



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

Śrīman Nigamānta Mahādeśikan's

பரமதபந்கம் (*Paramatabhaṅgaḥ*)

Sanskrit ślokas, word-by-word meaning and commentary

By

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English Translation

By

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|| Śrīh ||

|| Śrīmate Nigamānta Mahādeśikāya namaḥ ||

Paramatabhaṅgaḥ

Śrīmadācārya has authored a work called **Paramatabhaṅgaḥ** in the *maṇipravāḷa* form of Tamil. In this work he has strongly refuted the other doctrines and established his own doctrine. In each of the “**bhaṅga**” or refutals he has, in the first and last Tamil *pācurams*, briefly presented the subject matter of the respective **Adhikāra**. There are 54 such *pācurams* in all. He has explained their content in the following manner:

<i>pācurams</i> :	Content
1,2,3	Prastāvanā (Introduction)
4,5	Jīvatatva
6,7	Acit-tatva
8,9	Paratatva
10,11	Samudāya doṣodghāṭanā (collective criticism)
12,13	Refutal of the Cārvaka (Lokāyata) philosophy
14,15	Refutal of the Mādhyaṃika doctrine
16,17	Refutal of the Yoga system
18,19	Refutal of the Sautrāntika doctrine
20,21	Refutal of the Vaiśeṣika doctrine
22,23	Refutal of the Advaita doctrine
24,25	Refutal of the Jaina doctrine
26,27	Refutal of the doctrine of Bhaskara and others
28,29	Refutal of the Vaiyyākaraṇa doctrine
30,31	Refutal of the Kaṇāda (Vaibhāṣika) doctrine
32,33	Refutal of the Gautama (Nyāya) doctrine
34,35	Refutal of the Mīmāṃsaka doctrine
36,37	Refutal of the Sāṅkhya doctrine
38,39	Refutal of the Yoga doctrine

40,41,42	Refutal of the <i>Pāśupata</i> (<i>Śaiva</i>) doctrine
43,44	The supreme greatness of <i>Pāñcarātra Āgama</i>
45,46,47	Refutal of the paths propounded by others
48,49	Refutal of the benefits (goals) indicated by others
50-54	Concluding statements

By presenting just the summary of each doctrine and pointing out its shortcomings, and setting forth his own views on the subject, the author has made this composition grow and shine brilliantly. Due to space limitations, we have refrained from discussing the complete work in great detail but instead explained only what is contained in the respective *pācurams*. If one wants to understand everything in detail, one should see *Svāmi Decikan*'s works like “*Nyāyasiddhāñjana -Tattvamuktākalāpa*”, etc. We have now presented only what refers to this particular composition.

|| Śrīh ||

|| Śrīmate Nigamānta Mahādeśikāya Namaḥ ||

Paramatabhaṅgaḥ

Original:

எண்டள வம்புயத்துள் இலங்கும் அறுகோணமிசை
வண்பணிலம் திகிரி வளைவில் வளைவாய் முசலம்
திண்கையில் அங்குசம் சீர் திகழும் கதை செங்கமலம்
எண்படை ஏந்தி நின்றாந் எழிலாழி இறையவனே (1)

eṇḍaḷa vambuyattuḷ ilaṅgum aṟukōṇamicai
vaṇpaṇilam tigiri vaḷaivil vaḷaivāy mucalam
tiṇḡaiyil aṅkucam cīr tigaḷum kadai ceṅkamalam
eṇpaḍai ēndi niṇṟāṇ eḷilāḷi iṟaiyavaṇē | |

Meaning:- *iṟaiyavaṇ* = The Lord *eḷil āḷi* = in the form of the dazzling **Cakra** (Discus) *niṇṟāṇ* = stands in the *aṟu kōṇam micai* = six-spoked **yantra** *ilaṅgum* = shining *eṇ ḍaḷa ambuyattuḷ* = in the eight-petaled lotus flower *ēndi* = wielding *tiṇ kaiyil* = in (His) powerful eight arms *eṇ paḍai* = the eight weapons (namely), *vaṇ paṇilam* = the beautiful Conch, *tigiri* = the **Cakra** (Discus), *vaḷai vil* = the Bow, *vaḷai vāy* = the Axe, *mucalam* = the Pestle, *aṅkucam* = the Hook, *cīr tigaḷum gadai* = the Mace radiating its brilliance, and *ceṇ kamalam* = the sanguine Lotus (or a weapon shaped like that).

Summary:- **Sudarśanarūpi Bhagavān** (God in the Form of **Sudarśana**) is shining as the **Arcāmūrti** in the six-spoked **Yantra** (mystical amulet) inside an eight-petaled lotus flower wielding in His eight hands the various weapons, namely the **Śankha**, the

Cakra, the Bow, the Axe, the Pestle, the Hook, the Mace and the Lotus (Lotus shaped weapon) protecting His devotees Who having no one else to turn to, have totally surrendered to Him.

तेजस्वी हेतिराजप्रभुरभिविलसत्पङ्कजे ह्यष्टपत्रे

यन्त्रे षट्कोणयुक्ते द्वियुगयुगकरैः वीरशङ्खं च चक्रम्।

चापं चाकुञ्चितं तं परशुमवनतं चाप्ययोऽग्रं सृणिं तां

शत्रूनमर्दां गदां चारुणकमल ममून्येत्य बाभाति देवः ॥ १ ॥

tejasvī hetirājaprabhurabhivilasatpaṅkaje hyaṣṭapatre
yantre ṣaṭkoṇayukte dviyugayugakaraiḥ vīraśaṅkhaṁ ca
cakram |

cāpaṁ cākuñcitaṁ taṁ paraśumavanataṁ cāpyayo'graṁ sṛṇiṁ
tām

śatrūnmardāṁ gadāṁ cāruṇakamala mamūnyetya bābhāti
devaḥ || 1 ||

Original:

விடுநெறி அஞ்ஜி விடத் தொடக்கிய

விதியர் அடைந்து தொழத் தழைத்தெழு

விழியருள் தந்து விலக்கடிக்களை

விரகில் இயம்பி விலக்கி வைத்தனர்

கொடு வினை என்பதனைத் தினைத்தனை

கொணர்தல் இகந்த குணத் தனத்தினர்

குருகையில் வந்து கொழுப்படக்கிய

குல பதி தந்த குறிப்பில் வைத்தனர்

கடுநரகன்பு கழற்றி மற்றொரு

கதி பெறும் அன்பில் எமைப் பொருத்தினர்

கமலை உகந்த கடல் கிடைக்கடல்
கருணை உயர்ந்த திடர்க்கொருக்கினர்
படுமுதல் இன்றி வளர்த்த நற்கலை
பல பல ஒன்ற எமக்குரைத்தனர்
பழ மறையந்தி நடைக்கிடைச்சுவர்
பரமதம் என்றதிடித்த பத்தரே

(2)

viḍunerī añji viḍat toḍakkiya
vidiyar aḍaindu toḷat taḷaitteḷu
vilīyaruḷ tandu vilakkaḍikkaḷai
viragil iyambi vilakki vaittaṇar
koḍu viṇai eṇpadaṇait tiṇaittaṇai
koṇardal iganda kuṇat taṇattinṇar
kurugaiyil vandu koḷuppaḍakkiya
kula pati tanda kuṇippil vaittaṇar
kaḍunarakaṇbu kaḷarri marṛoru
gati perum aṇbil emaip poruttinṇar
kamalai uganda kaḍal kiḍaikkaḍal
karuṇai uyarnda tiḍarkkorukkiṇar
paḍumudal iṇri vaḷartta naṇkalai
pala pala oṇra emakkuraittaṇar
paḷa maraiyandi naḍaikkaḍaiccuvār
paramatam eṇradiḍitta pattarē ||

Meaning:- *pattarē* = It is indeed the devoted *ācāryas* of ours, who *eṇru* = regarded *paramatam* = the other doctrines as *iḍaic cuvar* = barrier walls *paḷa marai andi* = in the eternal *Vedāntic* Path, and therefore *iḍitta* = knocked *adu* = those walls of doctrines. *vidiyar* = We are the fortunate ones *viḍu nerī añji* = being scared of setting foot in the evil path, *viḍat toḍakkiya* = have begun to abandon that path. They (our *ācāryas*) *tandu* =

directing their *talaittu elu* = repeatedly gushing *aruḷ vili* = *Kṛpā Kaṭākṣa* (compassionate attention) towards us *aḍaindu toḷa* = who have taken refuge (in them), *iyambi* = have pulled out *kaḷai* = the sins that are like the poisonous weeds *vilakku aḍi* = that take us away (from attaining the superior goal), *vilakki* = have freed (us from the sins) and *vaittanar* = and have firmly placed us *viragil* = in the (appropriate) path.

guṇa danattinar = They who are endowed with the abundant noble quality *koṇardal iganda* = to free one for ever from *tiṇaittaṇai* = even the slightest *koḍuviṇai eṇbadaṇai* = of what are considered as the most vicious sins *vaittana2r* = placed us (anchored us) *kuṛippil* = in the subtle concepts *kulapati tanda* = given by Śrī Nammālvār who is famously regarded as the *Prapannajana-kūṭastha* (the One Who is at the very top of the community of *prapannas* or those that have surrendered to God) and *kurugaiyil vandu* = who was born in *ālvār tirunagari* = *Ālvār Tirunagari* (and) *koḷuppu aḍakkiya* = squashed the arrogance of others through his *divya sūktis* (divine utterances).

aṇbu kaḷarri = By making me to give up my love *kaḍu naraku* = for committing sinful activity that would push me into the worst type of *Naraka*, *poruttiṇar* = they set me to stay unwaveringly *maṛṛu oru gati perum aṇbil* = in the great desire for another incomparable and superiormost state, namely *Mokṣa*. *orukkiṇar* = They brought us together *karuṇai uganda {uyarnda}* *tiḍarku* = on top of the mound called Compassion *kaḍalk kiḍaik kaḍal* = of that *Nīlasamudra* (Blue-Ocean-like) *Paramātman* reposing on the *Kṣīrasamudram* (Milky Ocean) *uganda* = loved by *kamalai* = *Mahālakṣmī*.

emakku uraittanar = These devoted *ācāryas* taught us *oṇṛa* = in a unified manner *pala pala nal kalai* = several different great subjects *vaḷarta* = that had been very well (preserved and)

nurtured by (God and great sages) *paḍu mudal inṇi* = so that there was no chance that they would be lost.

Summary:- There were many doctrines that were obstacles in the way of our age-old *Vedānta Mārga* spreading far and wide. Our early *ācāryas* not only quashed them through arguments but also destroyed them through their divine compositions. We became wary of performing sinful acts. We took refuge under great *ācāryas* and served them. In turn they directed their compassion towards us. They pointed out to us how there were obstacles for us to achieve beneficial results and explained to us how committing sins would lead us to misery. Thereby, they made us stay away from committing sins and instead try to stay on the virtuous path. They are the treasurehouse of virtues always watching that no sin of any kind ever touches us. They have quashed the other doctrines with their sweeter-than-nectar *pācurams* and provided us the elixir of auspicious results. They have thus helped us to attain success by following the path shown by Sri Nammālvār, the *Prapannajana Santāna Kūṭastha*. Not letting us commit acts that would lead us to the gruelest *Naraka*, they made it possible for us to enjoy the greatest gift of *Mokṣa*. They made us the recipients of the the Grace of that *Kṣīrābdhinātha*, the One Who reposes like a Great Blue Ocean atop the white *Kṣīrasāgara* (Ocean of Milk), even though we were unworthy of joining Him. They taught us many great *vidyas* that would never diminish in their value. In this manner, our *ācāryas* have helped us in innumerable ways. It is absolutely essential for us to cherish the memory of these great souls all the time.

प्राचीनश्रुतिमौलिपद्धतिगतेः संरोधका हीत्यमः

भिन्दन्तोऽन्यमताभिधाः शकलशो भिन्ती श्र नो देशिकाः।

भीतान् त्याज्यपथात् विधूतकुपथान् भाग्याधिकान् सन्नतान्
 अस्मान् वीक्ष्य कृपोम्भितैश्च नयनापाङ्गैस्सुधापूरकैः ॥ २।१ ॥
 त्याज्यानीव च सस्यवृद्धिविहतीन्यावेद्य चास्मांस्ततः
 व्यावृत्याकलयन् उपायनिरतान् भूयोऽपि पापं यथा।
 नैवास्मासु घटेत किञ्चिदपि वा तद्वद्विधातुं हि ते
 शक्ता स्सद्गुणसम्पदश्च कुरुकापुर्या मुदीर्णस्य हि ॥ २।२ ॥
 गर्वोन्मर्दयितुः प्रपन्नजनताकूटस्थयोगीशितुः
 सूक्तीनां अतिसूक्ष्मभावमहिते ह्यर्थे दृढं न्यक्षिपन्।
 प्रीतिं कर्मसु नो व्यपोह्य निरयावासैकयोग्येष्विह
 प्रीतिं तां परसद्गते रधिगतौ व्यातेनिरे स्थेयसीम् ॥ २।३ ॥
 क्षीराब्धौ शयितं च नीलजलधिं लक्ष्मीप्रियं चोन्नतं
 देवेशं करुणामयं निरुपमं देशं समास्थापयन्।
 सद्विद्या निरवद्यकारणभुवो नैकाश्च संवर्धिताः
 अस्मभ्यं समुपादिशन् स्यु रखिला अस्मास्वभिन्ना यथा ॥ २।४ ॥

prācīnaśrutimaulipaddhatigateḥ saṁrodhakā hītyamaḥ
 bhindanto'nyamatābhidhāḥ śakalaśo bhittī śca no deśikāḥ |
 bhītān tyājyapathāt vidhūtakupathān bhāgyādhikān sannatān
 asmān vīkṣya kṛpombhitai śca nayanāpāṅgai
 ssudhāpūrakaiḥ | | 2 | 1 | |
 tyājyānīva ca sasyavṛddhivihātīnyāvedya cāsmāṁstataḥ
 vyāvṛtyākalayan upāyaniratān bhūyo'pi pāpaṁ yathā |
 naivāsmāsu ghaṭeta kiñcidapi vā tadvadvidhātum hi te

śaktā ssadguṇasampada śca kurukāpuryā mudīrṇasya
 hi || 2 | 2 | |
 garvonmardayituḥ prapannajanatākūṭasthayogīśituḥ
 sūktīnām atisūkṣmabhāvamahite hyarthe dṛḍham nyakṣipan |
 prītiṁ karmasu no vyapohya nirayāvāsaikayogyeshiḥ
 prītiṁ tām parasadgate radhigatau vyātenire
 stheyasīm || 2 | 3 | |
 kṣīrābhdhau śayitam ca nīlajaladhiṁ lakṣmīpriyam connatam
 deveśam karuṇāmayam nirupamam deśam samāsthāpayan |
 sadvidyā niravadyakāraṇabhuvō naikā śca samvardhitāḥ
 asmabhyam samupādiśan syu rakhilā asmāsvabhinnā
 yathā || 2 | 4 | |

Original:

போமுரைக்கும் பொருள் யாமறியோம் பொருளார் மறையில்
 தாம் உரைக்கின்றன தாமே அறியும் தரமுடையார்
 ஆம் உரைக்கென்றிவை ஆய்ந்தெடுத்து ஆரண நூல் வழியே
 நாம் உரைக்கும் வகை நல்லருள் ஏந்தி நவின்றனரே (3)

pōmuraikkum poruḥ yāmaṛiyōm poruḥār maṛaiyil
 tām uraikkīṇṇaṇa tāmē aṛiyum taramuḍaiyār
 ām uraikkenṇivai āyndeḍuttu āraṇa nūl valiye
 nām uraikkum vagai nallaruḥ ēndi navinṇaṇarē | |

Meaning:- *poruḥ ār maṛaiyil* = In the *vedas* filled with facts,
yām aṛiyōm = we cannot understand (before being taught by the
ācāryas) *pōm uraikkum poruḥ* = how to reject one interpretation
 (which is incorrect) and select the other interpretation (which is
 correct) as the true meaning conveyed. *tām uḍaiyār* = Our great
ācāryas who *tāmē aṛiyum* = have (directly) seen and
 experienced the facts *tām uraikkīṇṇaṇa* = that they teach *naḥ aruḥ*

ēndi = have directed great compassion towards us, and *āyndu* = having searched (through the *vedas*) *eḍuttu* = and selecting (material) *ivai uraikkum ām eṇru* = as “These statements are suitable for being taught”, *nvinṇaṇar* = taught (us) *āraṇa nūl valiyē* = along the vedic lines only *nām uraikkum vagai* = in the same manner as we have presented (in this work).

Summary:- *Veda*, which contains an abundance of true facts, is like a huge ocean. Without guidance from an *Ācārya*, it is impossible for one to pick out and learn the useful parts from the unnecessary parts in that huge ocean. Each and every thing that our *ācāryas* have taught us has come out of what they have actually experienced personally. They have examined the *vedas* thoroughly and out of compassion for us. They have then selected and taught us only the most essential material from it. That is how we were able to present this particular composition without deviating from the *Vedāntic* path.

सत्यार्थैकाभिपूर्णे निगमजलनिधौ सङ्गृहीतुं न विद्वः

त्याज्योपादेयभागावथ विषयगणान् देशिका यान् वदन्ति।

सम्प्रेक्ष्यैव स्वयं ते निरवधिदयया बोधनीयान् विमृश्य

प्रोचु स्तानेव न श्लाघ्यथ वय मपि सुव्याहरामो यथार्थम्॥ ३॥

satyārthaikābhipūrṇe nigamajalanidhau saṅgrahītum na vidmaḥ

tyājyopādeyabhāgāvatha viṣayagaṇān deśikā yān vadanti |
sāmprekṣyaiva svayaṁ te niravadhidayaṁ bodhanīyān vimṛśya
procu stāneva na ścāpyatha vaya mapi suvyāharāmo
yathārtham || 3 ||

Original:

சித்தும் அசித்தும் இறையுமெனத் தெளிவுற்று நின்ற
தத்துவமூன்றும் தனித்தனி காட்டும் தனி மறையால்
முத்தி வழிக்கிது மூலமெனத் துணிவார்களையும்
கத்தி மயக்கும் கதகரை நாம் கடிகின்றனம்

(4)

cittum acittum iraiyumenat telivurru ninra
tattuvamūnrum taṇittāṇi kāṭṭum taṇi maraiyāl
mutti vaḷikkidu mūlamenaṭ tuṇivārgalaiyum
katti mayakkum kadagarai nām kaḍiginraṇamē | |

Meaning:- *nām* = We (who have been taught by the noble *ācāryas*) *kaḍiginraṇamē* = will put down *kadakarai* = the *prativādis* (the opponents) *katti* = who shout and *mayakkum* = try to confuse *telivu urru ninra* = those who have learnt about the fundamental entities, namely, *cittum* = the *Cetana* (the Sentinent), *acittum* = the *Acetana* (Inanimate) *iraiyum* = and *Īśvara* (God) from *taṇi maraiyāl* = the incomparable *Veda* *taṇi taṇi kāṭṭum* = which reveals the distinct nature of *tattuvam mūnrum* = all these three *tattvas* (Principles), *tuṇivārgalaiyum* = and those who have firmly determined *ena* = that *idu* = this understanding of the fundamental Principles *mūlam* = becomes the starting point *mutti vaḷikku* = for the *Muktimārga* (Pathway to *Mokṣa*).

Summary:- The *Vedānta* discusses about the three fundamental Principles namely, *Cit*, *Acit*, *Īśvara*, and differentiates them clearly in terms of their form and characteristics. The intelligent ones understand them very well. They also know very well that that this understanding is the first step towards attaining *Mokṣa*. However, there are followers of

other doctrines who are waiting to confuse with their bombastic rhetoric, even these intelligent ones who are very strong in their convictions. We will now cut to size such opponents.

वेदान्ते चिदचित्परात्परमितं तत्त्वत्रयं दर्शितम्
 प्रत्येकं च विमुक्तये प्रभवति प्रज्ञा तदीयेति च।
 निर्धार्येह कृतादरांश्च कथका गर्जन्ति तान् मोहितान्
 कर्तुं तांश्च वयं सुशिक्षितधियस्त्वेतान् निराकुर्महे ॥ ४ ॥

vedānte cidacitparātparamitaṁ tatvatrayaṁ darśitaṁ
 pratyekaṁ ca vimuktaye prabhavati prajñā tadīyeti ca |
 nirdhāryeha kṛtādarāṁ śca kathakā garjanti tān mohitān
 kartuṁ tāṁśca vayaṁ suśikṣitadhiya stvetān nirākurmahe

|| 4 ||

Original:

முத்தின் வடங்கள் என முகுந்தன் புனை மூவகையாம்
 சித்தில் அருன்சுருதிச் செவ்வை மாறிய சிந்தைகளால்
 பத்தில் இரண்டு மெய்க்கப் பகட்டும் பரவாதியர் தம்
 கத்தில் விழுந்தடைந்த அவ்வழுக்கின்று கழற்றினமே (5)

muttiṇ vaḍaṅga! eṇa mukundaṇ puṇai mūvagaiyām
 cittil aruṇcurudic cevvai māṛiya cindaigaḷāl
 pattil iraṇḍu meykkaṇ pagatṭuṁ paravādiyar tam
 kattil viḷundaḍaṇda avvaḷukkiṇṇu kaḷarṛiṇamē | |

Meaning:- *iṇṇu* = Now (in this composition which we are writing by the grace of our *Ācārya*) *kaḷarṛiṇamē* = we will cleanse *av aḷukku* = that defect (dirt) *aḍaṇda* = that has been acquired *viḷundu* = due to having fallen (by being caught in their

pompous arguments) *kattil* = in the blabberings *paravāadiyar* = of the opponents, *pagattum* = who confuse people *ēyakka* = and cause them to discard *iraṇḍum* = both the *puruṣārthas* that do not have *Sukha* or *Duḥkha* *pattil* = if they adopt (their doctrine) *cindaigaḷāl* = with arguments *arum curudic cevvai māriya* = that are crooked and destructive and that distort the true meaning contained deep down in the Vedic statements, *mū vagai ām cittil* = with respect to the three types of *cetanas* [namely, *Baddha* (The Bound), *Mukta* (the Liberated), *Nitya* (The Eternally Free)], *muttiṇ vaḍaṅgaḷ eṇa* = who are like the pearl necklaces *mukundaṇ puṇai* = worn by *Paramātmān*. [It means that because of confusing *Deha* (material body) with *Ātman*, and believing in the independence of the *Ātman* from God, due to following the wrong doctrine, one will not be able to see the true description of “*Cetana-tattva*”].

Summary:- God wears the *Jīvarāṣi* (the sentient universe) consisting of *baddhas* (the Bound), *muktas* (the Liberated), and *nityas* (The Eternally Free) like a pearl necklace. By deliberately misinterpreting the Vedic statements about these *jīvas*, and using rhetoric that would fool any one, the opponents have confused people so much as to prevent them from learning the true nature of *Cetana-tattva*. By Divine Grace and with *Ācārya Kaṭākṣam*, I will find out the reason why that pearl has become tarnished and lost its lustre and shine, and will wash it to restore its original lustre and value; that is I will bring out the truth about the nature of the *Cetana* and will shatter the arrogance of those opponents.

चित्तत्वे त्रिविदे मुकुन्दविधृते दाम्नीव मुक्तामये

दुर्बोधागमसत्यमार्गविधुरा स्स्वीयान्यथाचिन्तनैः।

द्वेचाप्यात्ममते न हीति विमते ते मोहयन्त्यास्तिकान्

तज्जल्पैकविमोहनात्तकलुषान् निष्कल्मषान् कुर्महे ॥ ५ ॥

cittatve trivide mukundavidhṛte dāmnīva muktāmāye
durbodhāgamasatyamārgavidhurā ssvīyānyathācintanaiḥ |
dvecāpyātmamate na hīti vimate te mohayantyāstikān
tajjalpaikavimohanāttakaluṣān niṣkalmaṣān kurmahe || 5 ||

Original:

நாக்கியலும் வகை நம்மை அளித்தவர் நல்லருளால்
பாக்கியம் ஏந்திப் பரனடியார் திறம் பார்த்ததற்பின்
தாக்கியர் தங்கள் தலைமிசைத் தாக்கித் தனிமறை தான்
போக்கியம் என்றதனில் பொய்ம்மதங்களைப் போக்குவமே (6)

nākkiyalum vagai nammai aḷittavar nallaruḷāl
pākkiyam ēndip paraṇaḍiyār tīram pārttadarpiṇ
tākkiyar taṅgaḷ talaimicait tākkit taṇimarai tāṇ
pōkkiyam eṇṇradaṇil poymmadaṅgaḷaip pōkkuvamē | |

Meaning:- *pāggium ēndi* = We have had the good fortune (of acquiring knowledge) *nallaruḷāl* = due to the overwhelming grace *aḷittavar* = of the *ācāryas* who saved (by teaching) *nammai* = us who were inarticulate *nāku iyalum vagai* = how to use our tongue (effectively), i.e., speak well. (So), *pārtu adaṇ piṇ* = After having discussed *paraṇ aḍiyār tīram* = the nature of the *Cetanas* who are the *dāsas* (servants) of *Paramātman*, *talai micai tākki* = we will butt heads *tākkiyar taṅgaḷ* = with the *tārkikas* (the logicians) (who try to make their point using obtuse tactics) *pōkkuvōm* = and will drive away *poy madaṅgalai* = all their false theories *bōggium eṇṇradaṇil* = going around with regard to the

subject of *Acetana-tattva* (the Inanimate Entity) described as the *Bhogya vastu* (the Entity that is enjoyed by the *Jiva*) *tani maṇai* = by the extraordinary *vedas*.

Summary:- From the Vedic statement, “*bhoktā bhogyaṃ preritāraṃca matvā*” the description of the three *tattvas* (entities) and their *svabhāva* (intrinsic nature) come out bright and clear. The Entity who enjoys is the *Jīvātman* (*Bhoktā*). The Entity which is enjoyed (*Bhogya*) is indeed classified as *Acetana* (Inanimate). The Entity Who directs both of the above entities is the *Prerita* (*Paramātman*). The *Jīvātma-tattva* was briefly discussed earlier. Now, we will be discussing the *Acetana-tattva*. The reason for our following this order is the Vedic statement quoted above. We who initially lacked a proper understanding of this subject, became well informed by the teachings of our *ācāryas*, who were the overflowing ocean of knowledge, and acquired the capacity to explain it to the world in a lucid manner. We will now quash the *tārkikas* who are clever debaters trying to make their point using crooked tactics and distorted facts. We will dispel the disinformation about the understanding of the concept of *Acetana* which is the *Bhogya-vastu* of the *Jīva* (that which is the object of “enjoyment” by the *Jīva*).

सद्यहारविहारभाग्यमहितां प्राप्ता रसज्ञां वयम्

त्रातु स्सत्कृपथा परात्परपदा सेव्यात्मरूपादिकं।

युक्त्याभासवतां शिरस्सु च समाहत्यागमे निस्समे

भोग्यं यत्कथितं तदीयविमतान्युन्मूलयामोऽधुना ॥ ६ ॥

sadvyāhāravihārabhāgyamahitāṃ prāptā rasajñāṃ vayam
trātu ssatkṛpathā parātparapadā sevyātmarūpādikāṃ |

yuktyābhāsavatārṁ śīrassu ca samāhatyāgame nissame
bhogyam yat kathitaṁ tadīyavimatānyunmūlayāmo'dhunā

|| 6 ||

Original:

தீவகை மாற்றி அன்றோர் தேரில் ஆரணம் பாடிய நம்
தேவகிசீர் மகனார் திறம்பா அருள் சூடிய நாம்
மூவகையாம் அறியாத் தத்துவத்தின் முகம் அறிவார்
நாவகையே நடத்தும் நடை பார்த்து நடந்தனமே

(7)

tīvagai māṛṛi anṛōr tēril āraṇam pāḍiya nam
dēvagicīr maganār tirambā aruḷ cūḍiya nām
mūvagaiyām ariyāt tattuvattiṇ mugam ariṁvār
nāvagaiyē naḍattum naḍai pārṭtu naḍandaṇamē||

Meaning:- *cūḍiya* = We are wearing (carrying on us)
tirambā aruḷ = the unwavering Grace *dēvaki cīr maganār* = of *Śrī Kṛṣṇa* the Son of *Devaki* endowed with all the auspicious qualities, Who *anṛu* = at one time (i.e., during the Mahabharata war) *āraṇam pāḍiya* = sang the *Vedāntas* (sang the *Gītā*) *ōr tēril* = sitting in a charriot (as the Charioter) *māṛṛi* = rejecting *tī vagai* = the radical concepts about the *Ātman* [like *Deha-Ātma bhramā* (the illusion that the *Ātman* and the *Deha* are one and the same) and its activities [like the *Swatantra-Ātma bhramā* (the illusion that the *Ātman* is an independent actor and not subservient to another Entity). *pārṭtu* = After having studied *naḍai* = the approach *naḍattum* = (our *ācāryas*) have adopted *nāvagaiyē* = based on the teachings only of *mugam ariṁvār* = those (such as *Parāśara*, *Vyāsa*, the *ālvārs*, etc) that thoroughly understood the subtle distinctions of *mū vagaiy ām* = the three categories [namely, *Prakṛti* (Matter) – *Kāla* (Time) – *Śuddha-sattva* (“Pure *Sattva*”, not associated with *rajo* and *tamo guṇas*)] of *ariyāt*

tattuvattin = the Non-Intelligent or Inanimate (*Acetana*) Entities,
nām = we, *naḍattanaṁ* = have followed (presented the same).

Summary:- Having decided to redeem the *jīvas* of this world *Śrī Kṛṣṇa*, the Son of *Devaki* became the Chariotter for *Arjuna* and using him as the proxy, gave the world the divine song of “*Gītā*” containing the entire wisdom of the *upaniṣats*. In this way, He did the greatest favor to the whole world. God’s Grace itself can be said to have come down in the human form in the persons of *Parāśara*, *Vyāsa* and the *ālvārs* and spread the message of the *Gītā* through their divine *sūktis* (sayings). Our *ācāryas* who understood these *sūktis* very well taught them to us. I am now presenting in this work the details of the *tattvas* that I have learnt in this manner [i.e., this is not something I made up myself; it is what has come down to us starting from God Himself and being subsequently passed on to us through our *ālvāra* and *Ācārya* lineage].

