
pallāṇḍē pallāṇḍum pāḍu vōmē||

Meaning: *tīrndu* = **After** getting rid of *mayal* = the false notion (illusion) *maṇ ulagil* = in this world {i.e., the misconception about the “*sva*” and “*para*” *Svarūpa* (“the nature of the *Jīva* and *Paramātman*)} and attaining *Vivēka* (wisdom) [It means; that after acquiring the true knowledge about the nature of Self and *Paramātman* through the *Śāstras* taught by the *Ācaryas*; thus, the first *Parva*, namely “*Vivēka Parva*” of this *Paramapada Sōpānam* is indicated.]; **then**, *maṇam* = the mind *taḷumbi* {*tadumbi*} = being thrown into grief [meaning, after the wisdom dawns, the *jīva* becomes grief-stricken for having suffered in this *Samśāra* from eternity; This is called “*Nirvēda*” or remorse; thus, the second *Parva*, namely, the *Nirvēda Parva* is indicated]; **then**, *maṇṇ āda payaṇ iḡaḷndu* = rejecting all the non-permanent benefits of this world [meaning; after attaining *Nirvēda*, one would examine the triviality and impermanence and other evils of earthly acquisitions like wealth etc, and give them up completely, thereby developing *Virakti* or rejection of wordly pleasures; thus the third *Parva*, namely “*Virakti Parva*” is indicated here]; **then** *aṇṇi* = becoming afraid *malē aṇṇi*

kaṇṇilad enru = that there is absolutely no one else other than *Śrīvallabha* (who can grant him *Mōkṣa*); **then**, *avaṇ kaḷalē pūṇḍu* = taking refuge at the lotus feet of that Saviour alone (in accordance with his eligibility status); **then** *kaḍum cirai pōy* = after leaving this very cruel mortal body of his (i.e., after the end of this life as per his *prārabdha karma*); **then** reaching *Paramapadam* at the opposite shore of the Ocean of *Samśāra*, by travelling along the *Arcirādimārga*; and **then** *kaṇḍu* = seeing *viyappellām* = all the amazing sights *viṇ ulagil* = of that world *viḷanga* = shining before him (immensely enjoying every thing that he had learnt in this world about *Paramapadam* from studying *Śrī Vaikunṭha Gadyam*); *vēdam pāḍi* = and chanting the *sāmagāna kulāngaḷ uḍaṇ* = along with the *Gōṣṭhi* (congregation) *viNNavar tam* = of the *nityas* and *muktas*, *pāḍuvōmē* = we will sing as we engage in His *Kaiṅkaryam pallāṇḍē pallāṇḍum* = *MaṅgaLāsāsanam*, that is, the benedictory prayer “May everything be auspicious with You forever” *pāḍum* = that is sung *icaiyāl* = in special divine tunes *paḍiyāda* = that are not found *paṇṇulagil* (*paṇ*= special *Rāga*, *ulag* = collection) among the *rāgas* (tunes) heard on this earth.

TS: The various stages (steps) that have to be crossed by *Jīva* on this earth (who is fortunate to come under the grace of an *Ācārya*) to be able to reach the *Paramapadam* are summarized in this *pācuram* as narrated by the *Mumukṣu* (*Mōkṣa* seeker). As the first step (*Vivēka Parva*) along the *Paramapada Sōpānam* (stairs to *Paramapadam*) the *Jīva* overcomes the attachment to the transient wordly things and develops the *Vivēka* (true wisdom). He will then feel very troubled in his mind for having let himself to suffer so long in the world chasing temporary pleasures. The development of this kind of *Nirvēda* or remorse is the next step (*Nirvēda Parva*) along his march towards the

Paramapadam. As a consequence of such continued remorse, he will begin to develop Virakti (disinterestedness) in all the worldly possessions. This is the third step towards his goal. He will then look around and suddenly feels lost in this world. The development of Bhīti or fear of feeling lost represents the next step in the journey of the *Jīva*. At this point, he will realize that *Śrīmannārāyaṇa* is the only who can grant him *Mōkṣa*. The *Jīva* then takes the next step of turning to Him alone and depending on his ability, chooses either the path of *Bhakti* or *Prapatti* to follow for the rest of his life on this earth during which period, by God's "*Prasāda*" (grace), all his *karmas* (*Puṇya* and *Pāpa*) will be completely wiped out. The next milestone or step in the journey of the *jīva* is the moment of his death (Utkrānti) when the *Jīva* in the *Sūkṣma Śarīra* (atomic form) will leave the mortal body through the *Brahmarandhra* or *Suṣumnā Nāḍī*. The *Jīva* then travels along the *Arcirādi* path crossing the various levels of *dēvalōkas* enjoying the hospitality of the local *dēvādhīpatīs* (leaders) till he reaches and crosses the *Viraja* River separating the *Paramapadam* from the material world. He will then witness the full grandeur of *Śrī Vaikuṇṭha Lōkam*. This is the *Paramapada Ārōhaṇa Parva*. He will then join the *nityasurīs* (eternal residents) as well as the other *muktas* (who have earlier arrived) there in singing the *sāmagānas* and perform *MaṅgaLāsāsanam* to God through songs in melodies truly out of this world. He will then begin to enjoy the everlasting Bliss of offering *nitya kainkaryam* at the lotus feet of *Śrīmannārāyaṇa*. This is the *Paripūrṇānubhava Parva*.