ध्वस्तकूरात्मरीते रनुपमरथयन्तु श्र वेदान्तबोद्धुः

देवक्या नन्दनस्य प्रवरगुणनिधेर्निश्चलायाः कृपायाः।

पात्रीभूता वयं ये त्वचिति बुबुधिरे देशिका स्त्रीन् प्रकारान्

तेषामेवोदे शक्रमता उपगतां पद्धतिं वीक्ष्य यामः ॥ ७ ॥

dhvastakūrātmarīte ranupamarathayantu śca
vedāntaboddhuḥ

devakyā nandanasya pravaraguṇanidherniścalāyāḥ kṛpāyāḥ |
pātrībhūtā vayaṁ ye tvaciti bubudhire deśikā strīn prakārān
teṣāmevode śakramatā upagatāṁ paddhatiṁ vīkṣya yāmaḥ

|| 7 ||

Original:

வேலைப் புறமகம் காண்பது போல் வேத நன்னெறிசேர்
நூலைப் புறமகம் காண்டலில் நுண் அறிவின்றி நின்றீர்
மாலைப்பெற வழி காட்டிய தேசிகர் வாசகமே
ஓலைப் புறத்தில் எழுதுகின்றோம் உள் எழுதுமினே (8)

vēlaip puramagam kāṇbadu pōl vēda nanṇericēr
nūlaip puramagam kāṇḍalil nuṇ arivinṇi ninṇīr
mālaippeṛa vaḷi kāṭṭiya dēcikar vācagamē
ōlaip purattil eḷudugiṇṛōm uḷ eḷuduminē | |

Meaning:- *ninṇīr* = Hey! You (simple minded people) who are existing *nuṇ arivu inṇi* = without the keen discerning ability *kāṇḍalil* = in following *puram agam* = the outward meaning and the internal hidden message *nūlai* = of the *śāstras* *cēr* = that teach comprehensively (without missing any thing) *veda nanṇeri* = the right ways contained in the *vedas*, *kāṇbadu pōl* = just like seeing (understanding) *puram agam* = the outside as well inside *vēlai* = of the ocean! *eḷudugiṇṛom* = We will write down *ōlaip purattil* = on the palm leaf *vācakamē* = the teachings *dēcikar* = of the *acāryas* *vaḷi kāṭṭiya* = that have shown the path *peṛa* = for (us) to attain *mālai* = *Paramātmān*. *eḷudumin* = (You) write (them) (so that you do not forget) *uḷ* = in (your) mind.

Summary:- Hey, You the The Crown Jewels among Believers! Isn't it it very difficult for one to fully comprehend the depth and expanse of the grand ocean? It is in indeed impossible. Likewise, it is very difficult for one to understand correctly the outward apparent meanings as well as the hidden internal essential messages of the *śāstras* that expound the *vedamārgas* (Vedic paths). This is because of the lack of critical

discerning ability in you. For this reason, I have written down in this work the gist of the teachings of *śrīmad ācāryas* that have clearly laid out the correct Path to attain *Mokṣa*. Hold on to this and get it firmly established in your mind. Enjoy a great and purposeful life!

(The message here is that the only way to realize God is through the teachings of a noble *Ācārya*).

बाह्याभ्यन्तरदृष्टिवज्जलनिधावाग्नायसन्मार्गयुक्-

शास्त्रान्तर्बहिरीक्ष्यमाणविषयेष्वाधूतसूक्ष्मेक्षणाः ।

सर्वेशासिपथैकदर्शिगुरुराडुक्ता गिरश्चैव ताः

पत्रेष्वत्र लिखाम एव मखिलं स्वान्तेषु संलिख्यताम् ॥ ८ ॥

bāhyābhyantaradr̥ṣṭivajjalanidhāvāmnāyasanmārgayuk-
śāstrāntarbahirīkṣyamāṇaviṣayeṣvād̥hūtasūkṣmekṣaṇāḥ |
sarveśāptipathaikadarśigururāḍuktā giraścaiva tāḥ
patreṣvatra likhāma eva makhilam svānteṣu saṁlikhyatām

|| 8 ||

Original:

சிறை நிலையாம் பவத்தில் சிறுதேன் இன்பம் உண்டுமூல்வார்

மறை நிலை கண்டறியா மயல் மாற்றிய மன்னருளால்

துறை நிலை பாரமெனத் துளங்காவமுதக் கடலாம்

இறை நிலை யாம் உரைத்தோம் எம் குருக்கள் இயம்பினவே (9)

ciṛai nilaiyām bavattil ciṛudēṇ iṇbam uṇḍuḷalvār

maṛai nilai kaṇḍariyā mayal māṛriya maṇṇaruḷāl

tuṛai nilai pārameṇat tuḷaṅgāvamudak kaḍalām

iṛai nilai yām uraittōm em gurukkaḷ iyaṁbiṇavē | |

Meaning:- *yām* = We *uraittōm* = have said (presented in this work) *nilai* = about the nature *irai* = of *Paramātman* *tuḷaṅgā* = the Unperturbed (steady) *amudak kaḍal ām* = Ocean of Nectar, *ena* = Who is like *turai* = The Steps (for getting into the Ocean of Bliss), *nilai* = The Refuge (place to get down for taking a dip in the water), and *pāram* = The Bank on the other side (of the Ocean of *Samsāra*), *em gurukkaḷ* = as our *ācāryas* *maṇ iyambiṇa* = have taught, *aruḷāl* = with enormous compassion *mayal māṛriya* = that dispels the ignorance *kaṇḍu aṛiyā* = preventing, from studying and understanding *maṛai nilai* = the message of the *Vedas*, us *uṇḍu* = who, after having tasted *ciṛu tēṇ iṇbam* = a miniscule amount of happiness *ciṛai nilai ām bavattil* = in the prison-like *Samsāra*, *uḷalvār* = keep struggling underneath the (same).

Summary:- This life in the *Samsāra* is like the stay in a prison. The amount of happiness that one might find in this is miniscule like a drop of honey. Those *jīvas* who confuse this miniscule of satisfaction for great happiness and keep struggling underneath its waters, will not be able to realize the meaning of the *vedanatas*. Their ignorance itself is the reason for this. Our *ācāryas* can dispel this ignorance from them through their compassionate teachings. They have taught us about *Paramātman* as the calm and clear Ocean of Nectar, Who is like the steps leading down to the Ocean of Bliss, or the Place where one can get down and enjoy a bath, or a permanent Place of refuge, or the opposite Bank of the Ocean of *Samsāra*. I will present His *Svarūpa* (Form) and *Svabhāva* (Nature) in the same manner as they have taught us.

कारावासे भवेऽस्मिन् मधुलवसुख मास्वाद्य तल्लोलुपानां

वेदार्थाज्ञानिनां चाप्यमति मपनुदन्तो यथा देशिका नः।

प्रोचुः कारुण्यभूम्नाऽवतरणसुतटं स्वाश्रयं पार मीशं

व्यक्तं लक्ष्मीधवं तं व्यचल मिह सुधावारिधिं प्रावदाम्॥ ९॥

kārāvāse bhave'smin madhulavasukha māsvādyā tallolupānām
vedārthājñāninām cāpyamati mapanudanto yathā deśikā naḥ |
procuḥ kāruṇyabhūmnā'vatarāṇasutaṭaṁ svāśrayaṁ pāra
mīśaṁ
vyaktaṁ lakṣmīdhavaṁ taṁ vyacala miha sudhāvāridhiṁ
prāvadām || 9 ||

Original:

வெறியார் துளவுடை வித்தகன் தன்மையின் மெய்யறிவார்
குறியார் நெடியவர் என்று ஒரு குற்றம் பிறர்க்குரையார்
அறியார் திறத்தில் அருள் புரிந்து ஆரண நன்னெறியால்
சிறியார் வழிகள் அழிப்பதும் தீங்கு கழிப்பதற்கே (10)

veriyār tuḷavuḍai vittagaṇ taṇmaiyiṇ meyyarivār
kuriyār neḍiyavar eṇṇu oru kuṛram piṛarkkuraiyār
ariyār tirattil aruḷ purindu āraṇa naṇṇeriyāl
ciriyaṛ valigaḷ alippadum tiṅgu kalippadarkē | |

Meaning:-

arivār = Our *ācāryas* who have understood *me* = the truth
taṇmaiyiṇ = about the nature vittagaṇ = of the *Paramātman*, the
Amazing Performer veri āṛ tuḷavu uḍai = Who wears the fragrant
Tulasī garland, oru kuṛram uraiyār = will not find fault piṛarku =
in others eṇa = as neḍiyavar = superior kuriyār = or inferior (i.e.,
make disparaging comments about others arising from feelings
of “high” and “low”). (Even so), alippadum = (the reason for

their) refuting and destroying *āraṇa naḥneriyāl* = using the great means of *Vedāntic* arguments, *valigaḥ* = the doctrines *ciriyār* = of the lowly proponents of other faiths, is only *aruḥ purindu* = out of their feeling of compassion *ariyār tirattil* = towards the poor uninformed people (uninformed about our doctrine) and *tīngu kalippadaṛkē* = to save them from the harm caused to them (by making them aware of the defects in the other faiths). It is for no other reason.

Summary:- Our *Paramātman*, Who wears, and is decorated by, the auspicious garland of *Tulasī* exuding great fragrance, performs amazing feats. Our *ācāryas* have very well understood the *svarūpa* (form) and *svabhāva* (nature) of that *Paramātman*. People like them are not of the kind that would make a big issue by picking minor shortcomings of others. Why is it then that they have criticized those that leave the path of *Vedas* and believe in other doctrines? It is only to prevent the ordinary people that do not understand our *Siddhānta* (doctrine) properly from falling into the trap set by the people of other doctrines. It is therefore simply out of compassion for these poor people, and for no other reason, that our *ācāryas* have tried to clearly point out to them the defects in the other faiths.

अत्यन्ताश्चर्यकर्तुं स्सुरभिततुलसीमालिकालङ्कृतस्य

याथार्थं तत्त्वभावे विदुः रिह गुरवः स्त्वन्यनीचोच्चभावम्।

नैव ब्रूयुः स्तथापि प्रतिविमतनिरासः कुतो वेति चेन्नः

सिद्धान्तेऽङ्गेषु कारुण्यत उरुविपदां वारणायेति विद्यात् ॥ १० ॥

atyantāścaryakartu ssurabhitatulasīmālikālaṅkṛtasya
 yāthārthyam tatsvabhāve vidu riha gurava
 stvanyanīcoccabhāvam |
 naiva brūyu stathāpi prativimatanirāsaḥ kuto veti cennaḥ
 siddhānte'jñeṣu kārūṇyata uruvipadām vāraṇāyeti vidyāt

|| 10 ||

Original:

மிண்டுரைக்க விரகு தரும் தருக்கம் கொண்டே
 வேண்டுங்கால் வேண்டுவதே விளம்புகின்றார்
 கண்டதற்கு விபரீதம் கத்துகின்றார்
 காணாத குறை மறையில் காட்ட நிற்பார்
 பண்டொருத்தன் கண்டுரைத்தேன் நானே என்னப்
 பலவகையில் உபாதிகளால் படிந்து வீழ்வார்
 கொண்டல் ஒக்கும் திருமேனி மாயக்கூத்தன்
 குரை கழல்சேர் விதி வகையில் கூடாதாரே

(11)

miṇḍuraikka viragu tarum tarukkam koṇḍē
 vēṇḍuṅgāl vēṇḍuvadē viḷambugiṇṛār
 kaṇḍadaṛku viparītam kattugiṇṛār
 kāṇāda kurai maṛaiyil kāṭṭa niṛpār
 paṇḍoruttan kaṇḍuraittēṇ nāṇē eṇṇap
 palavagaiyil upādigaḷāl paḍindu viḷvār
 koṇḍal okkum tirumēṇi māyakkūttan
 kurai kaḷalcēr vidi vagaiyil kūḍādārē | |

Meaning:- They (Kaṇāda-Gautama-Vaiyyākaraṇa-Mīmāṃsaka) viḷambugiṇṛār = say vēṇḍuvadē = whatever they want (in whatever manner they see) vēṇḍum kāl = whenever it suits (them) tarukkam koṇḍē = through clever tricks alone viragu tarum = that make it possible uraikka = for making miṇḍu =

crooked arguments (repeatedly); (*Bhāskara-Yādava-Advaitins*) *kattugiṇṇār* = raise a lot of fuss *viparītam* = contradicting *kaṇḍadaṛku* = what (they) see; (the *Cārvāka – Bauddhas-Jainas*, all of whom do not accept the validity of the *vedas*) *kāṭa nirpār* = highlight *kāṇāda kurai* = the invisible flaw *maṛaiyil* = in the *Veda*; (the *Sāṅkhya-Yoga-Śaivas*) *vīlvār* = will go down *paḍindu* = by following (the different faiths) *pala vagaiyil upādigaḷāl* = due to various reasons (e.g., greed for money, culinary pleasures, etc.) *paṇḍu oruttan* = of one of those older proponents like (*Kapila-Hiraṇyagarbha-Paśupati*, etc.) *nāṇē kaṇḍu uraittēn ena* = claiming “I have myself found out whatever I am preaching”. (These people) *kūḍāḍavarē* = will never become participants *vidi vagaiyil* = the good fortune of *kurai kaḷal cēr* = reaching and enjoying the gingling lotus feet of *māyak kūttan* = the Amazing *Paramātman* *koṇḍal okkum tirumēṇi* = Who has a divine body endowed with the beautiful colours of the cloud.

Summary:- The *Kaṇāda-Gautama-Vaiyyākaraṇa-Mīmāṃsakas* use over and over again mischievous tricks that will help them to make crooked arguments to present whatever they want to show whenever they want. *Bhāskara-Yādava-Advaitins* create confusion by arguments denying the existence of the very universe that they can see with their own eyes. The *Cārvāka-Bauddha-Jaina* group, on the other hand, argues that the *Vedas* held to be eternal and unwritten by any human being are indeed written by humans. The *Sāṅkhya-Yoga-Śaivas* say that their faiths in each case have been independently found by their proponents, *Kapila-Hiraṇyagarbha-Paśupati* respectively. They believe in their faiths and continue to remain in those faiths driven by greed for money or culinary pleasures. In this manner, people of all these faiths will eventually perish without ever having the good fortune of enjoying the bliss of attaining the lotus feet of *Paramātman*, the *Nīlameghaśyāma* (Whose body has the

hue of the blue cloud). These are all *anyamata*s (the other faiths). *Svāmi Dēcikaṇ* has classified them into four groups by collecting together in each group the faiths that have similarities in some important aspects. Since this *pācuram* addresses the collective flaws (*samudāya doṣas*) in each of these groups, this section is referred to as *Samudāya Doṣādhikāra*.

काले काले वितण्डास्पद मभिलषितं तर्कतः प्रब्रुवत्सु
 विक्रोशत्स्वात्मदृष्टं विषयमपि तदा तद्विरुद्धं वदत्सु।
 दोषान् वेदेष्वदृष्टान् क्वचिदपि कपिलाद्येषु च प्राक्तनेषु
 प्रादुर्भूयोक्तवत्सु स्वत इदं मखिलं चे त्यथोपाधिभि स्तैः ॥ ११।१ ॥
 नानारूपैर्विकृष्टा विमतजुष इमे संप्रणष्टाः ततश्च
 नीलाम्भोवाहवर्णप्रथितसुवपुष स्तस्य चाश्चर्यशक्तेः।
 भूम्नश्शब्दायमानानुपमपदसमायोगभाग्यानवाप्त्या
 योगैकावाप्य मानन्दधु मिह विजहुर्नैव संश्लेषिता सस्युः ॥ ११।२ ॥

kāle kāle vitaṇḍāspada mabhilaṣitaṁ tarkataḥ prabruvatsu
 vikrośatsvātmadr̥ṣṭaṁ viṣayamapi tadā tadviruddhaṁ vadatsu |
 doṣān vedeṣvadr̥ṣṭān kvacidapi kapilādyeṣu ca prāktaneṣu
 prādurbhūyoktavatsu svata ida makhilaṁ ce tyathopādhibhi
 staiḥ || 11 | 1 | |
 nānārūpairvikṛṣṭā vimatajuṣa ime saṁpraṇaṣṭāḥ tata śca
 nīlāmbhovāhavarṇaprathitasuvapuṣa stasya cāścaryaśakteḥ |
 bhūmnaśśabdāyamānānupamapadasamāyogabhāgyānavāptyā
 yogaikāvāpya mānandadhu miha vijahurnaiva saṁśleṣitā
 ssyuh || 11 | 2 | |

Original:

கண்டது மெய்யெனில் காணுமறையில் அறிவு கண்டோம்
 கண்டதலாததிலதெனில் கண்டிலம் குற்றமிதில்
 கண்டது போல் மறை காட்டுவதும் கண்டதொத்ததனால்
 உண்டது கேட்கும் உலோகாயதர் என்றுமீறுவதே (12)

kaṇḍadu meyyeṇil kāṇumaṛaiyil arivu kaṇḍōm
 kaṇḍadalādadiladeṇil kaṇḍilam kurramidil
 kaṇḍadu pōl maṛai kāṭṭuvadum kaṇḍadottadaṇāl
 uṇḍadu kēṭkum ulōgāyadar eṇṛumīruvadē | |

Meaning:- *eṇil* = If one says (as in the case of *Cārvākas*)
kaṇḍadu = that only what is seen by the eye *mey* = is the truth,
 then *arivu kaṇḍōm* = we acquired the *Jñyāna* (the knowledge)
 directly (arising from) *kāṇum maṛaiyil* = the *Veda* that we learn
 directly. *eṇil* = If it is said *kaṇḍadu iladad* = that which can not
 be experienced directly *iladu* = is not the truth, then, *kaṇḍilam* =
 we cannot see *kuṭṭam* = any flaw *idil* = in this *Jñyāna* (coming
 from the *vedas*). *maṛai kāṭṭumadum* = (Since) the *Jñyāna*
 derived from the *Veda* *kaṇḍadu ottaṇadāl* = is consistent with
 direct evidence, *eṇṛu* = then (how) indeed can *ulōgāyatar* = the
cārvākas, who are worldly people *uṇḍadu kēṭkum* = and who are
 open to learning from listening to others what they have
 experienced themselves *mīruvadē* = reject (our opinion)?? In
 other words, they have no choice but to accept what we are
 saying.

Summary:- “Only perception is evidence. Only information
 obtained in this way is the truth. What can not be perceived
 directly is not truth. Furthermore, there should not be any flaw in
 the perception. That is why statements in the *Veda* describing

Dharma-Adharma, *Īśvara-Paraloka* etc. are all false”. This, in essence, is their (*cārvākas*) philosophy.

प्रत्यक्षेक्षितमेव सत्य मिति चेत् ज्ञानं ह्युपैम श्रुतौ

अप्रत्यक्षगतं त्वसत्य मितिचेत् दोषो न दृष्टोऽत्र च।

प्रत्यक्षोपमितैव वैदिकमति स्तत्स्वानुभूतस्य च

प्रष्टारः कनु लङ्घयेयु रुचितं लोकायता नो मतम्॥ १२॥

pratyakṣekṣitameva satya miti cet jñānaṁ hyupaima śrutau
apratyakṣagataṁ tvasatya miticet doṣo na dṛṣṭo'tra ca |
pratyakṣopamitaiva vaidikamati statsvānubhūtasya ca
praṣṭārah kvanu laṅghayeyu rucitaṁ lokāyatā no matam || 12 ||

Original:

கண்டதனால் காணாததனுமிக்கின்றார்
கண்டொருத்தன் உரைத்ததனைக் கவருகின்றார்
உண்டுபசி கெடுமென்றே உணர்ந்துண்கின்றார்
ஒன்றாலே ஒன்றைத் தாம் சதிக்கின்றார்
பண்டுமுலை உண்டதனால் முலை உண்கின்றார்
பார்க்கின்றார் பலவல்லாத் தன்மை மற்றும்
கண்டு மதி கெட்ட நிலை காணகில்லார்
காணாததிலதென்று கலங்குவாரே

(13)

kaṇḍadaṇāl kāṇādadaṇumikkinrār
kaṇḍoruttaṇ uraittadaṇaik kavarugiṇrār
uṇḍupaci keḍumenrē uṇarnduṇginrār

oṇṛālē oṇṛait tām cadikkiṇṛār
 paṇḍumulai uṇḍadaṇāl mulai uṇgiṇṛār
 pārkkīṇṛār palavallāt taṇmai maṛṛum
 kaṇḍu madi keṭṭa nilai kāṇagillār
 kāṇādadiladeṇṛu kalaṅguvārē ||

Meaning:- The *cārvākas* *kalaṅguvārē* = who passionately maintain *kāṇādadu* = that the object which is not visible to the eye *iladu* = does not exist *aṇumikkiṇṛār* = will (however) infer the existence of (accept using *Anumāna Pramāṇa* or logical evidence) *kāṇādad* = an object which is not seen *kaṇḍadaṇāl* = via an object that can be seen by the eye. *kavarugiṇṛār* = They accept *uraittadaṇai* = what they are told *oruttan kaṇḍu oṇṛālē* = by an other person who has seen (and learnt). *uṇarndu* = Having learnt *eṇṛē* = that indeed *paci* = hunger *keḍum* = is removed *uṇḍu* = by eating, *uṇgiṇṛār* = they eat. *oṇṛāle* = Using one accepted reasoning *tām cādikkiṇṛār* = they will establish *oṇṛai* = an other entity. *mulai uṇgiṇṛār* = They drink breast milk (in this life also) *adaṇāl* = (only) because of (the *Samskāra* i.e., the memory imprint *uṇḍu* = of having drunk breast milk *paṇḍu* = from their past birth. *maṛṛum* = Moreover, *pārkkīṇṛār* = they see and feel that *pala allāda tammai* = “they” (their *Jīvātman*) are not the same as their body parts such as hands, etc but are in fact distinct from their hands, their legs, etc.; *kāṇagillār* = even so, they can not see *mati keṭṭa nilai* = that they are arguing from a foolish stance (i.e, they can not realize that they are simply being obstinate).

Summary:- The *cārvākas* use *Anumāna Pramāṇa* (inferential reasoning) to conclude the presence of fire which they cannot see, from the smoke that they can see. They will also believe and accept what others tell them about what they have seen. Doesn’t this mean that they accept *Anumāna* (inference) and *śabda*

(sound or utterance from an other source) also as forms of evidence (in addition to *Pratyakṣa* or actual seeing with their own eyes)? Also, they know that when they are hungry they can satisfy their hunger by eating and that is why they eat. Obviously, before they ate, they did not actually see “eating removing the hunger”. Likewise, when they have an argument, they will start with a premise that both sides have agreed to be true, and argue to establish the existence of some thing that they can not actually see. This also means that they have basically accepted “*Anumāna*” (inference) as a form of evidence. Further more, for the *Cārvākas*, who say that apart from the ‘body’ that one can see, there is nothing else such as “*Ātman*” (Soul) that one can not see, there is no way to explain why a baby goes for drinking its mother’s milk as soon as it is born, other than to accept that it is due to the memory retained from its past life. Isn’t it clear from this that one has to accept that there is an entity called “*Ātman*” which is distinct from the material body? Lastly, when the *cārvākas* in their own daily life, refer to the parts of their body as “my hand”, “my leg”, “my body” etc., isn’t it tantamount to accepting the concept of an “*Ātman*”, as an Entity distinct from those parts to whom those parts belong? In this manner, even though they have learnt concepts that are in absolute contradiction of their daily experience, behavior and activities, the *cārvākas* do not, in their foolishness, correct their fallacious arguments. Instead, they obstinately pursue their flawed arguments.

प्रत्यक्षेतरगम्यवस्तु न भवेदित्युद्विजन्तो हि ये

प्रत्यक्षेक्षितवस्तुनाऽन्यदपि तेष्वदृष्टं विजानन्त्यहो।

दृष्टोक्तं यदि केनचित् किमपि तत् स्वीकुर्वतेऽमी तथा

भुक्त्या क्षुच्च निवर्तते त्विति विजानानाश्च ते भुञ्जते ॥ १३।१ ॥

एकेनैव च साधयन्त्यपर मप्येते पुरा जन्मनि
 स्तन्यास्वादनसंस्कृते रिह जनौ स्तन्यं पिबन्ति स्वयम्।
 स्वात्मानं वपुरादितोऽन्य मिति ते जानन्ति याथार्थ्यतः
 दृष्ट्वाप्येवमिमे प्रहीणमतितां स्वीयां न पश्यन्त्यहो ॥ १३।२ ॥

pratyakṣetaragamyavastu na bhavedityudvijanto hi ye
 pratyakṣekṣitavastanā'nyadapi teṣḍrṣṭaṁ vijānantyaho |
 drṣṭvoktaṁ yadi kenacit kimapi tat svīkurvate'mī tathā
 bhuktyā kṣucca nivartate tviti vijānānā śca te
 bhuñjate || 13|1||
 ekenaiva ca sādhayantyapara mapyete purā janmani
 stanyāsvādanasaṁskṛte riha janau stanyaṁ pibanti svayam |
 svātmānaṁ vapurādito'nya miti te jānanti yāthārthyataḥ
 drṣṭvāpyevamime prahīṇamatitāṁ svīyāṁ na
 paśyantyaho || 13|2||

Original:

காணாதிலதெனும் கல்வியினாரைக் கடிந்ததற்பின்
 கோணார் குதர்க்கங்கள் கொண்டே குழப்பும் பவுத்தர்களில்
 நாணாதனைத்தும் இலதென்றும் நால்வகை அன்றிதென்றும்
 வாணாள் அறுக்கின்ற மத்திமத்தான் வழி மாற்றுவமே (14)

kāṇādiladenum kalviyinaṛaik kaḍindadarpiṇ
 kōṇār kutarkkaṅgaḷ koṇḍē kuḷappum pavuttargaḷil
 nāṇādanaittum iladenrum nālvagai aṇṇidenrum
 vāṇāḷ aṛukkiṇṛa mattimattāṇ valī mārruvamē | |

Meaning:- *kaḍindadarpiṇ* = After quashing *kalviyinārai* = the *cārvāka*s with the doctrine *eṇum* = that *kāṇādu* = the object that can not be seen *iladu* = does not exist, *mārṟuvamē* = we will indeed now demolish the doctrine of the *Mādhyamika*, *pavuddargaḷil* = amongst the *Bauddhas* that *kuḷappum* = muddy up (the world) *kutarkkaṅgaḷ* *koṇḍe* = entirely by using mischievous logic *kōṇār* = full of crookedness, who *vāṇāl* *aṟukkiṇṟa* = like the woman who cuts off her *Mangala Sūtram* even when (her husband) is alive, *nāṇādu* = shamelessly *aṇaittum ilad eṇrum* = claim that the (world) is not contained in any of the four categories.

Summary:- There are four types of *Bauddhas*. One of them is the *Mādhyamika*. He claims that there is nothing like any *Tattva* (Entity). It appears he is the favorite disciple of the Buddha. It may perhaps be said of the universe that its existence is True (“*sat*”), or False (“*asat*”), or both True and False (“*Sadasat*”) or neither True nor False (“*Sadasadvilakṣaṇa*”). This *Mādhyamika* will maintain that we cannot include the universe in any any one of the above four categories. By negating both God, the Shining Lord of the entire universe and this Universe that is under His control, he has deprived himself of all the benefits he could have received from the Super Master. This is like a deranged woman who, even while her husband is alive, makes him miserable, throws away her *Maṅgala Sūtram* and lives the rest of her life saying, “I don’t have a husband”. There is no way other than condemning such fools. It is only because of people like this that this entire world will be destroyed. I will crush this evil teaching and clearly show the world the proper path.

नास्त्येवाद्दृष्टवस्त्वित्यवगतमतयः खण्डिता श्चाथ वक्त्री-

भावाविष्टाः कुनीतीर्जगदभिभवती स्सौगतेषूक्तवत्सु।

सर्वं ने त्यहियोक्तं जगदपि न चतुर्थेति तज्जीवितेशा

योषाऽनीशेतिवत् माध्यमिकमत मिदं चूर्णयामोऽथ तूर्णम्॥ १४॥

nāstyevādr̥ṣṭavastvityavagatamatayaḥ khaṇḍitā ścātha vakrī-
bhāvāviṣṭāḥ kunītirjagadabhibhavatī ssaugateṣūktavatsu |
sarvaṁ ne tyahriyoktaṁ jagadapi na caturdheti tajjīviteśā
yoṣā'nīśetivat mādhyamikamata midam cūrṇayāmo'tha
tūrṇam || 14 ||

Original:

மானமிலை மேயமிலை என்றும் மற்றோர்
வாதநெறி இலையென்றும் வாது பூண்ட
தானுமிலை தன்னுரையும் பொருளும் இல்லை
தத்துவத்தின் உணர்த்தி சயம் இல்லை என்றும்
வானவரும் மானவரும் மனமும் வெள்க
வளம் பேசுமதிகேடன் மத்திமத்தான்
தேனநெறி கொண்டனைத்தும் திருடா வண்ணம்
செழுமதி போல் எழுமதியால் சேமித்தோமே

(15)

māṇamilai mēyamilai eṇṇum marr̥ōr
vādaneri ilaiyeṇṇum vādu pūṇḍa
tāṇumilai taṇṇuraiyum poruḷum illai
tattuvattiṇ uṇartti cayam illai eṇṇum
vāṇavarum māṇavarum maṇamum veḷga
vaḷam pēcumadikēḍaṇ mattimattāṇ
tēṇaneri koṇḍaṇaittum tiruḍā vaṇṇam

ceḷumadi pōl eḷumadiyāl cēmīttōmē ||

Meaning:- *madiyāl* = Through knowledge *ceḷumadi pōl eḷum* = that grows like the full Moon *cēmīttōm* *E* = we have indeed made the (world) safe (i.e., saved the world from the hands of the *Mādhyamika*) so that *maddimattāṇ* = the *Mādhyamika* *madikēḍaṇ* = with deranged mind,

who *māṇam ilai* = denies the existence of any authority, *mEyam ilai eṇrum* = claims that there is nothing to be cognized, *ilai eṇrum* = and saying that there is no *maṇṇor vāda neṇi* = alternate way to argue, *vādu pūṇḍa tāṇum ilai* = that neither does he, the arguer, exist, *ilai eṇrum* = nor does exist *tattuvattiṇ uṇartti* = the knowledge of the *Tattva*, (being argued about) *cayam* = or anything like winning the argument (thus saying that everything is *Śūnya*, i.e., non-existent); and

who (does all the above in a way that) *vāṇavarum* = the *devas*, *māṇavarum* = humans *maṇamum* = and (even his own) mind *veḷga* = would feel ashamed about,

tēṇa neṇi koṇḍu = so that like a thief *tiruḍā vaṇṇam* = he may not take away (wipe out) from the world *aṇaittum* = all the metaphysical concepts (*tattvas*).

Summary:- The *Mādhyamika* doctrine is “*Sarvaśūnya*” “Absolute Nothingness”. In this theory for identifying an object, there is nothing like acceptable evidence to fall back on; in fact, there is nothing to be understood from the evidence even if one existed. There is no procedure to debate; there is no debater, or the subject or its meaning to be debated. There is absolutely no *tattva* (metaphysical concept). There is nothing to win in the debate. Because of his being so weird, the *Mādhyamika* is ridiculed by not only the *devas* and the humans but also by his own mind. We have saved our *Siddhānta* by quashing such a person like him who has declared everything to be a *Śūnya*

(“Zero”), denied the existence of *Īśvara*, *Cetana* (the Sentient or the Animate) and the *Acetana* (the Inanimate) and does not accept the existence of any kind of order.