भूमौ मोहं विसृज्य प्रचकितमनसोऽथो फलान्यस्थिराणि

त्यक्त्वा सम्यक् विमुक्तिप्रद इह कमलाक्षान्नचान्यस्समर्थः । ।

इत्यालोच्यातिभीतास्तदुभयपदपद्माश्रिता उग्रबन्धात्

विस्त्रस्ताः पारमाप्तुं परमपदमिता अर्चिराद्यैव गत्या ॥ २०।१ ॥

तत्रालोक्याद्भुतानि क्षितितलविदिताश्चर्यरीत्यैव सर्वा-

ण्याम्नायं साम गत्वा परमपदलसन्नित्यमुक्तैस्समं च ॥

नानारागप्रपञ्चापरिचितमधुरापूर्वरागैकगेयं

गायामानन्तकालं शुभभरितसमाशासनं माधवस्य ॥ २०।२ ॥

bhūmau mōhaṁ visrjya pracakitamanasō.athō
phalānyaasthirāṇi

tyaktvā samyak vimuktiprada iha

kamalākṣānnacānyassamarthaḥ |

ityālōcyātibhītāstadubhayapadapadmaśritā ugrabandhāt

visrastāḥ pāramāptuṁ paramapadamitā arcirādyai

gatyā || 20|1 ||

tatrālōkyādbhutāni kṣititalaviditāścaryarītyai

ṇyāmnāyaṁ sāma gatvā paramapadalāsannityamuktaissamaṁ

ca ||

nānārāgaprapaṇcāparicitamadhurāpūrvarāgaikagēyaṁ

gāyāmānantakālaṁ śubhabharitasamāśāsanam

mādhavasya || 20|2 ||

மாளாத வினை அனைத்தும் மாளநாம் போய்

வானேறி மலர்மகளார் அன்பு பூணும்

தோளாத மாமணிக்குத் தொண்டு பூண்டு

தொழுதுகந்து தோத்திரங்ள் பாடியாடிச்

கேளாத பழமறையின் கீதம் கேட்டுக்

கிடையாத பேரில்பம் பெருக நாளும்

மீளாத பேரடிமைக்கன்பு பெற்றோம்
மேதினியில் இருக்கின்றோம் விதியினாலே||

(21)

mālāda viṇai aṇaittum mālanām pōy
vāṇēṇi malarmagaḷār anbu pūṇum
tōlāda māmaṇikkut toṇḍu pūṇḍu
toludugandu tōttiraṅgaḷ pāḍiyāḍik
kēlāda paḷamaṇaiyiṇ gītam kēṭṭuk
kiḍaiyāda pēriṇbam peruga nāḷum
m īlāda pēraḍimaikkaṇbu perṛōm
mēdiṇiyil irukkiṇṛōm vidiyiṇālē | |

Meaning: With *viṇai aṇaittum* = all our sins *mālāda* = that cannot be removed by any other means *māḷa* = having now been destroyed (through performing *Śaraṇāgati* to *Śrīmannārāyaṇa*), *nām* = we *anbu perṛōm* = have achieved the *Paramabhakti* (the Supreme level of devotion) so that (we can) *vāṇ ēṇi* = ascend to *Paramapadam pōy* = by traveling (by the *Arcirādimārga*); *pūṇḍu* = become totally involved there *toṇḍu* = in doing *Kaiṅkaryam* *tōlāda mā maṇikku* = to that *Śrīmannārāyaṇa* Who is firmly seated like the firm Sapphire Gem *anbu pūṇum* = that is worn very fondly as an ornament on her chest *malar magaḷ āṇ* = by *Mahālakṣmī*; *tuḷundu* = bow down to Him; *ugandu* = with extreme joy *tōttiraṅgaḷ pāḍi* = sing hymns in praise of His auspicious qualities, dance and *kēṭṭu* = listen to *gītam* = the music *paḷai maṇaiyiṇ* = of the timeless *Sāmaṇvēda* *kēlāda* = in never-before heard (out-of-this-world) tune, with *pēr iṇbam* = Supreme Bliss *peruga* = rushing forth like a flood; and *pēraḍimaikku* = perform the *Nityakaiṅkaryam* *nāḷum mīlāda* = from which one never has to return. *mēdiṇiyil irukkiṇṛōm* = We are now continuing to live in this world *vidiyiṇālē* = as per the will of God.