देवा मर्त्या हसन्ति स्वहृदय मिव वा नैव मानं न मेयं
 नो वान्यो वादमार्गो न च विवदनकृत् नात्मवाक् नैतदर्थः।
 न स्यात्तत्त्वानुभूतिः न हि जय इति च श्लाघमानो मतं स्वं
 दुर्बुद्धिं स्तेनमार्गोऽप्यकृत सकलचौर्यं त मेनं चिकीर्षुः ॥ १५।१ ॥
 वर्धमानकलाधीशप्रतीकाशमनीषया।
 दुर्वादिमाध्यमिकतो जगत् त्राये विमोचयन् ॥ १५।२ ॥

devā martyā hasanti svahr̥daya miva vā naiva mānaṁ na
 meyaṁ
 no vānyo vādamārgo na ca vivadanakṛt nātmavāk
 naitadarthaḥ |
 na syāttatvānubhūtiḥ na hi jaya iti ca ślāghamāno mataṁ svaṁ
 durbuddhiṁ stenamārgo'pyakṛta sakalacauryaṁ ta menaṁ
 cikīrṣuḥ | | 15 | 1 | |
 vardhamānakalādhīśapratīkāśamanīṣayā |
 durvādimādhyaṁikato jagat trāye vimocayan | | 15 | 2 | |

Original:

முற்றும் சகத்திலதென்றே பகட்டிய முட்டரை நாம்
 சுற்றும் துறந்து துறையில் நின்றே துகளாக்கிய பின்
 மற்றொன்றிலது மதி பல உண்டென்று வஞ்சனையால்
 சுற்றும் துறந்த யோகாசாரனைச் சதிக்கின்றனமே

(16)

murrum cagattiladenrē pagatṭiya muṭṭarai nām
 currum tuṛandu tuṛaiyil niṇrē tugaḷākkiya piṇ
 marroṇṛiladu madi pala uṇḍenru vañjanaiyāl
 carrum tuṛanda yōgācāraṇaic cadikkinṛaṇamē | |

Meaning:- *piṇ* = After *currum tuṛandu* = having demolished completely *tugaḷ ākkiya* = and reduced to dust *pagatṭiya muṭṭarai* = the foolish *Mādhyamikas* who were falsely proclaiming *enrē* = that *murrum cagat* = the entire universe *iladu* = is non-existent, *nām tuṛaiyil niṇrē* = while we ourselves stayed on the *Vedānta* path alone all the time, *cadikkinṛaṇamē* = (we) will (now) crush (defeat) *yōgācāranai* = the *Yogācāri* who *enru* = proclaimed that *pala madi unḍu* = (only) some form of *Jñyāna* exists and that *marru oṇru iladu* = nothing else (other than *Jñyāna*) exists, *vañjanaiyāl* = and because of this deceitful representation, *carrum tuṛanda* = gave up even the very slight advantage he might have gained.

Summary:- According to the *Mādhyamikas* there is nothing like *Jñyāna*, *Jñyātṛ* and *Jñeyya* (Knowledge, The Knower and The Known) and thus the entire universe made up of the above is non-existent. We, who accept the doctrine that *Jñyāna*, *Jñyātṛtva* and *Jñeyya* are not non-existent, i.e., they do exist, have just crushed those *Mādhyamikas* who are going round fooling people with their false arguments.

Next, we will quash the so-called *Yogācāri* who says “Only *Jñyāna* exists, but it is made up of the sensations of *Sukha* (happiness) and *Duḥkha* (sadness), and that nothing else other than this exists”.

नास्त्येवैतत् समस्तं जगदिति जगदुर्वञ्चका मध्यमा ये

मूढानुन्मर्द्य चाहं श्रुतिशिखरनिषण्णश्च तांश्चूर्णयित्वा।

नानाज्ञानं विनान्य न्नभवति किमपीत्युक्तवन्तं तमज्ञं

योगाचारं त्यजन्तं फललवमपि तत् सर्वशः खण्डयामि ॥ १६ ॥

nāstyevaitat samastaṁ jagaditi jagadurvañcakā madhyamā ye
mūḍhānunmardya cāhaṁ śrutiśikharaniṣaṇṇaśca
tāmścūrṇayitvā |
nānājñānaṁ vinānya nnabhavati kimapītyuktavantam
tamajñam
yogācāraṁ tyajantaṁ phalalavamapi tat sarvaśaḥ
khaṇḍayāmi || 16 ||

Original:

உளக்கதியை நாம் உள்ளி உள்ளந்தேறி
உலகத்தார் உகந்திசைய உலகுண்டென்றோம்
இளக்க அரிதாகிய நல் தருக்கம் சேர்ந்த
எழில் மறையில் ஈசனுடன் எம்மைக் கண்டோம்
விளக்கு நிரை போல் மதிகள் வேறாய் வேறொன்று
அறியாதே விளங்கும் என விளம்புகின்ற
களக்கருத்தன் கண்ணிரண்டும் அழித்தோம் நாணாக்
காகம்போல் திரிந்தவன் என் கதறுமாறே

(17)

uḷakkadiyai nām uḷli uḷḷandēri
ulagattār ugandicaiya ulaguṇḍeṇṇōm
iḷakka aridāgiya naḷ tarukkam cērnda
eḷil maraiyil īcaṇuḍaṇ emmaik kaṇḍōm
viḷakku nirai pōḷ madigaḷ vēṛāy vēṛoṇṇu
ariyādē viḷaṅgum eṇa viḷambugiṇṇa
kaḷakkaruttaṇ kaṇṇiraṇḍum aḷittōm nāṇāk
kāgampōḷ tirindavaṇ eṇ kadaṛumārē | |

Meaning:- *nām* = We *enrom* = have stated *ulagu* = that this universe *unḍu* = does exist, *uḷli* = by accepting as true (without ignoring) *uḷak kadiyai* = the well authenticated methods of argument and in a way *ulagattār* = that the people of this world *ugandu* = may gladly *ullam tēri* = and with confidence in their mind *icaiya* = would accept it; *īcan uḍaṇ emmaik kaṇḍōm* = we saw *Īśvara* and the collection of *jīvas* [or in other words, the collection of *jīvas* along with *Īśvara* Who is their *Antaryāmi* (One residing within them)] as distinct from each other, *eḷil maraiyil* = in the exquisite *Veda iḷakka aridāgiya* = that cannot be shaken *nal tarukkam cērnda* = and that includes coherent arguments; and *alittōm* = (we) destroyed *kaṇ iraṇḍum* = both the eyes (namely, the Knower and the Object being Known) *kaḷak karuṭṭaṇ* = of the cunning *Yogācāri viḷambugiṇra* = who says that *madigal* = the intellects (*Jñyānas*), *viḷakku nirai pōl* = like the light from a lamp (flame) *vēru onru ariyādē* = not cognizant of anything else (other than itself), *viḷaṅgum eṇa* = shine *vēr āy* = as separate individual (flashes). *eṇ* = How can we describe the plight of that *Yūgācari nāṇā kāgam pōl tirindu* = running around like the shameless *Kākāsura* (in Ramayana) *kadaṟu mārē* = and pleading (for mercy)? (i.e., it is impossible to describe).

Summary:- *Yogācārari*'s theory can be summarized as:

Jñyāna is momentary; it is born each moment and gets destroyed the very next moment. In addition, it cannot also have any object other than itself as its target. Therefore, there is nothing like an external object. The so called *Ātman* is nothing but the succession of off-springs of *Jñyāna* that appear each moment. If that is so then it means that *Ātman* is not permanent (as per this reasoning).

However, even though the the flame of the lamp is different at different at instants, the flame has the same form at all instants, it appears to an observer as steady permanent flame. In the same

way since the *Jñyāna* offsprings all look alike, they will be perceived as the *Ātman* that is permanent. But, this contradicts the earlier hypothesis that *Ātman* is transitory.

Thus, using the *yogācārī*'s own tactics, we have established that the *Cetana-Acetana-Īśvara* entities, whose existence he denies, do indeed truly exist. Further more, we have quashed his argument, namely "There is nothing like a *Jñyātṛ* (Knower) or *Jñeyya* (Object to be known); both of them are false", and thereby caused his doctrine to be destroyed. In Ramayana, we have heard about *Kākāśura*, who misbehaved with *Sītādevi* and had to run around shamelessly all over the three *lokas* with no one to save him before he eventually surrendered to *Śrī Rāma* and sacrificed one of his eyes. Likewise, and in fact even worse, this *Yogāchārī* had to go around losing two eyes, namely, the above mentioned two theories which he shamelessly pursued (i.e., we totally destroyed him).

अङ्गीकृत्य प्रमाणप्रवणसुमनसो नैकरीतीर्वयं ताः

स्वान्ते विश्वस्य तुष्टा जगति नरवरा यद्यथेच्छन्ति लोकान्।

तद्वत्सन्तीत्यवादिष्महि निगमततौ निश्चलायां सुतर्कैः

जुष्टायां आत्मसङ्घान् ददृशिम भगवद्योग मासेदुषोऽस्मान् ॥ १७।१ ॥

दीपज्वालाप्रभावन्मतय इह पृथग्भाविता अप्यनन्याः

नान्यज्ञा उल्लसन्तीत्यतिवचनवतां चोरभावोग्भितानाम्।

योगाचाराभिधानां नयनयुग मिदं वस्तु वेत्ता च मिथ्ये-

त्याविद्येम ह्यलज्ज स्सतु बलिभुगिव भ्राम्यति ब्रूमहे किम् ॥ १७।२ ॥

aṅgīkr̥tya pramāṇapraṇaṣumanaso naikaṛītīrvayaṁ tāḥ
 svānte viśvasya tuṣṭā jagati naravarā yadyathecchanti lokān |
 tadvatsantītyavādiṣmahi nigamatatau niścalāyāṁ sutarkaiḥ
 juṣṭāyāṁ ātmasaṅghān dadṛśima bhagavadyoga
 māseduṣo'smān || 17 | 1 ||
 dīpajvālāprabhāvanmataya iha pṛthagbhāvitā apyananyāḥ
 nānyajñā ullasantītyativacanavatām corabhāvogbhitānām |
 yogācārābhidhānāṁ nayanayuga midam vastu vettā ca mithye-
 tyāviddhyema hyalajja ssatu balibhugiva bhrāmyati brūmahe
 kim || 17 | 2 ||

Original:

பொருள் ஒன்றிலதென்று
 போதமொன்றும் கொண்ட பொய்யரை நாம்
 தெருள் கொண்டு தீர்த்த பின்
 காணவொண்ணாப் பொருள் தேடுகின்ற
 மருள் கொண்ட சூதுரைக்கும்
 செளத்திராந்திகன் வண்ணிக்கை நாம்
 இருள் கொண்ட பாழுங்கிணறென்று
 இகழ்ந்தோட இயும்புவமே

(18)

poruḥ oṇṇiladenru
 pōdamonrum koṇḍa poyyarai nām
 teruḥ koṇḍu tīrtta piṇ
 kāṇavoṇṇāp poruḥ tēḍuginra
 maruḥ koṇḍa cūduraikkum
 cauttirāṇḍigaṇ vaṇṇikkai nām
 iruḥ koṇḍa pālunḱiṇarenru
 igaḷndōḍa iyumbuvamē | |

Meaning:- *nām* = We *tīrta* = have put down *teruḷ koṇḍu* = using our enlightened knowledge *poyyarai* = the lying *Yogācāri* *poruḷ oṇṇu iladu eṇṇu* = who maintains that an externally unrecognizable object does not actually exist, *p{b}ōdam oṇṇum koṇḍa* = but accepts the existence of only *Jñyāna*. *piṇ* = After this, *nām* = we, (who are always concerned about the well-being of others) *iyambuvam* = will quash *cauttirāndigaṇ vaṇṇikai* = the method of description of the doctrine of the *Sautrāntika* *tēḍugiṇṇa* = who uses *Anumāna* (inference) to search for *kāṇa oṇṇap poruḷ* = the object that cannot be directly seen (after accepting that it exists) *cūdu uraikkum* = by making deceptive arguments *maruḷ koṇḍā* = based on ignorance [i.e., one who uses false crooked arguments that cause confusion in the minds of people]. [To summarize, the *Yogācāri*, accepted the existence of *Jñyāna* only and denied the existence of any external object; the *Sautrāntika* said that external object exists; that its existence can be inferred; that *Jñyāna*'s form is that object and that the object is hidden under *Jñyāna*. Thus the difference between the *Yogācāri* and the *Sautrāntika* is that the former denied the existence of the object. The latter starts with the acceptance of the existence of that object but then through flawed logic essentially ends up effectively denying its existence]. (We will refute his logic and urge people so that they (the so enlightened people) *igaḷndu* = can discard it and *ōda* = run away from it *pālum kiṇaṇ eṇṇu* = (realizing) that it is like a disused open well *iruḷ koṇḍa* = which they have seen in the night (darkness) (i.e., I will ensure that people will see the fallacies in that theory and will not follow that doctrine).

Summary:- Using the power of our intelligence we have been able to totally demolish and destroy the *Yogācāri* who maintains “There is no external object. All that exists is only *jñyāna*”.

Now we will attack the category of *bauddhas*, known as the *Sautrāntika*. This person accepts “external object” but tries to prove its existence from “*Anumāna* (inference)”. However, he tries to do this through deceptive tactics based on stupidity. I will be pointing out very clearly the flaws in this theory so that people may not subscribe to this defective theory which is full of mischievous tricks, and shun this doctrine like “a disused open well (pit) that can be clearly seen even in darkness of the night”.

बाह्यं वस्तु न किञ्चिदस्ति च विना ज्ञानादिति प्रोचुषः

मिथ्योक्तीर्वदतो निराचकृमहे ज्ञानावलम्बा ततः।

वस्त्वन्वेषयत स्त्वदृश्य ममतेः सौत्रान्तिकस्यानृजोः

भङ्ग्यामो मत मन्धुमन्धतमसे दृष्टं त्यजेयुर्यथा ॥ १८ ॥

bāhyaṁ vastu na kiñcidasti ca vinā jñānāditi procuṣaḥ
mithyoktīrvadato nirācakṛmahe jñānāvalambā tataḥ |
vastvanveṣayata stvadṛśya mamateḥ sautrāntikasyānṛjoḥ
bhañkṣyāmo mata mandhumandhatamase dṛṣṭaṁ
tyajeyuryathā || 18 ||

Original:

நிலையில்லாப் பொருள் மதியை விளைத்துத் தான்சேர்
நிறங்கொடுத்துத் தான் அழியும் தன்னால் வந்த
நிலையில்லா மதி தன்னில் நிறத்தைக் காணும்
இது காணும் பொருள் காண்கை என்ற நீசன்
முலையில்லாத் தாய் கொடுத்த முலைப்பால் உண்ணும்
முகமில்லா மொழியெனவே மொழிந்த வார்த்தை

தலையில்லாத் தாளுரும் கணக்காய் நின்ற
கட்டளை நாம் கண்டின்று காட்டினோமே

(19)

nilaiyillāp poru| madiyai viḷaittut tāṇcēr
niraṅgoḍuttut tāṇ aliyum taṇṇāl vanda
nilaiyillā madi taṇṇil niṇattaik kāṇum
idu kāṇum poru| kāṇkai eṇṇa nīcaṇ
mulaiyillāt tāy koḍutta mulaippāl uṇṇum
mugamillā moliyēṇavē molinda vārttai
talaiyillāt tālūrum kaṇakkāy niṇṇa
kaṭṭalai nām kaṇḍiṇṇu kāṭṭiṇōmē | |

Meaning:- (Now on the theory of the *Sautrāntika*): *poru|* = the object *nilai illā* = is not permanent; *madiyai viḷaittu* = After creating *Jñyāna* (cognition) and *koḍuttu* = giving (it) *niṇam* = the colour *tāṇ cēr* = that it (the object) has acquired *tāṇ aliyum* = it (the object) will disappear; *madi* = the cognition *taṇṇāl vanda* = that came from it *nilai illā* = is also not permanent; *taṇṇil niṇattai kāṇum* = it (*Jñyāna*) sees the colour in it; *idu kāṇum* = Seing like this *poru| kāṇkai* = is what is known as realization of the object. *eṇṇa molinda vārtai* = The theory thus put forward *nīcaṇ* = by the lowly *Sautrāntika* *niṇṇa kaṭṭalai kaṇakkāy* = stands at the same level of credibility as *mulai pāl uṇṇum* = drinking the breast milk *mulai illāda tāy koḍutta* = from a mother who does not have any breasts, and *molī eṇavē* = the words uttered by *mugam illā* = a person who does not have a mouth, and *tāl ūrum* = walking with his legs *talai illā* = by one who does not have a head. *nām kaṇḍU* = We have seen this (examined this theory) *iṇṇu kāṭṭiṇōm* = and exposed (all the flaws in his theory) now.

Summary:- *Sautrāntikas* belong to a group of *bauddhas*. Their theory is as follows: “They do not deny the existence of external objects. They accept that they exist. However, they just create *Jñyāna* (cognition), impart the awareness of the colours they carry and then perish. How is it possible for one to cognize through the senses such objects whose intrinsic nature is to perish momentarily? Obviously, it is not possible. Likewise, even the cognition of the object is also going to remain just for one moment only and then perish. That momentary cognition itself is referred to as ‘*Ātman*’. It is this ‘*Ātman*’ that experiences the various colours that have been created inside it by the external objects. That experience is what is known as Object Realization”.

Since in this theory, *Jñyāna* is to be created only after the object comes into existence, it has to be accepted that that object which exists only momentarily before perishing, should have perished as and when the *Jñyāna* was being created. Only in the next moment after the *Jñyāna* is born, will the object be able to express colours such as blue, etc. Hence, one has to concede that the external object which perishes in the next (second) moment after the moment it is born, has to give out its colours of blue, etc, in the next moment after that (i.e., third moment) to the *Jñyāna*. This is obviously an impossibility. Further more, since even the *Jñyāna* is also going to exist only for one moment before perishing, it has to receive the colour information from the object in the next moment and cognize it in the next moment after that. This is also impossible, i.e., “Object Realization” cannot occur. Thus, this theory of the *Sautrāntika* is rejected in this *Adhikāra* as being absolutely unrealistic like a child drinking milk from the breasts of a mother who has no breasts, or one without a mouth trying to speak or one without a head trying to walk on the feet.

वस्तु त्वस्थिर मेव तच्च धिषणा मुत्पाद्य तत्रात्मनः
 वर्णं न्यस्य विनश्यति स्वयं मथो सा चेद मालोकते।
 एतन्नोऽखिलवस्तुदर्शन मिति प्रोवाच नीचश्च यः
 स्तन्यं निस्तनमातुरत्र धयतो वाचा सदृक्षो भवेत्॥ १९।१॥
 आस्याभाववतो नरस्य वचसां यद्वत्प्रवृत्तिर्भवेत्
 गच्छत्येव विमस्तकोऽपि पुरुषः पद्भ्या मितिवोदितम्।
 तत्सौत्रान्तिकजल्पितं मत मिदं सम्यग्विदित्वा वयं
 तद्दोषानभिदध्महे तदुदितं सर्वं निराकुर्महे॥ १९।२॥

vastu tvasthira meva tacca dhiṣaṇā mutpādyā tatrātmanah
 varṇam nyasya vinaśyati svaya matho sā ceda mālokate |
 etanno'khilavastudarśana miti provāca nīcaśca yaḥ
 stanyam nistanamāturatra dhayato vācā sadṛkṣo
 bhavet || 19 | 1 ||
 āsyābhāvavato narasya vacasām yadvatpravṛttirbhavet
 gacchatyeva vimastako'pi puruṣaḥ padbhyā mitivoditam |
 tatsautrāntikajalpitaṁ mata midam samyagviditvā vayam
 taddoṣānabhidadhmahe taduditaṁ sarvaṁ
 nirākurmahe || 19 | 2 ||

Original:

காண்கின்றவன் இலை காட்சியும் கண்டதும் உண்டவை தாம்
 ஏண்கொண்டன அன்று இவற்றில் குணமு நிலையுமிலை
 சேண் கொண்ட சந்ததியால் சேர்ந்தும் ஒன்றென நிற்கும் என்ற
 கோண்கொண்ட கோளுரை வைபாடிகன் குறை கூறுவமே (20)

kāṅgiṇṛavaṇ ilai kātciyum kaṇḍadum uṇḍavai tām
 ēṇkoṇḍaṇa aṇru ivarṛil kuṇamu nilaiyumilai
 cēṇ koṇḍa cantatiyāl cēṇdum oṇṛeṇa nirkum eṇṛa
 kōṇkoṇḍa kōḷurai vaibāḍigaṇ kuṛai kūruvamē ||

Meaning:- *kūruvam* = We will state *kuṛai* = the shortcomings (flaws) of *kōṇ koṇḍa* = the cunning-minded koL *urai* = evil-speaking *vaibāḍigaṇ* = *Vaibhāṣika* *eṇṛa* = who said, “*kāṅgiṇṛavaṇ* = the cognizer of objects, *Jīvātman* *ilai* = does not exist (is false); *kātciyum* = the sight (the cognition) and *kaṇḍadum* = the cognizable object *uṇḍu* = exist (is True); *avai taam* = the cognition and the object *ēṇ koṇḍaṇa aṇru* = are innumerable (countless). *ivarṛil* = In these *guṇamum* = *Guṇa* (attribute) as well as *nilaiyum* = permanency *ilai* = are not present; *cēṇdum* = By being collectively together *cantatiyāl* = for successive generations *cēṇ koṇḍa* = for ever from the past, *nirkum* = they will exist *oṇṛu eṇa* = so as to be called as one”.

Summary:- The *Vaibhāṣika*s argue as follows: “There is no such entity as *Jīvātman* who is the cognizer of objects. It is false to say it exists. Both *Jñyāna* (the Intellect) and the object that is cognizable by it are real. However, they are not permanent. They will perish in the very next moment (i.e, they are momentary in existence). Both of these entities are countless in number. They do not have any attributes. The object is always atomic in form. Since they are identical from instant to instant like the flame from a lamp, both *Jñyāna* and the object from the collection of atoms are cognized.

Though there are countless number of atoms, since they collectively appear as one object, the object is cognized as ‘one pot’. Even though it exists only for just one moment before perishing, since the flame of the lamp remains of the same kind at all moments, it it gives the impression ‘It is the same flame as seen earlier’. Likewise since the atoms making up the object are

of the same kind, it creates the impression, ‘It is the same pot as seen earlier’.”

We will expose all the flaws in such theories put forth in whatever way they like by the blabbering *Vaibhāṣikas* and destroy such theories completely.

द्रष्टा नास्ति च दृष्टि रस्ति बहवो दृश्या असङ्ख्या मताः

नास्त्येतेषु गुणो न वा स्थिति रहो सर्वत्र वा सर्वदा।

ते चानादिपरंपरासमुदिता अप्येक एवेति वै

वक्तुर्वक्रगतेर्वदामि कुमतेर्वैभाषिकस्योनताम्॥ २० ॥

draṣṭā nāsti ca dṛṣṭi rasti bahavo dṛśyā asaṅkhyā matāḥ
nāstyeṭeṣu guṇo na vā sthiti raho sarvatra vā sarvadā |
te cānādiparaṁparāsamuditā apyeka eveti vai
vakturvakraगतervadāmi kumatervaiabhāṣikasyonatām || 20 ||

Original:

கும்பிடுவார் ஆரென்று தேடுகின்றார்

குணங்களையும் தங்களுக்குக் கூறுகின்றார்

தம் படியைத் தமர்க்குரைத்துப் படிவிக்கின்றார்

தமக்கினிமேல் வீடென்று சாதிக்கின்றார்

தம் புடவை உணல் குறித்து நெடிதெண்கின்றார்

சந்ததிக்குத் தவம் பலிக்கத் தாம் போகின்றார்

செம்படவர் செய்கின்ற சிற்றினிப்பைச்

சேவகப் பற்றுடனே நாம் செகுத்திட்டோமே

(21)

kumbiḍuvār āreṇru tēḍuginrār
kuṇaṅḡalaiyum taṅḡalukkuk kūruginrār
tam paḍiyait tamarkkuraittup paḍivikkiṇrār
tamakkiṇimēl vīḍeṇru cādikkiṇrār
tam puḍavai uṇal kurittu neḍidenḡinrār
cantatikkut tavam palikkat tām pōḡinrār
cemaḍavar ceyḡinra cirriṇippaia
cēvakap parruḍaṇē nām ceguttiṭṭōmē ||

Meaning:- They (the *Vaibhāṣikas*) *tēḍuginrār* = will be searching *kumbiḍuvār ār eṇru* = for who will bow down to them (i.e., who will become their *śiṣyas*); *kūruginrār* = they will talk (attribute) *kuṇaṅḡalaiyum* = virtues (such as *Ahimsā*, etc) *taṅḡalukku* = to themselves; (they) *uraittu* = teach *tam paḍiyai* = their views (accepted in their faith) *tamarkku* = to their disciples *paḍivikkiṇrār* = and make them follow the same; (they) *cādikkiṇrār* = profess *iṇi mēl* = that here afterwards, *vīḍu eṇru* = there is *Mokṣa* (assured) *tamakku* = for them; *neḍidu eṇḡinrār* = (they) will care very much *kurittu* = about *tam puḍavai* = their clothes (that they want), *uṇal* = and food; *tām tavam pōḡinrār* = (they) will go to perform *tapas cantatikku palikka* = in order to get beneficial outcomes for their future generations. *nām* = we *cēvakap parruḍaṇē* = having great devotion towards *Bhagavat Seva* (service to God) *cidaittiṭṭōmē* {*ceguttiṭṭōmē*} = will indeed quash and tear down to pieces *cittiṇippai* = that kind of chatter having very little substance (while just sounding very nice to the ears) that (such) *cemaḍavar* = fisherman-like *vaibhāṣikas cēyḡinra* = generate.

Summary:- The *Vaibhāṣika* accepts both *Jñyāna* and *Vastu* (Object). But he says both of them have no *guṇas* (attributes). He further says that those two entities live only momentarily and

perish in the next moment. All these statements are in fact in contradiction to his own way of life. His theory stands in contradiction to what he does and preaches.

For example, these people try hard to acquire and collect disciples in order that their reputation and wealth may grow. They profess that they indeed are the treasure houses of virtues like *Ahiṃsā* (non-violence), *Vairāgya* (renunciation) etc. They will loudly proclaim that immediately after death *Mokṣa* is assured for them. They, however, go to extreme trouble to acquire food and clothes; they will withstand great hardship by taking to extremely severe penance to secure unbroken prosperity for their progeny. Aren't these things completely opposite to their argument, "Every thing is momentary and has no virtue"?

In this way, we will expose their flaws and quash their worthless statements with their own audacious sayings.

The fishermen trying to catch fish attach some worm or insect to the end of their fishing rod. The poor fish are lured by that tiny amount of food and will get caught. In the same way, the laymen are fooled by the crooked talks of these people and will get ruined. Therefore, this sect is to be struck down and avoided.

The comparison of the *vaibhāṣika*s to fishermen is very appropriate. The fishermen are called "*cembaḍavar*" in Tamil. Here, this word can also be used to mean "Clad in red ochre clothes" i.e., *bhikṣus* (as Buddhist mendicants are called). The author *Svāmi Dēcikaṇ* has thus shown here his skill in the use of words with double meaning to make a point.

केवात्र प्रणमन्ति न स्त्विति समन्विष्यन्ति ये तादृशान्

स्तुन्वन्त्यात्मगुणान् स्वयं निजमतं शिष्येभ्य उत्त्वा स्वकान्।

तान् कुर्वन्ति च साधयन्त्ययमितो मोक्षो ध्रुवो न स्त्विति

स्वीयं वस्त्रं मथाशनं प्रति तथा सञ्चिन्तयन्त्याकुलाः ॥ २१।१॥

गच्छन्त्यात्मकुलीनसत्फलसमावाप्त्यै तपः कर्मणे

मत्स्यग्राहिसधर्मकर्मिण इह क्षुद्रार्थवैभाषिकान्।

सारासारविवेकिनो वय मिमे सेवारसास्वादिनः

क्षोदीकुर्मह ईदृशान् कपटिनो दुष्टस्वभावाहितान् ॥ २१।२॥

kevätra praṇamantinastviti samanviṣyanti ye tādrśān
stunvantiyātmaguṇān svayaṁ nijamataṁ śiṣyebhya uttkā
svakān |

tān kurvanti ca sādhayantyayamito mokṣo dhruvo na stviti
svīyaṁ vastra mathāśanaṁ prati tathā

sañcintayantyākulāḥ | | 21 | 1 | |

gacchantyātma kulīnasatphalasamāvāptyai tapaḥ karmaṇe

matsyagrāhisadharmakarmiṇa iha kṣudrārthavaibhāṣikān |

sārāsāravivekino vāya mīme sevārasāsvādināḥ

kṣodīkurmaha īdrśān kapaṭino duṣṭasvabhāvāhitān | | 21 | 2 | |

Original:

வேதங்கள் மௌலி விளங்க வியாசன் விரித்த நன்னூல்

பாதங்களான பதினாறில் ஈசன் படி மறைத்துப்

பேதங்கள் இல்லையென்று ஓர் பிரமப்பிச்சியம்புகின்ற

போதங்கழிந்தவனைப் புத்தர் மாட்டுடன் பூட்டுவமே (22)

vēdaṅgaḥ mauli viḷaṅga viyācaṇ viritta naṇṇūl

pādaṅgaḷāṇa paḍiṇārīl īcaṇ paḍi maraittup

pēdaṅgaḷ illaiyeṇṇu ōr piramappicciyambugiṇṇa

pōdaṅgaḷindavaṇaip puttara māṭṭuḍaṇ pūṭṭuvamē | |

Meaning:- *pūṭṭuvamē* = We will group together *buddar māṭṭuḍaṇ* = with the dumb animal-like followers of the *Buddha Matam* *pōdam kaḷindavaṇai* = the person who is devoid of *tattvajñyāna*, who *īcaṇ paḍi maraittu* = hides (masking) the form and the pious attributes of *Paramātman* (that have been confirmed) *pādaṅgaḷāṇa paḍiṇāril* = in the 16 *pādas* (sections) *nal nūl* = of the great *brahmasūtras* *viyācan viritta* = that were expounded by the Sage *Vyāsa viḷaṅga* = illuminating *vedaṅgaḷ mauli* = the *Vedānta śāstras* considered to be the pinnacle of the *vedas*, and who *pēdaṅgaḷ illai eṇru* = by saying that there are no *bhedas* (differences) at all, *iyambugiṇṇa* = falsely ascribes *ōr piramappiccu* = illusion to the incomparable *Brahman*.

Summary:- With the intention of expounding the correct meaning of the *upaniṣats*, *Śrī Vedavyāsa* composed the four chapters and sixteen sections of the *brahmasūtras* based on the upanishadic statements. The *Advaitins* do not accept the auspicious *guṇas* (attributes), *svarūpa* (form), etc of the *Paramātman* that are clearly indicated by these *Vedānta śāstras*; instead, they claim that “*Jñyāna* (Consciousness) without any attributes is alone *Brahman*; there is no such entity as *Ātman* apart from *Brahman*; that *Brahman* is the only Reality; other than that, every thing else is false; and if the rest of the things appear as real, that appearance is merely due to its (*Brahman*’s!) illusion”. We will group those people who argue in the foregoing manner with the *bauddhas* and quash all of them such that they cannot raise their ugly heads.

वेदानां मौलिदेशा इव विशदपरब्रह्मभावप्रकाशाः

व्याख्यातृव्यासनिर्गुणविकनिधिपरब्रह्मसूत्रेऽपि तन्त्रे।

रीतीः पादेषु हित्वा षडधिकदशसु प्रोच्य भेदो नहीति

भान्तं तं वीतबोधं सह सुगतवृषेणेह संयोजयामः ॥ २२ ॥

vedānām maulideśā iva viśadaparabrahmabhāvaprakāśāḥ
vyākhyātr̥vyāsaniryadbhavianidhiparabrahmasūtre'pi tantre |
rītīḥ pādeṣu hitvā ṣaḍadhikadaśasu procya bhedo nahīti
bhāntam tam vītabodham saha sugatavṛṣeṇeha
saṁyojayāmaḥ || 22 ||

Original:

பிரிவில்லா இருள் ஒன்று பிணக்கொன்றில்லாப்
பெரு வெயிலை மறைத்துலகம் காட்டுமென்ன
அறிவில்லா அறிவொன்றை அவித்தை மூடி
அகம்புறமென்றிவை அனைத்தும் அமைக்கும் என்பார்
செறிவில்லாப் புத்தருடன் சேர்ந்து கெட்டார்
சீவனையும் ஈசனையும் சிதைக்கப் பார்த்தார்
நெறியில்லா நேர்வழியும் தானே யானான்
நெடுமாலை நாம் அடைந்து நிலை பெற்றோமே (23)
pirivillā iruḷ oṇṇu piṇakkonṇillāp
peru veyilai maṛaittulagam kāṭṭumenna
arivillā arivonṇrai avittai mūḍi
agampuraṁeṇṇivai aṇaittum amaikkum eṇbār
ceṇṇivillāp puttaruḍaṇ cērndu keṭṭār
cīvaṇaiyum īcaṇaiyum cidaikkap pārttār
neṇṇiyillā nērvaiyum tāṇē yāṇāṇ
neḍumālai nām aḍaindu nilai perṛōmē | |

Meaning:- *eṇbār* = (The *Advaitins*) say that *enna* = just like
pirivu illā = unseparated *iruḷ oṇṇu* = darkness *maṛaittu* = covering

piṇakku oṇru illā = an unobstructed (unmaskable) *peru veyilai* = bright light *ulagam kāṭṭum* = will light up the world, (so also) *avidḍai* = *Avidyā* (Illusion) *mūḍi* = covering up *aṛivu oṇṇai* = the *Jñyānasvarūpa Parabrahman* (the One Who is the Personification of Conciousness) *aṛivu illā* = lacking in the quality of *Jñyāna*, *amaikkum* = creates *ivai aṇaittum* = all these things of this world *eṇru* = known as *agam puram* = inner (*Ātman*, etc) and external [*Jagat* (the material universe, *Bhūta* (the elements) etc.] objects. (In this way, the *Advaitins*), *cērndu* = joining *uḍaṇ* = along with *buddar* = the *bauddhas* *keṭṭār* = have lost their way and *cidaikkap pārttār* = have started to destroy *cīvaṇaiyum* = both the *Jīva īcaṇaiyum* = and *Īśvara*. *nām* = We (who have not been trapped in that faith) *aḍaindu* = have sought refuge *neḍu mālai* = in God having long-lasting affection (for His devotees), Who *tāṇē āṇāṇ* = has Himself become *nēr valiyum* = the straight Path for us *nēri illā* = with no other means (i.e, being Himself the Only Means) and *nilai perṛōmē* = are saved by realizing (our own) eternal *Svarūpa* (Form).

Summary:- The *Advaitin* says, “*Brahman* alone is Real. It does not have qualities such as *Jñyāna* (Conciousness), etc., but it will remain as *Jñyānasvarūpa* (Pure Conciousness). There is absolutely nothing other than *Brahman*. The *Brahmasvarūpa* (*Brahman* form) is associated eternally with *Māyā* (illusion). Its only characteristic is to mask *Brahman*. Since it is thus masked by illusion, *Brahman* will not exhibit its natural *svarūpam* (form). The entity, “*Māyā*” is one that has the qualities of *Sattva-Rajas-Tamas*; one cannot determine whether it is *Satya* (True) or *Asatya* (False); it masks *Brahman* which supports it, and it keeps changing every moment. This *Māyā* produces physical phenomena like earth, etc and also mental phenomena such as *Jñyāna* (cognition), *lcChā* (like), *Dveṣa* (hatred), etc. *Avidyā* is

also said to do the same”. This is all equivalent to saying that darkness will cover a large source of light and then will itself show every one all the things in the world!

On one side, the *Advaitin* says: “*Jñyāna* alone is real. That alone is *Brahman*. Every thing else is false. That *Jñyāna* will never perish; it is eternal. That is the one and only entity. It possesses no *guṇas* (attributes)”. This means that the *Nityatva* (eternality) and *Ekatva* (unity) that they talk about are all just fictitious. It has no *adharma*s in it. The *Veda* that we have accepted as authority, its authenticity, and understanding it are all unreal; these are just the product of *Jñyāna*”.

On the other side, one of the *bauddhas*, namely the *Yogācāri* says: “*Jñyāna* alone is real. Every thing else is false; even that *Jñyāna* is momentary; it is born again and again. It has no *Dharma* in it”. This means that whatever he talks about as *Anityatva* (non-eternality) and *Bahutva* (multiplicity) are all fictitious. His source of authenticity, namely *Bauddhāgama*, its authenticity and the knower of that are all likewise also false.

Even though the above two philosophies differ from each other in some aspects such as *Jñyāna* being one vs many, eternal vs momentary, they share several major concepts. For this reason, we have grouped the *advaitins* with the dumb animals namely *bauddhas*, in directing our attack.

विश्लेषानर्हमन्धंतमस मिह महो निर्विवादं परीत्य

लोकं सन्दर्शयेदित्युदित मिव चिदाकार मज्ञं त्वविद्या।

ब्रह्मावृत्यैवमन्तर्बहिरपि सृजतीत्याहुरेतत्समस्तं

निर्वेदेस्ते च बौद्धैः स्सह विलयमिता स्सर्वथाद्वैतिनोऽमी ॥ २३।१ ॥

जीवात्मान मथेश्वरं च परितो विध्वंसमाना स्वतः

नष्ट धूततदीयमार्गकुशला रामानुजीया वयम्।

ईशं संश्रितरक्षिणं स्वशरणापेतं च नारायणम्

श्रीमन्तं करुणानिधिं ह्युपगता धन्या स्म उज्जीविताः ॥ २३।२ ॥

viśeṣānarhamandhamāmasa miha maho nirvivādaṁ parītya
lokaṁ sandarśayedityudita miva cidākāra majñāṁ tvaityā |
brahmāvṛtyaivamantarbahirapi srjatītyāhuretatsamastaṁ
nirvedaiste ca bauddhai ssaha vilayamitā
ssarvathādvaitino'mī || 23|1||
jīvātmāna matheśvaraṁ ca parito vidhvaṁsamānā ssvataḥ
naṣṭā dhūtataḍīyamārgakuśalā rāmānujīyā vayam |
īsaṁ saṁśritarakṣiṇaṁ svaśaraṇāpetam ca nārāyaṇam
śrīmantaṁ karuṇānidhiṁ hyupagatā dhanyā ssma
ujjīvitāḥ || 23|2||

Original:

சோதனை விட்டொருத்தன் சொல மெய்யெனச் சோகதரைச்
சேதனை அற்றவர் என்று சிதைத்த பின் சீவர்கட்கோர்
வேதனை செய்கை வெறுமறமென்று விளம்பிவைத்தே
மா தவம் என்று மயிர் பறிப்பார் மயல் மாற்றுவமே (24)

cōḍaṇai viṭṭoruttaṇ cola meyyeṇac cōgadaraic
cēṭaṇai arṛavar eṇru cidaitta piṇ cīvargaṭkōr
vēḍaṇai ceygai vēṛumaṛameṇru viḷambivaittē
mā tavam eṇru mayir paṛippār mayal mārṛuvamē | |

Meaning:- *cidaitta piṇ* = After having quashed *cēṭaṇai arṛavar eṇru* = as lacking in intelligence *cōgadarai* = the *baudhdhas* (and their doctrine), who *mey eṇa* = accepted as truth

oruttan what one person (the **Buddha**) *cola* = said *cōdanai viṭṭu* = abandoning what is stated (in the **Veda** not written by any human), *mār̥ruvam ē* = we will dispel *mayal* = the ignorance *mayir parippār* = of the **jainas** who pluck (their own) hair *mā tavam enru* = thinking as great **Tapas** *viḷambi vaittē* = by simply proclaiming *veṛum maṛam enru* = that it is a worthless sin *ōr vēdanai ceygai* = to cause grief *cīvargaṭku* = to living beings (**jīvas**).

Summary:- The **Buddha** did not accept as authoritative truth the **vedas** that are eternal and not written by any humans. Instead, he preached his students whatever he thought was correct. They also accepted whatever he told them to be the truth. We have just finished condemning those **baudhdhas** as people lacking intelligence. Next, we will expose the limit of understanding of the **jainas** and will dispel that ignorance.

Isn't non-violence i.e., not hurting any living being the main tenet of the jains? However, in contradiction of that principle, they pull out their own hairs and increase their own misery, thinking that this is a great **Tapas** they are performing. Only they can justify this argument.

हित्वा वेदोक्त मेको यदि वदति तदेवाप्तवाक्यं च सत्यं

मन्वानान् बुद्धिहीनान् सुगत मनुगतान् खण्डयित्वा र्हतानाम्।

जीवानां हिंसनं यन्महदघमिति ये घोषयन्त स्वकेशान्

लुञ्चन्त्येतन्महिष्ठं तपझति वदतां प्रोज्झयेमाज्ञतां ताम्॥ २४॥

hitvā vedokta meko yadi vadati tadevāptavākyaṁ ca satyaṁ
manvānān buddhihīnān sugata manugatān
khaṇḍayitvārhatānām |

jīvānām himsanaṁ yanmahadaghamiti ye ghoṣayanta
 ssvakeśān
 luñcantyetaṇmahīṣṭhaṁ tapajhati vadatām projjhayemāññatām
 tām || 24 ||

Original:

சொன்னார் தாம் சொன்னதெலாம் துறவோம் என்றும்
 சொன்னதுவே சொன்னதலதாகும் என்றும்
 தின்னாதும் தின்னுமதும் ஏகம் என்றும்
 சிறியனுமாம் பெரியனுமாம் சீவன் என்றும்
 மன்னாதும் மன்னுமதும் ஒன்றே என்றும்
 வையம் எலாம் விழுகின்றதென்றும் என்றும்
 தென்னாடும் வடநாடும் சிரிக்கப் பேசும்
 சினநெறியார் சினம் எல்லாம் சிதைத்திட்டோமே (25)

coṇṇār tām coṇṇadelām tuṛavōm eṇṇum
 coṇṇaduvē coṇṇadaladāgum eṇṇum
 tiṇṇādum tiṇṇumadum ēkam eṇṇum
 cīriyaṇumām periyaṇumām cīvaṇ eṇṇum
 maṇṇādumaṇṇumadum oṇṇē eṇṇum
 vaiyam elām viḷuginṛadenṇum eṇṇum
 teṇṇāḍum vaḍanāḍum cirikkap pēcum
 ciṇaneṇṇiyār ciṇam ellām cidaittiṭṭōmē | |

Meaning:- *ciṇa neṇṇiyār* = The people belonging to the *Jaina* faith who say *eṇṇum* = that *ellām* = all that *coṇṇār tām* = the proponents of different doctrines *coṇṇadu* = have said *tuṛavōm* = should be rejected; *eṇṇu* = that *coṇṇaduvē* = whatever has been said *coṇṇadu aladu āgum* = will become unsaid; *eṇṇum* = that *tiṇṇādum* = which should not be eaten *tiṇṇumadum* = as well as

that which can be eaten *ēkam* = are one and the same; *eṇru* = that *cīvan* = the *Jīvātman* *cīriyaṇum* = will become both *Alpa Parimāṇa* (small) *periyaṇum ām* = and large in size; *eṇrum* = that *maṇṇādam* = what is transient *maṇṇumudam* = and what is permanent *oṇrē* = are one and the same *eṇrum* = and that *vaiyam ellām* = the entire universe *eṇrum* = will for ever *viḷugiṇradu* = will fall down. *pēcum* = (They) keep saying (these things) even as *teṇ nāḍum* = (the people from) South *vaḍa nāḍum* = and North *cirikka* = are laughing at them. *cidaittōm* = We lambasted *ellām* = all the *ciṇam* = firey outbursts *ciṇa neriyār* = of those of the *Jaina* faith.

Summary:- Summary of the *Jaina* faith:- They say “There is no *Īśvara*. Atoms are the sole cause of the universe”. They have accepted that every object in the universe is intrinsically contradictory in nature, being both *Satya-Asatya* (real and unreal); *Bheda-Abheda* (different and non-different); *Nitya-Anitya* (eternal and non-eternal). However, while they accept that mutually contradictory behavior can be present in the same object, they will not agree if they are asked to accept some other similar self-contradictory aspects. If we point out to them with proof that their argument is in contradiction of actual facts, they will say that ‘Acceptance of contradictions is indeed their virtue’.

“For objects, experiencing some thing is the same as not experiencing it”. “The size of the *Jīvātman* is the same as the size of its body”. “The same object can both be eternal and non-eternal”. “The earth is sinking down due to not being able to carry the weight”.... By advancing such arguments like the above, they have become the object of ridicule of the philosophers in the country. We will soundly refute their arguments in this *Adhikāra*.

तत्तत्सिद्धान्त्युपात्ता य इह च विषयास्तान् जहीमो न सर्वान्
 एवं ह्युक्ता अनुक्ता भवति सम मनास्वाद्य मास्वाद्य मेवम्।
 अण्वात्मा वा महात्मा निपतति पृथिवी नित्य मेवाप्यनित्यं
 येऽवाच्योदीच्यहास्यास्पदजिनमतिन स्तद्रुषोऽद्रावयाम ॥ २५ ॥

tattatsiddhāntyupāttā ya iha ca viṣayāstān jahīmo na sarvān
 evaṁ hyuktā anuktā bhavati sama manāsvādyā māsvādyā
 mevam |

aṇvātmā vā mahātmā nipatati pṛthivī nitya mevāpyanityaṁ
 ye'vācyodīcyahāsyāspadajinamatina stadruṣo'drāvayāma

|| 25 ||

Original:

ஏகாந்திகம் ஒன்றும் இல்லை என்று ஆசையைத் தாம் உடுப்பார்
 சோகாந்தமாகத் துறப்புண்ட பின் தொழில் வைதிகம் என்று
 ஏகாந்திகள் சொன்ன ஈசன் படியில் விகற்பம் எண்ணும்
 லோகாந்த வீணர் தம் வேதாந்த வார்த்தை விலக்குவமே (26)

ēgāndigam oṇṛum illai eṇṛu ācaiyait tām uḍuppār
 cōkāntamāgat turappuṇḍa piṇ toḷil vaidikam eṇṛu
 ēkāntigaḷ coṇṇa īcaṇ paḍiyil vikaṛpam eṇṇum
 lōkānta vīṇar tam vēdānta vārttai vilakkuvamē | |

Meaning:- *piṇ* = After *ācaiyai uḍuppār tām* = the naked
Jainas (who wear the directions as their “clothes”), *eṇṛu* = saying
 that “*oṇṛum* = no object *ēgāntikam illai* = has the same unique
 characteristic”, *cōkāntamāga* = ended miserably *turappu uṇḍa* =
 being rejected by us, *vilakkuvamē* = we will refute *vedānta*
vārttai = the *Vedānta* preachings *lōkānta vīṇar tam* = of the

ignorant and hence useless proponents (like *Bhāskara* and *Yādava*) *vikaṛpam eṇṇum* = who would attribute contradictions (as *bheda-abheda*) *īcan paḍiyāl* = in the *Svarūpa* and *Svabhāva* (Form and characteristic) of the *Īśvara*, *conṇa* = the *Parabrahman*, that was seen and described as being “*Eka Rūpa*” (singular) *ēkāntiga!* = by *Vyāsa* and others who considered *vaidikam* = *Vedāntic* matters *tolī eṇru* = to be (their) only activity.

Summary:- The Jains have the directions as their clothes (i.e., they are naked). They say that there is no object that has a single constant characteristic. On the other hand, *Vyāsa* and *Parāśara* are those who found that *Brahman*’s *Svarūpa* is always constant and described it as such. *Bhāsakara* and *Yādava* are those that interpreted contradictions such as *Bheda-Abheda* (difference/non-difference) in the description of *svaṛūpa* of the *Brahman* that was presented by *Vyāsa* and *Parāśara*. They (*Bhāskara* and *Yādava*) claim that their approach alone is the correct way to interpret the *Vedānata*. We will refute their doctrine in this *Adhikāra*.

Not understanding that the *Bheda-Abheda* argument is self contradictory like light and dark, *Yādava* and *Bhāskara*, like a blind person, have missed all the good things, and for this reason, have been referred to here as “*lōkānta vīṇar*” or “*Lokāndha vīṇar*” (*andha* means blind).

प्रोचु श्चाशाम्बरा ये जगति किमपि नैकान्तिकं हीति जैनाः

शोकान्ता निर्जिता स्ते त्वथ निगमविचारैकनिष्ठा इतीव।

एकान्त्युक्तेशभावे विहितनिजविकल्पाश्च लोकेष्यलोकाः

ते चापार्था स्तदीयं ह्युपनिषदभिधेयक्रमं खण्डयामः ॥ २६ ॥

procu ścāsāmbārā ye jagati kimapi naikāntikaṃ hīti jaināḥ
 śokāntā nirjitā ste tvatha nigamavicāraikaṇiṣṭhā itīva |
 ekāntyukteśabhāve vihitanijavikalpāśca lokepyalokāḥ
 te cāpārthā stadīyaṃ hyupaniṣadabhidheyakramaṃ
 khaṇḍayāmaḥ || 26 ||

Original:

ஒன்றெனவும் பலவெனவும் தோற்றுக்கின்ற
 உலகெல்லாம் ஒருபிரமம் தானே ஆக்கி
 நன்றெனவும் தீதெனவும் பிரிந்தவெல்லாம்
 நன்றன்று தீதன்றே என நவின்றார்
 கன்றும் அலர் பசுவும் அலராகி நின்றே
 கன்றாகிப் பசுவாகி நின்ற வண்ணம்
 இன்றுமறை மாட்டுக்கோர் இடையனான
 ஏகாந்தி இசைந்திட நாம் இயம்பினோமே

(27)

onṛeṇavum palaveṇavum tōrruginṛa
 ulagellām orupiramam tāṇē ākki
 naṇṛeṇavum tīdeṇavum pirindavellām
 naṇṛaṇṛu tīdaṇṛē eṇa naviṇṛār
 kaṇṛum alar pacuvum alarāgi niṇṛē
 kaṇṛāgip pacuvāgi niṇṛa vaṇṇam
 iṇṛumarai māṭṭukkōr iḍaiyaṇāṇa
 ēgāṇdi icaindiḍa nām iyambiṇōmē | |

Meaning:- *oru piraman tāṇē ākki* = Regarding as one
Brahmasvarūpa ulagu ellām = all the things in the universe
tōrruginṛa = that appear *onṛu eṇavum* = as one object *pala*
eṇavum = and also as many objects, (the *Bhāsakara-Yādava*
 group) *eṇa naviṇṛār* = said that *pirindavellām* = that all the things

calssified (in the *śāstras*) *naṇru aṇavum* = as good and *tīdu eṇavum* = and as bad are *naṇru aṇru* = neither good *tīdu aṇrē* = nor bad indeed.

iṇru = Now, *nām* = we (who have no one else to seek refuge in) *iyambiṇōm* = have said (made it clear) *icaindiḍa* = in such a way as to please *ēkāndi* = the never-changing *Paramātmān* *ōr iḍaiyaṇāṇa* = The Extraordinary Cowherd *maṇai māṭṭukku* = for the cow called the *Veda*, *niṇṇa vaṇṇam* = the manner in which He stood as *kannṛāgi pacuvāgi* = both the calf and cow *āgi niṇṇē* = while being *kaṇrum alar* = neither the calf *pacuvum alar* = nor the cow.

Summary:- “*Jīva* and *Brahman* are two separate entities that are indeed one. Thus *Abheda* (non-difference) is intrinsic to them. However, the appearance of *Bheda Bhāva* (difference) is because of *Buddhi* (intellect)-*indriya* (senses)-*śarīra* (body) etc. [ie., because of *Uapādhi* (material medium)]. Between *Acit* (the Non-Sentient) and *Brahman*, *Bheda* and *Abheda* (difference and non-difference) both exist naturally”. This is *Bhāskara*’s doctrine.

“Both *Bheda* and *Abheda* existing between *Jīva* - *Brahman*, and *Acetana* - *Brahman* are natural to them in both cases”. This is *Yādava*’s doctrine.

Thus, according to these two people saying like this, the entire universe appears to be both different and non-different from *Brahman*.

“It is because every object has two types of manifestations called *Jāti* (class) –*Vyakti* (individual). ‘*Jāti*’ denotes a group of many objects that share the same properties as the given object. ‘*Vyakti*’ on the other hand denotes a definite individual object only. Every object contains both *Kārya* (Effect) and *Kāraṇa* (Cause) effects in its manifestations. Hence, the entire universe that we see appears to be *Abheda* in its causal manifestation of ‘*Jāti*’, and to be *Bheda*

in its effective manifestation of ‘*Vyakti*’. One may then come up with an objection to this theory on the grounds that if *Bheda* and *Abheda* both exist only via different manifestations of an object, that cannot be accepted as being equivalent to the same object exhibiting both *Bheda* and *Abheda*. The answer to that objection is that since *Jāti- Vyakti*, as well as Cause - Effect can exist together simultaneously, that satisfies the *Bheda-Abheda* requirement.

Th universe continues to exist in the *Bheda-Abheda* mode in this manner. This entire universe remains to be *Brahman* only. It thus means that every object is neither good nor bad”.

Both *Yādava* and *Bhāskara* argue that the universe operates in the above manner on the principle of *Bhedābheda*. This is contradictory to all evidence.

We, the followers of *Veddanta* postulate that *Bheda* comes from the association with *Śarīra* (body) while *Abheda* comes through the *Ātma Svarūpa*, and in this manner reconcile *Bheda* and *Abheda* experiences without contradiction. For example, *Bhāgavata Purāṇa* describes the following anecdote: Once while *Śrī Kṛṣṇa* had taken with him the cows and calves to the forest for grazing, *Brahma*, with the intention of making himself as well as the world understand the greatness of God, made all the cowherds, cows and calves disappear. Then, *Śrī Kṛṣṇa*, deciding to fool *Brahma* and also to protect the cowherds, Himself took simultaneously the forms of cowherds, cows and calves and carried on in this manner for a full year.

The above anecdote does not mean that in reality God actually became the cow or the calf. His form is distinct from every object. However, when he appeared to behave like the cow or the calf, it was not because He became their body. His *Svarūpa* is not the same as theirs. When scriptural statements appear to identify God’s *Svarūpa* (which is quite distinct from the objects of the material universe) with the objects of this universe, our

Siddhānta (Doctrine) interpretes all such statements to mean “It is only because God has made those objects His *Śarīra* (body) and remained inside them as *Antaryāmi*”. It therefore means that, unlike as with the *Bhaskara-Yāadava* doctrine, we do not have to accept stupidly the mutually contradictory *Bheda-Abheda* principle in our doctrine.

The Cowherd called *Śrī Kṛṣṇa* milked the cow called *Veda* and gave this world the *Amṛta* called *Gītā*. We established our doctrine for His pleasure.

एकं चेवेति बह्वित्यखिलजगदिदं लक्षितं तच्च कृत्वा

ब्रह्मैवेत्युत्तमं यत् यदथ कलुषितं सर्वं मेतद्विभक्तम्।

तन्न श्रेष्ठं न दुष्टं त्विति जगद्गुरो नैष वत्सो न गौर्वा

भूत्वाप्येषो हि वत्सो भवति सुरभि रित्यादिरीती रमीषाम्॥ २७।१॥

त्रयीगोः पालकोऽनन्यो गोपालो दृढनीतिमान्।

यथा भवति सन्तुष्टः तथा प्राकाशयाम ताः॥ २७।२॥

ekam ceveti bahvityakhilajagadidaṁ lakṣitaṁ tacca kṛtvā
brahmaivetyuttamaṁ yat yadatha kaluṣitaṁ sarva
metadvibhaktam |

tanna śreṣṭhaṁ na duṣṭaṁ tviti jagadu ratho naiṣa vatso na
gaurvā

bhūtvāpyeṣo hi vatso bhavati surabhi rityādirīti
ramīṣām | | 27 | 1 | |

trayīgoḥ pālako'nanyo gopālo dṛḍhanītimān |

yathā bhavati santuṣṭaḥ tathā prākāśayāma tāḥ | | 27 | 2 | |

Original:

சாயா மறைகளில் சத்தம் தெளிந்திடச் சாற்றுதலால்
 தூயார் இவரென்று தோன்ற நின்றே பல சூதுகளால்
 மாயா மதமும் மறுசினவாதும் பவுத்தமும் சேர்
 வையாகரணர் சொல்லும் மறு மாற்றங்கள் மாற்றுவமே (28)

cāyā maraigaḷil cattam teḷindiḍac cārṛudalāl
 tūyār ivarenru tōṇra niṇṇē pala cūdugaḷāl
 māyā madamum maruḷiṇavādum pavuttamum cēr
 vaiyākaraṇar collum maru māṇṇaṅgaḷ māṇṇuvamē | |

Meaning:- *māṇṇuvamē* = We will wipe out *maru māṇṇaṅgaḷ*
 = the counter arguments *vaiyākaraṇar* = the followers of
vyākaraṇa śāstra *collum* = say (put forward). *cārṛudalāl* = By
 establishing rules [with the help of *Vyākaraṇa* (Grammar)]
cattam teḷindiḍa = so that the sounds can be well understood
maruḷiḷ = from the *Vedas* *cāyā* = that have to be pronounced
 without distorting the *Svara*, *Varṇa* and *Mātrā*, *ivar* = these
Vaiyyākaraṇas *tūyār enru tōṇra niṇṇē* = (thereby) appearing as
 though they were pure (noble) *pala cūdugaḷāl* = through various
 trickeries *cēr* = have embraced (each in some respect) *māyā*
matamum = the *Advaita Mata* (doctrine) that primarily accepts
 the concept of *Māyā*, *maru ciṇa vādam* = the *Bhāskara-Yādava*
Mata that appears almost like a second *Jaina Mata* *bavuddamum*
 = and the *Bauddha Mata*.

Summary:- *Vedas* are essentially sounds. It is the *Vyākaraṇa*
Śāstra (Science of Grammar) that regulates those sounds such
 that there is no distortion in their *Svara-Varṇa-Mātrā* (accent-
 letter-syllable), and that their meanings are not altered by the
 qualifying prefixes and suffixes. It is for this reason, it has been

known as the *Vedāṅga* (a component of *Veda*). Instead of stopping at this, the *vaiyyākaraṇas* were caught in the net of delusion cast by the *advaitins-jainas-bauddhas* and began to put forth their own theories. Thus, these people also deserve to be put down like the others. They are in agreement with each one of these above three groups in one respect or the other, as follows:

Agreement with the *advaitins*:

Brahman alone is the Reality. The world consisting of the stationary and moving objects that we see is unreal. In the desert where there is no trace of water, there appear mirages due to the rays of the Sun creating the illusion that there are waves of water.

But, is this the truth? No. This is false. In the same way, every where the entity called *Brahman* appears as this universe. The phenomenon of one object appearing as another object is called “*Vivarta*” (turning around or illusion). Hence, they say that the world is the “*Brahman*’s *Vivarta*” (an apparent illusory form of *Brahman*).

The *vaiyyākaraṇas* also accept some thing called “*Sphoṭa*” in place of the letter-word-sentence and state that it is the *Sphoṭa* that describes the meaning of the sentence and the *Sphoṭa* indeed is the *Brahman*. Some among them say that *Sphoṭa* is the *Vivarta* of *Brahman*. Therefore, the foregoing Doctrine (*Advaita*) and this one become one and the same.

A few among these such as the *Yādava-Bhāskara* group say, like the *Jaina* proponents, that the mutually contradictory features of *Bheda-Abheda* exist together in the same object. The *Yādavas* argue that *Brahman* itself transforms into the material universe. The phenomenon of one object giving up its nature and transforming into a different object is called “*Pariṇāma*” (consequence or transformation). Some among *vaiyyākaraṇas* also say that *Brahman* called *Śabda* undergoes transformation (*Parimāṇa*) as universe. In this respect both the *Yādavas* and *vaiyyākaraṇas* are in agreement with each other.

bauddhas and some among the *vaiyyākaraṇas* point out, “In a sentence, each word will individually convey its own meaning; when one understands the summary of the whole sentence, a cognition called “*Pratibhā*” develops and this will become the sentence as well as the meaning of the sentence also.

Thus, as stated above, all these people belong to the same group somewhat. We will therefore put down the arrogance of the *Vaiyyākaraṇa* opponents also, just as we did in the case of the others.

मात्रावर्णस्वराद्याकृतिनिगमपदज्ञानजलाभानुकूलाः

शुद्धा अप्यप्रबुद्धाः प्रकटितकपटा मायिमायेयजनैः।

तुल्या स्तद्वादमुग्धा इति भुवि विदिता व्याकृतिज्ञा स्तदुक्तान्

सर्वान् स्फोटोदिवादान् श्रुतिशतविमुखान् प्रस्फुटं स्फोटयामः ॥ २८ ॥

mātrāvarṇasvarādyākṛtinigamapadajñānajalābhānukūlāḥ
śuddhā apyaprabuddhāḥ prakṛṭitakapaṭā māyimāyeyajainaiḥ |
tulyā stadvādamugdhā iti bhuvi viditā vyākṛtijñā staduktān
sarvān sphoṭādivādān śrutiśatavimukhān prasphuṭaṁ
sphoṭayāmaḥ || 28 ||

Original:

கலக்கத்தில் கலங்கி வரும் காணிக்கெல்லாம்

கண்ணாறு சதிர வழி கட்டுவார் போல்

உலகத்தில் மறைசேர்ந்த உரைகள் தம்மால்

ஒரு பிழையும் சேராமல் உபகரித்தார்

பலகத்தும் பவுத்தர் முதலான பண்டைப்

பகற்கள்ளர் பகட்டழிக்கப் பரவும் பொய்யாம்

சில கற்றுச் சித்தாந்தம் அறியகில்லாச்
சிறுவர் இனி மயங்காமல் சேமித்தோமே

(29)

kalakkattil kalaṅgi varum kāṇikkellām
kaṇṇāru cadira vaḷi kaṭṭuvār pōl
ulagattil maraicērnda uraigaḷ tammāl
oru piḷaiyum cērāmal upagarittār
palakattum pavuttar mudalāṇa paṇḍaip
pagaṛkaḷḷar pagaṭṭaḷikkap paravum poyyām
cila karṛuc cittāntam aṛiyagillāc
cīruvar iṇi mayaṅgāmal cēmittōmē ||

Meaning:- *kaṭṭuvār pōl* = Just like the mediators who settle (the dispute) by establishing *kaṇṇāru cadira vaḷi* = the boundary from correctly surveying *kāṇikkellām* = all the lands (dry and wet lands) *kalaṅgi varum* = that come up as contentious *kalakkattil* = in a dispute, (these *vaiyyākaraṇas*) *upagarittār* = helped oru *piḷaiyum cērāmal* = so that no wrong interpretation may result *ulagattil* = in the world *uraigaḷ tammāl* = from the statements *marai cērnda* = that are in the *vedas*. (These *vaiyyākaraṇas*) *pagaṭṭaḷikka* = while silencing the pompous screams *paṇḍaip pagaṛ kaḷḷar* = of the day robbers of the past, *pavuttar mudalāṇa* = namely, the *bauddhas*, etc., *pala kattum* = who say several things, *karṛu* = learnt *poyyām cila* = some false things *paravum* = that they spread. *cēmittōm* = We saved *cīruvar* = these under-informed *vaiyyākaraṇas* (by illuminating them with the philosophical facts) *ciddāntam aṛiyagillā* = who have not understood (our) *siddhānta* (doctrine) *iṇi mayaṅgāmal* = so that they may not be fooled at least in the future.