Summary: We, who have first received the grace of *Paramātmān* and then through a good *Ācārya* have performed *Śaraṇāgati* to Him have, due to the grace of that Universal Refuge, have become completely rid of all our sins that could not have been destroyed by any other means, in accordance with His statement “*sarva pāpēbhyō Mōkṣayiśyāmi*” and the *ācārya*’s statement “*prārabdhētara pūrva pāpamakhilam*”. Therefore, we can travel by *Arcirādimārga* to reach *Paramapadam* which is on the other side of the *Virajā* River. There, we can get fully involved in the service of *Śrīvallabha*, Who with the love of *Mahālakṣmī*, is shining like the Sapphire Gem ornament adorning her chest. We can repeatedly bow down to Him and enjoy witnessing His amazing auspicious attributes, as we sing and dance ecstatically happily to our heart’s content in praise of those qualities. In addition to the above, we can listen to the timeless hymns of *Sāmavēda* which we could have never been able to listen in our bound (*Baddha*) state on this earth. Thus, we can enjoy that supreme bliss which gushes forth like a flood of *Amṛta* that we can never get in this *Līla Vibhūti* (Material World). We can have this bliss for as long as time exists (lasts endlessly) and we never have to return. With the *Śaraṇāgati* we have performed, we have already attained while being still on this earth, the *Paramabhakti* required to attain afore- mentioned, permanent, unblemished, and exquisite *Kaiṅkarya Sāmrājya* (Empire of Service to God). The *śāstras* have proclaimed that once this kind of *Paramabhakti* has been attained, the subject individual will become a *Mukta*. Will of God is the only reason for such an individual in this case to be still on this earth. It is His great compassion that makes Him to force the *Jīva* to continue to stay on this earth for a certain length of time as decided by Him, during which time He wants

to work through this individual to correct and lead the other *jīvas* on this earth towards this *Sanmārga* (virtuous path) to *Mōkṣa*. This is why we are still continuing to live on this earth. There is really no other reason. If anyone is wondering why, even after one becomes eligible to become a *Mukta* and enjoy perpetual Bliss in *Paramapadam*, one is still continuing to stay on this earth, this will provide a satisfactory answer.

दुर्वाराखिलदुष्कृते विगलिते पूता वयं प्रस्थिताः

मुक्तिं प्राप्य समाश्रयस्य कमलावक्षोविभूषामणेः । ।

श्रीनाथस्य नियोजिताः करुणया सेवारसास्वादाने

नत्वा तुष्टहृदश्च सद्गुणनुतीरुद्गाय सन्नत्यं च ॥ २१ । १ ॥

आकर्ण्याश्रुतपूर्वकर्णमधुरं गानं च सामश्रुतेः

आकालंत्वतिदुर्लभे प्रवहति स्वानन्द उद्रोधसि ।

भक्तिं तां परमामवाप्नुम तथानावृत्तसेवाप्तये

मेदिन्यां तु लभामहे विधिबलोत्कर्षान्निवासं परम् ॥ २१ । २ ॥

durvārākhiladuṣkṛtē vīgalitē pūtā vayaṁ prasthitāḥ
muktim prāpya samāśrayasya kamalāvakṣōvibhūṣāmaṇēḥ |
śrīnāthasya niyōjitāḥ karuṇayā sēvārasāsvādanē
natvā tuṣṭaḥṛdaśca sadguṇanūtīrudgāya sannartya ca || 21 | 1 ||
ākarnyāśrutapūrvakarṇamadhuraṁ gānaṁ ca sāmāśrutēḥ
ākālāmtvatidurlabhē pravahati svānanda udrōdhasi |
bhaktim tām paramāmaavāpnuma tathānāvṛttasēvāptayē
mēdinyām tu labhāmahē vidhibalōtkarṣānnivāsaṁ
param || 21 | 2 ||

गुरुं स्त्रय्यन्तार्यः परमपदसोपानमिति याः
 हिताय व्यातेने द्रविडगिरि गाधास्सुमनसाम्।
 विपश्चित् गोपालो व्यवृणुत च कर्णाटकगिरि
 सुरोक्त्या च श्लोकीचकार परयाचार्यकृपया ॥

guru strayyantāryaḥ paramapadasopānamiti yāḥ
 hitāya vyātene draviḍagiri gādhāssumanasām |
 vipaścīt gopālo vyavṛṇuta ca karṇāṭakagiri
 suroktyā ca ślokīcakāra parayācāryakṛpayā ||

With the grace of the Great *Ācārya*, Vidvan Gopalacharya has translated into the Karnataka Language and also made into *ślōkas* in the *Dēvabhāṣā* of Sanskrit, what was composed by *Sri Vēdāntācārya* as ***Paramapadcopānam*** in the Tamil language for the benefit of the good-natured people.

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