Summary:- When there are several claimants to a piece of land, if a dispute arises about the extent of the area that belongs to

each, the dispute will be settled by measuring the land as per their respective title paper. This is the usual practice in this world. This is known as land survey. This is called “*kaṇṇār*” in Tamil.

In the same way, by preventing people belonging to various faiths from trying to interpret the *Vedāntic* statements in whatever arbitrary way that they saw fit and using it in their argument, the *vaiyyākaraṇas* have been of great help to this world through their *Vyākaraṇa Śāstra* (Science of Grammar) that sets down the rules for the definitive interpretation of the *Vedic* statements. Even though they were thus very helpful, they themselves were fooled by some of the pompous arguments of the *bauddhas* and accepted some of the aspects of that faith without understanding their philosophical interpretation. We have saved such people by clarifying the philosophical interpretations to them.

Here, referring to the *bauddhas* as “*pagal kaḷḷar* (day robbers)” is very appropriate. While the *vedāntas* are loudly proclaiming the philosophical facts, aren’t these people crying “False” and trying to rob the people of the truth? In this sense, referring to them as robbers is indeed quite appropriate.

सन्दोहास्पदभूविभागकलहे तच्छान्तये न्यायिनः

मर्यादां परिकल्प्य माननिपुणा निर्णायका स्स्युर्यथा।

वेदेषु कचिदप्यपार्थकरणं मा भूदितीवोद्यताः

ये वैय्याकरणा स्तथा वेदधिरे ते चोपकारं परम्॥ २९। १ ॥

बौद्धाद्या स्तु चिरतना बहुवदा व्याप्ता दिवातस्कराः

तद्वाग्दम्बरनिर्जिता स्तदुदितं चाभ्यस्य किञ्चिन्मृषा।

अल्पा वेत्तु मिहाक्षमा असदृशं सिद्धान्त मेनं च नः

तन्मोहं न पुनर्भजन्त्विति समारक्षिष्म तान् शाब्दिकान्॥ २९। २ ॥

sandohāspadabhūvibhāgakalahe tacchāntaye nyāyinaḥ
 maryādāṁ parikalpya mānanipuṇā nirṇāyakā ssyuryathā |
 vedeṣu kvacidapyapārthakaraṇaṁ mā bhūditīvodyatāḥ
 ye vaiyyākaraṇā stathā vedadhire te copakāraṁ
 param | | 29 | 1 | |

bauddhādyā stu ciratanā bahuvadā vyāptā divātaskarāḥ
 tadvāgḍambaranirjitā staduditaṁ cābhyasya kiñcinmṛṣā |
 alpā vettu mihākṣamā asadṛśaṁ siddhānta menaṁ ca naḥ
 tanmohaṁ na punarbhajantviti samārakṣiṣma tān
 śābdikān | | 29 | 2 | |

Original:

கண்டதலாதன கட்டுதலால் கண்டவிட்டதனால்
 பண்டுளதான மறைக்குப் பழமையை மாற்றுதலால்
 கொண்டதும் ஈசனைக் கொள்ளாவகை என்று கூறுதலால்
 கண்ட கராய் நின்ற காணாதர் வாதம் கழற்றுவமே (30)

kaṇḍadalādaṇa kaṭṭudalāl kaṇḍaviṭṭadaṇāl
 paṇḍuḷadāṇa maraikku paḷamaiyai mārrudalāl
 koṇḍadum iṇaṇaik koḷḷāvagai eṇru kūrudalāl
 kaṇḍa karāy niṇra kāṇādar vādam kaḷaruvamē | |

Meaning:- *kaṭṭudalāl* = By making up *kaṇḍadu alādaṇa* =
 things that are not seen (from *Pratyakṣa*, etc), *viṭṭadaṇāl* = by
 discarding (without accepting) *kaṇḍa* = the facts that are seen
 (from the *Vedas*), *mārrudalāl* = by denying *paḷamaiyai* =
anāditva (not having a beginning) *maraikku* = to the *Veda paṇḍu*
uḷadāṇa = that is *Anādi* (having no beginning), *kūrudalāl* = by
 saying *koḷḷāvagai eṇru* = it in a way that (we) cannot accept (i.e.,
 through inference only) *iṇaṇai koṇḍadum* = even though (they)
 accept *Īśvara* (God), *kaṇādar* = the proponents of the *Vaiśeṣika*

faith *kaṇṭakarāy niṇra* = stand as thorn (in the righteous path).
kaḷaruvamē = We will indeed untie (destroy) *vādam* = (their) argument.

Summary:- The *kāṇādas* have invented a few new entities that cannot be established through any of the *pramāṇas* (proofs) such as *Pratyakṣa* (perception by the senses), etc. Some examples of these are “*avayavi*” [that is separate from *avayavas* (parts of the body)], “*Sāmānya*”, “*Viśeṣa*”, “*Samavāya*”, “*Abhāva*”, etc. At the same time, they have left off a few *tattvas* (entities) like “*Prakṛti*”, “*Mahān*”, etc, even though they have been included in the *vedas*. With regard to the *vedas* that have been admired as *Apauruṣeya* (not composed by any human), *Anādi* (without a beginning), and eternal as God Himself, they will loudly proclaim without the slightest hesitation, “They were not given by God; they are of human creation”. Further more, even though they have said “God exists”, they, unlike us the *vedāntis* (followers of *Vedānta*), do not accept that God can be understood through the *Vedas* which provide *Śabda Pramāṇa* (sound-based evidence), but instead say that He can be understood only through *Anumāna Pramāṇa* (inference based evidence).

Since they have been screaming loudly whatever that comes to their head and thus have become like a thorn for the *Vaidika Siddhānta* (the Doctrine based on *Vedānta*), we will chastise the *vaiśeṣikas*.

अद्रष्टव्यप्रकृद्भेदपरिहरणात् दर्शनीयस्य तद्वत्

नित्यानां हि श्रुतीनां निरसनकरणात् नित्यताया स्त्वधीशम्।

अङ्गीकृत्याप्यनङ्गीकृतमिववचनात् कण्टकीभूय दृष्टान्

काणादानां च वादानुचितविषयान् सर्वशः खण्डयामः ॥ ३० ॥

adraṣṭavyaprakṣipterapi pariharaṇāt darśanīyasya tadvat
 nityānām hi śrutinām nirasanakaraṇāt nityatāyā stvadhīsam |
 aṅgīkṛtyāpyanaṅgīkṛtamivavacanāt kaṇṭakībhūya dṛṣṭān
 kāṇādānām ca vādānanucitaviśayān sarvaśaḥ khaṇḍayāmaḥ

|| 30 ||

Original:

ஆகமத்தை அனுமானம் என்கையாலும்
 அழியாத மறை அழிக்க நினைத்தலாலும்
 போகமற்றொர் உபலம் போல் கிடக்கை தானே
 புண்ணியர்க்கு வீடென்று புணர்த்தலாலும்
 மாகம் ஒத்த மணிவண்ணன் படியை மாற்றி
 மற்றவனுக்கொரு படியை வகுத்தலாலும்
 காகம் ஒத்த காணாதன் கண்ணை வாங்கிக்
 காக்கைக்காரென்றலற்றக் காட்டினோமே

(31)

āgamattai aṇumāṇam eṇgaiyālum
 aliyāda marai alikka niṇaittalālum
 bōgamarror upalam pōl kiḍakkai tāṇē
 puṇṇiyarkku vīḍeṇru puṇarttalālum
 māgam otta maṇivaṇṇaṇ paḍiyai māṇri
 marṛavaṇukkuru paḍiyai vaguttalālum
 kāgam otta kāṇādaṇ kaṇṇai vāṅgik
 kākkaikkāreṇṇalarrak kāṭṭiṇōmē | |

Meaning:- *eṇgaiyālum* = For saying *āgamattai* = that the authority of “*Śabda*” (*Veda*) *aṇumāṇam* = as *Anumāna* (inference); *niṇaittalālum* = for thinking about *alikka* = denying *Nityatva* (permanence) *aliyāda marai* = to the never-dying (*Nitya*, eternal) *Veda*; *puṇṇiyarkku vīḍu eṇru* = for saying that the destination (i.e., *Mokṣa*) that the *puṇyavantas* (righteous ones)

kiḍakkai tāṇē = can achieve is *ōr upalam pōl* = like a piece of rock *bōgam attu* = with no feeling (i.e., inert); and *paḍiyai māṛri* = for denying the nature of the characteristics of *maṇi vaṇṇaṇ* = *Sarveśvara*, with sapphire-like hue and *māgam otta* = blemishless like the sky, and (instead) *vaguttalālum* = attributing some other type of characteristics (in contradiction of the *Veda*), *kāṭṭiṇōmē* = we indeed presented to the world (by refuting his doctrine) *kaṇṇai vāṅgi* = by taking out the eye of *kāṇādaṇ* = the *Kāṇāda* *kākam otta* = who is just like the crow *kākkaikku ār eṇṇu alatta* = that had to go pleading for some one to come forward to save (him).

Summary:- The *kaṇādas* did not accept *Śabda* (Sound, meaning *Vedas*) as an independent form of evidence. They have absorbed it under “Inference”. They have considered the *vedas*, which have been regarded as never-perishing and eternal, as *Pauruṣeya* (being of human origin) and non-eternal. They say that ‘*Mokśa*’ means “the state when *Jīvātman* remains like a piece of stone with no attributes like *Jñyāna* (intellect) and not having cognition of anything”. They say “*Sarveśvara* is only *Nimitta Kāraṇa* (Incidental Cause) for the universe just like the potter is for the pots etc., and not *Upādāna Kāraṇa* (Material or Substantive Cause” like mud is for the pots. They say that *Sarveśvara* is without *Śarira* (body) even though in reality, He has a Form that is uncontaminated with *Prakṛti* (Material Universe), is *Śuddha Sattvamaya* (embodiment of Pure *Sattva*) in nature and and enjoys unlimited *Ānanda* (Bliss). The *Kāṇāda* is like *Kākāsura* (in *Rāmāyaṇa*) who misbehaved with *Sītādevī* who is the incarnation of *Mahālakṣmī*, which resulted in him losing his eye and ending up in misery. Metaphorically speaking, we, through our refutations of the arguments of the heinous criminals namely, *kāṇādas*, plucked out their “eyes” - “untenable positions” and prevented them from getting any support from any

where. In this sense, we rendered them unable to “see” even though they had “eyes”. We have thus made them true to their name “*Kāṇāda*”. (which in Tamil means “not able to see”).

शब्दो नैव प्रणाणं त्वनुमिति विदित स्यात्तथैव श्रुतीनां
 नैवासां नित्यतास्तीत्यपि हृदि कलनात् वीतभोगोपलेन।
 तुल्यावस्थैव पुण्यार्जितसुखपदवी मुक्तिरन्या न चेति
 त्यक्ताकाशप्रतीकाशितमणिवपुषो रूपभावादिकांस्तान्॥ ३१।१॥
 अन्यस्वरूपगुणवर्णयितुः परस्मिन्
 काकोपमस्य कणभक्षयितुश्च नेत्रे।
 उत्क्षिप्य तं च परिरक्षति कस्त्वितीव
 क्रोशन्त मुद्भ्रमित माश्विह दर्शयामः॥ ३१।२॥

śabdo naiva praṇāṇaṁ tvanumitividita ssyāttathaiva śrūtīnāṁ
 naivāsāṁ nityatāstītyapi hṛdi kalanāt vītabhogopalena |
 tulyāvasthaiva puṇyārjitasukhapadavī muktiranyā na ceti
 tyaktākāśapratīkāśītamāṇivapuṣo
 rūpabhāvādīkāṁstān | |31|1| |
 anyasvarūpaguṇavarṇayituḥ parasmin
 kākopamasya kaṇabhakṣayitu śca netre |
 utkṣipya taṁ ca parirakṣati kastvitīva
 krośanta mudbhramita māśviha darśayāmaḥ | |31|2| |

Original:

கோதம நூல்களைக் குற்றமிலா வகை கூட்டலுமாம்
 கோது கழித்தொரு கூற்றில் குணங்களைக் கொள்ளவுமாம்

யாதும் இகந்து ஒரு நீதியை யாமே வகுக்கவுமாம்
வேதியர் நன்னய வித்தரம் என்பது மெய்யுளதே

(32)

kōdama nūlgaḷaik kuṛṛamilā vagai kūṭṭalumām
kōdu kaḷittoru kūṛṛil guṇaṅgaḷaik kolḷavumām
yādum igandu oru nīdiyai yāmē vagukkavumām
vēdiyar nanṇaya vittaram eṇbadu meyyuḷadē ||

Meaning:- *kūṭṭalum ām* = It is possible to assemble *kōdama nūlgaḷai* = *Gautama*'s (*Nyāya*) *sūtras kuṛṛam ilā vagai* = so as to be free from any shortcomings (of being inconsistent with the *Veda*); *kolḷuvum ām* = it is also possible to accept *guṇaṅgaḷai* = the merits *oru kūṛṛil* = in one part *kōdu kaḷittu* = and reject the flawed part (that is against the *Veda*); and *yāmē* = we are also capable of *yādum igandu* = rejecting all these *sūtras* and *vagukkavum ām* = enunciating newly *oru nīdiyai* = an other *Nyāyasūtra*. (Therefore) *nal ṇaya vittaram eṇbadu* = the great *Vidyāsthāna*, referred to as *Nyāyavistāra* by those who are knowledgeable of the *Vedas*, *mey uḷadē* = is indeed true.

Summary:- (Here *Svāmi Dēcikaṇ* tries to save the discipline of *Nyāyavistara* from contradiction). We can accept to include *Gautama*'s *nyāyasūtras* to the extent that they are not flawed by being in contradiction with the *Vedas*; or one can also reject all such defective *sūtras* completely and create a separate set of new *nyāyasūtras*. We are capable of doing either of these things. Therefore, the *Vidyāsthāna* (Seat of Knowledge) referred to by the Vedic scholars as *Nyāyavistara* has certainly to remain. We cannot reject it altogether. (This will be clarified in detail in the Summary of the next *pācuram*).

सूत्राण्यत्राक्षपादान्यपगतकलुषाण्येव कर्तुं शक्ताः

दोषाविष्टैकदेशत्यजनत इतरत्राददानात् गुणानाम्।

यद्वा सर्वाणि हित्वाप्यभिनवनयतन्त्रं च कर्तुं क्षमा स्मः

तस्मान्न्यायस्य चायं श्रुतिविदभिहितो विस्तरस्सत्यभूतः ॥ ३२ ॥

sūtrāṇyatrākṣapādānyapagatakaluṣāṇyeva kartuṁ śaktāḥ

doṣāviṣṭaikadeśatyajanata itaratrādadanāt guṇānām |

yadvā sarvāṇi hitvāpyabhinavanayatantram ca kartuṁ kṣamā
smaḥ

tasmānnyāyasya cāyam śrutividabhihito vistarassatyabhūtaḥ

|| 32 ||

Original:

நான்மறைக்குத் துணையாக நல்லோர் எண்ணும்

நாலிரண்டில் ஒன்றான நயநூல் தன்னில்

கூன் மறைத்தல் கோதுலது கழித்தல் மற்றோர்

கோணாத கோதில் வழி வகுத்தல் அன்றி

ஊன்மறைத்த உயிரொளி போல் ஒத்த தொவ்வாது

உயிரில்லாக் காணாதம் உரைத்த எல்லாம்

வான்மறைக்க மடி கோலும் வண்ணம் என்றோம்

மற்றிதற்கார் மறுமாற்றம் பேசுவாரே

(33)

nāṇmaraiḱkut tuṇaiyāga nallōr eṇṇum

nāliraṇḍil oṇṇāṇa nayanūl taṇṇil

kūṇ maraittal kōduladu kaḷittal marṛōr

kōṇāda kōḍil vaḷi vaguttal aṇṇi

ūṇmaraitta uyirōḷi pōl otta tovvādu

uyirillāk kāṇādam uraitta ellām

vāṇmaṛaikka maḍi kōlum vaṇṇam eṇṛōm
maṛṛidaṛkāṛ maṛumāṛṛam pēcuvārē ||

Meaning:- *aṇṛi* = Without *taṇṇil kūṇ maṛaittal* = the masking of the defects found in it, *kōdu uladu kaḷittal* = removal of those defective parts, *vaguttal* = and their replacement by *maṛṛu ōṛ kōṇāda* = an other straight forward *kōdu il vaḷi* = path which does not have such flaws, *naya nūl* = *Nyāyavistara nāl iraṇḍil oṇṛāṇa* = one of the eight *vidyāsthānas* (seats of knowledge) *nallōṛ eṇṇum* = that the elders (such as *Manu*, etc.) have counted *tuṇaiyāga* = as helpful *nāṇ maṛaikkū* = in deciding on the meaning of the four *Vedas*, *ovvādu* = will not be equal *pōl* = like *uyir oḷi* = the *Dharmabhūta Jñyāna* of the *Jīvātman* *ūṇ maṛaitta* = hidden inside the body, *ottadu* = to its other peer *Vidyāsthānas*. *eṇṛom* = We have already made it clear *uraitta ellām* = that all the things that have been put forth by *uyirillā* = the lifeless *kāṇādam* = *Kāṇṇada* Doctrine *maḍi kōlam vaṇṇam* = are like spreading a sheet of cloth *vāṇ maṛaikka* = to cover the sky. *maṛṛu* = Further more, *ārē* = who indeed *pēcuvār* *E* = can indeed make *maṛu māṛṛam* = counter-argument *idaṛkku* = to this (that we have said)?

Summary:- *Vidyāsthānas* are 14 in number. They are the 4 *Vedas*, the group of six *śāstras* namely, *Śikṣā*, *Vyākaraṇa*, *Chandas*, *Nirukta*, *Jyotiṣa* and *Kalpa*; and the group of four *śasstras* namely, *Mīmāṃsa*, *Nyāyavistara*, *Purāṇa* and *Dharmaśāstra*. Of the last ten *vidyāsthānas*, *Purāṇa* and *Dharmaśāstra* perhaps give the meaning of the *vedas*, only in a different way and are therefore not considered to be helpful (independent) tools in determining the meaning of the *vedas*. For these reasons, only 8 *vidyāsthānas* are considered to be available for examining the meaning of the *vedas*. Among these

Nyāyavistara narrows in on *pramāṇas* like *pratyakṣa* etc, and their targeted objects and describes them concisely. The *Mīmāṃsa Śāstra* also selectively deals with the same but in greater detail. In any case, since both these *vidyāsthānas*, while differing in the level of detail, are the same with regard to their subject matter, namely *pramāṇas* and their targeted objects, they can be grouped together and considered as one entity. Also, *Veda* can be divided into two sections; *Karmakāṇḍa* and *Brahmakāṇḍa*. The *Vidyāsthāna* known as *Dharmaśāstra* explains the meaning of *Karmakāṇḍa* which primarily describes the ritualistic aspects such as *yāgas*, etc. The *Purāṇa* explains the essence of *Brahmakāṇḍa* which primarily deals with the description of the nature etc., of *Brahman*. Thus, even though *Dharmaśāstra* and *Purāṇa* address different parts of the *Vedas*, both of them do the same function, namely explanation of the gist of the *vedas*. Hence, these two can also be grouped together and considered as one entity. Based on the foregoing reason, one can perhaps say that there are 8 *Vidyāsthānas*, as this *pācuram* says at the beginning.

Nyāyavistara was started by *Gautama Maharṣi*, the author of the *nyāyasūtras*. It describes *pramāṇas* (evidence based on perception) and *prameyas* (the objects of perception). Our *Svāmi Dēcikan* has refined them in his “*Nyāya Parisuddhi*”. He has suggested the following three ways of refining them and making *nyāyasūtra* a helpful tool that is compatible with *Vedānta*.

1. Even if the *Gautama sūtras* are in contradiction of *Śruti* (*Vedas*)-*Smṛti* (*Purāṇa*, *Ithihāsa*)-*brahmasūtras* at some places, one should make a little effort to reconcile them in some way so that there is no contradiction and then accept them.
2. In stead of accepting in toto or rejecting in toto, one should reject just what is in contradiction and accept the rest.

3. Leaving out whatever the *brahmasūtras* have left, one may add new *sūtras* as needed.

He says that if this is not done, because of not being in conformity with the other nine *vidyāsthānas*, *Nyāyavistāra* may get excluded from that group resulting in one less *Vidyāsthana*, which may introduce conflict with the sayings of the *Dharmaśāstra*.

In this *Karmabhūmi* (Land of *Karma*) the *Jñyāna* of the *Jīvas* is constricted because of being associated with *Karma*. The *Jīva* cannot understand every thing correctly. On the other hand, the *Jñyāna* of the *nityas* (The Eternally Liberated *jīvas*) and *muktas* (The Liberated *jīvas*) is all-pervasive and like the *Jñyāna* of *Īśvara*, can directly perceive every thing at the same time. Thus, the *Jñyāna* of the *baddhas* (Bound *jīvas*) cannot match the *Jñyāna* of the *nityas* and *muktas*. Thus, Even the *Gautama* followers have to accept the fact that if we don't indicate the three routes as suggested above, there will be no other way out.

Amongst the *nyāyasūtras*, there are several *sūtras* that are contradictory to the *Kāṇāda* Doctrine. It is indeed a great effort by the *Sūtrakāra* who, not being able to bear to see these contradictions, has tried to reconcile somehow these contradictions. In this attempt however, he has not paid sufficient attention to the conflicts with *Vedānta*. This is rather unfortunate. The best way to formulate *sūtras* is to make sure that there is no contradiction with the *vedas* and *Vedānta* which form the fundamental basis of everything. We have established our position by treating the *Gautama* system to be friendly to the *vedas* and *Vedānta*, and arguing that the *Kāṇāda* system is in contradiction of these fundamental sources. Who is there strong enough to question this firm stand of ours? No one indeed! It thus appears that the *Kāṇāda* argument is a futile cry like using a stick to spread a sheet of cloth across the sky to cover it.

आम्नायानां चतुर्णां समुचितसहकार्यष्टके सद्भिरुक्ते
 कौटिल्यापह्नवो वा भवतु च नयसूत्रेऽत्र दोषांशहानम्।
 निर्दुष्टावक्रमार्गाकलनमपि विना धर्मभूतं यथा वा
 ज्ञानं बद्धात्मभातं त्वितरपरिकरैर्नैव साम्यं लभेत ॥ ३३।१ ॥
 सारांशहीनकणभुग्भणितं समस्तं
 आच्छादनाय नभसो भवतीव यष्टिः।
 वासः प्रसारणविधाविति चाब्रवाम
 किञ्चात्र कः प्रभवति प्रतिवक्तुकामः ॥ ३३।२ ॥

āmnāyānām caturṇām samucitasahakāryaṣṭake sadbhirukte
 kauṭilyāpahnavo vā bhavatu ca nayasūtre'tra doṣāṁśahānam |
 nirduṣṭāvakramārgākalanamapi vinā dharmabhūtaṁ yathā vā
 jñānaṁ baddhātmabhātaṁ tvitaraparikarairnaiva sāmyaṁ
 labheta || 33 | 1 ||
 sārāṁśahīnakaṇabhugbhaṇitaṁ samastaṁ
 ācchādanāya nabhaso bhavatīva yaṣṭiḥ |
 vāsaḥ prasāraṇavidhāviti cābravāma
 kiñcātra kaḥ prabhavati prativaktukāmaḥ || 33 | 2 ||

Original:

ஈசனுமற்றணங்கும் இலதென்று எழில் நான்மறையில்
 பேசிய நல்வினையால் பெரும் பாழுக்கு நீரிறைக்கும்
 நீசரை நீதிகளால் நிகமாந்தத்தின் நூல் வழியே
 மாசில் மனம் கொடுத்தும் மறுமாற்றங்கள் மாற்றுவமே

(34)

īcaṇumarr̥aṇaṅgum iladeṇru eḷil nāṇmaṇaiyil
 pēciya nalviṇaiyāl perum pālukku nīriṇaikkum
 nīcarai nīdigaḷāl nigamāntattin nūl valiyē
 mācil maṇam koḍuttum maṇumār̥raṅgaḷ mārruvamē | |

Meaning:- *mārruvam ē* = We will indeed refute
nigamāntattin nīdigaḷāl = using reasonings (that are not in
 conflict with the *vedas*) *nūl valiyē* = along the path of *Vedānta*
Śāstra only *mācu il maṇam koḍuttu* = and by giving them a mind
 free of defects *maṇu mārraṅgaḷ* = the counter arguments of
nīcarai = the lowly *mīmāṃsakas* who *eṇru* = say that *īcaṇum* =
 an Entity known as *Paramātmān* *marra aṇaṅgum* = and the
 other *devatas* *iladu* = do not exist; and who *pēcia nal viṇaiyāl* =
 with the good *karmas* mentioned *eḷil nāṇmaṇaiyil* = in the great
 shining *veda* *nīr iṇaikkum* = channel water *perum pālukku* = into
 the vast barn land.

Mīmāṃsaka Mata Bhaṅga Adhikāra

(The Section on the Refutation of the *Mīmāṃsaka* doctrine)

Summary:- The *mīmāṃsakas* do not accept *Īśvara*; they
 postulate that an entity “*Apūrva*” is created when men perform
 rituals like *yāgas* (sacrifices), which bestow the boons
 appropriate for the ritual performed. They do not accept *devatās*
 like *Indra* etc.; instead they call *Śabda* itself as *Devatā*. From this
 it follows that in this system, there is no form for the *devatās*, nor
 is there any thing like the *devatās* receiving the *Havis* (the
 offering in the *Homam*), or *devatās* attending at the same time
 different *yāgas* taking places at different places, or the concerned
Devatā getting satisfied with the offering and granting the fruits
 appropriate for the ritual performed.

If one can invent a power called “*Apūrva*” that is the Super Master that is propiated by all rituals that can bestow full benefits for all the good acts performed by every one, then performing the good rituals as prescribed in the *vedas* undergoing enormous physical strain and spending a lot of money actually becomes useless; thus the people who are advocating all this are like a person wasting a lot of energy watering a barren piece of land hoping that it will yield good results.

Our *Svāmi Dēcikan*, the “Crown Jewel of the *ācāryas*” has said that he would first pray to the Almighty God that He may grant good sense to these *mīmamsakas*, who have lost their mind and are saying whatever that comes to their mind; that he would then refute their doctrine with the help of the very best logical arguments from *Vedānta Śāstra*.

नैवेशो नापि देवः पर इति परमापूर्वमभ्येत्य पश्चात्

रम्यान्नायोक्तसत्कृत्युपगत विफलक्षमाम्बुसम्पूरकाभान्।

अल्पान् वेदान्तमार्गानुगनयवचनैर्मानदं वीतदोषं

आशास्यैवातिवादान् कथकजनकृतान् सर्वशः स्वण्डथामः ॥ ३४ ॥

naiveśo nāpi devaḥ para iti paramāpūrvamabhyetya paścāt

ramyāmnāyoktasatkṛtyupagataviphala

kṣmāmbusampūrakābhān |

alpān vedāntamārgānuganayavacanairmānadaṁ vītadoṣaṁ

āśāsyaiivātivādān kathakajanakṛtān sarvaśaḥ svaṇḍathāmaḥ

|| 34 ||

Original:

கனை கடல் போல் ஒரு நீராம் சூத்திரத்தைக்

கவந்தனையும் இராகுவையும் போலக் கண்டு

நினைவுடனே நிலைத் தருமம் இகந்து நிற்கும்
 நீசர் நிலை நிலை நாட வண்ணம் எண்ணி
 வினை பரவு சைமினியார் வேத நூலை
 வேதாந்த நூலுடனே விரகால் கோத்த
 முனையுடைய முழுமதி நம் முனிவர் சொன்ன
 மொழிவழியே வழி என்று முயன்றிட்டோமே

(35)

kaṇai kaḍal pōl oru nīrām cūttirattaik
 kavandaṇaiyum irāguvaiyum pōlak kaṇḍu
 niṇaivuḍaṇē nilait tarumam igandu niṛkum
 nīcar nilai nilai nāḍa vaṇṇam eṇṇi
 viṇai paravu caimiṇiyār vēda nūlai
 vēdānta nūluḍaṇē viragāl kōtta

muṇaiyuḍaiya muḷumadi nam muṇivar coṇṇa
 molivaliyē valī eṇru muyaṇṇiṭṭōmē ||

Meaning:- *nīcar nilai* = The position taken by the lowly (*mīmāṃsakas*’) *Siddhānta* (Theory) *kaṇḍu* = which sees *sūttirattai* = the *Mīmāṃsa sūtras* (i.e., *Pūrva Mīmāsa* and *Uttara Mīmāṃsa sūtras*) *oru nīr ām* = which are one and the same kind of “water” *kaṇai kaḍal pōl* = like that in the roaring ocean, *kavandaṇaiyum irāguvaiyum pōla* = as being two separate *śāstras*, different like *Kabandha* and *Rāhu*, and *niṇaivuḍane* = which consciously *igandu niṛkkum* = gives up (as non-existent) *nilait tarumamam* = *Īśvara*, Who is the *Sthira Dharma* (Permanent Principle), *ilai nāḍā vaṇṇam* = will not last long. *eṇṇi* = Having decided thus, *muyaṇṇiṭṭōm* = we have taken up (our path) (or postulated) *valī eṇru* = considering as the appropriate path *molī valiyē* = the path of the *sūktis* (sayings) *nam muṇivar coṇṇa* = that have been taught to us by our *munis*

(sages like *Vyāsa-Bodhāyana-Śrī Bhāṣyakāra*, etc.) *muṇai uḍaiya muḷumadi* = who had subtle and deep intellect and *viragāl kōtta* = who have unified with their uncanny ability (into one single *Śāstra*) *caimiṇiyār veda nūlai* = the *sūtras* composed by the Sage *Jaimini viṇai paravu* = that highlights only the *karmas* (rituals) *vedānta nūluḍanē* = with the *brahmasūtras*.

Summary:- Our doctrine takes *Pūrva* and *Uttara mīmāṃsā* together and treats the combination as one *Śāstra*. Just as the same one ocean is divided into *Paścima* (western) and *Pūrva* (eastern) *samudras* in practice, so also this *śāstra*, even though being one single *Śāstra*, is made up of two complementary parts each with a different name. All *karmas* are forms of worshipping God. Since the *Pūrvabhāga* (the first part) of the *vedas* describes primarily those *karmas*, this part is called “*Karmakāṇḍa*” or “*Pūrva Mīmāṃsā*”. Since the *Uttara bhāga* (second part) primarily describes the *Sarveśvara* (God), Who is worshipped in those *karmas*, this part is called the “*Bhahmakāṇḍa*” or “*Uttara Mīmāṃsā*”. This is how our elders like *Bodhāyana*, *Śrī Yāmūnācārya*, *Śrī Rāmānuja*, etc. have established. With the conviction that whatever path such great sages have shown is the correct one, we have proceeded in the same path.

According to the *Mīmāṃsakas*, *Karmakāṇḍa* would become a separate *Śāstra*. This *Śāstra* accepts only *Karma* and rejects *Īśvara* the primary object of that *Karma*. In this way, it would be like a man having only the torso but no head. On the other hand, if one accepts the “*Uttara Mīmāṃsā*”, which propounds only *Īśvara* and leaves out *Karma*, it would be like accepting a man with only a head but no body. It is just to emphasize this point that *Svāmi Dēcikan* has given the *Kabandha-Rāhu* analogy. It is thus *Śrīmad Ācārya*’s heartfelt intention that the *Pūrva* and *Uttara mīmāṃsā*s should be treated together as one *Śāstra*.

शास्त्रं शब्दायमानांबुधिजलसदृशं सूत्ररूपं विदित्वा
 शीर्षापेतं कबन्धाकृतिवदिह तथा राहुकल्पं विदेहं ।
 नित्यं धर्मं परेशं परिजहुरपि ये बुद्धिपूर्वं तदीयं
 यद्वनैव स्थिरं स्यान्मत मथ विदितं जैमिनीयं हि सूत्रम् ॥ ३५ । १ ॥
 कर्मस्तोतृश्रुतीनां सुगमविवरणं वेदशीर्षार्थबोधैः
 सन्धातुर्ब्रह्मसूत्रैस्सह निपुणतरं योगिनो यादृशी धीः ॥
 तादृग्धीमद्भिरस्मन्मुनिभिरभिहिता सूक्तिपद्यैव पद्मा
 हृद्येत्यालोच्य तस्यां शुभगतिमतथ स्संप्रवृत्ता अभूम ॥ ३५ । २ ॥

śāstraṁ śabdāyamānāmbudhijalasadṛśaṁ sūtrarūpaṁ viditvā
 śīrṣāpetam kabandhākṛtividihā tathā rāhukalpaṁ videham |
 nityam dharmam pareṣam parijahurapi ye buddhipūrvam
 tadīyam
 yadvanaiva sthiram syānmata matha viditam jaiminīyam hi
 sūtram || 35 | 1 ||
 karmastotṛśrutinām sugamavivaraṇam vedaśīrṣārthabodhaiḥ
 sandhāturbrahmasūtraiḥ saha nipuṇataram yogino yādṛśī
 dhīḥ ||
 tādṛgdhīmadbhīrasmanmunibhirabhihitā sūktipadyaiva padmā
 hr̥dyetyālocyā tasyām śubhagatimatatha ssaṁpravṛttā
 abhūma || 35 | 2 ||

Original:

முக்குணமாய் நின்ற மூலப் பிரகிருதிக்கழியா
 அக்குணமற்ற அருத்துணை மற்றதற்கீசனிலை

இக்கணனைப்படி ஐயைந்தும் எண்ணில் முன்முத்தி என்னும்
பக்கணவீணர் பழம் பகட்டைப் பழுதாக்குவமே (36)

mukkuṇamāy niṇṇa mūlap pirakirutikkaḷiyā
akkuṇamarra aruttuṇai marradaṛkīcaṇilai
ikkaṇaṇaippaḍi aiyaindum eṇṇil muṇmutti eṇṇum
pakkaṇaṇiṇar paḷam pagaṭṭaip paḷudākkuvamē | |

Meaning:- *paḷudākkuvam ē* =We will marginalize *paḷam*
pagaṭṭai = the familiar pompous prattle *pakkaṇa viṇar* = of the
sāṅkhyas from the hunters' corner (losers babbling without
purpose) *eṇṇum* = who say the following:
mūlap pirakirutikku = “For the *Mūla Prakṛti mukkuṇamāy* = that
is characterized by the three *guṇas* (attributes, namely, *Sattva-*
Tamas-Rajas) *aliyā* = and does not ever perish *aru* = the *Jīva*
akkuṇam arra = that does not have those three attributes *tuṇai* =
is the companion; *adaṛkku* = for that *Mūla Prakṛti*, *īcaṇ ilai* =
there is no *Īśvara*; and *eṇṇil* = if one carefully understands
(contemplates on) *aiyaindum* = the *tattvas* (along with their
forms and attributes) which are (5 x5=) 25 in number *ikkaṇaṇai*
paḍi = according to this system of counting, *mutti* = *Mukti*
(Liberation) *muṇ* = will be attained even before (death)”.

Summary:- The *Sāṅkhya* Doctrine can be summarized as follows:

Fundamental *tattvas* (Principles) are only two in number namely, “*Prakṛti* and *Jīva*”. There is no third Entity called *Īśvara*. “*Sattva-Rajas-Tamas*” are *dravyas* (fundamental substances) and not *guṇas* (properties). When all these three are in balance they constitute the *Mūla Prakṛti* (The Promordial Matter). This has no cognition but is imperishable. The *Jīva* (also known as

Puruṣa) is supported by it. It is all-pervading but is continuously changing. This is the *Mūla Kāraṇa* (Primary Source) of everything in the universe. It transforms into *tattvas* like *Mahat* (the Macro-Principle), etc. The *Jīva* (*Puruṣa*) also is imperishable. Since he is omni-present too, he is also “*Vibhu*”. He is *Nirguṇa* (without any attributes). He is *Jñyāna-Svarūpa* (Pure Consciousness) but has no activity. He is different from one body to another. It is only because of its association with him, the *Prakṛti* remains changing continuously. Just as a blind person (who can walk) and a cripple (who can see) can move around together with mutual collaboration, so also the *Prakṛti* (which has no inherent consciousness) is able to carry on its activities, by working with the help of the *Jīva* who is pure consciousness. Since this universe can thus be sustained by *Prakṛti-Puruṣa* alone, there is no need to accept the existence of a separate Entity, *Īśvara*. By thoroughly understanding the 25 *tattvas* (Principles) consisting of *Mūla Prakṛti*, *Mahān*, *Ahaṅkāra*, *Pañca-mahābhūtas*, *Pañca-tanmātras*, *Pañca-jñyānedriyas*, *Pañca-karmendriyas*, and the duo, *Manas* and *Jīva*¹, one can attain *Mukti* (Liberation) even before Death.

Thus, without understanding properly *Dharma* and *Adharma* (righteousness and non-righteousness), or *Īśvara* (God), these ill-informed *sāṅkhyas* carry on with their useless prattle in the above

¹ These can be roughly translated into English as: The Fundamental Substance, The Great Principle, The Ego or Self Consciousness, The Five Gross Elements {namely, *Ākāśa* (Ether), *Vāyu* (Air), *Tejas* (fire), *Ap* (water) and *Prthivī*, (earth)}, The Five Subtle Elements associated with them {namely *Śabda* (sound/vibration), *Sparśa* (contact/touch), *Rūpa* (Form), *Rasa* (juice/essence), *Gandha* (smell)}, The Five Sensory Organs, The Five Motor Organs, and the duo namely, Mind and the *Jīvātman*.

manner like the cowherd girls from the village. We are going to refute this pointless prattle.

मूलाया श्च प्रकृत्या स्त्रिगुणमयतनो स्तैर्गुणैर्वीत आत्मा

नित्य श्रैक स्सहायो भवति तदितरो नेश्वरोऽस्तीतिरीत्या।

तत्वानां पञ्चविंशत्यनुगणनयुजां आविमर्शाद्धि पुंसां

मोक्षोऽग्रे सिद्ध एवेत्यमतिविलसितं घोषिणां उज्जहामि ॥ ३६ ॥

mūlāyā śca prakṛtyā striguṇamayatano stairguṇairvīta ātmā
nitya ścaika ssahāyo bhavati taditaro neśvaro'stīrītyā |
tatvānāṃ pañcaviṁśatyanugaṇanayujāṃ āvimarśāddhi
puṁsāṁ

mokṣo'gre siddha evetyamativilasitaṁ ghoṣiṇāṁ ujjahāmi

|| 36 ||

Original:

ஈசன் இலன் என்பதனால் என்றும் சீவர்
எங்குமுளர் இலர் உணர்வை என்றவத்தால்
பாசமெனும் பிரகிருதி தன்னால் என்றும்
பலமும் இலை வீடுமிலை என்னும் பண்பால்
காசினி நீர் முதலான காரியங்கள்
கச்சபத்தின் கால்கை போல் என்னும் கத்தால்
நாசம் அலதிலை காணும் ஞாலத்துள்ளீர்
நாம் இசையாச் சாங்கியத்தை நாடுவார்க்கே

(37)

īcaṇ ilaṇ eṇbadaṇāl eṇrum cīvar
eṇgumuḷar ilar uṇarvai eṇravattāl
pācamenum pirakiruti taṇṇāl eṇrum
palamum ilai vīḍumilai eṇnum paṇbāl

kāciṇi nīr mudalāṇa kāriyaṅga!
 kaccapattiṇ kālakai pōl eṇṇum kattāl
 nācam aladilai kāṇum ñālattu||īr
 nām icaiyāc cāṅgiyattai nāḍuvārkkē | |

Meaning:- *ñālattu||īr* = Hey You the people of this world!
nācam ilad ilai kāṇum = Know that there is no other result but
 destruction *nāḍuvārkk ē* = for the followers *nām icaiyā*
cāṅgiyattai = of the *Sāṅkhyā* sytem that we cannot accept ;

īcaṇ ilaṇ eṇbadaṇāl = because of their saying, that there is
 no *Īśvara*;

eṇṇavattāl = because of their saying *cīvar eṇṇum eṇṇum uḷar*
 = that *jīvātman*s exist for ever (eternal) and everywhere (all
 pervasive, omni-present) and *uṇarvai ilar* = and have no
Jñyāna (as an attribute);

eṇṇum paṇbāl = because of their way of saying that *pācam*
eṇṇum = it is due to the control *pirikiruti taṇṇāl* = of the
Mūlaprakṛti and *eṇṇum* = also that there is for ever
palamum ilai = no *Phala* (getting into *Samsāra*) *vīḍum ilai* =
 or *Mokṣa* (Liberation); and

eṇṇum kattāl = beacuase of their screaming that *kāciṇi nīr*
mudalāṇa kāriyaṅga! = creations like earth, water are *kāl kai*
pōl = like the arms and kegs *kaccapattiṇ* = of the tortoise.

Summary:- All the *vedas* proclaim that there is a *Sarveśvara*,
 the Master of All. They serenade Him. But the *sāṅkhyas* deny
 His existence. While the *śruti* says, “*Jīva* is atomic and is
 endowed with *Jñāna*, these people say “*Jīva* is all-pervading and
 lacks *Jñāna*. Further more, they say that *Prakṛti* alone is
 responsible for both the *Samsāric* bondage and *Mokṣa*
 (Liberation from it). The variations in the manifestations of
 elements like earth, water etc are real and permanent. Here one

can question them, “How is it that you first say that there is nothing like new creation or destruction of these things, but then again say that they are destroyed during *Pralaya* (Deluge) and are created during Creation?”. To this their answer is, “The *tattvas* are merely contracted and expanded very much like the tortoises’ organs which can be drawn in and extended at the will of the tortoise. The appearance that they are “destroyed” or “created” is simply because of this reason and not due to their actually suffering these changes”. It is because of this kind of statements made by them which appear to contradict the *vedas* that we, the followers of *Vedānta* had to abandon them. Even though this doctrine is powerful, its followers will also eventually abandon it on their own and walk away. In fact, the extraordinary outcome for this system of faith will be its eventual abandonment by all the followers in this way. It better be so since the alternative is the total self-destruction of the followers.

ईशो नास्तीतिवाचा सततमिह नराः सर्वतः स्सन्ति जीवाः

धीशून्या इत्यथोक्त्या न किमपि फल मस्या श्च पाशप्रकृत्याः ।

मुक्तिर्नैवेति सर्वा मृदुदककृतयः कूर्मपादादिवत् स्युः

इत्युक्त्या सांख्य मस्मद्विमतमुपवतां आत्मनाशात् किमन्यत् ॥ ३७ ॥

īśo nāstītivācā satatamiha narāḥ sarvata ssanti jīvāḥ

dhīśūnyā ityathoktyā na kimapi phala masyā śca

pāśaprakṛtyāḥ |

muktirnaiveti sarvā mṛdudakakṛtayaḥ kūrmapādādivat syuḥ

ityuktyā sāṃkhya masmadvimatamupavatāṃ ātmanāśāt

kimanyat || 37 ||

Original:

தாவிப் புவனங்கள் தாளிணை சூட்டிய தந்தை உந்திப்
பூவில் பிறக்கினும் பூதங்கள் எல்லாம் புணர்த்திடினும்
நாவில் பிரிவின்றி நாமங்கை வாழினும் நான்மறையில்
பாவித்ததன்றி உரைப்பது பாறும் பதர்த்திரளே (38)

tāvip puvaṇaṅgaḷ tāḷiṇai cūṭṭiya tandai undip
pūvil pirakkiṇum būtaṅgaḷ ellām puṇarttiḍiṇum
nāvil piriviṇṇi nāmaṅgai vāḷiṇum nāṇmaṇaiyil
pāvittadaṇṇi uraippadu pāṇum padarttiraḷē | |

Meaning:- *pirakkiṇum* = Even though he was born *undip pūvil* = in the lotus flower from the navel *tandai* = of his Father, *Śrī Mahāviṣṇu* *cūṭṭiya* = Who placed on his head as decoration *tāḷiṇai* = both His Feet *tāvi* = that had crossed (scaled) *buvaṇaṅgaḷ* = all the worlds; *puṇarttiḍiṇum* = even though he has created *būtaṅgaḷellām* = all the living beings; *nāmaṅgai* = (Even though) *sarasvati vāḷiṇum* = resides *nāvil* = on his tongue *piriviṇṇi* = without bearing to be away from him, *uraippadu* = (*Brahma*'s) sayings (in the *Yoga* doctrine) *pāvittadaṇṇi* = except what is expressed *nāṇ maṇaiyil* = in the four *vedas* *pāṇum padart tiraḷ ē* = are mere fluff just like the stuff flying off the top of a heap of corn.

Summary:- [Criticism of the *Yoga* doctrine]: *Brahma* himself is the propounder of the *Yoga* doctrine. He decorates his head with the lotus feet of *Śrī Mahāviṣṇu*, Who once incarnated as *Trivikrama*. He was born in the lotus flower emanating from *Śrīmannārāyaṇa*'s navel. He is an expert in the art of creation everything. He is in fact, the husband of *Sarasvatī Devi*, the goddess of speech. He is the one who has studied all the *Vedas*.

In spite of all these qualifications, some of the statements in the *Yoga* doctrine originating from him contradict the *vedas*. That is why this doctrine has been considered to be a futile exercise not leading to any useful result. In deed, much of this doctrine is mere fluff and without substance.

विक्रान्ताखिललोकपादकमलद्वन्द्वोत्तमाङ्गोऽपि यः

जातोऽप्यात्मपितु श्व नाभिकमलेऽप्युद्धूतभूतो गिरां।

देवीचानुकलं सतीमपि रसज्ञावासिनी माप्तवान्

तेनोक्ता अपि वेदबाह्यविषया व्यर्थाः कुधान्यौघवत् ॥ ३८ ॥

vikrāntākhilalokapādakamaladvandvottamāṅgo'pi yaḥ
jāto'pyātmapitu śca nābhikamale'pyudbhūtabhūto girāṁ |
devīcānukalaṁ satīmapi rasajñāvāsiniṁ māptavān
tenoktā api vedabāhyaviṣayā vyarthāḥ kudhānyaughavat

|| 38 ||

Original:

காரணனா உலகளிக்கும் கண்ணன் தேசைக்
கண்ணாடி நிழல் போலக் காண்கையாலும்
தாரணையின் முடிவான சமாதி தன்னைத்
தனக்கேற்றும் விளக்கென்று தனிக் கையாலும்
காரணமாம் அது தனக்குப் பயனாம் சீவன்
கைவலிய நிலையென்று கணிக்கையாலும்
கோரணியின் கோலமெனக் குறிக்கலாகும்
கோகனகத்தயன் கூறும் சமயக் கூறே

(39)

kāraṇaṇā ulagaḷikkum kaṇṇaṇ dēcaik
kaṇṇāḍi niḷal pōlak kāṅgaiyālum

tāraṇaiyiṇ muḍivāṇa camādi taṇṇait
 taṇakkēṛṛum viḷakkeṇṛu taṇik kaiyālum
 kāraṇamām adu taṇakkup payaṇām cīvaṇ
 kaivaliya nilaiyeṇṛu kaṇikkaiyālum
 kōraṇiyiṇ kōlameṇak kuṛikkalāgum
 kōkaṇagattayaṇ kūṛum camayak kūṛē | |

Meaning:- *kāṇgaiyālum* = Because of portraying *kaṇṇan dēcai* = the fiery energy of *Śrī Kṛṣṇa Paramātmān ulagu aḷikkum* = Who protects the worlds *kāraṇamāy* = by being the incidental as well as material cause, *kaṇṇāḍi niḷal pōla* = as (just) a reflection in a mirror;

because of *taṇikkaiyālum* = saying differently *camādi taṇṇai* = that the *Bhaktiyoga* called, *Samādhi tāraṇaiyiṇ muḍivāṇa* = the final state of *Dhāraṇa taṇakku ēṛṛum viḷakku eṇṛu* = as the light that is lit for enabling the *Jīvātman* to realize himself; and

because of *gaṇikkaiyālum* = thinking *kāraṇam ām adu taṇakku* = that for the path (called *Bhaktiyoga*) responsible (for yielding the desired result), *cīvaṇ kaivaliya nilai* = *Jīvātman*'s *Kaivalya* state (Self Realization) itself *payan ām eṇṛu* = as the final result,

camayak kūṛē = the statements of the *Yoga Matam* that *ayan* = *Brahma kōkaṇagattu* = born in the *Nābhikamala* (lotus emanating from the navel) *kūṛum* = propounds *kurikulāgum* = can be said to be *kōraṇiyan kōlam eṇa* = a dancer's make-up.

Summary:- The *Sāṅkhyas* accepted the three *tattvas* (Principles) namely, “*Prakṛti-Jīva-Īśvara*”. However, even though it has been repeatedly proclaimed loudly in the *Vedas* that *Īśvara* is “*Sakala-kalyāṇa-guṇanidhi*” (i.e., the Repository of all auspicious qualities), they maintain the following stand; “Those qualities are not natural to Him. Isn't the reason for the

appearance of an image in a mirror the fact that there is a real object in front of the mirror? In the same manner, in the mirror called *Sarveśvara*, the *guṇas* appear as images. In fact, the reason for such apparent appearance of the *guṇas* is the association with a sentient (*Cetana*) or a non-sentient (*Acetana*) object that actually has those *guṇas*". Furthermore, while attaining God (*Paramātmā-sākṣātkāra*) should be the primary Goal in *Bhaktiyoga*, they say *Jīva*'s self-realization (*Ātmasākṣātkāra*) alone is the ultimate Goal. Additionally, they maintain that *Bhagavad Anubhavam* (Experiencing God) in the *Paramapadam* cannot in fact become the final result in *Bhaktiyoga*; that instead "*Kaivalaya*" (State of experiencing the *Jīvātman* uncontaminated with *Prakṛti*) alone is the definition of "*Mokṣa*".

Thus, since the representations of *Tattva* (Fundamental Principles), *Hita* (what is beneficial to the individual), and *Puruṣārtha* (what is to be sought after by the individual) presented in this doctrine are all in contradiction of the *vedas*, this doctrine is nothing but a kind of captivating garb like "a dancer's costume", created for enticing people.

कृष्णस्याखिलकारणस्य जगतां संरक्षितु स्तेजसः

छायाया इव दर्शनाच्च मुकुरे स्वात्मावलोकार्थिनः ।

दीपस्येति च धारणापरिणते स्सूक्त्या समाधेः पृथक्

हतोस्तस्य भवेत् फलं च परम कैवल्यमेवात्मनः ॥ ३९।१ ॥

इत्युक्त्या च सरोजातजाताजसमुदीरितं ।

योगशास्त्रं परिज्ञेयं नर्तनालङ्कृतं त्विति ॥ ३९।२ ॥

kr̥ṣṇasyākḥilakāraṇasya jagatām samrakṣitu stejasah
 chāyāyā iva darśanācca mukure svātmāvalokārthinaḥ |
 dīpasyeti ca dhāraṇāpariṇate ssūktyā samādheḥ pṛthak
 hatostasya bhavet phalaṁ ca parama
 kaivalyamevātmanah || 39 | 1 ||
 ityuktyā ca sarojātajātājasamudīritam |
 yogaśāstraṁ parijñeyam nartanālāṅkṛtam tviti || 39 | 2 ||

Original:

சாது சனங்கள் எலாம் சச்சை என்னும் சலம் புணர்த்தார்
 கோதம சாபம் ஒன்றால் கொடுங்கோலங்கள் கொண்டுகில்
 பூத பதிக்கடியார் என நின்று அவன் பொய் உரையால்
 வேதம் அகற்றி நிற்பார் விகற்பங்கள் விலக்குவமே (40)

cādu caṇaṅgaḥ | eḷām caccai eṇṇum calam puṇarttār
 kōdama cāpam oṇṇāl koḍuṅkōlaṅgaḥ koṇḍulagil
 būta padikkaḍiyār eṇa niṇṇru avan poy uraiyāl
 vēdam agarri nirpār vikaṇpaṅgaḥ | vilakkuvamē | |

Meaning:- *vilakkuvam* = We will refute *vikaṇpaṅgaḥ* = all types of statements of the doctrine that *cādu caṇaṅgaḥ | eḷām* = all righteous people *caccai eṇṇum* = have given up as being without any substance, (made by) *calam puṇarttār* = the *Pāśupatas* afflicted with the blemish called “*Chala*” and who *gōtama cāpam oṇṇāl* = due to a curse from Sage *Gautama* *ulagil koḍum kōlaṅgaḥ koṇḍu* = wore scary costumes in the world *būtapatikku aḍiyār eṇa niṇṇru* = and remaining as devotees of *Śiva* *avan poy uraiyāl* = and following that *Śiva*’s false instructions (*Pāśupata* Doctrine) *vedam agarri nirpār* = have moved away from the *vedas*.

Summary:- (Rejection of the *Pāśupata* Doctrine): The *Pāśupathas*, became the target of Sage *Gautama*'s curse and as a result, assumed a frightening demeanour. Then adopting the *Pāśupata Śāstra* based on the teachings of *Paśupati (Śiva)*, they distanced themselves from the *vedas*. We are now going to refute all their arguments.

[Once, Sage *Gautama* performed *tapas* in *Daṇḍaka* forest and pleased *Brahma* and received a boon from *Brahma* that he (*Gautama*) would always have plenty of grains. Then he built an *Āśramam* in a place called *Śataśṛṅga* and began to live there. He was very happy to use the grains to feed brahmins every day. During that time there was a famine in some parts with no rain for 10-12 years. A large group of forty eight thousand brahmins suffering from the famine came to *Gautama* and begged for food. Very happily, Sage *Gautama* welcomed all of them and fed them using his great stock of grains. Over the course of time, the famine receded. Even so, the brahmins did not leave from there. Instead, they became jealous of *Gautama*'s affluence and wanted to bring some kind of bad name to him before leaving from there. So, they bought a cow and left it in the *Āśramam* to eat up all his crops.

Seeing that the cow was destroying all the crops, Sage *Gautama*, in an attempt to drive her away, threw at it the water from his *Kamaṇḍalu* (a small vessel to hold his *Pūja* water). Unfortunately when the water hit the cow, she just fell down and died. The brahmins who saw this said that they will not eat their food till he got rid of the *Gohatyā Pāpam* (sin of killing a cow) and that the cow can be brought to life only if water from the sacred *Gaṅgā* is brought and sprinkled on her. Then they left. Then, Sage *Gautama* again did penance and received a portion of *Śiva*'s locks and revived the cow with the *Gaṅga* water that he could get from those locks of hair. Afterwards, realizing that all of this has been the mischief of those brahmins, he got angry and

cursed them ‘to assume the terrifying *Bhairava* form of *Śiva*, continue to remain enemies of the *Vedas*, be performing acts that are prohibited by the *Vedas*, and eventually perish after leading the life of a heretic’. In order to mitigate that curse, *Maheśvara* propounded the *Pāśupata Śāstra* and in support of this system, prescribed certain non-conformist practices. The followers of this system are known as the *Pāśupatas*. This is the background to the curse of Sage *Gautama*].

निस्सारां वर्जनीयं छलमिति गदितं साधुभिर्गृह्यतां तत्

मेदिन्यां भीकरालङ्कृतियुतवपुषां शापतो गौतमस्य।

भूत्वा भूतेशभक्ता स्तदुदितवचनैर्मोहितानामसत्यैः

वेदान् हित्वा स्थितानां पशुपतिमतिनां खण्डयाभो विकल्पान्॥ ४० ॥

nissārām varjanīyaṁ chalamiti gaditaṁ sādhubhirgr̥hṇatām tat
medinyām bhīkarālāṅkṛtiyutavapuṣāṁ śāpato gautamasya |
bhūtvā bhūteśabhaktā staduditavacanairmohitānāmasatyaiḥ
vedān hitvā sthitānām paśupatimatinām khaṇḍayābho
vikalpān || 40 ||

Original:

மாதவனே பரன் என்று வையம் காண

மழுவேந்தி மயல்தீர்க்க வல்ல தேவன்

கைதவம் ஒன்றுகந்தவரைக் கடிய சாபம்

கதுவியதால் அதன் பலத்தைக் கருதிப் பண்டை

வேத நெறி அணுகாது விலங்கு தாவி

வேறாக விரித்துரைத்த விகற்பம் எல்லாம்

ஓதுவது குத்திரத்துக்கென்றுரைத்தான்
ஓதாதே ஓதுவிக்கும் ஒருவன் தானே

(41)

mādavaṇē paraṇ eṇru vaiyam kāṇa
maḷuvēndi mayaltīrkka valla dēvaṇ
kaitavam oṇrugandavaraik kaḍiya cāpam
kaduviyadāl adaṇ palattaik karudip paṇḍai
vēda neṛi aṇugādu vilaṅgu tāvi
vērāga viritturaitta vikaṛpam ellām
ōduvadu kuttirattukkeṇruraittāṇ
ōdādē ōduvikkum oruvaṇ tāṇē | |

Meaning:- *dēvaṇ* = *Maheśvara* *maḷu ēndi* = wielding the pick axe *mayal tīrkka valla* = is capable of dispelling ignorance *eṇru* = by saying, *vaiyam kāṇa* = so the whole world may know that *oruvaṇ* = the incomparable *Bhagavān* *mādavaṇ ē Śrīmannārāyaṇa* alone *ōdādē* = Who without having to study (under any one) *ōduvikkum* = can teach others, *paraṇ eṇru* = is the Supreme Being. (However when) *kaḍiya kaitavam oṇru ugandavarai* = (some) brahmins who through their deceitful action committed a sin with Sage *Gautama* *cāpam kaduviyadāl* = and received a terrible curse, *adaṇ palattai karudi* = thinking about how to make the curse come true, *vilaṅgu tāvi* = (*Śiva*) took a diversion *paṇḍai vēda neṛi aṇugādu* = from following the usual well established Vedic path (and) *virittu uraitta* = described in detail *vērāga* = newly (a separate doctrine) and *uraittāṇ* = taught *eṇru* = that *ōduvadu* = studying *vikaṛpam ellām* = all of these different types of doctrines *kuttirttukku* = is for obtaining (only minimum) benefit.

Summary:- The *purāṇas* proclaim that the pick-axe wielding *Maheśvara* is the one who swore that “*Śrīmannārāyaṇa* alone is

higher than every one” and dispelled people’s ignorance all over the world. Such *Parameśvara*, just to validate the curse that Sage *Gautama* gave the brahmins who misbehaved with him, created a new philosophy that ran contrary to the *Vedas* and taught it to the brahmins. It is Supreme *Mādhava* alone, Who being Himself the *Sarvajña* (All-Knowing) teaches others. He indeed decided to create the *Pāśupata Matam*, propagate it through *Paśupati* and teach that by following this *Matam*, one can easily receive quick but only very trivial benefits.

योऽनध्येता स्वतोऽध्यापक इह स परो माधवो हीतिवक्ता

देवोऽज्ञानापनेता करधृतपरशुः कैतवव्यग्रविप्रान्।

शप्तान् सञ्चिन्त्य लब्धं फलमननुगतः प्रब्रवेदोक्तमार्गान्

सम्पत्यैतद्विरुद्धे पथि पृथगवदत् विस्तरं यान्विकल्पान्॥ ४१।१॥

तेषामेषां समस्तानां अभ्यासकरणं परम्।

अत्यल्पफललाभार्थमेवेति निजगाद ह॥ ४१।२॥

yo'nadhyetā svato'dhyāpaka iha sa paro mādhave hītivaktā

devo'jñānāpanetā karadhṛtaparaśuḥ kaitavavyagraviprān |

śaptān sañcintya labdhaṁ phalamananugataḥ

pratnavedoktamārgān

sampatyaitadviruddhe pathi pṛthagavadat vistaraṁ

yānvikalpān | | 41 | 1 | |

teṣāmeṣāṁ samastānāṁ abhyāsakaraṇaṁ param |

atyalpaphalalābhārthameveti nijagāda ha | | 41 | 2 | |

Original:

கந்தமலர் மகள் மின்னும் காரார் மேனிக்
 கருணைமுகில் கண்ட கண்கள் மயிலாய் ஆலும்
 அந்தமில் பேரின்பத்தில் அடியரோடே
 அடிமை என்னும் பேரமுதம் அருந்திவாழத்
 தந்தமதி இழந்தரனார் சமயம்புக்குத்
 தழல் வழிபோய்த் தடுமாறித் தளர்ந்து வீழ்ந்தீர்
 சந்தநெறி நேரறிவார் சரணம் சேர்ந்து
 சங்கேதத்தவமுனிவீர் தவிர்மினீரே

(42)

kandamalar magaḷ minṇum kārār mēṇik
 karuṇaimugil kaṇḍa kaṅgaḷ mayilāy ālum
 andamil pēriṇbattil aḍiyarōḍē
 aḍimai eṇṇum pēramudam arundivāḷat
 tandamadi iḷandaraṇār camayampukku
 taḷal vaḷipōyt taḍumārīt taḷarndu vīḷndīr
 candaneri nēraṇivār caraṇam cērndu
 caṅgēdattavamuniṇvīr tavirmiṇīrē ||

Meaning: Hey You People! You who, -- *madi iḷanda* = having lost the intelligence *tanda* = that (God) gave (you) *arundi vāḷa* = so that you can live enjoying *aḍimai eṇṇum pēr amudam* = the *Amṛtam* called *Kaiṅkaryam* (to God) *aḍiyarōḍē* = in the company of *bhāgavata* *andam il pēr iṇbattil* = at *Vaikuṇṭha* the Abode of endless Bliss (where) *kaṅgaḷ* = the eyes *mayilāy ālum* = dance like the peacock *kaṇḍa* = seeing *karuṇai mugil* = the rainbearing cloud called *Paramātman* exuding the rain of compassion, Who *kār ār mēṇi* = has a dark bluish body, and where *kanda malar magaḷ minṇum* = *Śrīdevī*, born in the fragrant flower, shines like the lightning, -- *aranār camayam pukku* =

have got into the cult of *Śiva*, and *taḷal vaḷi pōy* = having traveled along that path burning like fire, *taḍumāri* = faltered *taḷarndu vīḷndīr* = and felt miserable. (Now) *nīr* = You *caraṇam cērndu* = take refuge at the feet *nēraṇivār* = of the *Ācārya* who knows first-hand *canda neṇi* = the *Vedānta* Path, and *tavarmin* = give up *muṇivīr* = with disgust *caṅgēdattu avam* = that restrictive symbolic garb and demeanour.

Summary:- It is natural for the peacock to feel happy and fulfilled, and dance at the sight of the clouds accompanied by lightning, and sheets of pouring rain. Likewise, when the “lightning” called *Mahālakṣmī* shines at the chest of *Paramātman*, and the cloud called *Bhagavān* exudes the rain of compassion, the “peacocks” called the eyes of the devotees dance ecstatically. The place where this happens is the *Paramapadam*. You *pāśupatas*! You have missed this great fortune because of your getting tied down by this rope called *Pāśupatha* Doctrine, even though you were fully eligible for enjoying the taste of that *Amṛta* of *Nitya-seva* (Eternal Service to God) in the company of the *nityas* (Eternally Liberated *jīvas*) and *muktas* (those *jīvas* that were originally bound but now liberated from bondage) at the *Paramapadam*. At least from now on, show remorse for what you have done, go and take refuge at the feet of a good *Ācārya* and pay attention to redeeming yourselves.

सौरभ्यातिशयाम्बुजाततनयासौदामनीद्योतिते

नीलाङ्गे करुणाभ्रलोकनयनाभिख्यैर्मयूरवैर्युते ।

आनन्दैकपदे पदे च परमे नित्यै स्समं सूरिभिः

कैङ्कर्यारव्यमहासुधानुभवतो दत्तां मतिं जीवितुम् ॥ ४२ । १ ॥

विहाय समयं ततः पशुपते स्समासादिताः

कुशानुपथगामिनः क्षुभितमानसा मानवाः।

त्रयीसृतिमत्तं पदस्समुपसेविताश्चेत् ध्रुवं

त्वानाकलिततन्मताः जहिथ तेन सङ्केतितम्॥ ४२। २॥

saurabhyātīsayāmbujātatanayāsaudāmanīdyotite
nīlāṅge karuṇābhralokanayanābhikhyairmayūkhairyute |
ānandaikapade pade ca parame nityai ssamaṁ sūribhiḥ
kaiṅkaryākhyamahāsudhānubhavato dattāṁ matim
jīvitum | |42|1| |
vihāya samayaṁ tataḥ paśupate ssamāsāditāḥ
kuśānupathagāmināḥ kṣubhitamānasā mānavāḥ |
trayīśṛtimattarṁ padassamupasevitāścet dhruvaṁ
tvānākalitatanmatāḥ jahitha tena saṅketitam | |42|2| |

Original:

யாதுமிலாத அன்றும் யவர்க்கும் நன்றியெண்ணிய நம்
மாதவனார் வதனத்தமுதுண்ணும் வலம்புரி போல்
வாதுகளால் அழியா மறை மௌலியின் வான் பொருளே
ஓதிய பன்சராத்திரம் உகவாரை ஒழுக்குவமே (43)

yādumilāda aṇṛum yavarkkum naṇṛiyenṇiya nam
mādavaṇār vadaṇattamuduṇṇum valampuri pōl
vāduḡaḷāl aliya marai mauiyiṇ vāṇ poruḷē
ōdiya pañcarāttiram ugavārai oḷukkuvamē | |

Meaning:- *oḷukkuvamē* = Let us steer towards our path
ugavārai = those who oppose (and not accept as authority)
pañcarāttiram = the *Pāñcarātra Śāstra* *ōdiya* = that says

(echoes) *vāṇ poruḷē* = only the good meaning *maṛai maulyiṇ* = of *Vedānta*, *vādugaḷāl aḷiyā* that is not destroyed by arguments (of the opponents), *valamburi pōl* = like the right-handed conch (*Pāñcājanya*) *vadaṇattu amudu uṇṇum* = that tastes the nectar of the face (mouth) *nam mādavaṇār* = of our *Mahālakṣmī-Vallabha*, *yādum ilāda aṇṇum* = Who (continuing to exist) even during the time of *Praḷaya* (The Great Deluge) when nothing survives and everything perishes, and *yāvarkkum naṇṇi eṇṇiya* = and Who's will it is to do only what is good for all living beings.

Summary:- The *Pāñcarātra tantra* (technique) shines just like the right-handed *Śaṅkha* (conch) that enjoys the the great fortune of drinking the nectar from the mouth of our *Mahālakṣmī-Vallabha*, Whose only desire is the wellbeing of all the living beings even during the time of the Great Deluge. This *Śāstra*, which was taught by *Bhagavān Vāsudeva* Himself, reflects the essential meaning of the *upaniṣats* and has been shining, without being cowed down by the arguments of the other sects. Unfortunately there are many people, who instead of accepting this superior *Tantra* and saving themselves, are engaged in other ill-conceived practices. We will bring all of them to the right path and establish this *Pāñcarātra* system.

कल्पे सर्वात्मनां यद्भवुकमविकलं योऽस्ति सङ्कल्पमानः

तस्यास्मन्माधवस्यामृतमुखमिव तं दक्षिणावर्तशङ्खम्।

वादानुन्मूलनीयं निगमशिरसि च व्यक्तमेवार्थमाह

तन्त्रं ये पाञ्चरात्रं स्तुवत इह न तान् कुर्महे तन्नूनूषन् ॥ ४३ ॥

kalpe sarvātmanām yadbhavukamavikalam yo'sti
saṅkalpamānaḥ

tasyāśmanmādhavasyāmṛtamukhamiva taṁ
 dakṣiṇāvartaśaṅkham |
 vādānunmūlanīyaṁ nigamaśīrasi ca vyaktamevārthamāha
 tantraṁ ye pāñcarātraṁ stuvata iha na tān kurmahe
 tannunūṣūn | | 43 | |

Original:

பூவலரும் திருவுந்திப் புனிதன் வையம்
 பொன்னடியால் அளந்திருவர் போற்ற நின்ற
 நாவலரும் கலைகளெலாம் தன்னை நாட
 நாடாத நல்நிதியா நணுகு நாதன்
 கோவலனாய் நிரையளித்த நிறை போல் வேதம்
 கோவாகக் கோமானாய் அதன் பால் சேர்த்துக்
 காவலிது நல் உயிருக்கென்று காட்டும்
 கார்த்தயுகக் கதி கண்டோம் கரை கண்டோமே (44)
 pūvalarum tiruvundip puṇidaṇ vaiyam
 poṇṇaḍiyāl aḷandiruvar pōṛra niṇṛa
 nāvalarum kalaigalelām taṇṇai nāḍa
 nāḍāda nalnidiyā naṇugu nādaṇ
 kōvalaṇāy niraiyaḷitta niṛai pōl vēdam
 kōvāgak kōmāṇāy adaṇ pāl cērttuk
 kāvalidu nal uyirukkenṛu kāṭṭum
 kārttayugak gati kaṇḍōm karai kaṇḍōmē | |

Meaning:- *nādan* = The Supreme God,
iruvar pōṛra niṇṛa = next to Whom stood the duo (*Brahma* and
Rudra) praising Him as He stood in His *Trivikrama* Form *poṇ
 aḍiyāl aḷandu* = scaling with His beautiful feet *vaiyum* = all the
 worlds up to the *Satyaloḥa* *pū alarum tiru undi puṇidaṇ* = of the

sacred **Brahma** who was born in the navel (of God) that resembles a blossoming lotus flower; and

Who *naṇugum* = is residing inside (in the **Cetana** and **Acetana** objects) *nāḍāda naḷ niḷdiyā* = as the Auspicious Treasure that can easily be accessed *nā alarum kalaigaḷ ellām* = while all the **vedas** and **śāstras** that the tongue can describe *taṇṇai nāḍa* = keep searching for Him,

kōvalaṇāy niṛai aḷitta niṛaipōḷ = like His great act of herding the cattle as a “**Gopāla**” (cowherd), *kōmāṇāy* = became the one to milk *vedam gōvāga* = the **Veda** which became a “cow”, *adaṇ pāl cērttu* = added that milk *kāṭṭum* = and (showed) taught *eṇṇu* = that “*idu* = This is *naḷ kāval* = the great saviour *uyirukku* = for the **cetanas** (Soul)” (by giving us the **Pāñcarātra Tantra**). *kaṇḍōm* = We have understood very well *kārttayuga gati* = (that) **Pāñcarātra Āgama Śāstra** which teaches us the **Dharma** of **Kṛtayuga**, and *karai kaṇḍōmē* = we indeed found the outer shore (of the ocean of **Samsāra**).

Summary:- When God, incarnated Himself as **Vāmana** and grew into **Trivikrama** to scale the worlds, one foot of His reached up to the **Brahma-loka**. Then **Brahma** bathed it with water. That water itself became the sacred **Gaṅgā**. **Maheśvara** caught it in his locks and became “**Śiva**”. Then **Brahma** and **Rudra** together worshiped Him with **stotras**. The **Vedas** and all the other **śāstras** tried to understand the nature, attributes and manifestations of that Supreme Being but failed and became silent. However, without even being sought by His devotees that Supreme Being, on His Own Volition, always resides inside them as their Saving Grace. Just as He looked after the cows in the past, He remains even now a “**Gopāla**” (Cowherd), milking the “cows” called the **vedas** to extract their essence as **Amṛta** and teaching that as **Śrī Pāñcarātra** to the world. He said that this indeed is the path for redemption for all the living beings. We have learnt and practiced

very well this *Śāstra* that explains in a simple way the great *Dharma* of *Kṛtayuga*, and have thus understood the means to cross the Ocean of *Samsāra*.

राजीवाक्षविकासिनाभिकमलोद्भूतस्य पूतस्य च
 लोकान् दिव्यपदद्वयात् प्रमितवान् द्वाभ्यां तदा य स्तुतः ।
 वेदैर्यश्च गवेषितोऽपि रसनास्वाद्यै स्समस्ताश्रयः
 नाथोऽमार्गयितव्य एव सुलभश्चास्ते शुभश्शेवधिः ॥ ४४। १ ॥
 गोपालो हि यथा गवा मवनतः पारम्यमेवाप्तवान्
 सत्याम्नायचये हि धेनुसमजे गोपालभाव स्वयम् ।
 तादृग्वेदपयोविमिश्रमवदजीवाभिरक्षाश्रयं
 तन्नं कार्तयुगैकधर्म मिति तद्विद्वन् स्तटं चाप्नुमः ॥ ४४। २ ॥

rājīvākṣavikāsinābhikamalodbhūtasya pūtasya ca
 lokān divyapadadvayāt pramitavān dvābhyāṁ tadā ya sstutaḥ |
 vedairyaśca gaveṣito'pi rasanāsvādyai ssamastāśrayaḥ
 nātho'mārgayitavya eva sulabhaścāste
 śubhaśśevadhiḥ || 44|1||
 gopālo hi yathā gavā mavanataḥ pāramyamevāptavān
 satyāmnāyacaye hi dhenusamaje gopālabhāva ssvayam |
 tādṛgvedapayovimiśramavadajjivābhirakṣāśrayaṁ
 tantraṁ kārta-yugaikadharma miti tadvidma staṭaṁ
 cāpnumaḥ || 44|2||

Original:

நமக்கார் துணையென நாம் என்றருள் தருநாரணனார்
 உமக்காறிவை என்றடியினை காட்ட உணர்ந்தடையும்
 எமக்கோர் பரம் இனியில்லாது இருவினை மாற்றுதலில்
 தமக்கே பரமென்று தாமுயலும் தரம் சாற்றுவமே (45)

namakkār tuṇaiyeṇa nām eṇṇaruḷ tarunāraṇaṇār
 umakkāriyai eṇṇaḍiyiṇai kāṭṭa uṇarndaḍaiyum
 emakkōr param iṇiyillādu iruviṇai māṇṇudalil
 tamakkē parameṇṇu tāmuyalum taram cāṇṇuvamē | |

Meaning:- *nāraṇaṇār* = *Śrīmannārāyaṇa*, Who *namakku tuṇai āṇ eṇa* = when asked “who is there to help us (who are caught in this *Samsāra*)?”, *nām eṇa* = saying “I am (there)” and *aruḷ tarum* = extends His grace (towards us) *aḍi iṇai kāṭṭa* = showed both His feet *umakku ivai āṇ eṇṇu* = and said “These are the Means for you (to attain me)”; and *uṇarndu aḍaiyum emakku* = for us who understand that and take refuge in them as the Saviour, He (saying that) *iṇi ōr param illādu* = “There is no more any burden on you (the *Jīva*)” *param tamakkē eṇṇu* = and (feeling) that the onus is on Him alone *iruviṇai māṇṇudalil* = for destroying both types of *karmas* (*Puṇya* and *Pāpa*) *tām muyalum taram* = [instead of pointing to other means, Himself standing as the Means for granting the *Phala* (final result)] speaks about the Greatness (of this *Sampradāyam*), *cāṇṇuvumē* = (which) we will indeed present (here).

Summary:- [In 3 *pācurams*, *Svāmi Dēcikaṇ* refutes the nature of the means propounded by the others and presents the nature and superiority of our *Siddhānta* (doctrine)]. When the *jīvatmans* were worrying, “Who will be the Saviour for us, who are totally

immersed in the ocean of *Samsāra*?” *Śrīmannārāyaṇa* said “I am here. Do not worry” and pointing to His two feet, said, “These alone are the Means for you to find *Mokṣa*”. For us who have taken refuge in Him, He will see that we are not burdened by the *karmas* and will take upon Himself the responsibility of freeing us from those *karmas*. Further, acting as the Means Himself, he will be in a hurry to grant us the ultimate Fruit of *Mokṣa*. *Svāmi Dēcikaṇ* describes His greatness here.

कोऽस्माकं भविनां सहाय इति चेन्नारायणः खल्वहं

कारुण्यार्णव इत्युदीर्यक उपायः पादयुग्मं मम।

इत्युक्ते तदुपेयुषां भर इतो नो नेति यः प्राह सः

स्वस्यैवाघयुगापहो भर इति प्रोद्घुष्यतेऽत्रेष्टदः ॥ ४५ ॥

ko'smākaṁ bhavināṁ sahāya iti cennārāyaṇaḥ khalvahaṁ
kāruṇyārṇava ityudīryaka upāyaḥ pādayugmaṁ mama |
ityukte tadupeyuṣāṁ bhara ito no neti yaḥ prāha saḥ
svasyaivāghayugāpaho bhara iti prodghuṣyate'treṣṭadaḥ

|| 45 ||

Original:

பலத்தில் ஒரு துவக்கற்ற பதவி காட்டிப்

பல்லுயிரும் தடுமாறப் பண்ணுகின்ற

கலித்திரளின் கடும் கழுதைக் கத்து மாற்றிக்

கண்ணுடையார் கண்டுரைத்த கதியைச் சொன்னோம்

வலத்திலகு மறுவொன்றால் மறுவொன்றில்லா

மாமணியாய் மலர்மாதர் ஒளியாம் அந்நல்

நலத்தில் ஒரு நிகரில்லா நாதன் பாதம்

நல்வழியாம் அல்வழக்கார் நடத்துவாரே

(46)

palattil oru tuvakkarra padavi kātṭip
 palluyirum taḍumārāp paṇṇuginra
 kalittiraḷiṇ kaḍum kaḷudaik kattu mārrik
 kaṇṇuḍaiyār kaṇḍuraitta gatiyaic conṇōm
 valattilagu maṟuvonṟāl maṟuvonṟillā
 māmaṇiyāy malarmādar oḷiyām annal
 nalattil oru nigarillā nādaṇ pādam
 nalvaliyām alvalakkār naḍattuvārē | |

Meaning:- *mārri* = Having quashed *kaḍum kaḷudaik kattu* = the pompous screaming of the vicious donkey-like *kalit tiraḷiṇ* = gang of *kali-puruṣas* (people of evil *Kaliyuga*) advocating the other doctrines, who *taḍumārāp paṇṇuginra* = have caused suffering *pall uyirum* = to many *jivas padavi kātṭi* = by showing them a path *palattil oru tuvakku arra* = that has no relationship with any useful outcome (that is useless and doesn't yield anything worthwhile), *gatiyai conṇōm* = we have enunciated a path that *kaṇ uḍaiyār* = those who have the vision of *Jñyāna* (intellect), i.e., our *pūrvācāryas* (our earlier *ācāryas*) *kaṇḍuraitta* = have seen (for themselves) and taught (us). (That teaching is) *nal valī ām* = that the best Means *pādam* = are the feet alone *nādaṇ* = of *Paramātman*, the Lord, *oru nigar illā* = Who has nothing that can match *a nal nalattil* = that greatest and total Bliss, Who *maṟu onṟāl* = is adorned with the mark (of *Śrīvatsa*) *valattu ilagu* = on the right side (of His chest), *maṟu onṟillā* = Who has no other blemish of any kind, and *malar māadar oḷiyām* = Who shines with *Mahālakṣmī* *māmaṇiyāy* = like a large gemstone. *ār naḍattuvār ē* = Who indeed can carry on *al valakku* = with meaningless arguments (on this subject)?

Summary:- We will reveal the path that our learned *ācāryas* who were fully endowed with *Jñyāna Drṣṭi* (Intellectual vision)

had themselves well understood and taught us (that the best means, with nothing to match, for us is the lotus feet of that Supreme *Paramātmān* alone, Who is resplendednt like a superior saffire gem with the *Śrīvatsa* scar on his chest, together with the inseparable *Śrīdevi* exuding the same hue, and Who is the Incomparable One and the personification of total Bliss). Also, we have no choice but to criticize the suffering that people undergo by following the wrong path that is advocated by the others. Such proponents are nothing but *kali-puruṣas* (the men of evil *Kali*). All their loud-mouthed arguments are like the screamings of a donkey. We will denounce all that. How can any one possibly refute what we are propounding?

सम्बन्धं च विनैकमप्यधिफलं मार्गं परं दर्शितं

जीवानाददतोऽत्र कांश्चिदगतीन् व्यामोहितान् व्याकुलान्।

कुर्वाणस्य कलिव्रजोत्कटखरस्योन्मूल्य तज्जल्पितं

संप्रेक्ष्याक्षिजुषो गतिं गुरुवरा यामाहु रब्रूम ताम् ॥ ४६।१ ॥

वक्षोदक्षिणभागलक्षणमहाश्रीवत्सवन्निर्मल-

ज्योतिः पुञ्जमहामणेरिव महालक्ष्म्या रुचा राजतः।

नाथास्यानुपमस्य पादयुगलं पूर्णप्रमोदेऽस्ति नः

सिद्धोपाय इहत्वसद्यवहृतौ वादे प्रवर्तेत कः ॥ ४६।२ ॥

sambandham ca vinaikamapyadhiphalam mārgam param
darśitam

jīvānādadato'tra kāmścidagatīn vyāmohitān vyākulān |

kurvāṇasya kalivrajotkaṭakharasyonmūlya tajjalpitam

saṁprekṣyākṣijuṣo gatiṁ guruvarā yāmāhu rabrūma
tām || 46 | 1 |

vakṣodakṣiṇabhāgalakṣaṇamahāśrīvatsavannirmala-
jyotiḥ puñjamahāmaṇeriva mahālakṣamyā rucā rājataḥ |
nāthāsyānupamasya pādayugaḷaṁ pūrṇapramode'sti naḥ
siddhopāya ihatvasadyavahr̥tau vāde pravarteta kaḥ | 46 | 2 |

Original:

எல்லார்க்கும் எளிதான ஏற்றத்தாலும்
இனி உரைக்கை மிகையான இரக்கத்தாலும்
சொல் ஆர்க்கும் அளவாலும் அமைதலாலும்
துணிவரிதாய்த் துணை துறக்கும் சுகரத்தாலும்
கல்லார்க்கும் கற்றார் சொல் கவர்தலாலும்
கண்ணன் உரை முடிசூடி முடித்தலாலும்
நல்லார்க்கும் தீயார்க்கும் இதுவே நன்றாம்
நாரணற்கே அடைக்கலமாய் நணுகுவீரே

(47)

ellārkkum eḷidāṇa ēṙṙattālum
iṇi uraikkai migaiyāṇa irakkattālum
col ārkkum aḷavālum amaidalālum
tuṇivaridāyt tuṇai tuṙakkum cukarattālum
kallārkkum karṙār col kavardalālum
kaṇṇaṇ urai muḍicūḍi muḍittalālum
nallārkkum tīyārkkum iduvē naṇṙām
nāraṇaṙkē aḍaikkalamāy naṇuguvīrē |

Meaning:- (Because) *ellārkkum eḷidāṇa ēṙṙattālum* = of its greatness that it is very easy for all *jīvas* (to practice); (because) *iṇi uraikkai migaiyāṇa* = saying (that *Śaraṇāgati* sentence for the same purpose) again (after having undertaken it once) is

superfluous (like the *Brahmāstra Nyāya*); (because) *irakkattālum* = of its producing compassion (in God); (because) *col* = of the *Prapatti* sentence *amaidalālum* = being enough (for bestowing the benefit) *ārkkum aḷavālum* = by the mere utterance of it in full; (because) *tuṇivu aridāy* = even if *Mahā Viśvāsa* [(having absolute faith) which is a part of *Prapatti*] is difficult to achieve, *cukarattālum* = of the convenience *tuṇai turakkum* = of being possible for one to drop the parts (such as *Jñyānayoga*, *Karmayoga*, etc. that are even more difficult to practice); (because) *karrār col* = the Sentence that is contemplated by the *ācāryas* with exceptional *Jñyāna kavardalālum* = brings the benefit *kallārkkum* = to even the ordinary aspirant who has no such *Jñyāna*; and (because) *muḍittalālum* = it forms the conclusion *kaṇṇan urai* = of *Śrī Kṛṣṇa*'s words (namely, the *Bhagavadgīta*) *muḍi cūḍi* = by being explained at the end (in the *Carama Śloka*), *iduvē* = this *Śaraṇāgati* alone *naṇru ām* = is the good *Upāya* (Means) to follow *nallārkkum* = for the virtuous *tīyārkkum* = as well as for the sinners. (Therefore) *aḍaikkalamāy* = By becoming the object to be saved *nāraṇarkē* = for that *Nārāyaṇa* alone, *naṇguvīr ē* = have Him (as your Refuge).

Summary:- ‘*Śaraṇāgati*’ has earned the great reputation as "The Means that can be practiced very easily by one and all of the *jīvātman*s. After having taken to it once, one doesn't need to have to subscribe to it again to obtain the same benefit, just like the so called “*Brahmāstra Nyāya*” (which means that after having once deployed the most powerful *Astra* namely, *Brahmāstra* to destroy an enemy, it is unnecessary for one to deploy it or any other *Astra* again to achieve the same purpose). In fact, by not performing *Śaraṇāgati* again one will enhance the compassion of the *Sarva Śaraṇa* (*Paramātmān*, the Universal Refuge). One can derive the full benefit by the mere utterance of

the “*Prapatti-Vākya*” (*Śaraṇāgati* Sentence). Even though it is true that it is very difficult for one to develop the “*Mahā-Viśvāsa*” (Absolute Confidence that it will produce the result) which is one of the components of *Prapatti*, it is still a fact that it has the great advantage that unlike the alternate path of *Bhaktiyoga*, it does not require the co-observance of *Jñānayoga* and *Karmayoga*, (which is even more difficult). It is also established that through the administration of the utterance of the *Prapatti-vākya* by the *Ācārya*, the Greatest of the Great among the *jñyānis*, the desired result can be attained by every one regardless of whether one is a sinner or a sage. Furthermore, after having explained *Arjuna* in every possible way, *Śrī Kṛṣṇa* ultimately ended His preaching with the *Carama Śloka* (Concluding Verse) of *Śaraṇāgati*. This method is therefore good for every one irrespective of whether one is a saint or a sinner. Hey All you *jīvas*! For all the above reasons, Become *Śrīmannārāyaṇa*’s object of protection and seek Refuge under Him without fail.

सर्वेषामपि सर्वदा सुलभतावाप्तिप्रकर्षादपि

भूयोऽप्युक्तिकथा वृथेति समनुप्राप्तातिकारुण्यतः।

पूर्वोच्चारणमात्रतोऽप्युपगतात् पर्याप्तिभावादपि

विश्वासातिशयस्य दुष्करतया त्याज्याङ्गसौकर्यतः ॥ ४७। १ ॥

अज्ञानामपि सत्फलप्रदतया प्राज्ञोक्तिमात्रादपि

श्रीकृष्णोक्त्यवतंसितेन चरमश्लोकेन सम्पूरणात्।

स्यादेवायमुपाय आत्तसुकृतां पापात्मनामप्येतः

प्रीत्या रक्ष्यतया भवेत् विमला नारायणस्यैव हि ॥ ४७। २ ॥

sarveṣāmapī sarvadā sulabhatāvāptiprakarṣādapi
 bhūyo'pyuktikathā vṛtheti samanuprāptātīkārūṇyataḥ |
 pūrṇoccāraṇamātrato'pyupagatāt paryāptibhāvādapi
 viśvāsātīśayasya duṣkaratayā tyājyāṅgasaukaryataḥ || 47 | 1 | |
 ajñānāmapi satphalapradatayā prājñoktimātrādapi
 śrīkṛṣṇoktyavataṁsitena caramaślokena sampūraṇāt |
 syādevāyamupāya āttasukṛtām pāpātmanāmapyetaḥ
 prītyā rakṣyatayā bhaveta vimalā nārāyaṇasyaiva hi || 47 | 2 | |

Original:

பண்டை மறைக்குப் பகையென நின்ற பரமதங்கள்
 கொண்டவர் கொள்ளும் பயன் ஒன்றிலதெனும் கூர்மதியால்
 வண் துவரைக்கரசான நம் மாயனை வானுலகில்
 கண்டு களிப்பதெனும் காதல் ஒன்றைக் கருதுவமே (48)

paṇḍai maṛaikkup pagaiyeṇa niṇṇa paramadaṅga!
 koṇḍavar koḷḷum payaṇ oṇṇiladeṇum kūrmadiyāl
 vaṇ tuvaraikkaracāṇa nam māyaṇai vāṇulagil
 kaṇḍu kaḷippadeṇum kādal oṇṇaik karuduvamē | |

Meaning:- *kūr madiyāl* = Having carefully reasoned
payan oṇṇu iladu eṇum = that there is no benefit *koṇḍavar*
koḷḷUm = to be obtained by the followers *paramadaṅga!* = of
 other faiths *pagai eṇa niṇṇa* = that stand in opposition *paṇḍai*
maṛaikku = to the *vedas* that are *Anādi* (that have existed for
 ever), *karuduvam ē* = let us develop *kādal oṇṇe* = the only desire
kaṇḍu kaḷippadu eṇum = namely, of seeing, serving and enjoying
vāṇ ulagil = in the *Paramapadam nam māyanai* = our Amazing
 Performer, *Śrī Kṛṣṇa vaṇ tuvaraikku aracāṇa* = the King of the
 beautiful City of *Dvāraka*.

Summary:- The followers of the other faiths are against the immortal *vedas*. Even if one were to be misguided enough to follow those faiths, the outcome one gets after all is nothing worthwhile. Let us examine this carefully with a discerning mind, and with firm determination, get enthusiastic with the greatest desire to seek the *Parama-puruṣārtha* (Supreme Objective) of enjoying the Bliss of meeting and serving in *Paramapadam* the *Paramapuruṣa Śrī Kṛṣṇa*, Who, as the Lord of the exquisitely beautiful City of *Dvāraka*, performed amazing deeds.

प्रत्नाम्नायविरोधवत्परमतैकालम्बिलभ्यं फलं

किञ्चिच्चापि न हीति सूक्ष्मसुधिया मायाविनं नः प्रभुम्।

श्रीमद्वारवतीश्वरं हि परमे सन्दृश्य धामन्य होः

सेविष्यामह इत्यसाम परमानन्दानुभूत्युत्सुकाः ॥ ४८ ॥

pratnāmnāyavirodhavatparamataikālabhilabhyaṁ phalaṁ
kiñciccāpi na hīti sūkṣmasudhiyā māyāvināṁ naḥ prabhum |
śrīmaddvāravatīśvaraṁ hi parame sandṛśya dhāmanya hoḥ
seviṣyāmaha ityasāma paramānandānubhūtyutsukāḥ || 48 ||

Original:

கலந் திகழும் போகங்கள் கண்டு வெள்கிக்
காரியமும் காரணமும் கடந்து நாம் போய்க்
குலந்திகழும் குருக்கள் அடிகூடி மன்னும்
குற்றேவல் அடியவர் தம் குழாங்கள் கூடி
வலம் திகழும் திருமகளும் மற்றிடத்தே
மன்னிய மண்மகளாரும் நீளையாரும்

நலந் திகழ வீற்றிருந்த நாதன் பாதம்
நமக்கிதுவே முடியென்ன நண்ணினோமே

(49)

kalan tigaḷum bōgaṅgaḷ kaṇḍu veḷgi
kāriyamum kāraṇamum kaḍandu nām pōyk
kulandigaḷum gurukkaḷ aḍicūḍi maṇṇum
kurṛēval aḍiyavar tam kuḷāṅgaḷ kūḍi
valam tigaḷum tirumagaḷum marṛiḍattē
maṇṇiya maṇmagaḷārum nīlaiyārum
nalan tigaḷa vīṛṛirunda nādaṇ pādam
namakkiduvē muḍiyenṇa naṇṇiṇōmē ||

Meaning:- We have *naṇṇiṇōmē* = indeed accepted that *bōgaṅgaḷ kaṇḍu veḷgi* = after having seen the pleasures of this world and deciding to give them up *kalandu igaḷum* = as undesirable because of their being mixed (with sorrow), and (by practicing the path of *Mokṣa*), *kaḍandu* = crossing *kāriyamum* = both the Effects [such as *Mahat-Ahaṅkāra*, or *Śarīra* (material body) and *indriyas* (the organs)] and *kāraṇamum* = their Source Cause, namely *Mūla Prakṛti* (the Primordial Matter) *nām pōy* = we will reach (the *Vaikunṭha*), and *aḍi cūḍi* = wear on our head the feet *kulam tigaḷum gurukkaḷ* = of (our) *ācāryas* who are shining (there) amongst the *Goṣṭhi*; (we will *kuḷāṅgaḷ kūḍi* = join the *Goṣṭhi* (group) *aḍiyavar tam* = of the *bhāgavatas* (*nityas* and *muktas*) *maṇṇum kurṛēval* = engaged in eternal service (to God) and (treat in deed) *namakku iduvē muḍiyenṇa* = as the crown for our head *vīṛṛirunda nādaṇ pādam* = the feet of *Paramātman* Who stays there *nalan tigaḷa* = enhancing our Bliss (in the company of) *valam tigaḷum tirumagaḷum* = *Lakṣmī* shining on His right side *marṛ maṇ magalārum nīlaiyārum* = and *Bhūdevi* and *Nīlādevi iḍattē maṇṇiya* = residing all the time on His left side.

Summary:- (Statement of the nature of the desired substantive outcome) Let us have the “wealth” of renunciation till we live in this world; let us correctly follow the prescribed path for us and free ourselves from the *Samsāra*; then let us offer our obeisance at the lotus feet of our *ācāryas* at *Paramapadam*, become a part of the *goṣṭhi* of the *Nitya-sūris*, wear on our head the lotus feet of *Śrīmannārāyaṇa* Who is shining blissfully in the company of *Śrī, Bhū* and *Nīla-devīs* and enjoy total Bliss by imbibing the *Amṛta* of eternal *Sevā* at His feet.

मिश्रीभूतविनश्वराणि हि सुस्वान्यालोक्य संल्लज्जिताः

कार्यं कारणं मित्युभेऽपि वयमप्युत्तीर्य वैकुण्ठगाः ।

राराजद्गुरुपङ्क्तिपादकमलोत्तंसोत्तमाङ्गा दृढम्

सेवातत्परमुक्तभक्तनिवहाविष्टाः प्रमोदोन्मिताः ॥ ४९। १ ॥

वक्षोदक्षिणपार्श्वशोभितमहालक्ष्म्या च वामस्थया

जुष्टस्य स्थिरया समुज्ज्वलितया देव्या च नीलाख्यया ।

आनन्दातिशयं सदानुभवतो नाथस्य पादाम्बुज-

द्वन्द्वं न स्त्विद मेव मौलिरुचिरालङ्कार इत्यास्महे ॥ ४९। २ ॥

miśrībhūtavināśvarāṇi hi susvānyālokyā saṁllajjitāḥ
kāryaṁ kāraṇaṁ mityubhe'pi vāyamapyuttīrya vaikunṭhagāḥ |
rārājadgurupaṅktipādakamalottamaṁsottamāṅgā dṛḍham
sevātatparamuktabhaktanivahāviṣṭāḥ
pramodombhitāḥ | | 49 | 1 | |

vaṁśodakṣiṇapārśvasōbhita mahālakṣmyā ca vāmasthayā
juṣṭasya sthirayā samujjvalitayā devyā ca nīlākhyayā |
ānandātiśayaṁ sadānubhavato nāthasya pādāmbuja-

dvandvaṁ na stvida meva mauḷirucirāṅkāra
ityāśmahe || 49 | 2 | |

Original:

மானங்கள் இன்றி வகுத்துரைக்கின்ற மதங்கள் எலாம்
தானங்கள் அன்று தரும நெறிக்கென்று சாற்றிய பின்
வானம் கவர்ந்து மறைமுடி சூடிய மா தவத்தோர்
ஞா னங்கள் ஒன்ற நடக்கின்ற நல்வழி நாடுவமே (50)

māṇaṅgaḷ iṇṇi vagutturaikkiṇṇa madaṅgaḷ elām
tāṇaṅgaḷ aṇṇu taruma neṇṇikēṇṇu cārriya piṇ
vāṇam kavarndu maṇaimuḍi cūḍiya mā tavattōr
ñāṇaṅgaḷ oṇṇa naḍakkiṇṇa nalvaḷi nāḍuvamē | |

Meaning:- *nal vaḷi nāḍuvam ē* = Let us indeed follow the path that *mā tavattōr* = our *pūrvācāryas* (early *ācāryas*) who *maṇai muḍi cūḍia* = are crowned by the *Vedānta cārriya piṇ* = and who, after having established that *madaṅgaḷ ellām* = all the doctrines *vaguttu uraikkiṇṇa* = which interpret and explain (in whatever way they like) *māṇaṅgaḷ iṇṇi* = without accepting the authorities (like the *vedas*) *tāṇaṅgaḷ aṇṇu* = cannot lead *taruma neṇṇik* = to the virtuous path, *vāṇam kavarndu* = and coveting the *Paramapadam*, practiced the *Nyāsa-vidyā* [(the technique of Self-Surrender, or *Śaraṇāgati* that has become well known as *Mahā-Tapas* (the Great Penance)], *Jñyānaṅgaḷ oṇṇa naḍakkiṇṇa* = have observed in a manner that brings together all the *śāstras* without mutual conflict.

Summary:- Our *pūrvācāryas* established firmly that no faith which does not accept the authority of the *Vedas* can preach *Dharma* (righteousness). After this, with the desire to experience

total *Brahmānanda* (Bliss of *Brahman*) at the *Paramapadam*, they became fully grounded in *Vedānta* and practiced “*Nyāsa*” (Self Surrender) that has become well known as the greatest of all forms of *Tapas* (penances). These *ācāryas* who can help us attain complete success in this path have declared and established the path for us by unifying the various *śāstras* in a way that there are no mutual contradictions. Let us walk along that auspicious path.

मानापेतानि सर्वप्रतिमतिकथितानीह नालं मतानि

धर्म्यायां सत्पदव्यां गति मनुभवितुं हीति संस्थापितत्वात्।

नित्यानन्देप्सवो न श्रुतिशिखरधरा न्यासविद्यातपस्याः

एकीकृत्यैव शास्त्राण्युचिततमसृतिं यां ददुस्तां श्रयाम ॥ ५० ॥

mānāpetāni sarvapratiimatikathitānīha nālaṁ matāni
dharmaṃyāyāṁ satpadavyāṁ gati manubhavitum hīti
saṁsthāpitatvāt |

nityānandepsavo na śrutiśikharadharā nyāsaavidyātapasyāḥ
ekīkṛtyaiva śāstrāṇyucitatamasṛtiṁ yāṁ dadustāṁ śrayāma

|| 50 ||

Original:

தன் அடிக்கீழ் உலகேழையும் வைத்த தனித்திருமால்

பொன்னடிக்கேற்கின்ற புண்ணியர் கேண்மின் புகலறிவார்

முன்னடி பார்த்து முயலுதலால் அவர் சாயை எனப்

பின்னடி பார்த்து நடந்து பெரும் பதம் ஏறுவமே

(51)

taṇ ḍikkīḷ ulagēlaiyum vaitta taṇittirumāl

ponṇaḍikkēṛkinra puṇṇiyar kēṇmiṇ pugalaṛivār

munṇaḍi pārttu muyaludalāl avar cāyai eṇap
piṇṇaḍi pārttu naḍandu perum padam ēṇuvamē | |

Meaning:- *kēṇmiṇ* = Listen! *puṇṇiyar* = Hey! You the Fortunate Ones *ēṇkiṇṇa* = who deserve *poṇ aḍikku* = to attain and enjoy the divine feet *taṇit tirumāl* = of the One and Only *Śrīmannārāyaṇa* *ulagu ēḷaiyum vaitta* = Who is keeping all the seven worlds *taṇ aḍikkīl* = under His feet! Since *pugal aṇivār* = our *pūrvācāryas* who understood the nature of this path *munṇaḍi pārttu* = watched the steps that (their) elders have taken *muyaludalāl* = and attempted (to follow in their foot steps), *perumpadam ēṇuvam ē* = let us also indeed attain that Greatest (Place) of all, namely the *Paramapadam* *avar piṇ cāyai eṇa* = by becoming their shadow behind them *aḍi pārttu* = seeing their foot prints (left behind by them) *naḍandu* = and walking along the same path (just like them).

Summary:- Oh! You Fortunate Ones! Listen to me. Let me tell you some thing that is very beneficial to one and all. *Paramātman* rules over all the worlds by keeping them underneath His feet. Every one can have the opportunity to enjoy serving at His feet. Our *ācāryas* have always followed in the footsteps of their elders along the same auspicious path. Let us also follow the same path that our *pūrvācāryas* have taken and experience the total *Brahmānanda* (Bliss of the Supreme Being).

धर्ता य स्सप्तलोक्या निजचरणतलेऽनुत्तम इश्रीविलोलः

तच्चावहललाभावहसुकृतयुता मानवाः संश्रुणुध्वम्।

ज्ञातोपायाः स्वपूर्वचरितपथ मवालोक्य तत्र प्रयाताः

तच्छायेवानुयाताः परमपद मवास्याम आनन्दधाम ॥ ५१ ॥

dhartā ya ssaptalokyā nijacaraṇatale'nuttama śśrīvilolaḥ
 taccārvaṅghryabjalābhāvahasukṛtayutā mānavāḥ
 saṁśruṇudhvam |
 jñātopāyāḥ svapūrvacaritapatha mavālokya tatra prayātāḥ
 tacchāyevānuyātāḥ paramapada mavāsyāma ānandadhāma
 || 51 ||

Original:

வையமெலாம் இருள் நீக்கு மணி விளக்காய்
 மன்னிய நான்மறை மௌலி மதியே கொண்டு
 மெய்யலது விளம்பாத வியாசன் காட்டும்
 விலக்கில்லா நல்வழியே விரைந்து செல்வீர்
 ஐயமற அறுசமயக் குறும்பறுத்தோம்
 அணியரங்கர் அடியவர்க்கே அடிமை செய்தோம்
 மைய கடல் வட்டத்துள் மற்றும் தோற்றும்
 வாதியர் தம் வாய்ப்பகட்டை மாற்றினோமே (52)

vaiyamelām iruḷ nīkku maṇi viḷakkāy
 maṇṇiya nāṇmarai mauli madiyē koṇḍu
 meyyaladu viḷambāda viyācaṇ kātṭum
 vilakkillā nalvaliyē viraindu celvīr
 aiyamaṛa arucamayak kuṛumbaṛuttōm
 aṇiyaraṅgar aḍiyavarkkē aḍimai ceydōm
 maiya kaḍal vaṭṭattuḷ marrum tōrrum
 vādiyar tam vāyppagaṭṭai māṛṇṇōmē | |

Meaning:- *aruttōm* = We have quelled and quashed *aru camayak kuṛumbum* = the mischief of the the six (other) faiths *aiyam āra* = without any doubt. *aḍimai ceydōm* = We served at the feet *aṇi araṅgar aḍiyavarkkē* = of the servants of *Śrī*

Raṅganātha only. *mārṛinōm ē* = We indeed subdued and destroyed *vāyp pagaṭṭai* = the arrogance of the big mouths *vādiyar tam* = of the arguers *maṛṛum tōṛṛum* = who were still to be seen (as existing) *maiya kaḍal vaṭṭattu!* = on this land surrounded by the blue waters of the ocean of the globe. (So, You People!) *celvīr* = Do reach *viraindu* = by (embracing) quickly *nal valiyē* = only the right path *vilakku illā* = that is not contradictory (to the *vedas*) *kāṭṭum* = that is shown *viyācan* = by *Śrī Vyāsa* (through the *Brahmasūtras*) *viḷambāda* = who would never present *mey aladu* = any thing other than the truth *madiyē koṇḍu* = based on the (substantive) wisdom *nāṇmaṛai mauli* = contained “in the head of the four *vedas*” (i.e., the *upaniṣats*) *maṇṇiya* = that can definitely be accepted as *maṇi viḷakkāy* = a shining gem (lamp) *iru! nīkkum* = that can dispel the darkness (of ignorance) *vaiyam ellām* = that is (pervading) the entire universe.

Summary:- Without doubt, all the opposing doctrines have been refuted. Only the enlightened servants at the feet of *Śrī Raṅganātha* have been served. The arrogance of the opponents that were encountered across this entire land surrounded by the ocean has been put down. The *Vedāntas* are the bright gems that serve as lamps dispelling the darkness of ignorance that pervades this universe. It was *Śrī Vedavyāsa* who composed *brahmasūtras* based on the essential information contained in them. He has presented only the truth. There is no trace of any falsehood in his statements. Hence every one ought to proceed with great eagerness along the great path shown by such a person as Sage *Vyāsa*. Of the paths of *Bhakti* and *Prapatti* he has recommended, the Path of *Bhakti* is practicable only for a few and also it is slow in yielding the result. On the other hand, the Path of *Prapatti* is very easy to follow for every one and also is very quick in yielding the result. Therefore, follow this path in particular and attain

immediate benefit. This idea is expressed by the use of the words “vilakkillā”, and “viraindu”.

लोके सर्वत्र गाढं तिमिरमपनुदन्तो महारत्नदीपाः

भूत्वा स्थेयांस एव श्रुतियुगयुगलीमौलयो हीति वेत्ता।

व्यासो वाण्या ऋताया ऋत इतरगिरः कापि जात्वप्यवक्ता

साध्वीं तद्दर्शितां तां विहतिविरहितां वर्तनीं प्राप्नुथाशु ॥ ५२।१ ॥

प्राभाङ्गा संशयं तां प्रबलितसमयानां च षण्णामहन्तां

रम्यश्रीरङ्गनाथप्रियविनतनृणा मेव सेवा मकार्ष्म।

नीलाम्बुध्यावृतायां भुवि पुन रसतां वादिनां व्यर्थवाचां

सर्वत्राडम्बरं तं तमपि निरवशेषं निराकुर्म सत्यम् ॥ ५२।२ ॥

loke sarvatra gāḍhaṁ timiramapanudanto mahāratnadīpāḥ

bhūtvā stheyāṁsa eva śrutiyugayugalīmaulayo hīti vettā |

vyāso vāṇyā ṛtāyā ṛta itaragiraḥ kvāpi jātvapyavaktā

sādhvīm taddarśitām tāṁ vihativirahitām vartanīm

prāpnuthāśu || 52 | 1 |

prābhāṅkṣmā saṁśayaṁ tāṁ prabalitasamayānām ca

ṣaṇṇāmahantām

ramyaśrīraṅganāthapriyavinatanṛṇā meva sevā makārṣma |

nīlāmbudhyāvṛtāyām bhuvi puna rasatām vādinām

vyarthavācām

sarvatrāḍambaram taṁ tamapi niravaśeṣaṁ nirākurma

satyam || 52 | 2 |

Original:

கோதவம் ஒன்றில்லாத தகவே கொண்ட
கொண்டலென வந்துலகில் ஐவர்க்கன்றோர்
தூதுவனாய் ஒரு கோடி மறைகள் எல்லாம்
தொடர்ந்தோடத் தனியோடித் துயரம் தீர்த்த
மாதவனார் வடகொங்கில் வானியாற்றின்
வண்ணிகை நன்னடம் கண்டு மகிழ்ந்து வாழும்
போது இவை நாம் பொன்னயிந்தை நகரில் முன்னாள்
புணராத பரம தப்போர் பூரித்தோமே (53)

kōdavam oṇṇillāda tagavē koṇḍa
koṇḍaleṇa vandulagil aivarkkaṇṇōr
tūduvaṇāy oru kōḍi maṛaigal ellām
toḍarndōḍat taṇiyōḍit tuyaram tīrtta
mādavaṇār vaḍakoṇḍil vāṇiyārriṇ
vaṇṇigai naṇṇaḍam kaṇḍu magilṇdu vālum
pōdu ivai nām poṇṇayindai nagaril muṇṇāḷ
puṇarāda parama tappōr pūrittōmē ||

Meaning:- *nām* = We *pūrittōm ē* = We have indeed completed *muṇṇāḷ ivai paramatap pōr* = this success story of the fight called *Paramata-Bhaṅga* (The Quashing of the Other Doctrines) *puṇarāda* = that had not been accomplished previously, *vālum pōdu* = during the time of His gracious presence *magilṇdu* = happily *nal naḍam kaṇḍu* = watching the exquisite dance *vāṇi ārrin* = of the flowing *Garuḍa* River *vaḍa koṇḍil* = on the northern side *poṇ ayindai nagaril* = of the beautiful City of *Tiruvahīndirapuram* *mādavaṇār* = of *Śrī Mahāviṣṇu*, Who *ulagil vandu* = incarnated Himself in this world *koṇḍal eṇa* = just like a cloud *tagavē koṇḍa* = carrying entirely

(the water of) compassion alone *kōdu avam onru illāda* = without having any blemishes or evil signs whatsoever; and Who *anru* = at one time Or *tūduvanāy* = became an extraordinary messenger *aivarkku* = for the five *pāṇḍavas tuyaram tīrtta* = and ended the misery of this world *taṇi ōdi* = by coming down to this earth on His own (not being caught by them) in an extraordinary manner *oru kōḍi maraiga!* = as millions of incomparable vedic statements *toḍarndu ōda* = ran behind Him (to praise Him).

Summary:- God is indeed like a dark cloud carrying the water of compassion not contaminated with any kind of blemish, Who came down to this earth to pour that water on us. Not being able to understand such a Supreme Being completely, the Vedic statements have fallen behind trying to praise Him. However, that God Who could not be reached even by those sacred *vedas* came down running as a Messenger for the *pāṇḍvas* and ended the misery of this world.

Śrī Kṛṣṇa Himself came down as *Devanāyaka* at *Tiruvahīndirapuram* and extended His gracious presence enjoying the beauty of the dancing waves of the waters of the *Garuḍa* River flowing on its northern side. After seeing this with my own eyes and enjoying this sight, I have completed this work of “*Paramatabhaṅgam*”. Even though, many aspects of the other faiths have been refuted in earlier works such as *Śrībhāṣya* etc. by our *SHrībhāShyakārar*, I have refuted here many aspects that have either been missed in those works or have become the subject of more criticisms.

निर्धूतासारदोषां विधरति करुणामेव मेघोपमाने

आयात्योर्व्यां कदाचिन्निरुपमकृतिमत्यत्र पाण्ड्वात्मजानाम्।

दूतेऽनन्ये च कोटिश्रुतिषु समनुयातीष्वपि स्वं रमेशे

ताभ्यो दूरेऽघहर्तर्यथ रुचिरमहाहीन्द्रपुर्या मुदेत्य ॥ ५३।१ ॥

सव्ये तस्याः प्रेदेशे प्रविमलजलवत्या वहन्त्या श्र नद्याः

तार्क्ष्याख्याया मनोहार्यतिशयनटनं वर्णनीयं विलोक्य।

काले सम्मोदमाने सति च विरचितां प्रागनुक्तां च सूक्तिम्

ख्यातामेतां समापूरय मिह परराद्धान्तभङ्गाभिधानाम् ॥ ५३।२ ॥

nirdhūtāsāradoṣāṁ vidharati karuṇāmeva meghopamāne
āyātyorvyāṁ kadācinnirupamakṛtimatyatra pāṇḍvātmajānām |
dūte'nanye ca koṭīśrutiṣu samanuyātiṣvapi svaṁ rameśe
tābhyo dūre'ghahartaryatha ruciramahāhīndrapuryā
mudetya || 53|1||

savye tasyāḥ predeśe pravimalajalavatyā vahantyā śca nadyāḥ
tārksyākhyāyā manohāryatiśayanaṭanaṁ varṇanīyaṁ vilokya |
kāle sammodamāne sati ca viracitāṁ prāganuktāṁ ca sūktim
khyātāmetāṁ samāpūraya miha
pararāddhāntabhaṅgābhidhānām || 53|2||

Original:

திகிரி மழுவயர் குந்தம் தண்டங்குசம் பொறி
சிதறு சதமுக அங்கி வாள்வேல் அமர்ந்ததும்
தெழி பணில சிலை கண்ணி சீரங்க செவ்வடி
செழியகதை முசலம் திகுலம் திகழ்ந்ததும்
அகில உலகுகள் கண்டையாய் ஓர் அலங்கலில்
அடைய அடைவில் இலங்க ஆசின்றி நின்றதும்
அணியும் அருகணையும் அரவாம் என்ன நின்று அடி
அடையும் அடியரை அன்பினால் அன்ஜல் என்பதும்
மகிழும் அமரர் கணங்கள் வானம் கவர்ந்திட

மலியும் அசுரர் புணர்த்த மாயம் துரந்ததும்
வளரும் அணி மணிமின்ன வானந்தி கொண்டிட
மறைமுறை முறைவணங்க மாறின்றி வென்றதும்
சிகி இரவி மதியம் உமிழ் தேசுந்த எண் திசைத்
திணிமருள் செகவுகந்து சேமங்கள் செய்ததும்
திகழ் அரவணை அரங்கர் தேசென்ன மன்னிய
திரிசுதரிசனர் செய்ய ஈர் எண் புயங்களே

(54)

tigiri maḷuvuyar kundam taṇḍaṅgucam poṛi
cidaṛu catamuka aṅgi vālvēl amarndadum
teḷi paṇila cilai kaṇṇi cīraṅga cevvaḍi
ceḷiyagadaḥ mucalam ticūlam tigaḷndadum
akila ulagugaḷ kaṇḍaiyāy ōr alaṅgalil
aḍaiya aḍaivil ilaṅga āciṇṇi niṇṇadum
aṇiyum arugaṇaiyum aravām eṇṇa niṇṇu aḍi
aḍaiyum aḍiyarai aṇbiṇāl aṇḡal eṇbadum
magiḷum amarar kaṇaṅgaḷ vāṇam kavarnḍiḍa
maliyum acurar puṇartta māyam turandadum
vaḷarum aṇi maṇimiṇṇa vāṇandi koṇḍiḍa
maṇaimuṛai muṛaivaṇaṅga māṇiṇṇi veṇṇadum
ciki iravi madiyam umiḷ tēcunda eṇ ticait
tiṇimarul cegavugandu cēmaṅgaḷ ceydadum
tigaḷ aravaṇai araṅgar tēcēṇṇa maṇṇiya
tiricudaricaṇar ceyya īr eṇ puyaṅgaḷē ||

Meaning:- (They are the ones) *amarndadum* = with which matching nicely are *tigiri* = the *Cakra* (The Discus), *Mazhu* = the Axe, *uyar* = the great *kundam* = *Kunta* (The Spear) *taṇḍ* = the *Danḍa* (Staff), *aṅgucam* = the *Aṅkuśa* (The Hook), *poṛi cidaṛu catamuka aṅgi* = the hundred faceted *Agni* (The Fire) throwing sparks, *vāḷ* = The Sword, and *vēl* = the *Velāyudha* (The Plough);

which shine with *teli paṇilam* = the dazzling *Śaṅkha* (The Conch), *cilai* = the Bow, *kaṇṇi* = The Rope, *cīraṅgam* = the Plough, *cevviḍi* = the red *Vajrāyudha*, *celiya gadai* = the protruding *Gadā* (Mace), *mucalam* = the *Musalāyudha* (The Pounding Rod), and *ticūlam* = The *Trīśūla* (The Trident);

where *akila ulagugaḷ* = all the worlds *niṇṇadum* = stand *ācu iṇṇi* = flawlessly *aḍaivil* = in a row (in order) *aḍaiya* = with all of them *ilaṅga* = shining *kaṇḍaiyāy* = like tiny bells *ōr alaṅgalil* = in a garland;

which *aravu eṇṇa niṇru* = like *Ādiśeṣa* *aṇiyum arugaṇaiyum ām* = that is both the *Pādukā* (footware) and reclining pillow, *aṇbiṇāl* = lovingly *aṇjal eṇbadum* = offer protection from fear *aḍi aḍaiyum aḍiyarai* = to the *bhāgavatas* who seek refuge in You; which *māyam turandadum* = wiped out the magical spells *maliyum acurar puṇartta* = perpetrated by the *rākṣasas* who came in groups *vāṇam kavārndiḍa* = to plunder the *Svargaloka* *magiḷum amarar kaṇaṅgaḷ* = of the happily residing groups of *devas*;

which, *maṇi* = with the gems *vaḷarum aṇi* = in their profuse jewels *miṇṇa* = shining (and as a result) *vāṇ andi koṇḍiḍa* = with the entire sky turning red, *maṇai muṇai muṇai vaṇaṅga* = and as the *vedas* serenaded repeatedly in various forms, *maṇu iṇṇi veṇṇadum* = destroyed the enemies without a trace left behind; and

which *cēmaṅgaḷ ceydadum* = brought well-being (to the world) *tiṇi maruḷ cega ugandu* = by deciding to dispel the darkness of ignorance *eṇ ticai* = pervading in all the eight directions (i.e., all around every where) *umiḷ tēcu unda* = by radiating such brightness that blinds *ciki* = even the Fire *iravi* = the Sun *maidyum* = and the Moon.

They are indeed *ceyya īr eṇ buyaṅgaḷ* = the six red arms *tiri cudaricaṇar* = of the spinning *Cakra* (Discus) called *Sudarśana*

araṅgar tēcu eṇṇa maṇṇiya = which stands firmly like the very personification of the fiery energy of *Śrī Raṅganātha tigaḷ aravu aṇai* = reposing on the shining *Ādiśeṣa* as His Bed”.

Summary:- At the very beginning of this work, *Svāmi Dēcikan* prayed indeed to *Śrī Sudarśanadeva* only, in his *MaṅgaLa Śloka* (Benedictive Verse). Even while ending the work, he prays to that same *Sudarśana Bhagavan*, by celebrating the greatness of his (*Sudarśanadeva*’s) sixteen arms in one verse of sixteen lines.

This *Sudarśana* which is regarded as the “King of all weapons” shines brilliantly like the personification of the fiery energy of *Śrī Raṅganātha* Himself. All the worlds in the universe are protected by nestling within these sixteen arms of this *Cakradeva*, like tiny bells arranged to form a garland. Those arms very much love to perform eternal service to God like *Ādiśeṣa*, and extend their grace and protection to all the *bhāgvata*s coming seeking refuge. They destroy the *asuras* who come to loot the wealth of the *devas*. They will dissipate the enemies of the *vedas*. With their fiery energy, they dispel the darkness of ignorance that pervades the world, and keeps them safe. With such being the case, how indeed is it possible for one to adequately describe the greatness of *Sudarśanadeva*?

चक्रं कुन्तं प्रशस्तं परशु मपि सृणिं दण्ड मुद्यत्स्फुलिङ्गं

शोचिष्केशं शतास्यं क्रमश इह कृपाणं च वेलां दधानाः ।

शङ्खं शब्दायमानं धनु रनुपमितं पाश मन्यादृशं च

सीरं शम्पां सुरक्तां मुसलमपि गदां वर्धमानां त्रिशूलम् ॥ ५४। १ ॥

एतेषां ये प्रकाशास्पदमपि च जगद्रूपघण्टास्समस्ताः

मालायां गुम्फिताश्च व्यपगतकलुषाः संविभान्तीव येषु ।

पादूरूपोऽथ शम्याकृति रहिकुलराङ्गच पादाश्रयेच्छून
 भक्तांस्तान्माविभीतेत्यभय मविरतं प्रेमतो दर्शयन्तः ॥ ५४।२ ॥
 वृन्दे वृन्दारकाणा मनुभवति दिवं मोदिनां लुण्टितुं तत्
 कूटीकृत्यागतानां कपटकृतितती रक्षसां नाशयन्तः।
 पूर्णालङ्काररत्नद्युतिमति वियतीवाप्तसन्ध्यानुरागे
 नानारीत्या प्रशंसत्यपि निगमचये सन्नतेऽरीन् जयन्तः ॥ ५४।३ ॥
 काष्ठा अष्टौकृशानुं रवि ममृतकरं धारयेयुर्यथा वा
 गाढाज्ञानं प्रणाश्य प्रमद मिह तथा क्षेमसंवर्षुका स्ते।
 रङ्गेशस्यादिशेषे शयितु रिव महोराशिरूपस्य भान्ति
 स्थास्त्रो श्रक्रायुधस्यारुणरुचिरुचिरा बाहवो द्यष्टसङ्ख्याः ॥ ५४।४ ॥

cakram kuntam praśastam paraśu mapi sṛṇim daṇḍa
 mudyatsphuliṅgam
 śociṣkeśam śatāsyam kramaśa iha kṛpāṇam ca velām
 dadhānāḥ |
 śaṅkham śabdāyamānam dhanu ranupamitam pāśa
 manyādṛśam ca
 sīram śampām suraktām musalamapi gadām vardhamānām
 triśūlam || 54 | 1 |
 eteṣām ye prakāśāspadamapi ca jagadrūpaghaṇṭāssamastāḥ
 mālāyām gumphitā śca vyapagatakaluṣāḥ saṁvibhāntīva yeṣu |
 pādūrūpo'tha śamyākṛti rahikularāḍvacca pādāśrayecchūn
 bhaktāmstānmābibhītetyabhaya mavirataṁ premato
 darśayantaḥ || 54 | 2 |
 bṛnde bṛndārakāṇā manubhavati divaṁ modinām luṇṭitum tat
 kūṭīkṛtyāgatānām kapaṭakṛtitatī rakṣasām nāśayantaḥ |

pūrṇālaṅkāraratnahyutimati viyatīvāptasandhyānurāge
 nānārītyā praśamsatyapi nigamacaye sannate'rīn
 jayantaḥ || 54|3| |
 kāṣṭhā aṣṭaukṛśānuṁ ravi mamṛtakaraṁ dhārayeyuryathā vā
 gāḍhājñānaṁ praṇāśya pramada miha tathā kṣemasamvarṣukā
 ste |
 raṅgeśasyādiśeṣe śayitu riva mahorāśirūpasya bhānti
 sthāsno ścakraṇyudhasyāruṇarucirucirā bāhavo
 dvyaṣṭasaṅkhyāḥ || 54|4| |

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|| *Śrīmate Nigamānta Mahādeśikāya Namaḥ* ||

श्रीमान् वेदान्तसूरिः कविकथकघटाकेसरी ग्रन्थरत्नम्
 नव्यं भव्यं स्वकीयं किल परमतभङ्गाभिधं देवनाथे।
 सानन्दं चार्पयत्तत्पुनरमरगिरा श्लोकयामास सार्थं
 गोपालेनानतेन स्वपदमधुलिहाचीकरत् दैशिकोक्त्या ॥

śrīmān vedāntasūriḥ kavikathakaghaṭākesarī grantharatnam
 navyaṁ bhavyaṁ svakīyaṁ kila paramatabhaṅgābhidhaṁ
 devanāthe |
 sānandaṁ cārpayattatpunaramaragirā ślokaṇyāmāsa sārthaṁ
 gopālenānatena svapadamadhulihācīkarat daiśikoktyā | |

Kavikathakaghaṭākesarī (The Lion amongst the community of poet-narrators) *Śrīmān Vedānata Ācārya*, happily submitted his new grand Gem of a Composition called “*Paramatabhaṅgam*” at the Feet of *Śrī Devanātha*. He again got it rendered into the

Devabhāṣā (Sanskrit) sweetened with meaning in his language sweet as the honey, by the humble Gopala (i.e., Gopalacharya) with the words of the *Ācārya*.

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|| *Śrīmate Vedāntaramānuja Mahādeśikāya Namaḥ* ||